



Sartar Kingdom of Heroes



Dangerous Outlanders

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.





Moon Design Publications 3450 Wooddale Ct Ann Arbor, MI 48104



Sartar Kingdom of Heroes



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Special thanks to David Hall and his Reaching Moon Megacorp crew, the Seattle Farmers Collective, and The Monday Nighters.



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Publication ISS 2002.

First Edition - November 2009.

ISBN# 978-0-9777853-2-2

Would you like to know more about Glorantha? See the extensive website at www.Glorantha.com

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The pen of Lhankor Mhy wrote this book, and his blessing lies upon it and all who use it properly. From the RO

Rulebook ('79)

The Sartar Campaign:

histories, local cults and

Maps, personalities,

other material about

the storm Kingdom of

Sartar. Includes tribal

Encounters section,

and a full explanation

Based on the campaign

led by Greg Stafford.

We pretty much made

this all happen a mere

30 years later! We regret

that the extensive "Road

meet the printer deadline.

Encounters" section got

cut in our scramble to

We'll see what we can

Sartar Companion

do to get it into the

due out next year...

From the

publisher:

of the Orlanth cult.

specifics, extensive Road

2nd Edition

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

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

Introduction

Using this Book

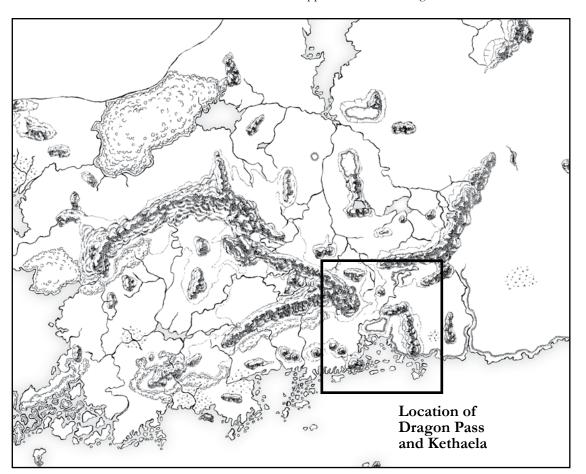
The Sartar Book, together with the 2nd Edition HeroQuest rules, provide a Narrator and Players with everything they need to play a HeroQuest game set in the Kingdom of Sartar in the magical world of Glorantha. A Narrator should read the entire book to really understand the people and gods of Sartar, 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.

• ULR V2 ★ OT: • Y → HeroQuest ## W G I D + X A III + O

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 reddishorange 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 markettown 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

O The Red Moon O

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 Orlanthi believe She is Chaos-Returned and Her ascent portends a new Gods War that could destroy Glorantha.

of Glorantha are humans, but many other creatures and entities of ancient origin still exist and interact with humanity on occasion. The sentient nonhumans 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

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 the most important place in Pass, probably 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.

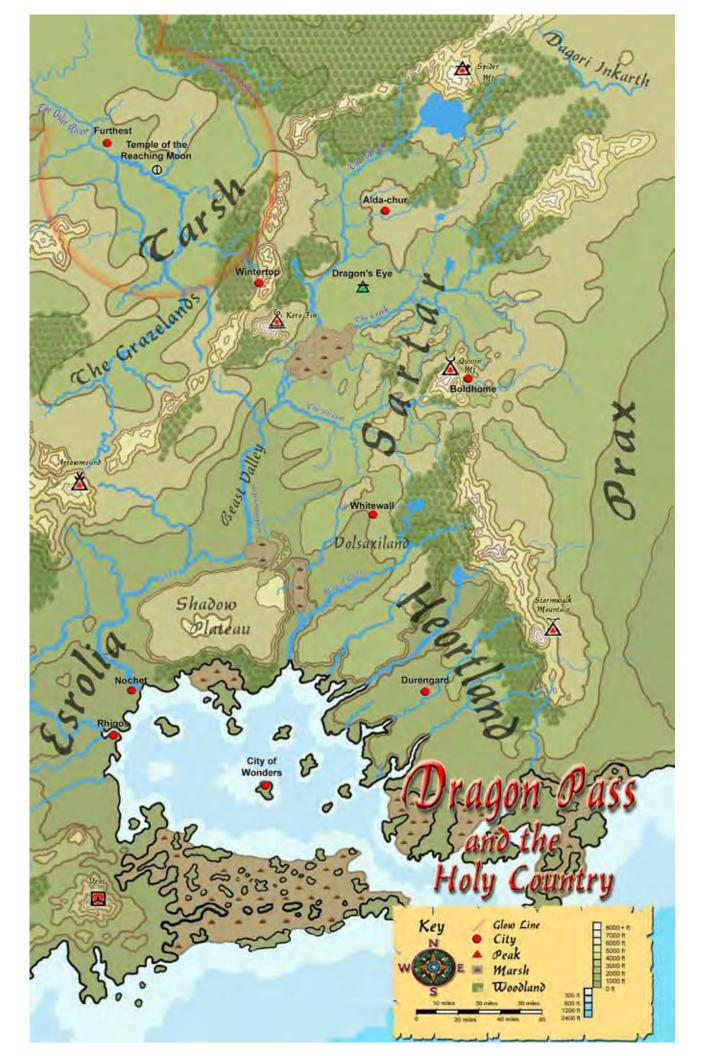
Despite the Lunar Conquest, great events, magical and religious, are occurring in Dragon Pass. Many prophets and scholars predict that the Hero Wars that threaten to again plunge Glorantha into Darkness will begin in Dragon Pass.

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 a thane or even a chieftain or king. His wife's dress is of a style traditionally popular amongst wealthier women.





(From left to right): Elmal, Esrola, Heler, Chalana Arroy, Eurmal (under the table), Yinkin, Maran, Urox, Humakt, Orlanth, Ernalda, Babeester Gor, Lhankor Mhy, Asrelia, Issaries, Ty Kora Tek.

Orlanthi People

Most of the humans of Dragon Pass are Orlanthi, the people of the storm god Orlanth. Their culture originated in Dragon Pass during the Gods War and was nearly destroyed in the Great Darkness. They were saved by the actions of Orlanth and the Lightbringers and by the great hero Heort, who defeated Chaos at the battle of I Fought, We Won. During the First Age after the Dawn, the Orlanthi expanded to dominate much of Genertela. They are found throughout the western highlands of Genertela.

Orlanthi culture is ancient. Society is based around a clan organization. Clans form temporary or semi permanent tribes. In a few regions such as Dragon Pass, tribes have formed confederations called kingdoms. Orlanthi men are warlike and passionate, their women are calculating and calm. Devoted to their clans and loval to their word, the Orlanthi are politically fractious and unpredictable; clans and tribes are often locked in dangerous feuds.

Technologically, the Orlanthi are roughly equivalent to Bronze Age Europe. Bronze is common, and can be mined directly from the bones of the gods who died in the Gods War. Most Orlanthi are pastoral agriculturalists, free farmers who plow small fields and raise cattle and sheep. Cities are few and small. Very few people can read; literacy is a magical secret guarded by the cult of Lhankor Mhy.

Tradition holds great weight among the Orlanthi. They revere the glories of their ancestors and lend great importance to events of the past, whether good or bad. Orlanth calls upon his people to follow the Six Virtues: Courage, Wisdom, Generosity, Justice, Honor and Piety.

An unstated virtue of great importance is Freedom. The Orlanthi believe that an individual is responsible to his clan first, to himself second, and after that to whomever he wants as long as he maintains personal responsibility for his own deeds. All adult members of the Orlanthi clans usually participate in all social, political, and religious functions of their clan and tribe. They are active and keen to be heard and to have a voice in all affairs that affect them.

Orlanthi Religion %

The Orlanthi worship a powerful pantheon of gods and goddesses. They believe in gods and spirits which guide everything. They maintain reverence and piety towards their deities who are considered to be the most powerful and helpful in the Cosmos. The major Orlanthi deities are:

ORLANTH: Chief God, King of the Gods, Storm God, Lightbringer, culture hero, Men's God.

ERNALDA: Earth Goddess, Mother Goddess, Women's Goddess, cultural heroine.

LHANKOR MHY: God of Literacy and Law, law speaker, scholar.

ISSARIES: God of Speech, communications, travel, merchants and trade.

HUMAKT: God of Death and War, battle, swords. MINOR DEITIES: Chalana Arroy the Healer, Elmal the Sun, Eurmal the Trickster, Urox the Storm Bull, Yinkin the Shadow Cat, and many more.

Dragons &

Dragons are a pervasive force in Glorantha; awesome and terrible, they were mythic foes of the gods. True dragons are of a size that makes them more like pieces of geography than creatures and so powerful that even their dreams manifest in the world. The Empire of Wyrms Friends learned how to wield dragon power and affected the whole world. Since the demise of that empire, dragons are universally feared; in 1120 ST the dragons killed every single human in Dragon Pass as part of the Dragonkill War. Even now, priests whisper the persistent rumor, "The dragons are waking."

The Hero Wars

Several times in history, the actions of mortals have had profound effects on the world of Glorantha. In the First Age, the great high magic acts of several peoples caused the Sun to stop in the sky. In the Second Age, simultaneous curses cleared oceans of all ships and destroyed several lands. In the Third Age, the far-reaching plans of a dead goddess caused the rise of the Red Moon.

The rise of the Red Goddess now tears at the Cosmic Compromise that holds the universe together; she is so close to destroying Orlanth that the fabric of the universe is threatened. Prophets have predicted everywhere that the old world is ending and a new terrible war between gods and heroes will begin soon. These are the Hero Wars and they will reshape or destroy Glorantha.

The Heortlings

Foreigners call all those who worship Orlanth as their chief god "Orlanthi", be they in Dragon Pass, Kethaela, Maniria, Peloria, or Ralios. The Orlanthi of Sartar and Heortland often call themselves "Heortlings" after their founding hero Heort, who saved the world from Chaos with the battle of I Fought, We Won and taught his people the rites of adulthood.

Kingdom of Sartar &

The Kingdom of Sartar was the last free kingdom of the Orlanthi to resist the Lunar Empire. It was founded in 1492 ST, 126 years ago, by the great hero Sartar, and is made up of 24 Orlanthi tribes who resettled this land some three centuries ago. For more than a century, the House of Sartar successfully resisted the Lunar Empire until it fell to a major assault led by the Red Emperor in 1602 ST. The Orlanthi of Sartar are called Sartarites and they are the subject of this book.

Themes of this Setting

The central theme of Glorantha is the relationship between man and god, between the mythical and the mundane. The Orlanthi believe the deeds of ancient gods and heroes define our present world and that these deeds will be repeated, for good and ill, in the future. Men were not created to serve the gods, and instead have entered into ancient oaths and pacts with them for protection and benefit.

Another important theme is the conflict between freedom, with its attendant requirement of personal responsibility, and submission to outside forces. The Orlanthi are a proudly independent people but have been conquered by the powerful Lunar Empire. They chafe under the Lunar voke and have rebelled several times, albeit unsuccessfully. The Sartarites prophesize a great Rebel King, the "Argrath," who will lead the Orlanthi to shatter the Lunar Empire and begin a new Gods War, called the Hero Wars.

At the core of most games set in Sartar will be the hero's community - most likely his clan. The hero will always have a tension between his desires and the demands of his clan. Orlanthi society expects that the needs of the clan take precedence over the wishes of the individual; all members of the clan are collectively responsible for the deeds of their fellow members. The clan may end up fighting with entities that the heroes wish could be allies, or perhaps forbidding the heroes from picking new fights. The hero may have to repeatedly choose between the demands of his clan and the interests of his friends and companions. Such tension is the making of epic and tragedy alike.

A final theme is between change and tradition. The Orlanthi, like many Gloranthan societies, are profoundly traditionalist, cleaving hard to the ways established by their ancestors. New ideas and innovations are viewed with fear and loathing. Yet, Orlanth is a god of Change who changed the nature Glorantha itself so the world might survive.



Making Your Orlanthi Character and Clan

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



Here is the first Book, Making Your Orlanthi Character and Clan. It also provides basic background material about Orlanthi society and daily life. This book is not a Gloranthan document and provides objective information necessary to make an Orlanthi character and clan using the HeroQuest rules.

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

themselves are described in the next Book entitled Magic and Religion.

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 clanbased game, we suggest you use the Clan Generator Questionnaire first, along with the other players, as part of the character creation process.

Above

From left to right: Korolvanth the Troublesome Poet, Orlmakt Braveheart, Theya Two-Mothers, Sora Goodseller, Heortarl Finriksson. Your Clan as a

As a member of an

all the abilities and relationships that would

be culturally expected

of any adult member of the clan, as modified by

your gender. Your Clan

Keyword can represent all

of these abilities. It also

includes your reputation

Clan Keyword may also

include unique abilities

as a result of the Clan

Generation Questionnaire.

within the clan. Your

Orlanthi clan, you have

Keyword

Making Your Orlanthi Character

This is the minimum you need to know to play an archetypal Sartarite character. The other chapters in this book expand on what is contained here.

Note that the Sartar Book uses keywords as an umbrella package (see HeroQuest page 10). A keyword is both a raisable ability and a collection of more specific abilities. This approach keeps the character sheet from getting too cluttered but encourages specialization. Players write specialized "breakout" abilities under the keyword, along with how much they've improved them. For example:

Member of the Orlmarth Clan 17

- Reputation for Hospitality +2
- Hates members of the Greydog clan +1
- Know local area +2
- Herd of sheep +3

Your character will have at least two keywords: a cultural keyword (modified by gender) and at least one background occupation keyword. Each Orlanthi

Short Glossary

- Carl: A free and independent adult member of a clan.
- Chieftain: The leader of a clan.
- Clan: An Orlanthi community connected by kinship and protected by a guardian wyter.
- Clan Ring: The elders, god-talkers, priests, and thanes who advise the chieftain.
- Cottar: A free dependent member of a clan.
- God-Talker: A part-time holy person called by the gods to speak for them in religious ceremonies.
- Huscarl: A mercenary serving the household of a thane, chief, or king.
- King: The leader of an Orlanthi tribe.
- Priest: A full-time holy person who leads religious ceremonies.
- Sartarite: Member of one of the tribes belonging to the kingdom of Sartar.
- Thane: A leader and military specialist forming the elite of the clan or tribe.
- Thrall: A slave.
- Tribe: A permanent confederation of clans led by a king and protected by a tribal wyter.
- Tula: The sacred places belonging exclusively to the clan.
- Wyter: A minor god that protects a clan or tribe in exchange for worship.

character will start with three runes. Each rune is a special keyword that describes your character's magical affinities.

These keywords and runes are free to every Orlanthi character and do not count against your 100 words (if your campaign is using the Prose Method of character creation) or against your additional abilities under the List Method or the As-You-Go Method.

Character Concept

Your character concept is a brief phrase that tells everyone what your PC does and how he or she acts. When in doubt, take a noun or phrase indicating the character's background occupation and add an adjective suggesting a dominant personality trait:

- Hard-working Farmer
- Loyal Huscarl
- Wise Lawspeaker
- Cynical Mercenary
- Compassionate Healer
- Absent-Minded Sage
- Treacherous Thief
- Haughty Priestess
- Adventurous Sheep Herder
- Generous Carl
- Vengeful Thane

Your background occupation is a keyword and your dominant personality trait one of your abilities.

Ian's players pick concepts for their characters. Everyone picks an occupational keyword and an adjective that describes their personality. Everyone writes these first two abilities on their character sheet. Note that Orlmarkt's player chose huscarl rather than warrior as a keyword and Sora's player chose Trader instead of Merchant. Both of those choices give us a clearer picture of what abilities to expect.

Korolvanth the Troublesome Skald Orlmarkt the Vengeful Huscarl Sora the Gabby Trader Theya the Haughty Priestess Heortarl the Wily Sage

Cultural Keyword: Your Clan

You are a member of one of the roughly 200 clans that make up the kingdom of Sartar. Your clan is the focus of your life; it forms your kin, your family; in short, it is your community. You can always turn to your clan for help. They would die to defend you and you would die to defend them. You are marked with the tattoos of your clan and of your gods.

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 fyrd or in close combat using your spear and

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 fyrd, 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. You 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.
- 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
- 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
- 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.
- 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.

A Culture of Gifts and Loyalty

Gifts carry powerful obligations and responsibilities in Orlanthi culture. The receiver of a gift is obligated to reciprocate, if not with a counter-gift of equivalent value, then with deeds and service. Gifts are commonly thought of as debts the receiver must repay. This exchange of gifts for loyalty is central to Orlanthi society and blessed by the god Orlanth. Because gifts always carry obligations in Orlanthi society, the Orlanthi view claims of altruism with extreme suspicion.

When a chieftain gives a man a sword or golden ring, the recipient is obliged to serve and support the chief (unless he can give the chieftain of gift of equal value). A successful chief must be generous in giving gifts to his supporters! The same dynamic is present when the clan gives land to its members; in doing so, the clan binds the recipient closer to the clan.

The Orlanthi carry over the logic of gift-exchange to concepts like feud and vengeance. Wrongs done to someone, like gifts given to him, make the injured party a debtor who must repay the "gift" in kind. But in the world of feud, unlike the world of gift-exchange, the debts are debts of blood.

Special Clan Abilities

If you used the Clan Generation Questionnaire (see later in this chapter), you will know much more about your clan's background, enemies, values, and magic. In many cases, this will be reflected in your Clan Keyword. For example if your clan hates trolls, you will likely hate trolls at your Clan Keyword rating.

Gender

Your cultural keyword will likely be modified by your gender. In general, Orlanthi men are feisty, unpredictable, and passionate, while Orlanthi women are cool, calculating, and self-possessed.

Background and

Occupational Keyword

These keywords are based on occupations common to the Orlanthi. Pick one as part of your concept. We divide the occupations into rural and urban; within a game focusing on a clan, a narrator might want to exclude urban occupations as inappropriate, or vice versa. Of course, it is always possible that your character lived in the city for a while and returned home just as the game begins, or has just arrived in the big city from the countryside.

Rural Occupations: Farmer, God-Talker, Healer, Herder, Hunter, Lawspeaker, Mercenary, Priest, Skald, Thane

Urban Occupations: Crafter, Entertainer, God-Talker, Healer, Mercenary, Merchant, Sage

You do not have to use the generic name of the occupation and are at liberty to create a Brave Thane; being more specific about the type of thane you want to play makes your PC richer for everyone. Your narrator may also give you a specific ability bonus if your descriptive keyword is more appropriate to the contest. Of course, you could pick something else entirely as your keyword. You might want to be a Rubble Bandit or Intrepid Explorer. Talk to your narrator about your character idea.

Keyword Format Keyword

- · Quick Summary: a brief summary of the occupation.
- **Gods**: Typical gods followed. [] indicates a god who is not covered in this supplement. There is not normally a cult providing specialist magic for each occupation.
- Runes: Typical runes of people who practice this occupation.
- Wergild: Typical honor price for killing or injuring someone of this occupation.

- Living Standard: Typical living standard of people who practice this occupation:
- Minimal standard of living means that your character can scrape together just enough to survive. This is a desperate and meager existence. You most likely are a dependent of some wealthier kinsman.
- Common standard of living means your character lives as well as an ordinary free member of your clan. You rarely go hungry, unless the entire clan is going hungry; on the other hand, you feast only on holy days or when a thane or noble hosts you. You have everyday clothes and a set of special clothes, your own weapons and equipment, and have 1 hide of land (and the corresponding livestock of cattle and sheep) to you or its equivalent in goods.
- **Prosperous** standard of living means you eat and drink much better than the ordinary member of your clan; you possess fine clothes and jewelry, plenty of weapons and equipment, and probably even a horse. You have been allocated about 5 hides of land (and corresponding cattle and sheep) to support you.

Clan Keyword versus Background and Occupational Keyword

Many occupations specialize in abilities that all normal clan members have some knowledge of. All male clan members know how to fight with spear and shield, but thanes and mercenaries specialize in it. Abilities derived from the clan keyword should always be considered broader than abilities derived from a background or occupational keyword.

Equipment

The HeroQuest rules treat possessions and equipment like it does everything else: as abilities used to solve problems, or as augments, which are then used to solve problems. A piece of equipment implied as integral to your character is assumed to be accompanied by the ability to use it. It is never necessary to split the item and the ability into two separate abilities.

For example, if you take the ability "Iron Sword Named Foebiter," you do not also have to give yourself a Sword Fighting ability in order to use it. However, if you do take a separate ability, like Sword Fighting, or have a relevant keyword, like Thane, you can use that to augment Foebiter, or vice versa.

Equipment important enough to be an ability will likely carry social or magical associations useful in solving other problems. Choose possessions not only for their utility, but also to illuminate your character's personality.

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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 has 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: 6 (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 stonewalls 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.

Wergild

Freemen, or Carls, are worth 25 cattle. Any one with a stead, a herd of 42 cattle, a full plow and plow team, and hands enough to harvest it, as long as he has weapons as well; a Skald; a Healer.

The lowest wergild is given to Cottars, worth 10 cattle. Half-carls, with half a plow and half a team, or a full plow, or a full team; Makers, who build and craft; Cabbagefolk, who scrabble in gardens; Traders, who count money; Stickpickers, who gather fallen wood in the forest; Jugglers and other vulgar poets; and Beggars, every one a thief if your back is turned.

Thralls and outlaws have no wergild, although the owner of a thrall may seek compensation for the destruction of property.

and then weave it on your loom to make cloth. You participate in the ceremonies that bless the fields and the harvest.

If you are successful, you are a carl with your own long house and enough oxen to form a plow team. The clan allocates you fields to raise crops, and grazing rights for your herds. If you are poor, you might be a cottar, living either in a relative's hall or in a small cottage. You help a carl to work the lands the clan has apportioned to him, for which the carl gifts you with a share of the farm's produce. Even worse, you could be a stickpicker who cannot even afford to keep a cottage and must sleep in another man's house with the animals. Stickpickers are charcoal burners and wood gatherers, and few have a good word to say about them.

God-Talker

Quick Summary: Holy person chosen by the gods to communicate with them (see "The Orlanthi Religion")

Gods: Any. You must be an initiate of a god.

Runes: any Wergild: Thane

Living Standard: As per other occupation, although always at least Common

You have been chosen by the gods to lead your kin in worshipping the Orlanthi gods. You know the myths of the gods and tell their stories around the hearth. You know the holy days and how to observe them. You can lead rituals, make sacrifices and divine the will of the gods. Your flock respects you and listens to your wisdom and judgment. The clan grants you the legal status of a thane - if not the wealth. You know all the clan, for you performed the ceremonies at their important events: birth, initiation, marriage and death.

You do not work full-time leading worship and must choose another occupation to support you. You must be an initiate of a specific god.

Healer

Quick Summary: Helps sick and injured animals

and people

Gods: Chalana Arroy, Ernalda

Runes: III Wergild: Carl

Living Standard: Common

You heal the people and animals when they are sick and injured.

Life is filled with accidents and violence. You know how to give first aid, sew up cuts, set bones, and treat burns. You can perform surgery if needed, to cut out an arrow or spearhead, to amputate a ruined limb. On the battlefield you must be strong enough to carry a stretcher, quick enough to dodge a blow, and kind enough to comfort the fallen. Disease is an ever-present threat. You know the signs of main illnesses and how to treat them. You can drive out fever and ease pain. If you are a woman, you can act as a midwife, easing the mother's pain and ensuring a healthy child is delivered.

Healers are herbalists who know the lore of medicinal plants. You know where to find healing herbs, how to cut them, and how to prepare poultices and brews from them to cure the sick and speed the recovery of the injured. You also know the use of creatures in healing such as bleeding with leeches or putting maggots on festering wounds.

Healers are often called upon as peace-weavers when there is trouble between bloodlines or clans as they are skilled at healing broken relationships.

Quick Summary: full-time herder of cattle or sheep

Gods: Orlanth Runes: &

Wergild: Carl or Cottar

Living Standard: Minimal to Prosperous

The clan's herds are its greatest wealth, and it is your responsibility to care for them. You are a full-time







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: 2 ♥ \# 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 A Wergild: Thane

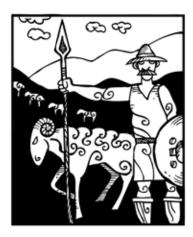
Living Standard: Prosperous

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 fulltime 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.







Mercenary

Quick Summary: A professional fighter

Gods: Orlanth, Humakt

Runes: 6 & †

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 armrings, 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 Vasmarings. 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 Varsmaring 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.

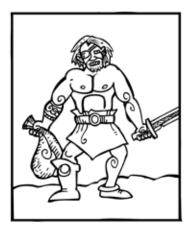
Runes: any (but see above)

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

comes in several different forms, distinguished

in high esteem. Poetry

by meter and purpose.

Depending on form,

poems can be spoken,

sung, or chanted.

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Theya Jenalasdottir is a priestess of Ernalda. Her player can use her abilities to lead a service, to know a specific myth of the gods, or determine their will. She decides Theya is particularly skilled in using her position to maneuver others into doing her bidding, often without realizing it. Her player writes on her character sheet: Haughty 13, Ernalda Priestess 17, Manipulate Others +2

Skald

Quick Summary: Highly trained and learned poet

Gods: Orlanth, Issaries

Runes: # .. 6 Wergild: Carl

Living Standard: Common

You are a poet who has memorized hundreds of stories from history and myth by rote. You know profane stories and sacred mysteries. You compose your own poems too and know the mysteries of rhythm and meter. You have a rich vocabulary full of poetic phrases, or kennings, you can call upon. You have a good singing voice and accompany your recitals with the horn, harp, or pipes. You can make people laugh with your wit. You can move men to great passion with your songs. You are more than a simple entertainer; you are the treasurer of your people's rich oral culture. Everyone fears the bite of your satire; a skald's wit has brought even great men low!

You probably live in a chieftain or king's hall. You sing stories of their deeds in return for a bed, ale, and meat from the high table. You are the keeper of history, the teller of sagas and epics. When you wander, clans welcome you for the joy your stories bring. You know secrets, many secrets, hidden within your tales and stories.

You are often employed as a messenger. Your memory makes it trivial for you to recall words and details. You are skilled in choosing just the right words in negotiation. A tribal skald, in service to a king, may come and go as he pleases, entering any clan's tula without fear of attack.

Korolvanth the Sad is a Skald. His player can use his skald keyword as an ability to influence the Orlmarth chieftain, Gordangar, in whose household he lives. He can use his keyword to compose or recite poems, perform prodigious feats of memory, and negotiate solutions. His player writes the following on his character sheet: Sorrowful 13, Skald 17

Thane

Quick Summary: A leader and military specialist

Gods: Orlanth Runes: 6 & W Wergild: Thane

Living Standard: Prosperous

You are a community leader and part of the clan or tribal elite. You were appointed to your position by the clan or by the tribal king and have been given lands and herds to support you and your household. You are given armor, weapon, horses and other treasures from the clan and your lord. You might have a hall where you live with your family and retainers, who work your fields, watch over your herds, and keep your house. Or you might live in the hall of the chief or king, and farm your land and herds out to carls and cottars. You have horses and know how to ride.

You might be one of the chief's elite bodyguards or the leader of an important family or bloodline. Regardless, your most important responsibility is to be one of the clan's elite military leaders. You are trained in the sword, the spear, the javelin and the bow. You can fight equally well from foot or from horseback. You are given the best weapons and armor the clan can provide: swords, chainmail, metal helmet, and heavy shield. You lead assaults and raids against the enemy, and lead the defense of the clan's nobles in battle.

You know how to lead men and get them to do your bidding. You can speak inspiringly or bellow commands. You can spot lies and tell them if you need to. You know tactics and strategy and know how to plot and plan before acting, to win greatest advantage. And you are ruthless if you need to be: "a brave heart and bold action wins the day."

Urban Occupations

Less than 10% of the population of Sartar lives in an urban center. The cities of Sartar are small, with only Boldhome having more than 2,500 residents. These cities are important places of crafts and trade; guilds rival clans as the most important community in urban life.

If you reside in a city, you likely know Tradetalk as a second language. Many urban residents are initiates of minor gods and even temples to foreign gods can be found.

Crafter

Quick Summary: Maker of goods

Gods: Orlanth, Ernalda, [Gustbran], other minor gods

Runes: □ O &

Wergild: Cottar or Carl

Living Standard: Minimal to Prosperous

You are a skilled crafter who makes the goods needed by the local community. Although crafters can be found in every clan, they are most numerous in cities. The common crafters are: redsmith (bronze smith), carpenter, barrel-maker, leatherworker, and potter.

Music

The Orlanthi love music and dance. Two of Orlanth's four contests with the Emperor were challenges of music and dance. A wide variety of blown, string and percussion instruments are used, including the circular trumpet, pipes, harps, drums, bells, rattles, and tambourines. Orlanthi dance range in style from the graceful and fluid dances said to come from the goddess Ernalda to the vigorous and brisk dances of the storm god Orlanth. All Orlanthi festivals and ceremonies incorporate both music and dance.

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 : 6 # 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 clanto-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







Sage

Quick Summary: A learned scribe

Gods: Lhankor Mhy Runes: Y \(\Delta \)

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: ≈ I : 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.







Runes and Personality

The three Runes you choose are more than just your character's main source of magic; they are his soul, his very personality. The Runes you chose will define your character far more than his keywords or other abilities. Every permissible combination of Runes are can be found amongst the Sartarites. Your clan generation questionnaire can help explain the presence of unusual Rune. For example, perhaps your clan adopted the Hungry Women during the Vingkotling Age and brought the Darkness Rune into your clan; if so, your character's Darkness Rune might stem from a connection to the Hungry Women.

Your Rune Affinities and Magic

Your rune affinities are your main source of magical power. They are awakened at your initiation to adulthood. The Runes you choose (see Rune Magic, The Gloranthan Runes, page 68) define you - they define your soul, your temperament, your personality and your magical connections and enmities. Your choice of runes may well determine your fate! Keep in mind: not all rune combinations are associated with a divine cult!

Selecting Rune Affinities

To select your Runes, follow the three steps below:

1. Your Soul:

Choose an Affinity to an Elemental Rune

As described in the section on the Five Orlanthi Souls (page 77), your elemental rune affinity reflects the dominant aspect of your soul. Choose one elemental



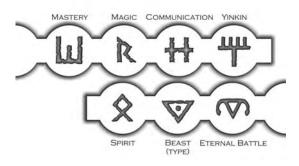
Most (approximately 85%) Orlanthi men have the Air (6) Affinity, and most (again approximately 85%) Orlanthi women have the Earth (D) Affinity. However, there are men who have an affinity with the Earth Rune, women who have an affinity with the Air Rune and some folk who have an affinity with the Fire, Darkness, or Water Runes.

2. Your Temperament: Choose an Affinity to a Power Rune

Next, choose single Power Rune. Although you can also choose Power Rune for your third rune, this one defines dominant your temperament. The opposing Power pairs Rune shown acting against each other in the wheel diagram:

3. Choose an Affinity to a second Power Rune or a Condition Rune

You can choose a second Power Rune, a Condition Rune, or some other Special Rune for your character's third affinity. You cannot choose a Power Rune that is opposed to your second rune. This third Rune completes your magical temperament. Common Orlanthi Condition Runes or Special Runes include:



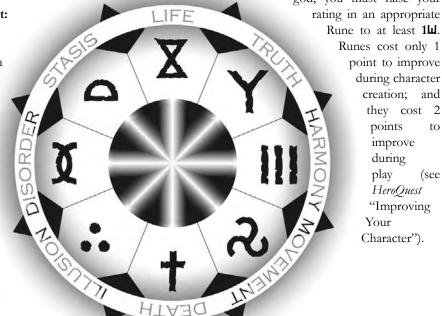
Other unique Runes exist; narrators and players should feel free to create specialized runes that describe abilities not covered by the common runes described in the next chapter.

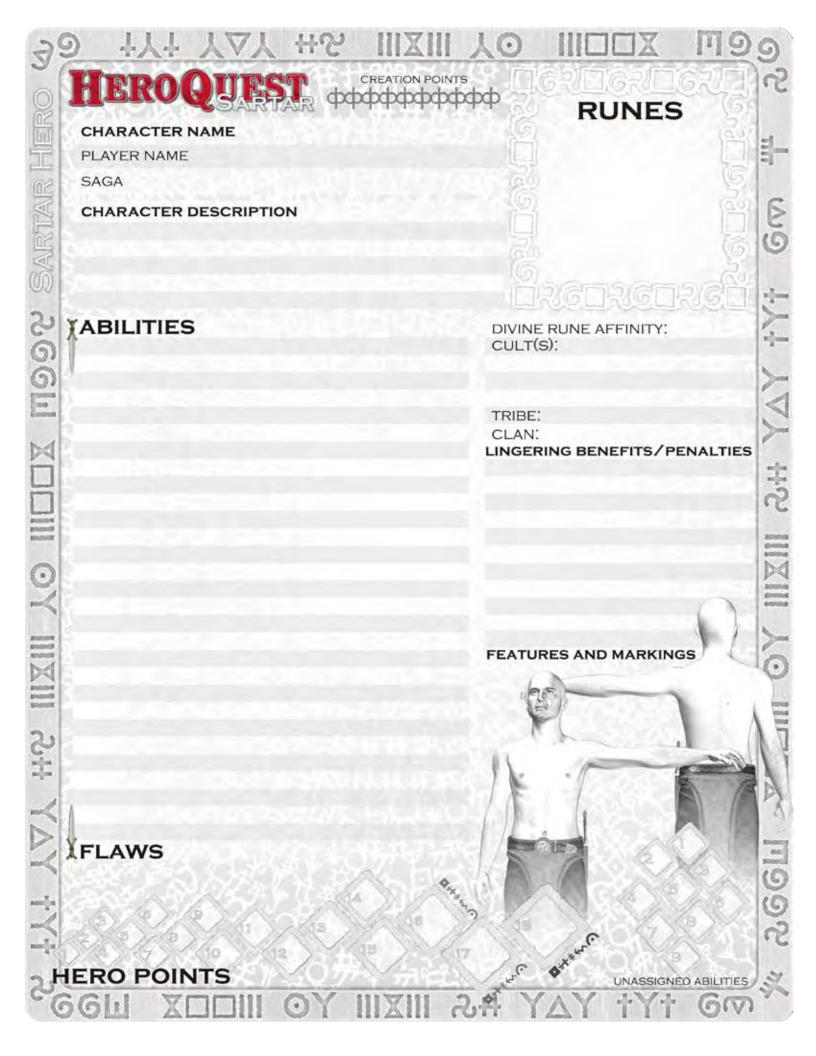
4. Assign Initial Ratings to Your Runes

One of your three Runes has an initial rating of 17; the other runes have an initial rating of 13. You may spend character creation points to raise the starting values of your Runes just like any other ability or keyword. If you want your character

to be an initiate of a specific god, you must raise your

> Rune to at least 14. Runes cost only 1 point to improve during character creation; and they cost 2 points improve during (see play HeroQuest "Improving Your Character").







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IDENTIFICATION	CHARACTER HISTORY	
AGE: BORN:	DATE IMPORTANT EVENT	
LEGAL STATUS: INITIATION:		A CONTRACTOR
OCCUPATION:		
KINSHIP		
FATHER:		
MOTHER: SIBLINGS:		- 2
BLOODLINE:		
NOTABLE ANCESTORS:		- 4
CLAN:		
SPOUSE:		
CHILDREN:		-
APPEARANCE DISTINCTIVE FEATURES:		
Possessions		9
CLOTHING:		100
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WEAPONS:		
OTHER POSSESSIONS OF NOTE:		-
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Other Magic Abilities

Not all magic comes from the gods. In addition to Rune Magic, most Orlanthi have charms, know a spell or two, or have natural magical talents. You are encouraged to take 1 to 3 other magic abilities as charms, spells, or talents, as described in Magic and Religion.

Finishing Touches

By now, you should have your character background, rune affinities and some or all of your abilities. Now is the time to for the final touches on your character: Distinguishing Characteristics and your Name.

Distinguishing Characteristics

Every character ought to have some Distinguishing Characteristic - a distinctive physical feature that helps describe (or at least distinguish) the character. A Distinguishing Characteristic can be an Ability or Flaw if appropriate. The following list contains examples, but you should feel free to create more:

General: aquiline nose, beetle brow, big ears, big feet, black eyes, blonde hair, bow-legged, braided hair, brown eyes, bulging eyes, bushy eyebrows, calming voice, chiseled features, curly hair, extremely graceful, freckles, full lips, gray eyes, gray hair, green eyes, long hair, loud voice, musical voice, olive skin, one eyebrow, orange eyes, pale skin, piercing glare, radiant hair, raspy voice, raven hair, red hair, rough hands, shifty eyes, short legs, small nose, smiling, straight teeth, weather-beaten skin.

Male: bald, barrel-chested, braided beard, bulging biceps, cannot grow a beard, forked beard, long beard, long mustache, very hairy.

Female: apple faced, buxom, creamy skin, enigmatic smile, extremely long hair, hourglass figure, red mouth.

Flawed Features: brittle-bones ("boneless"), bruises easily, dour, fat, foul breath, hunch back, harsh voice, impotent/infertile, lame, lisp, mottled skin, mousy, pot-bellied, prone to flatulence, slight frame, sneering, stutters, ugly, unusual body odor.

Orlanthi Names

Many Orlanthi names combine prefixes and suffixes as per below; the prefixes and suffixes usually relate to the names of gods or ancestors. Use them to create your name or pick a finished name from the lists. Orlanthi identify themselves by the name of a wellknown parent (stated with a -son or -dottir). Names often alliterate (start with the same sound) or share a prefixes or suffix from parent to child (Eringulf son of Brolarulf, Harmast son of Hardrinor, Saronil son of Sartar) or from sibling to sibling (Orgar and Orstandel, Fingmanar and Finganvar).

Males

Prefixes: Andrin, Andror, Avent, Bar(n), Ber(es/ en), Bro, Dar, Der, Des(tor), Din, Enjos, Erin, Fin, Gar(in), Hantra, Har(an), Hed(kor), Hend, Jar(star), Kor(l), Korol, Kul, Lon(d), O(r), Orl, Orst, Orvan, Rasta, Ros, Sar(o), Sen(ren), (S)tark, V(a/e)n, Varan.

Suffixes: -alor. -(al)des, -and, -angian, -arl, -aventus, -brast, -dath, -daral, -dovar, -drinor, -dros, -durey, -en, -estan, -fin, -gandi, -ganvar, -gor, -gradus, -harl, -kar, -kos, -(l/v)anth, -lakar, -larant, -(l)or, -makt, -manar, -(m)arl, -mast, -niskis, -onil, -orth, -rik, -rolar, -serian, -staval, -tand, -tar, -(g/l)ulf, -veste, -venos, -vil.

It is common for men to take the name of gods or heroes (Barntar, Durey, Elmal, Harmast, Hendrik, Heort, Orlanth, Silkinister, etc), great kings (Hofstaring, Saronil, Tarkalor) or of ancestors (Garan, Korlmar, Ulanin, Straval, etc) as a prefix or suffix.

Male Names: Andrin, Argrath, Aslandar, Ashart, Broyan, Dorasor, Farnan, Harmast, Gringle, Jarstakos, Kalf, Maniski, Ortossi, Robasart, Saronil, Sarotar, Tarkalor, Venharl.

Females

Prefixes: A(r), Dara, Ent, Erin, Ernal(da), Esra, Esrol, Har, Ivarn, Jareen, Jarnarn, Jen, Kall, Ken, Leika, Lon(d), Mern, Natal, Ondur, Onel, Oran, Sen(ren), Yan, Yerest.

Suffixes: -a, -ala, -ale, -arios, -(er)landa, -(d)essa, -(d)estra, -(d)inna, -(d)rella, -(d)urisa, -(i/y)r, -ran(d)a, -renava, -sin, -sulva, -vale

It is common for women to take the name of goddesses or heroes (Ernalda, Ivarne, Kev, Uralda, Voria, etc) or of ancestors (Orgorvale, Serias, Vestene, etc) as a prefix or suffix.

Beneva, Berra, Dorasa, Dushi, Erissa, Erynn, Insterid, Ivarne, Jareen, Kallyr, Leika, Lismelder, Morganeth, Onelisen, Sora, Yanioth.

Nicknames

It is common for Heortlings to have nicknames too. Some nicknames are poetic, others are prosaic. Some are badges of honor, others of mockery and ridicule. A nickname should reflect an ability or a past event that you choose for your player character. A Distinguishing Characteristic is a good source of a nickname and should be put on your character sheet.

Examples: Bald, Barefoot, Belly-Laugh, Dour, Glum, Greybeard, Handsome, Hairy, Long-nose, Lucky, Many-Kin, Red, Raven-Tresses, Restless, Short, Strong, Sure-handed, Swift, Swimmer, Tall, Troublesome Poet, Unadvised, Ugly, Wideread.

Examples of Characters

Jeff decides to narrate a HeroQuest game set in Sartar and gathers his gaming group to make characters and their clan. The players, Neil, Dana, David, Pam, and Ian, have read the Introduction chapter and skimmed Book One of the Sartar Book (or at least listened to Jeff's summary of it). The players are going to be from the Orlmarth clan and will later create that clan using the Clan Generation Questionnaire.

The players create the following characters. Keywords are bolded for ease. Don't worry if you don't understand some of the abilities listed right away; most are explained later in the book, the rest you can decide yourself.

The Troublesome Poet

Neil decides he wants to play a troublemaking poet who is magically powerful and a god-talker. He takes as his keyword Skald, and later adds the keyword God-Talker as one of his 9 abilities. Neil decides he wants to completely emulate the god Orlanth and takes the Air Rune, the Movement Rune, and the Mastery Rune, deciding that he wants the Air Rune to start at 17.

Neil adds a few breakout abilities (see page 12) to his keywords and runes and adds several independent abilities. He takes a few charms, talents, and spells (one of each); Neil is not sure what his Dragon Tooth charm does but he thinks it sounds pretty neat. He then takes three Flaws. In spending his points, Neil decides to make the Air Rune his most powerful ability and spends 10 points improving it. He also improves Change and Mastery. Because he has a divine rune affinity (shared with Orlanth) that is 111 or higher, he starts the game as an initiate of Orlanth. He decides against choosing a subcult at this time.

Neil decides that he wants several breakout abilities from his rune affinities and keywords. This lets him focus on developing those abilities later in

The Vengeful Mercenary

Dana decides to make a vengeful Mercenary and decides that he is in the service of the clan thane. He also decides to have his younger sister as a sidekick. Although he takes the same runes of the god Orlanth, Orlmarkt is going to rely on his sword, not his magical abilities and does not put any extra points into his runes; he will not want to initiate to any god. Instead he puts the maximum number of points into improving his Mercenary keyword. His role with the clan is important to him, so he puts some extra points into his clan keyword.







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 111 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 1 un and decides he belongs to a Lhankhor 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.





Daily Life

Life in Orlanthi households is centered around their small but largely self-sufficient farms, where they raise crops and herd livestock. These free farmers and their cottar dependents are proud but violent people; loyal to their kin and chosen leaders, appearing as rebellious bandits to outsiders.

Appearance

The Orlanthi are a hardy people with black, brown, or reddish hair, and olive skin. Their eyes are green, brown, grey or orange. Men and women grow their hair long; men often grow beards and mustaches. Women's hair is usually uncovered and can be worn loose, braided or tied up in a bun. Women, and to a lesser extent men, use kohl and other pigments to outline their eyes and lips. Both genders are tattooed with markings of clan, cult initiation and other symbols of magical importance.

Gender

The Orlanthi view the genders as being different but inseparable. Despite the external appearance of masculine dominance, women maintain social and personal equality. All adult women can speak in clan assembly, and if a clan "Weapon Taking" vote is called any meat cleaver, spoon, cooking pot used for three meals or sewing kit qualifies women for a vote. Men, by contrast must provide a shield, long knife, large spear, sword, and "strong hat."

Gender roles are divided and typical. Thus plowing, wood crafts, hunting and smithing are masculine tasks, while cooking, sewing, weaving, and household management are feminine. Men perform most jobs requiring heavy physical work, save for the perennial need for all hands to tend the harvest. Women manage the domestic economy of the hearth and household, negotiate marriages, and rear children. Almost all women are weavers; weaving is not generally considered a specialized craft.

Orlanthi men are feisty, unpredictable, and passionate, while Orlanthi women are cool, calculating, and self-possessed. **Emotional** expression is common to both genders, but is more common among men who habitually burst into rage, grief, happiness, fervor, or gloom. The contrast is expressed in the poem, "Orlanth's Wooing of Ernalda," wherein the earth goddess manipulates her wooer to ensure the rights of women among the Orlanthi. Men are expected to protect women, especially women of their clan.

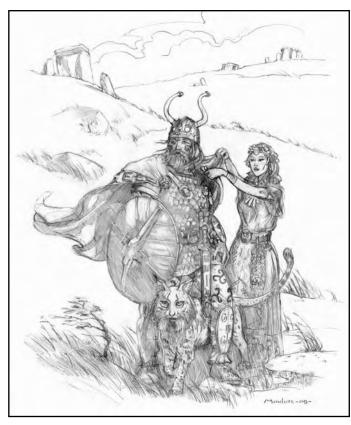
The Orlanthi are open minded concerning individuals choosing the alternative gender role. History and legends include several famous women

warriors associated with Vinga, Babeester Gor, or Humakt. Likewise, one famous male cook, Geo, has been enshrined as a minor but important cult figure.

Compared to many Gloranthan cultures, the Orlanthi have relatively few sexual taboos. They prohibit sex with people who have not been initiated as adults; with married people; with members of their own clan; and with not-people such as foreigners, Elder Races, animals, rocks, and the dead. Even those few taboos may not apply to members of certain cults or during certain religious rituals.

Culture

The Orlanthi live in an extremely dangerous world and their culture is extremely violent by our modern standards; the god Orlanth acknowledges this with his first law: "Violence is always an option." Orlanthi will kill impulsively over insults and slights to honor, to avenge wrongs done to them or their clan, in anger, or for any of a thousand other reasons. Indeed, killing a person who is not of your clan is not a crime under Orlanthi law - it is rather akin to a type of property damage and is in theory compensable by paying wergild to the victim's kin!



A Sartarite chieftain attended to by his Ernaldan wife. The chieftain wears a hauberk of bronze scales and bronze horns ornament his helmet. His wife is blessing him with a magical flower.

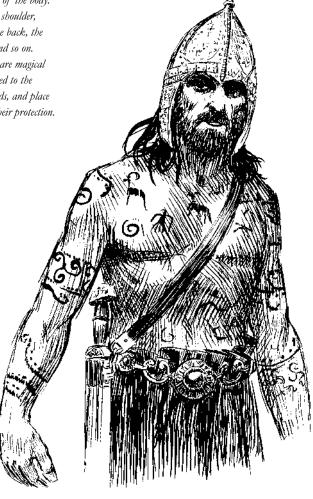
Orlanthi Tattoos

The Orlanthi mark their bodies with magical runes of the gods, cults, ancestors, clan, tribe, and other sacred events. Each clan and tribe has its own tattoo; at initiation, you were marked with those signs as well as the marks of your gods and your runes. Your status, profession, and important life events are also marked with tattoos. Orlanthi tattoos can be located on many places of the body: the face, the shoulder, the arms, the back, the abdomen, and so on. The tattoos are magical focuses, sacred to the Orlanthi gods, and place you under their protection.

And yet, the Great Goddess Ernalda provides the Orlanthi with their second divine law: "There is always another way." Orlanthi society provides alternatives to violence: community, clan, and tribe. Orlanth asserts the power of the individual; society functions because of Ernalda.

Land

Farm land is gifted by the clan to each free farmer in small field strips about the size a plow team can work in a day or two. A team of four to eight oxen pulls the plow, guided by the plowman (usually a carl) and the ox-driver (often his wife or a son). The fields of a single farmer are typically scattered throughout the clan lands and marked by low walls built from the stony ground. Many clans also have small fruit orchards and vineyards that are worked by individual families.



A thane of the Varmandi clan displays his tattoos. Note the clan initiation markings on his shoulder, right arm and breast, his many cult tattoos, and several tattoos showing his power in the Movement Rune.

Housing

Most Orlanthi farms, called steads, consist of sturdy, all-purpose log houses (called a "hall" or "longhouse") designed to withstand the cold, snowy winters of Dragon Pass. A typical stead includes a couple of long houses, each housing one or more nuclear family and often their livestock. Other buildings include sheds for animals, hay, and other storage, workshops and other outbuildings. Furniture is home made.

Villages and Towns

Most Sartarites live on their farms or in small villages with fewer than 500 people. Each village is the center for a local clan or group of clans and has shrines dedicated to the gods of the local clan or tribe. A small weekly market is held in every village. Most of the residents are farmers or herders, but some are local crafters such as thatchers, carpenters, potters, coopers, and redsmiths (workers in brone). Others are the mercenaries and retainers of the clan's chief and thanes. Earthworks and other fortifications defend most Sartarite villages.

There are a number of towns with 300 to 1000 residents scattered throughout Sartar. Most are tribal centers, where the various clans of the tribe can assemble for trade, worship, and assembly. Towns support a wider specialization of crafters than villages and some towns even have an ironsmith. The typical Sartarite town is defended by a combination of earthworks, stone or wooden walls, gatehouses and towers.

Food

Barley is the staple grain of the Orlanthi, supplemented by wheat and oats. Beer is the staple beverage, sometimes flavored with hops. Many clans grow fruits such as apples, berries, cherries, and grapes. Wine is a drink favored by the wealthy.

Lamb is the most common meat, followed by pork. Cattle are used mainly to pull plows but extra animals are avidly eaten. Goats are considered religiously unclean and are never eaten, and rarely even tolerated. Wild game of all types is common. Horse, bear, and bison are considered luxury meats. Poultry include chickens and the smaller Singing Hen. Meat is roasted or boiled. Every man, woman and child has their own knife, and spoons of horn or wood; otherwise, they eat with their fingers.

Livestock

The two most important livestock for the Orlanthi are cattle and sheep. Cattle are draft animals, and to a lesser extent a source of meet and milk. Sheep are a source of fleece, meat, and milk. Sheep are less valued

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.

- 6 Bronze: The most common metal in Glorantha is bronze (humetal 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.
- 6 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 wergild.

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 hogs = 7ewes = 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 quiltedwool 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.

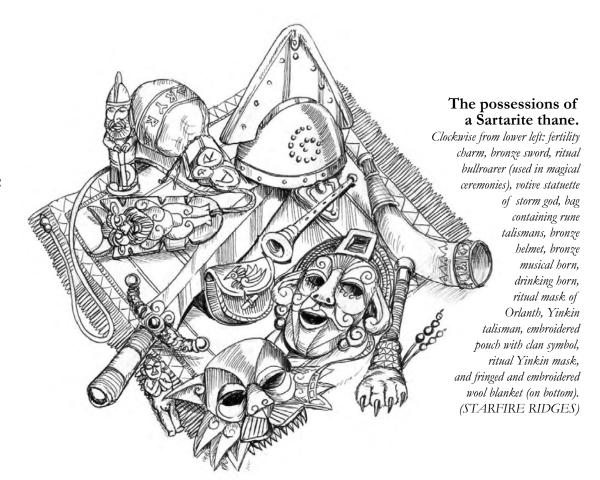
Headgear is common. Among men, a stout broadbrimmed hat or a felt cap is most common. Women commonly wear a fillet, a hood, or more elaborate headdresses. Many priests and godtalkers have distinctive headgear, the most distinctive being a high, conical hat with ram's horns sewn in, often associated with 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



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. Axehead 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 the 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 greatgrandfather (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.

suspicious of strangers

until the stranger has

placed himself under

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.

the sacred rules of

Sartarites are very

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

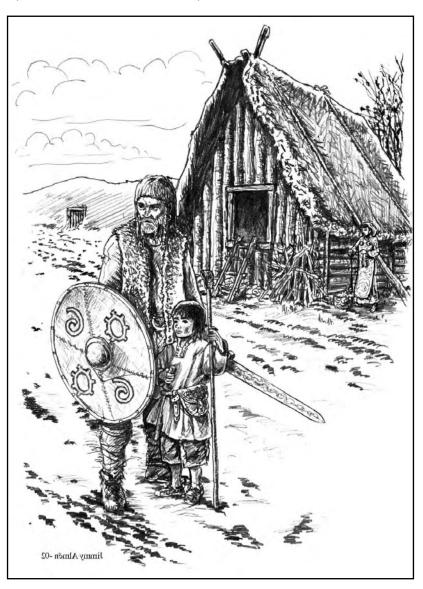
The clan is a social unit, not a geographical boundary. Lands belonging to one clan overlap with those of another, more than one clan often shares villages, and members of different clans interact on a daily basis; disputes between clans occupy much of the business of the tribal assembly. Every clan 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 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.

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 intertribal or city politics. The Community Resources and Support chapter of HeroQuest (page 87) can provide guidance for such campaigns.

Making Your Clan



Every Orlanthi is defined by his clan; even if he is away from home seeking adventure or in exile, to understand him we need to know his clan.

Narrators and players should decide first whether the heroes come from one or several clans. One of the simplest types of games to play is where everyone comes from the same clan. This will explain why the player characters hang out together, where they fit in their society, etc. A Sartarite clan is an ideal setting for a community-centered HeroQuest game. Many narrators have run games that center on a Sartarite clan, including all the authors of this book. The clan gives the heroes somewhere to come from, people to fight for, and prizes to quarrel over. Threats to the clan and from tensions within the clan itself are a wellspring of adventure. If your game is set in a city like Jonstown and Boldhome then you might want to allow player characters to come from different clans.

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 a clan. If each player character is from his own clan, take the time to go through the questionnaire with each separately, so that they can reveal their own clan's history to each other later, during the game, and to protect their secrets.

Creating your own clan using the Clan Generation Questionnaire has another advantage - it introduces the players to the setting. As they answer the questions in the clan questionnaire, they learn of, and are involved in, myth and history without having to read background material.

We recommend agreeing to the details of your clan before you begin creating characters. This is especially true if your game will center on clan life. In such a game, the most interesting characters have relationships with the clan's leaders and support or oppose the clan's direction and beliefs. Deciding these before you create characters may inspire you in their creation. If you have a game where everyone has left home seeking adventure, then you might be able to do it later but it could give ideas on why they left and what they left behind.

Ian the narrator decides to run a Gloranthan game centered upon a Sartarite clan. He chooses the Varmandi clan of the Colymar tribe as the home for the player characters. Ian tells them that the clan lives in the rough hills of the Colymar tribe, but otherwise he lets the players choose the answers that will define the clan.

The Clan Profile

Use the clan questionnaire to create your clan profile. If the heroes are from the same clan, we recommend that the players reach a consensus on each answer. If the group has trouble with this method, the narrator can instead select a player at random and ask him the first question, then ask the next player in line the second question, and so on, until all of the questions have been answered.

We provide sample answers for each question. A player might have an entertaining answer that is not on this list, so we encourage you to allow players to use their own ideas in the story of their clan, but you will need to assign appropriate attributes to any such answers. Tell the players to imagine the consequences of their answers, before they make them. You want to know what sort of clan the players want to be from; so let them make informed choices. No answer is better than another, just different. Additionally, feel free to give the player characters abilities that reflect from their clan's secrets. Finally, use your judgment when allowing players to choose some of the answers provided here, if they do not seem appropriate to the questionnaire results that far.

Clan Generation **Ouestionnaire**

This questionnaire should help you understand the really deep background that underlies your character's reality. It shows what part your ancestors had in making Glorantha. Think of this as something your character knows his ancestors did, a really long time ago.

The material here is addressed to you, but the decisions would have been made by those ancient folks who live on in your characters, their descendents. Your clan profile on page 62 is determined by the answers your players give to this questionnaire.

The Mythic Age

It began in the lost mists of creation. The world was made. The Old Gods of the Celestial Court have failed to maintain the world. The New Gods are rearranging the cosmos.

Everyone knows that First People were made by all the gods, working in harmony and conjunction to create a new form of life. It worked. They created the first mortals: Darhudan and Darhudana, Grandfather and Grandmother Life.

Grandfather and Grandmother Life are your oldest ancestors. They started life in the hands of the gods. They walked with the mighty, and were as they in those days. They had hundreds of children, who in turn had hundreds of their own. The cosmos was at peace, but slowly awareness started. Your clan's awareness began when they recognized that they were different from other people.

1. The Council of Pairs.

The Council of Pairs were eight Old Gods of the Celestial Court who embodied the great, opposing runic powers. They resided in the Cosmic Mountain at the center of the world and had equally contributed to the creation of Darhudan and Darhudana. However, each child of Grandfather and Grandmother Life favored one Old God over the others.

Which Old God did your clan ancestor favor?

- 1. Acos, God of Stability (a)
- 2. Larnste, God of Movement (2)
- 3. Uleria, Goddess of Love(X)
- 4. Kargan Tor, God of Conflict(†)
- 5. Orenoar, Goddess of Truth(Y)
- 6. Tylenea, Goddess of Illusion(:)
- 7. Harana Ilor, Goddess of Harmony (III)
- 8. Ratslaff, God of Disorder(1)

Clan or Character First?

This book presents character creation prior to clan creation. However, for many narrators and players it makes far more sense to create your clan first and then create player characters. Knowing the background of your character's clan and community makes it easier to imagine and develop your character. As a result, even though the rules for clan creation come after character creation, our recommendation is to create you clan first.

Answers:

- Add one check in the Stasis Power Rune (a)
- 2. Add one check in the Movement Power Rune (2)
- Add one check in the Life Power Rune (X)
- 4. Add one check in the Death Power Rune (†)
- Add one check in the Truth Power Rune (Y)
- Add one check in the Illusion Power Rune (:)
- Add one check in the Harmony Power Rune (III)
- Add one check in the Disorder Power Rune (1)

2. The Treasured People

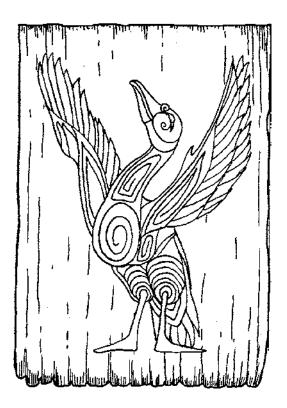
The Goddess Asrelia, the Empress Earth, gave out many treasures to the descendents of Grandfather and Grandmother Life. The treasure she gave your people awoke them from the formless Green Age and named them as something specific.

Which treasure did Asrelia give your people?

- 1. The Rich Swan
 - 2. The Full Dish and Spoon

Answers:

If you chose the Rich Swan, then your people's awareness began among the emerging Feminine Universe. Give your clan one check towards the Wealth Resource and the Earth Elemental Rune and go on to the third question, "The First Ceremony."



If you chose the Full Dish and Spoon, then your people's awareness began among the emerging Masculine Universe. Give your clan one check towards both the War Resource and the Air Elemental Rune and go directly to the fourth question, "Umath Creates Freedom." In either case, give your clan wyter an ability relating to this event.

3. The First Ceremony

At first, no one was ever hungry, for Asrelia contained enough to feed everyone. But suddenly some people were hungry! Ernalda stopped the hunger by teaching people how to do the right ceremonies. These allowed people to find her sister Esrola, who had been trapped behind a terrible mask by Angdartha, the cruel servant of the Bright Emperor. This was the first worship, one of the actions that separated mortals from deities.

What ritual did your ancestor lead?

- We did the Flax Dance. The people danced until the flax fell apart. They were tired, and while they rested Ernalda taught them how to make the flax into fibers.
- 2. We did the Goose Dance. The people danced until the goose fell apart. They were tired again, and while they rested Ernalda showed them how to prepare all the parts of a goose — which parts made tools, costumes, and charms; and how to make it into portions.
- 3. We did the Sacrifice Dance. The people danced until the crowd fell apart. They were tired again, and while they rested Ernalda showed some of them how to burn one portion of the goose to appease the messenger with the stick, and others how to cook the rest of the goose into food.
- We did not dance, but instead made the vessels in which the flax and geese were sacrificed.

Answers:

Your ancestor was instrumental in this first act of compassion and renewal, which shows inherent Ernalda characteristics. Every Orlanthi woman performs this dance each year, and your ancestor was the first. Give your clan wyter an ability relating to this event. This event helps define your clan:

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- 1. Add two checks for the Earth Rune, and for the Life Rune and one for the Peace Resource.
- 2. Add one check for the Earth Elemental Rune, one for the Harmony Rune, and one for the Morale Resource.
- Add two checks for the Earth Rune and one for the Magic Resource.
- Add two checks for the Earth Elemental Rune and one for the Wealth Resource.

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?

- Separating the Sky and Earth from each other.
- П 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...

- You knew he would be great right from the start.
- You met him when he was young and explored the world below the Great Mountain.
- He challenged the Bright Emperor to Contests of Dancing, Magic, and Music, and then killed the Emperor with his new weapon, Death.
- He found the new weapon П called Death, and used it to kill the Evil Emperor at the Battle of Extinguish Field.
- 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:

- 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")
- Your clan gets two checks in the Air Elemental Rune and a check on the Movement Power Rune.
- Your clan gets three checks in the Air Elemental Rune and two checks on the Movement Power Rune.
- Your clan gets three checks in the Air Elemental Rune and one check in the Death Power Rune.
- 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.

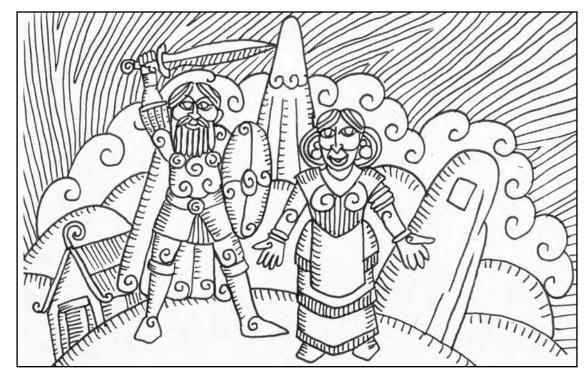
Your earliest Famous Event was:

- 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.

- The Thrinbarri Battles. Where 3. Orlanth and his army fought against the sky warriors.
- 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.
- 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)



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Answers:

Give your clan wyter an ability relating to this event.

- Check Air Elemental Rune and the Morale Resource.
- 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?

Earth 2..

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?

- Buf Gart, the "Hungry Women."
- Ched Durkel, the "Strings." 2.
- 3. Jars Antanggi, the "People of the Shadows."
- Karantuel, the "Cloud Folk."
- Korsto Viv, the "People 5. of the Rivers."
- 6. Nalda Bin, the "Stick Farmers."
- П 7. Aranto Viv, the "Axe People."
- 8. Eryain Ins, "The Blondes."
- П 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.
- Add two checks to the Fire Elemental Rune and one check to the Peace Rune.
- 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.

The ancient enemies of the people of Sartar. Clockwise from the lower left: Sartarite Ancestor, Venebain the Lightfore, Ves Venna, Zzabur the Atheist, and Mostal. From the Yarnomis Carvings of the Royal Palace (BOLDHOME).



- Add three checks to the Water Elemental Rune and one check to the War Rune.
- Add two checks to the Water Elemental Rune and one check to the Wealth Resource.
- Add two checks to the Earth Elemental Rune and one check to the Wealth Resource.
- 7. Add three checks to the Earth Elemental Rune and one check to the War Rune.
- Add three checks to the Fire Rune and one check to the Morale Resource Your clan members often have blonde hair.
- Add two checks to the Fire Rune and one check to the War Rune.

What status did you give the refugees?

- 1. We made them slaves, and called them thralls.
- We made them sheepherders, and called them cottars.
- We gave them equal rights as free men.

Answers:

- Your clan keeps thralls.
- 2. Your clan does not keep thralls.
- Your clan does not keep thralls.

9. Ancient Enemies

The foes of the Vingkotlings were many. As time went on, you found yourself fighting against the same foes over and over again. One enemy in particular plagued your people consistently during the era. Your ancestors fought these foes so often that they developed special magic to combat them.

Even today, your clan does not get along with the descendants of the Ancient Enemy, and your wyter is especially effective against them.

Who is your clan's Ancient Enemy?

- Venebain the Lighfore, leader of the Fire Tribe, heirs to the Evil Empire.
- The Dragonewts, the dire dragon people.
- Mostali and the Stone Tribe, made up of the change-hating dwarves.
- Chinkis Mor the Elf Warlord, who grew his forests across our plowlands.
- Ves Venna, the son of Valind who fought his own kin without honor.
- Jagrekriand the Red God, who broke Umath and hated Orlanth's people.
- Tada the Green, Lord of Prax.
- Zzabur the Atheist, who tried to kill Orlanth with sorcery.
- 9. Narga the Bad Dog, who hated Yinkin and the Vingkotlings.

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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: Dragonewts. 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: Alkoth. Add one check on the Magic Resource.
- 7. Ancient Enemy: Praxians. Add one check on the Morale Resource.
- 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 \(\pi\) Earth or \(\mathbf{6}\) Air forces:

- If your clan favors Earth, give one check in the Peace Resource. Ernalda is your clan patron.
- 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.
- Additionally, look at your total Power Rune Checks. Put whichever Power Rune has the most checks on your clan
- 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.

The destruction of Glorantha in the Chaos Wars. From the Yarnomis Carvings of the Royal Palace (BOLDHOME).

Option: Your Gods War **Heroquest Secret**

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.
- Scorpion-men.
- П 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?

- 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.
- We dug a hole in the ground and huddled inside, kept alive by the warmth of our sleeping kinsmen.
- 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.

- Add a check to the Magic Resource.
- 2. Add a check to the Morale Resource.
- Add a check to the Wealth Resource.
- 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?

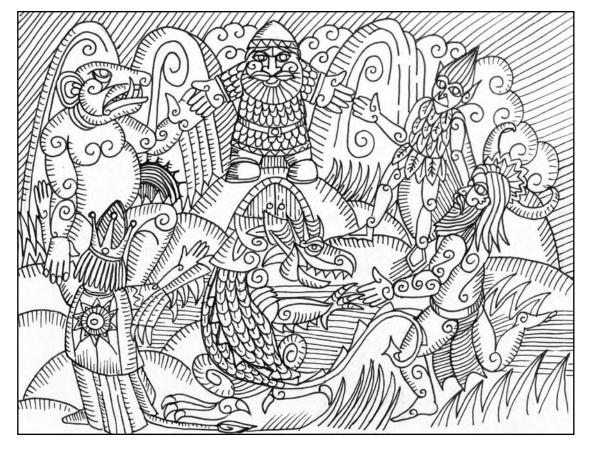
- 1. The elves, who taught you to call them Aldryami.
- The Mostali, whom you had previously called dwarves.
- 3. The trolls, who now wanted you to call them Uz.
- The nomads of Prax, who had always raided our lands, but who shared common deities and hatred of Chaos.
- The dragonewts, who served the 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.
- 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.
- Ancient Ally: Praxians. Your clan knows a ritual to peacefully interact with the Praxian nomads. Add a check on the War Resource.
- 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, Fwalfla 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 wyter 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 myter 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 wyter 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 wyter 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?

- 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.
- 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.
- 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.

- 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.
- 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.
- 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.
- We joined the Stravuli named for c. Stravul, the great hero who defended Dragon Pass in the Darkness. We lived in the lands now called Tarsh.
- 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 Orlanthi 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.

HeroQuest ##WGIDAX

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 wyter 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.
- Your ancestral heroes are Vestene Summer and Goralf Brown. Add a check to the War and Magic Resource.
- 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.
- 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.
- 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.
- You 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
- 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 <u>Horsemanship</u> as a clan ability and <u>Hates</u> Dara Happans, an ancient foe in the Darkness.
- 2. You are descended from one of the Star Tribes who reforged themselves out of the ruins of the Vingkotling Kingdoms.
- Your ancestral hero is Liorn the Young. Add a check on the Magic Resource. Your clan wyter has the ability to Summon Shooting Star.
- Your ancestral hero is Forosil Ferocious. Add a check on the Wealth Resource. Your clan wyter has the ability to Bless Cattle.
- Your ancestral hero is Stravul the Mighty. Add a check on the Magic Resource. Your wyter has the ability to Know Enemy's Weakness.
- Your ancestral heroes are Garan the Low Star and Serias. Add a check on

- the War Resource. Your wyter has the ability to Fight Against Chaos.
- Your ancestral hero is Sedenor. Add a check on the Morale Resource. Your wyter 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.
- Ernalda, the Mother Goddess.
- Orlanth, the Allfather.
- Lhankor Mhy the Knowing God.
- 5. Issaries the Talking God.
- Chalana Arroy the Healing Goddess.
- None. We retained worship of the Living Deity who is:
 - Elmal, the Suffering Sun
 - Kolat, the Spirit Wind.
 - Storm Bull, the Mindless Storm.
 - Humakt, the Lord of Death.
 - 0 Yinkin, the Alynx God.
 - 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.

How did your clan resist Lokamayadon?

- 1. Fought ceaselessly, no matter how many of us were killed.
- 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.
- We could not help ourselves; we were forced to follow him.
- П 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.
- Add one check on the Morale Resource and one check on the Cautious and Rebellious Virtues.
- 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 sorcerous 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 handsthey suffered, but survived, and that is all anyone needs to remember.

What did your clan do when Arkat came?

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

Answers:

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

Arkat the Traitor How do you feel about Arkat's betrayal?

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

Answers:

- Your clan hates all things associated with Arkat. Add a check on the Vengeful Virtue.
- Your clan dislikes Arkat. Add one check in the Shrewd Virtue.
- Your clan holds Arkat a great but flawed hero. Add a check in the Forgiving Virtue
- Your clan reveres Arkat and hates those who claim he betrayed us. Add a check in the Loyal Virtue.
- 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 (W). Your clan did not, or you would not be here now.

What was your attitude towards the dragons?

- Hostile—we fought against them.
- Negative—we resisted them, for we would never believe a dragon.
- 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, П only the way it is used.
- 5. Be careful when making friends.
- 6. Dragons are evil.
- \Box 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).



and rebellion against Ezkankekko, rightful ruler since the Dawn of time. He made enemies, found new friends, woke Silver Age heroes, and finally overthrew the rulers and deities of the Shadowlands (1318 ST). Their conflict released cosmic powers, and the Obsidian Castle shattered, covering the verdant plateau with black dust. The usurper killed Ezkankekko, and thereafter called himself the God-King.

This God-King went throughout Kethaela and established his rule. When he came to the kingdom of the Hendrikings in Heortland, he used deceitful magic to overcome the Hendrikings. He destroyed the ancient Hendriking tribe and Heortland became part of his own kingdom. Whoever could not change got their people together and moved.

By the time the God-King came to Heortland and started a civil war, you heard that the lands to the north (in forbidden Dragon Pass) were now open to humans. The movement of clans there is called the Resettlement. Your clan was one of these clans.

Why did you leave your homeland?

- We hated the God-King. 1.
- Some of us hated the God-King, but others liked him, so our clan split to avoid kinstrife.
- We loved the God-King, and wished to make Dragon Pass part of his rule.
- 4. We wanted a dangerous new life.
- 5. We were poor and wanted to be rich.
- It was a new place to explore.

Answers:

- Add a check on both Traditionalist and Rebellious Virtues. Your clan hates the God-King.
- Add a check on the Traditionalist and Justice Virtues.
- 3. Add a check on the Loyal Virtue.
- Add a check on the Ambitious Virtue.
- Add a check on the Shrewdness Virtue and a check on the Wealth Resource.
- Add a check on the Magic Resource.

You settled in the best lands you could find and hold. and farmed and raised livestock as was appropriate for those lands.

What sort of lands did you settle?

- Hills and Highlands, good for herding sheep and defending against foes.
- River Bottoms, good for intensive farming.
- 3. Flatlands, good for raising cattle and farming.
- Wildlands, only good for hunting. 4.

Answers:

- Add 2 checks to War. Your clan has the Sheep Herding ability.
- Add 2 checks to Wealth. Your clan has the Intensive Farming ability.
- Add a check to War and 1 check to Wealth. Your clan has the Livestock and Small Farming ability.
- Your clan has a special Hunting Ability. Reduce your Wealth by 1 check and add 2 checks to War.

21. New Enemies

The Haunted Lands of Dragon Pass were not unoccupied. The Elder Races had thrived here away from humans as had remnants of peoples forgotten elsewhere. The Elder Races and their allies resisted our resettlement of our ancient lands.

Which of these people most resisted your arrival?

- The Aldryami, who fought you when you cut down their woods.
- The Beastmen who said the all the land was theirs.
- 3. The Tusk Riders, who wanted to sacrifice you to their gods.
- 4. The Grazers, who objected to you fencing in their lands and made your kin slaves.
- The Mostali, who claimed you ruined their schedule.
- 6. The Praxians of the Prax desert, who tried to rob you.
- The Undead of the Upland Marsh, who hate the living.
- 8. The Uz, who thought you would be good to eat.

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Answers:

If your new enemies are the same as your Ancient Enemies in Question 9, add a check on the Magic Resource and the Traditionalist Virtue. Whether these are old enemies or new, your clan hates its Enemy and gains a clan ability to fight against them. Write down this New Enemy on the clan sheet.

- 1. Enemy: Elves. Add a check in the Wealth Resource and the Vengeful Virtue.
- Enemy: Beastmen. Add a check in the Shrewd Virtue and the Ambitious Virtue.
- Enemy: Tusk Riders. Add a check on the Courage Virtue and the Justice Virtue.
- Enemy: The Fire Tribe and its worshippers. Add a check in the Proud Virtue and the War Resource.
- Enemy: Dwarfs. Add a check in the Generous and Reckless Virtues.
- Enemy: Praxians. Add a check in the War Resource and the Shrewd Virtue.
- Enemy: Delecti the Necromancer. Add a check in the Courage and Vengeful Virtues. Your clan Hates Undead.
- Enemy: Trolls. Add a check in the Courage Virtue and the War Resource.

22. The New Tribes

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.

Which tribe and confederation did your clan join?

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.	Dundealos Tribe, the Jaldonkiller
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

Answers:

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

- Add a check to the Traditionalist Virtue and Hostile to Lunars. Enemy: Praxians.
- Add a check to the Wealth Resource and to the Adaptable Virtue. Enemy: Praxians.
- Add a check to the Vengeful and Hospitality Virtues. Enemy: the Malani Tribe.
- Add a check to the Morale Resource and the Courage Virtue. Enemy: Telmori.
- Add a check on the Magic Resource, to the Proud and Traditionalist Virtues, and to Hostile to Lunars.
- Add a check on the War Resource, the Courage Virtue, and Hostile to Lunars. Enemy: Telmori.
- 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.
- Add a check on the War Resource, to the Vengeful Virtue and to Hostile to Lunars. Enemy: Praxians.
- 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.



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.
- 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.
- \Box 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.
- П 3. We drove them off, or at least refused to let them enter our steads.
- We gave them hospitality. 4.
- 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.
- Your clan takes thralls. Add two checks on Hostile to Lunars, a check on the Wealth Resource, and the Traditionalist Virtue.
- Add a check on Hostile to Lunars and on Cautious.
- Add a check on the Hospitality Virtue.
- 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?

- We gave no quarter, and expected none.
- We fought honorably, but not insanely.
- 3. We sent as few warriors as we could get away with.
- We argued for peace.
- We would not fight our Lunar friends.
- 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.
- Add a check to the War Resource, to the 2. Honor Virtue, and to Hostile to Lunars.
- 3. Add a check to the Morale Resource, to the Shrewd Virtue, and to Hostile to Lunars.
- 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.
- 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?

- Many of our people abandoned their land and took to the hills as rebels.
- 2. We spat in their faces.
- 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:

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

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27. Infighting

With no Orlanthi king on the throne of Sartar, many of your countrymen took advantage of the opportunity to settle old grudges or steal land from neighbors. The tribes fell to fighting with one another. Clans from several tribes attacked the Telmori Tribe of wolf-men, for example. The Imperial troops mostly kept to their cities and roads.

What was your role in this infighting?

- ☐ 1. Our chieftain settled disputes, giving away cattle when necessary. We earned the respect of the other clans and tribes, but at great cost.
- We argued that the mere absence of a king should not suspend Heort's laws.
- 3. We struck against those who had offended us in the past.
- We lamented this 4. dishonorable violence.
- 5. We attacked the Telmori, a werewolf race that has never worshipped our gods. To those who lent aid, cattle were given and Lunar taxes lifted.
- \Box 6. We fought to expand our clan boundaries, at the expense of weak neighbors.
- 7. We tended to our crops, and everyone else was too busy fighting each other to bother us.

Answers:

If you receive a neighboring clan as an enemy, your narrator should name this clan.

- Reduce your Wealth Resource by one check. Add a check in the Peace Resource and two checks in the Just Virtue.
- Add a check in the Peace Virtue, and a check in the Just and Loyal Virtues.
- Enemy: Neighboring Clan. Add a check in the War Resource and in the Vengeful Virtue.
- Add a check in the Wealth Resource and in the Shrewd Virtue.
- Enemy: Telmori. Add a check to War Resource, the Courage Virtue, and the Piety Virtue.
- Enemy: Neighboring Clan. Add a check in the War Resource, the Ambitious, and Shrewd Virtue.
- 7. Add a check in the Wealth Resource and in the Cautious and Shrewd Virtues.

28. Starbrow's Rebellion

Five years ago, many clan chieftains and tribal kings, led by the Kheldon Queen, Kallyr Starbrow, took part in an uprising against the Lunars. Perhaps your chieftain knew, from experience in previous wars, what might occur here.

What did you do when Kallyr's emissaries came to you?



Below

Settling "old grudges"

between neighbors often

involves night time visits to

cattle pens, solitary steads,

or unguarded storage

areas where repayment

can be handled quietly

and without conflict.

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	1.	We sent all our warriors to fight.	30. The Duck Hunt	
	2.	We sent some warriors to fight.	The Lunars blamed Starbrow's Rebellion on the	
	3.	Some warriors fought even	durulz or ducks, one of the beastpeople who had	
		though we forbade them to.	been loval to Sartar. A proclamation was made that	

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:

П

- 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.

- \square 2. We dislike him, but he could be worse.
- \square 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.

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.
П	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

them. By introducing

plot developments that

choose between one or

more values, we learn

something more about

their characters. We also

create consequences for the

players for those offended

example the Varmandi

have both the Rebellious

and Traditionalist values.

opportunity to rebel against

their Lunar-supporting

king, creating a conflict

with the traditionalist

thanes of the clan.

by their choice. For

The narrator might

offer the players the

force the players to

values, the narrator can

force you to choose between

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, O 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, I Disorder, I Life, III Harmony, ∴ Illusion, & 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 check 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.

Based on your answer to Question 21 your clan's Wealth will have a specific agricultural specialty – this describes what type of agriculture is most important to your people:

Sheep Herding. Your clan specializes in raising large herds of sheep which graze in the hills and highlands near your clan settlement; you practice pastoralism. Your clan raises cattle and farms grains as well; however, sheep are the primary source of your clan's wealth.

Cattle and Farming. Your clan specializes in raising cattle in conjunction with grain-farming; you practice mixed farming. Your clan raises sheep as well, however, cattle are much more important and the primary source of your clan's wealth.

Intensive Farming. Your clan specializes in intensive agriculture in the river valleys. Most likely your clan farms grain, but orchards or viticulture is possible as well. Your clan raises some livestock; however farming is much more important and the primary source of your clan's wealth.

Hunting. Your clan specializes in hunting game in the wilds of Dragon Pass, often roaming great distances. Your clan has livestock as well as a few small farms, but hunting is the major source of your clan's food.

Based on Ian's players answers, the Varmandi clan are hunters and herders.

Wealth and Other Resources

Wealth measures your clan's ability to use its wealth rating to overcome obstacles; it does not explain the source of the clan's wealth. Your clan's most highlyrated Resource other than Wealth explains how your clan gets its wealth and colors your clan's reputation. It can also be a source of Adventure Hooks and conflicts for your Sartar campaign:

War. If War is your most important Resource, much of your clan's Wealth comes from raiding, plundering and demanding tribute from other clans. Your clan likely has a reputation as bandits and mercenaries.

Peace. If Peace is your most important Resource, much of your clan's Wealth comes from trade, gifts from other clans, and from a network of reciprocal obligations. Your clan likely has a reputation as merchants.

Magic. If Magic is your most important Resource, much of your clan's Wealth comes from gifts and sacrifices from people in the surrounding region or beyond. Your priests and god-talkers are an important source of Wealth and your clan likely has a reputation for holy men.

Morale. If Morale is your most important Resource, much of your clan's Wealth comes from hard work and common sense.

Clan Values

Your clan has certain values, ways of behaving that have worked to keep them alive and help them prosper over the years. Your answers to the questionnaire determine which values you hold. On the worksheet mark a check for every answer that matches that value.

Ambitious: "The sleeping alynx does not catch the sheep, nor the slumbering man victory. Ambition is the spur to luck wealth. Do not let opportunity escape you."

Cautious: "Fools rush in. We prefer to tread carefully weighing our options before committing ourselves to action."

Courage: "Who dares wins! Those who take bold action gain the greatest prizes. Cowards and losers get the dregs."

Forgiving: "The wise man knows that he is not free from faults and so overlooks them in others."

Generosity: "Hoarded wealth feeds no one. Wealth spent on service, friends, and kin returns thrice-fold."

Hate (Enemy): "These people shall always be our foes. We may have short-lived truces with them, but peace is impossible."

Tribal Military

A tribal warband is centered on the person of a king and his thanes, bodyguards and other mercenaries who have sworn to die for him. Often priests of war gods like Orlanth, Humakt, Urox and Elmal are companions of the king. Those clan warbands and mercenaries who are willing to follow the king's banner join this elite group.

The king's companions and retainers are always equipped with the best arms available and protected by the magic of his priests and the tribal wyter. Kings reward their companions and retainers richly; the boldest and most skilled warriors compete to enter the service of a generous king.

The size of a tribal warband ranges widely depending on the resources and reputation of the king. The average clan chief has about 15 hides allocated to his support; most tribal kings have at least 50 or more, which should give some idea of the resources they could muster in war. The Colymar kings are the richest in Sartar, with some 75 to 100 hides. On the other extreme are the poverty stricken kings of Amad who have fewer resources than the average chieftain.

The House of Sartar had far greater resources than even the mightiest tribal king. But they are gone now, destroyed by the Lunar Empire.

Honor: "Cattle die, kin die, but reputation endures. Do not bring shame on us. Our name is everything"

Hospitality: "Those who welcome others into their home will in turn be welcomed into the home of others"

Just: "Orlanth created justice so that we might live together. Support justice unless you want to live alone, without kin, no better than an outlaw"

Loyalty: "We are faithful unto death. We keep our oaths. We stand beside our friends. We are trustworthy."

Piety: "If we honor the gods, they will bless us in return. Those who mock the gods or take them lightly will suffer."

Proud: "If you do not stand up for yourself, your kin, and your achievements, who will? Stand up for yourself and never back down."

Reckless: "Luck favors the brave. Those who wait miss opportunities for land, cattle, and fame."

Shrewd: "Keep your wits about you. The sharp mind is the greatest weapon. The sharp tongue is mightier than the sword."

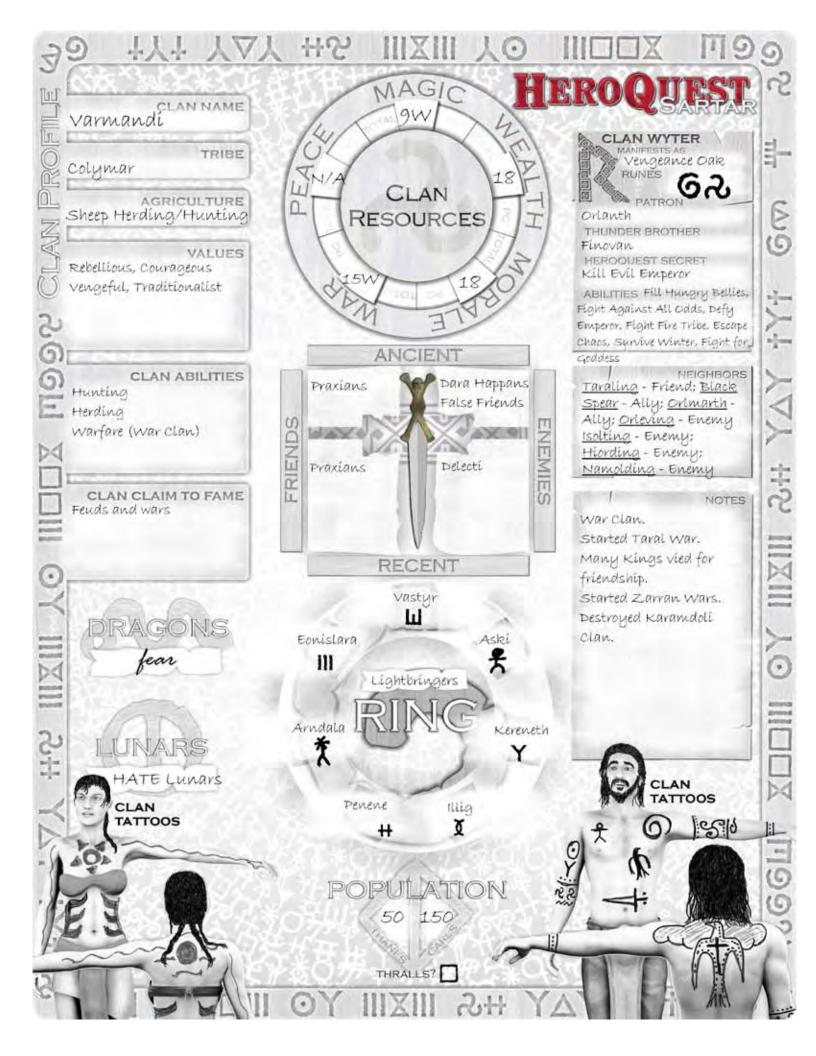
Tradition: "The old ways are the collected wisdom of past generations. Those who do not learn the lessons of history will repeat the mistakes of the past again and again."

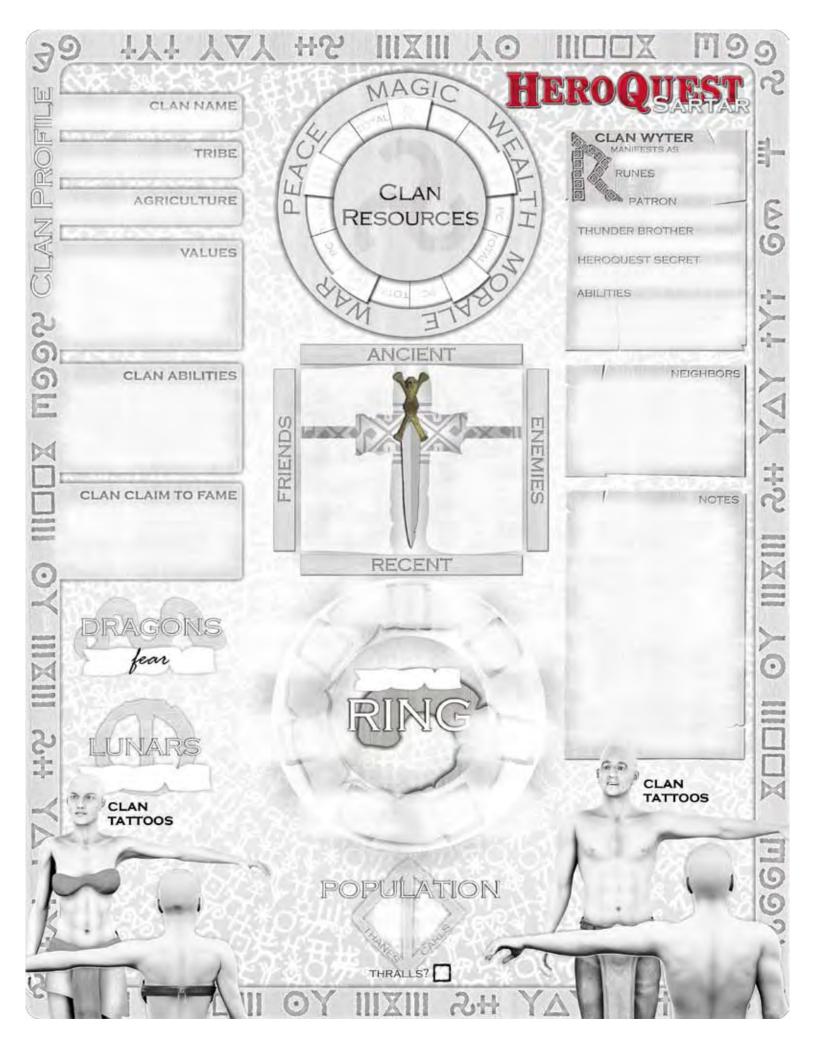
Vengeful: "Only blood can repay blood. Only those who fear our retaliation treat us with respect."

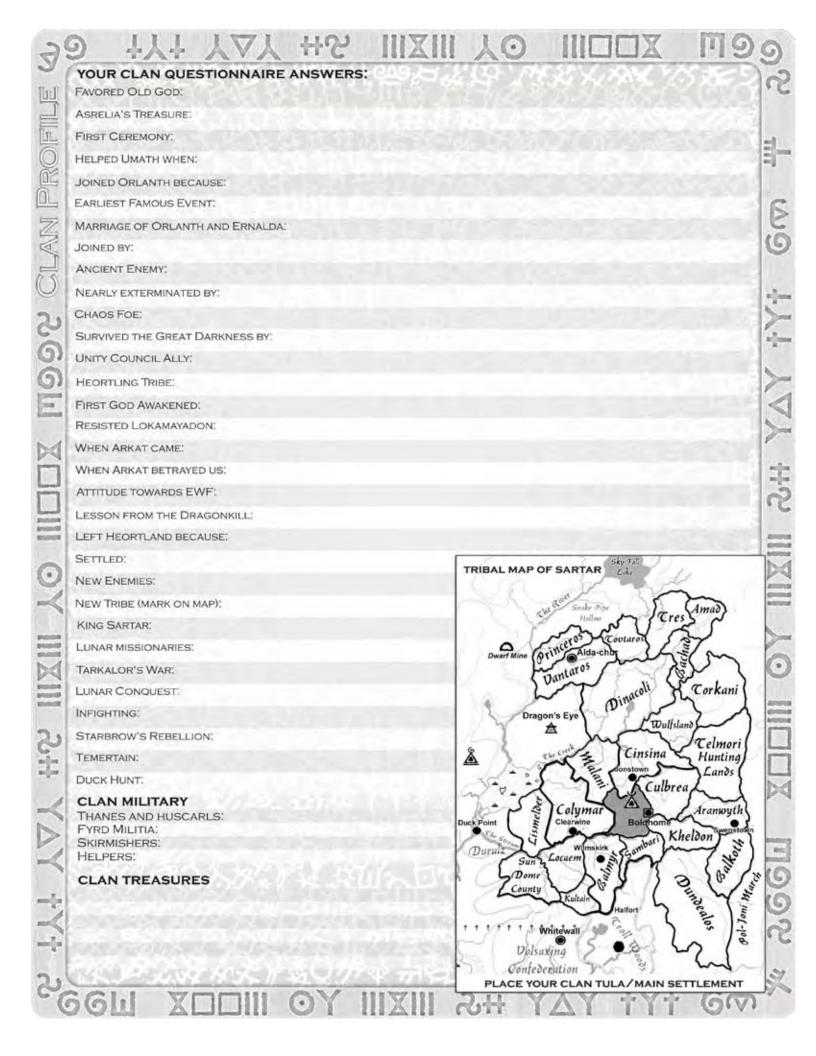
At the end total the number of checks against each value. Find the top three values. These are the values held by the clan. Your hero is a product of these values. When you want to act in line with these values you can use them as an ability. When you want to contradict these values then count them as a flaw that acts against your action. Finally your clan likely has one or more enemies that they Hate. Write down the clan enemies, as peaceful relations are impossible with them.

Looking over the Varmandi their core values are Rebellious (with 7 checks), Courage (with 5 checks), and either Vengeful or Traditionalist (with 4 checks each). Varmandi characters can use these abilities as part of their Varmandi keyword, and the Ian can use them as flaws if they try to submit to Lunar rule, flee their enemies, fail to avenge an insult or accept new ways. The Varmandi Hate the Lunars.









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,

a thane, a carl farmer,

a cottar herdsman, and

a stickpicker or thrall.

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 an unified common 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



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. A thane 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 crossreferences 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 Enhyli 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	9Ш	ليا12
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
9Ш	3 Friends, 4 Allies 1 Enemy	3 Friends, 4 Allies 2 Enemies	Not Possible	3 Friends, 4 Allies 4 Enemies
12Ш	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**u** 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 Orlmarth clans. The clan has 4 enemies. Two come from the neighboring Malani tribe: the Orleving 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:	XXXX	

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.

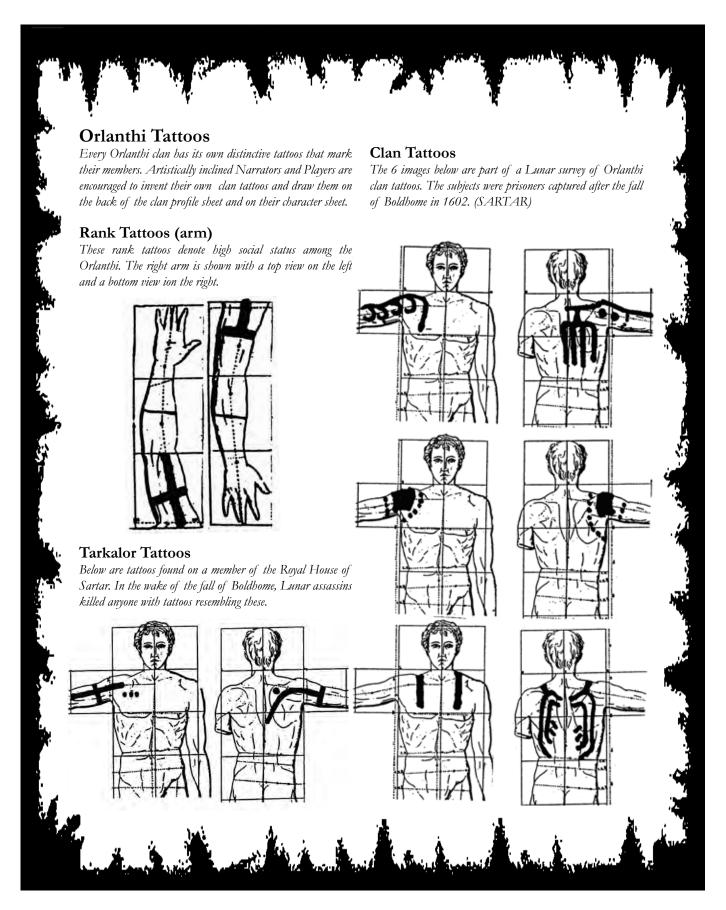
Ian looks over the player's answers. They have an ancient friendship with the Praxians. Their mythic history means they are enemies of the Data Happans and the False Friends. More recently they have been troubled by Delecti the Necromancer and his Walking Corpses from the Upland Marsh.

FRIENDS AND ENEMIES		
Your Friends:	Praxians	
Your Enemies:	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	



Magic and Religion

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



This book details Magic and Religion. The following section contains information describing how Rune Magic works in HeroQuest and details the Orlanthi religion and cults. The final part of this book describes heroquesting as understood by the Orlanthi. This book combines HeroQuest game rules with various Gloranthan documents and is not a generic description of how Gloranthan magic works in HeroQuest. Many different types of magic exist in Glorantha, these are only those commonly known to the Sartarites.

The sections on Rune Magic, Charms, Spells and Natural Magic are from an Orlanthi perspective, although clearly influenced by God Learner philosophy. They do not provide a universal approach to Gloranthan magic. Indeed, it is known that the Lunar Religion rejects some of the assumptions contained within and

even combines runes that the Orlanthi claim are incompatible. The section describing Orlanthi religion is obviously from an Orlanthi perspective; other Gloranthan religions are known to differ greatly from that of the Orlanthi.

Core Orlanthi myths are included in this book; most are taken from another compilation of Orlanthi myths called the Book of Heortling Mythology.

The eight most significant Orlanthi cults are described in detail: Orlanth, Ernalda, Chalana Arroy, Issaries, Lhankor Mhy, Humakt, Urox and Yinkin. Each cult includes some sample feats and subcults.

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

Rune Magic

The Gloranthan Runes

The Runes are symbols that have power inherent in them; they are the building blocks of Glorantha. They are symbols, archetypes, embodiments, and actual matter or energy of the mundane world. Runes originated with the very creation of Glorantha. The Runes are more than just written symbology. When a Rune is written or inscribed, the real power of the magical image is present within it. Repetition of a rune does not weaken it, but strengthens its presence and firm reality in creation. Their precise origin is unknown, and believers in particular runes always insist that theirs was first-made. Tales link the gods of the Celestial Court with the runes, each god embodying a rune. Their interactions led to the births of the Young Gods; these newer deities are often associated with one or more parental runes as a result.

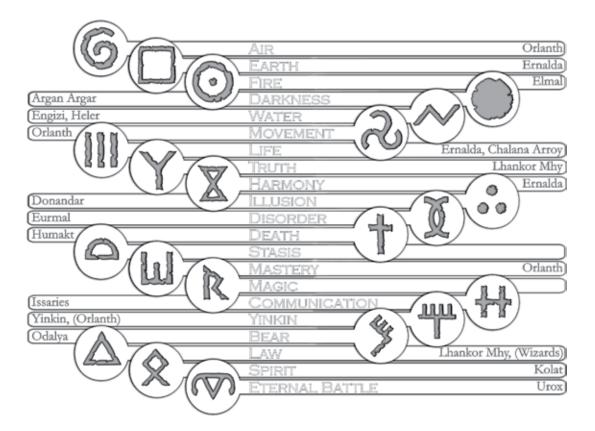
Each rune has myths associated with it. Some have elaborate cycles woven around their stories. All begin with a member of the Celestial Court who owned the rune, and end with the Greater God who currently owns it. In these stories the runes are sometimes treated as things, or beings, or abstract powers, or even all three.

The powers of the Core Runes are universally acknowledged. The deities who command those runes are the Greater Gods. Those deities cannot be changed without altering the very fabric of the universe. Such alteration is against the Cosmic Compromise which begat Time, and cannot occur. There are lesser runes, not shown here, and many signs and symbols as well.

Rune Classifications

The Runes can be divided into several types. Minaryth the Purple, the great Jonstown Librarian, stated at one time that there were four types of Runes in his Hero Wars period, and we have accepted that as definitive in this article.

According to this division, the Runes fall into the following four classes: Powers, Elements, Forms, and Conditions. Each god has one or more specialties within the forces described by the Runes. These are the areas in which the particular god, and therefore his or her priests, are most effective and versatile. To say that a god is a Fire Rune god, an Illusion god, or whatever, is to say that priests of that god specialize in that area. The specific Runes are described below, by class.



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

6 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 stepbuilding 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

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

† Death - (separation, conflict, endings)

Known to be the First Sword, the immortal and cursed weapon which Humakt used to bring death to the world. He is the unvielding fate of all living creatures, both mortal and divine. Death is a frightening but necessary agent of eternal change who can be used in a courageous and noble way to preserve the world. He is now manifested as Humakt, the god of Death.

Personality Traits: Relentless, ruthless, unemotional Incompatible with: Life

△ Stasis - (immobility, unchanging, solidity)

The various names for this Rune illustrate the ideas behind it. It is clearly connected with the art of alchemy and the dwarfs. They claim that this is the First Rune, for it provided the foundation from which everything else was created, or else provided the foundation of hard laws that were used to overcome the forces of Chaos. This rune is manifested as Mostal the god of the dwarfs.

Personality Traits: *Stubborn, inflexible, exacting* Incompatible with: Movement

& Movement - (mobility, change, conflict)

This Rune denotes the ancient wheel of Larnste the Mover and is often called the Larnste Rune. As usual, there are claims it is the First Rune, for without it there would have been no growth from Chaos. Change introduced Conflict and Violence into the world, and it is considered as the sire of Air. Orlanth the Everchanging manifests the Movement Rune.

Personality Traits: adventurous, dynamic, impulsive, reckless

Incompatible with: Stasis

Y Truth - (knowledge, writing)

This is a Rune of the ancient, all-seeing sky gods, and is said to represent the torch the grey ones used to escape from Chaos. Its constancy and order set creation apart from random, unsettled Chaos, and so it is yet another candidate for the First Rune. It is now manifested as Lhankor Mhy, the god of Knowledge.

Personality Traits: Truthful, observant Incompatible with: Illusion

: Illusion - (falsehood, concealment, tricks)

Eurmal, the Father of Lies, always claimed this was the First Rune, for without it there would be none of us to think we ever were. He refused to explain more. This rune is manifested as Eurmal the Trickster.

Personality Traits: Deceitful, cowardly

Incompatible with: *Truth*

Form Runes

Form Runes can be understood as the basic molds that were used by the greatest gods to populate the many niches of the physical plane. A god is often described as being of a particular Power or Element, and the Form determines how this force is expressed.

Everything has a Form Rune but they are rarely a source of magic powers other than the form itself. For example, all of mankind have the Man Rune (*) but it simply means that they are men (and not gods, discorporate beings, animals, or plants). The following Runes depict the most basic of their forms:

"Plant - (plant life)

This Rune is often named Flamal, who is known as the father of vegetation. During his lifetime, there was an intense period of vegetable growth and dominance upon the Surface World, called the Green Age. Thus, this Rune is the symbol of the first life upon Glorantha. Many deities have a connection with the Plant Rune, one being Aldrya, whose religion is a combination of Earth, Plant, and Life.

▼ Beast - (animal life)

This Rune is also called the Dragon's Eye, and is supposed to represent the armor plate over a dragon's eye. Dragons are thought to be the progenitors of all beasts (at least those with four or more legs), though no one has had the nerve to ask a dragon about it. It is thought to have originally been a dragonewt Rune, and its complexity supports this belief, as does the fact that it is known almost nowhere else in the world except the Hykimi regions at the edge of the world. All beasts have the Beast rune - when a non-beast has this rune, it means that they can potentially take the form of a beast.

Many animals are also associated with other runes. For example alynxes, sheep and bulls are all associated with the Air Rune, cows, geese, pigs and snakes are associated with the Earth Rune, horses and most birds are associated with the Fire/Sky Rune and so on.

\bigstar Man Rune - (mortal humanoids)

This Rune represents the humanoid shape, and is common among all intelligent humanoid races. Some other races interpret it as "slave" or "food". It is said to represent Grandfather Mortal, about whom there are numerous folktales; he is also sometimes called simply the Darhudan the Old Man, Progenitor of Races. He fathered many races, built some more, and provided the form for others that were created during the Gods Age.

♦ Spirit Rune - (discorporate beings)

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.

∀ Chaos Rune - (entropy, evil, corruption)

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.

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

TETER 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

△ 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

T 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

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: ₩** 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 (#) rune is a limited combination of Movement (2) and Harmony (III). The Light (O) rune is the Fire

(O) rune restricted to only the powers of Sky and Light. Special powers have their own Lesser Rune as well. For example, the Eternal Battle (170) rune describes Urox's Antichaos power.

Each god and goddess has a special personal rune as well. For example, Barntar is identified with the **T** rune and Finovan with the **P** 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.



The Owner of a Rune can do anything within the ambit of that Rune. For example, Orlanth is the Owner of the Air Rune; Orlanth and his worshippers can use the Air Rune to fly, control all aspects of their breath, shatter stone with a loud shout, call down thunder against a foe, throw lightning, summon a hurricane, make the sky clear of clouds, and so on. Orlanth and his worshippers can potentially do anything with air, storm, or violence.

Other entities have a more limited access to the potentiality of the Rune. For example, Urox has the Air rune, but is only the master of the Desert Wind. Humakt possesses the Truth rune, but can only use it for oaths and honor – not for general knowledge.

A few gods (or their specialized subcults) can use a Rune to command a few limited powers of another Rune. For example, the subcult of Barntar can use the Air Rune to plow their fields (something normally associated with the Earth Rune). That power is exceptional and a result of the mythology of that god or subcult; it is outside the conventional ambit of the Rune.

Runes of the Orlanthi

△ Law **♦** Spirit

▼ Eternal Battle

Male worshippers of the Orlanthi gods typically have an affinity with the Air Rune (6); women typically have an affinity with the Earth Rune (□). Many other runic powers are awakened amongst the Orlanthi. The most common runes associated with the Orlanthi are:

Rune	Common Cult
6 Air	Orlanth
□ Earth	Ernalda
Darkness	Argan Argar
O Fire	Elmal
# Water	Engizi, Heler
∂ Movement	Orlanth
▼ Life	Ernalda
Y Truth	Lhankor Mhy
III Harmony	Ernalda, Chalana Arroy
† Death	Humakt
I Disorder	Eurmal
: Illusion	Donandar
△ Stasis	none
Ш Mastery	Orlanth
R Magic	none
# Communication	Issaries
₩ Yinkin	Yinkin, (Orlanth)
₹ Bear	Odalva

Lhankor Mhy, (Wizards)

Kolat

Urox

When Do I Get My Runes?

Your rune affinities are a part of you, but you are awakened to them with your adulthood initiation to the gods and magic of the Orlanthi gods. At adulthood, your three most significant rune affinities are chosen. A child cannot do rune magic. Most Orlanthi men are associated with the 6 rune just as most Orlanthi women are with the □ rune; they are almost always one of your three most significant runes. Normally, you only have one elemental rune.

Using and Resisting Magic

The description of magic is intentionally openended. Most magical abilities are not defined. When you use magic you should explain what is happening. Tell how you interpret the situation at hand. If the narrator agrees that your interpretation fits the affinity or ability, and the dramatic logic of the game, you can go ahead and use the ability in that way.

Magic Visibility

Magic can be seen, heard, felt, or otherwise sensed when it is used. People glow, sparks shoot out of their hands, or they appear larger than life. Attack magic is usually bright and makes a loud noise, detection magic makes the perceptive organs or the studied object glow, and healing sends gentle waves of energy flowing between healer and patient; the closing of the wound in a few seconds makes it even more obvious that magic is at work.

Heroes using strong magic glow with a "hero light" that makes it obvious how powerful they are. Initiates and other expert magicians can tell the runic source of magic by how it "looks" to them. When the devotee reveals himself as Ohorlanth the air fills with crackling electrical energy and the wind howls. Potential magic cannot be sensed this way. Once a magic effect ends, normal appearance is regained.

Resistance to Magic

Every use of a magical ability encounters a resisting force. This is the passive resistance of the Mortal World to magical change. Normally this resistance is Moderate, unless the target has an applicable ability - magic or mundane - with which to resist. You must overcome that magical resistance, even if you are casting magic on yourself or a willing target.

An appropriate mundane or magical ability (such as a rune affinity or more narrow ability) should be used to resist magic if it would result in a higher level of resistance. Opposed Runes are particularly appropriate and should be given a positive situational modifier - it is always best to resist Movement magic with Stasis magic!

How Do I Get New Runes?

You can gain new runes through a special ritual or heroquest to the Other Side. Most people do this at initiation. However, the god-talkers and priests know of other heroquests you can do if you have outgrown those. For an Orlanthi leader to become a king, he must have the mastery rune. If he does not, then he can perform a heroquest to earn this rune.

Switching Runes

Some cults even cause you to switch runes. For example, the Orlanthi rain god Heler is normally worshipped as a subcult of Orlanth using the Air rune. However, one can initiate directly to Heler alone and switch one's rating in the Air rune with the Water rune, worshipping Orlanth indirectly through Heler.

Kolating Spirit Societies

There are several spirit "cults" or "spirit societies" in Sartar, whose worshippers have a special relationship to a powerful spirit. For example, Chalk Man grants his worshippers Good Luck charms and the Creek is a powerful spirit whose charms can stop one from drowning. There are also powerful evil spirits such as Mallia the Plaguebringer.

Most spirit societies in Sartar belong to the Kolating Tradition. Members of a Kolating Spirit Society may still use Rune Magic from a god, although they cannot become devotees.

Kolating Shamans

Kolatings are the spirit magicians of the Orlanthi. They are powerful spirit magicians, working with a type of magic very different from that of initiates and priests. These strange individuals can negotiate with spirits - which are usually hostile to the Orlanthi - on behalf of your community and can even compel them to inhabit charms. Shamans are described in greater detail in HeroQuest "Gaming in Glorantha."

Runes and Time

At the Dawn, the god Time came with his 294 sons and daughters and told Orstohra, King of the Theyalans (the First Age Orlanthi), how to chronicle Time. Time introduced his sons and daughters to the king one after the other. Each backed into the room, bowed to the king, and told him how to speak their name in runes. Each day is associated with three runes: two elemental runes (denoting day and season) and one power rune (denoting week). The Theyalan Calendar is further described in the Appendix at the back of this book.

A Narrator may decide to impose situational modifiers (see HeroQuest rules page 53) when you use a rune associated with the appropriate season (e.g., using the Air Rune during Storm Season) It would be appropriate to increase the situational modifier if the rune is being used not only in the right season, but also on the right day (e.g., using the Air Rune on Windsday of Storm Season). Such days are holy to the gods of those runes. When all three runes of a day match that of a god, that god's magic will be extremely powerful (such as an Orlanthi using his god's magic on Windsday of Movement Week of Storm Season). Such days are typically the high holy day of the god.

Similarly, a Narrator may impose a situational penalty when you try to overcome an obstacle associated with a specific day. For example, it would certainly be appropriate for a Narrator to impose a situational penalty when trying to overcome Darkness magic in Darkness Season or to use Movement magic in Stasis Week.

In Storm Season, the vengeful Varmandi clan prepares a magical ambush against the Lunar patrol that is defiling their clan tula. The players announce that they are waiting until the next Windsday to launch their attack, using the clan's Magic Rating (which is associated with the 6 rune). Ian decides that rating is worth a +6 situational bonus, since the clan's rune affinity is with both the season and the specific day.

Later in the same campaign, Korolvanth tries to overcome a Dara Happan sun priest in magical battle. However, this time Neil has timed it badly, as it is Fire Day of Stasis Week in Fire Season! Ian decides that is worth a -6 situational penalty to Korolvanth's Air and Movement runes in the exchange.

Charms, Spells, and Natural Magic

Not all magic available to the Orlanthi comes from the gods. In addition to Rune Magic, most Orlanthi have charms and know a spell or two. Some even have natural magical talents. Use of this "folk magic" is widespread and common; only devotees reject using charms, spells, and natural magic.

You are encouraged to take 1 to 3 charms, spells, and/or talents as abilities during character creation or gain new charms and spells during the game. These magical abilities do not cost any additional Character Creation points, but keep in mind that all charms, spells, and talents are separate abilities and must be raised independently with Hero Points. Your clan, temple, and other communities are your sources of charms and spells.



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 2, Hide in Cover ●, Defend against Enemy Spirit �, Stav Warm O.

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 O
- Understand Darkspeech #
- 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 (\square , \bullet , \bullet , \bullet , or \sim), and you cannot take runes that are in opposition to each other.

Men's Initiation 6

Boys journey to the Other Side and are initiated according to the rites of Heort and the Second Son. Stories are told and shown of mythic events and, as the ritual progresses, the boys take more and more active roles in some of these stories. At times ceremonies are performed to reveal the boys' natural strengths and weaknesses, and hidden powers of the individuals.

During these rites the boys make contact with the gods and at some point they are revealed to be within the hall of Orlanth, and the boys are taken into the house of their god. When they return, the normal world disappears and the time of the Great Darkness is revealed. They sing a song about Second Son, and move off boldly into the tottering world. Eventually, everyone finds himself alone and must walk on the trail of the Second Son. Each only gets as far as they get; most get to the Second Son, who explains to them the things that lie beyond. Some go farther and they see, perhaps touch, or even get their own Star Heart and place it into their breasts. A rare individual sees the place where the Devil's Face appears and most of them then retreat. Some confront the Face and survive, emboldened and empowered far beyond normal humanity.

After going as far as they will upon the Initiatory Path the individual must find their way back to Orlanth's Hall. A god or hero guides them, and once there they meet with all their friends who have survived the rite, and then they get the marks of clan and rune tattooed upon them. They wake to find themselves back in the sacred camp, as men and as adults.

The rites of Heort and the Second Son awaken the man's Breath (Air Rune Affinity 6) 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 $(\Box, G, \bullet, \odot, or \sim)$, and that you cannot take runes that are in opposition to each other.

Use of Rune Affinities as a Lay Member

As a worshipper of the Orlanthi gods, you can draw on a rune affinity as an augment to ordinary tasks, but cannot use it directly as an ability until you are an initiate. At this point, it does not behave like an extraordinary power. You cannot do anything overtly supernatural with it; you simply get magically better at doing ordinary things.

Korol the Poet has the rune affinities of Air 13, Movement 13 and Communication 17. He can use each of the affinities to augment other relevant abilities, such as: using his Movement affinity to augment his Spear and Shield Combat (by calling upon the affinity to strike with incredible speed and accuracy), but he could not use the Movement/Change affinity as a direct ability to, say, transform an enemy's spear into a fish. Nor could he use his Communication affinity to augment his spear attack; such an augment is not credible.

Even if not an initiate, you can spend points to create a "breakout" ability within a rune affinity (see page 12). This breakout ability can be used directly, even though the full rune affinity cannot.

Effendar the Black has the Death, Darkness and Eternal Battle rune affinities with a rating of 1 decach. As an initiate of Humakt she, can only use the Death rune actively, she is only a lay member of Urox and a local Darkness cult. She spent points to have the following breakout abilities inside her Darkness and Eternal Battle affinity keywords: Create a Circle of Darkness (+1 to the Darkness Rune); and Sense Chaos Taint (+1 to the Eternal Battle Rune). She may use those breakout abilities directly, even though, as a laymember, she can ordinarily use the Darkness and Eternal Battle runes only to augment.

The Five Orlanthi Souls and The Eight Temperaments

The human being is a microcosm of the cosmos. The gods, in assembling the first person, were attempting to reunite the fragmented parts of the cosmos into a unified whole. They hoped this would restore balance to the world. The Cosmic Court consisted of five Elemental beings and eight Powers. The old gods combined those same things to make the Man Rune. As a result, people have five souls, one for each element and eight Temperaments, one for each Power. When you die, your five souls separate and the predominant soul rejoins the gods:

- Shadow, Darkness
- ~ Blood, Water
- □ Flesh, Bones, Earth
- Heat, Fire
- 6 Breath, Air

The Eight Temperaments all have a location in the Discernable Person, in certain organs and muscles. Each comes in opposed pairs:

- △ Stability and **&** Change
- **X** Love (Desire, Sex) and † Conflict (Death)
- Y Truth and : Illusion
- III Harmony and I Disorder

Other Pantheons

The Orlanthi do not claim that Orlanth and Ernalda rule all the gods or that their pantheon is the only divine community. They acknowledge several pantheons of gods: for example, the collection of sky gods ruled by Yelm called the Fire Tribe, the monstrous underworld demons of the Darkness Tribe ruled by Deloradella, and the turbulent gods of the Water Tribe ruled by Magasta. These other pantheons are at best rivals of the Orlanthi gods, at worst hostile and dangerous. These gods are all bound by the Compromise and are an inevitable and necessary (if often unfortunate) part of the world.

The Orlanthi also recognize many malevolent entities, hostile spirits and malign demons that plague the Orlanthi, requiring clans to get the aid of kolatings and the learned counsel of Lhankor Mhy sages. The demons of Chaos are always hostile and malevolent, as is the Lunar Pantheon of Shepelkirt, the Red Goddess. Her existence violates the Cosmic Compromise and she brings Chaos into Glorantha.

Rune Affinities and Your Personality

Your rune affinities have a distinct impact on your personality. A person strong with the Air (6) rune affinity tends to be violent and passionate. A person strong with the Movement (2) rune affinity will tend to be adventurous and unpredictable. Someone strong with the Life (X) 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 Orlanth 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 Wakboth 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 6 rune affinity with a rating of 17 and the 2 and 4 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 7th. 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 worshipers from different clans and tribes.

Cult Initiate

If you share at least one rune affinity with a god at a rating of at least 111 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 worshipers 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 Initiate of (Deity) along with the highest eligible Rune Affinity you can use as your divine connection to the god, e.g. Initiate of Orlanth (2). This rune affinity serves as your divine rune affinity.

Korolvanth has an Air Rune affinity of 7th, a Mastery Rune affinity of 17 and a Change Rune affinity of 15. He could approach Orlanth through any of these runes; because his Air Rune is the highest, it is Korolavanth's divine rune affinity and Neil writes on the character sheet that Korolvanth is an Initiate of Orlanth (6) at 711. If Korolvanth ever gets his Mastery or Change runes higher than his Air Rune, the new highest eligible rune will be his divine rune affinity.

An initiate's divine rune affinity may be used:

- as a personality trait, to reflect your closeness to the personality of your god, as indicated by the cult description.
- as a social ability, to reflect your relationship with your cult and local temple.
- as a knowledge ability, to recount knowledge of the myths, rituals, and other lore of your deity, as well as the deity's conflicts with other deities, spirits, and essences.

• as a flaw, as used by the Narrator to hinder you when you attempt to act in a manner contrary to the ethos of your god. The flaw may also be used when you want to undertake actions that conflict with the time obligations cult membership confers on you. Narrators relying on this device should take care to make it dramatically interesting. Simply negating a plot line can be frustrating and lead to disconnection from the story, or worse. Instead, this flaw should be used to make the character overcome an interesting, additional obstacle, or to direct to another equally compelling plot branch where his adventures further the cult's objectives.

Korolvanth's Air affinity is at 7 u and he has initiated to Orlanth (6), with the Air Rune as his divine rune affinity. Instead of it being merely a magical augmentation to mundane abilities, Korolvanth can use Air directly as an ability to, for instance, relate the myths of Orlanth's victories inspirationally, and thus fuel his fellow Sartarites passion. Moreover, any attempt he makes to be dispassionate, reserved or humble will be opposed by his Air rating.



Becoming an **Initiate**

A hero who wishes to initiate to a deity during play must be at least a lay member of the religion. The priests conduct rites to determine his suitability and commitment, and summon otherworld entities to explore his hidden magic and secret thoughts. They test the applicant's knowledge of the pantheon and deity, his relationship to the temple, and his dedication to the deity.

If the hero is accepted, he participates in a special ceremony that takes him to the God World and links him to his deity. The new initiate will be marked by the god, gifted with special powers, and have strictures imposed on his behavior. Be sure to put the deity's runes in a prominent place on your character sheet.

Initiation increases your magical effectiveness. You may now use all rune affinities associated with the god you are initiated to directly, as you would any other ability. Further, you may describe actions and contest results as overtly supernatural. Use the affinity name as you would any other ability, except that credibility tests need no longer apply to them as long as your use is within the scope of the rune. However, the affinity describes a wide range of magic, so it is treated as a broad ability (see HeroQuest "Specific Ability Bonuses").

Korolvanth could also use his Air affinity as a direct ability— perhaps to call upon a howling windstorm to drive off a group of Lunar soldiers. However, a veteran Lunar hoplite's Fight Against Storm ability gets a +6 bonus against the broad ability. He could also call upon his Movement/ Change affinity (with a rating of 17) as a direct ability as well - perhaps to deflect the javelins the Lunar soldiers are throwing against him.

Many gods can be approached via affinities with more than one rune. For example, Orlanth can be approached via affinities with the 6, 2 and L runes - each rune forming an aspect of Orlanth. Thus, someone who approaches Orlanth from the 2 rune specializes in the Movement/Change aspect of Orlanth. However, an initiate of Orlanth (2) can still call upon Orlanth's 6 and 11 powers (assuming he has those runes) – just at the (presumably lower) ratings of those runes.

The virtues, flaws, and cult special abilities gained from rune affinities, and sometimes even the rune affinities themselves, may vary from local cult to local cult.

As a cult initiate you must spend at least 20% of your time in cult activities and rituals, in addition to the 10% spent in communal worship (for a total of 30% of your time). You may be an initiate of multiple deities, but only within the same pantheon, and only when their runes are compatible – you cannot initiate to the warlike death god Humakt and to the peaceful healing goddess Chalana Arroy! Keep in mind that each cult requires at least 20% of your time - if you are initiated into two cults, you are spending half your available time in cult activities and worship, which hardly leaves you much time after other community commitments.

Use of Rune Affinities as an Initiate

A Rune Affinity may be used directly by an initiate of a god who shares that rune. The direct use of the affinity is subject to any restrictions that the god himself has on that affinity (e.g., Urox initiates cannot use the 6 rune to cast lightning or thunder). The cult write-up for each gods gives examples of what the cult members can and cannot do with a given affinity.

Korolvanth has affinities with the Air 6, Movement (2) and Mastery (11) Runes. He is an initiate of Orlanth Thunderous (6). Orlanth is the owner of the 6 and 2 runes and is associated with the **u** rune as well. As a result, Korolvanth can directly use the 6 and 2 rune affinities to do things like call up a storm, throw lightning at a foe, fly through the air and so on. He can also act as a leader and command other Orlanthi using his **\U** rune.

Your rune affinity is a keyword describing a wide range of magic, so it is normally treated as a broad ability. You can always specialize in abilities within your Rune Affinity; for example, an Orlanth initiate can specialize in casting Lightning Spears, which he can improve for 1 HP.

Korolvanth specializes in casting Lightning Bolts using his 6 Rune Affinity. He has raised his Lightning Bolt ability to be +3 higher than his 6 rune. Although the 6 rune affinity normally counts as a broad ability, his Cast Lightning Bolt ability is a narrow in scope and a specific ability (see HeroQuest page 51).

Acting Like Your God

As an initiate, your Rune Affinities have even more impact on your personality than as a lay member. Your Narrator should give you a Situational Bonus or even a Plot Augment (see HeroQuest pages 53-55) on your divine rune affinity when you have been consistently acting in a manner in keeping with your god's personality. Similarly, the Narrator should feel free to assign penalties against your divine rune affinities when you have not been acting like your god during play.

At times it is possible that the god will compel an initiate to do things without the hero being fully aware of what he is doing; he may try to resist but at the cost of penalizing his rune affinities. This compulsion is more common during religious rituals or on days or places of magical power.

Combining Rune Affinities

Rune affinities can be used to augment other ones and to create a powerful (if more focused) effect. The combined effect must be described to the Narrator. Sometimes two rune affinities must be combined in order to have certain effects. For example, to fly fast may require the Air and the Movement rune affinities to be combined.

Combining rune affinities may have other effects as determined by the Narrator. For example, Hendrik the Free was famed for his use of the Twisting Wind a combination of Air and Movement - so he resisted Lokamayadon's attempts to control all wind.

Joining a Cult During Play

You may become an initiate of a cult during play. In addition to the requirement of at least 111 in one of the god's rune affinities, the Narrator may require you to overcome a plot obstacle to achieve acceptance by your cult.

Cults typically teach their members certain abilities, as well as expecting them to behave in certain ways. When you gain 111 in an affinity, you may add these abilities with the catch-up rules (see HeroQuest "Catch-Ups"). If you begin play as an initiate but don't have common abilities associated with worshippers of your god (e.g., sword fighting for Initiates of Orlanth Destor, or horse riding for initiates of Elmal), your Narrator may allow you to add them using these catch-up rules, or deem you a precocious initiate who still needs to learn them.

Jorator's Communication (#) affinity has reached 111 and he decides to initiate to Issaries. He takes advantage of the opportunity to learn Darktongue (which is commonly heard in the city's market), and also adds the virtue Thrifty.

Subcults

A subcult worships a god, hero, or part of a god within the context of a larger cult. These subcults emphasize distinct myths and divine powers of the god, hero, or aspect over those common to the larger cult. A member of a subcult frequently finds it easier to call upon that specific myth or power. As a result, the subcult power is treated as a Specific Ability.

Korolvanth is a member of the Hedkoranth subcult of Orlanth; Hedkoranth is the god of Thunderstones and his worshipers specialize in magical attacks with Thunderstones. Korolvanth finds himself fighting magically against a group of Lunar soldiers who have a Protection Against Storm charm, which normally would give +6 against his use of a broad ability like a Rune Affinity. However, Korolvanth uses his Air Rune Affinity to attack with Thunderstones, canceling out their Specific Ability.

In many communities, the subcult defines the larger cult for that community. For example, amongst the Sambarri tribe, the cult of Orlanth at Roundstone is defined by the subcult of Hedkoranth. All members of the Roundstone Orlanth cult belong to the Hedkoranth subcult as well. At Clearwine Earth

Temple, the cult of Ernalda is strongly associated with the subcult of Orane.

Some subcults are nearly universal wherever the larger cult is found. For example, the goddess Vinga is worshipped as a subcult of Orlanth that allows women to participate in Orlanthi ceremonies normally only open to men. All women Orlanth initiates belong to the subcult of Vinga.

Some subcults combine additional rune affinities or powers with that of the main cult. For example, the subcult of Orlanth Heler adds the Water Rune to Orlanth's Air Rune. Other subcults give you limited power over Rune Magic outside of your god's affinities. The subcult of Barntar gives access to limited Earth powers through the Air Rune.

You may choose to belong to a subcult when you join the cult for no additional cost. To join a subcult in play usually costs 1 hero point and the hero must overcome a small plot obstacle (such as gaining permission from a priest of the subcult). You can only join a subcult that shares your divine rune affinity. You can belong to more than one subcult, though belonging to more than two subcults is extremely rare.

Leaving a Cult

Leaving a cult is not easy and may result in magical attacks from the cult's spirit(s) of reprisal. Even if the apostate survives the attack, he remains the enemy of that god and often of its worshipers.

Worshipping Foreign Deities

If someone initiates into a cult outside of the pantheon, the clan leaders meet to decide whether the cult is neutral, unknown, friendly, or hostile. If the cult is neutral or friendly, the person is normally allowed to remain with the clan, though he will be viewed with curiosity, fear, and suspicion. If the cult is unknown or hostile, the person can be cast out of the clan. In either case, the person loses all magic learned from the Orlanthi gods, and suffers divine retribution from their deity.

Why join a subcult?

Subcults generally provide a bonus to an ability the larger cult has or occasionally adds an additional rune affinity to the cult. Sometimes a subcult can allow people who could not normally belong to the cult to worship the god. Subcults can be sources of feats for devotees. Most importantly, subcults provide color and variation within a cult. A subcult might have unique myths not otherwise known or acknowledged.

What's in a name?

Orlanthi gods are defined and understood by their names and epithets. For example, Orlanth is commonly given 49 different names and epithets, although the exact 49 differ from temple to temple. Some epithets are mysterious and refer to secrets of the cult; others proclaim the powers of the god; others are a fusion of the god and one of his hero; and still others are the god at a specific place. Many subcults offer sacrifices to a specific name or epithet, as if it were a god itself.

Supporting Yourself as a Devotee

As a devotee, you need to be supported by some outside source of income. As a devotee you cannot support yourself through a normal occupation - even a devotee of Barntar needs outside support as he is spending far more time performing rituals associated with Barntar than actually working on the farm! The most likely source of support is from the cult; most devotees are priests. However, keep in mind that few clans can support more than 2 or 3 priests; few tribes can support more than 6 or 7 priests outside of the clans. As a result, being appointed a priest can be a significant challenge!

Cult Devotee

If you are an initiate with a rating of 11 u or more in a divine rune affinity, you may attempt to become a devotee of the corresponding cult. As a devotee, you manifest your deity and can perform magical Feats that bring great power from the Other. You must overcome one or more plot obstacles to achieve this status, often including an Other Side journey where you present yourself before your deity for approval as one of his or her servants. Narrators should take care to either resolve this quickly, or give the other PCs a rooting interest in, and opportunities to contribute to, your success.

You renounce your initiate status to any other deities. You may still perform common magic associated with their affinities, but can no longer use them directly. You must also permanently lose the ratings and abilities of any spirit magic or wizardry your character may have had. You can only devote to one cult. In some cults, devotees are given honorific titles such as Rune Lord.

Becoming a Devotee

A hero who wishes to be a devotee must be willing to dedicate his life solely to his god and abandon all magic that does not come from his god. He must pass difficult tests given not just by the temple hierarchy, but also by the deity itself. He is tested on his piety, his knowledge of the deity's myths, and his virtue. If the hero is accepted, he enters the God World. He will be marked by the god, gifted with special powers, and have strictures imposed on his behavior.

As a devotee, your time commitment to your cult becomes all-consuming. To spend so much time in worship and ritual activities, you must have some outside source of support or income, be it your clan, your temple, or a rich patron. Everything you do must either emulate your god, or aid your cult organization. Where time commitments are concerned, your Narrator will work to make them part of the character's reality while ensuring that you always have something interesting to do in the story.

Feats

As a devotee, you may perform magical feats. When you become a devotee you learn one feat straightaway, and can learn additional feats by overcoming a small plot obstacle (such as traveling to the Other Side to experience the myth) and spending a Hero Point. A feat is a repetition of one your god's mythic deeds. With a feat, you can fully identify yourself with your god and perform his magic as though you were the god. When you use a feat to accomplish a goal, you use the rune affinity rating associated with the feat.

Harmast remembered the moment when he had been with Orlanth at Tantar's Falls, gaining a burst of strength and airiness, so he shouted out the word that activated that magical burst of Orlanth's power.

Using a feat literally channels the full power of your god or the myths associated with him. Using a feat is not an invisible act: the devotee always exhibits some form of manifestation of the powers at his disposal. He might appear to grow larger, burn with an inner glow, crackle lightning from his fingertips, or even start to physically resemble the commonly understood images of his god. This is known as heroforming, whereby the devotee becomes his god or hero. When using feats, players should have some idea of how this power manifests and weave it into their description.

Feats are associated with a specific rune affinity. Some feats are wide in scope and have many powers associated with them; however, they also place the most restrictions on the devotee's actions. Others are narrow in scope (fewer powers) and have few restrictions other than emulating the god's personality. In some cases (maybe due to a directed improvement or heroquest), feats are given a rating other than the affinity's. Write this as "+2" or whatever, as if it were a breakout ability within a keyword. Initiates can gain feats in this fashion.

You can create feats that are appropriate to the myths of your cult. A feat should be described in about 50 to 100 words that gives the scope of its powers and any restrictions on its use.

Darvargast is a devotee of Helamakt and knows the Sivin Feat. This is the event where Helamakt defeated the elves by blinding them and then burning down their forests with lightning and winds. When Darvargast invokes this feat, he rises into the air, can blind elves, hurl down mighty lighting bolts against their woods, and fan fires with his winds. Everything he does as Helamakt is a very Specific Ability, which makes it extremely difficult for the elves to defend against him.

Using Feats

To use a feat, you must state the objective of the feat as part of the preparations. Once the objective is attained, the feat ends of its own accord. You may use the feat for any activity within its scope; but once you have invoked the feat you must end the feat to take actions outside of it, As long as you follow the actions in the myth, your hero can use the feat.

Feats are always considered to be very Specific Abilities (see HeroQuest "Specific Ability Bonuses") - even if the myth has multiple activities. A feat

that has been specifically prepared prior to use and is appropriate for the situation can result in a major bonus of up to +9. When the feat is performed on the Other Side this bonus can be as high as + .

Heroforming and **Identity Challenges**

Devotees using the magic of their god as feats are becoming one with their god. The devotee typically chants verses which bring the god to his attention, then into his soul, and finally, to share his body. A devotee can try to enhance his feats with a situational augment by reinforcing his identification with his god, for example by arming himself with the accoutrements of the god in the same manner that the god did.

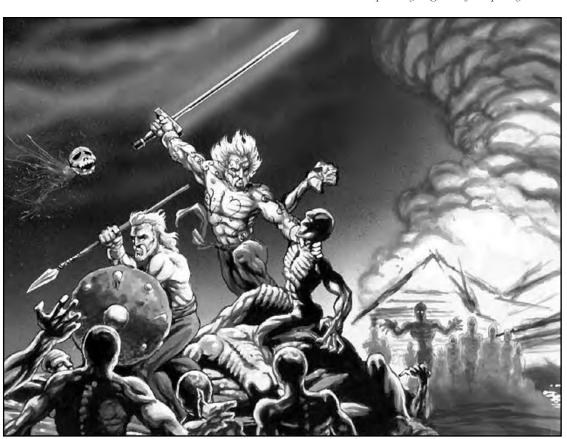
When you perform the feats of your gods, you must act as your god did in the myths or else weaken your magic. This is sometimes called an **identity challenge** – when you are forced to choose between acting as you want and as your god did. If you seek to do something outside of the feat, but not contrary to it, you must end the feat prematurely. At the Narrator's discretion you may suffer a lingering penalty on the feat's rune affinity.

If you act in a manner contrary to your god your Narrator may force you to overcome your divine rune affinity. If you succeed, you may act as you wish - but your ability to use your divine rune affinity will be penalized by the degree of success. If you fail, you must act in a manner consistent with your god.

A Lunar regiment marches on the Nymie Vale to inflict terrible reprisals on the clan. Korolvanth, a devotee of Orlanth, prepares The Thunderer Feat to defeat the Lunar regiment. The narrator grants Korolvanth a +9 bonus on his feat because of his preparations. When the regiment reaches the clan village, the soldiers see Korolvanth, wrapped in winds and burning with the hero light. The Lunar peltasts flee before him and his words strike the soldiers senseless.

However, the Lunars were prepared for this contingency and sorcerers from the Lunar College of Magic prepare to invoke the Moon rune's power of madness against Korolvanth. The Narrator informs Neil (Korolvanth's player) that the Thunderer feat provides no defense. Korolvanth has an ability of Iron Will 10 u and decides to end the feat prematurely to use this ability rather than run the risk of going insane from sorcery. Korolvanth's Iron Will withstands the Lunar magic, but the Narrator decides that future uses of Korolvanth's divine rune ability will take a -9 Lingering Penalty.

Neil decides that Korolvanth will make a pilgrimage to the Old Wind Temple to try to get rid of the penalty.



The Three Old Gods

Nearly all Heortling ceremonies begin with the same invocation:

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

These three are so old they permeate Heortling society. None receives sacrifices, either annual or for special causes. Nonetheless, they all feed upon the sacrifices in which they are invoked. They are:

Hant (a diminutive of Hantrafal) is the First God-Talker. He brought the secrets of sacrifice and prayer to people in the Vingkotling Age.

Heort is the founder of all customs, laws, and sacrifices, and of anything else that makes an Orlanthi a Heortling.

Hara is a nickname that means Beloved.' It is a title that men use for Ernalda, Esrola, and Voria, and that women use for Orlanth, Heler, and Elmal.

On Kings and Chieftains

For convenience, we call the leaders of Orlanthi clans "chieftains" and the leaders of Orlanthi tribes "kings." The Orlanthi do not make this distinction and label both by variations of the same word, "dar." The title of the Prince of Sartar is not "dar" but a word meaning "First."

Stormgate

This small star is a Fixed Body in the sky which rocks north and south with the Dome, but does not rotate. It is always visible the night Orlanth's Ring emerges from it, and sometimes the night before, but not during the rest of the week. On the night the Ring emerges the star shows a slight orange glow, which increases until the first star passes through. Just before the last star emerges it turns green. Stormgate disappears immediately after the green star appears, leading most celestionomers to believe that it is not actually a star, merely an entryway into the Sky World.

Temples and Cults

A temple is a holy place, consecrated to and protected by a deity or deities. A temple typically has its own wyter and sacred objects. A temple does not have to be a building; many Orlanthi temples are natural places that provide access to the Otherworld such as hilltops, notable trees, standing stones, or unique geological features. Some are even mobile like the temples to Orlanth Larnsting that travel from place to place, the cult's sacred objects carried in a twowheeled drawn oxcart and any hilltop a potential temple location. The temple itself is served and maintained by any full-time priests that are dedicated to the temple.

A temple is also a community. Each cult serves a specific temple or group of temples. Although we may speak of a cult of Orlanth, it is better to think of there being many hundreds of cults of Orlantheach serving a different temple. These cults are not exclusive; an initiate of Orlanth may worship at his clan temple and later travel to the temple of Four Winds Hill and worship his god there. However, each local cult has some variation. Many temples know a unique feat of the god or have access to a spell or charm unknown elsewhere.

Many temples are associated with specific heroes, and know unique myths and feats of the god or hero. Most temples also can provide charms and even spells appropriate to the god, known from times long past or taught by a great hero associated with the temple. The magic of these charms and spells do not necessarily come from the god himself but are part of the traditions of the cult at that temple. For example, the temple of Sword Hill is famed for its Razor Edge charms and the Bring Death to Unlife spell legend says Li Phanquann taught it in the Second Age. Orlanthi seeking magical powers or secrets sometimes make pilgrimages to distant temples to get a certain feat, charm or spell.

Cult Leaders

All cults have two basic types of holy people: godtalkers and priests. Orlanthi society does not separate cult and clan, and the leaders of the clan are usually cult leaders as well.

God-Talkers

"Chosen by the Gods"

God-talkers are holy people chosen by the gods to communicate with them. They are usually initiates, or more rarely devotees, of an appropriate cult, but are normal people in the community except when they lead magic for the clan. God-talkers are well versed in the secrets and rituals of their gods,

and are often asked for religious advice. All godtalkers are important people in the community and enjoy the legal status of thane. However, they are not supported by their cult members and are best thought of as part-time magic leaders.

Generally, anyone with a divine rune affinity of at least 10 is likely to be chosen by the gods (or at least by the Narrator) as a godtalker. The gods (or the Narrator) may choose folk with lower rune affinities - or pass over more apparently qualified people - for their own inscrutable reasons.

Priests

"Chosen by the Community"

Priests are holy people with the full-time occupation of leading magical activities. They maintain cult holy places and regalia; perform sacrifices and key rituals; perform divinations; and organize the support of the cult. Priesthood is not a general status, but service of a specific god (or gods) in one particular temple. For example, a priest of Orlanth Lightbringer at the Hill of Victory or a priestess of Ernalda Snake Goddess at Clearwine Earth Temple.

All priests are important people in the community, supported by their cult members, and enjoy the legal status of thane. The community chooses the priests; some priests owe their position to their devotion or magical affinities, others to their knowledge of cult rituals and myths, still others to their bloodline or reputation.

Priests are fully supported by their local community, being given land, herds, and some portion of all sacrifices made to the gods. Because of this, priests are in a position to devote their lives fully to their god so many become devotees. Some were devotees before they were appointed priests; others devote themselves to their god when they become a priest.

Korolvanth is an initiate of Orlanth and has 15 in the Air Rune affinity, his divine rune affinity. He wishes to become a devotee but his family is not wealthy enough to support him as a full-time devotee. Upon the death of Harnafal the Priest, Korolvanth persuades the clan council to appoint him priest. As a result, he can now devote to Orlanth.

Most clans can support no more than two or three priests (normally at least one priest of Orlanth and one priestess of Ernalda); tribal cult centers often have six or seven priests; cities and major holy places may have a dozen or more priests. All priests are expected to obey the chief priest of their local cult. Individual requirements vary depending on clan and temple politics.

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 (**L**) 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

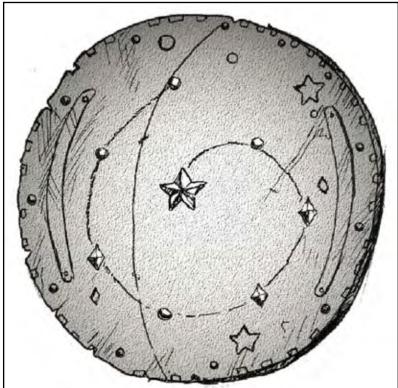
"Chosen by the Tribe"

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 (b) 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 (山) 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 Rufelza 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 (6), Movement (2) and Mastery (11), 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 Penalty on your ability to use your rune affinity and may subject you and your clan to the Divine Wrath of the god.

Korolvanth the Priest wishes to ritually prepare his champion Orlmakt to fight against the Lunars. He sacrifices a black ram to Orlanth and performs a magical ceremony called the Arming of Orlanth with Orlmakt as the focus. He augments his divine rune affinity (Air 15th) with his Wealth ability. He gains a major victory, conveying a +6 lingering benefit to Orlmakt's battle against the Lunars the next day.

The amount of time these rituals take depends on the importance of the goal and the deity worshipped. Generally, if the magic affects the whole clan the ritual takes all day ("from sunset to sunset"), but smaller groups making sacrifice usually require less time. The nature of the items sacrificed varies more than the time requirement, with smaller rites for specific purposes sometimes requiring more elaborate sacrifices than an outsider might expect.

Clan and Tribal Ceremonies

The clan is the basic social unit for all Orlanthi, and it is the basic unit for most Orlanthi cults as well. The clan god-talkers know how to perform the public sacrifices and ceremonies that make up the twentyeight Holy Days and the fourteen Sacred Days of the Orlanthi religion. These rites affirm and protect the clan's sacred territory - its tula - as well as ask for rain, pray for protection against clan enemies, for health, for crops, and so on. Unfriendly clans often work at cross-purposes to each other, weakening their mutual borders, causing droughts, damaging their harvests, and so on.

Tribes provide the framework for inter-clan cooperation, especially in matters of justice, mutual defense, marriage issues, trade and specialized cults. When two or more clans cooperate in ceremonies and sacrifices, they mutually agree on their boundaries and thus strengthen each other. They can coordinate sacrifices for rain, protection, health, crops and other such blessings, mutually reinforcing each other. These coordinated rites typically occur within holy places at or near the tribal center. The king normally presides over these tribal ceremonies, just as a chieftain presides over the clan rites.

A tribe usually has enough wealth to support as many as a dozen full-time religious specialists priests and devotees. Instead of having a warrior stand in for Humakt during the clan ceremonies, an actual initiate of Humakt fills the role in a tribal rite. Ceremonial accoutrements such as masks, ritual garments and items, and other such objects are

found more often in a tribal ceremony. Providing support for these priests and religious specialists is an important duty of a tribal king.

Tribes often control access to important holy places and temples to the gods, such as the Hill of Orlanth Victorious, the Four Holy Hills of the Killard Vale or the Clearwine Earth Temple. These holy places are centers of important regional cults. People from many different clans, even from other tribes, show up. The tribe customarily receives gifts and sacrifices from local clans, other tribes, and far-travelling strangers who seek to worship at the holy place. Holy places can be a lucrative source of income for tribal kings.

Everyone within easy travel distance congregates at the tribal center for these "tribal rites." Sartarites think nothing of travelling ten miles or more to attend ceremonies and then leave. There are only a few strictly tribal ceremonies; most tribal rites are simply more elaborate versions of the clan rituals, with many more people present. They are more elaborate because the tribe has more disposable wealth and more specialists than any clan.

As a result of these factors, the tribal rites are more magically potent than the same rites performed by lone clans. They are better at crossing over to the Other Side on holy days – in part because full time priests lead them, but also because they have larger communities contributing together and usually occur at more powerful holy places. Despite the advantages associated with the tribal rites, some clans might continue to perform smaller clan rites, even though most folk go to the tribal rites.

Thus, farmers in the Nymie Vale and the Streamvale usually participate in the more potent Clearwine Earth Temple ceremonies and sacrifices rather than their local clan rites. People from all around Sartar travel to the Hill of Orlanth Victorious for the Sacred Time rites and to Four Winds Hill for Thunder Day sacrifices.

Back when King Kallai ruled the Colymar, the king presided over the One Day and Sacred Time

Prayer

Sacrifice and worship is attended by the right words that draw the attention of the god: prayer. A basic prayer form with variations begins with a request for the deity to hear his worshippers. Great importance is attached to finding the god's right name, epithets, and favored dwelling places. This is followed by a justification for calling on the god, in which earlier proofs of friendship are invoked. Once contact is made, the entreaty is made succinctly and clearly. To invoke the gods of Air, both hands are raised to the Air with upturned palms.

Jonstown Compendium No. 322 From the Second Age Durengard Scrolls:

There are many pagan shrines, sanctuaries, sacred rocks, and holy wells in Volsaxiland. Amongst the notable things here include a great Lone Rock sacred to Orlanth, to whom they hold a feast in the winter, at which men smeared with grease take up from a herd of cattle a bull, whichever one the god suggests to them, and carry it to the stone. They then break its back upon it, and slit its throat and take the black blood into a bowl, and scatter this upon the assembled crowd and upon a pile of artifacts they wish to bless. This is the manner of their sacrifice.

War Clans and **Peace Clans**

The magical abilities of an Orlanthi clan are very diverse and the Runic associations of the wyter reflect (or perhaps result in) the magical composition of the clan. However, most clan wyters are associated with the runes of Orlanth and Ernalda: Air, Earth, Movement/ Change, Harmony, Life or Mastery. Wyters associated with the Air rune tend to have a few abilities that help the clan in times of war and strife. Those associated with the Earth rune usually have a few powers that help with agriculture and livestock.

Some clans take this a step further. A few wyters are permanently dedicated to either war or peace to the complete exclusion of the other type of magic. A War Clan is dedicated to war magic and can call upon no agricultural magic at all, but their war magic is extremely powerful. They have no fields, no cattle, and no sheep - they must take their food from others by force or as tribute. A Peace Clan is dedicated to agricultural magic and cannot go to war under any circumstances - but their agricultural magic is extremely powerful. Most clans are neither.

"tribal rites" performed by the tribal priests at Clearwine. Folk from across the Nymie Vale and beyond would travel to Clearwine to participate in the tribal rites. Even so, there were always a few old god-talkers that insisted on performing the Orlanth sacrifices on the Starfire Ridge.

Lesser Gods

Glorantha is a world full of gods; gods and goddesses are numberless in Glorantha. Their attention normally resides in the God World, but comes to the mundane world in response to worship. Only a few of these gods are the center of cults, most are lesser entities that serve more powerful deities.

These lesser gods (sometimes misleadingly called "spirits," "elementals" or just "minor gods") can be of many types. Some are companions of the gods, and seem almost like humans or animals. Others are the empowering soul of a place or thing, nearly indistinguishable from the landscape. Still others are the souls of winds, fires, or water. Most gods use lesser gods to cause magical effects—calling upon the Air Rune Affinity to bring a breeze can cause a lesser Air god to fly to the magician, for example, thus creating a wind.

Lesser gods protect tribes, clans, temples, cities, and even some individuals. The Orlanthi calls these lesser gods wyters and worship them as a normal part of their religion.

Summoning and Commanding Lesser gods

Lesser gods can be summoned by members of an appropriate cult using the applicable rune affinity (e.g. Air Rune for Air gods). During an extended contest, summoning a lesser god is an unrelated action.

A lesser god manifests itself under the summoners command for a relatively short period of time, usually for one scene. The lesser god will obey simple instructions from the summoner during that scene. After the scene, it will usually return to the Otherworld from where it was summoned.

When a hero summons a lesser god its ability ratings are the same as that used to summon it. If a narrator character summons a lesser god, rate its abilities according to the needs of the story. The types of lesser gods are flavor text for an extraordinary ability. However, the lesser god's extraordinary ability is a specific ability and not a broad keyword ability.

Ailrene Rich-Cloak of the Red Cow is an initiate of Ernalda the Queen. In a fight with the Emerald Sword clan of the Dinacoli, she uses her Earth affinity to summon a talosi swallower, and then directs it to open its maw beneath one of the opposing thanes. The narrator adjudicates this as a simple contest to summon the Talosi and then an extended contest with the thane using Ailrene's Earth rune affinity.

Divine Companions

Initiates or devotees who perform specific heroquests or please their gods through acts and sacrifices may be granted a divine companion - a lesser god that provides advice and magical aid. This is a magical sidekick as per page 64 of the HeroQuest rules. One of the divine companion's three abilities must be a rune affinity. Although all divine companions must have a material body, they can vary wildly in power and form. The great Orlanthi hero Harmast Barefoot had an incarnation of the alynx god Yinkin as his divine companion and another hero of the First Age was said to have had a minor god as his companion.

Korolvanth arrived at the Orlanthi temple of Old Wind, travelling in the company of many other pilgrims. He spoke keen words, as did several others. But a divine guardian of the temple took windy form for the occasion, frightening off half the men waiting and then chose Korolvanth as its companion. The wind's name was Valinkanth and Korolvanth would learn to love it more than he did any woman he ever met.

Wyters and Community Magic

Every clan, tribe, temple, or other important community has a lesser god called a wyter which protects the members of the community in return for worship. The wyter is a literal esprit de corps and binds the members together, providing them with protection and magical aid. Worship of the wyter is generally part of larger religious ceremonies; for example, clan wyters receive sacrifice at the start of every clan assembly, as well as during ceremonies invoking the ancestors.

All wyters are living beings, having a physical body or presence. Some are the power resident in a prominent geographical feature, such as a tree, grove or sacred rock formation. Others incarnate as an animal, which may be ordinary or extraordinary. Many animate such artifacts as a statue, sword, armband, crown, battle standard, throne, hearth, or other object. These objects receive sacrifices, during the ceremonies the wyter is present and the whole community can communicate with it (normally only the chieftain communicates with the wyter). For example, if the wyter is a grove of trees, then the clan members can see a vibrant, bright life force amid the trees - outsiders do not. Among the Orlanthi community, wyter artifacts are specially washed and dressed for festivals, fed, and they are often carried around to show them the lands and peoples. Losing the object in which the wyter manifests is disastrous. The community will be unable to contact the wyter, and loses all of its benefits until it restores the wyter to its home.

The Colymar tribal wyter 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 (6) 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 wyter. Korolvanth was blessed with a 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.

Korolvanth has now gained access to the clan's Magic resource that is rated at 12**\mu**. Although that is only one point higher than his own Devotee of Orlanth Thunderous (6) of 1111, Korolvanth does not have an appropriate feat to fight the Hellmen so he decides to use the wyter's ability of Fight Against Hellmen directly, and to augment it with his Air Rune affinity. Korolvanth gets a major success on his Air Rune affinity augment, gaining a + 9 bonus to the wyter's ability. It is now effectively 1 42. 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 Quivin 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.

Personal Magic

Divine magic depends

on maintaining contact

with your deity through

sacrifice and prayer. If

you commit a crime but

attempt to conceal it, you

connection properly. If you

withhold part of yourself

from the deity to prevent

it from learning of your

your ability to invoke

the god. In game terms,

you take a penalty when

using any rune affinity

penalty affects not only

magic, but also any task

deity, as determined by the

Orlanth worshipper suffers

all sorts of problems with

magic weaken, but he finds

air - not only does his

breathing itself difficult.

related to the offended

Narrator. A wayward

shared with the god. This

crimes, this interferes with

cannot maintain this

Penalties

Hospitality

Strangers are enemies until proven otherwise. Every Orlanthi is obliged to report strangers to their chieftains and thanes immediately. The chieftain alone is the proper person to speak to strangers and decide if they should be killed. Of course, the chieftain's household and companions may speak for him, and usually begin the hospitality rites with strangers who might be friends. Hospitality is sacred to the Orlanthi, for Orlanth made the first hospitality.

By using the ritual greeting, he transformed a stranger into a friend. All Orlanthi know the Greeting Rites. They are used whenever Orlanthi who do not know each other meet. Many minor variations exist, but all of the versions are similar enough for any Orlanthi to recognize. The ritual greeting is always used during formal meetings between Orlanthi who know each other, since it constitutes a binding agreement between the host and his guest.

The ritual greeting combines Orlanth's protection and welcome. It consists of a series of questions whose answers, if correct, are a binding oath empowered by the wyter of the community. Anyone who enters into the questioning is under the wyter's scrutiny and power. If the stranger speaks a lie during the rite, the questioner knows this before the stranger has a chance to act. Violating hospitality by guest or host results in the Divine Wrath of Orlanth.

Vengeance

For the Orlanthi, avenging injuries to one's community is a sacred obligation. If an outsider harms a member of a community, the wyter will normally demand that the community seek vengeance, either in the form of compensation (wergild or other legally sufficient compensation) or blood vengeance. Injuries against the community are debts that must be repaid. As one Orlanthi heroine said: "Gifts have been given to you, to father as well as sons, and your spirits will suffer unless you repay them."

This demand is not made immediately; hasty vengeance is vulgar. Indeed, the Orlanthi have a saying: "Only a barbarian avenges himself immediately, but a coward never does." There is a risk in delaying vengeance too long. At some point, the wyter will intimate its demand that vengeance be made. If the community fails to obtain satisfaction, they may lose the wyter's support or even suffer divine wrath.

Divine Wrath

Acting improperly incurs punishment. The first punishments fall not on the individual, but on his community. The gods cannot single out individuals, so the community suffers instead. Each deity's punishment differs: sickness, bad luck, freak accidents, pests, milk and crop failures, and increased raids by enemies are common. The nature of the curse depends on the deity and the clan's mythology, but not necessarily the nature of the crime. The curse is not just divine wrath, but also reflects the removal of a normal protection provided by Orlanth, Ernalda, or other deities. Worshippers of any deity can bring a curse down upon the community if they violate their god's virtues. Thus, an initiate of Humakt who shows cowardice or a healer of Chalana Arroy who wields a weapon in anger curses their community in the same way as a person who commits a social crime such as theft.

Once the community recognizes the curse, they must find its source, often using Divination. Once they know that the curse is an infraction of this nature, they can remedy the problem. This involves identifying the offender (something the god and community wyter will not do) and forcing him to correct his error, usually by making him mend his ways, pay a fine, and perhaps sponsor a sacrifice. In most cases, the community knows who among them is the likely offender. If not, the problems increase in magnitude until the community is truly cursed. For example, each season the curse continues the penalty might increase significantly. Eventually, the curse will cause the community's destruction.

If social pressure is not enough to cause wrongdoers to appease the god, community leaders can call on the gods to punish the individual. The ritual of invoking divine punishment is formal, and involves the entire community gathering to transfer their collective guilt onto the responsible individual. A community cannot fool the gods by blaming an innocent party even if the scapegoat is willing or the community believes that he is guilty. If this is attempted, the ritual of transferal simply fails, and the community continues to suffer the penalties until they identify the true offender.

Concealing Guilt

A person can try to conceal his crime from people in normal ways, by blaming enemies or even another member of the community. To succeed in fooling the divine powers, however, he must redirect the consequences of his error to himself instead of his community. Everyone knows this foul rite: "Say the crime into a handful of dirt, eat the dirt and say ten times, 'the curse is mine.' This rite is not always completely successful. A person might eat the dirt and be incapable afterwards of doing anything successfully but the curse might still affect the community, although possibly in a reduced form.

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



Create Your Own **Minor Cults**

You may want to create a minor cult for your game that is unique to a clan or location. Do it! Assign the cult a rune and give it a name. Define what the cult members can use the rune to do.

For example, Ian decides he wants his players to have access to a local Darkness cult and creates the Cult of the Hungry Women that worships darkness entities fed by the clan during the Gods Age. He says worshippers can use the Darkness Rune to devour things and summon a protective shade. Claudia, who gave her character Yrsa the Darkness at 111, jumps at the opportunity and says Yrsa is an initiate of the Hungry Women.

Such unique minor cults likely have no more than a handful of worshipers; perhaps only a single family. It is extremely unlikely they have priests or devotees and their use of the rune should be limited - obviously the Hungry Women is not as powerful with Darkness Rune as Elmal is with the Fire Rune! However, they add to the diversity of Sartar and give heroes that chose uncommon runes the chance to use their magic actively.

worshipper successfully resists the agents they return to the God World. If the worshipper does not make amends and change his ways this has only delayed the inevitable. More powerful agents of reprisal will soon follow.

Divination

The Orlanthi regularly practice augury, using divination to ask their gods for information. The Orlanthi use a variety of techniques to reveal the intention or the will of the gods, including observing the entrails of sacrificial animals, smoke from incense or sacrificial byres, the behavior of birds or other animals, the movement of clouds and winds, and other celestial and nature phenomena such as lighting, thunder, rain and hail.

Divinations are only successful and accurate for faithful and devoted worshippers. Clans commonly petition their wyter for guidance. In emergencies, the community leaders and holy folk always ask for guidance from an appropriate deity. It is generally useless to ask about a particular worshipper, instead divination is used to answer larger questions, such as what a clan should do in farming the next year, how the hunting will go, or whether an enemy's warband is stronger than the petitioner's. Among the limitations on divination, two are important to keep in mind:

- Divination cannot foretell the future. However, powerful deities can answer with some certainty about what they are going to do in a general way.
- The gods are not omniscient, and even the most powerful deity cannot answer all questions. A god only knows about things that are within his sphere of influence.

Divination is often used to find out whether the gods and ancestors approve of your intended actions.

Greater detail is possible. For example, a devotee who actually enters the God Plane can directly address the deity, and possibly gain clearer information. This is not divination, but heroquesting. Some deities have special powers in the area of divination, and can answer more general questions; Lhankor Mhy is the God of Knowledge, and can answer almost anything. To ask a question about a specific thing (such as a magical item), the petitioner must have the object with him and use it in the ritual.

Divination is a form of ritual magic that typically pits the questioner's best divine affinity against the resistance set by the needs of the story. The amount of information given by the god should depend on the level of success and on how it helps the story.

Gorger Latish, an initiate of Lhankor Mhy, is worried about a growing reddish glow that appeared on the horizon and asks Lhankor Mhy what it portends (he fears that it might be the dread Crimson Bat sent to destroy Pavis). He goes to the Temple of Lhankor Mhy in Pavis (a minor holy place), sacrifices a sheep, and gets a major success in his Divination. Lhankor Mhy tells him that the reddish glow comes from a Lunar Imperial Moon Boat that is heading to Pavis.

One-Use Magic

You can gain the ability to perform magic from a specific god of the Orlanthi pantheon on a oneuse basis. A ritual sacrifice must be performed on a holy day, pitting your best affinity against moderate difficulty; you can augment with a relationship to a specific priest of that god or other appropriate ability. Success grants you (and your companions) the ability to use one of the god's rune affinities in a single contest, rated at your best divine rune affinity. The contest will be designated in the ritual, such as in an anticipated battle with trolls, the Westfaring heroquest, or even just the annual first plowing of the earth. Failure in the ritual may impose a Lingering Penalty on your ability to use your affinity.

Orlmarkt Braveheart and his companions have pledged to defend the village of Bullpen against ravening Chaos demons from the Larnste's Footprint, and decide to call upon Urox to help them face their terrible foe. Orlmarkt convinces the clan god-talkers and priests to help (using his Movement affinity augmented by Wealth). During the next sacred ceremony, the priests place Orlmarkt and his companions into the rituals as Urox the Storm Bull, and they are collectively granted use of the Eternal Battle affinity for one contest. The ability rating is Orlmarkt's Movement affinity.

Even feats can be obtained on a one-use basis. However, you must find a cult that knows the specific feat, and the resistance is usually significantly greater than to get a one-use rune affinity.

The Summons of Evil

A particularly dangerous ritual is the Summons of Evil. The Orlanthi use this only as preparation for certain powerful heroquests and when they prepare for war. This powerful, fearful ritual attracts the community's worst enemies to a time and a place of the community's choosing. They rarely know that they have been summoned, instead believing that they have an opportunity to destroy their foe once and for all. The priests performing the ritual have no control over which enemy will show up and with how many followers or allies.

Orlanthi Mythology

Mythology is the fabric that clothes the religion, folklore, attitudes, and way of life for the people of Sartar. The myths provide models of behavior, explanations for origins of customs or things, and gateways to communicating with the gods. When the people of Sartar need assistance, they do not just beseech the gods for help, but act like the gods to make help. Many times an action in their stories, seemingly mysterious or without obvious motivation proves to be undertaken for a mythical reason.

This set of myths is taken from Gloranthan documents and is a summary and composite of more detailed myths presented in the Book of Heortling Mythology and in King of Sartar.

The Celestial Court

First was SILENCE. It contained everything within it, still One — the wonder of the universe that would come after it. It was a being without beginning and without end. Within it was contained consciousness and being without end. It was the Source, the egg of life, and the source of wonder. From it was born

Glorantha was the Mother of the world. She bore from within herself the first race of deities. They were of three types: the Council of Pairs, the Elemental Deities, and the Elder Gods.

These are not deities who we know, or would care to know, and they have failed to be preserved through the passage of time. Yet they were the first, the source of the things that were to follow, and we must revere them for they are our ancestors, and the ancestors of the cosmos.

The Council of Pairs were the great powers. Each of the eight was associated with one of the ancient Power Runes:

- Acos (a), God of Law & Stability
- Larnste (2), God of Change & Motion
- Uleria (X), Goddess of Love
- Kargan Tor (†), God of Conflict & War
- Orenoar (Y), Goddess of Truth
- Tylenea (:), Goddess of Illusion
- Harana Ilor (III), Goddess of Harmony
- Ratslaf (1) God of Disorder & Confusion

The Elementals were four, at first:

- Nakala, Dame Darkness (•), Goddess of Dark and Cold
- Zaramaka, or Sir Sea (~), God of all Waters
- Ga, or Empress Earth (□), Goddess of all Earths
- Aether, or Lord Light (**②**), God of Light and Heat
- Last came Umath, or King Storm (6), God of Air and Storm

The Elder Gods were attributes and attitudes. They included Maker and Grower, the Great Mother, and the Eternal Witness. Some say there are other Pairs, such as Rasdandar, the Deity of Being; and Urgarndar, Deity of Not. Some say there are ancient powers and elements, lost forever to memory or being, and broken bits of them are still here.

Collectively, they are called the Celestial Court. They joined together in the center of the universe, and together they erected the Perfect Tower. On the outside it appeared to be a great mountain, and it was called the Spike. Within its fastness the powers of creation expanded until they filled it, and then spread far beyond the protection of the mountain. Younger deities left the unchanging mountain with its secrets, and they filled the universe with variants of the ancient schemes. Thus the world grew.

The number of gods grew, and there was a difference among them now. Some were great. For instance Yelm, the Emperor, was as great as the Celestial Court. Most others were less great, for they were the parts of the once-great gods who had devolved into their components. Others were even less, for they had been made by the gods, and not born of them.

The gods made many races. First, within the confines of the Perfect Tower, form was made. Then the Young Gods made copies, each according to their desires. First to be made this way was the plant rune,



and the world was covered with verdant forests. Then the animals were made, and the forests were populated. Finally, they made the humans. Darhudan and Darhudana, sometimes called Grandfather and Grandmother Mortal, were the first of our type of person made.

The Green Age

The Spike was the axis mundi for the world. Inside it lived the Gloranthan Court, gods, powers, and runes. The Earth Family made the hills and valleys and lived within them. Other families did the same to make waves and currents, fires and lights, shadows and cold. Many animals and plants and beings of every description populated the world.

Thus things were already made before Umath came, but nothing in the world ever changed or moved at all. The world was made, but it had no reason for being. Nothing happened anywhere at all.

Ernalda was alive in those days, proving how ancient and essential she is to the fabric of Glorantha. She performed some of her most miraculous deeds then. For instance, one day the god Angdartha took away Esrola. Ernalda taught the Goose Dance that brought her back and made friends with Angdartha. Later when she went to the Golden Palace she made the first garden with her Flower Day. Within the Golden City she taught her family how to survive with the fire rites of Mahome's Day.

Then Umath was born. His mother had never birthed such a child before and could not pass him through her. Umath's first thought was, "Violence is always an option," and so he took one of his own teeth and made a knife, then cut himself free. Umath forced his own way out of his mother to be born. The place that he came out of is called The Pit, and it is that dark spot there, that you can see even in the night sky. It is the only thing in the sky that never moves from right there.

Umath's arrival was quite unexpected too it seemed. There was no place for him anywhere. Every space and place had been parceled out to other gods, demigods, and children of the Solar Empire, as well as their tributaries, servants, office holders, leaders, and protectorates. Emperor Yelm ruled everything, nothing was left. Being impulsive, Umath made his own place in the world. He put his hands up to the belly of his father and his feet upon his broad mother, and then pushed them as far apart as he could. Old man Sky groaned with that effort, and Grandmother Earth wept too, so now life also has its groans and sorrows for everyone. But Umath made a place for himself, and it was the realm of Air, which we call the Middle World.

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

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 However, Orlanth and his brothers to maturity. 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

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 kinstrife 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 cosmic events and reawakened a world dead. The first part of the journey is called the Westfaring. Orlanth and his companions journeyed from the center of the world to the edge at the Western Ocean. Rausa, Goddess of Dusk ruled there. She had prayed that the slayer of her father, the Emperor, would be delivered into her hands. When Orlanth demanded that she let them enter the Gate to the Underworld and lock it behind them, she was overjoyed and agreed without even asking why.

Down the Path of Silence they went, traveling with the recently dead. At the bottom of the long descent, they found Kaldar's Gate and entered the Underworld. In the Underworld, each of the Lightbringers was essential. Each had a secret that was theirs alone that they shared to help the others. No other could have done it and if they had not shared it, they all would have failed. Each of them failed utterly when their powers and skills deserted them when they needed it most.

In the Palace of the Old One, the laws of Hospitality were broken when his sworn Trickster betrayed Orlanth. Orlanth's leadership failed him. The Lightbringers were scattered and alone. Everything fell apart.

Only Eurmal, the betrayer, was able to bring them back together. Each Lightbringer had overcome their greatest fear. And at last Orlanth and his companions found the Hall of the Maggot-Liege.

The Dead Emperor stared with hollow eyes at Orlanth, and did not welcome him. His 294 judges, all rotten corpses, looked up with empty eyes upon the Lightbringers. Orlanth looked about the bleak hall. There sat Ernalda, a sorry and broken slave. Donandar sat with his ruined harp. Mahome lay, huddled and cold, ashen. Flamal was there, dried like old leaves. Humakt was dull, rusty, and shattered. Yinkin was there, murdered, and nailed to the wall. And there, too, were all of the dead Vingkotlings who had helped him along the way. There were others. This was the assembly of the gods.

Orlanth made his bid for friendship. The Emperor made his demand for atonement. Orlanth made his demand for recognition. The Emperor made his Requirement for proof. Orlanth made his promise of the future.



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.

The Vingkotlings and Heort

In those days, Vingkot, the son of Orlanth and Janerra Alone, of the On Jorri people, led our people. Vingkot Lawmaker was a great warrior, and he saved his people from the darkmen and from the icemen, and earned his place as King, so that his people were afterwards called the Vingkotlings.

King Vingkot had ten children. They were all famous, and so the tribe persevered through the troubles of the Great Darkness. But the Dark spawned the Predark, and Orlanth determined to go upon the Lightbringers Quest to save the world. He made the True Summons, and the other Lightbringers came to him.

Before God went from his home he called his kings and heroes and priests together, and gave them instructions to preserve the sacred ground he left from. He gave them sacred gifts, and they gifted him with magical tools. Then the Vingkotlings braved themselves against the terrors of the Predark, making an Eternal Ring and swearing loyalty to Elmal. And so began the Greater Darkness, when we struggled against Predark.

Hengall was the Second Son of King Vingkot. His mother was the Summer Wife, but he was born at night when the Sky Gorp blotted out the Dragon's Head. When he was born, the Third Mother give him a star for a heart.

Hengall was poisoned with a drink that caused him to grow huge. After one day of growth he was larger than a long house. Despair filled him. He knew he could not find sustenance without starving his brethren, and so he departed to fight against Predark, alone.

He was never heard from again by any of the Vingkotlings, or by their allies, for six generations. That was the age of the Chaos Wars, fought in ice and darkness, against foes who changed shape, and changed the shape of the world around them. All the world was unraveled, so that even the laws of Vingkot no longer held men from fighting their brothers, or respecting the rights of their neighbors. The disease of the world even affected the last of the Vingkot line, and the two Hidden Kings resorted to shapeshifting to survive.

One of the men who aided the Hidden King was named Heort the Swift. He was the son of Darndrev the Horned; son of Darntror, who died defending his king; son of Parntor the Swift, who started the Deer Clan; son of The Punisher; son of Arthtal; son of Korol, the fourth son of Vingkot. His mother was Drenyan, of the Alynx clan, a Vingan woman, and a Red Woman.

When all the world was gone, and every man was alone, Heort went out upon the world. There, at the edge of the world, he met with the Second Son, who told him of his great and terrible battle. He showed Heort his wounds, and the secret of the Star Heart, and told him the secrets of the I Fought We Won Battle.

Heort remembered that fight, and went on past the Second Son, and to the edge of the world. There he met the evil of his world, and there he triumphed at the I Fought We Won Battle. When Heort returned, he taught this thing to his people, who had been hiding from the last hunger of the Hidden Kings. Heort overcame the monsters, and let the people settle again in forts to live, and go out when they wished to fight against their natural foes.

Heort then traveled the hidden Lawstaff Path, and at the Jarani Stones defeated Gagarth the Wild Hunter, and brought back the Law Staff. With it he established a new code among his fellows, and among all the people who would join with him. Afterwards, the people of this way were called after him, and so we are the Heortlings. He then offered sacrifice to the gods, and with his sacrifice Orlanth and Ernalda returned, bringing with them the first Dawn.

Whenever one of us is made a man, we all travel upon Heort's path. This is the path of Orlanth.

The Theyalans

After the first Dawn the whole world lived in harmony. The people who were present at the first Dawn were so overjoyed at the success of their gods that they joined together into the Theyalan Council, named after Theya, Goddess of Dawn. For many years they spread throughout the mortal world, bringing the news of their gods to people who were still in hiding.

After many years they had discovered many peoples, including one which claimed they did not owe friendship to Orlanth, or to his people. Trouble began, for these people were as ignorant as dead rocks, and as rude as a drunk stormbull. They treated animals as slaves, and they enslaved people like they were animals. They were called the Northern Horse People, or Ustrandlings. They wanted to rule the whole world, and they were very cruel to all the emissaries and missionaries we sent to them.

Orlanth did not like this, and the council changed its membership to confront these foes. This was the Second Council, and they were very warlike. They waged a fierce war, and at last Orlanth brought them victory at the Battle of Argentium Thri'ile, 230 years after the first Dawn.

After that, peace came again for a while.

The Gbaji War

One time some corrupt and misinformed beings attempted to create a new god. This was a grave error, and would have come to no good under any circumstances, for it interfered with the Cosmic Compromise.

Many peoples worked on this project, and among them were worshipers of Orlanth. Preeminent among these Orlanthi was Lokamayadon, who claimed to be Orlanth's Highest Priest. He fell victim to the vice of using too much leadership, without assent from his ring. Instead, he joined only the Ring of Conspirators, and lost touch with his own folk.

Lokamayadon contributed to the great magic to create the new god. On that day the sun itself stopped in the sky until it was dragged back into place by the nets of Arachne Solara. The new god was named Gbaji, and he was the god of bright Chaos.

Gbaji led his army against all who opposed him, and Lokamayadon undermined the resistance which good Orlanthi sought to give. Thus they were conquered. Everyone was conquered, whether elves, dwarfs, dragonewts, or trolls. It seemed that all was lost when Lokamayadon tried to usurp the rightful worship of Orlanth with his New Wind. He forbade all ancient rites of Orlanth. Whenever the elders attempted to initiate new boys, they were all killed. Lokamayadon tried to slowly strangle Orlanth to death that way.

Harmast Barefoot was the hero who stopped that. He was the son of Hadrinor, of the Bereneth Tribe. He was a simple farmer, a refugee who was among the first boys initiated after a generation without it. The ceremony was led by Vargast Two-ring, who was later killed by Lokamayadon, after Orlanth was freed.

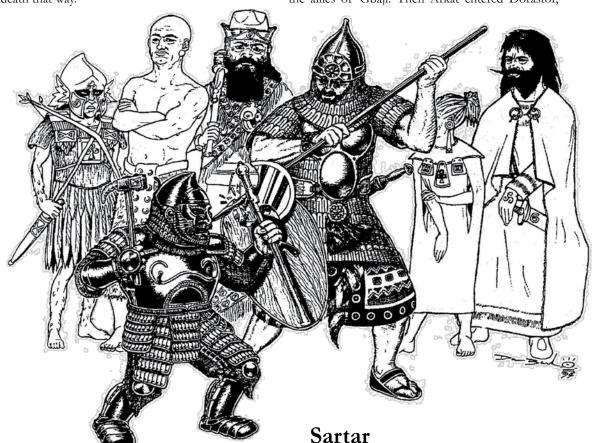
Harmast gathered his friends, and was the first man to ever go upon the Lightbringers Quest. He was a mere mortal, but he did not hesitate to undertake this. He was the first to discover how to arrange the myths, and to enter into them, and move through them to achieve a result.

Harmast traveled the Lightbringers Quest and returned with the hero named Arkat the Liberator. Arkat was a son of Humakt, who acknowledged kinship with the Unbreakable Sword which he bore. He was a dire enemy of Gbaji, and after fighting the new god was captured and held prisoner for many years in the underworld. Orlanth returned his memory, Arkat called for his army, and together they liberated Dragon Pass. Orlanth was again truly free.

Arkat was an impatient man, and he soon betrayed the things which Orlanthi hold dear. He betrayed the human race as well, and became a troll to destroy Gbaji. Orlanth did not support this, but Arkat the Traitor scorned the god. With Zorak Zoran as his guide, Arkat and the trolls plundered the allies of Gbaji. Then Arkat entered Dorastor,

The **Broken Council**

Lokamayadon and his allies broke the ancient Theyalan Council. From left to right: High King Elf Taris Sharpthorn, Seri-Phy-Ranor the Director of Dorastor, Emperor Khorzanelm, Aldryami Elder Sister Throna Silverleaf, and mighty Lokamayadon watch as Iron Diamond Voice and Palangio the Iron Vrok battle it out to determine a point of magical principle.



Kingdom of Heroes

and met Gbaji in hand-to-hand combat. The two of them disappeared into the devastation they caused. One emerged from the rubble, bearing the broken body of the other, and its parts were dispersed and hidden.

It matters not which it was. Both were corrupt, and brought a bitter weakness into the life force in Glorantha. Though dormant for centuries at a time, we can see now how Chaos came back afterwards.

The Dragon Wars

From the beginning of time, Orlanth and the dragons have been enemies. Orlanth slew Aroka and Sh'hakarzeel, and many which were lesser. They had, in their turn, ever plotted against Orlanth and humankind, who had robbed them of their ancient world.

One day Eurmal found a new way to betray his master. He found a foolish man, and he split his tongue, the way that a bird's tongue can be split to make it talk. And he also split the man's brain, and his heart. That way the man would understand dragon speech.

It was easy to understand the dragon speech, and to learn to do new magic from them. Many people wanted to do this, and did.

Obduran the Flyer was the first dragonfriend to also be an Orlanthi. He proved that he could do both, and that Orlanth would not react. This was a marvel to the people of Dragon Pass, and some of them began their sacrifices again, as in the old way, while continuing their sacrifices to the dragons. This custom spread anyplace that the dragon friends went. So many people followed it that Obduran the Flyer sat upon the high council of the EWF. People who had been raised within the draconic belief moved quickly through its ranks, like Ingolf Dragonfriend.

The ways of the dragon thinkers spread, even though most Orlanthi priests did not like it. Some thought that the growing draconic presence was enough to make the god himself come forth. But Orlanth did not have to get involved personally. The unnatural situation never got that bad. Instead, after a time, the natural laws of the world brought forth the man needed to curb this outrage.

Orlmandan the Red was the Heortling king who protested this. He was unhappy that everyone was so willing to befriend the enemy of their god. They did not agree, and instead they stopped going to Orlanth's sacrifices. Naturally the agents of reprisal for the god came to exact vengeance, but the dragon friends used their spells to banish them. Orlmandan the Red was unlucky enough to lose his temper, and

the Ring of Dragons slew him with fire. This caused more violence to break out, but after many fights the loyal Orlanthi were driven out of their homes.

As time went on, the new generations of leaders were insolent and arrogant of their positions. By nature of the system in motion, the leaders grew at the expense of the rest of the world. Some of those did not move along the evolutionary chain, but gloried in manipulating parts of the world themselves. Thus those leaders became conquerors when they demanded more materials to feed their projects. Their followers were the ones who carried these projects out.

When the beliefs reached Ralios they encountered great resistance. And from that area came Alakoring Dragonbreaker. Alakoring drove all of the traitors out of his land. They came back with dragonewt allies, but Alakoring destroyed them too. Alakoring took his war to Aggar, and to Holay. One time the EWF diverted themselves long enough to awaken Drang, the Diamond Storm dragon, and send it against Alakoring. But when the clouds of battle lifted, it was Alakoring who was alive. He has been worshipped as a dragon-slayer ever since then.

Alakoring was killed in battle by Tobosta Greenbow, an elf lord from the Elder Wilds. Alakoring had never met elves, though he knew of them, and had insulted them when they offered peace. When Alakoring learned that they were offended, he just laughed and offered them his sword as apology. But Tobosta never needed a sword. He used a coward's arrow to kill Alakoring from a distance that humans would find incredible. Then Tobosta led his elves against the EWF too.

Orlanth himself was not even needed to correct the measure. He had warned the people to avoid all contact for many years, but they had ignored him. They paid at last when the dragonewts betrayed the EWF and, overnight, slew their leaders and ate them

Then the dragonewts sent out parties to further provoke humans in all the surrounding areas. The people responded, for they hated the dragonewts and wyrms which had plagued them for years. An army of a million people was raised, and from the four quarters marched upon Dragon Pass. They were called the Invincible Golden Horde.

Then the dragons sprang their trap, for at last they had enough people in one place for a good meal. The sky was covered with their wings as they swooped down and consumed the best of mankind from all across Genertela. They ate so much that they have been sleeping it off ever since.

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.

The birth of a new god or demon is always an attraction, and so Orlanth was there to see when Gbaji was born, and when Zistor was made, and when the Red Goddess cheated her way to acceptance.

The Red Goddess had begun as almost nothing: a petty spirit, one among many which sought power in the world. She was aided by sorcerers and a priest of Gbaji, and her spirit possessed an innocent girl to gain life. She was called Shepelkirt, or "Poison Blood," when the Orlanthi priests saw her in their dreams.

Shepelkirt gained followers, and a country. Her primary foes were not Orlanth and his tribe, but instead she courted those who were enemies of Orlanth, and who had already allowed Gbaji into the world. One time her foes pursued her, and she went out of the normal world to where the gods live. She was lost in those realms of the gods for many years. At that time Gbaji seduced her, but later gave her great and terrible magics for her loyalty. She brought them back to the world, and because they were new they brought great victories. Thus the Crimson Bat, the stone soldiers, and the Scarlet Wave brought quick victories for her. Now everyone knows they are monsters from the realm of the moon. With them she has spread her power. So over the years she gained allies through conquest, alliance, and seduction until she established her Lunar Empire.

But all that time, she was never a threat to the cosmos. She was not a deity. Thus no deity alive could act against her, even though she used chaotic powers, and had embraced the ways of Gbaji. Orlanth howled with rage over this evil.

One day the Red Goddess angered Great Lady Vyran, the queen of Castle Blue. The two women argued, and Vyran sent three of her swift foot servants to avenge her lover's wounds. All three were slain, and crippled so they could never walk again. Then two women in red and a man in crimson were captured attempting to bring slime worms into the castle, and they were executed. So then the Scarlet Warlord came, with his companions, to wreak vengeance and impress the Red Moon Empress with his act of heroism. Alakoring Dragonbreaker, the famous warrior, was supping at the Blue Castle that day, and said, "If I could fight that man myself, I'd be so eager that my sword would raise itself from my sheath." The weapon then lifted silently from its sheath, and everyone knew that the Great Compromise had somehow been broken. Alakoring slew the first of these Scarlet Warlords, and the Battle of Castle Blue was begun.

The Battle of Castle Blue was fought to decide whether the Red Moon Empress was a deity. If she was not able to withstand the rigorous examination by the assembled deities of the Great Compromise, then she could be revealed as a monster and destroyed by them. Orlanth led that cause, to test her.

First Orlanth went to her with contests, and she was a great competitor. When they tried the Contest of Music, she astonished everyone by defeating Orlanth with the Harp, using exactly the same instrument which Yelm had used and Orlanth had been defeated with! When it was a dance, her Dance of the Cycles was defeated by Orlanth, but then she came right back before he had finished his victory cries. So then Orlanth made the War Challenge.

Orlanth made the usual preparations, and he summoned his council and family to war. They brought their brave followers, who sought adventure upon the reaches of the mythic worlds, and they circled around the whole battlefield three times, looking at it and preparing, drawing closer. They saw the army of the Red Lunar Empress attacking Castle Blue, whose valiant defenders were in danger of falling before the furious assault. They landed, from the north.

Orlanth and his people took the position in the center, of leadership and honor and prestige. To the left, the weak side, were the briny and sweet cousins of Queen Vyran, risen from the deep to sweep the world clear of chaos. To the right, the dangerous side, was the army of the others, commanded by the loyal thane, Elmal.

She won because she cheated. She won because she did not obey the normal laws of war and of creation. Things which simply could not be, were! This was where she had one son, in many bodies! Where she had a body part, as a living being! Where she had her shadow self, better than her! Where her crookedness became her, and her veracity betrayed her, and so she escaped from all the things which held a normal deity down.

She was not unscathed! We know that one of her mothers is not known, even to the initiates of that goddess! And it was Orlanth who drove that monster out of existence!

But she won, and the waves, which had risen like cliff walls higher than a bowshot around the Oronin lake, fell. The castle flickered a few moments, and the Red Goddess and her entourage departed in great pomp and ceremony.

And there, deep in the body of Orlanth, was the wound which she had made, and which was her own entry into the world of Order. Now, the Red Goddess is immortal, and it is only the last secret of Orlanth which keeps the world from chaos once

Cults of Sartar

The following is a list of the significant and notable Orlanthi cults worshipped in Sartar, including the approximate number of cult initiates and devotees in that kingdom, and the tribes or locations strongly associated with that cult.

This list was taken from a curious document called "The Reckoning Scroll" written by Lhankor Mhy sage Minaryth Purple circa 1618 ST. It is a unique attempt to estimate the number of members of each Orlanthi cult in Sartar. It is believed that Minaryth somehow had access to a preliminary draft of the Lunar Great Survey Book.

Argan Argar 🛡#

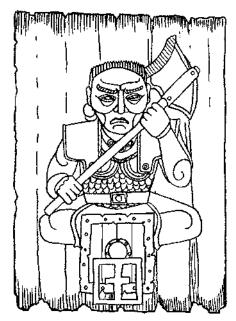
Sacrifice. Deity, 500 [Torkani]

Argan Argar is the god who communicates with the Darkness for humans. He was born on the surface after the trolls arrived from the Underworld. Argan Argar courted the goddess Esrola and for her raised the great Castle of Black Glass, on the Shadow Plateau. He left it to his great son, Ezkankekko, when he departed to live in the sky, to oversee the house of his mother. Although Belintar killed Ezkankekko and destroyed the Castle of Black Glass, the Argan Argar cult is still a force that promotes trade and friendship with the Darkness.



Asrelia □X

Deity, Sacrifice, Subcult (Ernalda). 1500 [all Sartar] Grandmother of Wealth. Asrelia is the keeper and distributor of all which is good and desired. She is the first grandmother and mother of Ernalda, Esrola, and Maran Gor. Asrelia's shrines in Sartar are few, but very rich.



Babeester Gor □†

Sacrifice. Deity, 250 [Found only at major Ernalda holy places]

Goddess of Revenge and Terror, worshipped wherever Ernalda is worshipped. She serves Ernalda and all Earth Goddesses as their special honor guard and avenger. Her initiates can be found at major Ernalda holy places as axe maidens and feared guardians.

Barntar 6

Sacrifice. Deity, Independent Cult 1000. [Cinsina, Culbrea], Sacrifice, Subcult (Orlanth). 5000 [all Sartar

Barntar is the god of the Plow, Farming, and the Free Man; worshipped wherever Orlanth is worshipped. His father is Orlanth, his mother is

Definitions for Types of Worship

Adoration. This is a type of worship given to deities without sacrifice of living animals. These are generally mass celebrations led by holy people dedicated to some specific life-giving and consciousness-raising purpose. They usually include music, dance, and other trance inducing practices; this is sometimes called "Ecstatic Adoration."

Greater God or Goddess. A deity of cosmic significance and hold the secrets of life and death. There are only a few great deities in Glorantha. Example: Orlanth and Ernalda.

Deity. A deity is a singular and permanent entity in the Gods World. It receives worship in return for powers. Example: Barntar, Yinkin.

Hero: A widely recognized hero of the religion that is normally worshipped in conjunction with other, more important, deities. Example: Sartar.

Spirits: Powerful disembodied beings of the Spirit World, the subject of spirit societies. They are not really gods, even though they are commonly address as such. Example: Kolat.

Propitiatory Sacrifice. A type of worship given by non-initiates to ward off the ill effects of the deity.

Sacrifice. A type of worship which includes the giving away or destruction of some valuable or living object. This ceremonial exchange is recognized as part of the mystery, not a loss, to the worshippers.

Subcult: A deity that has few, if any, directly initiated worshippers followers and is worshipped in conjunction with other, more important, deities.

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

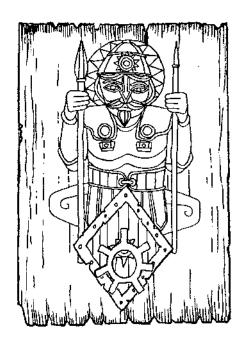


Ernalda, and his wife is Mahome. He was killed by Vadrus, and was the first Orlanthi to be cremated. He is very strong and can beat any other Thunderbrother at arm wrestling. Barntar is normally worshipped through the Orlanth cult, but in a few communities people initiate directly to him.



Chalana Arroy IIIX

Adoration. Deity, 500. [Jonstown, Boldhome] The Great Healer, the White Goddess, Chalana Arroy is the daughter of Glorantha. It is not known who her father was; even in the earliest myths she is always the same, already showing the depths of her character. Her compassion is without bounds and she heals enemy and friend alike. Chalana Arroy aided Orlanth, Issaries, Yelm, Humakt, Ernalda, and others in several tales. She has shrines in all the cities of Sartar, but her only significant Sartarite temple is the one in Jonstown. Her initiates are the White Ladies and it is forbidden to harm them.



Elmal OY

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 Yelmalio.

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 □XIII

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 □X

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 Ezkankekko by Argan Argar. Esrola is normally worshipped in conjunction with Ernalda, but a few initiate to her as a subcult of Ernalda.

Eurmal I ..

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?

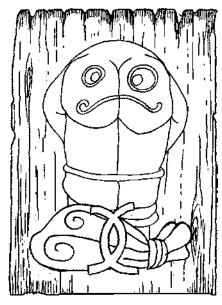
Any given deity is more or less popular among clans, so some clans have more or fewer worshippers than others. For example, an average minor cult with approximately 1000 initiates might have 2 clans with 180 initiates each, 18 clans with 18 initiates each, 158 clans with 2 initiates each, and 24 clans 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.

How Many Holy Folk Are There?

Priests make up a very small percentage of the population of Sartar, perhaps 1000 to 1500 total. An important cult, like Orlanth, might have anywhere between 400 and 500 priests. A smaller cult, like Humakt, might have only 15 or so priests in all of Sartar. There are approximately as many devotees as there are priests - not all priests are devotees, but most devotees are priests.

God-talkers are far more common and perhaps as many as 10 percent of all cult members are god-talkers.



Flamal ♥X

Sacrifice, Adoration. Deity. 100 [Clearwine] The Seed Father. Flamal is the green that brings life to all plants, and is especially the pollen that drifts from flower to flower. He is actively worshipped only at the Clearwine Earth Temple.



Gustbran the Bonesmith O&

Sacrifice. Deity. 500 [all cities and tribal centers] God of the Craftsmen, especially Redsmiths, worshipped by Orlanthi. Gustbran makes all the tools and weapons for the Orlanthi deities, forging them from the super metallic bones of dead gods. Every smithy is a shrine to Gustbran; he requires no other worship site. His initiates are the Redsmiths, the workers of bronze.



Hedkoranth 62

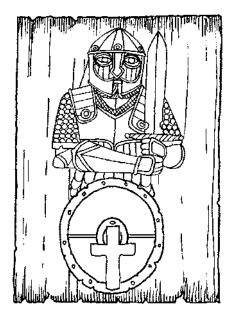
Sacrifice, Deity. Subcult (Orlanth), 1000 [Amad, Sambarri tribesl

A notable subcult of Orlanth, Hedkoranth is Orlanth's Thunderbolt manifested as an enchanted piece of flint. His worshippers are feared for the terrible damage inflicted by their thunderstones.

Heler ∼&

Sacrifice, Deity, Subcult (Orlanth), 1500 Heler is the god of Rain and is worshipped as both a subcult of Orlanth and as an independent god. As a subcult he brings rain at Orlanth's command; as an independent god he is the Orlanthi's main connection with the Water Rune.





Humakt †Y

Sacrifice. Deity (some claim Great God), 1000 [Lismelder tribe, Malani tribe, Boldhome]

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.



Issaries #2

Sacrifice. Deity. 1000 [Boldhome, Jonstown, Wilmskirk] Issaries is the god of Trade and Travel, 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 □Ш

Sacrifice. Deity. 250 [Wintertop]

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 6久

Ecstatic Adoration. Spirit. 1000

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.



Lhankor Mhy YA

Sacrifice. Deity. 1000 [Jonstown, Boldhome]

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.

Maran Gor □ I

Propitiatory, Sacrifice. Deity. 1500 [Wintertop] 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.



Odayla 64

Sacrifice, Ecstatic Adoration. Deity. 1000 [Far Point

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 &ெய

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 0>

Sacrifice. Deity. 1000 [Runegate, Toena]

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.

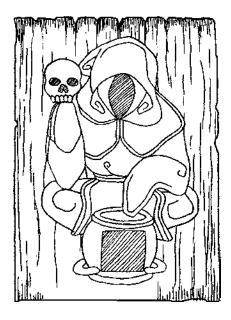
Thunder Brothers 66

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.

Tv 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.

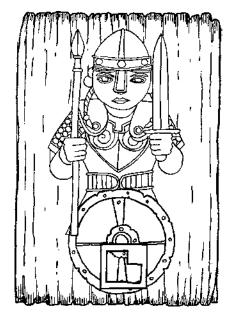


Urox 600

Sacrifice, Ecstatic Adoration. Deity. 1000 [Pol Joni tribe, Stormwalk]

The Storm Bull, worshipped in Orlanthi lands and by the nomads of Prax. Urox is dull witted but can infallibly perceive any form of chaos when nearby, is not frightened by it, and has special powers to defeat and destroy it. He is also the lord of the Urox Wind of the Wastelands. Urox is the berserker whose purpose in life is to fight against Chaos, in all its forms. Urox saved the world from Chaos in the Great Darkness, when he sprang back to life and smashed Wakboth with the Truestone Block. He is the Eternal Foe of evil, and can rise again to fight and defeat chaos even when close to death. His initiates are the Bullmen, feared beserk warriors who are loved for their willingness to fight Chaos.





Vinga 6211

Sacrifice. Deity. Subcult (Orlanth). 1500

Vinga is an aspect of Orlanth, the warrior goddess for women who take upon themselves the violent and deadly tasks usually done by men. Worshipers dye their hair red, initiates are called Red-Haired Women. Vinga is worshipped as part of the Orlanth cult, her followers participate in the inner Orlanth ceremonies and are functionally female Orlanth cultists.

Yinkin "

Sacrifice. Deity. 1000

God of the Alynx, worshipped in Dragon Pass by Orlanthi. Yinkin is a half brother to Orlanth and was born in the same cave high up on Kero Fin. He is also god of the "cat" clouds of Orlanthi weather. In stories, Yinkin is sometimes Orlanth's secret



perception and often leads him to success. Many Orlanthi clans are descended from Yinkin.

Foreign Cults in Sartar

There are approximately 12,000 worshippers of Lunar and other foreign cults in Sartar. In addition to the cults described below there are numerous smaller cults whose cult members total about 2000.

Doburdun 6

Sacrifice. Deity. 1500 [Lunarized clans only] Doburdun is a minor god worshipped in Pelanda and Dara Happa where he is a God of Thunder and Storms. Until recently Doburdun received little direct worship except for propitiatory worship. When the Lunars began fighting the southern barbarians they needed people who could tame the barbarian storms and Doburdun was viewed as the perfect choice. Initiates of Doburdun have been welcomed into the Lunar Field Colleges and many of the Provincial regiments. The Seven Mothers Missionaries teach people about the Loyal Storm, Doburdun as an alternative to Orlanth the Rebel. However, Doburdun is not associated with the Moon Rune.

Red Goddess ♥♥:

Adoration, Sacrifice. Greater Goddess. 250 [Boldhome]

The Red Goddess is the modern Lunar Goddess whose manifest body is visible as the Red, Phasing Moon in the Sky. The Red Goddess founded the Lunar cult, a religion that is a strange mixture of mysticism and practical magic, of barbaric cruelty and dignified beauty, of freedom and of tyranny. Its philosophies are unique and complex. The Red Goddess worked, danced, and fought her way into the fabric of the world. She has taken for her domain the Middle Air, and so earned the eternal enmity of Orlanth and other air gods. Her cult spreads far beyond the bounds of her Empire and is very powerful, including many lesser deities within it.

Seven Mothers **0**†**X**

Adoration, Sacrifice. Deity. 3000 [Cities and Lunarized clans only]

The Red Goddess, the Red Moon, which hangs in the sky was reborn some four centuries ago after seven human beings brought her to life. Those seven became apotheosized and are called the Seven Mothers (even though some are men). Their followers teach Her Ways, continuing to give birth to Her power in the world. The Provincial Church of the Seven Mothers provides the barbarians of Dragon Pass with an introduction to the Lunar Way.

Telmor ♥\$

Ecstatic Adoration. Spirit. 5000 [Telmori tribe only] God of the Wolves, worshipped by the Telmori Werewolves. Telmor is one of the Hsunchen gods, originating in Fronela and Ralios.

Yelmalio OY

Sacrifice. Spirit. 3000 [Vaantar, Alda-Chur] God of the Winter Sun, Preserver of the Light. When Yelm traveled to the Underworld, Yelmalio preserved the dim, cold light until he returned. He also fought against Orlanth in the Gods War.

Major Cult Centers

This is a partial copy of the so-called Pagappos List, which includes the holy places where the gods were worshipped at the time of compilation. The original is believed to date from the time of King Tarkalor but was edited sometime after the Lunar Conquest.

Where Our Gods Tread

The geographical features of Dragon Pass are supernatural, carved into the world by the deeds of ancient gods, giants, and dragons. These are places where the inner world merges with the divine realm, where gods and men co-mingle. These are the holy places of the Orlanthi religion, where ceremonies, rituals and heroquests take place.

Although every clan, every tribe, and every city has its own holy spots and temples, all Sartarites recognize some holy places as important. Orlanthi from all over Sartar travel to such places to make sacrifices, offer gifts, and seek the blessings of the gods. Heroes can be made there. These cult centers are very important sources of wealth and prestige for those who control access to them; tribes have warred over that control. Below are listed some of the most reknowned cult centers of the Sartarites:

Boldhome

Boldhome is the capital city of Sartar, and is sacred to Orlanth. In earliest times, Orlanth once sat here in judgment. The Blue Ram once leapt into this vale, then up to the sky. Once lightning was hidden here under a rock. Ernalda and five of her women kin once hid here from the Scathing Waters. Vingkot and his brave sons once took up positions here to fight the Angry Fire giants. King Sartar built Boldhome in a beautiful high valley among the Quivini crags to fulfill an ancient prophecy given by Lhankor Mhy. The temple to Orlanth sits atop Thunderous Ridge, above the Royal Palace and high above the surrounding city.

Clearwine Earth Temple

Clearwine is noted for its large temple to Ernalda and Flamal the Seed King (an elf deity known to but not often worshipped by Orlanthi), and for the sublime purity of the wine produced from its magical vineyards. It was here that Hareva the Priestess found the first of the white winter-grown grapes, a gift from Ernalda. It is the most important temple to the powers of Earth and Life in Sartar and its chief priestess is considered a queen in her own right.

Ezel

Sacred Ezel in Esrolia (some 100 miles to the southwest of Sartar) is Ernalda's home - indeed, the name means "Her Home." The sacred place is known by many names: Ernalda, Temple, Great Temple, Earth Temple, and so on. It is sometimes called Asrelia's Hut, but Asrelia gave it to Ernalda who is now Grandmother and Queen of Ezel. Ten thousand cults are actively worshiped at Ezel. Although all gods and goddesses are worshipped here, Ernalda has absolute authority over them all.

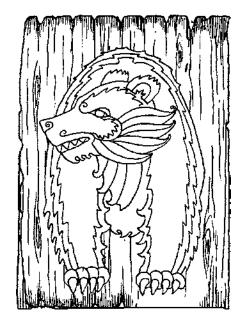
Thirteen great temples, each with orders of priests and priestesses, are dug deep into the earth. One of the most famous temples of Ezel is the Temple of the Cave of Serpents where the Sibyls of Enervi interpret the visions of Kev. They receive gifts both great and small from supplicants all over the world. At any given time thousands – sometimes tens of thousands - of pilgrims worship the Great Goddess at Ezel.

Greenstone

Greenstone is one of the richest Ernalda temples in Sartar, and a small community of worshippers, pilgrims, and refugees has grown up around it. Ernalda used to rest in this spot, and it is reputed to be the place where she lay down to sleep before the Great Darkness. Now it is easy to send prayers to her or receive blessings from her here. Entarios the Supporter, one of the most powerful priestesses in Sartar, resides at the temple.

Grizzly Peak

Grizzly Peak is a dark and forbidding sacred hill in Tarsh about 50 miles west of Alda-Chur. In the Storm Age, Vingkot slew the Sky Bear and its body lay like a great hill that Vingkot claimed as his own. Orlanth was pleased with this and Vingkot built his stead near the place where everyone had assembled. He called it Grizzly Hill, and his longhouse, Stead of the Ram, stood atop it. His great herds grazed upon its slopes. In 1582, the great Sartarite High King



Tarkalor was killed by the Lunars at the Battle of Grizzly Peak, along with his companions.

Heruvernalda

Heruvernalda (about 70 miles to the west of Sartar) is the greatest Ernalda temple in Tarsh. It is simple in appearance, merely a square stone building much like a large loom house, before which stand three low stone tables, each completely covered in a filigree of fine carvings, as ancient runes and images recount the myths of Ernalda. The sacrificial tables are known as the Guesting Stones: one is dedicated each to Maran, Sorana Tor, and Esrola.

Hill of Orlanth Victorious

The Hill of Orlanth Victorious is a high granite dome where Orlanth and his companions set off upon the Lightbringers Quest during the Great Darkness. Orlanthi magic is extremely powerful here and it is very easy to cross over to the Otherworld here. During the Gbaji Wars, Harmast Barefoot also departed from here on his Lightbringer Quest, as did subsequent heroes from Dragon Pass who attempted the quest. The holy hill is located in Culbrea tribal lands and has been used as an open Orlanth temple site since the Dawn.

Humakt's Hill

During the Gods War, Humakt came here to help King Vingkot fight his foes. He stuck his sword into the earth and sat on this hill. Afterwards, people came and threw offerings into the deep crevice made by his sword. Since then, it has remained a holy place to speak to Humakt.

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 hecatombs 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.

The Great Library of Nochet is also called the Great Temple of Lhankor Mhy, and the god has lived there since the earliest times. Lhankor Mhy's son Ephikhor the Librarian, took care of the library in the Gods Age and is still the keeper of it. The scribes of Lhankor Mhy have accumulated and carefully preserved hundreds of thousands of volumes including a large collection of works from the Second Age. It is the indisputably the greatest library in Glorantha.

The Harbor Market of Nochet is the location of the most important Issaries Temple in the world. The temple is large – three stories high – and within it is a massive statue of Issaries Goldentongue – some 30 feet tall – and his two sons – each ten feet high. The statue of Goldentongue walked from Dragon Pass to Nochet in the Second Age.

Nymie Vale

This valley in Colymar tribal lands is sacred to the goddess Orane Golden-Necklace. Once, the goddess Orane gave away her clothing in exchange for the Necklace of Enlivenment, which made her the most beautiful goddess. Everyone came to gaze at her, and after a time she grew ashamed because they lusted after her and did not recognize who she really was. Orane hid in this valley until her kin could persuade her to return.

Old Wind

High on the eastern face of the Stormwalk Mountains is Old Wind Temple, devoted to the wind and its potent energies. Here Orlanth made his first camp and first set the world right. From here, Orlanth prepared to confront the Cosmic Dragon. Old Wind is a holy place to all who revere Orlanth. The site of pilgrimage and devotion, its winds can be heard for miles. Here the most holy devotees of Orlanth the Stormwalkers - meditate upon their breath and seek to become one with Orlanth. They meditated through the Dragonkill and were untouched by the Dragons. They ignore the irrelevant world of kings, warriors, chiefs, and farmers, but occasionally deign to give scraps of wisdom to the pilgrims who travel here.

Orlanth's Hill

This high, domed hill rises from the nearby forest but is bare of trees. The wind always seems to blow stronger here than nearby, and lightning strikes frequently. An open-air temple stands at the summit, marked by standing stones and colored banners.

Stormwalk Mountain

Stormwalk is a large, snow-covered mountain some 60 miles south of Sartar. Stormwalk was a rock monster whom Urox grabbed by the head and twisted into a spiral. The mountain's distinctive spiralling shape can now be seen clearly from any distance. Upon its slopes, Orlanth tamed the Storm Bull to be his follower. Upon its peak, Hendrik the Free hides in splendour in the ice and snow. Orlanthi priests perform rituals to tame Urox and to gain his blessings against Chaos. Followers of the hero Gorangi Vak can tame the ferocious sky bulls that live on the top, gaining powerful flying mounts.

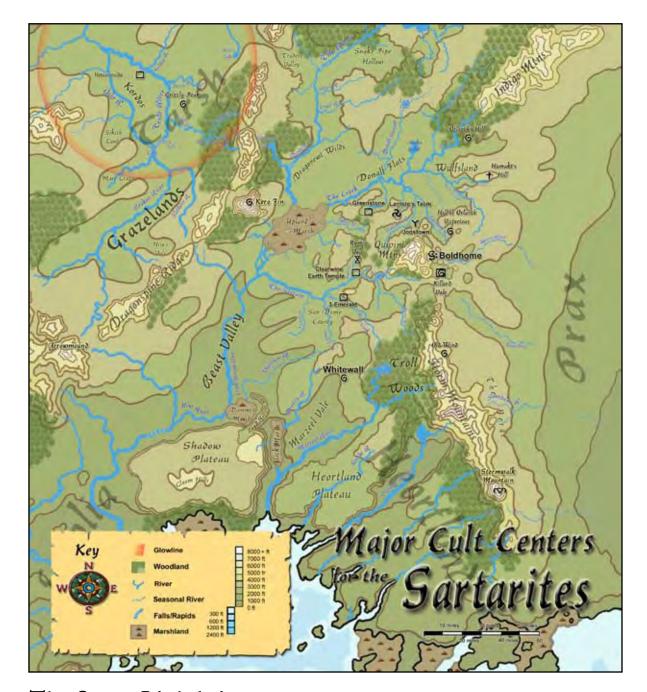
Vorda Hill

Vorda is a very tall and prominent hill in the borderlands between Sartar and the Volsaxilands and is surrounded by flat lands. It is sacred to both kingdoms. Vorda was a chieftain famous in the Imperial Age. Once, she took her whole clan to the hill, where they were besieged for three years. During that time, she erected a temple to Ernalda the Queen and Urstera, Vorda's famous ancestress who protected them. The temple is rich and important; many important devotees reside there.

Whitewall

Whitewall is an ancient fortress that was one of the last strongholds during the Darkness. It was atop Whitewall that King Vingkot, the first Orlanthi king, fought the monster called Worcha Rage and, though defeated, with his last breath he invoked Orlanth who came to defeat the Seas. It sits atop a high plateau of white stone, which the builders used to make the city's walls. The old Hendriking kings lived there, and afterwards the high kings of the Volsaxar ruled from there. It is a place of great magical power and ritual importance. With the Lunar Conquest of Sartar, Whitewall is the last great stronghold of the Orlanth cult.





The Seven Lightbringers

When Orlanth slew the Evil Emperor, he freed the world and brought about the Storm Age. When Chaos broke through into the world, however, Orlanth decided to save Glorantha from its doom. He gathered a group of six other gods, and together they traveled into the Underworld to bring life and light back to the dead, dark world. The Lightbringers travelled West to the edge of the world and descended into the Land of the Dead. They suffered terribly, and each failed at a key moment, but finally they atoned for their errors and resurrected the dead

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: 6 Orlanth the King, Y Lhankor Mhy the Sage, # Issaries the Guide, III Chalana Arroy the Healer, ★ Flesh Man,the terrified mortal, I Eurmal the slippery Trickster, and R Ginna Jar. Some say Ginna Jar was the wyter of the group,

the force that linked them to each other and to those left behind, pledged to help them. Some believe that Ginna Jar is the spirit of Ernalda, others that she is the ghost of Glorantha herself.

Worshippers of any of these deities greet each other as Lightbringer, even if neither has undergone the quest. When one is an active Lightbringer (i.e., has performed the Lightbringers Quest or is preparing to undergo the Quest), however, they can request aid from any another Lightbringer cultist; even if that worshipper has no inclination to go heroquesting, he or she must aid the quester or lose all access to their divine rune affinities. They need not join the Lightbringer on their quest, but if they do not then they must provide something of equal value.

The Westfaring The Land Journey

Orlanth began his journey at the Hill of Orlanth Victorious. This was a propitious place, and many friends came to see him off, wishing him well and giving him their prayers and hopes. Orlanth gave command of the stead to Elmal, his loyal thane, and they traded shields as a token of their bond.

Orlanth traveled westward, following the trail of the dead. He rode upon Mastakos' chariot. One time Jagrekriand ambushed him, and in the struggle the chariot was wrecked. After that, travel was slower.

One day Orlanth met two travelers. They were Lhankor Mhy and Issaries, and Orlanth knew both

Lhankor Mhy was the son of two of the Elder Deities, Acos the Lawgiver and Orenoar the Mistress of Truth. Lhankor Mhy was grieving because his lover, the Light of Knowledge, had been killed, so he was seeking her.

Issaries was the son of two other Elder Deities. His father was Larnste, God of Change; and his mother was Harana Ilor, Goddess of Harmony. Issaries did not fear the dark, which he had encountered before, but was seeking the Light of Communication, which he felt could heal the wounded world. The two of them had joined their search together. They were happy to join themselves to Orlanth to continue the search.

Konagog and Vonagog, with their Chaos army, tried to ambush the trio in the lightless forest. But the defenses of Issaries' camp delayed them. Lhankor Mhy knew that they could be neutralized with a mirror. Orlanth polished Elmal's shield, and he was the only god who was brave enough to face the enemy, who could make your fingers and other parts fall off if they looked at you wrong.

Orlanth once had a choice of whether to have a quick, easy short cut or to help a living army. But the army was from the Darkness tribe, Orlanth's old enemy. They were being attacked by the Lesser Kajaboorings, which were Orlanth's new enemy. But the Dark Tribe was really alive, and Orlanth had no problem with making a choice. He led his companions to Hankarantal, where the cliffs cannot be scaled. He summoned the local fyrd, and even though it was only a small breeze it was enough, with the three warriors, to surprise the enemy. The storm gods slew enough parts of the Lesser Kajabooriings to make them run away, and saved the day.

Shankgaro, Uzlord of the West, commanded the army of darkness. He was no friend to Orlanth since they had fought over Ernalda's farmlands. But he thanked Orlanth, and said he would tell his friends of this.

After that Orlanth and his friends met other companions. They were Chalana Arroy and Flesh Man. Chalana Arroy was the daughter of Glorantha, the mother of the Elder Gods, though no one can say who her father was. Chalana Arroy had healed everyone during the Gods War. One day, while with her son Arroin, she found a god she could not heal. She had never seen this before, for the god was dead, and death was still new then. Chalana Arroy decided to do what must be done to discover the cure for this. She sought the Breath of Life.

While she and Arroin debated how to do this they met Flesh Man. He was a mortal who had been driven completely mad. He had seen Grandfather Mortal die, and then he saw Yelm die, and then he had seen a vision of the death of the whole world, even before it was finished. They could not heal him, either, and he escaped and ran away. Then Chalana Arroy decided to seek the great wound of the universe that caused this, and set off on the trail of Flesh Man.

Unknown to her, Flesh Man followed the trail of Eurmal, the Trickster. Eurmal was the cause of all the trouble anyway, since he was the one who found Death and loosed it upon the world in so many forms. Since the broken world was of his making, only Eurmal himself was not uncomfortable. As the cosmos shook upon its primeval foundations, only he could understand where he was going. Flesh Man knew that, and so he followed the trickster's trail, which was invisible to anyone not mad like him.

Orlanth was glad to follow the advice of Chalana Arroy if she would join their expedition, even if it meant following the madman. Such was the nature of the times.

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 Norayeep 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 Norayeep. 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.

Below

Rausa, Luathan goddess of the Gates of Dusk, pensively waits to greet her father's murderer outisde 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.

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.

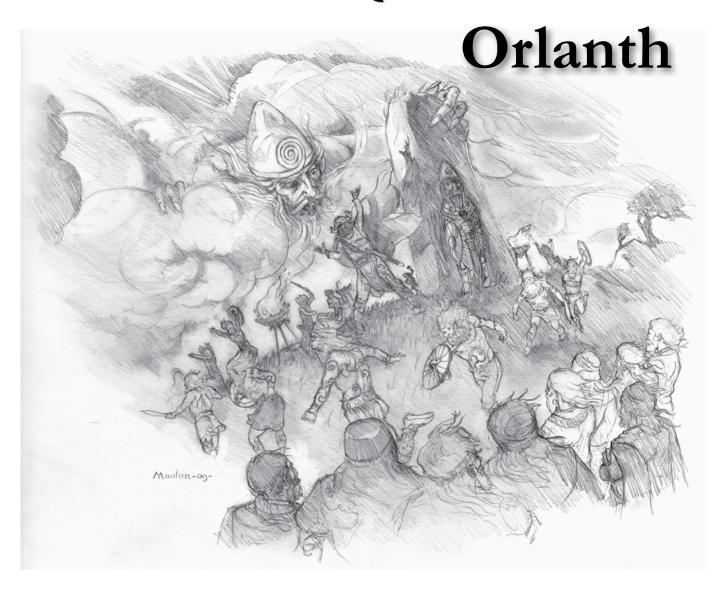
However, she also feared Orlanth and what he could probably do to her, her people, and her palace if he unleashed all his powers. She knew it would be difficult to kill him if he was alone, and he was not. He would be hard to kill if he was unarmed, which he was not. He would be hard to trick, too, since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





The Cult of Orlanth え66回

Orlanth is the power that moves the universe. His power is everywhere, and with Ernalda he makes the cosmos. Orlanth is so great that the world could not exist without him. He was born in the Middle Air, but conquered the Sky, the Underworld, and everything in between. Orlanth is so great that mere mortals cannot truly comprehend him. Instead, he manifested himself and his powers as gods and heroes so his worshippers can know him and his magic.

The 49 Names of Orlanth are: Great Orlanth, King, Larnsting, Lifebringer, Lightbringer, Thunderer, Liberator, Poet, Rebel, Master of the Lightnings, Liberating Bolt, Disruptor, Loud-Thundering Husband of Ernalda, Three-Bladed Spear, Tat, Dashing Veradash, Ohorlanth, Hurler of Thunderbolts, Adventurous, Desemborth, Drogarsi, Niskis, Dragonbreaker, Varanorlanth, Allfather, Orlanthcarl,

Orlanth Rex, Cloud-Gatherer, Defthands, Ormakt, Orlanthdar, Orlanth the Wind, Helanth Rainmaker, Ormalaya, Lanthalda, Pelanth, Ram, Bull, Bear, Beloved, Raider, Master of the Dragon Power, The Breaker of Bonds, Lawmaker, Bringer of Death, Justicebringer, Harsarl, and the Thunder Weapon.

Mythos and History

The deeds of Orlanth are responsible for the cosmos. He made the world what it is with his strength and his virtues keep it that way. By right of his mythic deeds, Orlanth is High King of the universe.

The mythology of Orlanth can be broken into three general phases. In the first, the Youth of Orlanth, the god is not of cosmic importance, but is busy establishing his strength and virtues. In the second, the Storm Age, Orlanth displays his

Above

With song and martial dances, a local Orlanth priest invokes the power of Orlanth Destor at Vestorfin's Hill.

Orlanthi Flying

The Orlanthi have an active relationship with the wind, air, and storms that are Orlanth's body. Powerful winds of hurricane force or greater can be commanded to move people through the air. A few Orlanthi have an inborn ability to fly; most learn the Vanganth Breath, a technique of exhaling their breath to bear them aloft, invisible to the naked eye but visible to magic sight as a ram, hawk or alynx. All techniques involve using the Air Rune affinity; ordinary Orlanthi use ritual magic to reduce the difficulty level, powerful Orlanthi can fly at will.

Orlanthi flight follows certain characteristics. Flyers must always be moving through the air and cannot normally hover. Flying does not allow one to carry much additional weight and an extra person is a debilitating load except for the most powerful flyers or those devotees who know the Vanganth Feat. Good flyers can travel about an hour at 20 miles per hour before needing rest; pressed to cover greater distances, a flyer must go slower: 30 miles in 2 hours, 40 in 4, and 50 in 6. In the Second Age, there were Orlanthi societies like the Nardain Society that knew the secrets of longdistance flight, but that knowledge is now lost.

cosmic powers in mighty struggles with hostile gods, dragons, demons, and monsters. In the third, the Lightbringers Quest, the single greatest undertaking by the gods, he managed to unify the cosmos enough to bring about the resurrection of the dead world and create a new world ruled by Time.

The history of the cult of Orlanth since Time began is the history of the Orlanthi people. At the Dawn, the Orlanth cult was strongly supportive of the Unity Council and the Kingdom of the Heortlings, sending Theyalan missionaries to the surrounding lands to spread the news of the Dawn and the return of Orlanth and the gods. When the Council, led by the evil priest Lokamayadon, was seduced by chaos demon Gbaji and betrayed Orlanth, the Orlanthi rebelled against them but were brutally crushed. Gbaji tried to kill Orlanth, but failed when Harmast Barefoot performed the Lightbringers Quest and brought Arkat the Killer back from the Underworld.

In the Second Age, the Orlanthi were strong and widespread. The Empire of Wyrms Friends was a center of power for Orlanth worshippers but the priests were seduced by draconic magic and again betrayed Orlanth. It was Alakoring Dragonbreaker who freed Orlanth and defeated the EWF. In the end the Dragons had no mercy for any humans and they destroyed countless people in the Dragonkill, which depopulated all of Dragon Pass.

In the Third Age a deadly new rival, the Red Moon, was created in violation of the Cosmic Compromise. Through the passage of time, worship of the Red Moon grew in Peloria and spread southwards towards Dragon Pass. Yelm submitted to her, and then she set herself against Orlanth himself, to struggle for dominion of the Middle Air. Through the years, her worshippers have conquered many Orlanthi peoples; the gods themselves have been seen brooding anxiously during wars between men - the existence of the Red Moon threatens to unravel the Cosmic Web; many have prophesized a new Gods War that shall come soon:

The fates I fathom, get farther I see: Of the mighty gods, the engulfing doom. Brothers will battle to the bloody end And sisters' son their siblings will betray; Woe rules the world, much wantonness; Axe-age, sword-age — sundered are shields — Wind-age, Chaos-age, ere the world crumbles; The spear of no man spares his other; A blood-red sun dims Elmal's light And brings a winter summer does not melt; Such heralds the doom of the world.

Nature of the Cult

Orlanth is the Air that every living thing breathes. Mortals call him Breath of the World, Great Storm, Outer Wind, Lord of the Middle Air and Primal Air. He is the great storm at the center of Glorantha.

Orlanth is also the Great Mover. His father Umath broke the stale and dead world in order to let life enter it. Since then, violent change has been a constant power. Orlanth shows that people can use force not just to cause problems, but to solve them. In the Divine World, he controls this power of violence so that it cannot destroy the world again.

Orlanth is the model for all men. He is as comfortable with a plow as he is with a sword, crown, or thunderbolt. His worship includes everything an Orlanthi needs to know, whether farming, combat, leadership, or the wind. Orlanth is the god of hospitality, of gifts, and the protector of the Orlanthi people.

Depiction

Orlanth is usually shown as a vigorous man of varying age, always armed with his mighty thunderbolt, usually other warrior's weapons, and wearing the arm rings of a chief or king. His aspects and subcults carry the items or markings associated with them. Votive images of Orlanth often depict a warrior, ram, bull, alynx or bear.

Aspects of Orlanth

It is common for people to speak of three or four well-known forms of Orlanth as if they were comparing different gods. In some cases they are treated as different gods with competing priesthoods, religious prejudice, or even snobbery. These divisions are simply signs of the complexity of Orlanth.

Orlanth Thunderer is Orlanth's aspect as the god of the Air Rune. His attributes are primarily weather-related phenomena such as clouds, wind, and the thunderbolt. He is both a god of fertility and of destruction, the king of the Middle Air. Usually he is worshipped with Ernalda as his wife. Heler, the god of rain, is always close by and often worshipped as a subcult in conjunction with the Thunderer. Orlanth Thunderer is the most commonly worshipped of his aspects.

Orlanth Larnsting is Orlanth's aspect as the god of the Movement Rune. His attributes are mostly martial or adventurous and he is famous for the foes he has conquered and the goddesses he has seduced. Ernalda is often presented as only one of his many paramours. Yinkin, the god of alynxes, is always close by and sometimes worshipped as part of the subcult of Niskis.

Orlanth the King is Orlanth's aspect associated with the Mastery Rune. Here he is important as the god of clans, tribes and justice.

Orlanth Lightbringer, or Orlanth Lifebringer, is the mystical and heroquesting aspect of the god. It shows Orlanth at his prime, in the midst of dangers that cannot be conquered. He is tested and bested. His virtues are torn and tattered, but his vision holds true for all questers and in the end his rewards are greater than all the pain to gain them.

Additionally, there are many local "versions" of Orlanth where a specific Thunder Brother is joined with Orlanth and together they define the cult (such as Orlanth Barntar, Orlanth Hedkoranth, Orlanth Heler, Orlanth Odayla, and so on). The combination can mean that the two gods are worshipped together, as one deity or separately, as two.

Rune Affinities

Orlanth is the source of the Air and Movement Runes and is also strongly associated with the Mastery Rune. As such, Orlanth is one of the Great Gods of Glorantha, acknowledged even by many cultures that do not worship him.

6 Air Rune Affinity (Thunderer)

As the source of the Air Rune, initiates of Orlanth can make the broadest possible use of the powers of Air. A very incomplete list of the abilities Orlanth initiates have been known to use the Air Rune affinity for includes: bring rain; predict weather; change the weather; endure weather (snow, wind, rain, etc.); call down thunder and lightning; fight other elements; fly (carried by winds or upon their own breath); create a hailstorm; enchant silver; summon and command the winds; hear and speak at a great distance; summon and command lesser air gods; and even improve their sword fighting (the sword is the weapon of the Air Rune). The Air Rune aspect of Orlanth is called the Thunderer, and those powerful with this rune affinity are passionate, proud, unpredictable, and violent.

& Movement Rune Affinity (Larnsting)

As the source of the Movement Rune. Orlanth initiates can make the broadest possible use of the powers of Movement and Change. A very incomplete list of the abilities Orlanth initiates have been known to use the Movement Rune affinity for includes: change shape; move other object; fight with incredible speed and accuracy; leap great distances; move quickly; run faster than the wind; run over water; throw a rock or javelin impossible distances with accuracy; transform something; and even transport instantly to a distant location. The Movement Rune aspect of Orlanth is called the Larnsting, and those powerful with this rune affinity are adventurous, dynamic, impulsive, and reckless.

Orlanth is associated with the Mastery Rune but is not its source. This Rune is the source of leadership and self-mastery. An incomplete list of the abilities Orlanth initiates have been known to use the Mastery Rune affinity for includes: awe crowd; command followers and community members; detect honor; invoke wyter; inspire loyalty; rally community; reciting poetry; silencing bellow; speaking words of power; and summon members of community. The Mastery Rune aspect of the Orlanth is called Dar (or King), and those powerful with this rune are just and proud.

The Dragon Power

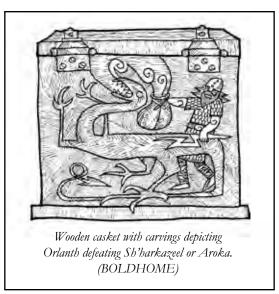
Orlanth also possesses a power that is not associated with any Rune: the Dragon Power he gained when he cut off the head of Sh'harkazeel the Cosmic Dragon. Orlanth carries the Green Dragon Head in his left hand to terrify and confound his foes, both divine and draconic alike. The EWF wrongly used this power to master dragonkind; Alakoring used it righteously to break the rule of the dragons.

Opposed Runes

Orlanth is in conflict with the runes of Chaos (), Moon (Φ) and Stasis (\triangle).

Particular Likes and Dislikes

Ernalda is Orlanth's wife, queen and they rule the gods together. She is queen of the Earth Family, she and Orlanth are the parents of the ancestors. He



Orlanth and Dragons

Among Orlanth's titles are both Dragonbreaker and Master of the Dragon Power. In the Third Age, the Dragonbreaker title is emphasized but it was not always so. Prior to Alakoring, the Empire of Wyrms Friends revered Orlanth as a path to draconic mastery and he was often depicted standing astride a green dragon.

Orlanthi Woad

Initiates and devotees of Orlanth may enchant one properly prepared pot of woad (a blue dye derived from the woad plant) on Orlanth's High Holy Day. The woad must be smeared over the naked body of the user; the enchanter can enchant enough woad to coat one man.

The woad acts as magical armor against physical and magical attacks at the same rating as the enchanter's Movement rune affinity, at the time of its enchantment. Magical woad serves as a Specific Ability. If the user puts on armor or clothing, the woad immediately loses its magical power, otherwise it normally lasts a week. As long as the pot is kept sealed, blessed woad never spoils.

A common prayer to Orlanth

Rain, Rain, O dear Orlanth, Cloud-Gatherer, Lifebringer, Rain on the fields of your people.

defends her, and she shares all of the bounty of the earth with him. He shares all of his sacrifices with Ernalda, and offers sacrifice to her Earth Family when appropriate.

Orlanth is King of the gods and is friends with many others. He made peace with all the other Cosmological Gods and so made the world what it is today. He is leader of the Seven Lightbringers and their cults tend to defer to the priests and devotees of Orlanth. Most cults of the other Orlanthi gods treat the priests and devotees of Orlanth with great respect.

Enemies

Orlanth hates Chaos in all its forms. Wakboth, the greatest Chaos god, is his personal foe. No peace exists or can exist between Orlanth and Wakboth. All of Orlanth's worshippers are obligated to destroy Chaos wherever they find it.

Many other gods are his enemies, but they are not like Wakboth. Most gods are part of the Great Compromise and must exist within the fabric of the universe. His most important rivals are Deloradella, Queen of the Darkness Tribe; Karjakan, King of Spirits; Magasta, Lord of the Water Tribe; Sh'hakarzeel, the Cosmic Dragon; Yelm, Emperor of the Fire Tribe; and Zzabur, the Arch Sorcerer. When necessary, Orlanth cultists can cooperate with these mythological enemies in order to confront more dangerous or pressing foes.

One enemy in particular stands out: Shepelkirt the Red Goddess. Her very existence violates the Great Compromise since she embraces Chaos. As a result, Orlanth has an abiding hatred for the Red Goddess, the Lunar Empire and all its deities and forces. This hatred is deep and mutual.

Cult Organization

Each Orlanthi community (be it a clan, tribe, or city) has its own independent cult of Orlanth based around a holy place, with its own priests, and regalia. Worshippers from one community can worship at the shrine of another community, although clan and tribal feuds may make that dangerous. It is not uncommon for clans or even tribes to fight over control of important holy places.

Priests

Priests of Orlanth are often known as Storm Voices (at least where the Thunderous aspect is predominant) and traditionally transport the cult regalia of Orlanth in an ox-drawn wagon so that they can create a holy place to Orlanth atop any hill. Priests often have distinctive garb and accoutrements; for example, the priests of certain Orlanth cults wear ornate bronze helmets with grand ram horns or sometimes place a pair of red feathers in their helmets.

Orlanthi priests are chosen by the members and leaders of the local cult; as a practical matter that normally means by the clan council or tribal assembly and the assembled holy people.

Center of Power, Holy Places

Orlanth's holy places are many, for his adventures carried him everywhere. Hill tops and oak groves are sacred, as can be blessing stones and carved rocks, pinnacles and crests, pledge markers and dolmens, the storm spirals carved into the landscape by the ancestors before the Dawn, and lightningscarred earth marked by a blue-bright profusion of boltblooms. Wherever lightning strikes, a sanctuary is set up to Orlanth.

The cult worships in the open air (especially during storms), not inside buildings. Only the city shrines and Rex temples have roofs, and even those cover only the sacred statues, not the worshippers.

Every clan, tribe and city in Sartar has a holy place to Orlanth - even if it is just a hill sanctified by the local priests. More important holy places are centers of pilgrimage and major cultic gathering places. A half-dozen or more full-time Orlanth priests may be supported at a major cult center like the Hill of Orlanth Victorious or the Hill of Four Winds and local tribes derive great prestige from control of such places.

Holy Days

Orlanth has three types of holy days. Worshippers celebrate weekly holy days every Winds day. All initiates attend the rites, but only devotees and priests spend the entire day in sacrifice and other rituals.

Worshippers celebrate major holy days every season on Windsday of Mobility week. On these seasonal holy days, priests and god-talkers perform ceremonies and cast auguries. These holy days are important socially as well as religiously, for they occur at the end of the season and are usually involved in preparations for the next season. For example, the Earth Season holy day includes auguries to determine the course the weather will take over the winter.

There are also special "floating" holy days that coincide with atmospheric or stellar events. Thus, Orlanthi clans celebrate Tribute Day after there has been snow on the ground two mornings in a row. The entire community attends special holy days. Rather than seeking general blessings, on these days the community sends its prayers to request favorable weather in the upcoming season.

Sacrifices

Priests and god-talkers of Orlanth use ritual tools, weapons, and instruments in their ceremonies that always involve clouds, wind, rain, and great noise. They give libations of beer and mead at the start of sacrifices. Sacrifices often include bales of burnt barley, oats, rye, or wheat. Like most Orlanthi deities, Orlanth favors animal sacrifices, usually cattle (especially red bulls) or sheep (especially blue rams). Depending on the holy day, worshippers may make other sacrifices, such as boars during Dark Season.

Initiates

All initiates of Orlanth must possess an affinity with the Air Rune (6). The Air Rune is not, however, the only rune by which Orlanth may be approached the Movement Rune (2) and Mastery Rune (11) are both important paths to Orlanth.

Furthermore, all initiates of Orlanth must be free men (although the Vinga subcult provides a means by which women can perform men's roles and participate in male-only rituals) and must follow his six virtues: Courage, Generosity, Honor, Justice, Piety, and Wisdom. They must honor their word and their debts.

Orlanth expects all of his worshippers to emulate him in their thoughts, word, and deeds. Initiates who fail to act properly and violate his virtues suffer his anger and may bring down divine retribution against their entire community.

Initiates must spend a significant amount of time worshipping and offering sacrifices to Orlanth. They must participate in the clan militia (called a "fyrd") and should possess a weapon. Initiates are free men and are entitled to participate fully in community decision-making.

Subcults

There are many subcults of Orlanth in Sartar; most have only a few hundred members and are confined to a single tribe or even a single clan. Most emphasize a particular Thunder Brother or local hero and combine its worship with that of Orlanth, providing a single Specific Ability at the same rating as the divine rune affinity. Narrators are encouraged to create a subcult as a localized Orlanth variant known by a single clan or tribe. However, several subcults are important or prominent enough to deserve further description.

Barntar (62)

Barntar is the Orlanthi plow god and the most popular and widespread sub-cult of Orlanth. He is the most beloved son of Orlanth and Ernalda; his deeds parallel those of his father but are applicable to

the lives of the free farmers - not kings and heroes. His worshippers use the Air or Movement Rune affinities to aid in plowing fields or to wrestle their foes into submission. Barntar is often worshipped as an independent god or alongside his mother.

Dar (山)

Dar is the name Orlanth gave himself as King of the Gods; all Orlanthi chiefs and kings join this subcult as part of the crowning ceremonies. Chiefs and kings can use the Mastery Rune affinity to speak with the community Wyter and to Lead Their Community.

Destor (≈)

Destor is called the Adventurous and is one of the most popular warrior subcults of Orlanth. His subcult is particularly prominent amongst the Kheldon and amongst the Volsaxings. His worshippers use the Movement Rune affinity to aid them in sword combat and have the ability to Fight With Blinding Speed.

Barntar and Farming

It is often mistakenly assumed that Barntar is associated with the Earth Rune. Barntar is the tie between Earth and Air. Plowing is actually associated with Air and Movement - the plow turns the Earth and exposes it to the Air. He does not bless the fields or ripen the crops; he merely creates the right conditions where it is possible that they can grow.

Hedkoranth (6)

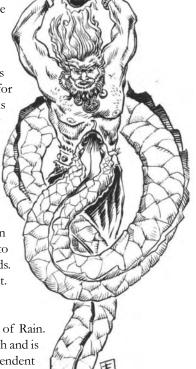
Hedkoranth is the Thunderbolt of Orlanth made manifest in an enchanted piece of rock that is hurled at foes. His subcult is particularly prominent amongst the Sambarri and Amad tribes. His worshippers can hurl deadly thunderstones using the Air Rune affinity. This subcult provides the Hedkoranth Feat.

Helamakt (6)

Helamakt is the warrior who fights with winds assembled specifically for combat. Helamakt uses his winds to fight for him. He has the Four Winds as follows: Swordthane is the Killer Rain Gale; Shieldthane is the Blinding Shadow; his Spearthane is the Searing Bolt; and his Backboy is Falling Wind. His worshippers have the ability to use the Air Rune affinity to summon and command lesser Air gods to fight for them as the Four Winds. This subcult provides the Sivin Feat.

Heler (6)

The Blue God is the Orlanthi God of Rain. Heler is a popular subcult of Orlanth and is sometimes worshipped as an independent god. He is the god of water in air and so provides Orlanth with limited access to



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 Vingans in Sartar are Queens Kallyr 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 (≈)

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 (&X)

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

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.

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

Orlanth Rex (山)

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 (6山)

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 (б&Ш)

Vinga is the goddess of Orlanthi warrior women and through the Vinga subcult, women can belong to the main Orlanth cult. Variously, 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. Vingans 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.

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.

6 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. It can fight on its own without Orlanth's hand. 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.

6 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.

6 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

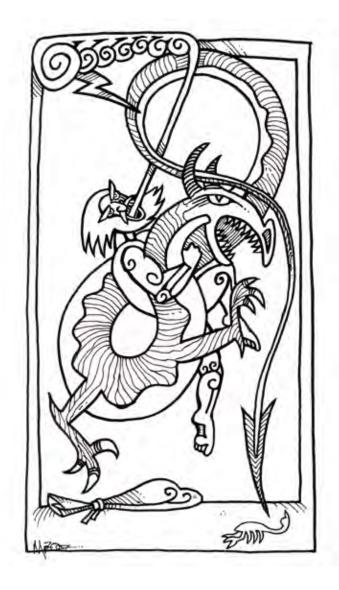
Orlanth had many weapons, but his favorites were the Four Magic Weapons; the Sandals of Darkness which were stolen from the Darkness and allow him to walk in the shadows without being seen or heard; Yavor the Lightning Spear, which allows him to throw lightning to destroy his foes; the Scarf of Mist, 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.

6 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.





The devotees of Orlanth are mighty fighters and magicians as befit their powerful god. Alynxes are sacred to Orlanth, as the children of Orlanth's brother Yinkin.

6 The Great Storm Feat

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.

6 The Hedkoranth Feat

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.

X/≈ The Niskis Feat

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.

6 The Sivin Feat

At the Plundering of Aron, Helamakt revealed the Sivin 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.

& The Finovan Feat

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, Yelmalio, 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.

Heroes and

Communities

Orlanth is the divine

patron of heroes. The

favors heroic deeds, for

all such deeds emulate

Even those heroes who

were dedicated in life to

another Orlanthi god

enjoy Orlanth's favor.

In contrast to the god

of heroes, Ernalda is

the divine patroness

of communities. She

is invoked to gain the

blessing of the entire

warriors, leaders and

holy men, but women,

children, and elders. The

divine order of the gods

functions because of the

wedding of Orlanth and

Ernalda – the marriage

of hero and community.

Both require the other

in order to survive.

community; not just heroic

Thunder God blesses and

and reinforce his mythical heroism in the God Time.

Urothtrorol - Storm Rams

Urothtrorol are large, magical rams with shaggy wool and gleaming horns. They have no wings, but run on the wind as if it were earth. The summoner can ride an Urothtrolol while it runs on the wind. Their bodies appear fluffy and cloud-like, and stream across the sky a little when they run. Urothtrorol can make a sound like thunder by drumming their hooves, even on empty air and can deafen or frighten nearby people. Urothtrorol attract, and direct, lightning during storms, although they cannot create lightning bolts in the absence of thunderous weather.

Agents of Reprisal

Orlanth has many lesser Air gods that punish Orlanthi who offend the gods, including:

Yavorling

Yavorlings appear as small lightning bolts that leap between the malefactor's hand and any metal he touches. They are "reminder" agents, sent against those that have committed minor infractions. The attack of a yavorling is mild: the shock causes a -1 penalty to one roll. Yavorlings continue to plague the worshipper until he repents. Over time, the burn and pain from continued attacks can become significant. To reflect this, each week that a yavorling plagues a worshipper he takes a cumulative -1 to any action that involves using either hand. These burns have no opportunity to heal, and no magic provided by any Orlanthi god or goddess can heal them. Once the worshipper repents and makes restitution, the penalty will heal naturally.

Haruling

Harulings are like small swarms of gnats. They inflict itches, rashes, coughs, hives, and similar minor problems on worshippers who commit minor infractions, such as missing a cult service or failing to embody one of their deity's virtues. While present, harulings distract worshippers. Afterwards they leave afflicted worshippers might suffer as if Hurt.

Hedkoring

Hedkorings are long-legged divine beings capable of great leaps (up to about 150 feet). They plague worshippers who steal from Orlanth, Ernalda, or any other Lightbringer. They also pursue apostates. They are commonly called "Flint Slingers," and are sometimes said to be the sling stones hurled by an angry god. The number of hedkorings that attack depends on the worshipper's rank and the nature of the offense. Rather than causing direct harm they remove his Orlanthi magic.

Banumbroling

Banumbrolings are ugly, bat-winged beings with tiny bronze fists that plague worshippers who commit capital crimes. Up to six appear, depending on the person's crimes and his worship status. They attack when their victim is in combat. They surround the victim and strike him with their fists, wounding and distracting him. They continue attacking until they kill the worshipper.

Manmolaning

Manmolanings are lesser gods that manifest as small whirlwinds and dust devils. They plague worshippers of Orlanth who fail to uphold his Six Virtues, making it difficult for them to breathe, exert themselves, or use magic.

Ohorakoring

Ohorakorings are hideous bat-winged beings that punish Orlanth rulers who abuse their power. They also pursue any god-talker or priest who vows obedience to an Orlanth Rex king and then disobeys his commands. They attack once per offense, with each additional offense (no matter what reparations were made previously) resulting in a more powerful enforcer coming. If the hero drives off an ohorakoring it returns to the Storm Realm, and a more powerful daimon will soon arrive to punish him. They attack by blowing their black breath onto their victim. Only magic can defend against this attack, which can result in wounds or even death. Additionally, the black breath chills the soul of the worshipper.

66 The Thunder Brothers

The Thunder Brothers is the collective name for the minor gods of Orlanth's household. The Thunder Brothers are a loose collection of Storm deities who each manifest a part of Orlanth's power. Most are only worshipped as part of the Orlanth cult and they most often appear and act as a group when they are in important myths. When Orlanth 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.

When an initiate calls upon a power of Orlanth he invokes the Thunder Brother who manifests that power. Most Orlanth feats recreate the mythical actions of a particular Thunder Brother. Devotees are the specific Thunder Brother as they perform

Korolvanth is an initiate of Orlanth and uses the Air Rune to attack an enemy with a mighty clap of thunder. He loudly calls upon Hedkoranth, the Thunderbolt of Orlanth to come to his aid. Hedkoranth's response echoes through

the entire valley, drawing the attention of all who hear it, including his now cowering foe who slowly draws back from the fray. Later Korolvanth becomes a devotee of Orlanth and learns the Hedkoranth feat, allowing him to be Hedkoranth 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 steads 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.





I Fought We Won

I Fought We Won was performed simultaneously by several individuals from across Glorantha. The individuals, unknown even to each other, went home and taught the experiences of their battle to their families, clans, and tribes. This resistance allowed those participating peoples to survive a terrible onslaught of

The I Fought We Won heroes and followers, all of whom were from the Dragon Pass area, and agreed to cooperate—a real first since it included some individuals from all the elder races. Orlanthi, trolls, dwarfs, elfs, and dragonewts all cooperated. But these forces together won the Unity Battle and defeated the larger chaos force assembled to destroy them. Continued cooperation allowed all the Dragon Pass people to survive until the

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).

Heort made the first sacrifices to Orlanth. He first worshipped no gods at all, but under guidance and insight he began a new type of prayer that contacted Orlanth for the first time since his departure. Since prayers were answered, all the Vingkotlings began this method of sacrifice.

Heort freed Ivarne, his wife, from the Ice Tomb where she had been imprisoned a hundred generations earlier. They had many blessed children. He taught our Ancestors all the rules we need to live, and everything that it means to be a Heortling. He was the ancestor of many of our peoples.

Heort taught Unity among all the races, even trolls and elves and dwarfs in a single house. He brought them together to fight the Unity Battle. This unity repelled chaos so that their army was unable to fight, and the victors destroyed it. Heart receives some of every sacrifice that we make. We invoke him at the start of every ceremony that we do now.

Vargast Redhand

Vargast is the hero who defeated Lokamayadon, an Orlanth priest who was corrupted by the evil of Gbaji. Lokamayadon learned Chaos magic that allowed him to nearly strangle Orlanth to death. He interrupted every invocation of Orlanth and killed everyone present at the ceremony. Then Vargast prepared a final sacrifice to Orlanth and Lokamayadon responded with a huge army and many heroes of Gbaji. They fought at the Battle of the Verge, and Vargast killed Lokamavadon, but fell to evil Palangio. Nonetheless, he is remembered with prayers and sacrifices on the date that the New Men return from their initiation, before the harvest.

Hendrik the Free

When the Gbaji Empire conquered the Heortlings only Hendrik remained free. He was a chief of bandits and refugees, hiding in the Steal Woods. He had no lands, herds, or steads to call his own. The funeral pyre and conflagration were his campfires. He and his band followed Larnste, who always kept them hidden, but also always moving. Sometimes their ceaseless going from place to place would burst out in frenzy that over spilled all mortal limits and burned the world.

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.

Harmast Barefoot

Harmast was the first human being to travel upon the Lightbringers Quest. Before him no one person even knew the whole story. All the Heortlings were in turmoil fighting against Lokamayadon and Gbaji, and amidst that Harmast learned, speculated, and finally got the support of the hero Hendrik, and then of Owenreth, who was later High King of the Heortlings. He traveled to and through the Hero Age and the God world, and returned with the hero Arkat who later destroyed Gbaji. Harmast is remembered with sacrifices at the start of each Lightbringers Quest and Ceremony performed since.

Jarankol the Solarslayer

Jarankol was the son of Owenreth the Exile, a king of the Heortlings. Jarankol began his life fighting, wielding arms against foes even before he was an adult. He was lucky in battle and rose to prominence among the fighters who waged war against Gbaji. It was he who spoke contrary to Arkat when that man sought followers to go with him to certain doom in Dorastor. Jarankol instead lead the army that attacked Dara Happa, the ancient empire that had always hated Orlanth. Jarankol took every city he besieged, and he slaughtered all the men and enslaved all the women and children of those that he had to assault. He is called "Lord of the Gold Foe" because he took the whole of the empire, aided by the allies of the Unity Council. He gets sacrifice even today, whenever someone is going to fight Dara Happans.

Alakoring Dragonbreaker

Alakoring saved the Orlanthi from one of the two great foes of the Imperial Age. He liberated the Orlanthi people from enslavement by the Dragon Empire, which is called Youf and represented with the symbol **W**. The dragons had tricked the priests and priestesses, but Alakoring came from afar and slew the great dragons and their leaders. His army destroyed much of the Dragon Empire, liberating all but the heart of Dragon Pass before he was treacherously killed by elves. Alakoring also introduced the laws of Orlanth Rex to everyone to prevent the priests from selling the people out again. His impact was so great on the northern peoples that they still call themselves the Alakorings, as we call ourselves Heortlings.

The Larnstings &

The Heortling words for "Freedom" and "Change" have similar etymologies and are often used interchangeably. "Freedom" for the Heortlings means being unrestricted, unconfined or unfettered - and is the state of being for "Change" (which means impermanence and flux). "Larnsting" can mean "free" or "changer" or even "liberator".

Larnste is Freedom: a necessary condition for Orlanth and his pantheon. Wherever there is change, Larnste is there, empowering that change. Foreigners worship permanence and stasis, however, such things are illusions, since the worlds of gods, and men are not static. Orlanth changed all the worlds with his Lightbringers Quest in order to save it from the Darkness and the world continues to change. Twice since the Dawn, the world has been changed to save it from the Darkness and there is no reason that the world shall not be changed to save it again.

The Larnstings are Orlanthi who can invoke Change and can master the changes created by their very presence. They do not offer sacrifices to Larnste, summon kolati, or use wizardry - instead, their very breath knows how to speak the words of power without instruction. Collectively, the Larnstings are a weird brotherhood of magicians who appear, disappear, and reappear throughout history. Their numbers, role, and even powers constantly change and they defy categorization or definition.

Sometimes they seem to lead the Hendriki, sometimes that tribe's leaders oppose them, and sometimes they disappear entirely.

It is claimed that the Larnstings have existed since the Gods Age, but the first historical mention of them that the sages of Jelenkev provided was from their stories about their eponymous founder, King Hendrik (who appears to have been more of a bandit chieftain from their tales). Hendrik first invoked the Larnsting power to escape from the Krjalki rulers of his lands and Hendrik showed his other companions how to call upon their Larnsting soul. These magicians were called the Larnsti Seven Group and performed many remarkable miracles, such as:

Lured the Bright Evil and his army to the Dekko Crevice where the Shadows devoured them.

Confounded Gagark Evil-Mouth, his hunters, and those who trespassed into the Steal Forest.

Enabled the Hendrikings to all jump into Er's Pool and to land in Slontos to aid Arkat in his time of need.

The first three kings of the Hendrikings - Hendrik, Selelmal and Aventus - were Larnstings. Once Gbaji was destroyed, King Aventus said the world had probably changed enough and the Hendrikings chose a king who could not master change. After the death of King Finganvar, the Larnstings disappeared entirely until the Hidden Kings called upon them again.



Elmalandti the Stormwalker 624

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.

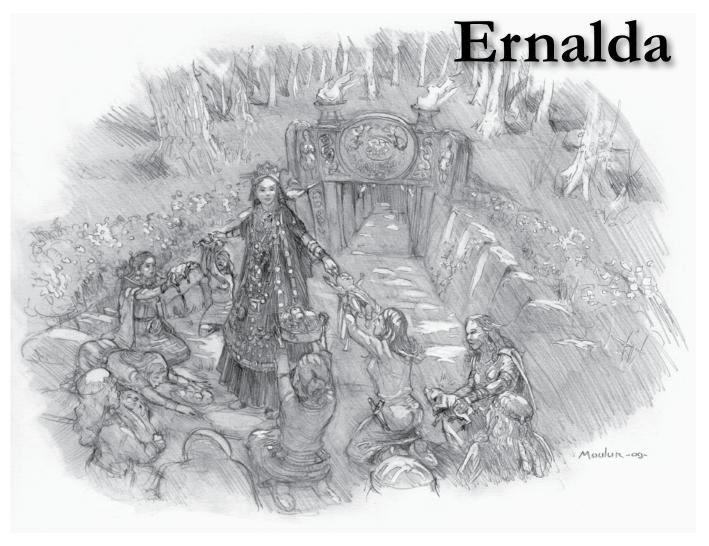
Great Renvald

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 Alatier 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.





The Cult of Ernalda III□□X

Ernalda is the Great Goddess. The world would not exist without her. Glorantha would exist without the sun or the Underworld, without the sky and oceans. But it would not be without Ernalda.

Ernalda is ancient, born among the most ancient of the immortals. She is the power of Binding. She is the power that links all things together.

Among Ernalda's many names are: Great Goddess, Green Woman, Great Ernalda, Creatrix, Queen of the Universe, Great Womb, Power, Queen, Earth Queen, Weaver, Grandmother, Great Mother, Mother of the Gods, Bountiful Mother, Healer, Great Lady of Magic, Mistress of Ceremonies, Beloved, the Blessing Goddess, Mistress of the Words of Power, Giver of Customs, Spinner, Allmother, Wife of Great Orlanth, Binder, Orendana, Earthmother, Keeper of Mysteries, Ernalda of the Many-Treasures, the Giver, the Sustainer, Mother of All Life, Mother of Vengeance, Peacemaker, Ceremonialist, the Shrouded One, Snake

Goddess, Harvest Queen, Source of Bounty, Flower of Life, Sevalda, Denravala, Forensela, Ir, Irkingillia, Benebalsalka, Arachne Solara and the Maker of Kings.

Mythos and History

Ernalda is the Great Goddess and Queen of the Universe. She is generous, powerful, and wise, and the most beloved deity in all Glorantha. She is the source of bounty and plenty and desired by all. She is the Goddess of the Orlanthi and the source, protector, and maker of everything they have. She is the power behind all life; people live off her bounty, worship her family, and are healed by her grace.

Ernalda began as Queen of the Earth Tribe. Her mother, Asrelia, gave her the power of Rule. All rulership in the universe comes from her. Without her, there are no leaders and no followers. Everyone would be alone and alien from everything else and Chaos would reign again.

Above

The Priestess-Queen at the Greenstone Earth Temple accepting offerings of food and fatlings, and blessing the children and mothers of local clans.

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



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

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.

Time, Throughout 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.

Nature of the Cult

Ernalda is the Earth that provides the Universe with power and life. She is the Inward Power, and works in complete harmony with her husband Orlanth, who is the Outward Power. Only women can reproduce this force, so all Ernalda worshippers are women. As manifested through Esrola, she is the Mother of All Life and so the Source of Life. Ernalda is also the Weaver who weaves the cosmos together on her loom. She binds peoples, communities, and gods together according to the patterns of her design.

Depiction

Ernalda is usually shown as a beautiful woman, typically with keys at her belt, a basket overflowing with food, and with the seven Orlanthi wedding bracelets encircling her arm. Her aspects and subcults carry the items or markings associated with them. One traditional poem describes the goddess as:

Ernalda is the Queen of the World. Her beauty is without parallel. She has a radiant, vermilion complexion resembling the sunrise and a beautiful face, framed with auburn flowing hair. Her eyes are broad, her lips full and red, and her nose delicate. Her breasts are smeared with saffron. Her waist is thin, and her thighs and navel are lovely. Her beautiful throat is decorated with ornaments, and her arms are made for embracing. She is seated on a throne, adorned with garlands and anklets of flowers and bracelets of fine gems. Atop her forehead rests a jeweled crown. Her eyes are green and she has a pleasant, nurturing smile.

Statues and statuettes of Ernalda are common at cult temples and sanctuaries. Votive images of the goddess are commonly a beautiful goddess, a loom or spindle, a cow, a pig, a swan or even a snake.

Aspects of Ernalda

Great Ernalda is manifest in at least four primary Each can be treated as both a semiindependent subcult (which does not require any Hero Points to join) and as an integral part of Great Ernalda. A fifth aspect, Voria the Maiden, is often included in this listing and is the aspect that girls belong to before they are initiated. However, no one initiates to Voria or learns magic from her. Initiation is the end of innocence, and thus of Voria.

The primary aspects of Ernalda are Earth Queen, Weaver, Allmother, and Esrola. These aspects are often combined in worship and only Esrola is thought of as a separate goddess.

Rune Affinities

Ernalda is the source of the Earth Rune and is strongly associated with the Harmony Rune. Through her sister, Esrola (worshipped through the

Ernalda cult), she is the source of the Life Rune as well. As such, Ernalda is one of the Great Gods of Glorantha, acknowledged even by many cultures that do not worship her.

☐ Earth Rune Affinity (Earth Queen)

As the source of the Earth Rune, initiates of Ernalda can make the broadest possible use of the powers of Earth. A very incomplete list of the abilities Ernalda initiates have been known to use the Earth Rune Affinity for includes: call earthquakes, bless or curse crops, command cows, sows, and snakes, hide and preserve things deep in the earth, hold things fast, pull things down to the earth, have the earth open up and swallow people or things, learn ancient secrets kept by the earth, summon and command lesser Earth gods, a shield against magical and physical attacks, and to draw strength and power from the Earth. The Earth Rune aspect of Ernalda is called the Earth Queen, and those having a powerful affinity with this rune are pragmatic, prudent, and worldly.

X Life Rune Affinity (Allmother and Esrola)

As the source of the Life Rune, Ernalda initiates can make the broadest possible use of the powers of Life. A very incomplete list of the abilities Ernalda initiates use the Life Rune Affinity for includes: bless childbirth, bless motherhood, cause trees to bear fruit, bless plants and livestock, induce lust and desire, accelerate the growth of plants and animals, restore youth, enhance vigor, enhance beauty, and encourage living things to reproduce. The Life Rune aspect of Ernalda is called either Allmother or Esrola, and those having a powerful affinity with this rune are generous and lustful.

III Harmony Rune Affinity (Weaver)

Ernalda is a main source of the Harmony Rune for the Orlanthi, although her healing powers are not as great as that of Chalana Arroy. An incomplete list of the abilities Ernalda initiates have been known to use the Harmony Rune Affinity for includes: binding people and things together, healing living things, healing relationships, healing places, creating peace, uniting peoples, negotiating with others, finding compromises, making medicine, forging alliances, and finding another way. The Harmony Rune aspect of Ernalda is called Weaver, and those with a powerful affinity with this rune are forgiving, merciful, and peaceful.

Opposed Runes

Ernalda is in conflict with the runes of Chaos (\forall), Disorder (1) and Death (1).

Healing

with Magic

In Glorantha, disease

has a magical origin,

be it a sorcerous curse,

divine disfavor, spirits of

disease, demons, or other

sources. Healing is done

by forcing that entity to

appeasing the gods, or

whatever is appropriate.

Not all healing magic is

always appropriate. For

example, Ernalda is a

powerful healer but her

magic is at a disadvantage

when dealing with disease

of a spirit-worshipper

or wizardry nature. A

Kolating shaman is very

illness caused by spirits of

disease, but near useless

with many other sources.

Only Chalana Arroy,

can heal all diseases

with her magic.

the Goddess of Healing,

good at dealing with

leave, overcoming the curse,

Particular Likes and Dislikes

Ernalda is the head of a pantheon of earth and agricultural deities, who serve her. These range from goddesses such as powerful Asrelia, Ty Kora Tek, Esrola, Maran, and Babeester Gor to small household deities who protect the hearth and home.

Orlanth is Ernalda's permanent partner. He is the King of the Gods and, with Ernalda, is the father of the ancestors. He defends Ernalda at any cost and she shares all the bounty of the earth with him. All worshippers of Ernalda receive the protection of Orlanth and his worshippers, who are ritually, socially, and morally obligated to defend Ernaldan women. Priestesses of Ernalda can command Orlanth worshippers because of this relationship.

Ernalda, Esrola and the other goddesses have had many other lovers and husbands. The importance of each "Husband-Protector" varies with the deity and location. Ernalda maintains friendly relationships with them all. In this way, she weaves her web of relationships across the entire world.

Enemies

Ernalda is the Earth and was the ultimate prize of the Gods War. Many gods sought to share the Earth, and Ernalda blessed them all. Some gods sought to possess the Earth, and although they gained land they took nothing of worth. Even these gods are not Ernalda's enemies, for they cannot harm her.

A few gods sought to destroy the Earth when they could not possess it, and they are the enemies who plague Ernaldan rituals. The most important foes are Angdartha, who took away Esrola; Tekakos, who slew Maran; and, worst of all, Nontraya the Taker and Waster, Lord of the Undead Army. He came to take Ernalda but found only her corpse.

Ernalda shares Orlanth's hatred of Chaos and his Chaos enemies are hers as well.

Cult Organization

Each clan, tribe, and city has its own independent cult (and sometimes cults) of Ernalda, based around a holy place and with its own priestesses and sacred items. Worshippers from one community can and do worship at the shrine of another community, although clan and tribal feuds may make that dangerous. It is not unknown for clans or even tribes to fight over control of important holy places. All aspects and subcults of the Great Goddess can be worshipped in any Ernalda Temple.

Some temples are more socially and politically important than others. The Queen-Priestess at Sacred Ezel and the Grace Ladies of Nochet are respected (though not necessarily obeyed) by all Ernaldans. In

Sartar, the High Priestesses of the Clearwine Earth Temple and of Greenstone are generally considered the senior Ernalda priestesses.

Priestesses

A broad and diverse array of priestesses is devoted to Ernalda or her manifestations. These range from the solitary priestess of a clan Loom House to the dozen or more priestesses that may serve a major temple like Clearwine or Greenstone. Each temple has its own requirements for its priestesses. Some require a priestess to have given birth to a healthy child. Others require that the priestess first devote herself to Ernalda or one of her subcults.

The chief priestess of a major temple may enjoy the same status as a clan chieftain or even a tribal king. Chiefs, kings, and heroes compete for their favor.

Center of Power, Holy Places

The holy places of Ernalda are bounteous and many, for she gave life to the entire world. Fields and waterblessed meadows are sacred to her, as are grottoes and caves, votive shafts or wells dug into the earth, hearth and home, the standing stones raised by the ancestors before the Dawn, and the fertile earth filled with plants and animals.

Holy Days

Ernalda has three types of holy days. Worshippers celebrate weekly holy days every Clay day. All initiates attend these rites, but only the devotees and priestesses spend the entire day in sacrifice and rituals. Shared holy days occur about once a season, and revere another goddess along with Ernalda. The entire community meets to celebrate Ernalda and the goddesses, who bring life to the world.

Regular holy days are celebrated every Clay day of Fertility Week. On these days, the priestesses and devotees perform ceremonies, cast auguries, and make plans for the coming season. These rites involve the entire community, which comes together to revere Ernalda through her various aspects. Ernalda's high holy day is the regular holy day in Earth Season. The communal rites celebrate and prepare for the beginning of the harvest. The private rites celebrate Great Ernalda, the Creatrix of the Universe, from whom the bounty of the harvest ultimately comes.

Sacrifices

Priestesses and god-talkers of Ernalda use ritual cloth, clothing, expensive dishes, and jewelry in most ceremonies, and give libations of beer or wine at the start of sacrifices. Like most Orlanthi deities,

Ernalda favors animal sacrifies; boars and sows, ewes and cows, and a variety of barnyard fowl are appropriate. Raw grain (in the husk) is always a part of each ceremony, crushed, burnt, cast into water, or fed to animals, depending on the rite. Worshippers often sacrifice bread baked into the shape of their particular goddess' rune.

The specific sacrifice Orlanthi make to Ernalda depends on the natural products of the season. Thus, in her Spring rites Ernalda receives flowers and first fruits. In Darkness Season, after the culling of the herds, she always receives an animal sacrifice, usually accompanied by bread and beer or cider (depending on the clan).

Initiates

All initiates of Ernalda must have an affinity with the Earth Rune (11). However, the Harmony Rune (III) and the Life Rune (X) are also important paths to Ernaldans.

All initiates of Ernalda must be women (although the Nandan subcult provides a means by which men can perform women's roles and participate in women-only rituals) and must seek to follow Ernalda's virtues of Harmony, Filial Piety, Prudence, and Compassion.

Ernalda expects all her worshippers to emulate her in thought and deed. Initiates who fail to act properly and violate her virtues suffer her anger and may bring down divine retribution on their entire community.

Initiates must spend a significant amount of time worshipping and offering sacrifices to Ernalda. If they are free women, they must participate in the clan assembly, although even thralls can worship Ernalda.

Subcults

There are many subcults of Ernalda in Sartar; many of these have only a few hundred members and are confined to a single tribe or even a single clan. Some emphasize a specific aspect or manifestation of Ernalda and combine its worship with that of the main cult, providing a specific ability at the same rating as the divine rune affinity. Narrators are encouraged to create a subcult as a localized Ernalda variant known by a single clan or tribe. However, several subcults are important or prominent enough to deserve further description:

Asrelia (□)

Asrelia is the mother of Ernalda and the Giver of Plenty. Old women who are past motherhood worship her and her subcult consists primarily of shrines inside larger Earth temples. Her worshippers use the Earth Rune Affinity to Hide Wealth safely from outsiders. Her priestesses are in charge of the treasuries of most major Earth temples.

Babeester Gor (□†)

Babeester Gor is the Avenging Daughter of Ernalda, the Goddess of Revenge, and Terror. Those few who initiate, worship her as an independent goddess - she is not a subcult of Ernalda. However, there is a shrine to Babeester Gor in every Earth Temple and most communities offer propitiatory sacrifices to the Dread Guardian.



Curses

Ernalda can curse as well as bless. Here's an example of a curse sent from Ezel against the Grandmothers of Nochet who had transgressed against the Great Goddess:

"The priestesses were incensed at their normally benevolent cultists engaged against each other and ruining their own goddess for the sake of local politics. They cursed the Nochet temple. Grandmothers Darimarja and Ofelasrela resisted, but the former was slain outright and the latter was paralyzed in the supplication pose. Their resistance brought disaster to their families; every baby died, children were struck down or paralyzed, women's wombs twisted inside them."

Entarios the Supporter X□III

The Queen of Greenstone Temple, Entarios is one of the most powerful women in Sartar. A devotee of Enferalda the Supporter, every man she has ever backed has won his battle or quest. She is several times widowed and now helps only her Temple. She is a chief priestess of Ernalda, and has connections with most of the Ernalda priestesses of the surrounding tribes. Entarios lives at Greenstone, in Ormthane Vale. A small army of suitors camps outside of her temple and stops all strangers going to see her. She formally receives visitors in her small, very rich temple. However, she knows of her reputation, and is suspicious of men who come to see her.

Indeed, some might say that Entarios has molded her daughter to be her instrument in the coming Hero Wars. Entarios believes the Doom of the World is imminent and that a champion must

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 "Stretcher 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 theogony.

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 longterm costs of every action and reveals the future consequences of acting or not acting. She taught her worshippers to understand the omens and they can use their affinity with the Earth Rune to see Visions of the Future.

Maran (□)

Maran is the destructive sister of Ernalda; she is the Active Earth, the Earth Shaker. She represents the dark side of Ernalda and is worshiped by those who seek the carnage which is her most precious gift. Amongst the Tarsh Exiles, Maran Gor is worshipped as a goddess in her own right, but in Sartar she is worshipped as a subcult of Ernalda. Her worshippers may use their affinity with the Earth Rune to Blast and to Curse.

Orane (X)

Orane Golden-Necklace is the most beautiful of all the goddesses and possesses the Golden Necklace of Enlivenment. She is married to Durey, a son of Orlanth, and is the patroness of all wives. She is the goddess of marriage and of family. She wears the Golden Necklace of Orane and wove Dumela, the carpet that flew her and Durev out of the clutches of Endon the Cruel. Her worshippers may use their affinity with the Life Rune to Bless Community.

Orventili (III)

Orventili is the Peacemaker and carries the Rug of Peace that Ernalda wove. Her worshippers may use their affinity with the Harmony Rune to ritually Make Peace between feuding parties.

Roitina (III)

Roitina is the Ceremonialist, the goddess who first taught mortal rituals and magic. Her dances show mortals how to live in harmony with the gods. Her worshippers may use their affinity with the Harmony Rune to perform Magical Dances that allow them to augment any Orlanthi magic.

Talosa □

Talosa is the Snake Goddess and the power of rebirth and immortality. She never died during the Darkness but burrowed her way through the Earth to the Underworld to wait for the Lightbringers. Her worshippers may use their affinity with the Earth Rune to summon and command Talosi snakes (see Lesser Earth Gods.

Ty Kora Tek (□)

Ty Kora Tek is Ernalda's aunt and Queen of the Dead. In Esrolia, she is often worshipped as an independent goddess with her own cult but in Sartar she is worshipped by old women past the age of

motherhood as a subcult of Ernalda. Her subcult is small but she has at least a shrine in most Ernalda temples since her worshippers prepare the dead for burial and the dying for death. Worshippers may use their Earth Rune affinity to Bless Graves and ensure the souls of the dead remain in the Underworld.

Devotees

An Ernalda initiate may dedicate herself completely to Ernalda and become a devotee of the goddess. A devotee must renounce her initiate status to any other divine cult and can only belong to one subcult or Ernalda. She must also permanently lose the ratings and abilities of any spirit magic or wizardry she may have.

A devotee of Ernalda is viewed as a manifestation of Ernalda, or more precisely of one of the many goddesses identified with Ernalda. An Ernalda devotee is held in great respect by all Orlanthi. She may call upon the Orlanth cult, its priests, and devotees for help and protection in times of distress. A devotee may be titled by the name of the divine feats she embodies.

Feats

Devotees of Ernalda may perform magic feats, repetitions of Ernalda's mythic deeds. Some feats

♦ The Earth Witch Spirit Tradition

When Ernalda and her kin were summoned to Emperor's Court, her people wept. "Without Ernalda, there will be no one to intercede and bring us the abundance of the earth goddesses," they cried. But Serdrodosa the Earth Witch, who had always been considered an outcast and a crazy woman, had the secret of speaking into the rocks and soil so that Ernalda would hear her. And through the Earth Witch, the gifts of Ernalda were channeled to the people, and this was called worship. After Orlanth took Ernalda away, many people turned to Earth Witch. After Ernalda's return most abandoned her worship but a few remembered her ways, and adored her for her ability to help them find other secrets hidden within the earth.

Earth Witches keep the secret knowledge of the Earth. They are famed for leading their followers to treasures, and provide spirits to help find lost objects and secrets. Many Heortling communities have an earth witch as a healer, bringer of luck, and spirit-talker, though generally only in rural areas. In many places the Earth Witch conceals her identity, passing for a simple worshipper of Ernalda. Members of the tradition need not be shamans or capable of becoming shamans.

The Animal Mothers

The Animal Mothers are always worshipped in conjunction with Ernalda and Esrola. Some animals do not have Orlanthi goddesses, showing their foreign origin. The Animal Mothers worshipped by the Sartarites are Entra the Sow Mother, Nevala the Ewe Mother, and Uralda the Cow Mother. Isbarn the Goose Girl tends the fowl (geese, ducks and chickens).

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:

X Earth Healing Feat

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



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 Clearwine 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.

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.

X 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 fourwheeled 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 elfs 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.

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.



Esnans

Esnans can travel through any natural earth — soil, sand, rock, even berms, ditches, and plowed fields. They can take and carry any inanimate object in direct contact with the earth. Esnans reclaim items taken from holy places, and punish the thieves by stealing from them in return.

Gornans

Gornans shake the ground or specific objects, and take great joy in knocking things down. They especially enjoy destroying buildings to prove the superiority of nature over man's accomplishments. Many living earthshakers (Gloranthan plant-eating dinosaurs) live in the Dragon Pass area, and their divine kin are much the same in appearance.

Talosi

Talosi appear as serpents when they leave the earth. They swim through the earth as if it were water, and so can move undetected unless specifically looked for. They can open holes and tunnels as they move, or leave the ground intact behind them. They can move through loose soil and sand, but the way behind them becomes filled. Talosi can carry things through the ground and so priestesses often use them as messengers or to safeguard sacred objects. They can even carry living beings in this way. Once it moves into the earth, a talosi (and anything it carries) is essentially immune to physical attacks. The talosi can open its "mouth" directly beneath the feet of a target, and drop them into the hole instantly closing it. The target is carried through the earth (with barely enough air to breathe if alive), until it arrives at the summoner's location.

Agents of Reprisal

Belnans

Belnans cling like mud to the feet, slowing victims down. Belnans are difficult to dislodge; Ernalda sends them to punish worshippers who profane any Orlanthi holy place, through either action or inaction. They also punish those who neglect the proper sacrifices to the earth.

Driman

Drimans come to inhabit an object possessed by the worshipper. If the worshipper loses or throws away the object, the driman simply leaves it and enters another, thus remaining with the worshipper. The object inhabited becomes heavier and clumsier to use, eventually dropping from the hands and falling to the earth, possibly even breaking.

Drimans afflict Ernalda worshippers who harm the earth in specific ways. They plague those who harm a member of their family or community, those

> who refuse to aid a member of their family or community, those who order a member of their family or community to commit a wrongful act, and those who kill an animal or harvest a crop without the proper rituals. The driman will always inhabit object the most appropriate and important to worshipper.

The harvest, with its many rituals and activities, is a busy time for all. Heortling men often arrange grain bundles in their wagons in a pattern that has come to be known as the "Esrolian sheaf".



The Cult of

Chalana Arroy IIIXIII

Chalana Arroy is the greatest healing goddess in Glorantha and the source of all healing. She knows how to heal all diseases and wounds, and even healed the Sun and the World after the Great Darkness. Her worship is widespread, for everyone desires her blessing. She is dedicated to non-violence and to helping any who needs her assistance, and remained pure even in the Great Darkness. No worshipper may bear or use any weapon, tool, or magic intended to harm others, nor may they participate in any harmful activity.

During the Darkness, Chalana Arroy joined the Lightbringers and opened the way to the Land of the Dead. She restored life to Orlanth and the other gods and goddesses, and so to the world. She is the Healer, the White Lady, the Goddess of Purity, and the wielder of the Harmony Harp.

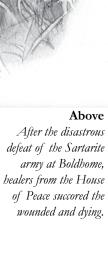
Mythos and History

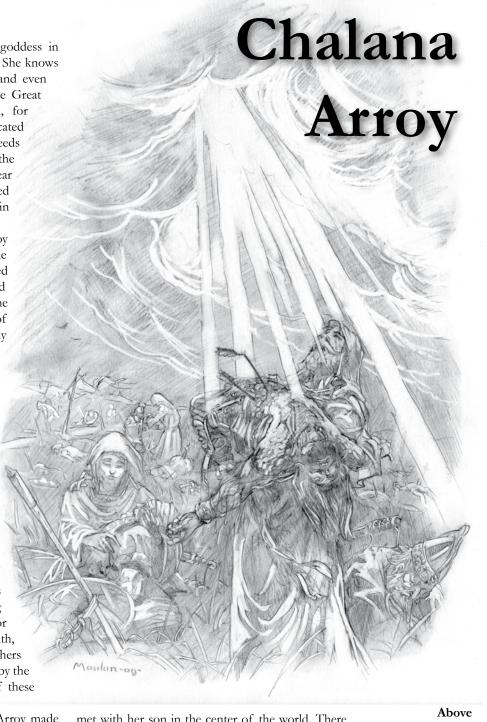
Chalana Arroy is an ancient goddess who bears the Life Force that is the power of Creation and Making. At first she was just one of many beings that spread this bountiful blessing without hesitation, resistance or opposition of any sort. Her fellow beings, though, were destroyed, maimed, left behind or turned into other things. She alone maintained these primal powers.

Chalana Arroy is the daughter of Glorantha. It is not known who her father was. Even in the earliest myths she is always the same, already showing the depths of her character. Noted for her kindness and purity, she aided Orlanth, Issaries, Yelm, Humakt, Ernalda, and others in several tales. Her son, Arroin, beloved by the entire world, was begat by one or all of these gods.

In the War of the Gods, Chalana Arroy made many efforts to heal the wounded, and learned the secrets of many gods' innards and powers. Everyone wished her to their sides, especially as things grew worse and worse, but she never committed herself and she never took an active side in any fight.

When the Darkness came and the Gloranthan Court was thrown down by Chaos Chalana Arroy met with her son in the center of the world. There they found a being they could not heal, for it was a dead god. Chalana Arroy decided that her inaction no longer worked, though her son urged her to stay and keep her purity for the sake of the cosmos. While they debated they were met by Flesh Man, who was witless from seeing the death of the whole world even before it was over.





Payment for Healing

Healers never ask for payment, although many healers are companions of nobles and supported by them. Custom states that anyone saved from disease; poison, maining, or death should give the healer's temple an appropriately generous gift or percentage of their income for the next year. A king might fund a hospital or way-station. A farmer might give half a year's milk from his cows to the healers. The greater the gift, the more honored the giver. Most Orlanthi cults enforce this custom among their worshippers, and anyone benefiting from the cult's services that does not pay might also bring down the wrath of the gods on his clan.

Arroin used his powers and almost healed the fugitive. But Flesh Man still fled. Chalana Arroy chose to act. She left behind her son and followed the Flesh Man to search for the Wound in the Cosmos to heal it. She later met with others and she became one of the Lightbringers. Chalana Arroy saved her companions many times upon the Lightbringers Quest, both with her healing and by the results of her compassion.

In the world that was reborn many things were changed. The secret of Chalana Arroy's success was her decision to act, but once her decision was made she always fell back upon her inner nature to find victory through her magics. On the Lightbringers quest she raised no arms nor made decisions, and in the new world she was again non-violent, though she controlled great magics and the secrets of resurrection.

Nature of the Cult

The worship of the goddess Chalana Arroy is extremely harsh and prohibitive, especially in the nature of their self-defense. In fact, the cult expressly prohibits the use of any weapons or magic that may damage a part of the world. The worship of a non-violent deity is a luxury that few can afford. Not many wish to throw themselves at the mercy of the world when times are troubled. Thus her worship has been restricted to the most devout individuals or the most advanced civilizations.

Chalana Arroy's healers know that after life they will continue to exist as sources of healing, continuing to comfort the torn and battered. Their corpses are buried after death. It is not uncommon for healing herbs to grow spontaneously over the grave of a holy cult member, so such individuals are often buried in temple gardens.

Depiction

Chalana Arroy is usually depicted as a tall, lithe woman, gentle and serene, dressed in a white gown. Her arms are open in a gesture of friendship and her hands make gestures of blessing and healing.

Rune Affinities

Chalana Arroy is the primary source of the Harmony Rune and is always also associated with the Life Rune. Chalana Arroy is acknowledged and worshipped by many cultures and religion throughout Glorantha (although she can be known by different names). She provides only benevolent magic.

III Harmony Rune Affinity

As a primary source of the Harmony Rune, initiates of Chalana Arroy can make the broadest possible use of their affinity with the Harmony Rune to heal Life, although she lacks the rune's societal implications. A very incomplete list of the abilities Chalana Arroy initiates have been known to use their affinity with the Harmony Rune to perform includes: heal wound, heal the dying, heal burn, heal poisoned wound, heal injury, command any Magical healing entity, calm Uroxing, stop rage, comforting song, reassure stranger, alleviate madness, and sleep. Worshippers who are powerful with this rune are calm, impartial, merciful, and patient.

X Life Rune Affinity

Chalana Arroy is a major goddess of the Life Rune, but not the source of this Rune. Her use of Life is more chaste than fecund Ernalda. An incomplete list of the abilities Chalana Arroy initiates have been known to use their affinity with the Life Rune to perform includes: restore health, restore strength, cure disease, exorcise disease, regrow limb, and stop bleeding. Those worshippers who are strong in this rune are generous and loving.

Opposed Runes

Chalana Arroy is in conflict with the runes of Chaos

Particular Likes and Dislikes

Chalana Arroy is the goddess of Healing and Mercy, and worship of her will continue until there is no need to heal anyone again. The cult shows no favorites, promising to heal any who need it, regardless of cult, status, or wealth. The theory is simple and innocent. The healers hope that treating everyone with peace will inspire everyone else to treat them peacefully. Naturally, this attitude is not always reciprocated, for there are beings in Glorantha which care nothing for such benignity, such as broos or certain troll cults which want nothing from Chalana Arroy's and show no favor to her healers.

Cult Organization & Holy Places

The cult of Chalana Arroy is small and mainly centered on urban hospital-temples; few clans support a shrine. Some shrines do exist in rural lands or even wilderness, tended by a lone worshipper and supported by grateful locals. Healers often travel from community to community.

Priestesses of Chalana Arroy are in charge of a hospital-temple in small cities or of a ward in a larger hospital-temple. Priestesses may not marry and must divorce their spouse if they have one. They must sever all relationships except the one to their hospitaltemple. They must obey the chief priestess of the temple. Most small temples have only one priestess, but if there are multiple priestesses, the one that has been a priestess longer is the chief priestess.

Chalana Arroy's temples are loosely organized. They govern themselves, obeying no central authority. A chief priestess heads each temple with one or more priestesses serving her. Each of these are responsible for several initiates. The largest temple in Sartar is the House of Peace in Jonstown. The Great Hospital of Nochet is the largest temple of Chalana Arroy in the world.

Priestesses

The priestesses of Chalana Arroy are called the White Ladies or Healers. They have the awesome duty of passing the benefits of their goddess onto needy recipients. A Chalana Arroy Healer is inviolate in the eyes of most gods. Anyone harming a Healer would be outcast from his cult unless he belonged to a Darkness or Chaos cult. In that case, retribution would come from other cults.

Healers are always welcome at feasts and festivals and are much honored. All kings, chiefs, and cities try to set aside a place for any Healer who may need a place to stay. Healers are loved by the poor and the rich, the helpless and the powerful.

Holy Days

Temples hold celebrations every week on Wild Day. These minor ceremonies remind Orlanthi of the pervasive power of mercy and healing. Each Wild Day of Life Week is a holy day and all worshippers attend the ceremonies and engage in ritual healing.

Chalana Arroy's High Holy Day is Freeze Day, Fate Week of Sacred Time. Called Resurrection Day, it is the climax of two weeks of ritual and ceremony for the healers and commemorates Chalana's Arroy's resurrection of Orlanth in the Underworld. The healers use this spark of healing to resurrect and heal the world after the Lightbringers Return.

Sacrifices

Chalana Arroy receives worship at all Lightbringer ceremonies. Her own ceremonies are peaceful and serene. Worshippers sing soothing songs and perform healing dances. Chalana Arroy accepts sacrifices of flowers, sweet foods, and the parts of medicinal plants and herbs not used in magic. Any sacrifice of blood or life to Chalana Arroy is utterly repugnant, although she has no objections to such sacrifices being made to other gods.

Initiates

All initiates of Chalana Arroy must possess affinities with both the Harmony Rune (III) and the Life Rune (X). Chalana Arroy is always approached from the Harmony Rune (III). Men and women are equally welcome, although in practice most members are female. Initiates are called "healers."

The initiation rites of Chalana Arroy include a visit the Spike in the Green Age, where they see the world as it was before Pain and Death. They feel the pain of the first death, and then struggle to heal those affected by it. This struggle leads them to join the Lightbringers Quest, where Chalana Arroy discovered the way to reverse Death. They return from Hell and return the Breath of Life to the world.

Initiation to Chalana Arroy imposes severe restrictions on the initiate; the initiate must maintain her sacral purity and innocence from all violence. Initiates take an oath to aid all within the limits of their ability and never to harm a living creature. They must be vegetarians (although most drink milk and eat cheese). Many voluntarily eschew using any products that require the shedding of blood to obtain, and thus wear no leather or furs, use no gut strings, etc. Sheared wool is acceptable and similar products harvested without bloodshed.

The initiate may not learn any combat ability and may never use any physical or magical ability that might harm the world or its inhabitants. Doing so incurs Chalana Arroy's wrath and the loss of healing power.

Most Orlanthi will protect the life of a healer even at the cost of their own life. The killing of a Chalana Arroy worshipper is a capital crime in Orlanthi society. People placed under the protection of a healer are likewise inviolate. Anyone attacking a healer or a being under her care becomes the target for Spirits of Reprisal as well as for the clansmen around them.

An initiate receives healing at her own temple with any magic available. If she is slain, the temple will make every effort to resurrect her. She receives room and board at any Chalana Arroy temple. Most Orlanthi gladly welcome Chalana Arroy healers. The goddess' strict neutrality subjects her worshippers to suspicion, however, since they are obligated to heal anyone, even enemies. They must foreswear all violence and bloodshed, and try to convince others to do so as well, which can make it difficult for clans to deal properly with enemies.

Healers as Heroes

Chalana Arroy healers do not accompany adventuring parties on simple looting expeditions (and perform divinations to be sure of the motives). In line with their Lightbringer roots, however, healers do go on rescue missions and aid friends against foes or Chaos. They usually walk in the center of any party, distinctively garbed so that all know who they are. Anyone against whom they use their magic is under their protection, unless they later attack the party or the healer. For their services, healers of the cult expect to receive all treasures that might aid their healing.

Chalana Arroy or Ernalda?

Both Chalana Arroy and Ernalda are variously described as being the source of the Harmony Rune. This confused the God Learners greatly and resulted in their disastrous underestimation of the importance of Ernalda. The difference is perhaps best explained thusly: Chalana Arroy is Harmony with Life and Ernalda is Harmony with the Cosmos.

Divine Aid and Resurrection

Divine aid can resurrect a person any time by narrator fiat. Desperate heroes might try to call on their deity at the moment after death to avoid the fatal result. Narrators might offer them a chance for success if they are successful at two things. First, the player must convince the narrator that his hero's deity could intervene. Then, he should convince the narrator of the great deed (i.e., plot hook) that his hero will undertake in return for this extraordinary divine aid. If the narrator thinks it will be good for the story, she should allow it.

Uniforms

Chalana Arroy cultists wear simple and distinctive clothing to set themselves off from the world. This uniform consists of a white shirt, blouse or short robe with a sash over the right shoulder. Initiates wear a plain white sash; priestesses' sash has a green or blue band.

Subcults

Chalana Arroy has many subcults throughout Glorantha. To join a subcult, a healer must go to the temple where the subcult is worshipped.

Arroin (III)

Arroin is a son of Chalana Arroy, begotten by one or more of the many gods who guarded her during the Gods War. Originally a powerful healer, many Chaos gods attacked Arroin. The most devastating attack came from Grenfalur the Eater, who ate Arroin's magic, leaving him almost dead. He fled to the Center World to await the return of his mother. There he sought refuge with the Aldryami, becoming one of their Protectors during the Great Winter. He found plants, minerals, and waters with healing properties; learned how to set bones and stitch wounds; and discovered how to treat poison and ease the ravages of disease with herbal remedies. He developed those skills to replace his magic, and greeted his mother when she returned at the Dawn.

No worshipper of Chalana Arroy dedicates herself solely to Arroin. All worshippers learn his abilities, and so can always heal as he did, no matter where in the world they may find themselves. Every Chalana Arroy temple has an altar dedicated to him.

The Sisters of Mercy (III)

This sisterhood of goddesses are Chalana Arroy's daughters, adopted or otherwise. Malamse, Oronio, and Amprefesne are the three Holy Sisters most often invoked. This is the most important subcult in Sartar and Kethaela. Each of the sisters controls a family of nehalings (lesser healing goddesses) which worshippers summon to combat a particular injury or illness. Malamse's nehalings cure injuries of the body, Oronio's heal injuries of the mind, and Amprefesne controls nehalings that combat illness. All worshippers of the Sisters of Mercy can use their affinity with the Harmony Rune (III) to summon these lesser healing gods.

Erissa (III)

Erissa is worshipped in Peloria. She calmed the rage held by the gods Orlanth and Yelm and healed them of their anger. Her worshippers have the ability to use their affinity with the Harmony Rune (III) to sing a Song of Peace.

Devotees

A Chalana Arroy initiate may dedicate herself completely to Chalana Arroy and become a devotee of the goddess. A devotee must renounce her initiate status to any other divine cult and can only belong

to one subcult of Chalana Arroy. She must also permanently lose the ratings and abilities of any spirit magic or wizardry she may have had.

Devotees of Chalana Arroy may perform magic feats; repetitions of her mythic deeds.

III Merciful Lady Feat

Chalana Arroy is Ferace the Merciful Lady who cannot stay in a dwelling once she has healed the inhabitants. She travels from place to place, healing anyone and anything she meets with her magic. Predators, strangers, foreigners, and even traditional enemies of Life will not harm her; such is the power of her Mercy, although Chaos attacks her gleefully.

Resurrection in Glorantha

Death is common in Glorantha, for danger is everywhere: enemies, disease, poison, and accidents all take their toll. Chalana Arroy provides the way to reverse the separation of soul and body, restoring life to the dead. Her ability to do this is limited, however, and is much less common than most people believe.

Before a healer can restore life to a body, the healers must reverse the damage that caused death. Normal magic can accomplish this, but its use on a corpse is subject to a penalty, since Chalana Arroy's magic is intended for the living, not the dead.

The healer must then travel to the Underworld to recover the soul. A healer must reach the soul of the patient before it reaches Havan Vor and convince it to return to life. This is the most difficult part of the quest, for the dead naturally belong in the Underworld, and so resist a return to life. If the healer is victorious over the forces of death, she returns the soul of the patient to his body.

The Relife Sickness

Many people who return have the Relife Sickness. They are alive but listless, some part of them perhaps remaining dead after all. Many join Humakt, even if they had no inclination to do so before. Devotees are sustained by their god and rarely have this problem. Persons raised by Chalana Arroy healers have less Relife Sickness than those resurrected by other means. The famous rebel hero Asborn Fourborn was widely acclaimed because he did not suffer from the Relife Sickness despite being resurrected several times.

Some few people return with an opposite effect to the Relife Sickness. Instead of acting as if they are still dead, they gain an almost unnatural respect for life. They find themselves incapable of harming other beings, even if they were bloodthirsty warriors before. Such individuals usually dedicate themselves to Chalana Arroy

III Natyrsa Chaos Foe Feat

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.

III Resurrection Feat

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.

Divine Retribution

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.

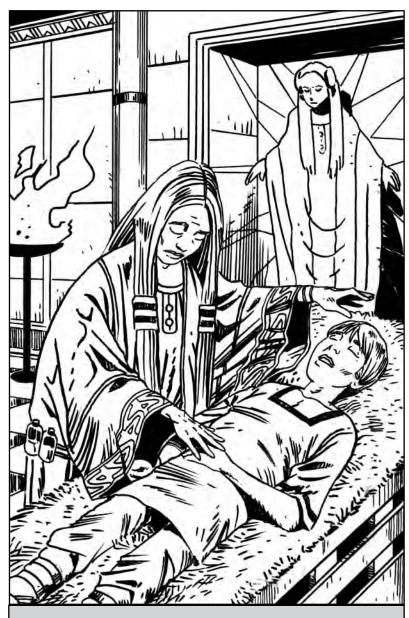
Lesser Gods of Healing

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.

Nehaling

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.

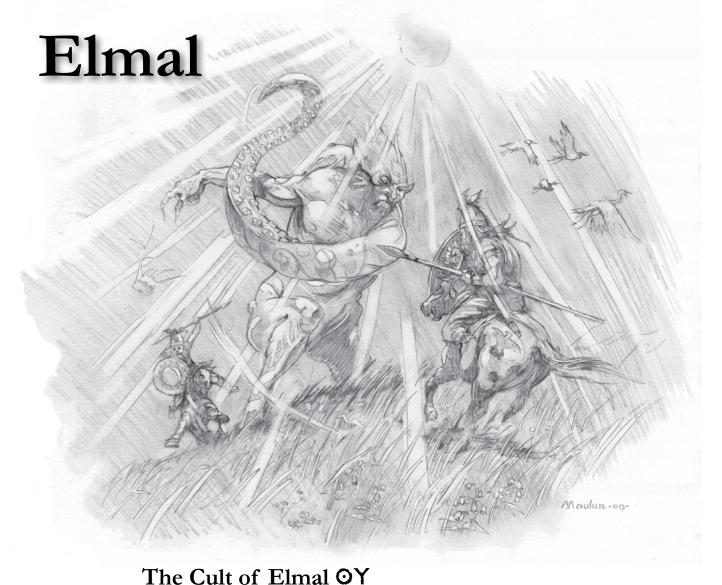




Erryn Mercy □XIII

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.



Above

Runegate warriors invoked the power of Elmal to defeat Urlungung the Tentacled Horror.

Elmal is the Sun. He is the loyal steward in Orlanth's absence. During the Great Darkness, he defended the stead from all foes, while Orlanth was on his Lightbringers Quest, and so Elmal helped keep the world together that Orlanth could recreate it at the Dawn. He is the Sun God, the Horse God, and the Loyal Thane of Orlanth.

Mythos and History

Elmal was not always of Orlanth's Tribe but was from the enemy Fire Tribe of Emperor Yelm. Originally he was indistinguishable from his tribemates, but Chalana Arroy healed his sight, so that he was no longer blinded by his own brightness, and instead used it to see everything around him. Then he saw the true nature of his tribe. Because they were unfair and distrusting he left them, saying, "Light is important, but it is not the only important thing. I

must find and learn these other things now." Among many such as himself he wandered the world, seeking his true path.

Elmal heard that a great leader was assembling the best men and gods into his following, and that he was accepting any who were worthy. He learned it was Orlanth and considered the brutal reputation of the Storm Tribe among his own folk, but decided to go anyway.

He was tested at Orlanth's door, and he in turn tested his hosts. Elmal was impressed with the power of peace there, and saw that it was the peace of strength not the peace of weakness. He agreed to remain for the winter as a guest. The winter was very long, and during it an army of trolls attacked the stead. Before a word was spoken Elmal was helping to drive them off. He was awarded a seat in the household for that. Later an army of Chaos attacked. Elmal was the first defender, and was instrumental in driving them off. For this he was offered a place in the tribe, which he accepted. He received a seat at Orlanth's own table. In that way he proved himself to be competent and useful to his chief.

In the Darkness a new beast came to Orlanth's tula wounded and suffering. None of the thanes present recognized it. But Elmal, who had been with the Fire Tribe, recognized King Hippogriff with his wings torn off, his claws cut off and his fangs ripped from his mouth. Elmal approached the beast and whispered in his ear. "I will make you the noblest among beasts, ban men from eating your flesh or using you as a beast of burden, protect you and your kin against those who might seek to harm you, and feed you in the winter." The beast agreed to the bargain and Elmal healed him, built him a stable, and gave him his new name, Horse. Ever after Elmal was known as Horsefriend.

Elmal could see that while things were good in Orlanth's stead, things were getting worse with the world. He went to Orlanth, and gave him the Justice Stick. When Orlanth went upon his famous Lightbringers Quest he left his own stead in the charge of Elmal, who was chief until Orlanth returned. The stead was besieged, assaulted, and infiltrated during his rule, but Elmal broke the siege, slaughtered the assailants, and discovered the infiltrators with his keen eyesight. He was wounded many times, even with Chaos wounds that did not heal, and he saw the loss of his best friends and boon companions. Yet he never faltered, and held the household of Orlanth intact for the entire Darkness. Thus the few remaining deities in Orlanth's tribe were able to help their worshippers, and the remnants of the Vingkotling tribe survived as well.

When Orlanth returned to the Middle World, he bore a sacred torch. From the eastern gates of the world he cast it high into the sky so that it flew right into his stead where Elmal waited. The light healed Elmal who then burned brightly in the sky to welcome the return of Orlanth and his prizes. Orlanth then blessed Elmal with the sacred duty to guard the boundaries of the tula while he himself took the chieftainship again. Elmal, always loyal and true to his word, gladly handed the stead back to Orlanth. He was glad to be again patrolling the Great Tula instead of being stopped up in its walls.

Nature of the Cult

Elmal is the Sun that rises in the morning and descends into the Underworld in the evening. It still shines upon the world because Elmal is constant and enduring. His divine power is also present as the loyalty between a chieftain and his thanes. He is present whenever a person endures great hardship in life and survives. Just as Elmal follows the same course day and night, his worshippers carry out their routines, ever vigilant for some sign that Elmal is testing them.

Elmal is the home within Orlanthi society for those rare individuals who have fiery rather than airy natures. Since Elmal must be approached through the Fire Rune his worship is rare among the Orlanthi. His worshippers tend to be warriors and horsemasters.

The horizon at sunrise is a point of veneration for many rites, especially those dealing with purification, awakening, and rebirth.

Depiction

Orlanthi depict Elmal as a warrior with a glowing shield, usually with his Fire Rune upon it, or as a Golden Horse carrying the Sun. He frequently sits upon a fine horse. His worshippers favor the color yellow. Votive images are often of a golden horse.

Rune Affinities

Elmal is associated with the Fire Rune as the Orlanthi sun god. He is also associated with the Truth Rune.

O Fire Rune Affinity

Elmal is the primary source of the Fire Rune for the Orlanthi religion. Initiates can use their affinity with the Fire Rune when fighting with spears, throwing javelins, or using the bow. They often use this affinity to make their spear points or arrows burst into flame, or dazzle foes with a magical glow from their shields or armor. Elmali can also summon and command lesser Fire gods. Elmal is the Orlanthi patron of horses that are a combination of the Beast and Fire runes. Common horse-related uses of the affinity include helping them fight from horseback, heal horses, ease foaling, make them run fast or leap great obstacles, increase their fury in battle, or even cause enemy horses to shy. Elmal provided protection for the Orlanthi in the Great Darkness and, among other magic, his initiates can use the affinity to: burn chaos, burn trolls, illuminate their surroundings, see in darkness, warm people, and protect crops against frost. Elmal's rays help crops to grow; his initiates can bless crops and aid in ripening them. Initiates strong with this affinity are pure, loyal, and dutiful.

Y Truth Rune Affinity

Elmal's association with the Truth Rune comes from his steadfast loyalty to his lord. Elmal's truth is vigilance and loyalty, and lacks the knowledge and literacy powers of the Truth Rune. Initiates have used

Elmal and Yelmalio

Since the Dawn the Orlanthi have come regularly into contact with the rich solar cultures to the north. Many of these cultures also worshiped the Sun, but in other guises. The impact of this Dara Happan culture was particularly strong; at first the impact was superficial, as the Elmali began to adopt gold as their preferred metal, later it became more substantial. In King Tarkalor's reign Monro Lantern was one person who sought another way for the Elmali. He heroquested, and brought back Yelmalio. The deity was already known, under different names, as the wounded sun, limping across the sky. Monro recited the List of Visionaries whose work had paved the way for the liberation of Yelmalio among people.

Many of the Elmali converted to Yelmalio. Many left their clans for the Sun Dome Temple, never to return. Since then the cult of Elmal has been in decline in Sartar.

his Truth Rune Affinity to bind oaths, 'burn away' falsehood, expose lies, and reveal illusions. Elmal is also able to reveal lies and falsehood, shining his light into dark corners. Elmal possesses the Justice Spear; his initiates have used his rune magic to blind oath breakers, resolve disputes, and spear outlaws. The Truth Rune is the source of Elmal's vigilance, allowing his initiates to blow the horn of

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.

Opposed Runes

Elmal is in conflict with the runes of Chaos (), and Illusion (♣).

Particular Likes and Dislikes

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.

Enemies

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.

Cult Organization

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 Elmali clans. Sometimes an Orlanthi clan may elect an Elmali 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.



Selelmal the True OYL

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. Selelmal is extremely steadfast in his duties, and presides over the rites of Elmal, despite conflict with the Yelmalio cult of the Sun Dome Temple. He was loyal to Queen Leika but is equally loyal to King Kangharl. Selelmal is famed for his fine white horse and he has sworn to kill any man who rides it other than himself.

Priests

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 Yelmalio that has seized many of Elmal's holy places.

Center of Power, 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 Yelmalio has taken many of Elmal's holy places as their own.

Holy Days and Sacrifices

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.

Initiates

All initiates of Elmal must possess an affinity with the Fire Rune. Elmal is always approached through the Fire Rune (**②**). 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.

Subcults

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.

Anatyr the Chieftain (Y)

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 (0)

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 (O)

Redalda is the daughter of Orlanth and Ernalda. 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, sabertooth cat, lion, and similar grassland predators, and then burn them for the goddess.

Rigsdal(Y)

"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.

Orlanthi Horses

The Orlanthi 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 Orlanthi lands. Consequently, many herds had no Galanini protectors, so Orlanth'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, Yelmalio, 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 Yelmalio.

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.

of Elmal Devotees value 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.

O 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.

O 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.

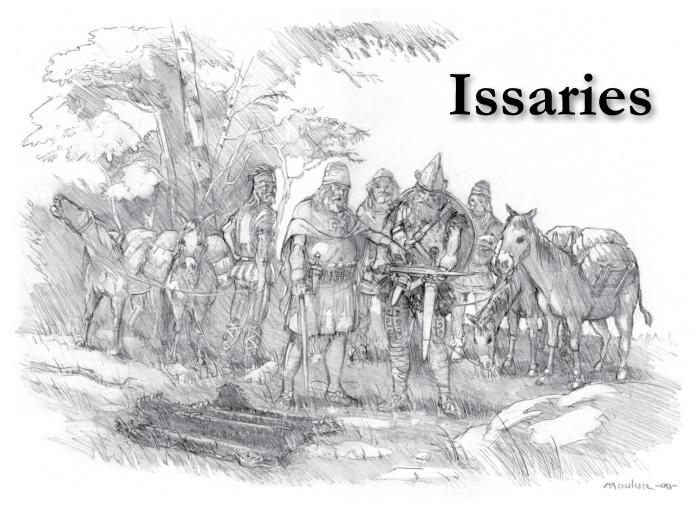
Reflarting (Blinder)

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.



The Cult of Issaries 244

Issaries is the Talking God, the source of Communication. He is the Equal Exchange, the power of Words and Understanding. He helped Orlanth unify men and gods by showing them how to talk to one another. Issaries established the Equal Exchange, showing people how to profit from strangers instead of just fighting them. Issaries is the patron of travelers, of speech and poetry, of orators and wit, of weights and measures, and of general commerce. He is an interpreter who bridges the boundaries with strangers and a psychopomp who escorts the Dead to the Court of Silence.

Mythos and History

Issaries was the son of Larnste and Harana Ilor, both members of the Gloranthan Court who were mighty in their day. He was the First Created and enabled the Gloranthan Court to truly be born. Issaries named the Runes that gave them meaning.

Issaries is Communication. He enabled the gods to speak and understand each other. Originally

mortals spoke the same thing the gods did, but when men found it increasingly difficult to talk with them, Issaries created the Language of Men so that they could talk with each and also with the gods. When the tribes of mortals could not longer understand each other, he taught them Tradetalk so that even foreigners could communicate with each other.

Issaries wandered far from his birthplace until he met Orlanth, and recognized a god who could bring great change. Issaries pledged himself to Orlanth and enabled Orlanth to speak with and understand strangers. Issaries traveled at Orlanth's side, finding the right path and making sure the way was safe.

Orlanth valued the sacrifices and abilities of his new companion, and made Issaries his voice. Each time Orlanth won a victory, Issaries negotiated the peace. When the world fell apart, Issaries traveled to its end to make the impossible peace so that the world could start to come together again.

The most difficult path he ever followed was the one to the Halls of the Slain with the Lifebringers.

Above

Issaries priest Joh Mith trading bronze swords and other luxury goods from far away Balazar to a Sartarite chieftain.

Etyries

There was also a daughter

of Issaries named Etyries.

After a thousand years,

great distance to hear the

words of a young goddess

of the far north. She left

the Red Goddess, still on

earth and in mortal form.

guiding the Red Goddess

through the secret paths.

Etyries is now the Trade

Goddess of the Lunar

Empire and the laws of

the Lunar occupation

favor the worshippers

of Etyries over those

of Issaries merchants.

She corrupted Etyries

and seduced her into

her family and went to listen. The goddess was

she decided to travel a

On that quest, Issaries negotiated aid from Sofala the Turtle Queen and successfully bargained with the Underworld Ferryman. One of his roles now is as the Guide of the Dead for the Storm Pantheon.

Issaries has three children and one grandchild of note, who carry on his profession. They are named Harst, Garzeen, Goldentongue, and Thereltero.

Issaries has his Traders' Hall near Orlanth's Stead in the Storm Realm where he brings his worshippers swiftly and safely after death. The Traders' Hall is the base for messengers and traders who journey across this Realm and into others.

After the Dawn, Issaries' sons carried his secrets to men, and their wisdom aided the spread of civilization. The cult spread widely during the Second Age and is spread far beyond the ken of most Orlanthi. His cult is now the most widely spread in all Glorantha. Some Issaries cultists claim that all Glorantha worships Issaries, whether knowingly or

Nature of the Cult

Issaries is present in every word of speech, in every metaphor and in every exchange. He empowers all true Communication. Issaries and his children facilitate exchange and cooperation through people. Along with Orlanth, Issaries is the patron of poets.

Members of this cult generally attempt to set up trade networks wherever they go. The Middle Sea Empire depended on just such a system and as a result, Issaries can be found even in cultures that do not worship the Orlanthi gods.

Depiction

Issaries is typically rendered as a handsome youth dressed in the local clothing style, holding one hand forward and the other behind his back. Other symbols are added to his image as signs of his dominion.

Rune Affinities

Issaries is the owner and originator of the Communication Rune (indeed that rune is often called the "Issaries Rune"). He is also associated with the Movement Rune.

Communication Rune Affinity

As the owner of the Communication Rune, Issaries initiates can make the broadest possible use of the powers of Communication. A very incomplete list of the abilities Issaries initiates have been known to use the Communication Rune for includes: blessing a market, composing a poem, creating a neutral ground, convincing a listener, giving a mesmerizing speech, being understood by any listener, speaking

to the dead, speaking to the gods, making a friendly greeting, blessing a transaction, getting a fair price for goods or service, and determining the value of a good or service. Those initiates who are powerful in this rune are metaphorical, gregarious, and capable of understanding the motivations and perspectives of others.

& Movement Rune Affinity

Issaries is the god of Travel and is associated with Movement. His initiates' use of this affinity is limited to travel-related abilities such as: to find the quickest or safest path, to detect ambush, to escape, and to find hidden way. Initiates who are strong in this rune are filled with wanderlust and a desire to see new and strange things.

Opposed Runes

Issaries is in conflict with the runes of Chaos (♥), Disorder (**I**) and Stasis (△).

Particular Likes and Dislikes

Issaries' cult generally attempts to maintain a stance of neutrality between contending parties, preferring to profit from both if possible. They generally shun war; however, they are skilled at fighting, and once decided will keep to their way. That being said, most Issaries cultists are not neutral when it comes to their clan and tribe loyalties.

Many among the Goldentongue subcult are especially adroit at neutrality and for this are trusted by many otherwise untrusting peoples. Issaries' cultists are especially sought after because the presence of their god eases the transmission of any communication - especially magical ones such as rituals and spells.

Issaries has a friendly rivalry with the cult of Lhankor Mhy. Both cults collect stories and lore, but Issaries worshippers exchange their knowledge and news freely.

Like all Lightbringers, Issaries' cultists hate Chaos. While Issaries can be neutral about Darkness or Fire, they cannot be neutral about Chaos.

The cult has a dislike for hyenas, which are parts of the body of Genert and, if found alive by a Garzeen cultist, force him to make a dangerous, sacred trek into the Wastes. Thus the brothers of the Middleman kill hyenas on sight, if possible.

Cult Organization

Temples to Issaries are found rarely except in cities or tribal trade centers. Temporary temples are often created wherever many merchants meet. Temples are neutral grounds where communication and trade can

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 (#) 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 (#)

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 (#)

Garzeen the Middleman is the most widespread of the Issaries subcults and is found in towns and cities. When Garzeen found that different peoples

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. Vingkot 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.

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.

Therelma the Mother of Language

Therelma is the Orlanthi people's Mother of Language. She is the source of the tongue spoken by the Men of Dragon Pass at the Dawn, usually called "Theyalan" or "Dawn-Speech." It is sometimes called "Mannish" or just "Man" in old documents.

The language spoken in Sartar, Heortland, and Esrolia is Southern Theyalan, and is descended from the original Theyalan taught by Therelma and Harst.

Tradetalk

The Issaries cult language, Tradetalk, has been spread widely throughout the world. Although it is no one's native tongue, it is the most common second language in Glorantha. Tradetalk is a magical language and is easily understood and quickly learned even by foreigners and non-humans. It is a simple and effective tool of communication, although compared to Theyalan (see Appendix) it is lacking in richness and abstract concepts.

could not communicate, he taught them Tradetalk. He invented coins to facilitate the exchange of goods and services amongst different peoples. Garzeen worshippers vow to travel into the Wastes to reassemble the body of Genert when they come



Coins

Garzeen created the first coins, small disks of silver that always had identical value to each other. They often featured a god or king on one side and a symbol of that god or king on the other.

Under the Middle Sea Empire, the silver penny was spread throughout Glorantha and the modern Lunar Imperial silver coin (called the "Imperial" or "Lunar") is of the same size and value. Before to the Lunar Occupation, silver coins called "Guilders" were issued by the various Sartarite city-guilds.

Copper coins were invented by the Mostali. Called clacks, ten copper clacks are worth about one Guilder or equivalent silver coin.

The Golden Dara Happan Wheel or just "Wheel" is the coin of the rich Dara Happan cities. Twenty silver Guilders are worth one Wheel.

The trolls have their own strange lead coins called the bolg. The bolg is unique as a coin, for it is designed for use by trolls and trollkin as a slingstone as well as handy cash. Bolgs are nominally worth 1/5 of a clack each. Troll-hating people and races usually will not accept bolgs as money.

across a fragment of Genert's body; they live in great fear of hyenas that are said to carry the fragments. Garzeen is the patron of intermediaries, factors and shopkeepers, and his worshippers have the ability to use their Communication Rune magic to Bless Market.

Goldentongue (#)

Goldentongue is an expert speaker both with words and phrases. He is married to Therelma, the "Mother Language." He wandered far and wide seeking new knowledge. He is the god of those given to wandering and travel, strife and adventure and is often a companion of Orlanth. His worshippers have the ability to use the Communication Rune as an ability to make a Friendly Greeting.

Thereltoro the Herald (#)

Thereltoro is the son of Goldentongue and Therelma. He did not trade goods, but served as a messenger, carrying words and tokens between friends and enemies. He always performs his missions with honesty and good will, no matter who the other parties are. His worshippers are the Heralds, who can use their Communication Rune magic as an ability to Recite Messages Perfectly.

Devotees

An Issaries initiate may dedicate himself completely to Issaries and become a devotee of the god, subject to the normal restrictions.

Feats

Some feats are universal to the Issaries cult; others are associated with specific subcults. These are simply a few of the more common feats; specific Issaries temples know many more.

Equal Exchange Feat

Issaries can exchange anything - goods, service, knowledge, and even magic - for something of agreed equal value. Issaries once saw two entities arguing over who had the best powers. Issaries could see that each power had its own benefits in the right situation, and showed them a way to exchange powers for a time. In this way, Issaries brought peace and understanding, and both entities each gifted him for his ingenuity.

Silvertongue Feat

Issaries can communicate with anyone or anything willing to listen. He is always persuasive and convincing and can speak without end. He cannot

lie, cheat or steal with his words, and must speak with good will.

Path Watch Feat

When the world fell apart, Issaries prepared the Great Passage, which unerringly found the right path and made sure it was safe from ambushes and enemies. He used this to find the Hidden Way to his destination. Once Issaries set forth on the Great Passage he could not leave the path until he reached his destination.

Agents of Reprisal

Worshippers of Issaries are subject to the normal pantheon agents of reprisal. Additionally, Issaries curses worshippers who cheat or steal from members of their community. The curse gives the victim a flaw named Raw Greed at a rating determined by the number and magnitude of the victim's crimes. Whenever the victim tries to conduct trade, settle a dispute, or use Issaries magic, he must overcome the flaw. If he fails, he becomes agitated and selfinterested, and is unable to act in an impartial manner or use the magic. Each time this occurs, the rating of the ability suffers a permanent and cumulative penalty. Such reductions remain even if the worshipper later frees himself of the curse.

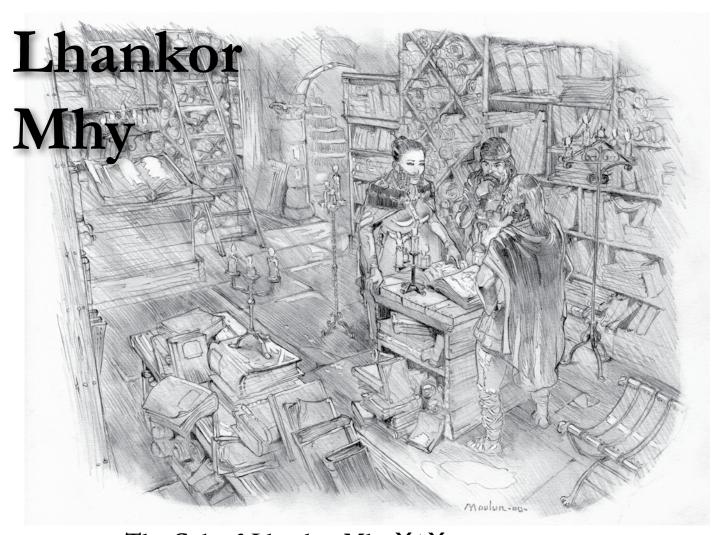
Once the worshipper suffers from the curse, each additional act of cheating or theft increases the rating of the flaw. As with all such curses, the worshipper cannot use merely hero points to buy it down, but most perform proper atonement.





Gold-Gotti 6+山

A devotee of Issaries, Gold-Gotti is known as 'the richest man in Dragon Pass' (or sometimes the greediest), though no one knows his original homeland. He is a master trader who showed up in Karse with a mysterious treasure he brought by ship. He now has an extensive network of warehouses, factors, and clerks. His guards and mercenaries are as numerous as a small army. His contacts are an army of ears, with even a few professional spies. Gold-Gotti lives in Wilmskirk in an elaborate and well-guarded compound of manses and warehouses. He is a generous patron of the Issaries Temple in Wilmskirk, and serves as a priest for the market. Gold Gotti always wears ostentatious clothing, especially outrageously billowing capes and furred hats, and four big jeweled rings on each hand.



The Cult of Lhankor Mhy YAY

Lhankor Mhy is the god of Knowledge and Writing. He is the Seeker and the Sage, Keeper of Laws, and Scribe of the Immortals. Lhankor Mhy knows all the laws, customs, and histories of people and gods. He invented the Three Sacred Scripts of writing so that knowledge could be remembered by others.

Mythos and History

Lhankor Mhy was born before the Gods War. His parents were two members of the Cosmic Court: Acos (The Law) and Orenoar (Mistress of Truth). He lived with them upon the great Spike of Law and sang songs of Knowledge and Power. Using the Marking Bone, Lhankor Mhy first inscribed the great Runes into the Eternal Book, giving definition and structure to the Cosmos. He remembered everything he ever saw or learned, though he was not asked to tell about anything until Orlanth, always seeking to fix what he had wronged, asked him. Lhankor Mhy could discern and state the Cosmic Law that rules gods, and the Law that worshippers must follow to survive. He invented writing to allow others access to his thoughts and wrote the Eternal Book that contains the foundations of all knowledge.

When Orlanth slew Yelm, gods and goddesses of all forms of Light went with the Bright Emperor to Hell. One of these was Elasa, the goddess of the Light of Knowledge, and Lhankor Mhy suddenly was bereft of inspiration. So were his worshippers, and so Lhankor Mhy invented the first of the Three Sacred Scripts to share himself with them. The Gray Sages hold these documents dear.

Lhankor Mhy set out during the Lesser Darkness to find the missing goddess. He suffered adventures along the way, and helped form the Lightbringers. He succeeded but also failed, wrote a perfect book that was flawed, was left speechless because he was right, and could not write because he proved he could. He encountered Jolsedar, the Brain Flayer who took knowledge and thought. Nonetheless, Lhankor Mhy

Above

Sages Jorjera Latish and Tosti Runefriend consult with Minaryth the Purple in the Jonstown Library to interpret an obscure Second Age text.

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

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 noncultists Kanvulvretan and Murnulvretan as mundane skills. The cult will never teach the Elasa Script to non-

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 hoards and protects its fragments of the Eternal Book. Many fragments only contain a few spells; the widely copied Torvald Fragments contains eleven.

△ 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 Lhankor Mhy may read the Three Sacred Scripts at their Truth Rune Affinity rating.

Temple Libraries

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 Mhy 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.

Temple Shape

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.

△ Law Rune Affinity

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.

Opposed Runes

Lhankor Mhy is in conflict with the runes of Chaos (♥) and Illusion (♣).

Particular Likes and Dislikes

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 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.

All Lhankor Mhy cultists loathe and fear the blasphemous Chaos demon Tien (also known as Tienatyar) who took Elasa the Light of Inspiration from Lhankor Mhy during the Gods War.

Cult Organization

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.



Priests

Priests of Lhankor Mhy are called Grey Sages. They must prove their mastery of the greater corpus of knowledge in order to be deemed worthy of being supported by the temple. All priests are devotees and are covered in greater detail in that section.

Center of Power, Holy Places

There are six Great Libraries recognized by the cult of Lhankor Mhy. The greatest is the Great Library of Nochet, founded by Lhankor Mhy himself before the world was broken. The god's son Ephikhor the Librarian took care of his father's house in the Gods Age and is still the keeper of it. The Grey Lords have carefully preserved hundreds of thousands of volumes, including a large collection of Second Age texts, including dangerous texts from the God Learners and Empire of Wyrms Friends.

The Nochet Library's only rival is the Final Information Library, established by the Pharaoh in the Holy Country when he replaced the chief priests of several rival organizations. He built it on the spot where Lhankor Mhy had rested with his bride when Time began. The god was present when the Pharaoh opened the temple and transferred the contents of several formerly competing libraries into its vast halls. Worshippers came from all across Esrolia, Caladraland, Heortland, and even distant Pavis to join the new temple.

The other Great Libraries are Derensev, in Volsaxiland, whose sages are noted for their oratory skills; Hevduran Dege Library, center of the Sword Sages, in Esrolia; Jevdur, a remnant of the Gods Age that has strange writings chipped into its many stone corridors; Jelenkev School, famous for its copying of manuscripts, in southern Heortland; and the Laraval Library in Tarsh, now called the "iron books" because its books and scrolls could not be taken out by the Lunar Empire, which closed the temple and covered the doors with iron to prevent anyone else from using them.

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.

Holy Days

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.

Sacrifices

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.

The Alien Combination Machine: The Orlanthi Key to Sorcery

During the Gods War, the Thunder Brothers plundered the enemy Fortress of Erroneous Law and a prize that Lhankor Mhy came away with was this strange contraption. Those Lhankor 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.

Godless Sorcery

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.

Initiates

All initiates of Lhankor Mhy must possess the Truth Rune (Y) at a rating of at least 1 u 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.

Initiates vow to write only the truth and never pervert or to otherwise misuse the written word. An initiate may not marry until he finishes his apprenticeship. Apprentices must follow the orders of any Lhankor Mhy priest. Initiates are exempt from service in the clan, tribal, or city militia.

Jonstown Library

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.

Jonstown Compendium

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 Lhankor Mhy, to value all knowledge, no matter how obscure.

Cult Rules for Writing Documents

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
- 3. Use only black ink, of the proper recipe.
- 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).

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.

Appearance

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.

Subcults

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 (Y)

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 Deepsighted (Y)

Dilfar's cult provides a good income to those temples that worship him by evaluating jewelry and other treasures. In most places, they do this for the local political and religious leaders. In others, such as in Pavis, they frequently sell their services to "adventurers," who bring back a lot of junk and the occasional valuable item from the adjacent Big Rubble. The cult usually charges a percentage of the value, but charge a minimum fee if asked to use magic, even if the item turns out to be worthless. Initiates can use their Truth Rune magic for this.

Irnar, Sartar's Lawspeaker (Y)

Irnar was King Sartar's lawspeaker, one of the companions of the hero. Wherever Sartar met opposition by Orlanthi, Irnar was there to cite precedents, speak the truth, and show people that there was another way. He receives worship only in Sartarite cities, for he created the laws that govern the city rings. Worshippers of Irnar may use the Truth Rune affinity as an ability to Know City Law.

Wild Sages (Y)

Wild Sages exist outside of the temples; they are solitary researchers who emulate their god by becoming Seekers. They probe into ruins, explore new places, and investigate strange phenomena. They are often disdainful of their cloistered compatriots, and the disregard is mutual. Wild Sages operate outside of the temple hierarchy and most return to their temple only on holy days. Some Wild Sages observe the rites in the field and rarely come to a temple for religious observances.

Devotees

A Lhankor Mhy initiate with a rating of 11 u or more in the Truth Rune may seek to dedicate himself completely to Lhankor Mhy and become a devotee of the god. A devotee must pass an oral examination by the other priests to show his mastery of the Truth Rune Affinity. This requires the candidate to overcome one or more plot obstacles determined by the Narrator. If he passes, he is accepted as a Sage of Lhankor Mhy and provided with the full support of the temple.

A devotee must renounce initiate status to any other divine cult and can only belong to one subcult. He must permanently lose the ratings and abilities of any spirit magic or wizardry he may have had - except wizardry known through his Law Rune Affinity by means of the Alien Combination Machine.

Sages must never mix into individual quarrels nor participate in wars, unless the temple is threatened, a Lightbringer priest or devotee is threatened, or if against Chaos. They must spend half their time pursuing knowledge or instructing initiates; the split



between the two depending on the needs of the temple and internal temple politics.

A Sage may only marry other sages or those who would qualify as sages if they joined. They must never allow written materials or other repositories of knowledge to be threatened or destroyed (sacrificing an item to Lhankor Mhy is not considered destruction). Any items of importance to the acquisition of knowledge must be gathered for the cult.

Feats

Some feats are universal to the Lhankor Mhy cult; others are associated with specific subcults or heroes. The feats described below are simply two examples.

Eonistaran the Sage

King Sartar was very unusual amongst Orlanthi rulers: he could read and write the Murnulvretan script and his successors all maintained that custom. The most learned member of the House of Sartar was Eonistaran the Sage, the youngest child of King Sartar, born to his second wife Enent. He founded the Jonstown Temple and was its first High Priest.

Eonistaran was on the ring of each Prince of Sartar until he died of old age during the rule of his nephew Tarkalor; the Jonstown Library was lavishly supported by the House of Sartar until its end. Eonistaran's son Dorasar founded the city of Pavis and was a generous patron of Lhankor Mhy in his own right.



Minaryth Purple 6Y△

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 Orlanthi 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.

△ 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 Flayer. 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.

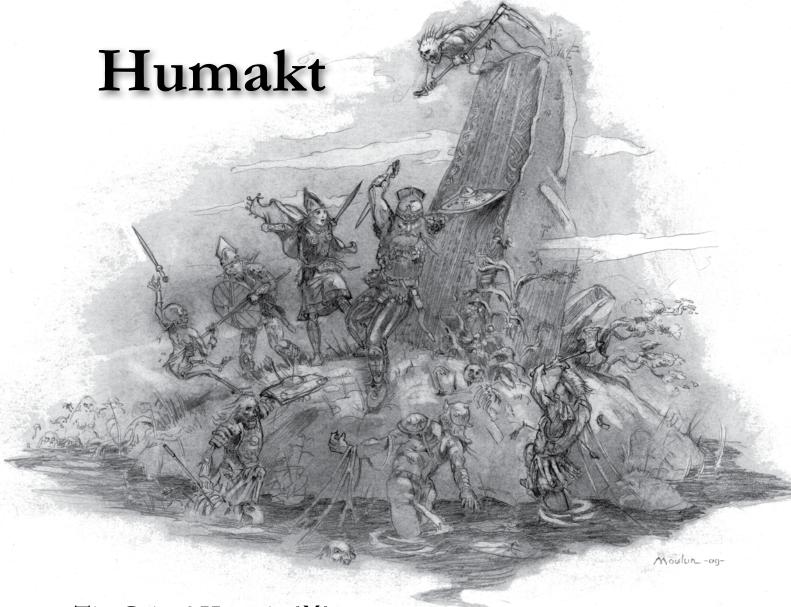
If a member violates cult dictates by lying to another worshipper or falsifying writing, Lhankor Mhy releases a jolsedaring to pursue him. Lhankor Mhy is the god of knowledge, and always knows when a worshipper has committed such a crime. As such, the apostate's community or temple never suffers for this type of crime (this is the only one).

The jolsedaring 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.





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The Cult of Humakt †Y†

Humakt is Death, the Separator and Divider. He is the War God of the Orlanthi and the God of Oaths. He is the keeper of the Dead, Bringer of Death, Keen Edge of War, Slayer of Men, and the Taker of Breath. Humakt lives especially in swords; his magic is to fight, kill, and destroy. Humakt's worshippers are holy killers who are ordained to carry out their sacred tasks within a circumscribed role.

Mythos and History

Humakt is a child of Umath and hence one of Orlanth's brothers. He was at first just one of many of the Thunder Brothers. Like the others, he sought his own true power during the mythic era. He went to the Cosmic Mountain and learned how to fight from Kargan Tor, but he was not satisfied with this. He

traveled to the Gate of Introspection, entered, and spent a year and a day in that Deep Place. Therein he discovered his own true and ultimate power, the power of Death. Humakt showed it to another god, who we call Grandfather Mortal, who fell dead and had to flee to the Gates of Sunset and thence to the Underworld. When Humakt saw its power, he resolved to use it cautiously and wisely.

But Eurmal stole the power of Death for Orlanth, who used it incautiously and unwisely. This released the power called Old Death into the world. It traveled rapidly from hand to hand and people and deities began to be killed, to expire, and to die.

Theft between the Storm kin was forbidden, and since Orlanth broke that bond Humakt severed their brotherhood forever. He set out across the world

Above

Humakti warriors fought a valiant but ultimately doomed assault against the Undead Army at the Isle of the Dead in 1615.

The Household of Death

Following King Salingarg's coronation, his two daughters and his 8-year old son, Harsaltar, stepped forward and took unbending vows and iron oaths to defend their kingdom. At Sartar's Temple they invoked the aid of Humakt to gain heroic powers in trade for terrible geases and taboos. Others, inspired by the moving ceremony, did likewise and they formed the Household of Death, sworn to defend Sartar to the death and beyond, into the Land of Death.

alone to recover Death. It had spread everywhere and the world was full of those poor creatures that were its victims, for they had no place to go. The living and the dead mingled and caused uproar and terror everyplace. Humakt separated the living from the dead and collected the latter into his special place, which is now called the Underworld. With each entity that he recaptured Humakt regained more of the Old Death and put it under his control, creating Death. The smaller entities were easy, the moderately powerful ones more difficult, but he got them all. At last Humakt confronted his greatest foe: his own former brother who had robbed him of Death and begun this disaster. Orlanth was King then, and so he resisted, demanding obedience instead. But Humakt enforced his own Truth that was stronger, and so killed Orlanth too. But Humakt showed the secret of his honor and justice and let his brother arise again through the Lightbringers Quest. Afterwards Orlanth acknowledged Humakt's proper place among the gods of the Pantheon.

The Humakt Duel

The Code of Humakt requires that worshippers settle any disagreement with a duel. The formal rules for these duels are simple:

- 1. Always fight other Humakti fairly.
- 2. Honor the fallen.
- 3. Maintain strict truth and confidence.

In practice, worshippers can interpret these rules as they see fit. In general, most worshippers adhere to the following principles during duels:

The duel applies only to Humakti. All involved parties know that honor and trust are foremost in the minds of the fighters, and a Humakti will only accept a challenge from a non-Humakti if they are certain of his honor.

The combatants determine how long to fight. Generally, they fight to first blood, so that the contest ends as soon as one participant wounds the other. Humakti may fight to the death over serious matters if both parties agree, although some bands and temples prohibit lethal duels.

Humakti may use any magic. Occasionally worshippers have taken advantage of this by using foreign magic (such as by trading magic with the help of an Issaries worshipper).

The loser must pay some reward to the victor, agreed to beforehand. This prize absolves each of the combatants of any further obligations.

Humakt is the ultimate power of Death. Outsiders all fear him. Storm Tribe members acknowledge him and gain protection from him. His initiates serve him by obeying his rules of Justice. He encourages honor and courage, and disdains pointless slaughter. He keeps the road to Hell wellpopulated with honorable warriors.

Life After Death

Sword Hall lies at the bottom of the measureless Cliffs of Shadow, where a broken gash called the Vale of Death would let dead air into the Storm Realm if not for Humakt. Sword Hall contains the entire Underworld within its vast, dark halls; doors inside the halls lead to the underworlds of the other gods. After death, worshippers fight to prepare for the next divine battle. Each day they chop each other into pieces, and then each night, heal so they might do it again the next day.

Worshippers are never resurrected, for Death does not release his grip on those who love him. The cult cares little for what happens to the corpses of their dead, save that they not rise again in any fashion.

Orlanthi custom requires that they bury Humakti without cremating them. At funerals the Humakti stand aside, watching the Orlanthi work to honor Death. Humakti never go back to the site, and never mourn the dead. They stick the deceased worshipper's favored fighting sword into the grave, and these ancient blades stand amidst the fields of many Orlanthi cemeteries. No one touches them, for anyone who does so is cursed.

Nature of the Cult

Humakt is present in every weapon (especially the swords of his worshippers) and in every oath. Wolves, ravens, and eagles, the scavengers of the battlefield, follow him.

Humakt's worshippers bear his power in the world. They are experts at fighting, killing, and bringing Death, and will die rather than break an oath. They are the Living Death, and everyone feels Humakt's presence when they are nearby.

Depiction

Humakt is usually depicted as a naked sword. He is sometimes depicted as a fully armored and visored warrior bearing a sword. Votive gifts to Humakt are normally swords.

Rune Affinities

Humakt is the primary source of the Death Rune for the Orlanthi and is always also associated with the Truth Rune.

† Death Rune Affinity

Worshipping the source of the Death Rune, Humakt initiates can make the broadest possible use of the powers of Death. A very incomplete list of the abilities Humakti have been known to use their Death Rune magic for includes: destroying the undead, terrifying your opponent, sensing Unlife, forcing dead things back to the Underworld, severing a spirit from its body, sword combat, cutting through elements, aiding victory in battle, destroying weapons or armor, and ending Life. Worshippers who are powerful in the Death Rune Affinity are brave, cold, fatalistic, merciless, and taciturn.

Y Truth Rune Affinity

Humakt is associated with the Truth Rune but only regarding oaths and honor. An incomplete list of the abilities Humakti have been known to use the Truth Rune for includes: swear oath, recognize lie, sense ambush, raise morale, sever relationship, fight to the death, sense disloyalty and identify traitor. Humakt lacks the knowledge and literacy powers of the Truth Rune. Humakti who are strong in the Truth Rune are honorable, honest, and loyal.

Opposed Runes

Humakt is in conflict with the runes of Illusion (:) and Life (X).

Particular Likes and Dislikes

Humakt forbids maintaining a body after the soul has left it. Demons, sorcery and spirits that create Walking Dead and other undead are anathema to Humakt, and his worshippers violently oppose any such actions. Delecti the Necromancer and the sorcerous cult of Vivamort are particular targets of Humakt's wrath. Humakt even prevents the resurrection of his initiates, but has no particular qualm with others who are successfully resurrected.

Another great enemy is the Darkness god, Zorak Zoran, a bloody-handed slaughterer motivated primarily by hate and vengeance, but whose worst offense is regularly raising corpses to be Undead. Humakt and Zorak Zoran always fight when they meet, and their worshippers may never be on the same side of a struggle.

Humakt himself does not single out Chaos as a particular foe, for it is merely one enemy among many. Since most Humakti are Orlanthi however, the cult fellowship generally hates Chaos.

Cult Organization

Humakt worship is organized into warbands, either organized within a clan, or as independent mercenary 'battalions' centered on independent temples. Large clan warbands are unusual, only areas that are regularly threatened by the undead, or that contain some other exceptional reason for a standing army of death-sworn protectors, can support many Humakt worshippers.

Most Humakt "temples" are actually just warbands, called battalions and led by warriorpriests called "Swords." They are autonomous; if cooperating warband leaders cannot agree on a course of action, they settle the matter with ritual combat. These warband temples are located where Humakt or his heroes did their great deeds.

The majority of clans support only a few Humakt worshippers, and so, on seasonal holy days, they must travel to a nearby shrine or holy place. Here the worshippers organize into a temporary warband and services will be lead by the senior Sword.

Mercenary warbands exist outside of the clan system, and usually hire themselves out to local clans, tribes or cities. However, it is not unknown for them to accept commissions as far away as Prax, Fronela, or even Pamaltela.

Center of Power, Holy Places

Humakt has no particular center of power, although the cave where he came out of the Underworld bearing Death is revered by all Humakt initiates. Several holy places claim that honor and many temples are constructed so as to represent that cave. Battlefields are sacred to Humakt and the presence of the Death God can be felt wherever there is war.

The most important Humakt holy place in Sartar is the Six Stones of Indrodar's Necklace, a wellknown entryway into the Underworld. It is guarded by the cult of Humakt and was where Humakt emerged from the Underworld bearing Death.

Some cities have an actual temple to Humakt, commonly called the Death House. It is attended to by a Sword of Humakt and his warband. The Death Houses also serve as contact points for mercenaries and those that seek to hire them. Any Humakti may request lodging and board at a Death House.

Holy Days

Humakt's cult does not celebrate a weekly holy day, for Death is always present in the world. Worshippers hold special rites during the Death Week of each season. On those days, they offer sacrifices, swear oaths, and venture into the Other Side to acquire gifts and geases.

Embodying the Death Rune

Humakt is Death and his worshippers embody the Death Rune. When Humakti come, children run screaming, women lock doors, and ordinary farmers look away; no one dares look at Death. Those very strong with the Death Rune may cause pregnant women to miscarry, the old and the very young to die, and plants to wilt in their mere presence.

Humakti are sacred killers rather than ordinary fighters, and most Orlanthi avoid contact with them. The cult attracts people who do not fit into society, and who are glad to accept the separation from normal place and kin that the cult requires. Most people see Humakti initiates as obsessive about death and ignorant of the joys of real life. Even other warriors are uncomfortable around Humakti.

Humakti Swords

manifestation of the Death

All Humakti bear

the sword that is their

Rune. Humakti take

great care of their sword,

as it is an extension of

their soul. These swords

are extremely well-crafted

and obsessively polished

and always named.

Humakti heroes often

take a breakout ability

from the Death Rune to

represent their focus with

their particular sword.

Certain holy swords are special to the god, and count as mobile shrines. In Sartar, the most famous of these is the Wooden Sword, which formed the center of a war-band that was active for several years following the Lunar invasion.

Sacrifices

Humakt receives worship before every battle, even in clans with no initiates. Orlanth himself asks for Humakt's blessings and help in many stories. His rituals are warlike, and many are violent and frightening to onlookers. Ritual combat is a usual feature of worship ceremonies.

The Lord of Death accepts sacrifices of black bulls, black rams, and black roosters for most sacrifices. Some rites require that worshippers sacrifice swords to him. Occasionally, Humakt demands human sacrifice, which a priestess of Ana Gor performs for him.

Initiates

A prospective initiate must have a Death Rune affinity of at least 1 u and a Humakti initiate as a sponsor. The candidate must prove his skills and commitment to the leader of the warband. Humakt welcomes all, as long as they are warriors and swear to keep their Oaths regardless of the consequences. Few non-humans can maintain that discipline and so few join.

Initiation re-enacts Humakt's own initiation in the Pit of Conflict. The candidate then performs the Severing, cutting all relationships to his kinfolk and other deities. He wanders the mythic world searching for the power of Death; when he finds it, he takes one gift and a geas from Humakt. If successful in all things, he returns to the world an initiate of Humakt.

Initiates of Humakt are subject only to their god, their oaths, their temple, and their Sword. They must fight with the warband whenever called, and must uphold the Code of Humakt. They must fulfil any oath they swear or lose all their magic. Their corpses cannot be animated and turned into undead. Nor can they be resurrected by Chalana Arroy's power.

All Humakti have the Specific ability of Sword Fighting at least at the same rating as their Death Rune. Although this ability is linked to their Death Rune Affinity rating, it is an independent ability, improved separately, and can be augmented by the Death Rune Affinity.

Humakt's Gifts and Geases

Humakt gives heroic powers to worshippers at the cost of terrible geases. Each gift grants a Specific ability based on the worshipper's Death or Truth Rune Affinity. However, each gift comes with a geas: an idiosyncratic taboo enforced by unbending, iron

The Thousand Humakti

In the past, Humakti formed warbands that numbered in the hundreds. These Battalions were military units with the iron discipline necessary for deadly efficiency, those that survived to the present now number in the tens rather than the hundreds, but their structures still contain echoes from the distant past.

The Humakti hero Efrodar Blackhands founded the first such military organization in the Dawn Age to fight against Ghaji. Many of the original battalions have maintained a presence since then, although often with only a couple of dozen members for decades at a time. Each temple of Humakt is associated with a Battalion led by its warrior-priests called "Swords".

The Humakti Battalion is commonly known as "The Thousand Humakti." The name comes from the times when there were enough Humakti to fill their ranks completely. This has only occurred a few times in history, against Gbaji and then the True Golden Horde.

A Warleader heads a Humakti Battalion, and ideally commands ten Swords called "Hundred-Thanes". Each "Hundred-Thane" in theory commands ten Swords called "Ten-Thanes," who each command nine Humakti.

In practice, this structure is never complete. A Humakti Battalion might consist of only fifteen men: one Warleader, two Hundred-Thanes, and four Ten-Thanes. Some battalions augment their staffing by allowing Swords to hold two positions at the same

The Warleader is the ultimate commander of the battalion. Normally, the Hundred-Thanes elect one of their own to fill the position when a warleader dies or resigns. The Warleader has a special squad of initiates or devotees who serve as his bodyguard. On the battlefield, the Standard Bearer and the Horn Blower always attend him.

A Hundred-Thane is an experienced warrior who ideally commands a hundred men. He has a Shieldman and Swordman, who act as his bodyguards; a servant, who looks after his gear; and a secretary, who takes care of the administration of the unit.

The **Ten-thane** is a junior officer who leads a squad of up to nine initiates. He is responsible to his men and to his superiors.

• WRV2±0†:.∞Y△ HeroQuest ##⊌@I□±X△Ⅲ文©

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 Inginew made them for him. Inginew's father was Gustbran the Smith, but Inginew 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, Eurmal, 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

He has several shrines, from Maniria to Tarsh. His worshippers can use the Death Rune as an ability to Parry Blow.

Devotees

A Humakt initiate who dedicates himself completely to Humakt becomes a devotee of the Death God.



Nameless the Humakti ●†Y

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.

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.

Feats

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.

† The Kill Everyone Feat

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.

† The Sword God Feat

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.

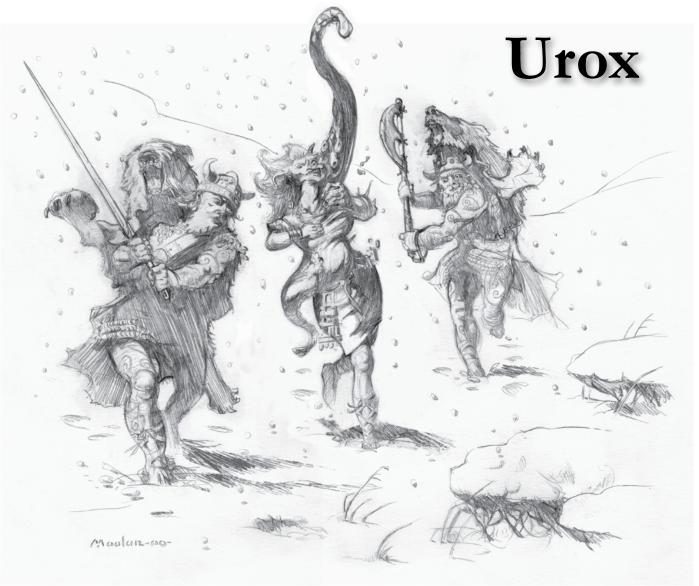
† Leader of Battles Feat

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.

Agents of Reprisal

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.



The Cult of Urox the Storm Bull 600

Urox is the Storm Bull, the Raging God, the Furious One, the Desert Wind, the Chaos-Killer, Bane of the Devil, Lord of the Eternal Battle, the Lord of Prax, and the Great Bull.

Mythos and History

Urox is one of the oldest manifestations of Umath the primal Air and the most wild and bestial of the good storm gods. He is violence and raw unthinking strength, guided by instinct and the sensitivities of a god.

In the Golden Age Urox led his sons through the fertile lands of the world where they befriended the peoples and wed the goddesses. In the Storm Age, this furious god is often portrayed fighting for the Earth against Vadrus and Humakt, the chill North Winds.

During the Gods War, Urox came into his power. His nature matched the violence and trouble of the Age, and he is sometimes blamed as actually being the source of the Great Darkness. The mighty god-beast conquered and gored Lodril the fire-spirit, helping directly to bring the Darkness. He often went on rampages and destroyed great tracts of life, such as the time his followers devoured all of the vegetation of the earth to prove how powerful they were. He also killed many gods and sent them to the Underworld, and he spread fear, confusion, and warfare everywhere.

When Fear and Death came, openly seeking victims among the immortals, Urox was foremost in combat. He taught Death's virtues to his people when he slew vile Ragnaglar with his horns of iron. But even with such victories, the god could not stop

Above

Two Uroxing beserks attack a Chaos demon that had been hiding amongst local villagers by taking the form of a Sartarite woman. Urox's ability to sense the presence of Chaos is welcome to the Chaoshating 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 godbeast 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

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.

Nature of the Cult

Urox exists to prevent the rise of Wakboth or any associated form of Chaos. His worshippers go wherever Chaos might be; since Chaos can arise anywhere, they can be found anywhere as well. Urox is both a god and a great spirit; he combines Rune affinities and spirit charms. All of Urox's magic is violent and dedicated to waging the Eternal Battle against Chaos.

Urox is the Desert Wind, rough and raw, capable of scrubbing the earth clean as it passes. He is the ruthless power of righteous purifying rage, and all Orlanthi call on him when they need this power in their lives. The political power of the cult is small, at least when determining tribal policies and politics. However, the number and power of any local berserks always influences a chieftain or king's decisions.

Everyone knows of Urox. Wherever the powers of the Middle Air are hated and despised, Urox is there. He is popular where sudden fury and uncontrollable rage are respected or simply cannot be suppressed. His worship can be generalized with the statement that it is popular among savages, and the more savage they are, the more popular he is.

Uroxi dislike anything that does not conform to their crude and simple cult. They exercise this dislike through contempt for others and their way of life (even if they partake of the contemptible lifestyle). They distrust strangers and their gods, and scorn anyone weaker than them.

Socially, Uroxi berserks are unacceptable. They characteristically act with total disregard for any tribal taboos or manners, and they are frightful enough that they can sometimes avoid punishment even for murder. Normal people consider all Uroxi to be mindless brutes: deranged and dangerous, barely human. These opinions are correct, but the fear of Chaos overrides the temporary discomfort that people must suffer to have the Uroxi around. Most men fear Chaos, but not the Uroxi, who actually seek it out to destroy it, and that alone makes normal people respect them even as they fear them.

Depiction

The Orlanthi usually depict Urox as a bull or bullheaded man. Even when shown without a bull's head, he always has horns on his helmet. In many Orlanthi temples, Urox is depicted as a fettered bull that is unbound on Urox's Holy Days.

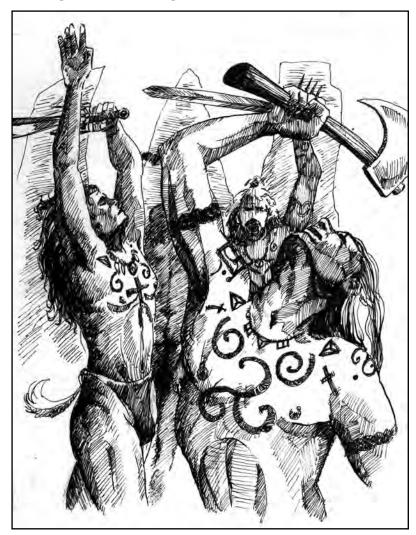
Rune Affinities

Urox is associated with the Air Rune and is the source of the Eternal Battle Rune (sometimes called the "Urox Rune").

6 Air Rune Affinity

Urox, the Storm Bull is the first son of Umath and is ranked amongst Glorantha's most powerful storm gods. His use of Air is always violent and destructive. A very incomplete list of the abilities Uroxi have been known to use the Air rune for include: creating a stinging wind filled with sand to scourge their enemies, to be filled with great strength, to summon and command lesser Air gods, and to generally cause violence and destruction. Urox lacks the Air powers of flight, lightning, and thunder. Those who are powerful in this Rune are passionate, proud, unpredictable, and violent.

The Eternal Battle (sometimes called the Anti-Chaos Rune or the Urox Rune) is a unique power in Glorantha and the defining rune of Urox, who embodies the powers of Chaos-Fighting. Among the abilities Uroxi are known to use their Eternal Battle Rune magic for includes: facing Chaos without fear,



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 (**\vert**) 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 Baskelos.

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, Tonaling 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 Orgwaha, 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 Orgwaha 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. Orgwaha survived, but was ashamed and went to Prax and killed himself from shame.

Uroxi rites tend to resemble drunken brawls and orgies, with rough games, random and often lethal violence, and copious amounts of intoxicating beverages and substances. Favored sacrifices include bulls and weapons. Chaos monsters are often fought and killed during his ceremonies. Some worshippers take vows to kill Chaos or die trying, and the cult honors such berserks with special ceremonies.

Initiates

All initiates of Urox must possess the Air Rune (6) and the Eternal Battle Rune (n), although Urox can be approached through either rune. Initiation rites are dangerous and brutal; initiates are forced to fight against Chaos and are wounded, scarred and sometimes killed during these rites. Initiates of Urox are commonly called "Bullmen" (or sometimes "Bully Boys") by the Orlanthi. Initiates and devotees of Urox typically attach bull horns to their helmets.

An initiate must always be loyal to the priest who accepted them into the cult. Bullmen are only beholden to their priest; they are no longer legally part of their clan and bloodline.

The Storm Bull Spirit Society

Storm Bull is the raging, desert windstorm that scours chaos from the land. In the Time Before Darkness, Storm Bull and his sons loved the daughters of Genert and he was given Eiritha the Herd Mother in marriage. When darkness came, fear and death stalked the land. Storm Bull was always foremost in battle, though his indiscriminate killing injured friends as well as enemies, such as when he killed the Growing Wind.

Sartarite worship of Urox is often combined with the Storm Bull Spirit Society, and initiates of the divine cult can join the spirit society without cost. Members of the Storm Bull Society use the Eternal Battle Rune as a Tradition keyword (see HeroQuest "Spirit Magic") allowing them to open a window to the spirit world, use Storm Bull spirits to act directly rather than augmenting, make Storm Bull charms for others, and even take free-roaming Storm Bull spirit helpers as allies. The Storm Bull Spirit Society is particularly important amongst the Animal Nomads of Prax and tends to be culturally dominated by Praxians and Pol-Joni.

All of Storm Bull's spirits are associated with the Air Rune or the Eternal Battle Rune. Particularly common are spirits of the Desert Wind, spirits that fight a particular type of Chaos, or spirits of berserk

Among the important spirits of the Storm Bull Spirit Society are:

Storm Bull was the Foe of the Devil. He fought the Devil for the Cosmos and won. The spirits that follow the Foe of the Devil fight specific Chaos beings such as Broo, Scorpion Men, Walktapi, and so on. Some spirits can even suppress the ability of such beings to call upon powers rooted in Chaos.

The Rage of the Bull carried Storm Bull to victory when the Devil destroyed everything that Storm Bull loved. The spirits that follow the Rage of the Bull are filled with Berserk Rage, which can block pain, fight against Chaos, and even resist death.

Bull's Breath Spirit 6

The Bull Storm swirls over the middle of the wastes, blowing away Chaos. Its winds can be foul smelling and even poisonous, but the Bullmen sometimes follow them to find Chaos nests. Its spirits are those of the Desert Wind: sandstorms, hot and punishing winds.

Bull's Heart Spirit 6

The Bull's Heart crushed the Devil. Without his great heart, Storm Bull might have given up the fight before the Devil was defeated. Its spirits possess great physical strength.

Bull's Horns Spirit 6

The Bull's Horns, made of iron, killed Ragnaglar. Those that follow the Bulls Horns are the spirits of the headlong charge, destructive and violent.

Bull's Hide Spirit ♥

The Bull's Hide could withstand almost anything the Devil sent against him. Its spirits scorn arrows, ignore crushing blows and laugh at mere cuts.

Bull's Legs Spirit 6

The Bull's Legs were the fastest of any beast's. These spirits can walk on winds and travel great distances.

Bull's Hooves Spirit 6

The Bull's Hooves trampled many foes during the Weeping Times. Many spirits are associated with the hooves, spirits that kick, stomp and jump on foes.

Subcults

Urox is single-minded, and has no subcults. Many warbands have exclusive access to a minor hero cult, and so provide feats, or specialized abilities such as Stormbull's Might or have access to Storm Bull Spirit Society spirits.

The Pain of Chaos

Although the wounds heal, their pain remains. Whenever any Chaos entity comes within the vicinity the Bullman the pain returns, thus alerting him to the presence of Chaos. The pain is generally greater for more powerful or tainted entities, but does not inform the worshipper of the location or nature of the entity. Some Uroxi experience the pain of Chaos in other ways, perhaps reflecting hidden scars — as a foul odor, an ache in their head or bones, or an unnatural rage. The stronger the Bullman is with the Eternal Battle Rune (\(\mathbf{r}\)), the more effective and allconsuming this ability is.

Devotees

An Urox initiate with a rating of 11 u or more in the Eternal Battle affinity may dedicate himself completely to Urox and become a devotee of the Storm Bull.

Devotees of Urox are both loved and feared. They are loved for their incredible chaos-killing powers, but feared for their lawless and unpredictable violence. Like initiates, devotees belong to no clan

A warrior of the Pol Joni tribe, Onar Onari is a Storm Khan of the Storm Bull. He loves war and strife, and happily fights for those who pay him and his band of Bullman followers, although he will not serve a Lunar or a known Lunar-friend. He fights with mad berserk abandon, and is heedless of danger to himself or his men. He has been on three Chaos-killing pilgrimages to Snake Pipe Hollow and is slowly making his way to Larnste's Footprint in the Holy Country to fight against the Chaotic Queendom of Jab. He swears no oath except by Bladger his axe.

or tribe, only the Bull. All devotees are priests; they are sometimes called "Bull Priests" (in Sartar or Heortland) or "Storm Khans" in Prax and amongst the Pol-Joni.

Feats

m Beat the Devil Feat

Urox is the Chaoskiller and defeated the Devil. When part of him was sliced off, mutated, or crushed, part of the world came forward to restore him. Fire and Ice gave aid, as did Light and Dark, Strong and Weak, High and Low. When Urox was held in the air, he drew strength from his breath. When he was battered and broken, barely able to stand, he made a final cry of anger, despair, and defiance and the universe itself heard his call. A stone fell from the sky and crushed the Devil. Urox kept attacking until the healer came forward, calmed his rage, and healed his wounds.

6 Frenzy of the Bull Feat

Urox revels in the mad frenzy of fighting, killing, and wanton destruction. He gored the fire god, destroyed the elf forest, and devoured all the vegetation, food and drink without a thought for the consequences. He cannot be reasoned with, confused, or intimidated; he is mad violence and unthinking strength. When Fear and Death came, Urox was foremost in battle, openly seeking victims among the gods and mortals to send to the Underworld. Once Urox begins his violent frenzy he cannot be stopped except by the healers who can cure him of his divine madness.

Agents of Reprisal One Ear

One Ear was the ear that Storm Bull lost while fighting the Devil. This spirit will harass any follower of Storm Bull who leaves the cult or threatens it in any way. It will attack any spirits from the Storm Bull practice, driving them away from the malefactor if it wins. Even if One Ear is defeated, the spirits will become one-use and then depart.

Miscellaneous Notes

Storm Bull worshippers like to wear the horns of their native beast upon their helmets. They like to drink, are not afraid of a fight unless they're obviously, totally outclassed, and are also willing to travel great distances to fulfill their religious goals. Even among the cults from Prax, where most people grow up on animal-back, the fighters generally are skilled at fighting on foot as well.

The Cult of Yinkin "

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.



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

Yinkining 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 alvnx features, or rarely as a man with an alvnx 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 6 や え

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.

₩ 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.

Priests

Although Yinkin is a small cult, there are a few priests to the Alynx God at his important holy places.

Center of Power, Holy Places

Kero Fin Mountain is holy to Yinkini, as are the rare groves or patches of woodland that remain from Esjenen the Primeval Forest. The 'litter sites' are also holy, although they hold no shrines. Yinkini sometimes travel to these sites to gain feats from each of Yinkin's children. The sites are scattered across Dragon Pass, Kethaela, and Ralios.

Holy Days

Yinkin's ceremonies are more cat-like than humanlike, with worshippers circling, leaping, hissing, and yowling throughout the rites. Worshippers always decorate themselves in an alynx costume, even if it is just a necklace of claws or a strap-on tail. Music from instruments strung with cat gut accompanies all of the dances and ritual cat fights.

Sacrifices

Yinkin accepts kidneys burnt in a sacrificial fire. After using his love making powers initiates leave an offering of sweets at the edge of a forest. Yinkin also receives a portion of every kill made by his worshippers, which they leave with reverence near the kill site.

Initiates

Membership is equally open to men and women. The cult is open to any with the Yinkin Rune Affinity. The initiation ceremony requires candidates to spend a year alone in the wilds. For game purposes, to survive the initiation the character must have mastered (111) their Yinkin Rune Affinity.

Subcults

Yinkin has fathered many litters with goddesses and many of his children rose to fame during the Great Darkness as defenders of the people. We present only a few Yinkin subcults here, but Yinkin had many children and their shrines can be found across Dragon Pass.

Alusar the Spy

Alusar was the son of Yinkin and a goddess known only as Eyes in the Dark. He is dark, with long whiskers and large

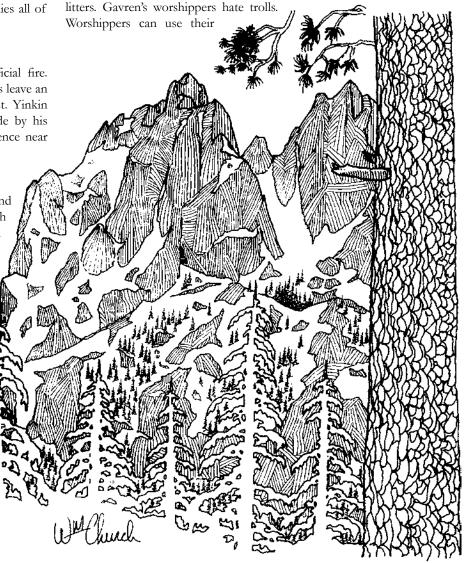
eyes, and quickly gained a notorious reputation for independence and for spying. He could track down any being he wished, and he often did so simply to learn their secrets. It was Alusar who saw where Yelm went after he was killed, and told Orlanth about the Western Gate. Worshippers can use their Yinkin Rune magic to track down anyone, enter protected places without notice, and uncover secrets.

Gavren the Hunter

Gavren is the son of Yinkin and Velhara, the Lady of the Wild. He is the best hunter from among the family. He is reddish brown in color. Their child inherited the solitary nature of each deity, and he spent most of his time far from settled lands, hunting. He always came back when needed though and when Yinkin was severely wounded, it was Gavren who brought him food. He once clawed great Karrg, the troll war god, who in turn killed several of his

Yinkin the Ancestor

Many Orlanthi clans are descended from Yinkin. These Alynx clans (as they are often known) often have a wyter that was sired by Yinkin or one of his sons. Although Alynx clans hold Yinkin in great regards as their ancestor, Orlanth is always their primary god.



HeroQuest ## GID * X A III & C

Yinkin Rune magic to hunt, survive in the wilderness, and to fight trolls.

Devotees

A Yinkin initiate may dedicate himself completely to Yinkin and become a devotee of the god.

Many of Yinkin's devotees live much as Yinkin himself did, mostly at home in the wilderness, perhaps working as a god-talker tending to a shrine. They return to the comfort of the hearth from timeto-time seeking pleasure in the companionship of others for a short time before continuing on their way. Devotees often serve the clan chieftain or tribal king, usually as a spy, mirroring Yinkin's close relationship to Orlanth.

Feats

₩ Become Alynx Feat

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

Yinkin and the Bad Dogs

The Orlanthi 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 howling 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.

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.

T 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 staved 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.

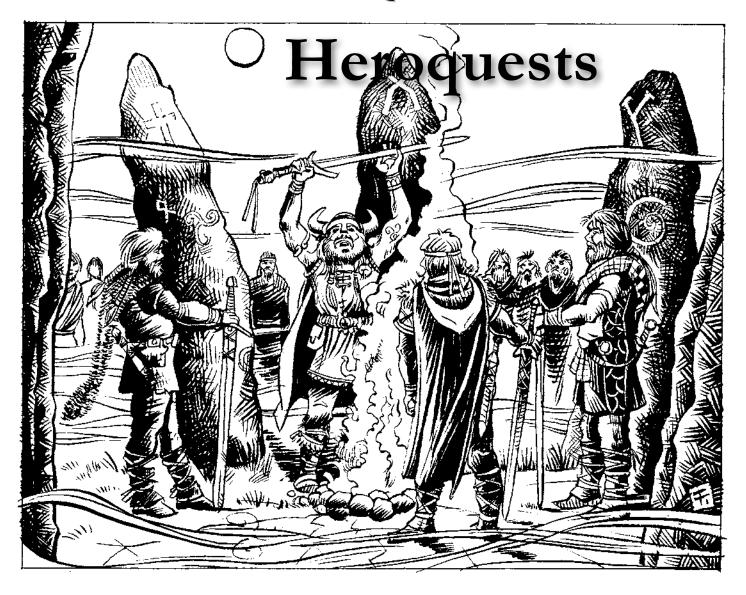
The Whispering Caves Feat

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.

Regarding Alynxes

The alvnx 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

There are several breeds of alynx, 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

This chapter provides detailed information for Narrators and Players to directly interact with the realms of Gloranthan mythology through heroquesting. From the perspective of the HeroQuest rules, a heroquest is simply a type of story that explores Gloranthan mythology. Like any genre of story, Gloranthan heroquests have a series of obstacles that must be overcome as described in HeroQuest pages 67-76. The information provided in this chapter should help both Narrators and Players understand heroquests and incorporate them in their Sartar campaign.

Types of Heroquests

A heroquest is a magical journey where you take part in the mythic actions of the gods and heroes. It is the source of the most powerful Orlanthi magic and

allows you and your community to directly interact with the Other Side. However, all but the most routine Heroquesting comes with a high cost and great risk to the individuals, groups, and societies involved, often with lasting consequences.

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.

Holy Day Worship

No mortal can live in the gods world. The ordinary world is separate from the Immortal Worlds of the Other Side. They have been separated ever since Orlanth, the Great God, rescued the world and began Time. Since that moment, people have been spared the misery of living close to hostile demons that want to kill or indifferent gods and spirits who can destroy them by accident. The realms of humankind and the gods are separate.

The divine world of the gods has many names: the cosmic realm, the Other Side, Over There, Heaven and Hell, the Underworld, the Hero Plane, and many others which are much more specific: Karulinoran, which is Orlanth's tula; Daleel, where Ernalda lives; the Six Stones; Havan Vor's Bench of Judgment. All those places are in the cosmic, unchanging realm of myth and divinity.

Here, we are in the world of men, the Mortal World. People are born and die here, raising crops from dirt and spilling blood into soil. Everything changes here, with wars and art, with cultures and crises, ecology and emergency all combining with weather and woe, health and horror, love and loss, tides and trembling. And together these things, and more, make the world of humanity.

Certain people naturally bridge between the divine and mortal. They can channel that energy into the world of men. They are the priests, god-talkers, and the other powerful holy people. When they channel the cosmic powers to transform the world of men, it is called magic.

At certain times the two worlds come closer together, threatening to merge as they were before Time began. Such events are usually bad, because

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Here are the heroquests of Harmast, a free man who rose to his duty:

- To gain awakening;
- To gain the blessing of King Heort and Orlanth;
- To scout the path to the Hidden Gate;
- 4. To arm himself, wherein he gained his sword, shield, and boots;
- To ambush Jajamokki;
- 6. Upon the Lightbringer's path to the Land of the Dead he discovered Arkat and freed him;
- To regain his plow and sow from Jajamokki;
- Upon the Lightbringer's path again he was wounded but returned with the keys of Kartolin to aid Talor, whom the Westerners call the Laughing Warrior;
- The Sky Giant's Castle;
- 10. The return from the Court of Silence.

people are often drawn into that world, or demons loosed into this one. Our priests and warriors are always on guard against these incursions. Our wise men have recorded their appearances, and because they are bound within the restrictions of Time we are rarely surprised by them any more.

Some of these incursions are good, too, because the good gods at that time come into the world of men to bless and protect. They show humans their stories, and reveal their powers so that the spirits and souls of mortals feed and are replenished.

These are the Holy Days. Every deity of power has at least one, and some have several. Every person who has been initiated into those secrets partakes of their god that day; worship ceremonies are the preferred method of interaction. The people all gather at places where the god performed some great deed and share in it.

Such deeds made the world, and a part of the god is in that time and place. Great deeds give easier access to the god, and allow the deity a much greater presence. Here, too, the holy people perform their ritual magic. The god and his worshippers meet, merge, and all are sanctified. Thus on a holy day even the merest initiate partakes in the glory and danger of the mythic world. Worshippers who are prepared usually reap great benefits when the worlds intrude.

Annual celebrations honor great victories, births, creation, or other success of their deity. A god's High Holy Day is even more powerful. If the number of participants is large enough then the union of divine and human world is easier and more powerful, and may very likely draw nearby friends or even strangers to interact in the divine action.

As these special dates approach, the leaders of the events consult with each other or their deity to determine details of the next ceremony.

Details often vary even for the same ceremony each year. The desired results often determine these details. Thus on Motherhood Day, the same opening and blessing ceremonies are always used, but the deity born is almost always chosen, by the congregation, from among the many which Esrola brought to humankind. Of course, the closing rites are the same too, to make sure that the way between worlds is properly closed.

So the initial mythic acts (the story of the myth) determine the human ceremonies. The rites vitalize the world with the mythical act and bring power. In the ceremony, the deities again take their places in this world and once again perform their immortal actions. By this interaction between humans and gods, the mythic action occurs once more (as it did in the Gods' Time) and the desired results for human world have a better chance to happen in the way the priests wished.

It is a Holy Day for the god, because the Other World and Our World are not separated. On those days, worshippers gather and experience the presence of their gods.

Heroquesting

A heroquest is similar to a Worship Ceremony but goes an additional step. Instead of merely observing while the deities perform their immortal actions; the various participants in a heroquest step into the role of the gods and re-live their actions while empowered by the magic of the Other Side. The participants must actively gather tools, assemble allies, defeat key opponents, and gain magical powers in order to achieve the objective of the myth. In a This World Heroquest, these activities occur largely in the Mortal World (although their actions are infused by the Other Side). In an Otherworld Heroquest, these activities actually take place on the Other Side.

Different Orlanthi clans have different versions of even the most common myths. Events can occur in different sequences, different gods and goddesses can appear, but the essence of the story remains the same. In the Second Age, the God Learners tried to bring order to this confusion by using systematic analysis. At their height, the God Learners had many stories mapped out, complete with percentage chances of each event occurring. They broke myths

down into stations, the significant moments in the story. They noted that within different versions of the myth the key stations always served the same purpose, even when they differed in detail.

For example, in most versions of the Orlanth and Aroka myth Orlanth takes the Darkwind from Krakos the troll avenger, but in some he seduces Selendra to obtain it. Either way this station is the part of the story where Orlanth obtains a weapon that he later uses to blind Aroka. The God Learners tried to use this insight to swap one station, often easier, for another. God Learner experimentation ultimately backfired and consequently the Orlanthi fear trying to manipulate the stations, but the system of identifying stations is still used to guess what challenges heroquesters will need to overcome. Sadly it is impossible to predict which version of a myth they will encounter, and the Otherworld seems to change with each heroquester who encounters it. Some suggest that this is the result of other heroquesters participating in their own myths that touch upon those being experienced by the quester. Whatever the truth, the stations of a quest can only ever act as rough guide to what might be encountered.

A successful heroquest results in certain magical boons and blessings for the participants and their community. A failed heroquest results in flaws and curses. Often the consequences of a heroquest will be a mixture of boons and flaws, blessings and curses.

The Three Otherworlds

"Sacred One, I have heard of the Other Worlds. What are they?"

"Grandson, this is a simple matter. You know of course our world, this beautiful place of life. And you have been to the Orlanth World, because you are a man. Can you see the differences in those?"

"Yes, indeed. I ate too much and had no hangover from the good god's mead."

"Grandson, don't waste my time. Your stomach is already famous among us all, and I know you can think of more than that. Don't you recall anything of your journey outside?"

"Of course, forgive me, grandfather. It is bright and wonderful, and even the enemies were beautiful to behold as they swarmed down from the mountain of water."

"That is the Good World: it is the world before Time, when the gods and men walked side by side. Every nightmare and blessing of the good gods can be found there, and every blessing and curse from all gods. Even if they are our enemies, the denizens of the Good World are good."

"There are two other places, and they are easily known if you are there. The first is the Inside World, and it is where the perversity of sorcery comes from. They are cut off from the Good - there is no direct from danger there that does not come through our world. It is rooms and chambers and halls and caverns, always with a roof and boundaries, and with dangerous floating things that will scorch your soul if you touch it. Those who live inside are sorcerers, which is why we never touch a sorcerer without donning protection. Orlanth's son, Renvald, is our special protector from this world."

"The other place is the Shapeless World. It is where the perversity of spirit magic comes from. They are cut off from the Good, and so they plague our world instead. It has no shape for us, no ground to walk on or sky to hang from. We are always falling there, and even if protected by Kolat the solid world is just a small place, with entities that materialize from nothing and go away, or harass and try to kill us. They are miserable things, cursed and sad. Bless Kolat who is their master."

Heroquest Surprises

Something unexpected, that is not part of the myth known by the participants, always happens during a heroquest. These "Heroquest Surprises" can be as extreme as a place known to be in the myth no longer existing in the Other Side or a key tool gathered during the Quest that has no effect, or as minor as an unexpected encounter or obstacle. The stations of the heroquest could be presented in a different order than in the story or some might be missing, replaced by something completely unexpected. To make things even more dangerous, your opponents and cultural enemies may actively oppose your heroquest with their own - resulting in deadly magical ambushes and unexpected opponents.

This World Heroquest

The This World Heroquest takes place mostly in the Mortal World, with the participants empowered by the Other Side that is drawn into the ritual. The participants must be extremely careful to contain the magic they draw in - even the friendliest powers can be unpredictable and dangerous if not properly contained by ceremony and ritual. Mortal representatives are found, voluntarily or by compulsion, to stand-in for the divine powers (thereby containing them). As a result, This World Heroquests have substantial preparations and often require hundreds or even thousands of participants.

The locations chosen for the ritual affect the quest. The actual location where a mythic event took place is much more powerful than one that is

Advice to Narrators **Regarding Stations**

Players will come to a heroquest armed with a story that is divided into various stations and with the expectation that they must simply perform each station as described in the story. This is not true! Stations are just simple ways of organizing the elements of a story. They are also a way of lulling your players into a false sense of confidence.

In truth, only a few elements may be crucial to the story; others may be changed, substituted or even ignored. Not all stations need to be performed and as Narrator you can add new and unexpected critical stations as you wish. Shake things up and surprise your players. Deviate from the "roadmap" provided by the story. Keep your players in the dark and force them to make decisions without any guidance from the so-called stations. Empower them to define their corner of Gloranthan mythology through their decisions and their deeds.

merely similar. For example, a Lightbringers Quest that begins on the Hill of Orlanth Victorious is more powerful than one that begins on the local sacred hill. Locations that are not under the full control of the participants increase the risk of an unpredictable surprise that could threaten the success of the quest and the lives of the questers.

The magic of the heroquest draws appropriate encounters and opponents that usually match the known or expected inhabitants of the site in the Gods War. Thus strangers travelling nearby can be drawn into This World Heroquests, most commonly as opponents, though possibly as helpers. The power of the myth may prompt them to play their part or they may be one of the surprises outside the normal myth. Because these encounters and opponents are not under the full control of the priests and holy folk, the risk of surprise is higher but also the rewards are similarly larger.

There often are startling knock-on effects caused by the heroquest. One community starting a This World Heroquest may trigger an opposing community to start their own preparations days earlier than planned. A Summoning of Evil could attract an enemy army that started their march many seasons ago.

Otherworld Heroquest

The participants in an Otherworld Heroquest directly interact with the magical powers of the Other Side. The level of difficulty and risk of an Otherworld Heroquest is very high and is only undertaken by a community in extreme circumstances (perhaps out of desperation or to follow the leadership of a charismatic Hero). However, because it occurs entirely on the Other Side the potential boons and blessings are also greater.

In an Otherworld Heroquest the participants cross over bodily to the Other Side and then to the Gods War. They disappear from the mundane world. In the Gods War, they journey to the events of their Quest and participate in those events, either taking the role of the originator of the myth, or acting as his assistants and helpers. During their preparations, the participants and their supporters attempt to limit the difficulty of the Quest. More difficult quests, with higher risks and stronger opponents, net greater results if either successful or failed.

An underlying law of magical convergence causes participants to meet the same mundane opponents on the Other Side. These individuals may be encountered in different roles at different times – you might encounter your adversary now as Yelmalio, previously as a Star Captain, and later as Jagrekriand.

•шк♥гдот∴∞ҮД HeroQuest #Ф⊌СІПХХ

Individual identities of the participants are hidden by magic, however, and thus the actual foes remain unknown. Only very powerful and unusual magic or a great deal of Questing experience will allow the participants to discern the underlying individual.

Some Otherworld Heroquests are undertaken expressly to gain entirely new magical abilities, and not just increase or further refine existing affinities. In an Otherworld Heroquest you will have the opportunity to pit a portion of your very self in a

Below

Wooden votive image of Orlanth Destor. Offerings are given to the image by local worshippers.

Jonstown Compendium No. 33,997

Here are the times Harmast went to the Hero Plane.

First, for a glimpse of Karulinoran, Orlanth's Hall, at his initiation to the god, as everyone goes at the moment of divine bonding.

Eleven times Harmast visited the God Plane as an initiate, to aid his god at every high holy day ceremony that he attended. Twice he fought the star warriors at the Battle of Thrinbarri Clouds. Four times he stood upon the Lightbringers' Path: at the Bridge of Scythes, at the Crucible Gate, at the Bridge Over Corpses, and Where Karrg was Defeated. At age twenty-one he was a spectator at the wedding of Orlanth and Ernalda. That one was his favorite, he often said afterwards. Once he rode the Wild Winter Winds that covered the world with ice. And once he viewed the Palace of the Sky, from a distance, of course.

On Harmast's eighth journey as an initiate he fought at the Battle of Daranstoro, when Elistivoros the Eye unleashed Arikalgor, the giant Night Wolf, which swallowed the entire defending army in one bite. Only Harmast found his way back to life from that battle, because he hauled himself from the River of Corpses on a hawthorn bush. He woke later in his own home temple, where he delivered the tragic news to the tribe.

The last time Harmast entered the Immortal World as an initiate was when he received the Second Initiation. He traveled again to Karulinoran, but this time took a seat among the thanes of the god and drank of the strong, sweet mead. Drogarsi praised Harmast in a song full of such promise that two heroes of old came to him and promised to fight alongside him some day. And it was there that Alusu the Cockster saw him the first time.

The thirteenth time Harmast entered the God World was the first high holy day at which he assisted. Again, the worshippers went to the Battle of Thrinbarri Clouds, where Orlanth's forces overthrew the assembled army of the heavens. But this was the Bad Year, when the Phoenix passed through Alastan's Mirror and a flock of them smothered the loyal assemblies of worshippers. Most priests survived, and Harmast lived through the onslaught of celestial archers that followed. Then he struck Palangio the Vrok (Governor

General of Dragon Pass) from his mount. Orlanth came once Harmast did this great deed, and the clean wet winds cleared the sky of foes.

After such a disaster, Harmast could no longer restrain himself. But he refused the path of the priest, for it was such a one's duty to serve his people, and he could not rightly accept that duty because he planned to go into the exile of heroquesting upon the Lightbringer's Path.

The fourteenth time was when Harmast went to the Nennorion Tower. He not only gained the Shield, but also went hunting in the Blue Forest beyond.

The fifteenth time he went to the Hill of Gold. He stayed in the God World after his companions returned, and stalked the trolls to the place where they departed, which Harmast called the Cave of Teeth.

> The sixteenth time Harmast went to Lord Aranvark's Cabin, in the Ironwoods, to seek advice for the travel over water. Harmast met Hyriam the Scribe, who returned with Harmast to continue preparations.

The last time Harmast went to the God World before his great quest he went to the Firewoods, when Palangio the Vrok drew him into an unfair fight with the Heroquest Draw. Thus did Harmast learn of his unholy link with this nefarious foe.

Harmast traveled to the Hero Plane four separate times on his great Lightbringer's Quest, the first one ever performed by mortal man. The first time was the Journey to the Gates of Dusk. He departed from the Hill of Orlanth Victorious, ascended and then descended the mountain top, went through Hrelar Amali to the Western Shore, rode the turtle over the waters to the Purple Shores, then passed through Luathela and the Gates of the West.

The second time 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.

Details of Harmast's twentieth trip, his journey through the Underworld, are not known. Nor do we know much about his experiences in the Dead Court, though he succeeded, passed through the Fires of Ehilm, and returned with Arkat as his prize.



Simple: Do the Story, Get the Magic

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.

magical battle against an opponent (who takes on a similar risk). Many heroquests have traditional challenges that their worshippers can undergo with a good chance of success if the preparations and teachings are followed.

Combining Types of Quests

These ceremonies are not exclusive of each other. Some great magical rituals combine all to accomplish the objective. The only fully clear-cut boundary is whether or not the participants actually disappear from the view of Outsiders when they go to the Other Side.

Running a Heroquest

A heroquest begins with the Story, which provides the basic roadmap for the heroquest. Reduced to its most simple elements, Heroquesting has the following five stages:

- · Select the myth that forms the basis of the heroquest.
- Determine the objective of the heroquest.
- Determine who will lead the quest as the Hero, who will go with them, and who will support them from outside of the quest.
- Perform the quest using the story as a starting point but always deviate from the story by introducing a Heroquest Surprise.
- Determine the hero's success or failure, and then Return to the Mortal World.

Selecting a Myth

Choosing the myth is the start of any heroquest. If drought parches the land, heroquesters perform the myth where Orlanth, Heler or some other god or hero brought water to the people. If an enemy army threatens them, they enact the myth where their gods or heroes overcome huge odds. The mythical quest confronts the original problems again, and grants blessings and rewards scaled to the level of victory.

Advice to Narrators Regarding Stations

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In truth, only a few elements may be crucial to the story; others may be changed, substituted or even ignored. Not all stations need to be performed and as Narrator you can add new and unexpected critical stations as you wish. Shake things up and surprise your players. Deviate from the "roadmap" provided by the story. Keep your players in the dark and force them to make decisions without any guidance from the so-called stations. Empower them to define their corner of Gloranthan mythology through their decisions and their deeds.

To ready himself for the heroquest, the hero first must know the proper myth. This might be as simple as recalling a sacred story known to every member of his community, or as complicated as ransacking a buried vault to find the moldering notebooks of some long-dead sage. Of course, committed and devoted worshippers always know more about the actions and myths of the entity they worship. As such, a hero's divine rune affinity will be of more use in some situations, especially if he is the main character in the heroquest.

Within Orlanthi culture, the repositories of sacred stories are the priests of the various Orlanthi cults and the initiates of Lhankor Mhy. The gods themselves can suggest the correct myth. When a priest or sage begins a story by invoking the Sacred Way, the gods speak through him. Often the storyteller has no idea what story he will tell prior to the invocation. In game terms, this means the Narrator can suggest an appropriate myth to form the basis of a heroquest. Or the players can be free to choose one of their own devising.

Myths are often long, complex stories, and can be perilous. Multiple versions of each myth exist, each with different details. Entities in myths are powerful beyond the might of human heroes. Unexpected events always occur, which the participants cannot prepare for.

After several disastrous setbacks, the clan leaders deliberate what must be done to enable the clan to survive the Lunar Occupation. They ask Heortarl to seek the help of gods and to speak the myth according to the Sacred Way. Heortarl makes the sacred invocation and tells the assembled elders the story of the Lightbringers Quest.

Quest Levels

Performing a heroquest may seem impossibly difficult because the opposition is so powerful. Fortunately, there are many different myths that tell the same story, expressing power levels from the very great to the mundane. There might be a story of a god doing something, another of a demigod hero doing the same, and one of a mortal hero doing it too. For example, one of the great Orlanthi stories involves Orlanth slaying the Blue Dragon and liberating Heler the Rain God from its belly. A similar story is told about Barntar the Farmer, who must free Heler to fight Daga, Spirit of Drought. In the Dawn Age, the hero Jarankol Solarslayer used a variant of this myth to tame the Oslir River, and thus gained the aid of the river in his fight against Dara Happa.

This layered reality offers heroquesters alternatives. The greater the benefits you seek on a quest, or the longer you want them to last, the 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 Orlanthi 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 Orlanthi 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).

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:

- 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.
- A blessed object that becomes part of the community guardian's regalia, giving it a new function.
- A tattoo, scar, or other mark that holds a magical ability gained by the quester.

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:

- Korolvanth 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.
- Korolvanth's bonded slave, Dogboy, notorious murderer and trickster, will represent Eurmal. This is a good fit, but dangerous, since Dogboy hates the rest of the party and only serves Korolvanth to avoid death.

- Flesh Man will be represented by Yanestra Cat Witch. Any mortal can represent Flesh Man for we are all his descendants.
- The players decide that Gina Jar, the collective spirit of the Lightbringers, will be identified during the quest and prepare a magical container for her magic.

They have a problem with the representative for Chalana Arroy. Nobody is a good fit and the clan has no Chalana Arroy initiate. They conclude that Theya Two Mothers is the best candidate for she has powerful Healing and Life magic, but they fear she is too vindictive to be a good representative.

Companions

Companions aid the main character with fellowship and assistance. Much of the time they get no personal credit for their actions, but they are there. The importance of the companion varies with the myth. Often they are present in a metaphorical way—the myth tells of an artifact or magic, but a companion is that power. For example, Ernalda has a rug called "Orventili" that she uses to help make peace. When the Orlanthi follow Ernalda heroquests, they prefer to have a worshipper of the goddess Orventili as a companion. In some myths, the companion simply supports the hero but never has a specific role to fill. In others, he comes to the forefront at a particular station, becoming the main contestant. Companions are sometimes at the fore in most of the myth, with the main character taking no important action until the climactic station.

A companion gets no direct benefit from the quest. He is there to help the main character, whose final victory is his reward. Sometimes the myth grants him his own boon, whether or not the main character is victorious.

The players decide that Orlmakt the Humakti be Korolvanth's companion. Relying on the story of the Arming of Orlanth, Orlmakt is identified as Orlanth's sword, Humakt. He will fight for Korolvanth as needed in the Quest.

Supporters

Supporters have the easiest role to play in a heroquest, and in return get the least benefit. A supporter is a witness, a soldier in the army, a clansman in a raid, the companion of a companion, or a faceless member of the mob. Myths are full of these people who have no name, but are present and blessed thereby.

Supporters go along on the myth with no part to play until the battle occurs, the mountain crumbles, or the town burns down. Often, they are present on the quest in name only, and simply give their community support bonus to the hero at the correct time.

Supporters are often worshippers trying to learn some kind of magic on the heroquest. At some point, they have a chance to meet a challenge and use their Divine Rune Affinity ability against some resistance, often just moderate resistance. They wait for the right moment, and then support the leader when he performs the magic. If victorious, they learn the magic. (Their victory or defeat in this contest does not usually affect the outcome of the myth.)

Leaderless Quests

Player heroes might all choose to be companions rather than volunteer to be the main character, usually because the main character in the myth meets a fatal end. Few player heroes, at least, are likely to be willing to fill that role. When no player hero takes the lead, a narrator character should fill the role. If this occurs, do not roll dice against yourself! Your narration needs to move quickly through the story, so it is easier and more dramatic to simply say, "Orlanth gets up the mountain on his chariot and kills the Stinking Dog-like-a-cat." It is certainly more fun for the players than just sitting there watching you roll dice.

Opponents

The entities that confront you are among the greatest hazards you will face. Although the nature of the heroquest sets some of the danger, choosing your part can help determine the nature of your opponent. If you must confront Jagrekriand himself (instead of one of his sons or servitors), the great Red Demon himself comes forth in all of his glory. If you are the companion of a heroquester who is at the hero level, your opponents will be of the next level down - lesser gods, spirits, or essences.

Jonstown Compendium No. 59,447

According to the Belorden scrolls, Harmast Hardrinorsson set off from the Hill of Orlanth Victorious with the following companions:

- Yrelfra the Healer, priestess of the White Goddess
- Belording Ulfing, priest of the Knowing God
- · Horvator Drangvatorsson, priest of the Twisting Wind
- Petror the Strong, Charioteer
- Baselting True Sword, Sword of Humakt
- Stranistev the Husbandman, priest of the Rain God
- Wovkaros, the shieldboy
- Renei the Trickster

As is clear from Harnastssaga, some of them were nearly inept in their so-called specialty. It seems that anyone who could assist Harmast and fill some mythic slot was accepted.



The Arming of Orlanth

Then Heler armed Orlanth with all the apparel of war. First, he laced on a pair of greaves, and made them fast with dog-hide thongs. He put over his lord's broad shoulders a shirt of the finest linen, cut sleeveless to show the proud marks, and over that, a stout sleeved corset of red and green. Then over Orlanth's head, he put the great coat of mail named Turnspear, which reached to his knees, and was so fine and supple that it did not make a sound when he walked.

Then Heler girded about his lord's waist a stout belt cut with magical figures, which bore the sword whose name is Humakt. On the right side hung Babeester, his trusty axe. He wrapped his long hair as a cushion, and held it in place with a ribbon from his wife. Orlanth wore a stiff coif, marked with runes, and then Heler placed the proud helmet named Spare Me, which was made by a lord of the dwarfs, upon his head. Heler placed the Shield of Arran in his left hand; and in the right were the pair of swift javelins, called Lightning; and the stout Thunderbolt spear. Then he called for his chariot, borne by the steeds called Crisis and Rage, and his driver, Mastakos. Orlanth mounted, and before his clan he named a chieftain to command them while he was gone.

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.

The Narrator tells the players that magic of the Lightbringers Quest will draw several hated enemies into the ritual. The players worry about the trouble some particular enemies could cause - especially from Asarana Tarna, the Lunar sorcerer who has sworn upon her evil gods to destroy the heroes and their clan.

Community Support: Magical Resources

A heroquest is an arduous prospect for mortals, so heroquesters go to their clan, tribe and other communities for support. Because of this, it is usually these communities that reap the rewards of heroquesting. Each group can provide support, and so can benefit or suffer from the result of the quest. Under the HeroQuest rules, this would be drawing on the community's Magic Rating resource (HeroQuest page 88). The Orlanthi do this by placing their community wyter into the heroquest.

This is extremely risky for everyone in the community. The wyter acts as a conduit between the quester and binds the community completely to the results of the heroquest. Spiritually, the entire community participates in the heroquest as supporters. If the heroes fail, the community will be terribly damaged, maybe even destroyed.

In a special ritual, the wyter (and the clan's Magic Rating resource) is granted to one hero. The ritual makes a connection between the hero and the community, embodied in a specially prepared object.

When the hero approaches a community for support, instead of asking them to "support my Spear Fighting," he entreats them: "be the Thunderbolt Spear for me." Each community leader or representative provides one of the hero's accoutrements-his spear, helmet, or breastplate, for example. This ritual object links the community and its wyter to the hero. If he loses the object, the wyter has no way to reach him, and he cannot use that Magical Resource.

The clan agrees to provide Korolvanth with the support of the clan wyter. During the ritual preparations, the clan chief presents Korolvanth with a red-headed woodpecker that is the manifestation of the clan wyter. This bird will accompany Korolvanth through the quest, but if it is killed or lost, Korolvanth will not be able to call upon the clan wyter for assistance.

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.

Other ways of **Crossing Over**

A person can pass through to another world without ceremony and worshippers (even without wanting to) through power spots, natural "holes" in the Otherworld barrier. Some places coexist in multiple planes, for example a dark hole in a troll complex might lead all the way to the Underworld. Sites where powerful mythic events occurred allow transit to and from the Other Side. These are often made into temples or shrines to revere and protect them.

"Wild" power spots exist that no one has yet discovered or that have been abandoned. At these sites, people may cross to another plane by being tricked by an otherworld denizen or even just by getting lost. People know this, and also know that being destroyed in the Other Side imperils their soul. They fear such encounters.

Power spots offer less than the normal resistance to crossing the Otherworld barrier, possibly providing no resistance at all.

Don't Let The Crossing Over Ceremony Bar The Door To Your Adventure!

If your story requires your players perform a heroquest, never let a bad dice roll on the Crossing Over ceremony bar the door to adventure! If the players don't have much of a chance to succeed in the contest, have non-player priests and god-talkers perform the ceremony successfully. If the players perform the ritual but fail the Crossing Over contest, let them begin their heroquest anyways, but at a Costly Success (see HeroQuest "Costly Success" rules).

Can Something Come Out?

Yes, entities can enter the Mortal World through temples, worship ceremonies, and places of power. Demons, underworld monsters, sorcerous curses, evil spirits, and curious godlings - all can exploit the opening to Cross Over into this world. Heroquest foes may use this as an opportunity to strike against the heroes, either directly or using some Otherworldly allies.

The Homes of the Great Gods 6 Karulinoran Orlanth's Great Hall

Orlanth's Great Hall was made by Orlanth out of the Head of the Mover of Heavens and it is like a small world unto itself. The earth would be the thousands of men who sit packed together across the broad floor. A river of mead flows from Minlister's Pot, and every man present dips his horn into the rich river until it runs dry. A mountain sits at front, a high cliff where the greatest gods reside in divine splendor. There sits Orlanth and Ernalda, their household and the Storm Tribe Ring. Amidst the rafters the Seven Star Birds sit and sing, then dash and fly about to make secret signs over the heads of the masses celebrating in their cups.

□ Daleel Ernalda's Palace

Ernalda is Orlanth's wife, and she lives with him on his stead. She has her own Loom House, the Women's House, but is also hearthmistress in Orlanth's Great Hall. Near the Loom House is her Green Garden, where she grows food to help to feed the household. Asrelia's Hut, the house of Orlanth's mother-in-law stands nearby. Ernalda's sister Esrola has her own stead out in the fields, where each spring Elmal and Heler come to court her. By midsummer she selects one of her suitors to be her Year-Husband, and help her bring forth new life from the earth.

Entering the World of the Gods

The worshippers first enter the Otherworld Home of their God or Goddesses, usually Karulinoran, Orlanth's Great Hall, or Daleel, Ernalda's Loom House. From there, the quester travels through the Gods War - a period of upheaval and conflict between the gods. The hero enters the Gods War as soon as he leaves his starting point or takes any action related to the quest, without another contest. Here is where your heroquest begins.

The Road of Trials

Heroquests lead the travellers away from the Home of the Gods and through the Gods War, where they will need to overcome obstacles and gather allies and tools. In a This World Heroquest, the heroes will travel through the Mortal World; encounter beings and things bearing the magical power of the Other Side. In an Otherworld Heroquest, the heroes will travel through the Other Side itself, this is a dreamlike movement through fantastic landscapes that change as you watch them, called the Gods World.

Heroquesters use their sacred stories as a set of instructions to guide them from station to station. A worship ceremony or This World Heroquest moves from event to event regularly, but Otherworld Heroquests happen on the Other Side, where things are constantly changing. The nature of the Gods War is change and conflict, and this works against the questers. Those there have their own agendas, and it is full of unpredictable entities, hostile environments, and shifting events. In this realm, the questers must move the story forward. They know what they want, and must actively seek it rather than passively follow the story.

Structure and Organization

Re-enactments of myth in worship ceremonies are often structured into stations, each an important encounter or event. However, in heroquests - even in a tightly choreographed This World Heroquest - this order and structure is imposed by the participants.

The Narrator decides what obstacles and contests the heroes will face when they attempt to re-enact the elements of the myth. Make sure that many surprises await them, with encounters and challenges for which the myths do not fully prepare them. Tests of personality and resolve should be at least as common as chances to show off combat and magic abilities. If the myth tells of defeating a monster, the monster could easily be a monstrous act by an opponent, a monstrous emotion the hero must overcome, or even an ally who betrays the hero at a critical moment.

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, unwalled 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

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! Rausa, 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 Ouest 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 Gezos, 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.

Change The Story

Heroquesting is not a science, and even the same myth re-enacted by the same hero will be different each time. The nature of heroquesting in the Gods War is that things change. Cultures separated by time or distance may know different versions of the same myth and re-enactments can intrude into each other. Opponents in a quest are often also heroquesters, reenacting their own myth, and a great victory on their part can provoke change. Many heroquests cross paths, so changes in one myth can cause changes in any of the myths that cross it. Often, something simply is not as it ought to be-the myth has a unique variation that has not been seen before, and which does not repeat again.

Changes in the story can be as subtly different as a similar foe being faced at a given station, or as profound as an entire landscape being different or a new station revealed. These differences are often opportunities that can give a hero unexpected benefits or options, a chance to do something differently. Is this the right maiden to rescue? The right bear to talk to? The right darkness thing to befriend? Can this monster be killed for a change, rather than run away from? Of course, any change to an established quest is dangerous as well, especially since the heroquesters have no way to prepare for "random" events (except to always be prepared for anything).

While descending into the Underworld, Theya is confronted by the shades of the many Orlevings who have died as a result of her feud. These avenging spirits block the path of the Lightbringers and seek vengeance against them; but the stories give no guidance as to how they must be overcome.

Narrating the Story

You may be tempted to tell the heroquest story exactly as it appears in the list of stations: one after another. Resist this. Narrate the story, not the stations. The Gods War is Glorantha, but in "another time and place." Do not say, "OK, on to the next station." Ask the players, "What do you do next?" Let the players decide the next step. This is important, because everyone engages in the session in their usual way, and you can use this to surprise and entertain the players. Instead of saying, "OK, you are coming to a surprise now," say, "You set off to go down the Road Everyone Knows, which everyone knows goes into the Old Familiar Meadow. As you go along about half a mile, you enter a forest. Sounds of birds can be heard from behind; victories in your abilities reveal that you are being followed by a flock of hooded crows. I know, they're not in the story."

Describe the setting around, of distant cities and marvels, of roads that intersect the main trail. Later on these interconnections are important when heroquesters start going off the beaten path to unknown realms. Use your imagination to create these things. Don't worry if they are official or "real," just discover them through the story.

Remember, Your Glorantha Will Vary.

How Difficult is the Quest?

Key and climatic obstacles in the quest should be assigned High or Very High Resistance levels. You may find it useful to use the Pass/Fail Cycle (see HeroQuest "Pass/Fail Cycle" rules) for assigning other resistances in the quest.

Side Effects of Heroquests

Individual heroes receive direct boons or curses from a heroquest: the magical side effects of interacting with the Other Side. Stories often include an opportunity for a hero to make his own friends and allies in the Other Side, fight his own victories, and find his own treasure. Certain places in the Gods War always give a chance to obtain something personal by performing acts outside the core story of the myth. Rewards might be an improvement to an ability, a new mundane or magical ability, special magic, or something less tangible.

These Directed Improvements and Lingering Benefits are the result of story and opportunity. Some occur at known stations, others are secrets, and some are apparently "random," impossible to plan specifically for in advance. The magnitude of the side benefit is related to the victory level achieved by the heroquester at the appropriate moment in the quest. It is possible for a companion to gain a powerful benefit even if the main character does poorly or even fails the quest completely.

Heroquest side effects are not always beneficial. Victory may involve the hero receiving a flaw in addition to the side benefit. For example, an Uroxing who successfully fights Wakboth to a standstill will forever be driven mad with uncontrollable and violent rage whenever he is in the presence of Chaos; there is no way to avoid this if he is to be victorious. Heroquest challenges often give the victor a permanent ritual foe in the opponent that he defeats (who is usually a heroquester, not the actual god). In a similar manner, failure can have permanent consequences. This is true even if the quester is required to fail at for the quest as a whole to succeed. All such consequences are common when the contest involves a Heroquest Challenge (see page 200).

Describing the Gods War

The Storm Tribe Age

Sky: The sky is orange instead of the bright silvery Aetheric color. Planets and moon are irregular in rising and falling, and several are (still) stationary.

Air: Storms are erratic and random, without constant speed or direction. No pattern exists for the winds that move independently, sometimes in groups and occasionally in unison. Sometimes they are violent, as the stronger gods and powers wrestle their rage across the world.

Waters: The oceans rise and cover most of the land. The Great Flood shows the triumphantly growing power of Water and its related elemental powers.

Ground: Many small continents and islands, each sheltering its own peoples, gods and animals.

Plants: Random or irregular distribution of plants is gone, and several discernable "forest types" are evident: red, yellow, green, and white. Islands often protect the last of plants, animals, and peoples within those subtypes.

Animals: In general, fewer types of animals exist than in the Green Age or Golden Age, although the first mammals appear in the early or middle part of the age.

Monsters: appear, usually demigods and denizens of various Otherworlds, or land-moving sea creatures.

Elder Races: The elder race civilizations are distinctive and powerful.

Humans: Several distinct human cultures exist, identified by the gods that they worship (Orlanthi, Helerings) or by locale (Dara Happans, Rinliddi).

Civilizations: As the age progresses, the Vingkotlings dominate their part of the world.

Age Ends with: The Sky turns Blue. The ultimate triumph of the Sea Gods, powers of Below; in their war to overcome the Powers of Above. The River Lorian flows into the sky world, extinguishing the bright sky and turning it blue.

The Late Vingkotling Age

Sky: The sky becomes increasingly dark as the last planets disappear, and even most of the stars. Some of those fall to earth and help people, some tumble to the Underworld, but most simply go out forever.

Air: Winds become stronger and colder, and as the age progresses they come increasingly from the glacier covered northwest. The Vingkotlings adjust to this, many others suffer.

Ground: Glaciers expand in the northwest. Winters everywhere, and sometimes very long.

Waters: From their largest extent at the middle of the age, the seas ebb in response to the triumphant march of the Storm Age. They then recede tremendously, in part frozen into huge glaciers atop mountains and in the northwest.

Plants: Only a few hardy plants exist.

Animals: Few hardy types.

Monsters: Common. Some are new races of carnivorous beings, others are larger versions of previous known creatures that have adapted to the colder conditions.

Elder Races: Rare (except for trolls, whose civilization is currently powerful). Generally intensely involved in their own preparations for the coming Darkness.

Humans: Several strong tribes and kingdoms organize resistance against enemy gods and each other. As resources diminish they become meaner, more desperate and more reckless. Many are destroyed or enslaved.

Civilizations: The Vingkotlings cling tenaciously together, aided by Orlanth the King.

Age Ends with: Departure of the last gods from the world. Deities, spirits, and other magical entities had been departing for the whole of this period. Now, however, the last of the real powers are gone for good. Many claims to be the last are known. It doesn't matter who was last: they all went, and left humanity alone.

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, Korolvanth'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 Korolvanth 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 he 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 gazzam, the thunder beasts. They are huge animals, some like dinosaurs, and others like mammalian megafauna, and others like only themselves.

the quest' by performing an appropriate action and spending a hero point. He may be hurt, frightened, or at the brink of madness, but he is alive and at the holy place where the quest began.

A hero can also fall off the path against his will. He may be decisively defeated at an obstacle, making it impossible to continue. Whether a quester drops out of the quest or falls off the path, the quest is a failure. Any personal changes that occurred during the quest remain, good or bad, so he may bring back some benefit for himself. If he is defeated in the contest to leave, he suffers a lingering penalty from it, as normal.

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.

Climax and Resolution

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.

At the climax of the Short Lightbringers Quest are the Fires of Justice where Korolvanth must survive powerful Flames of Truth summoned by the Yelm representative, the Count of Sun County. This is an extended contest at a Very High Resistance, but Korolvanth has several plot augments gained from successfully overcoming the obstacles in the quest.

Heroquest Challenge

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.

Before the quest starts the challenger must declare the ability he will stake, and prepare the invocation ahead of time. At the moment of the heroquest challenge, the hero must pay 1 Hero Point and name the ability that he declared before the quest. His opponent (another heroquester) does the same, (although as a Narrator entity, the opponent obviously does not have to pay a hero point). Each risks a portion of his very being in the challenge by wagering his entire rating in that ability, which can be anything on his character sheet with its own rating. The actual stake of the challenge is equal to the lower rating of either the ability wagered by the hero or the resistance rating of the contest.

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 1/5th 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. Korolvanth 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 wages his Mastery Rune with an effective rating of 12 u (the difficulty level of the contest) against Korolvanth's Air Rune of 11 (although Korolvanth has several plot augments and lingering benefits from overcoming the obstacles in the quest. Korolvanth is successful after a dramatic extended contest resulting in a Major Victory (although he had to spend a few hero points to

succeed). The heroquesters will be able to return to the Mortal World, alive and with the boons and curses. Korolvanth gains a permanent +6 increase to his Mastery Rune, bringing it now to 31. Meanwhile the Count of Sun County has lost his connection to the Mastery Rune, and very likely his rule over Sun County.

Result of the Heroquest

If the main character is victorious in the final station, he returns with the reward that he sought or that the heroquest has to give. This reward can take many forms, including: a new function for the community guardian, a lingering benefit, special knowledge, or a relationship between the community and another group (whose friendship itself is the result of the quest). If the climactic station of the quest involves a Heroquest Challenge, the ability gained in the challenge often is the reward.

If the reward is a bonus, its value is a Lingering Benefit determined by his Victory Level at the climactic station (see HeroQuest"Lingering Benefits"). Thus, if the main character achieves a minor victory against the Rain Dragon, his community gains a bonus of +3 to its Magic Resource for Rainmaking.

Although the magnitude of the bonus is based on the hero's Level of Victory, the duration cannot be, since a hero on an easy quest will almost always achieve a better victory level than one attempting a hard quest. Instead, adjust the bonus based on the hero's stated goal.

If he sought a one-time blessing to make a baby, it might be appropriate to triple the final bonus for a single use. If he sought a long-term bonus, perhaps an annual blessing on the local crops or a special ability the community guardian can use this year (only), then the bonus given above is appropriate. If he sought a permanent benefit for the community, such as a special ability permanently added to its guardian, the bonus should be divided by 2 or more to determine the final value.

This may result in a bonus of less than +1, in which case the desired permanent blessing is not obtained, even though the quester succeeded in the quest. Such is the difficulty of bringing powerful magic back from the Other Side.

Upon their return to the Mortal World, the heroes come back with the staff holding the magic that they have brought back with them: which provides a Gain Lightbringer Allies ability at +6 to the Clan's Magic Rating. The players inform Ian that they wish to use that staff to gain them a new ally in their fight against the Lunar Empire and announce that they are off to the Grazelands to try to meet the Feathered Horse Queen!

Quest Failure: The Darkness

Failure in the quest results in advancement of the Great Darkness. Often at the end of a failed quest, the Darkness (in one or more forms) crowds in and surrounds the place of the failure. The questers bring back part of the Darkness, which lingers to trouble their everyday world. So the community Magic Resource suffers a penalty (see HeroQuest "Community Resources and Support" rules). For example, if the quester returns with a minor defeat against the Rain Dragon, the clan receives a -6 penalty to its Magic Resource for the duration of the benefit sought originally.

The Return

No quest is over until the heroes return. Describe the heroes handing over whatever ritual object holds the blessing or other reward to the community that helped them. End with celebrations or relaxation, and give extra hero points for finishing an adventure.

Coming Home from an Otherworld Heroquest

On an Otherworld Heroquest, the heroquesters generally return first to the Home of the Gods where the quest started. This may or may not be difficult. Once there, the questers must re-enter the Mortal World at the place that they began. It is normally impossible to travel to a different location on the Mortal World using this method. If two questers started in different temples, even holding hands as they walked through the door to the Mortal World would not keep them from returning each to his own temple.

Finishing the Story

Like any adventure, you should award Hero Points to the player heroes when they return (see HeroQuest page 57). Determine any other rewards using the same standards as for mundane adventures.

The Short

Lightbringers Quest

The following is an Orlanthi description of the Short Lightbringers Quest Ritual. It is a traditional **This** World Heroquest by which the Orlanthi perform the Lightbringers' Quest in this world and is reenacted in one form or another every Sacred Time. It is provided here as an example of one of the most important Orlanthi heroquests.

Orlanth first performed the Lightbringers Quest and his companions to resurrect the dead world and

bring life back to Glorantha. The full Lightbringers Quest is the single greatest undertaking of the Godtime. It unified all other cosmic events and reawakened the dead world. Other deities struggled and suffered mightily but the Lightbringers united their stories, bringing them together to forge mythic paths and links where none had existed before.

The brevity of the description given here degrades the entire operation. The Short Lightbringers Quest is a very complex ceremony, requiring the participation of hundreds (and sometimes thousands) of people, and normally takes 14 days to complete. The communities involved try to assign participants to each role. Despite all the planning, unexpected magical events and encounters can occur throughout the Quest and it is not uncommon for the Questers to find themselves on the Other Side during portions of the Quest.

Of course, the relative grandiosity of each performance depended entirely upon the scale of the ritual being attempted. A gathered clan, with its farmers and holy folk all co-operating, would present far less of a spectacle than would a great King or famous hero.

Day 1. Preparation

It starts with the Lawspeaker making a statement, and then the Trickster throws some beer on the ground. A sacred area is marked off; an outer guard is designated and sent out. A perimeter is marked, and no one leaves that area until the ritual is done.

What is this document?

The following description of the Short Lightbringers Quest is a Gloranthan document dating from the reign of King Tarkalor. It describes the events and activities that take place during a common fourteen-day version of the ritual.

How do I use this in my game?

The Lightbringers Quest is the most important heroquest known to the Orlanthi and re-enacted on a small scale every Sacred Time. It is the best-known and most powerful of the Orlanthi heroquests. The Narrator may decide at some point to include some or all of the Lightbringers Quest in his game. The Descent into the Underworld scenario of the Colymar Campaign is based on Day Four of the Short Lightbringers Quest.

The decision to run the Lightbringers Quest should not be made lightly by the Narrator or by the players. It will require a lot of work on the part of the Narrator. Before trying to run the Lightbringers Quest, a Narrator should carefully read this entire book, especially the Descent into the Underworld sections of the Colymar Campaign (heginning on page 287), as that scenario details how to narrate part of the Lightbringers Quest as an Other Side heroquest. The Narrator can use this document as a framework for narrating the Lightbringers Quest, filling in details from various myths and stories described elsewhere in this book.

Participants are named and accept the roles of the deities named. They claim portions of the sacred area, and name their assistants. Sacred costumes, implements, and artifacts are handed out.

The ritual world is created before nightfall with the assembly of the Ring and a feast. The Ring includes the quester, his companions and supporters, and everyone who will be bound by the success or failure of this quest. The enemies will be bound by it as well; by summoning and identifying them through the Summons of Evil, they are brought into the quest as hostile participants. This is extremely dangerous: according to the Belorden Scrolls, Harmast was immediately attacked by the forces of Angorsk Isk once he was summoned, and several of the companions were killed before they even departed the sacred area. After nightfall a similar process is repeated, but the enemies of Orlanth are summoned, identified and sent to their parts of the sacred area. In this way the Powers of the Other Side are "drawn in" to the ceremony.

Day 2. Departure

The departure of the quester and his party may require many hours, indeed many days, if the participants wish to prolong it. A series of myths define the ritual Arming of Orlanth, wherein companions and their accoutrements are bound into place.

Once they are all ready, everyone (including the enemies) must co-ordinate efforts to harness all of their magical power and potential, and to transform the event into a heroquest.

Day 3. Westfaring

Eight obstacles are presented to the traveler. He must overcome each of them, unless he is carried by a sacred Mastakos chariot. Either way, he ends at

At the sea, the quester must summon Sofala the Mother of Turtles, who will bear him across the sea on her back. In this ritual, called the Sofalan Journey, the quester must be carried upon a shield and never dropped. Each corner of the shield is borne up by one Supporter representing a force that has pledged itself to the leader's cause. Around these are the Companions whose skills and magic must protect the Supporters from dropping the quester before the sun sets. Assailants called the "Army of the Sea," armed with buckets of salt water, of which one is poisoned with acid, attack the questing party.

Luathela must be gained shortly before the sun has reached the horizon. The guardians, who wear purple masks, question the visitor. Depending on the answers, there might be a fight. With either an

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 Darstalsson

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.

Day 7. Rest

Once the fire is rekindled, the quester is warm, well fed, and surrounded by friendly spirits while he rests. If other Lightbringer Companions have survived, they meet again here.

Once everyone is well rested, healed, and committed to the cause, the party discovers that they can easily see, and find their way to Maggothome, Yelm's House of the Dead.

Day 8. Three Challenges

The First Challenge attempts to keep Orlanth and his companions out of the area altogether. The guardians vary, depending upon whether they are defending the Underworld (troll spirits), the Land of the Dead (Humakti), or the Spirit Realm (beast guardians).

Second, Orlanth is challenged to prove his worth. He must recite the quests that he went upon to obtain the tools and powers that he bears upon this quest. If he is missing certain, necessary items, he can be sent away.

Third, the Porter of the Palace of the Dead challenges Orlanth's right to enter into Yelm's House of the Dead at all. Orlanth relates the deeds he performed to get there.

Day 9. Presentation

Orlanth and his companions present themselves to Maggotliege, who used to be Yelm the Emperor, but is now the horrifying Emperor of the Dead. He is surrounded by the rotting corpses of his guards and courtiers. The ceremonial greeting is made, and ends with Yelm proposing the Test of the Fire of Justice.

The Fire of Justice, sometimes called Ehilm's Flame, is generated. Orlanth must willingly pass through the fire. If he survives then he is proven to be just.

We do not condone the substitution of the Baths of Nelat as an alternative. No one within living memory has survived it, no matter how much preparation was done.

Day 10. Atonement

Emperor Yelm here acknowledges that Orlanth is truly a god, as deserving and immortal as all who were born before him. This is a cause for great cheering.

Then Orlanth suggests that their true enemy is yet to arrive, and that they must all work together in order to prevent their deaths once again, forever, at the hands of the devil. The gods all agree, and there is great rejoicing.

All the participants get new clothing, or turn their coats back rightside out. Everyone removes their rope belt, and ties them all together to form a Ring.

Day 11. The Proof

The proof of the compromise is yet to be tested. When silence falls, the Devil appears with its minions. This is Wakboth, the demon of evil and entropy, who arrives to claim what is due to him at the End of the World. Although the devil is multiple in body and spirit, it is defeated by Orlanth, Yelm, and their allies. The chaos monsters must all be captured, tied up, and burned in the fire.

Day 12. Gift-giving

Yelm the Emperor renames the subterranean abode to be the Palace of Life. Then the crowds are summoned, and before them all Yelm blesses Orlanth, and returns to him all that has been lost before. Ernalda, his family, his companions, his followers, and his possessions are all returned to him again.

Everyone else also gets their goods back, and a brand from the eternal fire for their hearths. Gifts and kisses are exchanged all around, with great happiness and mirth.

Day 13. Procession

This is a victorious journey that travels in stately procession from the Palace of Life to the Gates of the Sunrise. As they go, the party sets free all those who have been imprisoned, and gathers all those who are yet to be set free.

Day 14. Celebration

After everyone is through the Gates, the Lawspeaker announces that the ceremony is over. This returns everything back to the common world, within known creation, and also again begins Time. Afterwards, the entire area should be closed and all the temporary structures taken down or abandoned. If all went as planned, they will be nearly finished at this point.

A feast is held; after they are fed, everyone goes home.

Whether the ceremony was successful or a failure, all participants who contributed to or against the quest will be rewarded in an appropriate manner. Normally the combined efforts of the many participants works for a general social and political success, which brings them an abundance of crops, good health, many babies, and long peace.

Opposite

Prince Temertain,

accompanied by Estal

Silverus, ascends to the Royal Palace of Sartar

in 1618. The soldiers are

crack hoplites from the

Lunar Army. Behind

them are the sacred

fields of Boldhome,

Boldhome, and the hills

of the Killard Vale.

the East Wall of

Donge and Gordius

The Orlanthi Bool



Book 3 is The Orlanthi Book. This background material about the Orlanthi of Sartar was compiled from a wide array of Gloranthan sources, some of it Sartarite, some of it from Lunar sources. Some of it was assembled by a group of Lunar Spies called the Good Rats at the behest of Dagius Furius. These spies were clearly familiar with the Orlanthi and were likely actually Orlanthi themselves. They assembled this material so that the Lunars can better understand these unexpectedly dangerous foes.

The document entitled The History of the Kingdom of Sartar is taken from a much later document called the Comprehensive

History of Dragon Pass that dates from 1640 and contains excerpts from several Sartarite Kings Lists.

The other sections of this Book are taken from a wide variety of Gloranthan sources and likely assembled by the Good Rats. A final section provides in-depth information about the Colymar, the largest, oldest, and most important of the tribes of Sartar.

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.

Report on the Orlanthi

My Lord, I have gathered up as much information on the Orlanthi as you have wished, and I believe that I have distilled it into the bare facts you desired.

- the Good Rat

The Individual

"No one can make you do anything."

— Heort's Laws.

Orlanthi society recognizes personal identity and individuality. It acknowledges a sense of self, but nurtures it only in a societal setting. The Orlanthi culture recognizes the biological urge of the single, lone rebel but subsumes it under the collective good. The mythology of Orlanth places the god in both the position of lawless outcast and as rule-making center of the collective. It simultaneously allows each person to do exactly what he wants, and demands that they bow to the general will. The social conflict inherent in this system almost defines the turbulent Orlanthi society and barbarian politics.

However, the actual weight of practice among the Orlanthi finds almost everyone as members of society. Human beings are social creatures, and membership in the community accrues many long and short-term benefits that are impossible for an individual to obtain by working alone. When offered the chance to be alone (an outlaw) or be a part of society, most people remain within the traditional practices of the group into which they were born. These practices define the place of an individual within their community.

The benefits of belonging to Orlanthi society, according to tradition, are five:

- Recognition
- Participation
- Protection
- Direction
- Justice.

The responsibilities of membership are also five:

- Maintain personal honor (integrity)
- Aid in the feeding and defense of the community
- Obey chosen leaders
- Support Justice
- Honor the laws of hospitality.

The balance of loyalties seems to work best at the tribal level, where a number of bloodline-related clans jointly rule a geographic region. Nonetheless, both smaller and larger groups will be explained since they inevitably impact upon a person's involvements.

Individuals among the Orlanthi are defined by their age, gender, marriage status, legal status, initiatory status, and occupation.

Age

"Respect is owed to the elders, for they are the memory of experience."

— Heort's Laws

Orlanthi are ranked according to their age. Wisdom, one of the basic Orlanthi virtues can be accumulated only by personal experience.

People are ranked, according to their experiences, into these classes: children ("not-adults"), adults, parents, and elders.

Not-adult status is for children, or people adopted into the clan. It is conferred upon all children born of Orlanthi parents, or is granted to outsiders who are sponsored, and who meet various criteria to remain within the society. A not-adult has few responsibilities and minimal privileges. The basic requirement is for the not-adult to be obedient, and in return, they get protection and sustenance. Not-adult membership is begun while the child is still in utero, and is granted 7 days after birth in a simple ceremony that is an occasion for great joy among participants. Mature foreigners who wish to become members must undergo a First Rite, a period of instruction of at least 6 months, and a Birthday rite that makes them not-adult members of the clan.

Children become adults after a formal initiation ceremony, parts of which are the most closely held secrets of the clan. The adulthood initiation rites are offered to not-adults between the ages of 15 and 19, depending upon local custom, the availability of initiators, and other on-going circumstances. On the average, initiations occur every five years. The process includes a preparatory period of guidance and education, a period of time spent with only the initiators, a solemn test of the individual, and a final ceremony which transforms the not-adult into a full member of society. In the old days, failure at a fierce wilderness initiation test resulted in the death of the youths who failed. Among modern Sartarites, with mixed gender rites and desanctified ceremony, failure results only in the expulsion and outlawry of the child.

Adulthood confers full privileges responsibilities. The welcoming of the reborn child is a true "initiation," for it initiates a person's life as a member of society. Details of this are below.

Parents are adults who have born or fathered a child. Marriage age is around 20, but can be at any adult age. Parenthood does not confer any special legal status. Instead, it grants those things that come with being part of a bloodline, and its inherent concerns, responsibilities, and blessings. Anyone who has not become a parent by age 37 may, whenever they desire, undertake the Wanderlore rite, after which they too, are Parents.

Elders are anyone over 60 years old. Elders, the repositories of wisdom, are widely respected, sometimes merely for the fact that they have survived in a life which is usually unstable, and often violent. Anyone over 85 is considered very old, and over 100 is ancient. Occasional extraordinary individuals have apparently limitless years of life, but this is rare.

Gender

Men and women are appreciated for their differences. Gender differences that are biological in origin, including issues of reproduction and sexuality, are accepted and enjoyed. No judgment is borne with the acknowledgment of gender differences; neither is better. Competition between sexes is expected, and channeled through social processes. These accepted methods include: in sacred ceremony; in social conventions; and through jest and humor.

But accepting biological norms does not restrain the Orlanthi to impose them as absolute standards on all members. Daily occupations and lifestyles are not gender-determined. Thus among the Orlanthi most political and many sacral positions are not limited to one sex or the other. Warrior women and cloth-weaving men are both found and accepted. Nonetheless, 85% of the people follow mainstream gender lifestyles.

Marriage Status

"Sex is easy. Marriage is hard, and the Gods bless the sworn bond."

- Heort's Laws

Marriage among the Orlanthi is a mutual bond between participants; it is both exclusive and monogamous. Since sexuality is relatively open and unmarried sex not frowned upon, the marriage bond is significant. Since marriage is sanctified by divine oath, adultery is frowned upon and sometimes dangerous.

Divorce is common and available to husband or wife. Traditional law oversees the division of shared property in a divorce. The wife always returns home with her dowry, and the groom always recovers the brideprice, except in cases of marriage breach. Seven classes of marriage are recognized:

- Husband and wife. Both participants have equal property, status, and responsibility. The woman moves to her husband's house, and children belong to his clan.
- Husband and Underwife. The husband has more status and property, and consequently more say in what goes on. The woman moves to her husband's house, and children belong to his clan.
- Wife and Underhusband. The wife has more status and property, and consequently more say in decision-making. The man moves to his wife's house, but the children belong to his clan.
- Esrolian husband. The wife has more status and property than the husband. The man moves to his wife's house, but the children belong to her clan.

Below

Most Sartarite women are initiated into the cult of Ernalda. Nonetheless a small minority are initiated into war cults such as Vinga.



- 5. **Year-wife or husband.** This is a temporary marriage, renewable after a year, subject to terms listed above.
- 6. Bed-wife or husband. No property changes hands save for that publicly granted with witness. The children are raised by the individual who is not named in the title. Thus, a bed-husband is not responsible for raising the children.
- Love-wife. No property changes hands, even unto going to the children of the pair. A vow of monogamy for its own sake, or the sake of romantic love. Children go the father's clan.

Legal Status

Membership in society is a prerequisite to obtaining its benefits. If someone is "one of us" then they are expected to believe what we believe, and to operate by our laws and customs.

The Orlanthi system recognizes different levels of status within the clan, each with its own qualities of life. This status is conferred by the clan upon someone. It is not determined by the personal property that an individual or his family/bloodline has (though such things are influential.)

Nobles are the highest rank. They are leaders. Several ranks of noble exist. The lowest is that of Clan Chief. Ranked above that is Tribal King. In a normal clan, only two noble families probably exist: the clan chieftain, and the high priestess.

Thanes are the next rank. They are tribe folk who have leadership roles, secular, military, or sacred, and have undertaken unusual responsibilities. They are the heads of households, the god-talkers who lead sacred functions, leading merchants or craftspeople, bodyguard housecarls for the chief, and members of the clan council. They receive, for their troubles, increased status, and wealth from the clan. An older version of their name means "horse men," denoting their status.

Carls are next, the free class of farmers. Carls have the widest range of legal rights and responsibilities. This rank is sometimes called a "Cattle man." To qualify, a man must have a whole ox-team and a plow, and he receives as much land as he can plow in two seasons, or a "hide." Carls are also expected to own a minimal set of military equipment, and use it to defend the community whenever the chief says to.

Cottars, also called "Sheep men," are the next class. They are the people who live in cottages, and/ or make much of their livelihood from sheep herds and garden plots.

(There is a half-carl, but there is no point in going into that here. They must own "a half-team [4-oxen] or a whole plow." They generally receive 27 acres of plow land that they work with other people's oxen and plow.)

Thralls are the lowest class of person, mere slaves without any legal status at all. They are considered to be their owner's property, as if an alynx, cow, or horse, but not identified as people. Among the Dragon Pass Orlanthi, the status is recognized, but has long been out of practice, especially to emphasize their love of freedom, and to differentiate themselves from the slave-owning Lunars. Most of the thralls we know about are either debt slaves, other criminals, and occasionally the recalcitrant war prisoner. Traditionally, the children of Orlanthi slaves are not slaves, and are adopted into the clan that owns the mother.

Outsiders include all people who do not belong to Orlanthi society. In other words, it is the biggest sense of them that a tribesman can have. Outsiders are classified in different ways, according to how far outside of Orlanthi society they are.

Guests are from someplace outside of normal society, but are temporarily protected by someone inside. A ceremony, properly witnessed, is necessary for someone to get this status. The sponsor and his kin are responsible for everything the guest does.

Strangers are people who are from outside of the immediate group (usually clan or tribe) but who are still members of Orlanthi society. They can be trusted to follow normal rules and beliefs.

Outlaws are those people who have been cast out of society, either because they have behaved without justice or honor, or have chosen to depart. Although sanctioned by the blessing of Orlanth, outlawry is a lonely, dismal, and often fatal way of life. An outlaw has been stripped of his obligatory connections to kin, chief, and tribe. He is utterly free, but has no social system to draw support from. If he is an outlaw, and hunted by enemies, he is usually

Foreigners are people who are not Orlanthi, distinguishable by their different language, traditions, religion, or other characteristic. Many people who were Orlanthi peoples in ancient times have become foreigners through the adoption of foreign ways.

Elder Races is a term that includes all of the intelligent non-humans that are not chaotic. In the Colymar tribal area live dragonewts, and the elusive dryad of Tarndisi's Grove. Nearby live Aldryami (wood people), Mostali (stone people), Uzko (darkness people), and half-beasts such as centaurs and intelligent ducks in nearby Beast Valley.

Chaos is evil. Chaos is a force that manifests in many different forms, all of which are anti-life and work to harm the Orlanthi and others. Chaos can be things, beings, forces, or actions. No compromise is allowed with any type of chaos. Those forms of chaos which are most similar to Orlanthi beliefs are those which are especially abhorred; for instance, the unbridled violence of Urain is chaotic, but not the controlled violence of Urox. Likewise, Lokmayadism is chaotic, which is the reformation of both society and cult around an individual for his own aggrandizement, but not the "Foundation Ritual" which Orlanth taught, and is used every time a new tribe, clan, or nation is founded.

Initiatory Status

The immanence of gods and spirits in Orlanthi life makes a relationship with them essential to the tribesman. The tribe recognizes that different people have different levels of commitment, understanding, and consciousness about spiritual matters.

The highest religious status is given to people who have an intimate association with a deity, called a holy person. Holy people can be of several types, but most often found is the clan god-talker - normal people, except when they lead magic for the clan. A priest or priestess is also a holy person, but has a full-time occupation at leading magical activities. They often have colorful or descriptive names — "Swords," among the Humakti, and "Doctors" among the healers, for instance. Sometimes an old-fashioned spirit-master can be found, a Kolating, with his drum and feathered alvnx costume, copper bells, and death-defying leaps and fire-tricks.

Other types of non-Orlanthi holy people are the "Shadowed," who work with very powerful, personal spirits that live outside of the Orlanthi pantheon. Another type of magician is the "Emptied," also called sorcerers and wizards. They work entirely without divine or spiritual co-operation. Those who have never been initiated into the ways of Orlanth are called "4-ways," a derogatory term describing their normal 4 directions of viewing the world.

Initiates in any cult of the pantheon are the next level. This includes almost every Orlanthi adult.

More important than simply being initiated, which everyone does, is the particular deity to which a person is initiated. All of the gods of the pantheon can be worshipped, and most of them show up someplace in the tales, often in a somewhat rough-and-tumble way, as victims, or simply witnesses. But mainstream Orlanthi culture does not view the initiate of the god of Death in the same way that they view the initiate of the goddess of Healing! Because most people

wish to belong to the center of society, Orlanth and Ernalda are ordinarily the deities that are worshipped; they are the "normal" deities. People within these cults may be associated with some minor aspect, such as bringing the thunder, calling to the barley, singing away the ice, raising children, or calling in the cats, but always as Orlanth initiates.

Initiates of the deities who are closely associated with Orlanth or Ernalda are thought to be unusual, but totally acceptable. These include: Odayla the Hunter; Mahome the Hearth Fire; Eninta, goddess of childbirth; Minlister the Brewer, and so on. These cults are normally subsumed within the larger cults of Orlanth or Ernalda.

Many other deities are known to the mythology. The bulk of Orlanthi society considers their initiates to be eccentric, strange, exotic, or dangerous. Around them normal people are at least curious, perhaps uncomfortable, if not downright frightened, depending upon the deity. Nonetheless, many of these find devout followers. These deities include: Issaries, Chalana Arroy, Lhankor Mhy, Eurmal, Yinkin, Humakt, Elmal, Kolating, Urox, Boneman the Smith, and others.

An observer can be admitted to some rituals. Most of the larger, social rituals allow observers. These people must be friendly, or at least open, to the proceedings. Outsiders call these people lay members, though the use of this term is discouraged as probably being of God-Learner origin. Though they can watch what is going on, they never

participate in the magic, and never get to see anything other than the mundane results of the rites.

Occupation

Occupations include all the manners supplying oneself family with sustenance. All occupations theoretically, equally worthy. But since the Orlanthi also judge a person

on their wealth, and some occupations provide more income than others, certain occupations are unofficially, but de facto, less exalted. Further, the heroic warrior tradition of the rulers provides a further differentiation between professions.

approximate list occupations for most Orlanthi can be found in the story of "The First

Walktapus

Found only in Chaos nests such as Snakepipe Hollow in Dragon Pass, all but the most powerful or reckless beings fear walktapi. Humans sometimes try to kill them, and to their horror often succeed.



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King." It is a story about Heort, but without ever naming him. In it, the King is a demigod who goes among the Second People and begets the first royal Orlanthi dynasty. Concurrently, his companions, enemies, and others create the Eighteen Occupations. The rankings in this list are commonly accepted as the highest to lowest status, although local needs determine the precise setting of the "Four Providers," marked with an asterisk(*) below.

Listed, the Eighteen Occupations are: king (warlord), Prince, noble, god-talker, thane, high entertainer, weaponthane, farmer*, hunter*, herder*, fisherman*, craftsperson, 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."

"Our upper class is those who do special things. They are: Warlord, who leads us in battle; First, who speaks to the Outside; Leader, who stands in front; foreman, who stands among us; worshiper, who speaks to the gods; fighter, who will die for us; poet, who remembers and sings;

"We are the rivals for Voria: farmers and hunters and fishers and herders. We share dinners, and leathers, and are brothers and sisters.

"There are also the workers: Makers, who build and craft; Cabbage-folk, who scrabble in gardens; Traders, who count money; Stickpickers, who gather fallen wood in the forest; jugglers, and other vulgar poets; beggars, everyone a thief if your back is turned; and slaves, animals."

Society

"No one is more important than those with whom they live. Solitude is for the outlan, holy person, and madman."

– 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.)

Benefits

"We provide Recognition, Participation, Protection, Direction, Justice, and Revenge."

Heort's Laws.

Members of Orlanthi society receive many benefits:

Recognition

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.

Participation

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.

Protection

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.

Direction

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

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

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.

Family is an informal (non-legal, practical) term that includes the immediate relatives of an individual. It always includes his wife, parents, siblings, and children. It often includes any uncles, aunts, or first cousins who live within the same stead. Families have no official legal standing, and are a matter of biology and affection rather than law and custom.

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.

The Clan

"Orlanth had the first clan. We will have clans, like Orlanth."

— Heort's Laws.

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, 7 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%

males and 15% females) who are ready for a fight. The same pool can be drawn upon to raid neighbors, though only rarely would all the able-bodied fighters of a clan go raiding at once.

In reality, the well trained and equiped 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

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."

As long as someone meets those requirements he (or less often, she) may vie for the position when it is available. It may be available when the chieftain retires, dies, is killed, or is removed by either the council or the folk.

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,

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.

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

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.



The officers' positions are likely to follow one of three models: Traditional, Lightbringer, or Local.

Traditional

Council members occupy positions of power that relate to various deities of importance. Orlanth the Chief heads the traditional clan pantheon, and is supported by other life-providing deities, and so the council is a mirror of that.

Traditional councils usually have seven members: Orlanth the Chief, plus three gods and three goddesses.

Typically, these are: Barntar the Plowman, Voriof the Shepherd, and Odayla the Hunter; and Ernalda the earth, Eiritha the Cow Mother, and Esrola the Grain Goddess. They could also include Heler the Rain god, Humakt the War god, Urox the Storm Bull, Harst the Merchant, Yinkin the Alynx,

Not unusually, also, Orlanth is assisted by one or more of his "sons," in various societal role positions: Adventurous, Champion, Lawspeaker, Goodvoice, or Thunderous. They are often collectively included as the Thunder Brothers.

Lightbringer

The clans with a Lightbringer council are much less varied than the traditional clans. They have seven special officers. The heads of the households are collectively called Ginna Jar. Five of the seven officers are predetermined. They occupy the places of: Orlanth the Chief, Issaries the Guide, Lhankor Mhy the Sage, Chalana Arroy the Healer, and Eurmal the Thief. The other positions have some flexibility, often being filled by the clan ancestor, who is titled Flesh Man, and Vinga the Adventuress.

Local

Some clans have their own variation on the traditional council. Where the land is poor and the people few and are widely spread out, they are sometimes barely distinguishable from the primitive peoples.

The Tribe

"In dangerous times, obey the King of the Tribe."

— Heort's Laws.

Tribes are federations of clans that work towards a common goal. In theory, all tribal associations are temporary and voluntary. In practice, tradition in Sartar has established tribes whose membership varies, but which are more or less stable due to geographic, historic, or mythological circumstances.

Tribes provide the framework for inter-clan cooperation, especially in matters of justice, mutual defense, marriage issues, trade, and specialized cults.

The simplest tribes are those bound together in *Triaty.* This simply means that the three exogamous clans take wives only from one other clan. Thus, the three clans are bound unusually tightly together by links of kinship. This is an old form that usually disintegrates under social pressure. Now considered to be an archaic form, the triaty is sometimes found within a larger tribe.

Justice

Normal justice occurs within a clan, and concerns only its members. Sometimes class clash, and rather than subjecting each other to war, seek Orlanth's Justice. A tribe provides the vehicle through which justice can be manifested to bring about such a peace. If both clans are within the tribe, the council oversees judgment. If only one clan is within the tribe, then the tribal council negotiates with the tribal council of the opposing clan.

Mutual Defense

Whatever can be achieved by a single clan is often easier with many clans. The violent world of the Orlanthi tribal lands makes mutual defense desirable among clans that share a geographic area.

Marriage Issues

Clans are largely exogamous, and the wives must come from someplace else. Wife negotiations, blessings, and transferal of dowries are overseen by tribal officials. When a serious problem arises in divorce, tribal officials must do their best to settle it without combat.

All clans have a list of prohibited clans, with whom marriage or sex is forbidden, in order to prevent unwitting incest. Most clans have a second list of prohibited marriages, due to ancient feuds and other historical events.

Many have a select list of possible clans to marry, perhaps vague (all animal clans) or specific by clan name. Most have a traditional set of nearby clans with which they hold close connections. Some have no concrete guidelines, other than the normal prohibitions, and the clan's collective acceptance.

Trade

Interaction with outsiders, especially the merchants from outside the tribal area, is the prerogative of the tribal council, which provides protection to the guests in return for certain trading rights, such as first choice of the items sold.

Specialized Cults

We know that our Gloranthan deities are reflective of their worshipers — if more initiates sacrifice at a sacred place, the god's presence and ability there are also increased. A few worshipers get some contact, but really huge gatherings can cascade into grandiose affairs.

Everyone judges size gatherings by comparing it to their clan. To get the best effects, clans normally direct most of their magical work to everyday tasks of survival, and so most of their god-talkers are dedicated to gods of everyday tasks: Orlanth and Ernalda, and their household.

Some Orlanthi deities are important, but not important enough to be represented in a normal clan. For instance, a healer of Chalana Arroy is a great asset, able to heal wounds, cure diseases, regrow body parts, and sometimes bring the dead back to life. But for a priestess to be assured of getting her magic back by fully contacting her deity during the periodic rites, she must have the formulaic "7x7x2 participants." Otherwise, her greater magic, which sets her apart from other god-talker, is not guaranteed. She must, therefore, try to go to a larger gathering of her cult whenever possible.

Tribes provide the organization through which the initiates from many clans can gather and combine their efforts. Thus, the lesser deities of the pantheon receive their portion of worshipers, but a gathering nets a larger population for the meeting.

The shrines for the special deities are usually associated with a specific clan, either because their ancestor made the association, or because they are custodians of a place sacred to the deity. On holy days, initiates from clans throughout the tribe gather there to raise the manifestation of the deity, but the clan is often the recipient of some advantage. For instance, the three Runegate clans are said to have a way with horses since they are descendants of Hyalor Horsebreaker.

The most common of these specialized deities include: Issaries, Chalana Arroy, Lhankor Mhy, Eurmal, Urox, Odayla, Yinkin, Humakt, and Elmal.

The Tribal King

The tribal king must epitomize the Orlanthi ordeals. His life should be a continual statement that imitates and communicates the great god Orlanth from his lofty heights of myth into the daily lives of the farmer and his wife. The king is presence and power, and the power he receives from the clans can be used to great ends.

According to "Andrin's Words," a tribal king must meet certain requirements:

"He must be initiated into the secrets of Orlanth, and have participated in the Four Yearly Rites, and the Lightbringer Quest in Sacred Time. He must succeed at a Crown Test."

The "Crown Test" is a re-enactment of "How Orlanth Became King." The expectations of the tribesmen vary according to the tenor of the times. In peaceful times, a dramatic re-enactment and symbolic combat with the local Elmal representative is sufficient. In war times, ambitious kings usually lead a raid against the enemy and let the destiny of their reign rest on the results.

Once this test was used aggressively. Among the Colymar the candidate was named Leika Ballista, and she reached far during desperate times. She undertook an old-fashioned journey to destroy Chaos in its own lair. She succeeded a harrowing invasion of a mad poet's test, and was acclaimed Queen by her joyous people, without any preliminary legal preparation, despite the other rivals.

Duties

"The king must protect the weak. He must lead in dealing with all issues of justice through the force of law and arms. He must choose a tribal council. He must muster the people against enemies, and divide all plunder among the clans. He must employ a master smith and a master brewer."

— Andrin's Words

Privileges

"A King can stop into any household of his subject, and stay for a Day-feed. He is always welcome, with his household, in the home of any noble or full priest. He is the guest of his clan council."

— Andrin's Words



The Tribal Council

Thirteen members usually make up a tribal council. As with most Orlanthi customs, variants are common, but usually minor.

The High Thirteen are:

- Orlanth, the Chief; and
- 2-5. Orlanth's kin, Humakt, Urox, Thunder Brothers (adventurer, thunderer, lightning, snow, thief)
- 6-9. his 4 thanes: Issaries, Lhankor Mhy, Chalana Arroy, Elmal,
- 10. Ernalda, his partner; and
- 11. Her family member Asrelia
- 12. Her family member Voria; and
- 13. Eurmal, the Trickster

This flaunts the (unlucky) number of thirteen by including the Trickster aspect consciously into its membership. The inclusion of this unreliable priesthood is strictly ceremonial, as can be noted by the regular mistreatment delivered upon tricksters at high council meetings.

No one likes or trusts Tricksters. They are regularly lynched, partly because no one trusts them, and partly because murderous idiots, who are normally restrained by law, have no law to restrain them from murdering Tricksters. Thus, Tricksters live utterly outside the law, and can do anything that they want. However, they are not protected by law at all either, and most tribes lynch anyone proven to be a trickster.

Thanks be to Orlanth for the loyalty pledge. If the Trickster will swear absolute obedience to an Orlanth initiate, then that initiate must protect the Eurmali from unjust harm. In this way, some Orlanthi tame a trickster enough to allow them into sacred ritual.

Tribal Spirit

A tribe always has a protective spiritual entity. It is a collective entity or group spirit of the type called wyter. The tribal wyter is analogous to the ancestral clan spirit. It is a literal esprit de corps. Like all spiritual entities, the health, magnificence, and power of the tribal spirit varies with the number of individuals devoted to it.

A similar type of entity is named Ginna Jar in the Lightbringers Quest. This name is a term of unknown derivation and impossible translation, but is apparently the Lightbringer Wyter.

Selecting Tribal Officers

Tribal Officers are selected by the council of clan chiefs. Usually the King presents his candidates and

the chiefs approve of some of them. Then the chiefs must present their own candidates, and the final selection is made. A tribe is not such a large body that many surprises occur in these choices.

Justice

Orlanthi justice is based upon a long-standing oral tradition. The most important laws are ascribed to Orlanth (who established the current state of the universe), Heort (who established the current state of the culture), and Sartar (who established the local kingdom). Lhankor Mhy, in his tribal form (Orlanth's Lawspeaker Companion) is the memory of all these laws, as well as other oral information.

All free people have the right to avenge harms against them and their clan. Aggression against one member of the clan is an attack on the entire clan. Failure to avenge an affront against oneself or one's kin is a grave dishonor and endangers the other members of the clan, for if a man does not take steps to retaliate he has proven himself to be in the wrong. A man who does not take vengeance will likely be shamed, ridiculed and humiliated by the women of his clan.

The difficulty with vengeance is that it can spiral out of control. Each act of wrongdoing requires retaliation, which in turn requires retaliation. These blood feuds can bring entire clans and tribes to war and destruction.

The law provides a method to settle disputes without violence and way to settle blood feuds. When a conflict must be settled, the case is taken to court.

Court Procedure

A plaintiff initiates the action. He has a gripe, just like everyone. But unlike most people, he decides to make it into a legal issue.

The plaintiff takes it to his local juror, who is probably a relative of his living on the stead. The juror is usually, for practical purposes, a person knowledgeable in the traditions and laws of the people. Lhankor Mhy is the patron god of this knowledge. Larger settlements, like towns, have several jurors, while cities have many. It is an unofficial position — no one ever qualifies a person to be one. But it is one of great importance and vital to the system. Any honorable tribe member can be a juror, but it is usually the most responsible, intelligent, or wise person who is selected.

To be rejected by a respected juror who has heard your case is a serious rebuff. Plaintiffs should quit, and be glad they did not make fools of themselves. Of course, there are ways to force jurors to work, and to bluff or fool them, or force them through

Duels

Anyone injured or offended

party to a duel as a direct

method of resolving the

dispute. This could be a

or property, demand of

restitution or debt, legal

disagreement or intention

to help a wife or relative

or avenge a friend. A duel

is typically fought several

days after the challenge at

a place specially prepared

for the fight. Refusing

is without honor and

can result in outlawry.

Another member of the

stand in during the duel

without a loss of honor.

The winner of a duel will

likely owe wergild to the

loser's kin; participating

in a duel does not exempt

one from wergild.

challenged person's clan can

the challenge means one

matter of honor, ownership

can challenge the other

subtle means. But those are exceptional actions, and the workings of sagas.

To begin a case the juror takes an oath that varies in precise content among different tribes, clans, and regions, but always pledges the juror's honor and soul to uphold Justice, then asks Orlanth, Lhankor Mhy, Heort, and/or Sartar to guide him. This is called the Legal Oath.

He then makes a judgment. This judgment gives the juror's opinion on the complaint, based upon the information that he knows. The result of this judgment depends on whether the recipient of this judgment, called the defendant, cares about it at all. Most of the time the ruling of this juror is accepted if it is close by - typically within the stead, for everyone is under the same rules there. But if it is outside the juror's sphere of influence, further steps must be taken to get a settlement.

If the defendant is outside of the juror's area, and the issue is to be pressed by the plaintiff, it goes to formal Court. The juror and plaintiff must find a juror with authority over the defendant. The juror then swears the Legal Oath again, and then states the complaint. The new juror must take his own version of the oath, then restate the complaint and ask the plaintiff if this is true. Upon hearing affirmative, the juror and plaintiff both select two more jurors each. These might come from nearby, or have come along with the plaintiff.

The six jurors, plaintiff, and defendant must then convene at the next meeting where a court of judgment has jurisdiction over both parties. In the most typical case of two feuding clans, this is usually the quarterly tribal moot if they are in the same tribe, or either the annual or the traveling royal court if they are from different tribes. But the rule is that any honorable person with access to and experience in the legal rules, cultural traditions, and native gods which are relevant, and who is mutually acceptable to both the plaintiff and defendant, can oversee the proceedings of the court.

At the court a judge presides, whose word will be the final statement on the issue. His job is to find as much justice for all involved parties as can be found. If his ruling is disobeyed, the judge is obliged to summon all the jurors, their kin, and his own kin to uphold it.

At the selected court, the second juror states the case. The plaintiff then tells his story. The defendant then tells his story. The judge asks for advice, usually from one or more Lhankor Mhy seers. Their job is to tell what precedents exist, the story of when the law was made, and other facts that they might know of relevance to this judgment.

The Lhankor Mhy people have magic that can tell them the truth, and they can decide whether to use it in any case they desire. Also, either the plaintiff or defendant can ask for it, at an expensive rate in cattle or trade metal. The judge can order them to do so, also, though it costs him less.

The judgment includes fines and penalties, perhaps including outlawry. Orlanthi law rarely calls for a death penalty.

Afterwards, the jurors are responsible for spreading the word on the judgment, and remembering it.

Another responsibility of the jurors is to act as witnesses for livestock exchanges, and for notable commercial transactions in general. When a person brings livestock to the town or stead, they put it in the common pasture and get the juror. The juror witnesses the ownership, and helps spread the word about it. If no one else claims it within seven days, the new owner can take it home. If anyone else claims it, then the court procedure starts.

The Combat Option

"Violence is always an option."

The Orlanthi always recognize the right to fight for what they want. But mindless violence for selfish ends is not acceptable. Orlanth has made laws on the just use of violence.

The clan nature of the society allows a champion of the clan to do all the fighting for everyone in it. It need not always be the same person in a clan — the

Wergild and Outlawry

Orlanthi law provides two types of remedies – fines (wergild) and outlawry. A man's wergild ("man debt") is how much is life is worth under Orlanthi law. When an Orlanthi evaluates a person from outside of his clan, his calculations always includes the outsider's wergild.

The intent of wergild is to prevent feuding. If a clan accepts wergild, it means that they agree not to take vengeance for the killing. Accepting wergild is considered just and honorable to the Orlanthi.

Wergild is paid by one clan to another clan – it is rarely a transaction between individuals. Wergild applies only when a person kills or assaults a person from a different clan; it never applies when one member of a clan kills another – such murder is kinstrife and is beyond the scope of Orlanthi law and custom.

The amount of wergild is determined by the status of the victim. A chieftain or a chief priest has a wergild of one hundred cows; a thane fifty; a carl twenty-five; and a cottar ten cows. There is no wergild for the death of a foreigner without clan or an outlaw.

Outlawry is typically reserved for actions that start or seriously escalate a blood feud, and is divided into "lesser" or "greater" outlawry. Lesser outlawry is temporary, bringing a sentence of 3 years exile from tribal lands. Greater outlawry is permanent and is tantamount to a death sentence.

best candidate in a fight to the death might not be the right guy to have in a wrestling match.

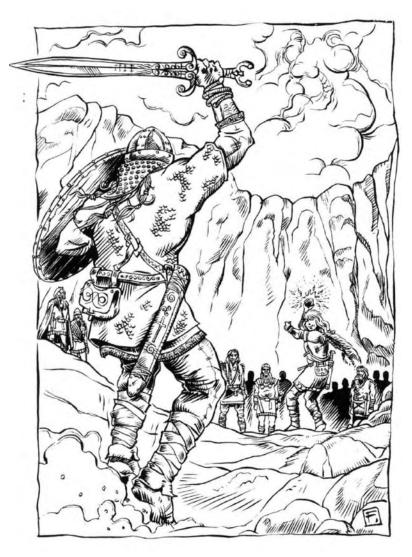
If a plaintiff or a defendant wishes, they can go to their champion at any time and ask them to back

The champion usually goes to the juror involved and asks an opinion. Other people (the clan) are also asked for advice. If everyone agrees, then the champion appears at the proceedings.

This is a significant escalation in the stakes. It automatically raises all court costs for the side with the champion.

The other party either quits, or calls their own champion for defense, which is expected. They then continue the court proceedings.

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



offended party may declare an offense, state the reason, and claim the right of combat.

At that point the presiding official, whether juror or judge, is supposed to give advice and judgment on the justice inherent in the champion's challenge. Often this formality is ignored in the heat of the moment.

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.

Making Peace

"There is always another way."

Alternatives to the champions killing each other are encouraged. The litigants, jurors, and champions are all supposed to ask the advice of knowledgeable people of the community. If they do not, it is sometimes possible for the community to disavow their member's foolish action (always with a hefty fine).

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.

Crimes **Bloodlines**

There can be no crimes against one's own kin of the bloodline. Bloodlines must maintain their own internal standards of behavior and maintain obedience to the family well being. An individual who is not an outlaw is inseparable from his family. No laws govern the treatment of an individual by his kinsmen. Common sense and good will bend the actualities towards familial kindness, but it isn't laws that determine this behavior.

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.

Capital Crimes

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, Dundealos, 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 a thane 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.

The first city was called Wilmskirk. Wilms was an old friend of Sartar's who designed and supervised construction of the city around its great open-air temple grounds in the center. Wilms is still respected as a patron of the artists and craftspeople of Sartar.

While Sartar was consolidating the southern tribes into a single confederacy there was a major war going on among the eastern tribes that had nearly forced the same sort of unification. Their common foe was the Telmori Tribe, a werewolf-worshipping nation of humans who had once worshipped the chaos god Gbaji, and since then had been wandering the earth without peace.

The Telmori had crossed the Creek sometime around 1460. They had driven the Torkani tribe out of their ancestral homes and into the Indigo Hills. The Culbrea, Maboder, and Cinsina tribes had also suffered, and all local herdsmen fled from the wolves and their men, seeking a leader.

The leader they found was a priest of Orlanth named Hauberk Jon. He was of the Malani tribe. Hauberk Jon led a daring raid against the Telmori tribe and killed their human pack leader, his family, and his household guards. Jon used magics of Orlanth and his allies to withstand the wolf powers, but the cost was great among the elite warriors of all the tribes who had assisted. Jon was busy trying to consolidate the lesser chieftains when Sartar approached in 1480 and offered to make peace with the Telmori leaders if Jon and his followers would aid him in making a town afterwards.

Sartar made peace with the Telmori by boldly approaching their mourning ceremonies. They promised to kill him for this intrusion, but he spoke kindly in his particular way, and after he was finished they agreed to be riend him instead if he could solve a problem that they set before him. The problem was to revive their slain chieftain. Sartar, in his usual way, did not perform what they wanted but did something else instead which was greater. Sartar produced a new chief for them. No one had seen the man before, but there was no doubt he was a Telmori chief. From that time the tribe was always friendly with the rulers of the Sartar dynasty, though they still mistrusted everyone else as they always had.

After this impressive display of politics and magic the local tribes agreed to give Sartar's plan a try. He magically erected the walls first, then set up the city ring. Hauberk Jon was the first mayor, and afterwards the protective spirit for the city, which was also named after him.

In 1486 Sartar the Peacemaker, as he was called, was approached by Swen Leapfoot, a warrior of the Balkoth tribe, who bore a request that Sartar come among his people and talk of cities and walls. At that time the region, called the Guardian Hills, was coming under more persistent raids by the Praxian animal nomads. Sartar was glad to go, and after a time persuaded the Dundealos, Kheldon, and Aranwyth tribes to join the Balkoth in forming a city. The city was called Swenstown, even though Swen went on to other events shortly after the city was settled.

The Kingdom of Sartar

In 1492 Sartar assembled the leaders from the cities, allied tribes, and independent clans. He established the famous city of Boldhome by erecting the outer walls overnight, thus fulfilling an ancient prophecy. The city looked east, built into a valley of the Quivin Hills. The first city buildings were perched upon the faces and slopes of the three valleys that cut into the crags. Arches joined parts of the valleys, and ramps and stairs connected parts that were too steep to build upon. Walls or simpler defensive works, more suited to the craggy defense, overlooked approaches, and made the site even more defensible.

To celebrate the event the chiefs and kings agreed to join in a greater co-operation than they had already, and elected Sartar to be First (Prince) of the Quivini. He organized the Ring of Sartar, and this is considered to be the foundation of the Kingdom of Sartar.

The Three Great Oaths of Men

First is the pact between men and the gods; this is what makes us Orlanthi.

Second is the pact between Heort and the survivors of the Unity Battle; this is what makes us Heortlings.

Third is the pact between the tribes of this land and the House of Sartar; this is what makes us Sartarites.

Let none of these oaths be broken, lest we bring the Great Darkness upon us.

The Kitori Empire

The Kitori were Men of Darkness, creatures that were neither troll nor man, nor were both, but were Kitori. Laymen paid protection to them, and many worked for them as well. They became powerful after the Dragonkill and because of Kitori strength and raids; the Hendriking tribe largely abandoned their great fortress of Whitewall except for ceremonial purposes. Since even Kitori attended worship there, it was kept open to all Orlanthi.

The Kitori supported Ezkankekko the Only Old One against the Stranger and were badly hurt by that defeat. Ezkankekko and his primary supporters were all killed. Darkness magic weakened throughout Kethaela. And so the Kitori were too weak to delay or slow the Black Spear Clan from passing through their lands. However, Belintar did not punish the Kitori and allowed them to recover. Belintar helped the Kitori when the Volsaxing kings seized Whitewall and the surrounding lands. The Nightcult again spread, largely through propitiatory worship. Several sites in cities were consecrated and chiefs in many places sent tribute and gifts.

From 1460 to 1560, the Kitori collected their tax and worship from the Troll Woods to the Shadow Plateau. Their power was finally crushed by King Tarkalor Trollkiller of Sartar and his newly introduced gods and soldiers, the Sun Dome Templar mercenaries. Many Kitori fled to the Troll Woods but many more were taken as slaves by the Sun Dome Templars. The Upper Marzeel River was given to the Bacofi clan and the rich Forthanland Valley was given to the Sun Dome Templars.

Now that Belintar has disappeared, the people of Dragon Pass fear that the Kitori may return yet again and spread Darkness across the Pass.

In 1494 Sartar, titled Prince of the People, became embroiled in a contest with the queen of the Grazer peoples. Such struggles often occurred when a person was upon a path of fame and power, as Sartar was. The barbarian queen challenged him to a trial of secrets that he could not refuse.

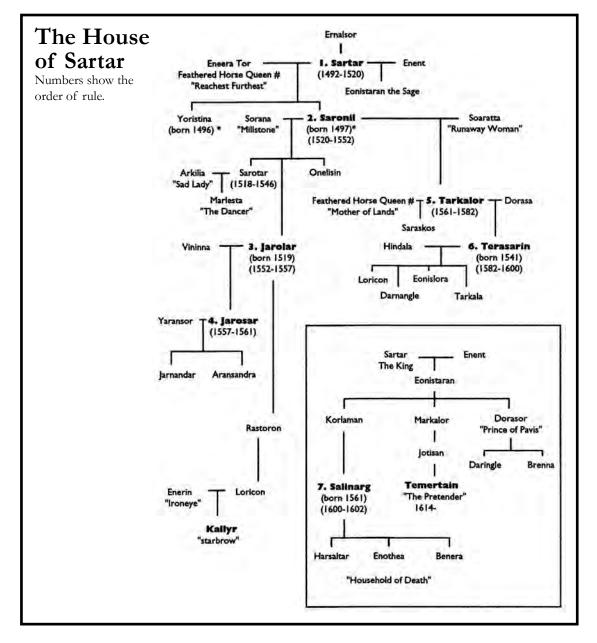
In the Sacred Time at the start of 1495 Sartar wed the queen and they were bound together in a challenge of magical strength and ability. The Inhuman King presided over the strange ceremony and he named Sartar to be King of Dragon Pass during the marriage. Since that time any ruler from his dynasty has been Prince of the Quivini (or later, of the land of Sartar), but only those who wed the queen of the Grazers has been called King of Dragon Pass. But though named king, Sartar had yet to prove himself.

The first year the royal couple lived in the tent of the queen, and Sartar studied the Grazers and shared his powers with them and their queen. He taught them of Issaries and set up some temples to the merchant god, but refused to ride upon their proud horses and so was scorned by most of the tribesmen. In the next Sacred Time the queen bore a daughter named Yoristina.

The second year the couple lived in Boldhome, and the queen learned of pottery and tapestries and making fine metal goods. Sartar took her savage beauty and power and showed her how to sheath it in

Sartar Dynasty

The bloodline of Sartar unified and preserved the Kingdom of Sartar. After his immolation and apotheosis, Sartar's voice could be heard in the Flame and his magics worked for his heirs to the kingdom. His bloodline became the leaders of his cult and tended the Flame of Sartar. Most of the Princes of Sartar decend from Sartar's eldest son Saronil, but when that line apparently died out after the death of Prince Terasarin, the descendents of his younger son Eonistaran led the family.



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.

Kallyr Starbrow, Queen

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 6211

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 Broyan, 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 Starbrow, 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.



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 6紀山

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 Kodigvari bloodline - a line of kings descended directly from Orlanth - marking him as the most magically important Orlanthi since Harmast Barefoot. The return of a Kodigvari 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

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.

The Telmori werewolves entered Dragon Pass recently compared to the other tribes, only about 160 years ago. They are neither Orlanthi nor fully human, but were welcomed into the kingdom by its founder. The other tribes tossed aside this promise when the Lunars conquered Sartar. Everyone remembers the Telmori as the "Murderers of the Maboder." About fifteen years ago, the wolf people invaded the Maboder lands and exterminated the tribe. Every clan was eaten, killed, sold into slavery, or driven away. Duke Jomes Hostralos, a Lunar officer, defeated the Telmori, killed Kostajor's great wolf companion, and claimed the lands for the Empire.

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 Lunars continue to oppress the Sartarites and tax the clans into poverty. They have closed the temples of Orlanth and crucify all who rebel against them. They have destroyed ancient tribes and appointed traitors and cowards as tribal kings. Rebellion simmers, and Kallyr Starbrow has returned from Whitewall seeking supporters amongst the

In 1616, after three centuries of immortal rule, Belintar the God-King of the Holy Country disappeared during a magical ritual and did not return. Many blamed the Lunar demigoddess Jar-Eel the Razoress (a daughter of the Red Emperor) and the land fell on hard times. Civil war and insurrection were widespread, and a great fleet of pirate vessels was ravaging their shore.

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.

The Tribes of Sartar

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, Dundealos, Durulz, Kheldon, Kultain, Lismelder, Locaem, Maboder, Malani, Poljoni, Princeros, Sambari, Telmori, Torkani, Toytaros, and Vantaros.

The Confederations of Sartar

Sartar united his kingdom by founding confederations of tribes each with a central urban market and meeting place, which is jointly shared by the tribes. Each city has a market, holy places and other areas. The confederations consist of tribal members, special enfranchised residents of the city, and nonenfranchised foreigners.

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

enfranchised residents of the city itself. Each city has a temple to Orlanth and Ernalda, and several other Orlanthi gods as well.

The presence of the cities encourages trade between the tribes. The City Ring arbitrates disputes between foreign merchants and the tribes (and often between the tribes themselves), and sets trade rates, taxes, passage rights, and so on. Disputes that could not be resolved by the City Ring were typically arbitrated by the Prince of Sartar himself.

Wilmskirk Confederation

Around 1400, the Locaem and Kultain tribes entered Dragon Pass, displacing the Balmyr. The Balmyr called for help, but only the Sambari responded in time. The tribes met in battle, the Balmyr and their allies lost, and their enemies slaughtered them as they fled. The invaders occupied large pieces of Balmyr territory. Feuds and raids sputtered on and off for many years after as each side tried to consolidate or reverse their positions.

In 1476, Sartar settled the conflict. He made peace by offering them something greater than what they were fighting for. Sartar showed the kings and chiefs how they could make a profit through trading and convinced them to work together.

The city of Wilmskirk and the Balmyr, Locaem, and Sambari tribes make up the Wilmskirk Confederation. The Lunars recently destroyed the Kultain, when they opposed the invasion of Volsaxiland. The Sylangi hold their lands, but the other members of the city ring have not offered them membership.

Balmyr Tribe **Size:** 9,500

King: Willandring Clever-Kennings

Tribal Seat: Halfort Lunar Relations: Friendly

The Balmyr used to be the "Poet Tribe." Now they are the "bitches and biters" because the overlords have brought in so many war dogs and their king now sacrifices to foreign gods. The Balmyr were one of the earliest tribes to head north in the Resettlement. They once held all the land from the Stream to the Crossline. The Dundealos pillaged the Balmyr as they passed through and then the Balmyr lost much of their territory to the Kultain and Locaem. They have a long-standing feud with the Malani tribe.

Locaem Tribe **Size:** 8,500

King: Gavial Brightspear Tribal Seat: Famegrave Fort Lunar Relations: Allied

The "Spear Tribe" is the common name for the Locaem. Their weapon of choice is the spear; even the tribe's Humakti prefer spear to sword. The Locaem have served the Empire well, and after Starbrow's Rebellion received the Zethnoring Clan of the Colymar Tribe. Although Blackmor has not sued the Locaem over this, he has stated many times that they will one day pay back the Colymar with the clan and much more. The tribal king offers sacrifices to foreign gods instead of Orlanth.



Hofstaring Treeleaper 624

Hofstaring was the greatest king the Culbrea ever had. Over 100 years old when he fought Starbrow's Rebellion, he was famous for his leaping ability and his incredible magic spear Chest-Breaker that fought on its own. He was almost killed when the Empire sacked Boldhome but escaped with his leap. Beloved by the Storm God, King Hofstaring summoned the great flood that destroyed the Lunar Army before the Hill of Orlanth Victorious. It is a source of great shame for the Culbrea that Hofstaring's soul suffers in a Lunar Hell rather than serving as a thane of the gods as he deserves.

The **Dundealos Tribe**

The Dundealos tribe - or, as they are more commonly known, the Jaldonkillers - were a powerful Sartarite tribe in the Kingdom of Sartar famed for their proud horsemen, their talent as poets, and their well-earned ability to strike fear into the hearts of the beastriding nomads of Prax. They rebelled against the Lunars in 1618 and were destroyed. The survivors have joined their kin among the Poljoni forming a new clan dedicated to avenging the Dundealos.

Sambari Tribe

Size: 8,000

King: Roganvarth Loud-Laugh Tribal Seat: Roundstone Lunar Relations: Neutral

The Sambari are the "Thrallholders." They have the greatest number of slaves of any Sartarite tribe, with ancient rules and myths supporting this practice. They have always been fair in ransoms with other tribes, however, and so are accepted. Like all clans and tribes, the Sambari charge tolls for passage through their land, and their control of the Sambari Pass (through which runs the King's Road) ensures them a good source of income. The Sambari always try to keep to the "middle road," making good money and peace through trade. A bloody rebellion begun by the Firebull Clan in 1615 has begun the decline of the Sambari.

Jonstown Confederation

The Telmori werewolves crossed the Creek around 1460 and drove the Torkani tribe into the Indigo Hills. The Culbrea, Maboder, and Cinsina tribes also suffered. Sartar approached the tribes in 1480 and offered to make peace with the Telmori, if the tribes would aid him in making a town afterwards. Sartar made peace by finding the Telmori a new chief to replace the one lost in the fighting. The Telmori have always been friendly with the rulers of the dynasty since, though they mistrust everyone else.

The Jonstown Confederation consists of the city of Jonstown and the Cinsina, Culbrea, Malani, and Torkani tribes. The Malani are known for paying homage to their tribal founder by emulating his mad and violent ways. The Torkani maintain trade ties to the Uz and worship some of their gods, especially Argan Argar. The Telmori never joined the confederation, preferring the open hills and woods Sartar gave to them.

Cinsina Tribe

Size: 11,000

King: Ivartha the Skinner Tribal Seat: Red Cow Fort Lunar Relations: Suspicious

The Cinsina call themselves the Wolfslayers because of their many victories over the Telmori. Three clans joined the Cinsina after Starbrow's Rebellion, so it is now the largest and most powerful tribe near Jonstown.

Culbrea Tribe

Size: 6,000

King: Ranulf Turn-Tail Tribal Seat: Fox Hollow Lunar Relations: Friendly (but secretly Rebellious) The Culbrea are the "Foremost Tribe." They have a sterling reputation for their actions in battle, for they have fought in almost every important conflict since the resettlement of Dragon Pass. They took terrible losses during the Lunar conquest of Sartar and, after Starbrow's Rebellion, three clans left the tribe to avoid going to war, going to the Aranwyth and Cinsina. A fourth clan went to the Aranwyth after a short war in 1615. The tribe has lost half its land and members in recent years. Nonetheless, they remain proudly belligerent. The last king, Hofstaring Treeleaper, was

a great hero who led the tribe in Starbrow's Rebellion

Malani Tribe

Size: 7,500

King: Amalda Edrufsdotter Tribal Seat: Two-Ridge Fort Lunar Relations: Neutral

and now suffers in a Lunar Hell.

Though formally known as the "Sword Tribe," people commonly call them the "Bad Boys." The Malani are a people of the sword and take tribute from their neighbors. Founded by the notoriously violent and unpredictable king Mad-Blood Malan, people say they will fight over anything. When the Lunars outlawed Orlanth and forbade his sacrifices, the tribe selected the first of many Humakti kings, the latest of whom is Amalda Edrufsdotter, daughter of the previous king, Edruf Strongbreath. The tribe has fared well under Humakti rule and Lunar protection.

Torkani Tribe

Size: 8,000

King: Yrsa Nightbeam

Tribal Seat: Torkan's Last Fort Lunar Relations: Neutral

Most people dislike the Torkani, for they are the "Troll Lovers." They have been chased across Dragon Pass since they entered the land, most lately by the Telmori. The Torkani preserve an ancient ritual of the Orlanthi, keeping alliance with trolls. The Torkani worship Argan Argar and allow many other troll deities. Although viewed as strange and sometimes even as traitors for this, they actually preserve an ancient Heortling ritual by allying with the Uz. These traditions have attracted the ire and constant raids of the sun-worshipping Aldachuri, to whom trolls and Argan Argar are foes. The Torkani also engage in continual warfare with their southern neighbors, the Telmori. They rarely receive help in battle, skirmish, or ambush from any Uz, despite what most people say about them. Their king is a priestess of the Darkness goddess Deloradella.

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, Dundealos, 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 Dundealos 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 Dundealos tribe rebelled when a tax collector raped their king's daughter. The Lunars made a brutal example 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)

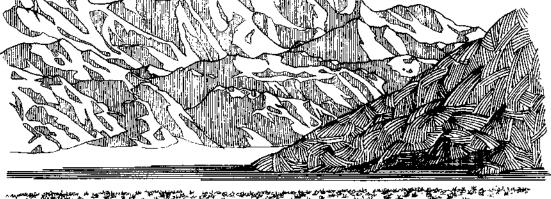
The Kheldon are the "Most Noble Tribe of the Quivini." The Kheldon were famous for the divine aid they receive in battles, and they resided the

The Poljoni

In 1420, Derik Furman, a Dundealos 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 Dundealos, 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.

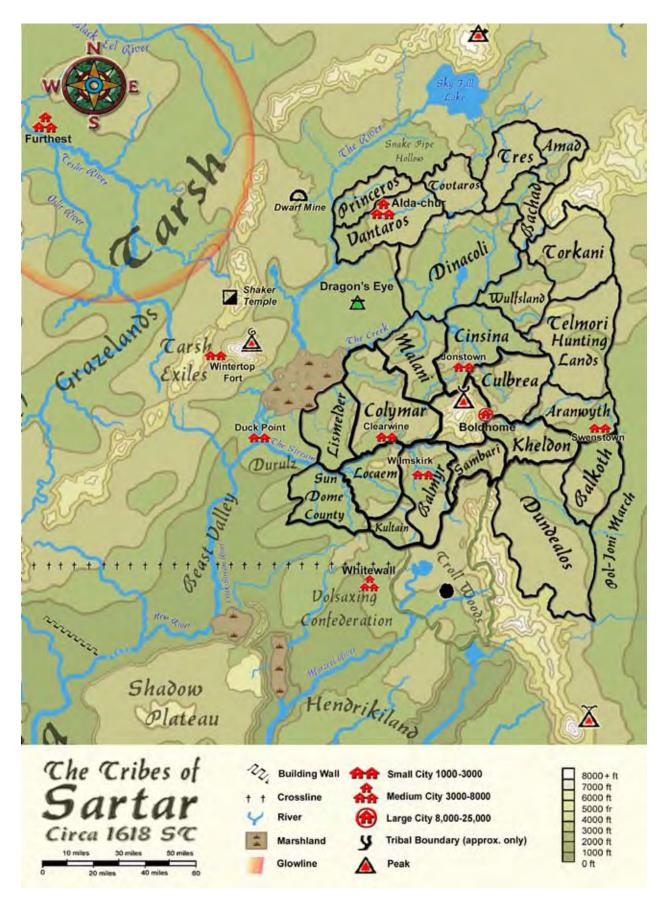




Left

The dry lands east of Sartar are claimed by the Pol Joni nomads. Outlaws and holy men take refuge in these bad lands.

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Sartar Kingdom of Heroes

Sacred Killard Vale, controlling access to the royal city of Boldhome. Kallyr Starbrow, the great rebel leader, is still the queen. Since her exile, the people have lost their Motion powers entirely. They now do everything slowly and inefficiently, even harvesting and hunting. After her rebellion, the Lunars severed several clans from the tribe, giving those lands to the Enstalos Tribe.

Colymar, Lismelder and Duck Point

Not all the tribes of Sartar belong to a Confederation. The most powerful Sartarite tribe, the Colymar, refused Sartar's offer and even today, the Colymar, Lismelder, and Durulz do not belong to a city ring. As a result, the Colymar and Lismelder are amongst the most traditionalist, conservative – even reactionary – tribes in Sartar.

These tribes have a long history. In 1380, the Lismelder and Colymar tribes attempted to seize the farmlands of the Durulz Valley. The ducks withdrew, squawking about vengeance. The Lismelder and Colymar tribesmen laughed and moved to plow their new lands. Three years later, the first army of corpses came out of the Upland Marsh and began ravaging the lands around it. The Lismelder tribe mustered and was decimated. The tribes discovered that the presence of the ducks was important in checking the expansion of the Marsh. The Colymar withdrew and the Lismelder tribe put itself under the ducks' protection against the marsh things and fostered friendship with the beast people.

Sartar came to the Colymar to found a city and bring peace with the ducks. Ortossi the king of the Colymar refused, saying, "this must be a wild place, for the vine, and a city will bring too many foolish people here, thirsty for our wine."

Sartar later approached the ducks and built the city of Duck Point, completing the four directions of his ritual, but established no ring. The city remained an empty shell.

Colymar Tribe

Size: 15,500

King: Kangharl "Blackmoor" Kagradusson (Red

Moon cultist)

Tribal Seat: Clearwine

Lunar Relations: Rebellious (with a Friendly king) The Colymar are the most traditionalist tribe in Sartar, proud reactionaries who inflexibly adhere to their ancient ways. They are called the "Proud Tribe" by friends and foe alike. The Colymar are the oldest and most famous Sartarite tribe - the "Heart of the Sartarites"- as they were the first clan to move into Dragon Pass after the Dragonkill emptied it,

and established themselves before any other people entered. They were also the first tribe of the land, uniting many clans. They have maintained their prestige and power since then, even refusing to join any of the confederations established by Sartar. After Starbrow's Rebellion, the Lunars forced the Colymar to relinquish clans to the Malani and Locaem tribes and even imposed a Lunarized king. Even so, the Colymar stubbornly resist Lunar influences and Lunar soldiers avoid most of Colymar territory unless travelling in force.

Lismelder Tribe

Size: 5,000

King: Harvald the Hairy Tribal Seat: Swordvale Lunar Relations: Suspicious

The Lismelder are the "Most Clever of the Sartarites," and are famous for their great beer. Centuries ago, the Lismelder broke away form the Malani, which was killing itself with fights and feuds. They formed an early confederation with the Jonargin tribe around Duck Point. The Lismelder long ago absorbed the Jonargin. For a long time, the Lismelder paid tribute to the durulz, but the durulz ended this when the Lunars came.

The Ducks

The Ducks - or Durulz - are a race of intelligent, humanoid ducks who worship Orlanthi gods. The durulz have controlled the boat routes from Dragon Pass to Kethaela for a long time and their many Humakt warriors are the primary defenders against the undead of the Upland Marsh. Lunar overseers treated the durulz as scapegoats after the 1613 rebellion; nearly one in five were killed in exchange for the bounty: freedom from taxes for a year. Most of the rest fled to Beast Valley, where they are members of the sacred alliance of Ironhoof, or out of Dragon Pass.

Durulz resemble ducks, but have arms with fourfingered hands instead of wings, and thus are unable to fly. They also have forward-looking eyes, lips, and some teeth. Typical durulz are about four feet in height. They are a quarrelsome race, generally despised by their neighbors. Although some durulz heroes have managed to attain considerable power, few outsiders acknowledge this.

The durulz have their own customs and manners. Although they gather and hunt, they grow their crops without a plow, and do not domesticate animals. Many durulz are boatmen on the Creek-Stream River. Instead of paddling or rowing boats, they swim alongside and guide them. If attacked they flip the boat over, soaking (but saving) the lashed cargo.

The Aldachuri

Aldachuri Confederation

different ancestors from the

rest of the Sartarite tribes

Tongue of the Sartarites.

Culturally, the Aldachuri

resemble the Old Tarshites

more than they do the

other tribes of Sartar.

hail from Tarsh, not

Heortland. They have

and speak a Tarshite

dialect, not the Old

and Sartar

The tribes of the

The Aldachur Confederation

Taros Ridgeleaper from Tarsh established the city of Aldachur in the Resettlement. It was part of that kingdom until the reign of Prince Terasarin. As Tarsh shattered under Imperial pressure, the confederation joined Sartar. It remained loyal until the fall of Boldhome. Without a king, the region's tribes fell to fighting among themselves. Originally, the Aldachur Confederation included the Amad, Bachad, Princeros, Tovtaros, and Vantaros Tribes. In 1611, Harvar Ironfist of the Vantaros seized control of the region. Harvar worshipped Yelmalio, and moved to support his friends in the Princeros and Tovtaros tribes. Harvar has invited many devilish Lunar cults into his lands.

The Dinacoli joined after Kallyr Starbrow's unsuccessful rebellion of 1613. After Harvar's victory, the Amad and Bachad Tribes were forced into servitude.

Princeros Tribe

Size: 10,000

Lunar Relations: Suspicious

The Princeros are an old tribe famous for giant fighting. They were defeated by Harvar when he was gaining power, and now pay tribute to him.

Tovtaros Tribe

Size: 4,000

Lunar Relations: Suspicious

The Toytaros used to be called the "Source of Heroes" before being defeated by Harvar. He covertly encouraged many feuds and then stepped in to settle them, all at the expense of this tribe.

Vantaros Tribe

Size: 9,500

Lunar Relations: Friendly

The Vantaros are Harvar Ironfist's tribe and are now the ruling tribe of the Aldachuri. They worship Yelmalio or Lunar cults and have driven traditionalist Orlanth worshippers from the Far Point. They have become rich at the expense of the other tribes and many tribesmen worship Lunar demons.

Harvar Ironfist Oall

An ambitious Yelmalio cultist and lord of the Vantaros tribe, Harvar Ironfist seized control of Aldachur about a decade ago and crushed the Righteous Wind Rebellion with fire and sword. The Provincial Governor named him Duke of Aldachur and his despotic rule is strongly supported by the Empire.

Dinacoli Tribe

Size: 9,000 King: Petrad

Tribal Seat: Blue Boar Fort **Lunar Relations:** Friendly

The Dinacoli were once the "Wealthy Tribe." They are still the wealthiest tribe in Sartar because of their fertile land and large size. They once belonged to the Jonstown Confederation, and gained a large measure of their wealth from that association, but they betrayed their brother tribes when the Lunars invaded. They left the city ring and joined the Aldachuri Confederation in 1613, when King Petrad swore fealty to Harvar Ironfist.

The Alone Confederation

Alone is tiny, hardly a city at all. It is the center of the recent confederation of the Amad, Bachad, and Tres tribes, all of which are quite small. The Amad and Bachad tribes were previously part of the Aldachur Confederation, but opposed Harvar Ironfist and suffered greatly when he took power. They lost most of their clans and moved away, past Alone and into the wildlands bordering the troll land of Dagori Inkarth. A new tribe, the Tres, formed out there with them, made up of dissidents from the other Aldachuri tribes. The three tribes pay tribute to maintain their tenuous independence.

Amad Tribe

Size: 2.000

Lunar Relations: Rebellious

A wilderness tribe, the Amad live in heavily fortified upland steads. They live by hunting and herding, their lands too poor for the plow. The Amad are noted horsemen and worship Orlanth in open defiance of Harvar Ironfist.



Amad Clan Tattoo

This tattoo was taken from an Orlanthi warrior of the Amad Tribe. Aside from its use for body marking, this shadowcat design has been used as a belt buckle by wealthy tribesfolk. (AMAD)

Bachad Tribe

Size: 4,500

Lunar Relations: Rebellious

The Bachad are a tribe of renowned troll-fighters. Their warriors pain their shields black and dye their bodies to better fight in the dark.

Tres Tribe **Size:** 3.000

Lunar Relations: Rebellious

A new tribe, the Tres formed out in the wilderness, made up of dissidents from the other Aldachuri tribes who went into exile with the Amad and Bachad.



Above

Emerald signet ring depicting Ernalda receiving tribute from the chthonic gods and demons of the Earth. (GREENSTONE EARTH TEMPLE)

Sartar's Cities

Sartar's Five Cities are Wilmskirk, Jonstown, Swenstown, Boldhome, and Duck Point. They differ in character but, except for Boldhome, all follow a similar pattern. The magically erected stone walls are 20 feet high, topped by battlements. Several gates pierce the walls, each defended by a two-towered gatehouse. The shorter tower stands 30 feet high, the taller 100 feet, with a parapet running between them. The 20 foot high gates are of thick oak reinforced with bronze, and are wide enough to allow two carts to pass one another. When the gates close at dusk or in times of danger, a postern gate allows access. Small towers defend long stretches of the perimeter wall between the gates.

Inside each gate is a courtyard with a public well, where merchants hawk their wares, people gather, and townsfolk gossip and watch those coming and going. Each city has three distinct marketplaces: one for food and clothes, one for livestock, and one for goods. Quarters divide each city, usually along tribal lines, with streets crowded with the shops.

Sartar's cities contain extremes: open land between steads where crops grow and animals graze, then cramped streets where people live side by side with strangers, not kin, and use coins for purchases. Buildings are usually of wood; the cities have skilled masons, but stone houses are expensive, so only about a quarter of the buildings are stone. Timber houses resemble stead houses in the rural hills: single-storied buildings 12 to 20 feet wide and 30 to 50 feet long, with a beaten earth floor, stone hearth, walls of wattle and daub, and a shingled roof; most have cellars and loft spaces.

Furniture is sparse: table, chests, some stools, and a raised earth platform for sleeping. For craftsmen the house is also a shop, but householders often work and trade outside where the light is better. Stone houses are usually square, 40-50 feet on a side, two storied, with fireplaces and chimney. Downstairs is a shop, public room, or servant's quarters, upstairs are private rooms. Many houses have small vegetable plots.

An Orlanthi Ring governs the city, its members appointed from among leading citizens and the tribes of the confederation. The City Ring levies taxes, controls the distribution of food, and keeps the peace with the aid of a small police force headed by a constable. A mayor heads the council, elected every five years by the citizens from among the city ring members.

The tribes, temples, guilds and other enfranchised communities who have rights within the city's boundaries, own all land within the city. Land cannot be sold from these groups. However, many buildings are leased to non-citizens, who effectively occupy the property for the duration of the lease, thanks to mutual oaths and magical defense. They don't own it, but the own the right to occupy it and use it (at least for the duration of the lease).

Citizenship is like clan membership, judged by Heort's laws of society. It extends to free members of the city's confederated tribes and enfranchised residents of the city. A citizen has the right to speak at the city moot, receive food from common stores, and become a guild master.

Guilds are unions of people sharing a similar occupation. For city folk, they substitute for the extended kinship bonds in a clan, providing status, mutual aid, and protection. Full members of a guild can become citizens, even if they were originally outsiders.

The Lunars have settled in Sartar's cities now, bringing with them strange laws and foreign customs. Despite this, refugees flock to the cities, seeking work or at least food. The population of beggars has thus grown, and crime is a burgeoning problem.



Sartarite Places of Interest Alda-chur

Glass-walled Alda-chur is Sartar's second-largest city, a wealthy trade center of some 3,500. Sometimes part of Tarsh, sometimes of Sartar, it now enjoys a semi-independent status under the rule of Harvar Ironfist, the pro-Lunar king of the Far Point Tribes.

Alone

The

Inhuman

The ruler of the

dragonewts is a dangerous

and capricious being, motivated by things that

no human being can understand. Within

his own "city," his will

Pass obey him infallibly.

He can be approached

and negotiated with, but

when bothered for trivial reasons he routinely

devours petitioners.

is reality, and all the dragonewts of Dragon

King ★

A tiny, war-ravaged fort of 500 people, Alone serves as a market for the western Far Points tribes, a center for trade between humans and the Uz of Skyfall Lake and Cliffhome.

Beast Valley

Home to several different types of beast-men, most notably centaurs, minotaurs, satyrs, manticores, and the elusive fox people. They meet once each year to dance amid the standing stones of the Wild Temple. The valley is ruled by the immortal centaur demigod Ironhoof. The demigod ruler of the Beast Men has reappeared throughout and before history. He may be summoned by terrible sacrifices and ceremonies at the Wild Temple.

Boldhome

The largest city in Sartar, with a population of 11,000. Its splendid and unusual architecture can be attributed to the Mostali, who helped King Sartar build it. Prince Temertain maintains his royal household here; it is also the heavily garrisoned center of Lunar administration in the territory.

Clearwine

This town of 1500 is the oldest continuallyoccupied human settlement in Sartar. Clearwine is the traditional seat of the Colymar kings and built within the ancient walls of an ancient Vingkotling hillfort. It is noted for its large temple to Ernalda and Flamal (the Seed King, an Aldyrami deity known but not often worshipped by Orlanthi), and for the sublime purity of the wine produced from its magical vineyards.

Cliffhome

This is the cliffside sanctuary of Cragspider the Firewitch; a troll demigoddess whose powerful magic is spoken about in fearful whispers.

Creek-Stream River

This is the river of the god Engizi which begins at Skyfall Lake and reaches the sea at Nochet. Two great tributaries, called the Creek and the Stream, flow through the hills of Sartar, meeting the River in the haunted Upland Marsh. The greatest river of Sartar drains much of the watershed east of Kerofin.

Dagori Inkarth

This is the most ancient troll queendom in Glorantha and has been visited by intrepid individuals and brave armies. It is strange and hostile, a place of danger and mystery.

Dangerford

This fort at the main crossing point over The Creek is an important trade center between Alda-chur and Boldhome, with a thriving market. There are many craftsmen, with some of the finest redsmiths outside of Sartar's cities. Arkat fought one of his great victories here more than a thousand years ago and a large mound north of the ford marks the battle.

Donalf Flats

This region is a rich farming land with few hills, drained by the Donalf Stream and The Creek and its tributaries. The local clans are now all part of the powerful Dinacoli Tribe.

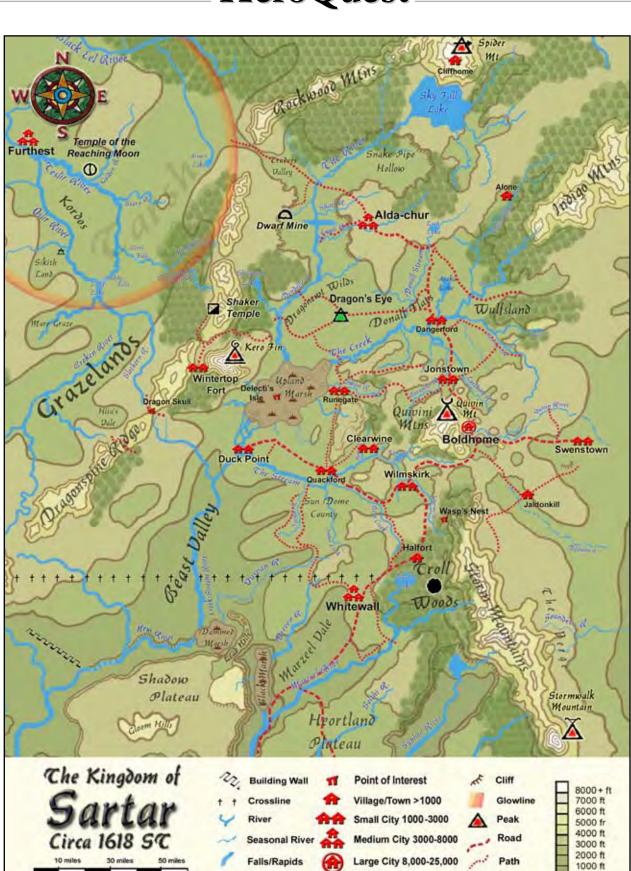
Dragon's Eye

A bizarre and alien "city" regarded as the ancestral dragonewt home. The Inhuman King lives here. Thousands of dragonewts live amidst architecture so alien that it can drive men mad to see it.

The Dragon Pass

This gap across the Dragonspine, 16 miles southwest of Wintertop, provides the shortest passage north and south through the region. When Orlanth chopped the dragon's back in two, he made this halfmile wide gap. In the EWF period, the remains of a second tremendous dragon topped the pass, miles broad. The final fighting against the Empire of the Wyrms Friends damaged much of it, but most is still recognizable.

At the highest point of the pass a huge dragon skull, two hundred yards across, perches over a cave between the two cliffs to either side. The trail goes underneath and is big enough for several wide roads. The tales record how Alakoring or Orvanshagor, or occasionally Orlanth himself, put the dragon skull there. It is impossible to cross the Pass except by going through the gigantic skull, with its wicked yards-long incisors. While inside it, everyone fears its draconic presence. Voices are deadened, but return as echoes; people who listen carefully hear echoes without voices. Flares and torches do not work correctly, so the light on the other side feels especially welcome.



Marshland

Woodland

0ft

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

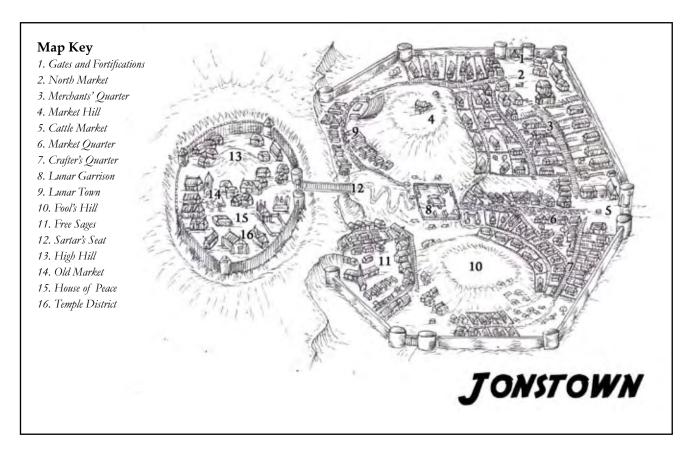
This border fort between Sartar and Prax marks the place where Derek PolJoni killed the Praxian demigod Jaldon Goldentooth and destroyed his army.

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



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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 (π) .

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

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 waspriding pygmies who maintain their distance from human affairs.

Wilmskirk

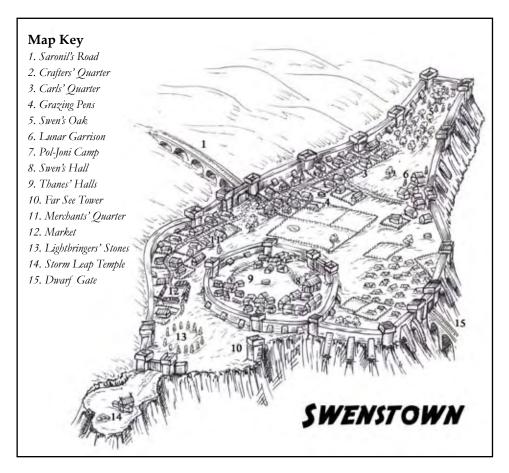
This small city of 1,500 centers on an array of temples along the peak of a ridge, with two large Issaries markets on the ends. It is famed for its artists and craftspeople.

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 crowed with folk trading sheep, plunder, and slaves. The inhabitants are openly anti-Lunar Orlanthi 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 Three thousand administrators. 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.





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.

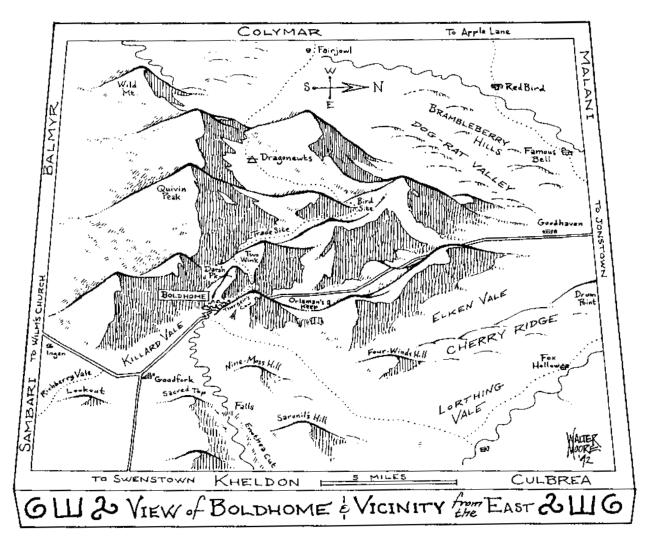
To answer an ancient prophecy, Sartar built Boldhome in a magically powerful and beautiful valley high among the Quivin crags. He was aided by the dwarfish Mostali. This allowed him to fulfill the prophecy by erecting the city overnight and, incidentally, making it graceful and beautiful.

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.



Sartar ascended atop the great bronze brazier that you can see, day or night, from anyplace in the city. He gave his last speech, praising the folk and commanding them to guide their leaders well. Then he led everyone in the Song of Immolation, which is sung when corpses are burned. As they sang a great light grew around Sartar, brighter and brighter until no one could look at it anymore. It was a bright white flame, then, and as the song vanished from the air the astonished onlookers saw it cool to be the fifteenfoot tall orange flame that burnt until the disaster year. Sartar had gone on to the immortal realms, from whence he still guides us all. Afterwards, the lands ruled by his House were called the Kingdom of Sartar, even though usually ruled only by a Prince.

For many years the city continued to thrive and as the last kingdom of Orlanth it attracted the attention of the Lunar Empire and its greedy Red Goddess. The evil empire first sowed the seeds of dissension to weaken the kingdom, and then when corruption was ripe marched its armies southward. Sartar's people were divided from each other and fell one by one to the conquerors. At last, in 1602, the Lunar army made its greatest attack and marched on Boldhome. Storming the city cost the empire many thousands of lives and that of the dreaded Crimson Bat. But the Lunars spent those lives willingly. Boldhome fell. The Flame of Sartar was extinguished.

For almost a generation, the city has been ruled by a series of Lunar governors. Boldhome has diminished somewhat in population but not in importance. The tribes no longer look to it for leadership and justice, and many have abandoned it. However, an influx of ambitious imperials from many parts of the Lunar Empire has made the city important throughout the Provinces and beyond.

Overview

The city of Boldhome is remarkable in many ways. Most cities are located in places that are notably easy to reach, but Boldhome is situated high up among mountain peaks. It can be entered only by two roads. The East Gate sits atop a steep cliff face. The North Gate is approachable only along miles of high road that winds north and west along steep cliff faces among the Quivin Mountains.

Most cities are in an open plain, or atop a hill. Boldhome lies within two branched valleys. They stretch underneath peaks to the north, west, and south. The sun sets early in Boldhome, because of the Darsh and Quivin peaks to the west. And it rises early, too, because the city is high up and overlooks the wide plains to the east.

Other cities are usually surrounded by man-made walls. Not in Boldhome. Only a few short portions of Boldhome's perimeter are surrounded by walls. For the rest of the distance, the natural mountains and crags prevent passage by horse or foot.

In most other cities the buildings are crowded together to save space. Here houses are crowded together by custom, but never so close that even a poor house does not have a large garden plot. And without confining walls, the clusters are sometimes widely separated from each other. The result is that several town-like clusters exist in the valley, separated by open spaces. The open spaces are usually used to graze beasts or grow crops.

Dwarfs helped to make the oldest parts of Boldhome. Those portions are large sections of buildings which are built into the steep cliff edges around the city's perimeter, or which perch upon several wide spaces on the cliff walls. These cliff areas are called "pockets." These are usually the best residences, in the East Pocket and West Pocket. In other parts of the city buildings are built out of stone or wood as in other Sartarite cities.

Entering the City

The East Wall protects the only open side of the city from the outside. The narrow valley between Thorgeir's Cow and The Swoop is only about 3/4 miles wide, and faces due east. King Sartar made the wall overnight. It is 20 feet tall and 16 feet wide at its base, and eight feet wide at its top. The battlements rise another eight feet, and are 2-3 feet thick.

Three gates pierce the wall. Main Gate or Dragon Gate is 40 feet wide, and is in the center of the wall. Two secondary gates are 20 feet wide each. The main gate has a porter's gate. It is very small, only 3 feet tall and 2 feet wide. All gates are heavily reinforced across their broad backs with iron bars.

The road to reach this gate rises 200 feet along a steep face. The road has three turns in it, and so it's called the Three-bend Road. The road is almost 20 feet wide, so wagons can pass going each way. The angle of the road's rise is not too difficult. A few hundred yards from the top, before the third bend up, is Hero's Stand. Here a single person can withstand a whole army, even if they have bows and magical arrows.

Lower down, between the first and second bend, is Taling's Bridge, a wooden bridge named after the Lunar engineer who constructed it to replace a stone bridge destroyed in the 1602 battle for possession of the city. Beneath the bridge is the Forty Spear Conduit, a Mostali-built underground sluiceway that runs under the city walls. Its builders extensively and 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 Inviolate 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.

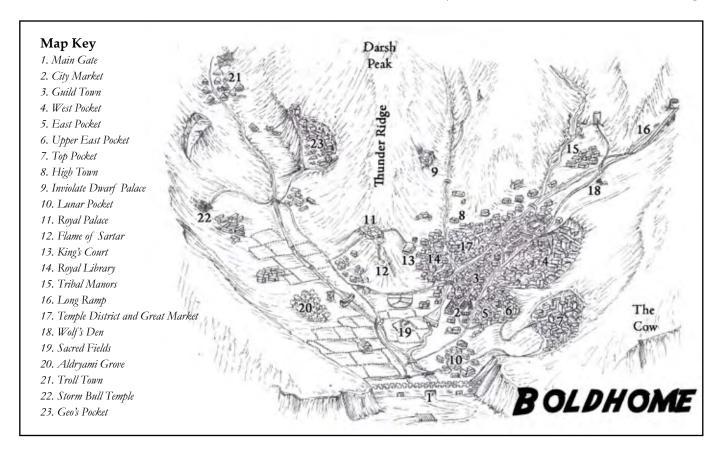
The Flame of Sartar which symbolized the strength of the kingdom and the continuity of its dynasty once burned in a large bronze pan located here, but it is now quenched. This is where Sartarite kings were once crowned. The Lunars have defaced part of the ceremonial grounds, destroying a large ram statue 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 steads are reserved for the kings



of the Sartarite tribes when they or members of their households wish to stay in Boldhome. There is also a manor for the durulz, separated from the others. Ducks have been scarce in Boldhome since the Lunar government put bounties on their heads, scapegoating them for the 1613 rebellion.

The Long Ramp is one of two entries into the city. The cliff sides approaching the gate are much too steep for horses to walk upon, and so the kings have made the special road. From the Right Arm it rises to the cut in the rocks where a guard tower blocks the road. Gates can be opened to allow passage onto the road to the east that passes through the mountains.

The city is noted for its beautiful temple buildings, with statues by Wilm inside. Noted are those to Elmal, Uleria, Heler, and Ernalda. The Humakt temple, now ruined and abandoned, was the home of the implacable anti-Lunar warriors of the Household of Death, and also where they made their last stand in defense of the House of Sartar.

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.

Left Arm

The grandeur of the city is measured by the fact that the Elder Races have sought to establish ambassadors here, despite their mutual dislike of each other.

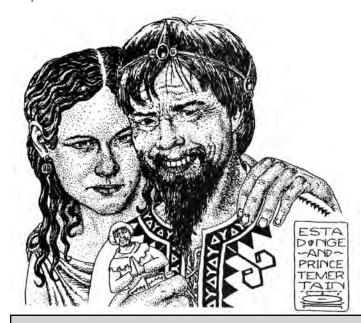
The aldryami, commonly called elves, have been guaranteed their place of safety and protection here by the King. The forested area is forbidden to everyone except those who are fortunate enough to be invited. There is a great tree, which can be seen from outside quite plainly. Around it are many other trees, less densely packed. Nonetheless, no one who has gone inside this little grove has ever seen the big central tree. Nor is anyone quite sure how many elves, if any at all, might be present at any time.

Trolls, or Uz, live in the Troll Hand. This is the area all the way at the end of the left arm. Most humans stop at the wrist, where a huge black tent serves as a merchant temple of their god, Argan Argar. Inside are goods for sale to humans, or anyone else who visits.

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 a place where intelligent beings live. It is guarded, patrolled, and booby-trapped by the residents for their own safety. No humans, of course, ever go there anyway.

High above is ruined temple to the Storm Bull. It has not been used in large-ceremonies since the terrible incident in 1614 when most of Temertain's household were devoured by a chaos entity inadvertently summoned up during a Urox ritual led by Orgwaha Blue Llama, a Praxian holy man.

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, Prince of Sartar 6YA

Although of the royal bloodline, Temertain's ancestors left Sartar generations ago. Temertain is an old man who has spent his life as a scholar of obscure statuary. Dazzled by Redbird and the Ballistan adventurers, he was entranced by visions of becoming the Philosopher King that seduced him to travel to Sartar. At first a bolster to Sartar resistance, he has since become a Lunar puppet, leaving Fazzur Wideread as the true ruler of Sartar. He has never been able to relight the Flame of Sartar or taken steps to avenge the murder of his family members by the

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 Tatius the Bright, she is known to dislike Fazzur Wideread.

Traveling Through Sartar Geography

Dragon Pass is a mountainous, rugged land, with imposing, impressive peaks that reach high into the sky. It is a magical land, as Gloranthan mountains are the bodies of dragons, gods, and giants, and not merely the product of geological activities. The Dragon Mountains of the area are known by reputation throughout the world.

Overshadowing everything in Dragon Pass is awesome Kero Fin, the home of the gods and a narrow needle of a mountain some 40,000 feet high. The greatest of the Dragon Mountains, Kero Fin can be seen everywhere in Dragon Pass and is widely known as the greatest mountain in all of Glorantha.

Sartar is located on an elevated plateau that rises rapidly from the lowlands of Kethaela and rises to an average height of approximately 2,000 feet above sea level. The stony hills of Sartar and Volsaxiland rise another 500 feet to 1,500 feet above the surrounding land, with many notable hills and ridges reaching higher still. The terrain is surprisingly rugged: cliffs, gorges, ravines, caves, rock formations, and magical locations make travel outside of the fertile valleys difficult and even dangerous. The land is stony and rough, except in the fertile valleys.

Four mountain ranges define the lands of Sartar: the Quivin Mountains, the Dragonspine Mountains, the Stormwalk Mountains, and the Indigo Mountains. The Quivin Mountains surrounding Boldhome rise to between 6,000 feet and 7,500 feet above sea level. These mountains are the spiritual and political center of the Kingdom of Sartar. They are steep and almost unclimbable. The higher peaks are snow-capped year round. The Quivin mountains are made up of igneous and metamorphic rocks.

The Dragonspine Mountains rise abruptly from the surrounding hills and are sharp, almost triangular. Their peaks average over 5,500 feet and the highest reaching 7,000 feet. Their angular shape and steep sides make them extremely difficult to cross except by way of the Five Passes, the most famous being Dragon Pass itself. The Dragonspine Mountains are the backbones of the dragon Sh'hakarzeel, covered in earth and vegetation. They are draconic rock, mainly dark and grainless, with streaks of embedded crystalline rock.

The Stormwalk Mountains that run north to south are steep and heavily forested. Spiraling Stormwalk Mountain, the most famous, rises 9,000 feet and is snow-capped all year. Most of the other peaks reach heights of 5,000 feet, with many reaching 6,000 feet. The Heortland Plateau that runs along their bases climbs from about 300 feet above sea level at the coast to 2,500 feet in the Kitori Wilds. The dark Shadow Plateau nearby is uniformly 3,000 feet above the Choralinthor Bay. The Stormwalk Mountains are mainly layers of upthrust sandstone and shale, again with significant anomalies.

The Creek-Stream-River watershed drains most of Sartar, collecting water from the mountains and valleys. Above the Upland Marsh, the rivers are torrents of whitewater, with many rapids, waterfalls, and gorges. Among the most spectacular falls are: the Highwater Falls beneath the Skyfall Lake; the Lakes (a series of lakes along the River separated by steep falls and whitewater), and the Seven Falls of the Stream. Below Upland Marsh, the Creek-Stream- River is fast-moving and powerful, with a dangerously strong current until it passes the New River Gorge and enters the Holy Country.

Climate

The climate of Dragon Pass is wet, warm in summer and cold in winter. Below 2,000 feet snow rarely falls except in winter, but above 6,000 feet there is usually snow all year. In between are seasonal zones that include most of inhabited Dragon Pass. Summer temperatures average a warm 68-75° F (20-24° C), occasionally peaking over 95° F (35° C) on a hot Fire Season day. Winter temperatures average at freezing (32° F, 0° C), with Dark Season days sometimes dropping as low as minus 30° F (-34° C). Winter nights are much colder yet. Everywhere in the Pass, the weather makes wind chill significant.

Precipitation exceeds 70 inches annually, falling heavily on the northwestern slopes of the mountain ranges. The least precipitation occurs in the foothills that border Prax: around 30 inches, falling mainly as snow in Dark Season and light rain in Sea Season. Below 4,000 feet, most precipitation falls as rain except in the winter. Snow always falls during Dark and early Storm seasons in the foothills, and often remains through Storm Season. About 3 feet of snow falls in Dark Season, but it is never that deep everywhere. The ceaseless wind piles up drifts that are 6 feet to 9 feet deep. The higher passes sometimes do not thaw until late Fire Season. The few mountains in the Pass high enough to be snow-capped year round are all special. Some snows are unusual, such as the rare black snows that can fall in Dark Season.

Dragon Pass is the home of the mightiest Gloranthan Air gods and is notorious for its destructive storms and violent winds. Huge thunderstorms can appear during any season. These storms are worshiped by the Orlanthi and many holy days are marked by thunder, lightning and wind.

Although the Orlanthi 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 planteating 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.

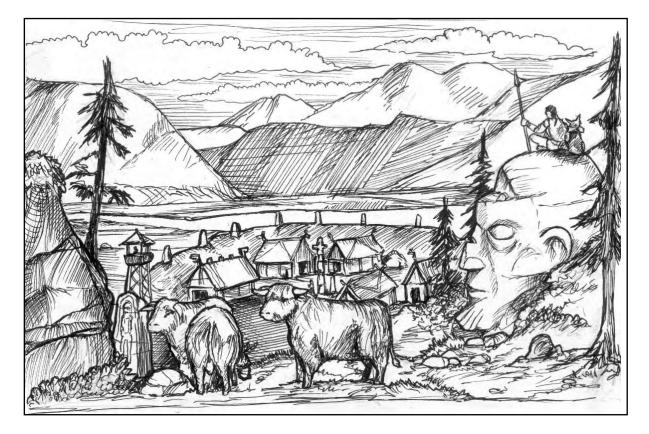
The natives avoid these places, either not caring or superstitiously fearful. Most feared are the twisted remnants of magical conflicts, like the smouldering Cinder Pits of the Starfire Ridge, the notorious Falling Ruins of the Bush Range or the magically powerful Smoking Ruins in the Grazelands.

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.



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The House of Sartar provided the watch for the roads, which are royal property and under royal protection. Travelers must respect the rights of the clans through whose tulas the road passes.

Sartar himself built the King's Road, which runs from Jonstown through Boldhome to Wilmskirk. The most famous section is Sartar's High Road, which winds north and west along steep cliff faces in the Quivini Mountains. After Boldhome, the dwarves built a narrow path from North Gate to Jonstown, an arched path just three feet wide. Sartar's masons added to it, making a perfectly straight road 12 feet wide with low walls on each side. The wide, paved surface juts out upon the faces of cliffs, perched there on stone supports that seem to grow right out of the rock. The road goes straight over gaps, supported by buttresses and towers. The road is secluded and those who do not enter at one end must scale cliffs to reach it.

Prince Saronil built the Swenstown Road (which runs through the Killard Vale and Quail Hills to Swenstown) and the Quivin River Bridge, a wondrous piece of dwarf-craftsmanship whose single span arcs unsupported over the river. Jarosar built the Dangerford Road from Jonstown to Dangerford through Cinsina lands. Tarkalor built

The Dragonewt Roads

A network of invisible roads accessible only to dragonewts 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 dragonewts 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 dragonewts are interrupted and phase into the mundane world again, usually very angry about their interruption.

from Wilmskirk: the Duckton Road to Duck Point and the Whitewall Road. Terasarin built his Aldachur Road from Dangerford to Alda-chur 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.

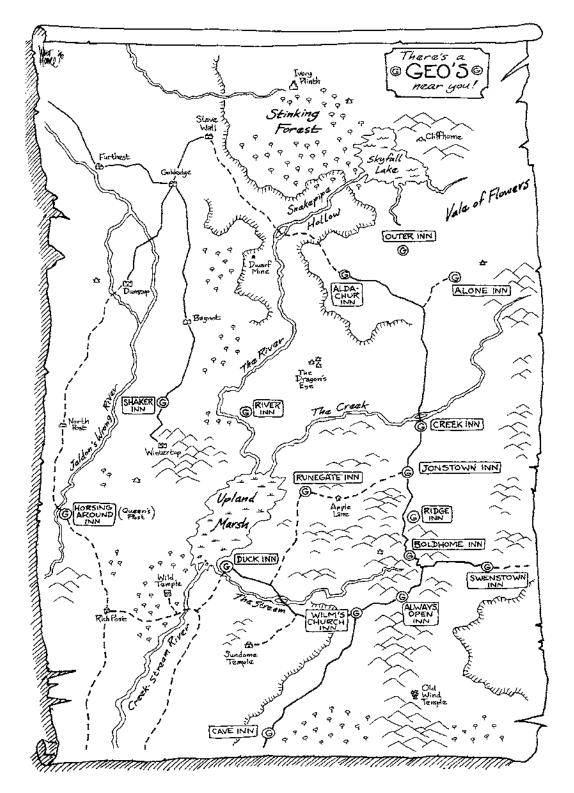
Although Pavis was a Sartarite colony, it was never part of the kingdom. The Pavis Road is not a royal road but a Lunar military road that runs from Herongreen to Torkan's Last Fort, following the traditional wagon tracks, before heading into Prax.

Clan and Tribal Lands

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.



Inns

Gloranthan 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.

Jonstown Compendium No. 67,578

Geo came to Dragon Pass with Sartar as his cook and brewer. He began a hospitality cult that operated a series of places of refuge throughout Sartar, wherever there was need for a warm bed and safety. Most were located in trouble spots or along the borders of feuding tribes, and they helped bring about Sartar's Peace. Later, some of Geo's places of refuge added an area for paying customers and thus Geo's Inns were born. Despite this, the primary function of each Geo's Inn is to provide refuge and support for Sartarites.

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.

Certain families are especially interested in playing host to travelers. They may be avid traders angling for opportunities and contacts, sages or magicians hoping for information about the outside world, or simply curious folks looking to alleviate their boredom. Some visitors to clan lands, after being directed to "the place travelers go," falsely conclude that they are staying in a backwoods inn. Some of these habitual hosts find this amusing, and even come up with names for their "inns" when prompted to do so. However, the joke stops being funny when travelers assume too much about their rights as "patrons" of the inn, and find out too late that they have offended an entire clan of well-armed people with an elaborate and violent code for dealing with insults.

Raiders, Bandits and Other Dangers

Travelling through Sartar can be very dangerous. The Sartarite cities and forts are garrisoned by Provincial Lunar Army units, and the roads are patrolled (and tolled) by Lunar squads (usually units consisting of between 7 and 12 heavily armed soldiers), but much of the rest of Sartar is plagued by raiders, bandits and other dangers.

The most common danger is posed by clan and tribal raiding parties seeking cattle or vengeance.

> These can be as small as a few youths trying to steal a few sheep from a neighboring clan to as large as a warband led by a tribal king plundering and looting distant tribes and lands. Most commonly encountered is a band of raiders led by a thane or ambitious carl seeking loot or vengeance.

According to the laws of Sartar, a band of raiders is any armed group of seven to thirty-five men, while a warband is any group larger than thirty-five. average tribal The army has perhaps 100-300 fighting men. The core of every band is composed of members

of the same clan or tribe, however, war leaders recruit warriors from different clans or tribes as their fame grows.

Such bands happily commit acts of banditry against those they encounter who are without powerful protection. Fortunately those who travel on the roads of Sartar are considered under the protection of the House of Sartar and the Lunar Governor-General. Unfortunately, that does not deter some of the more violently anti-Lunar bands, especially those led by the Rebel Queen, Kallyr Starbrow.

Outlaws and bandits are unfortunately all too common. They can range from a band of unemployed mercenaries looking for easy pickings to fanatical and violent cultists of holy Urox.

Foreign raiders have taken advantage of the turmoil in Sartar to plunder and pillage. Bands of marauding Praxian animal nomads and Grazelander horseriders raid deep into Sartar, stealing livestock and taking slaves. The brutal Tusk Riders torture and massacre those weaker than them. Feared by all are the Dark Troll warbands from Dagori Inkarth or the Troll Woods with their swarms of trollkin, gigantic insects and spiders from Dagori Inkarth or the Troll Woods who commit acts of rapine and slaughter throughout Dragon Pass.

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.

Monsters

Dragon Pass is inhabited by a variety of monstrous creatures that are a threat to the inhabitants and travellers alike. Most notorious are "dream dragons," the malevolent and destructive dreams of sleeping True Dragon made manifest. They take the form of huge flying creatures that ravage the countryside and disrupt social and cosmic order. They are irrational, greedy, and violently destructive.

Blasphemous hordes of broo are periodically vomited out of Chaos pits like Snake Pipe Hollow. These disease-ridden goatkin are embodiments of Chaos; ferocious and destructive, they delight in rape and corruption. They worship Chaos demons and spirits of disease and madness. Sartarites welcome the Uroxing berserks as a defense against these abominations.

From the Upland Marsh come the undead Walking Corpses, revenants under the thralldom of Delecti the Necromancer. Some are little more than corpses and skeletons animated by Delecti's evil sorcery. Others are animated by malevolent spirits under Delecti's control. Still others are hateful horrors stitched together from several corpses. Tribes near the Marsh live in dread of Delecti and offer sacrifices to Humakt the God of Death to end the unlife of these monsters.

Adventure Hooks

Following are a number of story elements that could inspire scenes, scenarios or even campaigns:

- · A settlement filled with suspicious and hostile Sartarites. Recent troubles have made the clan fearful of strangers; a well-armed thane, 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 Sartarite thane 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 unsual trading opportunities.
- Troll band hunting livestock (and perhaps humans) for food. They are not necessarily hostile, but they are very hungry.

- · Chaos invasion of broos and other slimy Chaos monstrosities vomited from Snake Pipe Hollow.
- Dragonewts hunting humans nearby; everyone stays indoors and priests leave traditional food sacrifices at
- · 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
- Raids by magic-seeking foreigners; Lunar and tribal patrols stepped up, all heavily-armed outsiders detained.

Neighbors and Other Enemies

This chapter details the other peoples that the Orlanthi sometimes have dealings with. Glorantha is a place where distrust between cultures runs high; those dealings are often hostile to the point of violence. Most cultures treat raiding as an acceptable occupation, even among their own kind; few if any have any compunction about treating foreign neighbors as inviting targets for looting. This is not to say that peaceful interchange between peoples never occurs in Dragon Pass. Sometimes two very different groups band together to raid a third.

Each neighboring people are described by the name they are known by educated Sartarites and the runes most commonly associated with that people. The description of the culture is written from the perspective of a member of that culture; afterwards there is a brief summary of what the average Sartarite thinks about that culture is added.

6□ Volsaxing

We are the heirs of the Hendrikings, the Free Tribe. We are the Last Rebels against the Red Moon and her empire. Our ancestors refused to submit to Gbaji, to the EWF, to the God Learners and even Belintar the God-King. We will never submit to the Empire.

We are cousins to the Sartarites; they are free Orlanthi descended from the Hendrikings just as we

from the Kitori Empire. When Lunars invaded Sartar in 1602, our kings led an army to relieve Boldhome but were defeated at Caroman Pass.

Our most sacred place is the holy fortress of Ililbervor, called Whitewall. For nine centuries, the free Orlanthi acclaimed the king of the Hendrikings there, until Belintar the Stranger defeated us and placed powerful demons to prevent us from acclaiming a true king of the Hendrikings.

However, that has all changed: last year King Broyan defeated Belintar's guardians and received the Shield and Helm of Vingkot from Great Orlanth himself. He is Kodigvari - the first of Vingkot's own sacred bloodline to appear in this world since Harmast Barefoot - and has made himself the first Hendriking king in three centuries. He has been acclaimed the Last Orlanthi King, and has directly challenged the might of the Red Emperor. Now King Broyan and his companions prepare to defy the entire Empire, even if a million soldiers, demons, and demi-gods march Whitewall!

What Sartarites think: The Hendrikings were our ancestral tribe before Belintar destroyed them. The Volsaxings are our ancient kinfolk. They are a collection of tribes like us Sartarites, and they have ever been our friends and allies. They speak the same dialect as us, worship the same gods, share the same ancestors, and are tattooed and marked like us.

□□ Esrolian

We live in Esrolia, the land of 10,000 goddesses. Our land is called Esrolia because Esrola, the Earth Mother, lives here. We are the Daughters and Children of the Earth. We live in Nochet, the greatest city in the world and home of the Great Goddess.

> In bountiful Esrolia, the great-rivered land, are lush fields, glorious temples, a myriad of towns and cities and happy homes.

Nochet is a holy city to all Glorantha, the greatest and most important city in the world. It is the favorite resting place of Esrola, and the home of many thousands of gods and goddesses. Since blessed Dormal performed the magical ritual that Opened the Seas some forty years ago, Nochet has grown tremendously.

> Foreigners from all over Glorantha reside in Nochet, with their strange customs and barbaric languages.

> > The Grandmothers' makes wisdom Nochet great. established Compact

the Grandmothers'



Council as the absolute rulers of our people after the Sword and Helm War, when the men killed so many of our people we were doomed. Through the Grandmothers' wisdom we found that there is always

The Grandmothers rule us. Each year, the Grandmothers of all the Enfranchised Houses gather in the Grandmothers' Council to resolve disputes between families, cities, and foreigners. The Council reaches decision by consensus. This is the most fair and equitable way to govern.

Queen Hendira, of House Norinel, rules Great Nochet. Queens rule all cities. A Queen makes judgments, interacts with outsiders, and sacrifices to obtain the blessings of our immortals for the city and its inhabitants. The Queen is not an absolute ruler of her city (unlike the Grandmother of her family), but presides over the council of the city. As is the Esrolian way, the city council reaches decision by consensus.

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

to manage his affairs in Kethaela. However, he has expired, for the Tournament of Masters of Luck and Death failed to result in a new incarnation and Belintar has not reappeared. Esrolia has no ruler.

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.

O□ Tarshite

We are the subjects of Pharandros, King of Tarsh. Tarsh, the most heavily populated area in Dragon Pass, lies north of the Grazelands. We are rich, for Ernalda has blessed our lands, and we have made wise decisions. We are smarter and more civilized than the barbarians of Sartar; we were once like them, but no more.

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

Great Survey Book: Population of Dragon Pass

The Great Survey Book, was drafted for Imperial Governor-General Fazzur Wideread, provided a relatively impartial view of the population of Dragon Pass. It was soon after incorporated (with some edits and abridgements) into the Rufelzador, a magical tome presented to the Lunar Emperor as part of the unity celebrations for the Extra Full Moon Year in 1621.

According to the Great Survey Book, the population of Sartar was estimated at 183,000 people.

Humans

Blackhorse County:	17,000
Sartar:	180,000
Tarsh:	360,000
Volsaxiland:	125,000
Grazelands:	40,000
Old Tarshites at Wintertop:	35,000
Total:	760,000

Monhuman

Nominalis	
Beast Men:	25,000
Creatures of Darkness:	200,000
Ducks:	10,000
Dwarfs:	15,000
Dragonewts:	20,000
Total:	270,000



conqueror. He befriended a centaur, made peace with a dragon, and found Sorana Tor the Priestess, who embodied the earth magic of this place, and conferred sovereignty upon him.



Jonstown Compendium No. 34,795

Vaantar is an ancient site sacred to cults of the Sky and Light. During the Resettlement Period and the early decades of the kingdom of Sartar, Vaantar was an important temple of Elmal, belonging to no tribe and defended against the Kitori by determined members of the cult. Monro Lantern, a companion of Tarkalor, brought back Yelmalio to Vaantar, and his presence vitalized the people, who became the core of a rapidly growing cult. Within a generation, half the Elmali of Sartar had joined the new cult, creating terrible strife within the tribes of Sartar. The presence of many unattached foreigners aggravated the social problems.

Tarkalor was the youngest son of Prince Saronil. Around 1550, he was in a noble feud with the Kitori clans, and he promised the new Yelmalio cultists that they could have their own lands and the chance to make their own rules, if they would defeat the darkness. Monrogh Lantern accepted the challenge, and with his new god's powers bypassed defenses and looked into places that had been hidden before. Archers won his day, protected by spear men. The Kitori were smashed and their survivors ran away into the Troll Woods. The conquered lands and the defeated peoples were divided among the victors. In 1579, King Tarkalor recognized that the Yelmalio cult was legal possessor of the lands of the Amber Fields and Forthanland and the cult erected a new Sun Dome Temple at Vaantar. As a military leader Monrogh took the Kethaelan title of "Count" and its rites; his successors have succeeded to that title.

The lands of the Yelmalio cult - usually called Sun Dome County or Sun County - are now home to approximately 12,000 people. However, only about 2,000 are initiates of the Yelmalio 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 Yelmalion 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.

At that time, our ancestors fought the Lunars, for they had not been privy to the great revelations that were to come. We were Orlanthi and our stories and customs were little different from those now held by the Sartarites. Fighting against the Empire continued until 1490, when Hon-eel the Artess came to our great temple of Ernalda at Kordros Island, and brought The Revelation to the priestesses there. She showed them that Ernalda was She Who Waits, one of the Seven Mothers of the Red Goddess. Hon-eel did not claim that Ernalda was the Red Goddess, but that the two shared the same magics and purposes, and were thus compatible.

Pyjeemsab, who was then our king, married Hon-eel. He died soon after, but not before a child was conceived. Reactionaries who would not accept the Lunar Way fought Hon-eel and her Imperial guards, but they could not stop the truth or diminish the inner strength of Phoronestes, the Infant King. As Phoronestes grew older, his wise leadership enabled us to quell the Tarsh Exiles, who stubbornly clung to an outdated understanding of Orlanth.

Phoronestes was succeeded by his son Philigos, who in 1538 was overthrown by a usurper, Palashee Long-Axe, leader of the resurgent exiles. With the help of our Lunar friends, Palashee was crushed in 1555. Philigos also died in that war, and his brother Phargentes was crippled. But he took the throne, and while he sat upon it, he killed many enemy kings, including two kings of Sartar. Moirades was the next king; he was not a warrior but a great mystic of the Lunar Way. Eleven years ago he was succeeded by Pharandros, who rules us still. His court is located in Furthest, a new and modern city where there are more temples than government buildings, a testament to the glory of New Tarsh.

We are a Friend and Ally of the Lunar Empire, paying taxes to it, but we remain an independent kingdom. Pharandros is a good ruler, expanding our wealth and influence. Under him are his regional leaders, each handpicked by our great king. They are just, and exact from us only the tribute that the king and empire need. Another great Tarshite, Fazzur Wideread, is military governor of Sartar.

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.

6□ 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.

O□ Sun Domer

We are the warriors of the Cold Sun, fierce and proud. We are the pikemen of Yelmalio, son of the Sun. We are a small community, but are strong. We have been attacked and ridiculed, but persevere, just as our god, Yelmalio, 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 Yelmalio. 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 Yelmalio 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 Grazelanders is the Feathered Horse Queen, the incarnation of Laungariant 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.

O□ Grazer

We are the Grazers, horse-herding nobles who worship the sun. We - that is, both the people and our horses - are

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 wreathe 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. Laungariant, 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-Spawn, alternate between being powerful allies and terrifying enemies. They are skilled, brave and true horsemen but also arrogant, cruel, and fearful rulers.



They are the mightiest horse warriors in the world – only the Pol Joni can compete with their bold thanes on horseback. The Feathered Horse Queen is perhaps the most important and revered priestess in Dragon Pass yet she preserves the barbaric traditions of the Grazers. Never forget that the Vendref slaves of the Grazers are our kin and must one day be liberated.

♦ Praxian

We are the Great Tribes of Prax. We are roving tribes of herdsmen. We all hate one another, and raid one another. Some tribes ride bison; others, sable, zebra, ostriches, big lizards, camels, or even horses. (Everyone else hates this last group most of all.) Each tribe has many clans.

We survive because we are as tough and unforgiving as our desert environment. Sometimes we come en masse to Sartar, to pillage it. Our warriors are brave and cunning.

All the Tribes of Prax follow the way of Waha the Butcher, who separates man from beast and Founder of all the Tribes. Men worship Waha himself and women worship Eiritha the Herd Mother, our fertility goddess. We love Storm Bull, the Desert Wind, even though his senseless winds batter us, for he is the greatest destroyer of Chaos. Prax is our holy land, filled with spirits and ancient places of power. One of our great heroes is Jaldon Goldentooth, who rides a skeletal herd beast and leaves devastation in his wake. He has been killed many times, but returns during important times in history to raid again. Our prophecies say he will be back soon, to fight in these Hero Wars.

What the Sartarites think: The Beast Riders of Prax are fierce, ruthless, and unpredictable warriors hardly more civilized than their beasts. Their alien language is as harsh as their desert homeland. They are untrustworthy and given to treachery. Their magicians command evil spirits and can issue harsh curses. However, they are ancient allies of our people against Chaos and the beloved children of Urox.

△ Black Horse Troop

We follow Sir Ethilrist, a great hero from another place and time. He is hundreds if not thousands of years old. He harrowed Hell, you know. That is where he got the Black Horses we ride, the steeds who terrify everyone unlucky enough to face us on the battlefield. Because, you see, they are not horses. They are demons. Demons with powers awful to behold. They get into our souls, them demons do. Each of us is picked out by one of these steeds when its previous rider is killed in combat. Each has its own personality, and chooses us accordingly. We riders come and go - live and die - but the steeds, they continue on.

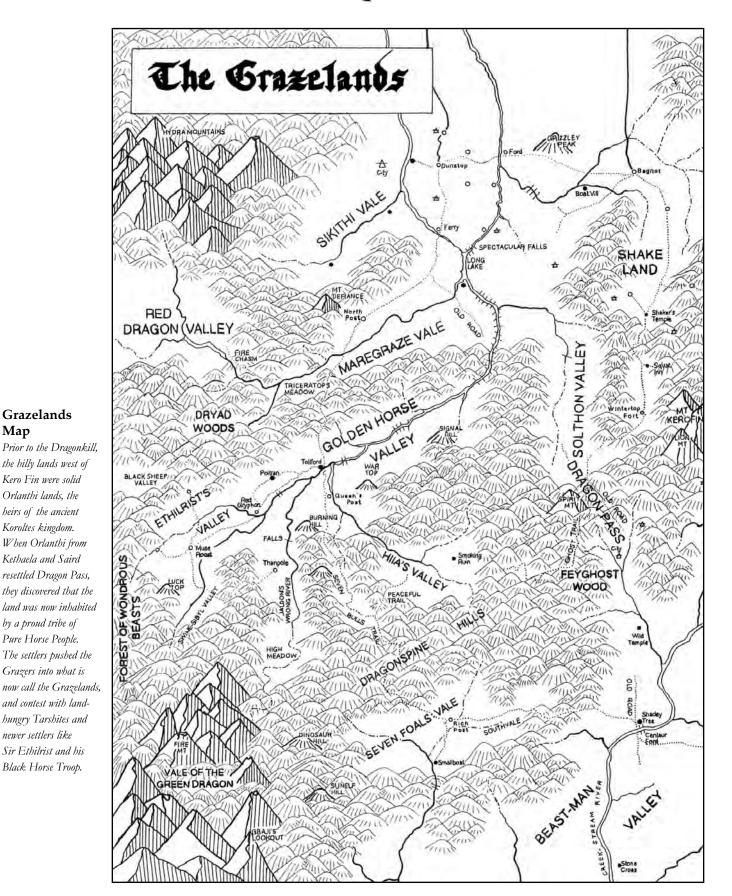
We live at Muse Roost. Sir Ethilrist hires us out as mercenaries, to finance his continuing work on that place. He wants to make it perfect. We do not have to understand this perfection to fight well for him. He cares about us and writes our stories down in the great big book he is always writing. If it were not for Ethilrist, we would be outlaws or stickpickers. We are cast-offs who have been given a second chance. We used to be Orlanthi, Grazer, Sun Domer, and Tarshites, even Uz. Now we are members of the Black Horse Troop. We can only be grateful for the opportunity he has given us.

What the Sartarites think: Evil sorcerers and murderers who are the slaves of the demons they ride. Ethilrist is an undying sorcerer who serves whoever pays him the most coin. Some say he is the last survivor of the blasphemous God Learners; regardless he is altogether evil.

Sir Ethilrist, Lord of the Black Horse Troop Δ

Although burdened with many other titles, Sir Ethilrist usually settles for those of Knight and Lord of the Black Horse Troop. Ethilrist is an unaging heroquester (who claims to have been born in the Second Age) who settled at Muse Roost on a Lunar land grant more than a century ago. He belongs to an obscure sorcerous cult. Ethilrist is a famed mercenary and rents out his demonic cavalry





Sartar Kingdom of Heroes

newer settlers like

Grazelands

Map

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, 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 elfs 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

hate 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 elfs 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 steads, 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 mystical; their specialty is Personal Transformation.

They are reluctant to use this magic create concrete effects in the world of illusion, because threatens their spiritual progress.

What the Sartarites think: Dragonewts are 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 Isidilian 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. Isidilian 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 a

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

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



Dagori Inkarth where Kyger Litor and the Mistress Race live in the Castle of Lead. We are found on the Shadow Plateau, south of Sartar and east of Esrolia. Some of us live in the Stinking Forest, too.

What the Sartarites think: Trolls are the Darkness folk, the Shadow Lords. They worship demons of darkness, eat Men (and everything else), and hate the Light. They are dangerous and treacherous, reveling in the growing Darkness. It is not wrong to say that the trolls are evil.

And yet, the trolls stood with us against Chaos, fought against Ghaji and the dragons, and some say they hate the Red Moon as we do. They are deadly warriors, powerful sorcerers, and see in the dark as if it were day. The dark trolls are bigger and stronger than Men, but fortunately they are few. The small and misshapen trollkin are far more numerous and attack in screaming hordes.

□▼ Tusk Riders

We are a big, ugly humanoid race with great tusks coming out of your mouth. We live north of Dragon Pass in the Stinking Forest, near our holy place, the Ivory Plinth. We make a living by raiding and strike our foes mounted on gigantic boars called tuskers. In a land of raiders, we are the most hated, because we are bloodthirsty and cruel. We are proud to be hated; it means that we obey the commandments of our God of the Bloody Tusk. He decrees that we should ceremonially kill captured foes, imprisoning their souls to use in our magic.

We live in small nomadic herding bands, sometimes fighting as mercenaries. Our leader's rule is absolute and lasts until a rival kills him (or her) and takes over.

Others say that our race was created by the Empire of Wyrms Friends and is a hybrid of humans and Uz. We know this is a lie; we were created from the vital fluids of the God of the Bloody Tusk, who said to us, "Life is simple. There are hunters and prey. You are the hunters."

What the Sartarites think: Tusk Riders are hateful, murdering bandits. They fight for plunder and human sacrifice. They should be entreated with only as a last resort and it is usually best to ambush and kill them. They always kill their hostages, sacrificing them to their evil demons.

▼ Beastfolk

We are part human and part animal, and live in Beast Valley. The land was granted us by the great centaur hero, Ironhoof, who lies sleeping in his barrow tomb in the valley - ready to ride out and defend us whenever our people's survival is threatened.

There are many kinds of beastfolk. Minotaurs are big and strong, with the heads of bulls. Satyrs have the torsos of men and deer-like lower parts.

Fox people are shy and elusive. The wasp riders are tiny warriors whose steeds are stinging insects as big as a dog. The natural leaders of the beastfolk are the centaurs.

The beastfolk lead a pastoral existence in this verdant valley. Our leader is the immortal Ironhoof but his authority is needed only in times of trouble. Beastfolk virtues include simplicity, honor, and harmony with nature. It is bad to be greedy, needlessly violent, or deceitful. We have no great goal for the world, or for history. We wish simply to live in peace, and enjoy the fruits of our valley.

What the Sartarites think: The Beastfolk worship spirits of nature in savage rites at the Wild Temple. They largely keep to themselves, without farm or civilization. But they know ancient magics and are protected by their powerful immortal king Ironhoof. Our ancestors learned the hard way that it is foolish to provoke them; Sartar always maintained friendship with the Beasts, even counting one group of them among the Tribes of Sartar.

6 Durulz

At a glance: foul-tempered, anthropomorphic duck.

We are durulz, irascible humanoids who waddle on two legs. The humans call us ducks, confusing us with an unintelligent water fowl, of all things! They call us greedy, cowardly, unpleasant, and ludicrous! Why, that kind of talk just makes us sputter with anger! It

Ironhoof, Lord of Beast Valley ▼

The demigod ruler of the Beastfolk has reappeared several times throughout and before history. He may be summoned by terrible sacrifices and ceremonies as the Wild Temple. He is greatly respected by the Grazers as well, who revere him as their first chief.



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



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.

O 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 godman 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.)



Yelm حلیان 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 Wakboth and the knowing servants of Gbaji. It was our duty to resist them when they invaded us but we failed and Sartar fell.

O 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.

□ 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.

△ 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



to the heads of their Great Houses, who are counts. Counts owe their fealty to the Lunar governor of Carmania. Townsmen owe taxes to the overseers of their settlements.

Our religion is dualistic. The good god of light, Idovanus, is locked in eternal battle with the evil spawn of darkness, Ganestarus. There are other gods, too, but they are but offspring of this essential conflict. Only the viziers, designated worshippers of Idovanus, may worship the Good One directly. Because Idovanus is the wisest of gods, he provides us with a philosophy, from which the viziers draw their sorcery. The viziers do not pray - instead, they understand.

We opposed the Red Goddess at first; we thought her a servant of Ganestarus, for her light seemed impure. When the Lunars conquered us, it became clear that she was of Idovanus, and that her light, while different, was light nonetheless. We have made her more Idovanic, by providing her with the philosophical basis for Lunar sorcery.

Those of us on the barbarian frontier are here because our counts command it. Perhaps we are here to lend our sorcerous knowledge to the supernatural and military effort against the Orlanthi. Maybe we are here on an esoteric mission to further the continuing victory of Idovanus over Ganestarus. Or perhaps our feudal lords have sent us here to send plunder back to our fiefs. The management of a feudal holding can be expensive.

What the Sartarites think: Strange sorcerers who claim to worship both Humakt and the Red Goddess. They are ruthless warriors, cruel in victory and dangerous in defeat. The Carmanians speak an even stranger language than the Dara Happans (if that is even possible) and write using a soulless sorcerous script.

The Lunar Occupation and Rebellion

The Lunar Empire has been a force in Dragon Pass for more than a century. Rebellion and anarchy has been rife during this bloody period of history and the wars in Dragon Pass are widely seen as a battle between the Red Goddess and Orlanth for control of the Middle Air.

The veteran Lunar Provincial Army currently controls most of Dragon Pass and Prax, with the lands of the Holy County open to assault.

The Lunar Empire is at the peak of its power and pride, yet Dragon Pass holds many threats to the greatness of the

Empire. Ominous rumors of rebellion and heroic saviors are heard everywhere. The Seventh Wane of the Red Goddess comes to an end in seven years, in 1625. Who knows what the future holds?

O ₩ Shepelkirt

Shepelkirt is the Red Goddess and the archfoe of Orlanth. She was defeated in the Gods Ages, but has returned now after making an alliance with evil Chaos. Now Shepelkirt is a servant of Chaos, like a new Unholy Trio all unto herself, who has returned Chaos to the world.

Shepelkirt was summoned into the Dara Happan empire by malcontents who desired to destroy the world. They have infiltrated the government, religion and even many of the old cults. She and all her armies have no good in them and are the eternal foes of Orlanth and his people.

Her servants are the Lunar Empire. Her son is the Red Emperor whose armies have invaded us and killed our fathers. She seeks now to destroy Orlanth himself. Shepelkirt has brought the Doom of Glorantha upon us all, and it is now time to strike back at her.

The Lunar Imperial Army

The Lunar Imperial Army consists of the Lunar Provincial Army, and the Imperial Army (with its Heartland Corps and Cavalry Corps, and assisted by the two sizeable forces of

Jonstown Compendium No. 25,207

The Red Emperor is the demi-god son of the Red Goddess and heir of the hated Evil Emperors of

Dara Happa. He is worshipped by the Lunars and Dara Happans who offer sacrifices to him. He is cruel, arrogant, and unimaginably powerful.



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the Imperial Bodyguard and the Sisters Army). The prominent superiority of the Lunar Army over its foes derives from its unique use of sorcerer-priests organized into military units through the Lunar College of Magic.

Few soldiers in the Lunar Army are initiated into the Lunar mysteries. Most units follow traditional ways of warfare, from the fearsome hoplite phalanxes of Dara Happa to the wild cavalry of Erigia. However, a minority of units are initiated into Lunar cults. These include the Wyvern Riders, the dread Full Moon Corps, or the terrible Crimson Bat that can devour entire armies.

The Provincial Army

The Provincial Kingdoms of the Lunar Empire (Aggar, Holay, Vanch and Tarsh) send and support regiments trained and commanded by loyal Lunar officers of the Provincial Army. Called the Native Corps, these units are usually geographically identified, such as the Goldedge or Slavewall Regiments from Tarsh. Infantry are generally equipped like Sartarite warriors with a large round painted shield, spear, sword or axe, and leather or bronze scale armor. Cavalry are similarly armed, the main difference being the shield is smaller and a distinctive curved slashing sword is used from horseback. Several elite units such as the Tarshite Heavy Foot are extremely well armored and equipped. Some infantry soldiers who worship the Red Moon or one

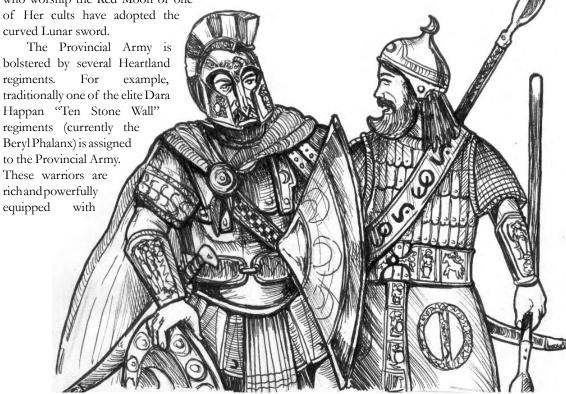
metal shields and armor, crested helmets that cover their entire face and long stabbing spears. No large magical units are normally present in the Provincial Army, however in 1617 the Emperor himself assigned Tatius the Bright and a large contingent of the College of Magic to prepare for a new, more magical phase in the war against Orlanth.

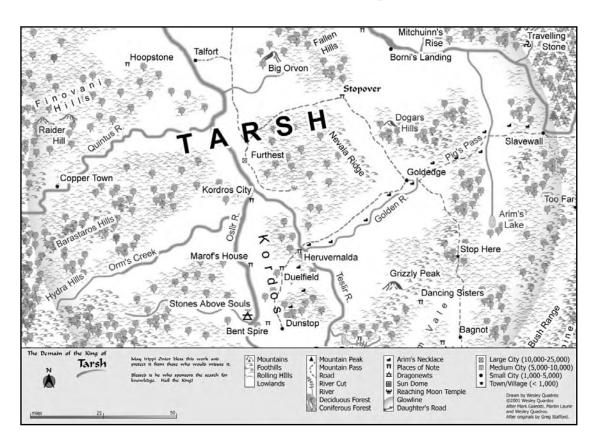
The Provincial Army is headquarted in Boldhome. Most soldiers are garrisoning the cities and tribal centers and patrolling the roads, although Fazzur makes regular use of flying columns (often personally commanded by Jorad Sideburn or Jomes Wulf) to harry and pillage anti-Lunar clans and tribes. At the start of 1618, the Provincial Army has approximately 10,000 soldiers assigned to it. This number will double over the course of 1618, as the Provincial Army will be reinforced with more than 10,000 Heartland and Tarshite soldiers, including many of the Empire's elite troops.

Leaders of the Lunar **Provincial Army**

Since 1613, Fazzur Wideread of the powerful Orindori clan (a noble Tarshite clan with close connections the royal house of Tarsh) has been the Warlord of the Lunar Provincial Army and Governor of Sartar. Fazzur is one of the

greatest military captains in Glorantha;





Tarsh

The Lunar Kingdom of Tarsh is the richest and most powerful kingdom in Dragon Pass. Once an Orlanthi kingdom like Sartar, Tarsh has fallen to the Red Goddess and now provides soldiers and warlords for the Provincial Army. The Tarshite city of Furthest is the capital of the kingdom and the furthest bastion of Lunar civilization from the Heartlands.

a skilled veteran who personally rules the newly conquered lands of Dragon Pass and beyond. He reports to Appius Luxius the Provincial Overseer in Mirins Cross, who is personally responsible to the Red Emperor. Despite being initiated into the Lunar mysteries, he has a deep understanding of the strengths and weakness of Orlanthi tribal society.

The Army Staff are all important and well known people of the Dragon Pass region. They are all generally loyal to Fazzur in varying degrees.

Angus Farquinils, Chief of Wagons, is quartermaster for the army. He has held this post for fifteen years and knows all the roads, sources of good and goods, and working cogs for efficient supply. He is a priest of Buserian and of the wagon god Lokarnos.

Dagius Furius, Chief of Intelligence, is rarely seen by anyone except Fazzur. He is rumored to be head of a cult of assassins and similar stories.

Gordius Silverus, Chief of Liaison, is usually called Chief of Barbarian Affairs. He is originally from an unimportant family from Slavewall, a small city in Tarsh. He is called the Detachable Right Hand of Fazzur.

Horatio Hostilius, Chief of the Companions, is a devotee of the Lunar war god Yanafal Tarnils and commands seventeen fanatic cultists who are

devoted to protecting Fazzur's life and person. Horatio is a first cousin to Fazzur.

Jomes Wulf, Field Commander, gained his greatest fame when he defeated the fierce Telmori werewolves in guerilla warfare in their own territory in 1608. He is a cultist of Pole Star, the Divine Moon Hunter Orogeria, and the Seven Mothers. He was originally from Aggar.

The Lunar College of Magic

The magicians of the elite Lunar College of Magic are feared by all foes of the Empire (and even many of its friends). They call freely upon wizardry, gods, demons, spirits and chaos, and are supported by the energy of many other magicians back in the Heartlands. As a result, each field magician is capable of performing large-scale magic that is far beyond the normal capacity of most other magicians.

Even more dangerous is the knowledge these Lunar magicians have regarding the connections between Runes and of the paths through the Otherworlds. Not since the blasphemous God Learners has there been such an organized group of enthusiastic and ruthless heroquesters, each band building on the discoveries of their predecessors. Indeed, many fear that these Lunar magicians are even more blasphemous than the God Learners; for they seek to reshape the Cosmos according to the Lunar Way.

The recent arrival of Tatius the Bright and the Lunar Field School of Magic was accompanied by the most evil of omens for the Orlanthi. All Orlanthi dread this living descendent of the Evil Emperor, and a few of the wisest fear that Tatius is here to finish the Red Goddess' war against Orlanth.



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:

- The Provincial Army is allowed to take control of the cities of Boldhome, Duck Point, Wilmskirk, Jonstown, Swenstown, Aldachur and Alone.
- Plunder and standards taken from the Lunar army at the Battle of Hofstaring's Flood shall be returned to the Empire.
- Sartar is recognized as an independent client kingdom of the Empire. The King of Sartar agrees to accept a Lunar representative as an advisor.
- The rebellious tribes of the Kingdom agree to a tribute of one cow per free adult for the first year and half that each year in perpetuity.
- Sacrifices to and worship of the Rebel God Orlanth is forbidden.
- The person and property of Lunar citizens shall be inviolate.
- Temertain son of Jotisan of the line of Sartar is recognized as the legitimate King of Sartar by one and all.
- This treaty is valid for as long as there is a King in Sartar and a Moon in the Sky. May whoever breaks this treaty suffer the loss of the King or their Moon and their lives forfeit.

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 Honeel 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.

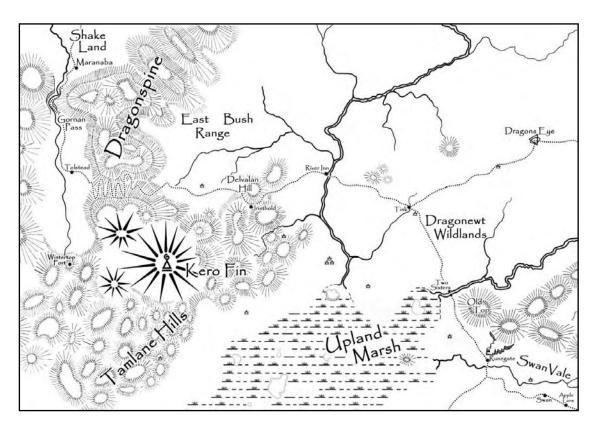
Tatius the Bright is Dean of the Lunar Field School of Magic, chief sorcerer of the Lunar Army, and the most feared man in all of Dragon Pass. Tatius is the leader of the powerful Dara Happan Assiday family of Raibanth and one of the most powerful noblemen in the Empire. Tatius is a lineal descendent 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.

Taxes, Robbery and Retaliation

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.

Resisting the Empire has one outcome: brutal retaliation. When ordered to do so, the soldiers of the Provincial Army display no qualms about enslaving Sartarite civilians, or burning down villages and crucifying their inhabitants. Entire clans have been sold into slavery; all remember the vicious destruction of the Fire Bull clan in 1615.



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 Lunar Empire's Conquests in Dragon Pass: A Chronology

- 1490 (5/27) Tarsh, the northernmost kingdom of Dragon Pass comes under Lunar influence when the Lunar son of Hon-eel the Artess becomes king. Small Lunar forces enter Tarsh, but there is much resistance to the Lunar presence and their ways.
- 1496 (5/33) Temple to the Reaching Moon completed in Tarsh. Glowline established. Tarsh comes under the military influence of the Empire, but many areas remain hostile and rebellious.
- 1545 (6/28) Rebellion in Tarsh. Orlanthi rebel Palashee Long-Axe overthrows the Lunar king. A weak Provincial government is formed. Phargentes of Tarsh (the brother to the deposed king) is declared Provincial Governor.
- 1545 to 1555 (6/28 to 6/38) Civil War rages in Tarsh.
- 1555 (6/38) King Palashee the Rebel defeated by Lunar Provincial Governor Phargentes. Phargentes is declared King of Tarsh. Tarsh begins to embrace Lunar culture but violence and rebellion continues.
- 1579 (7/8) Death of King Phargentes. Sporadic uprisings, but not a major rebellion. Lunar culture is stronger in Tarsh.
- **1582 (7/11)** Sartarites defeated at Battle of Grizzly Peak. Tarsh conquered, final groups of organized rebels destroyed. Military control over Tarsh is complete,

- through discontent remains a threat in some regions.
- 1590 (7/19) Tarsh finally pacified. Lunar culture is dominant in Furthest.
- 1591 (7/20) Kingdom of Sartar invaded by Lunar Empire, but is defeated by an alliance of Sartar and the Holy Country.
- 1602 (7/31) Armies of Sartar defeated. King Salinarg is killed and Boldhome is sacked. Land remains unpacified and rebellious. Lunars plan further expansion.
- 1605 (7/34) Holy Country invaded. Lunars defeated at the Building Wall Battle.
- 1610 (7/40) Prax and Pavis conquered by Lunar army led by Sor-Eel.
- **1613** (7/43) Starbrow's Rebellion in Sartar. Rebellion swiftly crushed by Tarshite Warlord Fazzur.
- **1614** (7/43) Sartar finally pacified.
- 1616 (7/45) Mysterious death and disappearance of the God-King Belintar. The Holy Country is leaderless and vulnerable.
- 1617 (7/46) The King of Heortland (the eastern region of the Holy Country) dies causing chaos, Malkioni adventurers under the leadership of Sir Rikard the Tigerhearted seize power in the south. Orlanthi king Broyan of Whitewall made king of the Hendriking (in northern Heortland). General Fazzur received orders to prepare to invade Kethaela to seize a port for trade.

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, Clearwine, 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 Clearwine 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 Clearwine 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 three-clan tribe, locally called a "triaty," which centered at Runegate Fort joined the Colymar after the Taral War. By the early 1300s, the Colymar Tribe occupied all the lands between the Creek and the Stream, and collected tribute from nearby clans.

The Balmyr Tribe, with ten clans, occupied the land from the Crossline to the Stream. The Torkani Tribe occupied the heights of the pass which they named after themselves, which lay between the Stormwalk Mountains and Mount Quivin. Beyond them were only scattered steads and herdsmen, with no rulers but themselves.

The Second Wave

The second wave of immigrant clans were much better organized than the first. They were usually equipped with blessings and information, and although they might have to fight for their territory, they were usually well prepared for that.

The Malani tribe was one of the most successful. In about 1325, their messengers contacted the Balmyr, and negotiated a peaceful movement through their territory. The messengers of the Malani then went to the Colymar to ask permission to pass. The Colymar agreed, as long as it was peaceful, short, and they paid a tribute. The Malani king was not happy, but paid the Orlkar Tribute which was given to the Black Spear clan to hide. Then the Malani Tribe moved, but instead of passing through, they settled in the Arfritha Valley. The Colymar demanded further tribute, which they paid, but they did not join the tribe.

A generation later, the Colymar king demanded obedience from the clans there, and they insulted him. The tribe raised its weapons, and marched upon the rebels. They claimed their own lands, and added to that part of the Malani Tribe. When the Malani protested, as was expected, they began raiding, and then fighting. This was the cause of the Zarran War.

In the south, another large confederation paid its way through Balmyr land with threats, and then collected plunder anyway. When the Torkani tribe tried to resist, the Dundealos attacked in earnest and eventually drove the whole Torkani out. They moved farther, and settled in the Guardian Hills.

By 1360 the fighting had been settled, with the Colymar occupying part of the Arfritha Vale with a new clan, and gaining the loyalty of the other two. The Malani were humbled.

The Beastmen Wars

In 1380 the Lismelder and Colymar tribes attempted to seize the rich farmlands along the under populated stretch of the Stream which is called Duck Vale. The only occupants were various beast men, especially those called durulz who look like humanoid fowl. The attack was successful.

However, three years later came an invasion from the nearby Upland Marsh of walking corpses. Some were very old. The Lismelder tribe sent its warriors and fyrd, but they were tricked and defeated in battle. The undead began burning all their houses and fields.

An expedition led by a famous warrior went into the marsh. He was Kurash Varn, of the Sambari tribe. But it was ambushed by ducks, and the undead things just kept coming out. Divination revealed that the ducks were necessary to suppress the undead from

> the marsh. Eventually a treaty was made, and the Colymar tribe abandoned all the parts of Duck Vale which they had gone to, and paid compensation to the families of the dead.

When the Quivini tribes raided the Kingdom of Tarsh, the Colymar always had volunteers among the army. They were often allied with bands of Praxians animal riders at this time (1440+). One king, Intagarn, led his thanes in a flight which went over the walls of Bagnot at night. The enemy slew most of them, but they opened the great gates to the army, and Bagnot fell. From that the tribe got the Ivory Throne.



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 Bagnot. (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 Intagarnsson, Jenstali clan, from 1492 to 1502; who led the tribe to join the confederation with the man named Sartar.

Korstardos Brandigsson, Hiording 1502-1525; who was present when Sartar went to the winds through the sacred fire

Dangmagsson, Jostharl 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 Karnge Farm.

Orlgandi Rangorsson, Orlmarth 1558-1565; who died heroically protecting the High King.

Umathkar Orldagsdotter, Antorling 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.

Brandgorsson, Estavos Ernaldori clan, 1582-1591

Dangmet Brandgorsson, Ernaldori clan, 1591-1598

Jarstakos Hendsson, Orlmarth clan, 1598-1602

Orlkarth Lhankpentsson, Taraling clan, 1602; who was killed fighting at the Battle of Boldhome

Fistivos Gravar, Seven Brothers 1602-1603.

Kallai Korlmhysson, Taraling clan, 1603-1613; who was exiled after Starbrow's Rebellion.

Leika "Beti" Orlkensorsdotter, Taraling clan, 1613-1615; who was beloved of the people for her battle prowess and feared by the Lunars. They conspired and she was cast out by her own tribe.

The Colymar Kinstrife

Since Starbrow's Rebellion, the Colymar have been torn apart by kinstrife between two claimants to the tribal kingship, both from the same clan – Queen Leika and King Kangarl.

Leika was the leader of the "Ballistan" warband; an independent band of warriors and adventurers bound together as her personal companions. She allied with Redbird the Sorcerer during Starbrow's Rebellion and went with him to Nochet to find the heir to house of Sartar: Temertain. The Ballistans snuck Temertain into Boldhome where he managed to cause the Flame of Sartar to flicker to life. However, under Redbird's influence Temertain made peace with the Empire and the Ballistans returned to Colymar lands.

King Kallai had been king of the Colymar during Starbrow's Rebellion, but was exiled by Fazzur in the wake of his victory over the Sartarite rebels. Leika presented herself as a candidate for king and undertook a brave and harrowing journey into haunted Snake Pipe Hollow to destroy Chaos in its own lair. She succeeded and was acclaimed Queen by her joyous people, without any preliminary legal preparation, despite the other rivals.

One rival was her own kinsman Kangharl, formerly the Colymar warleader during Starbrow's Rebellion and who led the fight against the Lunars at the Hill of Orlanth Victorious. After years of fighting against the Lunars he finally succumbed to Lunar sorcery and embraced the Lunar Way to further his ambitions.

At the tribal assembly, Kangharl challenged Leika to produce the Ring of Command (a great golden torc woven from seven strands of gold twisted together and part of the tribal regalia) but she could not do so. Kangarl had the assembly exile Leika and proclaim him tribal king.

Called Blackmoor (an ancient insult against those traitor kings who sold their people out to Arkat and the trolls), the new king persuaded the Lunars to reduce their tribute on the Colymar. But the price was high: Lunar demons were allowed in the sacred tribal lands, many of the magical guardians removed, and a Lunar slave fort was permitted in the Nymie Vale. The fierce warriors of the Anmangarn clan have refused to present Kangarl with the Black Spear - the sacred wyter of the Colymar tribe – and have retreated into the wilds. Rival warbands fight and pillage; King Kangarl's Black Oak Brotherhood harry those who still support Queen Leika, and in distant Whitewall, Queen Leika and her companions enjoy the support of High King Broyan. Many fear it is only a matter of time before civil war tears the Colymar tribe apart.

Kangharl "Blackmoor" Kagradusson, Taraling clan, 1615 - present; who sold his tribe to the Lunar way, and forced his people to swallow the bitter Lunar poison so he could be king.

The Clans of the Colymar Anmangarn

"The Black Spear Clan"

Also known as the Black Spear clan, due to the sacred object that Chief Colymar bore when he led the first clan to these lands. The spear was a sacred object for many years after the creation of the Colymar Tribe, but a dispute about its use nearly led to violence in the house of the king. To resolve the dispute, King Korlmar sent the spear into the wilderness, and swore that only those who could "follow" it, as in the old days, would deserve to have it. He was among those who found it, and in the wilds those people swore a special oath whose contents are known only to them, and to the clan that was made to defend the secrets. They are the Anmangarn clan, who are also noted for the fine black bulls that they breed.

Antorling

"The Apple Clan"

This is one of the "tree" clans, the apple clan. The Antorling clan was created after the Zarran Wars to occupy the upper Arfritha Vale. Its members were taken from the clan that had lived there before, and ambitious people from several other clans, especially the Varmandi Clan.

Arnoring

"The Potters Clan"

They are one of the original Old Clans, formed from the overgrown Colymar clan. They are famed for their skills at pottery and other crafts. The town of Quackford is an important market place for the clan. About a generation ago (1602), the Lunar Empire settled an old dispute and took the town of Quackford for itself, robbing the clan of much of its income.

Enhyl

"The Pony Clan"

One of the original Hyaloring triarchy settled here c. 1325. They are also an Elmal clan (Elmal is the clan's patron and protector), and descendants of the hero Kuschile. They also protested the Fish Marriage and fought in the Taral War. They hate all things that were once dead, but now act alive, and offer many sacrifices to Humakt. They are sometimes called the "Ostor Colymar."

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Enjossi

"The Salmon Clan"

This clan followed their leader and seized these lands of the Upper Stream in 1476 over a century ago. Before that there had been no salmon in the Stream for almost 150 years. They contest with the Locaem tribe for control of the Richberry Vale.

Ernaldor

"The Sacred Clan"

Blessed by the Goddess, the Ernaldor are the most populous clan of the tribe and the richest in harvest and trade. The royal clan once held these lands, the first clan chief being the son of Colymar. But that bloodline is now extinct, and has been for years. The clan traditionally dominates the Clearwine Earth Temple and most priestesses come from the clan.

Hiording

"The Swan Clan"

Also sometimes called the "Swansons," this clan are descendants of Hiord and Safeela, a swan maiden. He stole her magical wrap, and so she stayed with him for 7 years, and their children head the main bloodlines of the clan. When they were attacked by the savage Varmandi, they joined the Colymar tribe for protection. The village of Swan is where Hiord raised his children, and is the traditional stead of the Hiording chieftains.

Konthasos

"The Wine Clan"

The best clearwine comes from the vineyards of the Konthasos. Their particular strain of clearwine grapes are very delicate and do not bear decent fruit for a year after they are disturbed. As a result, the clan is slow to provoke anyone who would invade them, and so are known as peacemakers.

Narri

"The Pony Clan"

One of the original Hyaloring triarchy, settled here during the First Wave. They originally took wives only from the Lonisi clan, but to make peace with residents along the Stream, took wives from them. The insult of this "Fish Marriage" weakened the triarchy so that the Lonisi were devastated in the subsequent Taral War. Because of past history, they loathe anything which has come back from the dead and offer many sacrifices to Humakt. They are famed for their horses and have dedicated an area to their horses, called "Horse Town" by the other Colymar.

Orlmarth

"The Woodpecker Clan"

This clan is sometimes also called the "Starfires," because of where they live; and the Keeper of Secrets, presumably of the place where they live. They are descendants of the original Colymar clan. Their totem is the red-headed woodpecker.

This clan has a long-standing rivalry with the Greydog Clan of the Lismelder tribe, who live on the other side of the Starfire Ridges.

Taraling

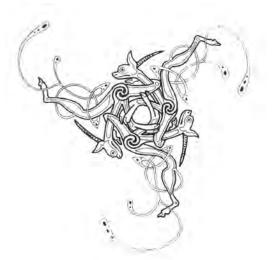
"The Runegate Clan"

The Taral War was fought by the Narris and Enhyli against the Hiordings and Varmandi to avenge the destruction of the Lonisi clan at Taral. Intervention by King Robasart of the Colymar tribe brought peace and the foundation of the new Taraling clan in the (reduced) territory of the old Lonisi clan. They are a rich and powerful clan, dominating the settlement of Runegate and have strong alliances with the neighboring clans.

Varmandi

"The War Clan" or "the Feud-makers"

An ancient War Clan, this small clan is notorious for their violent hatred of the Orleving clan, of the



Clearwine

The Sartarites are justly renowned for their prized white grapes that grown on the hillsides of the Streamvale and Nymie Vale. The vine thrives in surprisingly cold weather and is made into a dry, semi-sweet ice wine that is fermented over the winter. The wine rejuvenates the body, inspires the mind, and restores the spirit. It is customarily poured from an ornately decorated high-handled goblet (the best of which are made by the Arnoring clan) and drank communally.

> Sartarites can be very discriminating when it comes to their wine. A terrible feud was caused when a host insulted his guests by giving them bad wine.

Left

Shield design carried by the wandering Black Spear clan of the Colymar Tribe. (COLYMAR WILDS)

Enjossi the Swimmer

Enjossi was a man who came and promised that he could bring the salmon back to the Stream. No salmon had been there since the river had changed course over 150 years earlier. The chances of success seemed slim, and the cost of failure to the whole tribe could be great. The Balmyr King had already refused to support the adventurer. But King Rostakos did risk it, and Enjossi succeeded. He swam from the Choralinthor, up the New River, leapt up the Seven Falls, and spawned at the source of the Stream. Since then there have been many salmon in it each year, and Enjossi's clan has thrived.

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.

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.

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.

Clearwine is located on a spur overlooking the Nymie Vale and the Stream Vale. It defended by huge earthworks that were built by the Vingkotlings in the Storm Age and reinforced by the Empire of Wyrms Friends with stone walls once covered with distinctive blue tiles. The blue tiles have been removed and towers and a roofed walkway built atop the walls adding further defenses. The Sacred Way hrough Clearwine is laid out in a spiral that emulates the home of the Colymar gods.

Sacrifices to Orlanth Rex and to Colymar the Founder take place here, traditionally presided over by the king of the Colymar. Clearwine is also associated with shrines to the Seven Lightbringers, Humakt, and Yinkin.

Most of the residents are farmers of the Ernaldor clan whose fields are scattered throughout the Nymie Vale. The king's household, tribal priests and thanes normally reside in Clearwine. The king has several halls at his disposal, the greatest being the King's Hall, a grand hall some one hundred and fifty feet long and forty feet wide, with buttressed outer walls and a roof shingled in bronze.

Coopers, redsmiths, tanners, turners, potters antler and soapstone carvers all ply their trade in Clearwine, many providing services for the Colymar tribe and king. The king maintains an ironsmith, a dangerous man who stole secrets from the dwarfs. Each Earth Season, there is a great cattle market. Traders from all over Sartar come to sell wares, purchase livestock and make deals for the next year.

Clearwine Earth Temple

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



The Tribal **Assembly Grounds**

Atop Brondagal Hill is the gathering place of the Colymar tribal assembly. Here disputes within the tribe are heard, justice dispensed, kings acclaimed, and sacrifices made to the gods that protect and bless the Colymar. Some three thousand Colymar tribesmen gather here each year for the tribal assembly. Their annual procession up the Sacred Way ends with offerings to the tribal gods. To the north are the Funerary Mounds, where the corpses of the tribal kings are customarily burnt and sent to Orlanth. Nearby is the Kings' Hall, an enclosed area housing the tribal king and his household.

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 Colymar Wilds

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.

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.

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.

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 Orlanthi 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

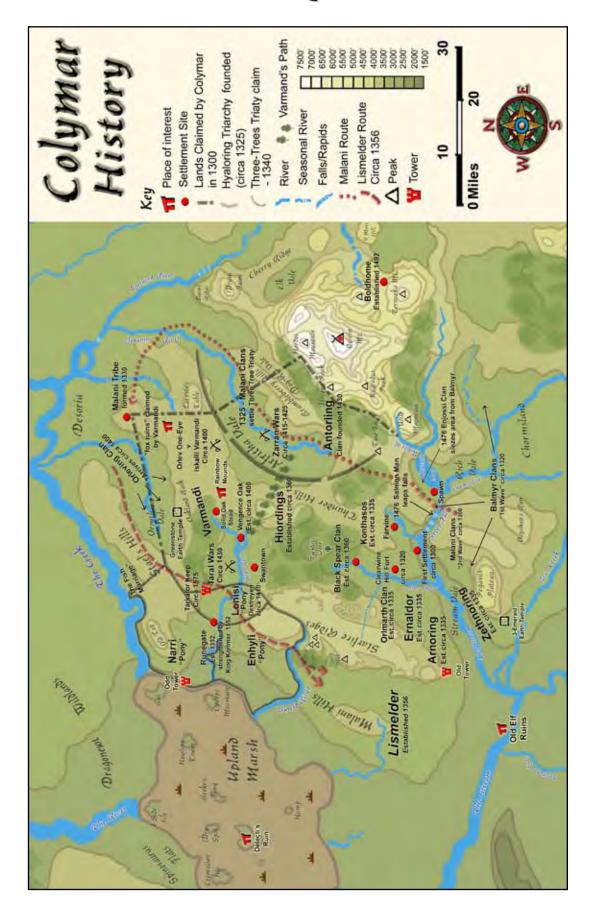
Kjartan's Pool lies where The Stream and the White and Chorms rivers converge. The ruins of a floating EWF-era village remain near the pool's center. Local boat traffic carefully avoids the site, called Kjartan's Folly and attributed to Kjartan Both Eyes, Lights are frequently seen around the village, 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



The Blue Mound

The decorative blue glazed tiles that once covered the stone walls of Brondagal Fort were removed as part of the ritual performed by Chief Colymar when he cleared out the evil draconic malignance of the hill fort. The tiles, and other draconic sorcery found within the fort, were broken and piled in a great burial mound to the north of the hill fort. Called the Blue Mound, it is an evil place and strong in draconic magic. Ever since the Dragonewts Dream during the rule of King Dangmet, dragonewts occasionally visit the Blue Mound without comment or explanation.

bringing the salmon in his wake. Each Earth Season, the salmon repeat Enjossi's deeds and leap up the Stream, assisted by the priests of Enjossi's clan. The success of the ceremonies figures heavily in the fortunes of the clan.

Nymie River

Nymie means "counsel." The spirits of the river warned many people of coming dangers during the Gods War. When Colymar came, he sought this river, took its advice, and settled nearby. It is the heart of the Colymar tribal lands. The lowlands of the Nymie vale contain some of the best and richest farming land in all of Sartar, and is the source of much of the tribe's wealth and power. To the east of the Nymie River are a range of low steep hills covered with the vineyards of the Konthasos clan, where the clearwine grapes are grown.

Oakland Back

Rugged oak-grove hill country on the border between the Colymar and the Malani tribes. It is claimed by the warlike Varmandi clan. Clans on both sides know the trails here well, and several local landmarks bear the names of valiant heroes who delayed a warband or fell in ambush. It is a disputed land and only the bravest herders take their cattle or sheep into it. The Varmandi village of Oakton is at the edge of the Oakland Back and within those hills are several places sacred to that War Clan.

Old Top

When Orlanth released Little Big he untied the bonds here. Little Big leapt to Sartar's Knoll, then to Whitewall, and then out of sight. This sacred peak in Stael's Hills is sacred to Orlanth.

Jonstown Compendium No. 17, 843

The Colymar have been at peace with the Beastmen since King Harnkorl made the Treaty of Duckvale. Each year during the Flamal Festival celebrating the new wine, a grand delegation of Beastmen arrive at Clearwine to participate in the festivities. Called the Festival of Beasts, dancing satyrs, alluring fox women, proud centaurs and irascible ducks all drink excessive amounts of Clearwine. The festival is overseen by the Clearwine Earth Temple and is a glimmer of the harmony and unity that once existed between gods and men before the Gods War.

Jonstown Compendium No. 24,119

In the Colymar Wilds grows Tarndisi, a huge ancient horse willow tree. It can give a blessing to cure horses or boars of disease, to stop infection, and to purify water to be drinkable. When the Colymar came to the Starfire Ridges, they made a pact with the grandmapa spirit of the grove. Neither axe nor fire would be found under the canopy; gods would not be called, nor sacrifices made. In return, the grove would warn the Colymar of strangers and provide his blessings to those who could gain them.

Old Tower

This is a ruined Empire of Wyrms Friends keep with two curtain walls and several interior buildings. Despite its obvious strategic value it is rarely used, even as a travelers camp. The local clans claim it is still haunted by wyrmish ghosts.

Pig Hollow

Wild pigs inhabit this wooded depression in the Thunder Hills. Brave hunters and thanes hunt boars in these woods. Nearby, there is an ancient shrine where the hero Severen Sevenstrike was immolated.

Quackford

This small town of about 600 is the offloading point for flatboats, with many people coming and going. It has historically had a high durulz population, hence its name; no one remembers any other name for it. It is significant because of its location at Sartar's Bridge – a great stone bridge crossing the Stream, built by the House of Sartar. In 1602 the Lunar Empire settled an old dispute and took control of Quackford from the Arnoring Clan (even though most residents of the town belong to that clan). The ducks are so important to the river trade that even at the height of the Duck Hunts, local administrators tacitly protected their community.

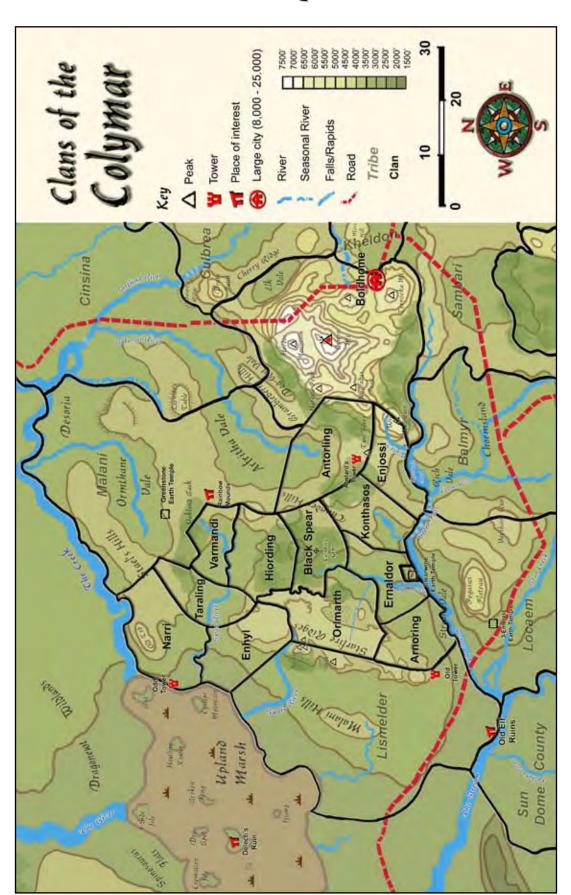
Rainbow Mounds

Beneath the Rainbow Mounds is a famous system of caves, with walls colored in all the hues of the rainbow.bringing the salmon in his wake. One is a rune-inscribed plinth. The other is the enormous Giant's Table; between its two huge, irregular columns, under the broad cap that surmounts them, lies the entrance to the limestone caves inside the Rainbow Mounds.

Runegate

Runegate is the main settlement of the Swanvale and has about 1000 residents. It is the center of the Taraling clan and of the Hyalorng Triarchy clans (the Enhyli and Narri). The Hyaloring Triarchy settled the area in the Swan Vale around Runegate and brought the "Rune Gate" with them from the Holy Country during the resettlement. The lintel posts of the East Gate form a Luck rune. The locals call the gate the Fool's Gate, for "only a fool trusts to luck." The original settlers built the temple to Elmal within the walls to protect the settlement; it is now the most important Elmal temple in Sartar. Prince Jarolar built the wall around the town and the towers within.

• WR ♥ R A D T .: • Y A HeroQuest # W G I D A X A HI A O



Relationship with other tribes

Relations with the other Sartarite tribes are largely driven by the personality of the Colymar king. Historically, the Colymar strive to remain aloof and above intertribal alliances and feuds, but always demanding respect and deference based on their size, importance, and status as the first tribe of Sartar. The tribe often gets dragged into the intertribal disputes of various clans, especially as a result of the Varmandi clan's warlike activities.

The Colymar have ancient rivalries with the Malani and Kheldon tribes. After the failure Starbrow's Rebellion, General Fazzur forced the Lysang and Namolding clans to switch allegiance to the Malani tribe, and ordered the Zethnoring clan to transfer its loyalty to the Locaem tribe. As a result, Colymar relations with both the Malani and Locaem tribes are at best extremely poor and at worst downright hostile.

Starfire Ridges

The tops of these tall ridges are burnt, cindery ground. In the Gods War, these were the steads of the rich and famous Illavan Clan, who took their wives only from the Sky World. When war sundered kin, the Sky Gods sent a huge meteor storm against the mortals. The Cinder Pits, a blasted region of ash and still-smoldering embers, marks where the attack burned their town. The Upper Starfire Ridge is a jagged rise that forms the highest point of the Starfire Ridge (approximate elevation of 3500 feet).

The Vostang clan of the Colymar tribe once lived upon the Starfire Ridges, and is known from early stories about the first inter-tribal feud that was settled without a single death. But the clan no longer exists, dying out from an enemy's curse that brought Mallia to them. Herders say that their ghosts still haunt the Upper Starfire Ridge certain days of the year. The Orlmarth clan of the Colymar tribe and the Greydog clan long fought over the control of the ridge's pastures, which was settled decisively in the Orlamarth clan's favor when King Korlmar burnt down the Greydog Inn.

Streamvale

The Stream starts high in the Quivin Mountains and flows down into Kjartan's Pool. The Stream roars out of the pool down the Nine Leaps Chute, a wild and dangerous series of rapids and cascades. Below the cascades, the is navigable through the Streamvale, although boaters are wary of the strange currents along it.

The north bank of the Stream is high, in places cliffs, in others merely a steep bank. The south side is flat and broad but prone to flooding, a waterlogged wilderness that is home to giant crayfish. Further uphill lie pastures and hay meadows, then the tilled lands on the shoulders of the valley. The locals say, "A gift from the Stream" for any misfortune.

Swanvale

The Swanvale is a rich farming valley, although not so rich as the Nymie Vale. The upper Swanvale is home to the Hiording clan, also called the Seven Brothers Clan and the Swan Sons. The village of Swan is the traditional stead of the Hiording chieftain. The small border hamlet of Apple Lane is in the Swanvale.

Several other clans of the Colymar live in Swanvale. The Taralings live east of Runegate. The warlike Varmandi live around Tarkalor Keep north of the Swan. The Enhyli Clan lives at the mouth of the Swanvale and the edges of the Upland Marsh.

Tarkalor Keep

King Tarkalor built this stone fort to guard the northwestern approaches to Sartar. It is a typical example of a Sartarite fort; a tall tower of unmortared stone standing around 45 feet tall and 60 feet in diameter. It has two concentric walls, creating a hollow-walled tower. Wooden floors partition the tower into several levels. The ground floor is a storeroom and (when the broch is under siege) a shelter for cattle and sheep. The upper floors tend to be a public hall and (above that) private rooms. In the wall-spaces are corridors and stairways connecting the tower's levels. A thatched roof crowns the tower, surrounded by ramparts that give a commanding view of the surrounding land, even in the hills. A lower outer wall encloses the tower, creating a courtyard, with a blockhouse guarding the front gate. Ongoing possibilities of war have the Keep in a constant state of military readiness.

Thunder Hills

This range of rugged bald hills is the backbone of the Colymar tribal lands. A mixture of oak groves and open grassland, the Thunder Hills are important pastureland for the clans of the Colymar tribe. Each Fire Season, the surrounding clans bring their herds of sheep into the hills for grazing; raids are common and the well-armed herders are not above ambushing travelers. The hills are sacred to Orlanth who often sends down strikes of lightning upon them.

Two Face Hills

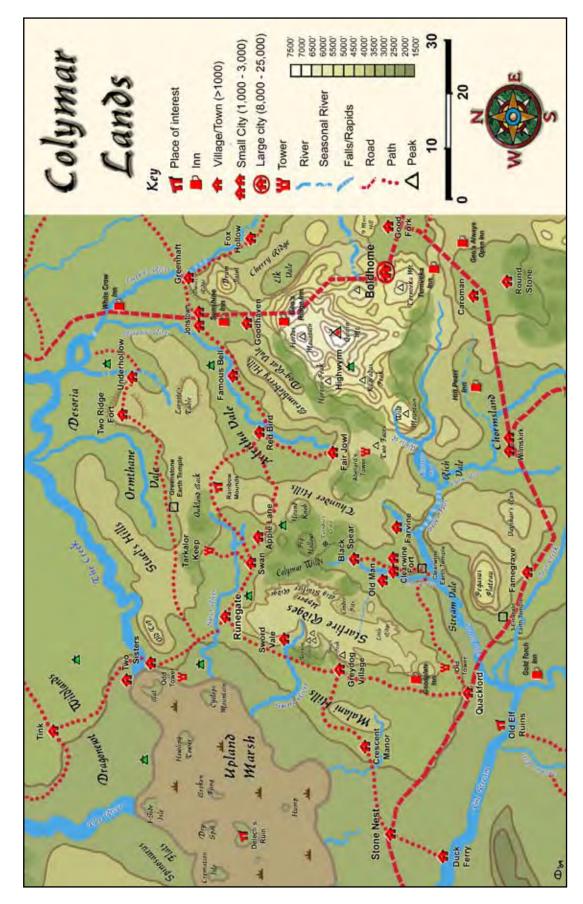
These jagged hills were formed in the Darkness when Chaos tried to attack the home of the gods. Shooting stars and lightning bolts barraged them until there was nothing left but shattered rocks. The hills are a wild place, all but impassable, full of steep cliffs, shifting footing and cutting stones. The elves covered them with a thick beech forest, the mighty roots of the trees burrowing through the rubble.

High up on one of the hills, two massive stone heads have been carved on opposite sides of a U-shaped stone cliff wall so that they stare at each other. Smaller reliefs and runic inscriptions surround the stone heads. On the inner wall is a cave surrounded by reliefs; however, the stone head guardians prevent entry into the cave,

Two Sisters

Two little villages sit on either side of The Creek here. If the water is low, it is a ford and the people help carry travelers through the muck. If the water is high, it is a ferry instead.





Sartar Kingdom of Heroes

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

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

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.

This is a shadow cat, or Alynx, a semidomesticated 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."

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

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 other 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.

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 Ernasulva'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 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

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 Kagradus 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.

The

Staff

Woodpecker

Part of the regalia of

the Orlmarth clan is an

elaborately carved and

painted wooden staff

topped with a stylized

red-headed woodpecker.

invoke the clan wyter in

various ceremonies and

is treasured by the clan

above all other items.

This staff is used to

The heroes' stead should consist of a longhouse and associated buildings. They are given a small herd of cattle and sheep that it is the obligation of the household to protect and assign a hide of farmland distributed amongst scattered fields in the lowlands for the support of the household.

Important People

Beyond a few basic facts, the structure, history, and myths of the Orlmarth Clan are up to you and the players. However, many Narrators will find it useful to have a few important people in the clan described so that they have some key NPCs for the heroes to interact with.

Chieftain: Gordangar Kenstrelsson (🔟 62) is the clan chieftain, a shrewd survivor from a powerful bloodline. He hates and fears the Lunars as his father was killed by the Lunar Army at the Battle of Grizzly Peak. He is middle-aged, generous, and traditional. Gordangar maintains friendship with King Kangharl, even though he secretly despises him. He is a supporter of the Royal House of Sartar, although he fears that Temertain is to weak to rule.

Priest: Savan Thundermaker (LIGA) is the clan's fulltime priest and brother of Gordangar. He is haunted by prophecies of the Hero Wars and believes that the doom of the gods and men is rapidly approaching. He is a devotee of Ohorlanth and spends his life performing rituals to strengthen the storm gods. Savan is a passionate defender of the Royal House of Sartar.

Priestess: Morganeth White Eye (□XIII) is the clan's fulltime priestess and performs the rites at Orane's sanctuary. She has powerful healing magic and is blessed by Kev. Morganeth was born to the Ernaldor clan and has strong connections to the Colymar Earth Temple. She lost her eyesight when the Crimson Bat devoured Runegate. She dislikes Humakti, distrusts Vingans, and despises Uroxings; but she is always generous with her Healing magic to members of her clan and tribe.

Secret Background and Strange Tattoos 9:

Some or all of the heroes are secretly descended from the Royal House of Sartar. The specific connection to the House of Sartar will be open for you and your players to determine. At this point, all that is necessary for the Narrator to do is decide which heroes are descended from the Royal House of Sartar.

Those heroes were marked with a cryptic tattoo at their initiation. The tattoo appears similar to the Sartar Rune 9, but the clan priests and god-talkers will not speak of its meaning; although tell the heroes that is clear that it has magical meaning. Have them write the rune down on their character sheet and give it a starting rating of 13.

The heroes' connection to the House of Sartar will be revealed on page 296.

Lawspeaker: Orlgard Korlmarsson (LIGY) is an elderly thane from a rival bloodline of the chief's. He is wise and discerning, and knows every legal procedure and tactic. He was never a warrior and knows little about fight (but much about dying as his father, brother and two sons all died fighting the Empire), but his advice to farmers is relied on by the more prudent carls of the clan.

Champion: Erinina Copper-Axe (26t) is the most ferocious warrior of the clan. A Vingan warrior woman, half her head is shaved and the shoulder-length hair on the other side is dyed bloodred. Her body is adorned with tattoos and she carries a copper-bladed axe. Debate is not her strength: she relies on intimidation, bluster, and her fearsome reputation to get her way. Erinina is jealous of any perceived rival for glory or attention.

The Wyter: The actual runes and abilities are as determined by you and the players through the Clan Generation Questionnaire.

One of the manifestations of the clan wyter is known to be as a flock of red-head woodpeckers that drum a warning when enemies are in the clan lands. The wyter was once befriended by King Sartar:

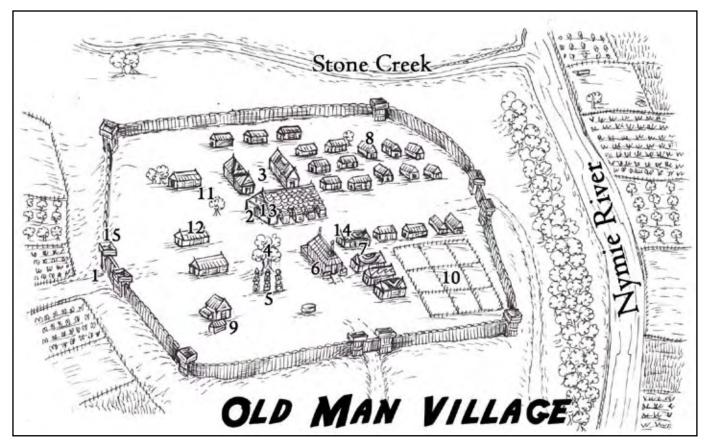
"Sartar's third miracle was to turn a band of assassins into termites. The murderers had been bent upon attacking the sleeping family of Rostakos, the Colymar King. Woodpeckers, sacred to a Colymar clan, arrived quickly afterwards to rout the inhuman murderers."

The secrets of the clan wyter are up to you and your Players.

The Orlmarth Lands

The tula of the Orlmarth clan is centered on Old Man village, a settlement of some 300 people in the Nymie Vale below the Starfire Ridges. It is called Old Man after Orlmarth Colymarsson and is visited each year by the clan's ancestors. Old Man is the traditional residence of the Orlmarthing chief and the location of the shrines to the clan ancestors. The chief resides in a grand stone longhouse and maintains a large household with thanes, mercenaries, and a redsmith. The village itself is defended by a wooden palisade and several towers. Another half-dozen or so large farmsteads belonging to the clan are scattered through the Vale and on the slopes of the Ridge.

The lowlands of the Nymie Vale have good farmlands but much of the better farm land is claimed by the Ernaldor clan. Ancient standing stones can be found throughout the valley, many are associated with the goddess Orane who found shelter in this valley. Sacrifices to Ernalda are made by the clan priestess at Orane's Loom.



The Starfire Ridges

Rising more than a thousand feet above the valley are the jagged and precipitous Starfire Ridges. Although the Ridges themselves are steep and dangerous, their slopes have good pastureland; particularly between the Big and Little Starfire Ridges. The upland pastures are the summer grazing lands for the clan's livestock. Rich flocks of sheep graze here each summer, guarded by watchful herders.

The Upper Starfire Ridges are sacred to the Orlmarth and many clan rituals such as male initiation and Orlanth worship take place there. The clan does not allow outsiders to come there and the clan wyter protects the place. Nearby are the Cinder Pits; a blasted region of cinders and still-smoking embers where the Sky Gods once cast down fire to burn the inhabitants of this Vale.

Ruins

The Nymie Vale was once an important settlement of the Empire of Wyrms Friends and the remnants of the draconic empire can be seen throughout the Vale. Chief Colymar defeated the draconic guardians of Clearwine Fort and shattered their power over the Vale when he settled the valley with his Black Spear Clan, but many ruins are still avoided by the locals.

Local Temples

There are several temples of the Orlanthi religion in the vicinity of the Orlmarth lands. Most famed are the two temples to Ernalda: the great Clearwine Earth Temple in the lower Nymie Vale and the sanctuary of Orane's Loom in Orlmarth lands.

Clearwine Earth Temple □

The Clearwine Earth Temple is the most important temple of the powers of Earth and Life in Sartar. It was (re)founded by Colymar's wife Hareva and is supported by the Colymar tribe. The Clearwine Earth Temple plays an important role in Colymar tribal life and is held sacred by all Sartarites. Pilgrims travel from far and wide to offer sacrifices at Clearwine. The temple is dedicated to Ernalda and all the deities of Life and Earth, although sacrifices to the other Orlanthi gods are made there.

The temple itself is a large, square, stone building amid sacred fields belonging to the temple. Friezes of goddesses, carved and painted in the Esrolian style, decorate the temple. Entry is not permitted to noncultists. Yanioth Brandgorssdottir is High Priestess and the queen of the Clearwine Earth Temple. The temple supports as many as twenty full-time priestesses; most are devotees of Ernalda or Esrola.

Map Key

1. Gates and Fortifications 2. Assembly Grounds

3. Warriors' Halls

4. Guardian Oak

5. Wooden Statues

of Clan Gods

6. Clan Temple

7. Thanes' Halls

8. Carls' Houses

9. Redsmith

10. Livestock Pens

11. Storehouse

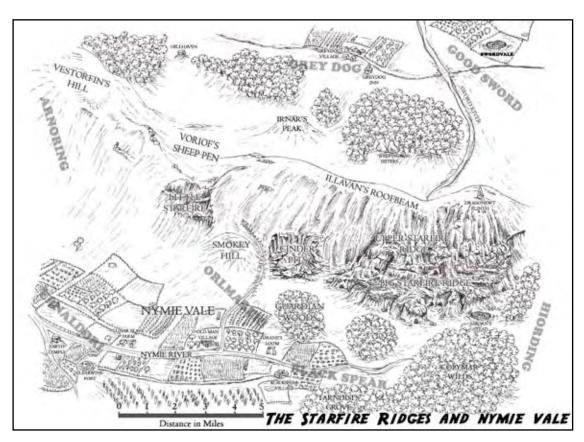
12. Thanes' Halls

13. Chief's Hall

14. Priest's Hall

Voriof's Sheep Pen

The pastures between the Big and Little Starfire Ridges are the treasury of the Orlmarth clan, called Voriof's Sheep Pen by the locals. Each Sea Season, thousands of sheep and cattle are herded up to their summer pastures. This is the Wealth of the clan and the herds are watched and defended by herders, mercenaries, and even thanes! Still with some ten square miles of highland to patrol and often limited visibility, the herds in Voriof's Sheep Pen are a tempting target for bandits and predators. The Orlmarthing normally assume all strangers on the Ridge are hostile unless they are under the protection of a clan member.



Orane's Loom III

The sanctuary of Orane' Loom is dedicated to Ernalda Orane and is the center of regular Orlmarthing worship of Ernalda. It is sacred to the powers of Life and Harmony and the goddesses particularly bless marriages made there. Many clan rituals take place there such as women's initiation

and sacrifices to Ernalda. The clan does not allow outsiders to come there and the clan wyter protects the place.

Clearwine Fort 46

Within Clearwine Fort are shrines to locally important Orlanthi gods and heroes: Orlanth Rex, Colymar, the Seven Lightbringers, Humakt, and Yinkin. The tribe supports several priests to maintain the shrines and perform sacrifices and worship ceremonies; however, King Kangharl and his mercenaries drove off the devotees of Orlanth. Since then, an appointee of the king has served as the tribal priest.

Starfire Ridge 6

The Orlmarth clan worship Orlanth atop the Starfire Ridges; sacrifices are performed atop Orlanth's Crown and on Thunder Hill, with the majority being made at the lightning-blasted stone altar atop Thunder Hill. Each year, the Orlmarth offer Orlanth three black rams to defend them against the hateful Sky Gods who destroyed the Starfire Ridge. Prior to the reign of King Kangharl, the Colymar kings would preside over these sacrifices. Now Savan Thundermaker, the Orlmarth priest, presides over all sacrifices atop Starfire Ridge.

Ghosts of the Starfire Ridge

The Starfire Ridge is haunted by the ghosts of its past inhabitants and is avoided by most of the local clans. Only the Orlmarth clan know the secret rites that allow them to safely travel through these haunted wastelands.

The Illavan Clan lived in what is now the Cinder Pits during the God Time. They were betrayed by the Solar gods, who cast fire down from the heavens on the Illavan and destroyed them. Their ghosts are wreathed in flames and scream in agony and rage. When Orlmarth the Founder first encountered the Illavan, he swore to take their enemies as his own. Whenever the Orlmarth encounter the ghosts of the Illavan, they remind them of Orlmarth's oath and are allowed to pass in peace. Each year the chieftain and the priests of the Orlmarth travel to the Cinder Pits to renew the oath.

The Vostang Clan of the Colymar Tribe once lived atop the Starfire Ridges, and is known from early stories about the first inter-tribal feud that was settled without a single death. But the clan no longer exists, dying out from an enemy's curse that brought Mallia to them. Their malignant ghosts still haunt the Upper Starfire Ridge certain days of the year.

The Cinder Pits

The Cinder Pits are an evil place, haunted by vengeful ghosts and hateful Sky Gods. It was once the village of the Illavan. It is a remnant of the Gods War and the Orlmarth clan offers annual sacrifices to Orlanth to protect them from the sky demons that destroyed the Illavan.

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 rainswollen 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 Kagradusson 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 Ormarth 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.

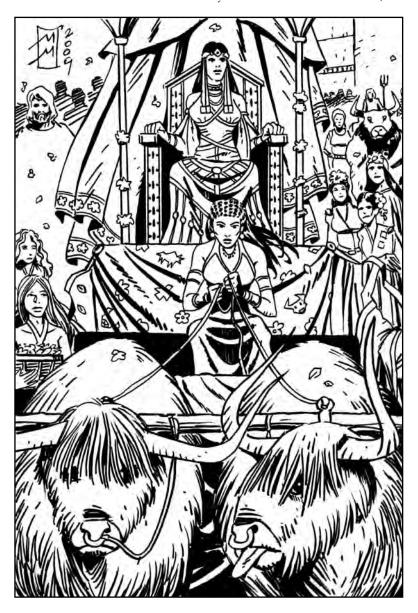
Sartarites that accept the treaty. King Hofstaring refuses, tries to escape, but Fazzur's Lunar demons capture him and condemn him to suffer eternally in Lunar Hell. The other Sartarite kings - King Kallai and Queen Kallyr - agree to exile.

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 godtalkers 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.

center, seated upon a high wooden chair are the great goddess Ernalda and her consort Flamal, attended to by goddesses, priestesses, and dancing Beast Men. The women give the gods gifts of wine, flowers, and fruits, while the men sing. The priestesses scatter crushed grain to the animals and then kill them. All the women perform a great dance and the men sing. Gods and ancestors enter the dancing grounds and mingle with the worshippers. Pleased by the sacrifices, songs and dances, Ernalda and Flamal bless the clearwine and permit the worshippers to consume it.

The worshippers then gather to feast on the sacrificial food and drink consecrated clearwine. The feast is part of the magical ceremony and occurs

What Is Going On?

The Feast of Beasts is an annual heroquest of the Earth Temple and during the ceremony the worshippers cross over to Daleel, the home of Ernalda. In this heroquest, the players' heroes are mere supporters, not main characters, or even companions — their role is largely to sing, dance, drink, eat, and be merry. However, if you wish, the heroes can have a role in the heroquest. A few examples include:

Dancing with a goddess. A hero might be called to dance with one of the goddesses, requiring a contest with a High Difficulty against an appropriate ability such as Dance, Mobility Rune, or Harmony Rune (or against a less appropriate ability with a Stretch). The consequences of this dance are up to the Narrator to decide.

Praise Ernalda or another goddess. A hero might be inspired to praise Ernalda or another goddess, requiring a contest with a High Difficulty against an appropriate ability such as Compose Poem, the Communication or Mastery Runes, or other oratorical abilities or keywords. As always, the consequences of this are up to the Narrator to decide.

Fighting Against Intruders. The powers of Death, Disorder, Chaos, or the Moon might try to force their way into Daleel, requiring the watch guards to make a contest with a High Difficulty against an appropriate ability such as the Air Rune, a combat ability, the Death Rune, and so on. The consequences of this fight are up to the Narrator to decide, but it is extremely unlikely that any Intruders will be able to get past the watch.

Feel free to add minor encounters between the heroes and feast-goers. Perhaps a drunken satyr tries to romance a female heroine or a centaur challenges a hero to a contest of music and song? Or perhaps the heroes meet old friends or members of a rival clan?

both in this world and in Ernalda's home of Daleel. Gods and divine beings are present during the feast; goddesses and priestesses alike pour wine for the feast-goers, and Queen Ernalda presides over the assembly. At the edge of the feast, armed guards stand watch and ensure no outsiders disrupt it. The entire feast is intoxicating; clearwine is drunk by the goblet, there is song and dance, and good company.

Among the songs is a ballad of "Orlanth Woos Ernalda," describing the impossible deeds performed by Orlanth (including using Death to kill the Emperor) in order to win Ernalda's hand. One refrain in particular comes to the heroes' attention:

"Only he who has mastered Death Is worthy of winning Life."

The good company includes friends and foes, Orlanthi and Beast Men. Nearby is a delegation from the rival Greydog clan led by "Killer" Branduan Hodirson, a brave and ambitious thane. Orlmarth raiders killed his great-uncle and he treats the player heroes coldly, even mocking their claims of glory.

Between the Greydogs and the heroes, a small group of durulz - ducks - will try to seat themselves. Led by Polgo Hoarfoot and his bodyguard Nicholas Wisemustard, the durulz are pushy, noisy, and possess terrible table manners. Their antics are likely annoying; however, Polgo is an important duck of his tribe; keep track of how the heroes treat him as their paths will cross again. The Greydogs are surprisingly deferential towards Polgo and his companions.

Below

Killer Branduan Norison of the Hodirson bloodline is a ferocious thane of the Greydog clan. He is famed for killing a rival who was under the protection of a tribal king.



Branduan of the Hodirsons is a proud and warlike thane of the Greydog clan and has powerful Movement Rune magic. About 25 years old, Branduan is handsome with long braided brown hair and grey eyes. He is a skilled swordsman and duellist, having earned the epithet "Killer" when he violated a king's hospitality and cut down a hated rival in a banquet hall with his famed sword Biter. Despite that, Branduan embodies Orlanth's virtues and will take no action that would bring dishonor to him or the Greydogs. He is always at least Very High difficulty in a fight.

Branduan's ambition is to be recognized as an Orlanthi hero and his desire is to marry Ernalsulva, since she is destined to marry a hero. He is loved by his own Greydogs (and will eventually become their chieftain if not killed by the heroes) but hates the Orlmarth clan with a passion — a hatred that grows when the Orlmarthings initiate the Marriage Contest with Ernalsulva.

Branduan is a complex character and he will prove both a deadly opponent and a loyal ally at different times during the campaign.

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 Orlanth 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.

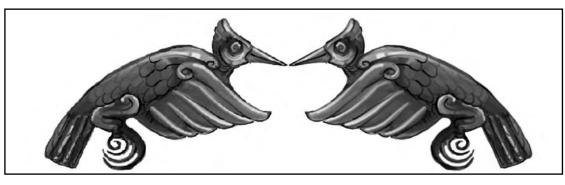
Marginal Defeat or Minor Defeat: She is truly stunning, but something about her makes her just not your type. (Could it be that look in her eyes, or maybe her perfection, or your knowledge that such women are always trouble?)

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 Ormarth 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

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.

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.

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

"Iam 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.

this book might not sound magnificent when read out,

What's

With All the

The Orlanthi love

and revere poetry;

manifestations of

Orlanth's Breath and

Issaries' power. Good

and poets are richly

poems are greatly valued

rewarded with good swords,

splendid gold bracelets,

or other valuable gifts.

Although the poems in

be assured that in their

original Sartarite they

are strikingly composed.

Strange Poetry?

Ambush on the Road

If sufficiently provoked, Killer-Branduan will attempt to take immediate vengeance against the hero who initiated the Marriage Contest. Branduan and as many Greydogs as there are player heroes and any armed followers and ambush the player heroes along the road back. The Greydogs seek to kill or at least seriously injure at least one Orlmarthing. Overcoming the Greydogs should be an extended contest of High to Very High resistance, and Killer-Branduan should be able to get away even if the players are very successful. Let one of his companions - his kinsman Corwen Greydog - take the fall instead. Branduan will insist on avenging his fallen kinsmen.

Regardless whether they are successful or if they are forced off, they will flee back the Greydog territory as quickly as possible to avoid any pursuit. If anyone - Greydog or Woodpecker - were seriously injured or killed, the victim's clan demands wergild. If it isn't paid, the clan will demand blood vengeance.

Killer-Branduan and his companions also leave the feast, fuming from the insult delivered by the heroes. Depending on how well the heroes succeeded in separating Killer-Branduan from fighting during the feast, Branduan and the Greydogs may try to ambush them on the road back to Clearwine or the Nymie Vale or they may simply return to Greydog lands to plantheir next move.

The King's Hall

If the heroes make their way back to Clearwine Fort they are greeted by the gate guards and are permitted to enter the tribal fort. Word quickly spreads that these are the heroes who answered Ernalda's Challenge at the Feast of Beasts.

During the evening, one of the king's thanes informs the heroes that Kangharl Kagradusson, king of the Colymar tribe, has summoned them to his hall for an audience.

Tell the players that tradition requires that the heroes give the king a gift: wealth, a poem or a service. Make it clear that the king's reaction to them will depend on what he thinks of the gift.

The king's hall is dark and foreboding, lit by flickering fires. Fierce bodyguards and proud thanes watch the heroes warily, all sworn to die in the service of the king. The king's Lunar sorcerers cast evil gestures in the heroes' direction and call upon unknown demons for dubious purposes. A tapestry depicts the demonic Red Goddess riding the Chaos Monster called the Crimson Bat.



Kangharl Kagradusson 6110

The king of Colymar tribe is a complicated figure. A proud and bold thane of his kinsman Kallai Rockbuster, Kangharl was a leading figure in Starbrow's Rebellion and none could stand against him in battle. Yet two years later, he seized the leadership of the Colymar tribe from his kinswoman Leika Orlkensorsdottir with Lunar aid. He now surrounds himself with Lunar sorcerers and is initiated into the dangerous mysteries of the Red Goddess.

The Colymar king is a big, powerful man, outstandingly skilful with arms. His face has heavy brows, ugly nose, and a dark and angry countenance. Kangharl is impulsive and headstrong, and always insistent on getting his way. He reacts with anger and violence whenever he is opposed. He is increasingly suspicious and fearful of rivals, and violently persecutes those he thinks could threaten him. He is nicknamed "Blackmoor" (an ancient slur against those kings who served the trolls after the Arkating Wars) by the members of his tribe, but never to his face, as he would likely kill anyone he heard using the term.

In the center of the hall is the Ivory Throne of the Colymar kings, a magical seat of power that protects its rightful owner and covered with plates of ivory bearing relief carvings on mythological, historical, and quotidian subjects. King Kangharl is seated on the throne awaiting his gift. Next to him is a wooden throne with a statue of the Red Goddess.

Kangharl's eyes flash fiercely when he looks at the heroes, but his mood depends on his reaction to the gift. If he likes the gift, he will give the heroes gifts of wealth and offer his friendship; if he dislikes the gifts he makes it clear that he considers them his personal enemies. The heroes should get a Lingering Benefit or Penalty on future dealings with their king based on the outcome of this contest.

Regardless of his reaction, the king wants to know why the hero initiated the Marriage Contest with Ernalsulva. He cryptically warns the heroes that the glory of their ancestors is long spent. He warns them not to put their faith in old gods like Orlanth and Ernalda. Kangharl recites a poem of his own composition:

All mankind casts Orlanth's words to the winds. Now we must forsake Umath's kin and give sacrifice to the Red Goddess.

If the king is favourably disposed towards the heroes, he may offer to help them with Ernalda's Challenge and against the Greydogs, or if hostile, he may threaten to oppose them. If he offers help and the heroes refuse it, the Lingering Benefit will be cancelled and the king will become increasingly suspicious of the heroes. However, the king will take no further action against the heroes at this point.

We Don't Want To Wait Until the Moot

We suggest immediately moving ahead several weeks to the clan moot. However, many players, used to the free-wheeling ways of adventurers in other game settings, may want to leave immediately for Boldhome or may demand that the clan have an immediate assembly. Point out to the players that they work for a living and that their family and kin depend on them for food and survival. Or have the head of their household or bloodline refuse to let them leave clan lands until the clan assembly has discussed the issue.

Furthermore, let them know there is plenty for them to do until the moot, for Sea Season is traditionally a time of hard work. Farmers need to plow and weed the fields; hunters are relied upon for additional meet; and herders must bring the sheep and cattle to new grazing lands. The heroes cannot simply abandon their responsibilities on the drop of hat without serious consequences.

Home Again

Once they return to the Orlmarth lands, the heroes will need to speak with the clan council about Ernalda's Challenge and about any confrontation with the Greydogs. Depending on how events played out, the heroes may have a claim against the Greydogs or may soon have a claim against them from the Greydogs or both. They may seek to get the support of the clan now, or may wait until later.

The Red Hands of Hofstaring

Summary

Ernalsulva's first deed is for the heroes to bring her the severed hands of her father, Hofstaring Treeleaper. The heroes must travel to Boldhome and gain an audience with Prince Temertain. One way or another they must obtain the Red Hands, and will likely cross paths with the real ruler of Sartar, General Fazzur Wideread. If they are successful, the hero will be rewarded by Ernalsulva and be given his second deed.

Meanwhile, Killer-Branduan seeks both the hands and vengeance against the heroes. He will try to kill the heroes, by duel or ambush.

Back at home, the Greydogs demand compensation for the heroes' deeds and seek to have them declared outlaws.

At Home

The heroes likely want to learn more about the fate of Hofstaring's Hands. Some members of the clan swear that they saw the Hands nailed to the Gates of Boldhome when they travelled there some years ago. Another has heard that Warlord Fazzur uses the Hands in an evil ritual. Yet another believes that the Hands serve Warlord Fazzur as a magical weapon against the Sartarite tribes. All agree that the Hands are in the city of Boldhome, and that is where the heroes must go.

Suggest that they might want to draw on their clan Resources (see HeroQuest "Community Resources and Support" rules). Wealth could be useful, as it is always costly to visit Boldhome and the Prince of Sartar will likely require very costly gifts. Magic might be useful as well, as could Peace or even Morale. Only War is unlikely to be useful, unless the heroes plan to muster the clan warband and march on Boldhome! The next moot will be held in four weeks.

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

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

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.

North Fort

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, manmade ramp almost half-a-mile long leads down to the Boldhome Valley. Once occupied by Sartarites, Lunar soldiers now control the North Fort.

The East Wall

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 dwarfmade 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.

Black Spear Manor

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.

Farnan Ernaldor 6+1

"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 armed thane 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, darkhaired 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:

Geo knows his own

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.

"Greetings friends! You are marked as Sons of Sartar and as friends of Geo. Enjoy our hospitality for you are amongst friends."

This should be surprising to the heroes, for it is entirely possible that they have never been in a Geo's Inn before. If they ask Erberen about this, he shrugs and says, "Geo knows his own."

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.

Andrin's Story

Before the meeting atop Larnste's Table, the Lunar sorcerers told Fazzur that of all the Sartarite kings, Hofstaring was the most dangerous. Alive he would never submit to the Red Emperor, and even dead he would still aid his people. They told Fazzur he must make sure that Hofstaring would no longer be a danger to the Red Emperor.

Fazzur said, 'If Hofstaring is such a danger to you, then this is how he must be defeated. I shall tell him that he must surrender, using words that shall enrage him. He will try to use his great Leap to escape and you must summon demons that will bind him instead. They must take him into the Red Hell, but first his hands must be removed, for with his hands Hofstaring would eventually escape the Red Hell. But Hofstaring's magic is such that his Hands must be given to the Prince of Sartar, or else they would find their way back to him."

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!

The surrender of the Sartarite Rebels took place on Fire Day, Illusion Week, Fire Season. The banquet is for only the friends and supporters of the Prince; a small group indeed. If, however, the heroes want to take the Hands from Prince Temertain, they must find a way to attend. Perhaps the heroes may seek to offer gifts and tribute to Temertain (Wealth Contest)? Or perhaps the heroes should offer friendship and gifts to one of the attendees and come as a companion?

As fate has it, the heroes will be attending the banquet whether they plan on it or not.

Old Andrin 6: W

Old Andrin is a skilled storyteller, with a remarkable memory for the people and events of Boldhome. 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 Return of Killer-Branduan

After Andrin is finished talking with the heroes, an unpleasant visitor arrives at Geo's Inn with a group of armed companions: Killer-Branduan and his Greydog kinsmen! Branduan loudly state his name and clan and proclaim that he is looking for the hero who answered Ernalda's Challenge. If the heroes do not immediately answer, Branduan speaks a verse accusing them of cowardice:

The wine-goddess' wooer hides wearing his mother's skirt; a gelding who is a coward, braying loudly but without breath or spear.

Accusations of cowardice are deadly insults to the Orlanthi: even worse when delivered as verses as Branduan has done. Heroes with a connection to the Air, Movement, or Mastery rune feel a divine compulsion to proudly refute the accusation; the compulsion can be resisted as if it were a heroform identity challenge (see "Orlanthi Religion" chapter). If the hero succeeds, he may act as he wishes – but his divine rune affinity will be penalized by the degree of success.

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.

At this point, Eberen and the rest of the clientele of Geo's will separate the Greydogs from the heroes, loudly shouting: "no violence in Geo's hall!" Branduan tells the heroes that he will await them at the Temple of the Household of Death in one week. "We shall duel on Lawstaff Day, for that it is the day of judgments." Pointing to the rest of the heroes, he says, "either we will all fight, or just the two of us, but our sides must be equal." And with that, Branduan and his Greydog companions leave.

If the heroes accept the challenge, Eberen and the others at Geo's will be impressed, for Branduan is known far and wide as a skilled duellist. However, they warn the heroes that the Prince takes a dim view on duels, considering them an affront to civilized virtues.

The heroes may prepare for the duel however they want. With little effort they may learn that Branduan and his companions are guests of the Lismelder Tribal Manor, not far from the Black Spear Hall. The Lismelder Tribe are feared for their support of the cult of Humakt and many dedicated to that dread god of Death serve the tribe.

The Duel at the Temple of Death †6

Ritual preparations for the duel start soon after sunset on the appointed day. Killer-Branduan and a large band of armed Greydog retainers are already there, waiting. Once the heroes arrive, priests sacrifice a black ram to Humakt, god of Death and Endings and prepare the sacred duelling grounds within the temple. Once the home of the dread Household of Death, sworn to defend Sartar to the death and beyond, into the Land of Death, it is now little used and most locals believe it is cursed and unlucky. Outside a crowd gathers, curious but not daring to cross the temple precincts. Inside are the priests, the duellists, their companions, and a large group of witnesses including kinfolk of the combatants from the Colymar and Lismelder tribes, and, more ominously, the gods that oversee duels - Orlanth and Humakt.

Killer-Branduan is armed with a fine sword that is both long and sharp; his uncle Padau carries his shield painted with the Greydog motif. He wears a fine scarlet jerkin and wears jewellery worth many cattle. He is accompanied by his uncle and as many companions as there are player heroes.

The duel can be a single combat between Branduan and a hero (or his champion), or it can be a skirmish between the heroes and an equal number of Greydogs. Single combat is considered more glorious for the combatants, but many Orlanthi heroes find

Orlmarthing adventurers face off against Greydog champions at the Boldhome Death Temple. A Humakti Sword presides over the duel.



Lawstaff Day is a Seasonal Holy Day, Right?

Yes, the Duel will occur on Lawstaff Day, the seasonal holy day of Orlanth. At the same time the heroes gather at the House of Death, Prince Temertain will be at King's Court having sacrifices offered "to the guardians of Sartar." Orlanth is not mentioned or invoked during these rites, although many can feel his presence and growing anger. His lawspeaker will spend the rest of the night and the next day reciting the laws of Sartar from the King's Court.

At the same time, the Humakti priests will also offer sacrifices to Humakt and Orlanth at Temple of the Household of Dead. The ceremony will enable those inside the Temple to Cross Over to the Gods World, allowing the heroes to contact their gods and partake of their power. The Duel itself will occur in both this world and the Otherworld.

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 Orlanthi.

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 greybearded 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-atease 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.

Temertain and Estal Donge 6YO

Temertain, son of Jotisan, son of Markalor, son of Eonistaran, son of Sartar is the last acknowledged scion of the Royal House of Sartar, and thus Prince of Sartar by default. Temertain was raised in the city of Nochet, and he was educated by the sages Lhankor Mhy, later dedicating himself to that god, and to the pursuit of knowledge; with a particular obsession with obscure Brithini iron statuary. Physically indolent with no skill at fighting or battle, he considers himself to be the fabled Philosopher King, despite knowing almost nothing about statecraft or law. Temertain is shockingly ignorant of Sartarite customs and traditions.

Temertain is infatuated with and devoted to his beautiful consort, Estal Donge. A highly literate woman from Durnsa, a city in the far-off Oronin Satrapy of the Empire, Estal Donge is a sorceress who worships her foreign deities with celebrations of dissolute indulgence and orgiastic excess. She possesses significant political savvy, and Temertain relies completely upon her judgment. Even though Temertain is completely besotted with Estal Donge, she is known to take other lovers, although she always returns to the Prince.

Governor-General Fazzur smiles when he sees the heroes, saying loudly, "Well, well my Prince. It seems your duellists have arrived in time to receive their deserved Wreath of Victory!"

Temertain appears surprised and drops the goblet of wine he was drinking. Estal Donge stands and addresses the combatants, "Are you guilty of the charges against you, breaking the Prince's peace by duelling within the boundaries of his city? Why should not the Prince avenge himself of this insult to his honor?" She seems to have her attention on one hero in particular (Narrator must choose one: see Estal's Attention, below). At this, Temertain nervously nods and says, "Indeed, why should I not avenge myself according to the customs of your ancestors?"

The heroes need to mollify Temertain (or get the support of Estal Donge) using Wealth, a gift or some other appropriate social ability. If they have a Lingering Benefit from their gift to Farnan Ernaldor, this should be applied to this contest, since that Lingering Benefit will be superseded by the results of this contest. If the heroes succeed, Temertain will think highly of them, giving them gifts and insist that they stay in the palace. If the heroes fail, Temertain becomes very angry and orders them placed in fetters and taken to the Stone Room until he decides what to do. General Fazzur watches the entire proceeding with a look of indulgent amusement; his low regard for Temertain is obvious to all.



The Telmori Royal Guard

Temertain is protected by one hundred elite Telmori warriors. Most of the Telmori have contempt for Temertain, but they have sworn loyalty to Royal House of Sartar, of which Temertain is acknowledged as leader. The Telmori are Nearly Impossible to defeat using normal combat abilities, and are Hard to Very Hard using magic or magical weapons.

The Stone Room

The Stone Room is a

room within the Royal

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

stone door that cannot be

opened from the inside.

and has a marvellous

Palace used to hold disloyal

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.

Fazzur Wideread 2t0

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.

Breaking the Oath of Hospitality

Some heroes may decide to break their oath of hospitality - Temertain is a fool and a bad Prince after all. If the heroes do violate their oath, they will be subject to Divine Wrath until they expiate it with a suitable sacrifice at an Orlanthi holy place. However, they will still pay a price, as expiating the Divine Wrath will not help them at the River of Swords in the Underworld.

the Lunar sorcerers and dread having some role in the ceremony. Instead, they bar themselves in their homes, and make small offerings to their ancestors, household spirits and other guardians. Afterwards, Temertain and his supporters return to the Main Hall, where the banquet feast is to be held.

The banquet is a rich and splendid boozy affair. Large roasts of beef, sweet porridge, fruit tarts, broiled fish, broth with bacon, roasted chicken, and sweets are piled up on the table, all flavoured with spices and herbs from Peloria, Kethaela, Teshnos, and beyond. Prodigious amounts of Kethaelan dark wine is consumed from communal goblets passed from person to person and kept continually filled by attentive slaves. A large colorless glass bowl is on each table, and never filled by the slaves. Dancing girls, sensuous music, and rich scents enhance the intoxication of the evening.

Temertain, Estal Donge, Fazzur Wideread, and other Imperial Army dignitaries sit at a High Table on the dais. Temertain has several strange magical iron statues at the table, ranging in size from 6 inches to 3 feet high, and periodically orders servants to move them around or change their facing. The tall iron statue of the foreign god and the gilded cage with the magical Mourning Dove is behind Temertain. Behind Temertain are members of his fierce Telmori guard, included the famed Goram Whitefang.

The feastgoers line up and present themselves to Temertain, where they are expected to pledge themselves to the Lord of the Palace. Warn the heroes that if they make the traditional acknowledgements of hospitality they will be unable to steal the Hands without breaking the oath of hospitality. Clever heroes might try to give Temertain something less than a full oath. This is a contest of Moderate Difficulty; although the Guardians of the Royal House see through the heroes' subterfuge, Temertain does know how to communicate with his own magical Guardians! Describe to the heroes how they sense the Guardians of Sartar scry their words and hear them shriek out warnings. Yet unless they fail, Temertain and his guests do not hear or even notice the warnings.

The heroes are assigned seats at a table in the Main Hall, the distance from Temertain depending on how good the heroes' relationship with Temertain (or Estal Donge) is. Seated with them is the sage Quinulf the Librarian and several drunken apprentices, a few members of Boldhome guilds, several wealthy Boldhomers with petitions before the Prince, and an evil-looking sorcerer named Redbird, who claims close association with the Prince. If he accompanied the heroes, Killer-Branduan is seated with them.

The conversation is drunken, erudite and esoteric. Quinulf and his apprentices complain bitterly that the Prince has ordered a reorganization of the Royal Library's categorization scheme. The petitioners and guildmembers ask the heroes for assistance in getting Temertain's support on various disputes they know nothing about. Redbird speaks of his marvellous adventure into the lands of the trolls and of the diverse species of fish and monsters in Skyfall Lake; he seeks the Prince's financing of a return trip to the troll lands. And so on.

After the feast has gone on for several hours, Temertain calls for quiet, and eventually the din in the hall calms down. Dorasar the Wise, an ancient Sage, reads a scroll and recites a list of evil sorcererkings of a long-dead empire with names like Saval, Annmak, Meipal, Orvansfal, Svalak, Modos, Miglos, and many others. Each king was associated with strange and blasphemous deeds like the Four Great Follies, the Angazabo Diet, or the Immanent Mastery School. Unless a hero is an initiate of Lhankor Mhy, this reading sounds like complete gibberish. An initiate of Lhankor Mhy might know that this is a list of the ancient sorcerer-kings of the Jrusteli Empire.

After the reading, Temertain stands up, filled with pride and contempt. "Your sources were incomplete Dorasar, for you completely forgot the reign of Suilmant, the Emperor of Land and Sea. As everyone knows, it was during his reign that the Brithini placed the Twin Iron Colossi that guarded the harbor of Frowal. And as you should know, his tale is most pertinent to the story of my reign. Such ignorance is astounding." His voice is loud and filled with passion, silencing the hall.

Frustrated, Temertain claps his hands and says "Let this distasteful proceeding be brought to a close; bring forth the Drink of Victory!" Slaves carry a large a globular bottle with two handles made of clear glass and decorated with gold leaf (which would be worth a chieftain's wergild at least) and filled with a swirling orange-red liquid. The bottle is placed before Temertain, and, as the liquid settles, two large blood-red hands can be seen floating in the now amber liquid: the Red Hands of Hofstaring.

The Prince pours a measure of the liquid into the clear glass bowl on his table, and from each table, a feast-goer (and not a slave) comes to the High Table with the bowl from that table. Temertain pours a measure of the liquid into each bowl. The bowl at the heroes' table is closest to one of the heroes and Redbird says, "Go on, bring the bowl up. Don't let Temertain pour too much of that disgusting brew into our bowl; we have to drink the whole bowl."

Stealing the Hands at the Feast

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 halfhearted 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.

Temertain's Response

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."

The wrath of Estal Donge is more consequential. She will approach Tatius the Bright, and make a deal with him that will have serious consequences on both the heroes and the kingdom of Sartar.

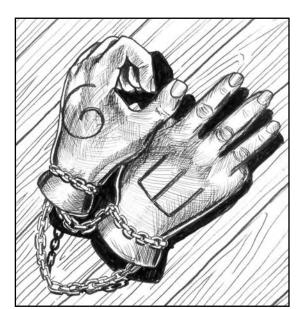
Branduan's Offer

Assuming they get out of Boldhome alive, Branduan (if he lives) will propose that both suitors present the Hands to Ernalsulva. Branduan will recite the Rival Suitors verse from the Wooing of the Feathered Horse Queen (a song about Sartar's contest to win the Feathered Horse Queen):

"Let us make a compact, That although we both are seeking, And we both would woo the maiden, Yet by force we will not seize her, Nor against her will shall wed her. Those who seek to stop us both We rival suitors shall overcome. Let the goddess now be given To the husband whom she chooses."

To accept Branduan's offer, the heroes must overcome their Clan keyword as a flaw with some other motivating ability. If the heroes accept, Branduan pledges friendship (and the friendship will last at least until the heroes obtain the sword Wrath). If the heroes refuse, Branduan says in verse:

"You reject the friendship I have offered; I see no Woodpecker can be trusted. Next time our paths cross We will be enemies."



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.

The Red Hands of Hofstaring &

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.

If the heroes accepted Branduan's offer of friendship, both heroes give Ernalsulva the gift. This acts as a Situational Bonus of +3 or +6 to her reaction, depending how the players roleplay it. However, she shares her reaction with both the hero and Branduan.

Assuming the hero succeeds, he should read the following (if not he should make up some appropriate greeting):

Sweet Green Woman, Look at me! I have returned, the Conqueror! None could stand before me And I have done the impossible. Here is the gift you sought. Your Earth must be mine. I am yours, what deeds must I do?

Ernalsulva's reaction depends on the level of success. A complete failure means she accepts the gifts with obvious suspicion and distaste; other failures mean she accepts the gifts coldly and formally. However, a success gets an increasingly affectionate reaction ranging from an affectionate touch (a Marginal Victory) to a passionate kiss (a Complete Victory). The wooer gets a Lingering Bonus to his Love Ernalsulva ability commensurate with his level of success.

If her daughter reacts positively towards the hero, Entarios' formal and suspicious demeanor softens considerably. She offers words of praise to the heroes but warns them that the path they are on is dangerous and that they might not survive it.

After accepting the gift, Ernalsulva will give the hero his next task.

The Second Impossible Task

Though that gift be easy for you, There is yet that which will not be so.

"In the Upland Marsh is a great heirloom that once belonged to my ancestors. It was taken by a turbulent hero who lost it to the Taker and Waster, the Emperor of the Marsh. So here is my second challenge: the man who wishes to be my husband must bring me my ancestors' sword. Bring me Wrath - the sword of Indrodar Greydog. It was lost to the Taker and Waster at the Howling Tower. You must bring it back to me."

There is more information on Indrodar and the sword Wrath in the next chapter.

After Ernalsulva gives the hero his second task, her mother ends the audience. Priestesses will escort the heroes out of Greenstone Temple.

Home Again

Upon their return from Greenstone Temple, the heroes will be welcomed by their kin in accord with their previous Clan Support Roll. It is late summer by now, and the heroes have much work to do on their farms to prepare for the harvest; they have been away from their farms for at least four weeks and they need to work hard if they don't want to go hungry over the winter. However, the heroes will have to deal with the consequences of their previous actions, as they have likely made many enemies.

Interlude: Consequences

The heroes have to deal with some of the consequences of their deeds and with events outside of their control. Their rivalry with the Greydogs likely has resulted in raids and lawsuits; their own king is suspicious of their actions and ambitions; and they must work hard to bring in their own harvest. From outside their lands comes troubling news of tribal rebellion and Lunar soldiers.

Home Again

The heroes return to Old Man village, where they will be welcomed by the Clan Chieftain and feasted in the Chieftain's Hall, along with Inner Ring of the Clan Council. The heroes need to recite their deeds; this determines how willing the Orlmarth clan is to stand by the heroes. Once again the heroes should make a Clan Support roll, with any appropriate bonuses and penalties (such as the Duel, the previous support from the Clan, and their level of success in Stealing the Hands at Temertain's Banquet.)

As before, a failure results in the clan distancing itself from the heroes, withdrawing protection and support. A success results in the clan rallying around the heroes, rewarding them with gifts, and holding them in high regard. With a Major Success or Complete Success, the leader of the heroes will be acclaimed a thane, and allocated new lands and herds.

If the heroes have not gone already, the clan chieftain tells them that they should travel to Greenstone as soon as possible to present their gift to Ernalsulva. The chief will also suggest that it would be wise for them to go to Clearwine Fort and give gifts to the King, "for it is not wise to ignore a king as proud and headstrong as Blackmoor."

Return to Clearwine Fort

The heroes may wish to follow their chieftain's advice, or perhaps have decided to pay a visit to King Kangharl on their own initiative. Once at Clearwine Fort, the king's mercenaries bring the heroes to the

Consequences

A common theme of Orlanthi stories is that even the greatest victory may lead to dire consequences. Orlanth freed the world by killing the Evil Emperor, but that victory brought Death into the world and led to the terrible Gods War. Harmast's Lightbringers Quest defeated Gbaji but also caused generations of war and strife. Tarkalor married the Feathered Horse Queen and became High King of Dragon Pass but then was killed by the Lunar Empire. Change brings more change. The Orlanthi accept this as their fate - the price of worshiping a God of Change.

King's Hall where Kangharl awaits them seated atop the Ivory Throne.

The king says sharply: "You are very daring men, outlaws of Prince Temertain, coming to my court after causing so much trouble in Boldhome and fomenting strife with other clans." After this, one of the king's Lunar sorcerers whispers into his ear. The king's mercenary huscarls glare at the heroes menacingly.

The heroes need to mollify King Kangharl with gifts, poems, and pledges of loyalties or some other appropriate ability. This contest will be at least Hard or even Very Hard. Kangharl is clearly worried about the heroes' actions, but even worse, he is worried about their growing reputation.

If the heroes succeed despite the odds, Kangharl will brighten significantly and reaffirm his friendship with the heroes. He will cheerfully urge that the heroes take "bold action" against the Greydogs, and on a Major or Complete Victory, he will even assign the heroes several huscarls in the event they attack the Greydogs (providing a +3 or +6 situational bonus).

On any failure, the king's face turns red with anger. On a marginal or minor failure, the king will then grow very quiet. He will hear the heroes out and then dismiss them from his hall, concluding that the heroes are dangerous potential rivals. On a major or complete failure, the king will angrily dismiss the heroes from his hall and tell them not to return to his sight. Worried about the threat posed by the heroes, the king will decide to take "bold action" that winter.

Greydog Raids

If the players rejected Branduan's offer of friendship, the Greydogs will launch a series of cattle raids during late Fire Season and early Earth Season. These raids should be treated similarly to a Background Event (HeroQuest "Community Resources and Support") and framed as a contest of the Orlmarth War resource against a resistance of 10 ld (the Greydog War rating). However, if the Orlmarth clan loses the contest, their Wealth rating takes the penalty. If the Greydogs lose, their War resource takes the hit.

The Woodpeckers may launch their own raids against the Greydogs, seeking Wealth or perhaps some other Resource; perhaps these raids will be led by the players or perhaps they occur offstage.

The purpose of these raids is not to kill members of the other clan but to steal their livestock, interrupt their rituals or otherwise frustrate them. Nonetheless, violence is always associated with raids and serious injury and death are not uncommon results.

Temertain's Revenge

The heroes' actions have humiliated Temertain, and, more importantly, Estal Donge. General Fazzur will not take any action against the heroes at this point, as he finds it useful to display Temertain's powerlessness as a way of showing who the real ruler of Sartar is. Temertain is unable to take any action against the heroes outside of Boldhome – he truly is powerless. Estal Donge will have to take his revenge into her own hands and incites various lovers to take action against the hero who betrayed her. This should be played out over several seasons, with progressively more dangerous lovers seeking out the heroes:

Alehelm the Quick. A handsome and impetuous Sartarite mercenary of the Cinsina Tribe, Aleham will travel to Orlmarth lands and formally challenge the hero to a duel. He is a competent duelist, but extremely witty and honorable.

Engkarnos Axe. A huge brutish Tarshite mercenary, Engkarnos has been promised a night with Estal Donge if he kills the heroes. He is famed for his sharp bronze axe that can cut flesh, stone, wood, and metal with equal ease. He will gather a small band of Tarshite mercenaries and seek to ambush the heroes, or failing that, to attack their stead.

Lukarash Kespiles. A noble Dara Happan, a lokhargos (captain) of the famed Beryl Phalanx. He is a very dangerous foe and a fearsome duelist. He enjoys specific magical protection against the Air Rune (giving him a specific ability bonus) as a result of his magical gold-plated shield. He will travel to Clearwine Fort and demand that King Kangharl summon the heroes for him to fight. Killing him will give the heroes a very dangerous enemy: the commander of the Beryl Phalanx itself.

Lament of Haradinora Dinorthsdottir

Me the daughter of strong Dinorth, Me the lover of liberty, Me they seized and me they tortured, Me they lashed and humiliated, Me the sport of ribald Veterans, Mine of ruffian violators! See they sit, they hide their faces, Miserable in ignominy! Wherefore in me burns an anger, Not by blood to be satiated.

War in Heortland

The heroes hear tales of a war in Heortland between two powerful kings: King Broyan of Whitewall, a powerful Orlanthi magician who has revived the ancient Hendriking tribe and claims to be the heir of King Vingkot Orlanthsson; and King Rikard the Tiger-Hearted, a foreign adventurer served by soulless atheist sorcerers.

The Rising of the Dundealos

During Earth Season, the heroes soon hear tales that the Dundealos Tribe has been raised in rebellion against the Lunar Occupation. The stories are that a Lunar tax collector raped Haradinora, the daughter of the Dundealos tribal king. In revenge, the Dundealos killed all Lunars in their lands and holed up in the tribal center of Dundealosford, less than a day away from the great Orlanth temple of Old Wind. There the Dundealos expected to weather the Lunar reprisals and negotiate a settlement.

If the heroes suggest it, this could be a subject for a clan moot, although it is too late to give any meaningful support to the Dundealos tribe this year.

The Lunar Camp

News also arrives that there is a great Lunar camp being built at Wilmskirk (perhaps the heroes saw it on their return from Boldhome). The camp is far larger than the town of Wilmskirk itself, and many thousands of Lunar soldiers have gathered there, residing in tents and in hastily built wooden halls.

Earth Season and Harvest

Despite the heroes' desire to follow up loose ends and perhaps start their quest for the sword Wrath, most of Earth Season is spent in the field: hay must be mowed and stacked; crops must be harvested, cut, gathered, bound, stacked, threshed and winnowed; vegetables must be pulled; hay mown and stubble grazed. This is a time of long hard days and constant labor. The heroes have little time to do anything but work.

Throughout Earth Season, the clan celebrates the various Harvest Festivals, the high holy days of the goddess Ernalda. These rituals are of profound importance to the women of the clan and the longterm survival of the community. There are joyous feasts and solemn rituals that precede, interrupt, and end the work of the agricultural season.

This is a time when the clan Wealth may fluctuate. Make a contest (normally using Morale; however, clans associated with the Earth may use their Magic rating if that is higher and Peace Clans normally get a +3 bonus) against a resistance equal

to the average value of all resources and apply the results to the Resource Fluctuation Table (HeroQuest "Community Resources and Support") to the Clan's Wealth Resource. Hero points and augments cannot be used. This is an average harvest year, so no situational bonuses or penalties should apply.

The Second Task: The **Howling Tower**

Summary

Ernalsulva's second deed is for the heroes to reclaim an ancient weapon of power: Wrath, the legendary sword of Indrodar Greydog. The heroes will need to learn more about the demise of Indrodar. They must befriend the strange durulz people to brave the dangers of the Upland Marsh. There they will confront one of Delecti's most terrible blasphemies - the undying lich of Indrodar Greydog - and release Indrodar's soul. If successful, the hero will receive the favor of Ernalsulva and her final deed.

Before they go, the Lunars demand tribute from the Orlmarth clan and the heroes' actions may have triggered the suspicions of their paranoid king.

After the Harvest

Once the agricultural season is over and the celebration of rest has ended, the heroes will likely want to begin the task of finding Wrath, the dread sword of Indrodar the Humakti. The clan storytellers can tell the heroes the basic story of Indrodar Greydog and describe the Upland Marsh (both are in the section entitled "Information for the Heroes" later in this chapter). To learn more about the demise of Indrodar Greydog and the dangers that await them at the Upland Marsh, the heroes will have to go elsewhere. This is the worst time of year to be traveling in Dragon Pass: Darkness Season.

Soon after the harvest, the lord of the Lunar Slave Farm arrives at Old Man Village with a large band of Tarshite mercenaries. The Lunar is Overovash the Slaver, a Dara Happan with powerful friends in Boldhome. He has come to collect the annual tribute for the Red Emperor: 100 cattle or its equivalent in goods, coin and other livestock. This is more than last year and a source of worry for the clan elders.

This is a Resource Crisis contest with a -6 Situational Modifier. On a success, the clan managed to have a good enough harvest to pay the increased tribute without much difficulty, perhaps resulting in effectively more Wealth. On a defeat, the clan will have to tighten their belts, children will go hungry,

Situational Bonuses and the Harvest

During a good year, you may want to add a + 3or even a +6 situational bonus to the Harvest roll. During a bad year, impose a -3 or even a -6 situational penalty instead. Normally, Sartarites experience 1 very good year, 1 good year, 3 average years, 1 bad year and 1 very bad year during a seven year cycle (although rarely in that order).

Indrodar's Necklace

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.

The Lunar Camp in Durulz Vale

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.

and the clan will have a penalty against their Wealth Resource until they take some action to restore their fortunes (such as a cattle raid or offering their services as mercenaries).

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.

Traveling in Darkness Season

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 and the Slave Farm OaO

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 Oheha.

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.

Upland Marsh which even the trolls fear) at night, you may want to throw a troll-related Adventure Hook from the "Traveling Through Sartar" chapter at them.

The Lismelder Tribe

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.

The Shrine of Indrodar's Necklace

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.

Jonstown Library

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."

The Ducks of Duck Point

Everyone knows that the strange durulz people of Duck Point know more than anyone else about the Upland Marsh and about the final resting place of Indrodar Greydog. Duck Point is three days travel, most of that on the Royal Road that runs between Duck Point and Wilmskirk.

Duck Point is a small city of durulz, Orlanthi merchants and crafters, and Lunar carpet-baggers. The wood and stone familiar to other Sartarite cities intermingle with those of the durulz; strangely woven wattle-and-daub buildings that the locals call "nests." Many nests are built on short stilts to escape the frequent floods from the Stream or the Upland Marsh. Wooden pavements line the dirty streets, and garish decorations are strung from nest to nest. News that the local durulz population will be subject to another Duck Hunt has made the feathers fly, so to speak. Duck warriors are on high alert and strangers are watched with suspicion.

There is a Geo's Inn in Duck Point - the Duck Inn. It is a durulz building where feathered smugglers and squawking thieves drink ale with Sartarite bandits, rebels and exiles. The heroes will be welcomed as Geo's Own by the innkeeper Nicholas Wisemustard, an old, peg-legged duck with a cracked bill.

Holding court in the Duck Inn are their old acquaintances from the Feast of Beasts, Polgo Hoarfoot and Nicholas Wisemustard, smoking pungent dried leaves and surrounded by an attentive throng of drunken ducks. The durulz are angrily discussing the new Duck Hunt proclaimed by the Provincial Government. Depending on his previous treatment by the heroes, Polgo may greet them warmly; or he may need to be bribed, flattered, intimidated or otherwise persuaded to give information or act as a guide to the heroes. If the heroes tell Polgo of their plans to retrieve Wrath, no contest is necessary and Polgo gladly offers to act as their guide.

If the heroes seek guides into the Marsh, Polgo informs the heroes that they need to go to Yellowflower Island to arrange that; the durulz must first flee from the Duck Hunt and then such arrangements can be made. Polgo will be favorably inclined towards any heroes willing to defend the ducks as they flee to Yellowflower Island.

The Duck Hunt

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

Jarstarulf Jarankarsson 6&1

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.



Polgo Hoarfoot 6紀山

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 wight. He burnt the queen's corpse at Cremation Isle, a place holy to Humakt 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

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.

the tribute is reduced. It is not known for certain what the Lunars do with them, other than that the living are sold as slaves. It is rumored that the dead are eaten by Lunar cultists in their rituals.

The durulz of Duck Point are preparing to flee to Yellowflower Island, and the snow-covered streets are filled with squawking ducks gathering their worldly possessions. It is obvious to the heroes that the durulz need guards and protectors; they are bringing their young and old and all are heavily weighted down. Polgo would pledge friendship to any hero willing to protect them during their relocation.

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.

Yellow Flower Isle

Lying at the southern edge of Delecti's realm, this small island is all that remains of a large Elf Garden that once flourished here after the Inhuman Occupation. Many rare species of plants are rumored to exist there. It is unknown whether any elves still make it their home.

After 1613, the island became the main place for durulz refugees to flee to from the many Lunarsponsored 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.

Exploring the Marsh

The Upland Marsh is an ever-changing physical environment. Islands drift, ruins slowly sink or rise and Walking Corpses shamble around. The place is a collection of mucky islands and rocky outcroppings surrounded by a slow moving murky sludge. Oldwater swamp cypresses, weeping willows, and hateful Blackthorn trees make the maze of channels and sloughs nearly impassable except to the little durulz folk and those they guide. The water is slimy and putrescent, filled with unhealthy sewage and decay, and at times, the stench of decay can be choking.

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

Durulz Boats

Most durulz boats are tightly woven reed vessels that the durulz traditionally swam alongside. Cargo and supplies are placed in waterproof leather and reed containers and lashed to the boat. Larger cargos and human passengers are piled high onto reed rafts, with no apparent distinction made between cargo and passenger. The boatman poles the raft in sluggish water, or swims alongside it to navigate it. Ducks join and leave the raft seemingly at random.

Durulz boats are gaudily painted with strange names, like Slug Express, Bag O' Worms, Pride of Quackford, and Gorpchaser. Some boats might have spirits or paltry guardians, with crude carvings and foci. The ducks expect their passengers to respect all the ritual observances that go along with travel.

Durulz passenger "ferries" are known as "wetti wetti" in Tradetalk. Bartering for passage is a loud and vocal process, as is the act of attempting to force everybody and their luggage in. And if you thought you were hiring the boat for yourself, you are much mistaken, as old duck crones with strange jewelry, and obnoxious snailherding drakes with stinking swampfoot clamber in with their worldly possessions, squashing against you.

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.

boatmen are surprisingly good at poling their way through the icy waters, although when the Darkness Season temperatures drop too much, even the ducks give up. They warn that the Living Dead are not bothered by the cold, but at least the swarms of midges and mosquitoes that usually cover the Marsh will be quiet.

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

What Polgo Knows (Secret) Known By: Polgo Hoarfoot

Polgo knows all about the Marsh, Indrodar and more. Hoarfoot lore preserves a terrible secret concerning the final expedition of Indrodar Greydog: that it was the durulz who betrayed Indrodar to Delecti.

Nothing tied to Unlife could stand against Indrodar and Wrath, but Delecti could still act against the durulz. Traitorous durulz succumbed to the Necromancer's blandishments and threats, and forced Good King Stoutgild's complicity in the betrayal. Indrodar was guided to the Howling Tower and led into a trap by his own trusted guides.

This secret has been a source of shame for all of the Hoarfoot bloodline and weighs greatly on Polgo. The Hoarfeet 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 oneeyed, 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



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



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.

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 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 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-inlayed 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 + LL 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-inlayed 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 wyter.

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 211

Bring Final Death to the Unliving +3

Vengeful 2Ш

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-slavers." 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 betraval 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 Ernasulva's Wooer has for her and how he must honor his pledge to his love. (Love Ernsalsulva).
- 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).

Below The sword Wrath, made by the dwarfs for Indrodar Greydog.

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 Betraval

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!

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

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 possibly 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 Ernasulva 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 wyter, 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

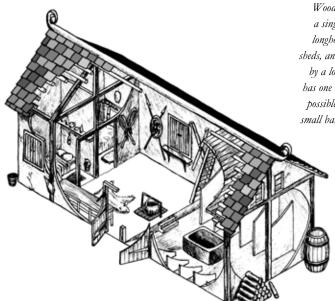
Orlanthi songs and stories celebrate the hall-burning as a particularly brutal but efficient tactic in a feud. A hall-burning typically takes place at dawn or during the night; a raiding party (usually between 7 to 35 combatants) sneak up to the stead during the night and surround the doors to the hall. 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 Snorristead where the Hodirisons (including Branduan) reside.

Snorristead (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 Norimsson is the stead's most famous resident.

Snorristead 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.



It should be easy for the heroes' raiding party to bypass Tallstone Stead (a smaller Greydog stead high up in the Grey Vale). Much more difficult is avoiding the supernatural hounds that defend the Greydog clan lands in order to achieve tactical surprise at Snorristead.

The attack on Snorristead should be handled as an extended group contest, but modified as above (along with any other appropriate Situational or Plot Bonuses). Branduan, Olav, and their armed companions charge out of the door from the burning stead, trying to force the attackers back so that the rest of the steadfolk can flee towards Greydog Village (ask the players if they plan to attack the old folk, women and children - such a deed would be considered tremendously dishonorable amongst the Orlanthi, resulting in huge lingering penalties in many social circumstances). Branduan is Very Hard, Olav is Hard, and the other farmers of Snorristead are Moderate. Feel free to add enough farmers to make it a challenging contest for the heroes.

The Hounds of the Greydogs

The Greydog clan is protected by a pack of supernatural baying hounds that look like large gray wolfhounds. The raiders must bypass them using abilities such as the Yinkin Rune, Hunter, Lead Raid, Stealthy, and so on. Set resistance by the Pass/Fail Cycle.

Success: The raiders manage to sneak up to Snorristead undetected and set the hall on fire, achieving tactical surprise based on the level of success.

Failure: The raiders are detected before they reach Snorristead, giving the defenders a chance to prepare and penalizing the raiders to the extent of their failure.

If the heroes succeed in burning Snorristead and defeating its defenders, they can take the sword Wrath and retreat over the Starfire Ridge before the thanes of Greydog Village can ride to Snorristead. Warn the heroes that they must exact their vengeance quickly, for they can hear the horns of the Greydog warband in the distance. If they spend too long at the stead or withdraw too slowly they will have to fight a larger group of well-prepared Greydog thanes and warriors. It is likely the heroes leave several severely wounded or even dead Greydogs behind; these casualties will likely require violent retaliation by the Greydogs against the Orlmarth!

Consequences: The heroes' actions reverberate throughout Sartar as songs and tales of the Burning of Snorristead spread; the heroes' names will be known far and broad. Amongst those clans with a rivalry or dislike of the Greydogs, the heroes get a Lingering Bonus commensurate with the degree of success in the extended contest. Amongst clans who are friends of the Greydogs, the heroes get a commensurate penalty.

The heroes get a Lingering Bonus for a specific clan reputation as Ruthless (use this as a bonus to their Clan Keyword), which may prove a two-edged sword. Worse yet, the heroes' actions will bring in other Lismelder clans and even the Narri clan of the Colymar, all whom have marriage alliances with Hodirison bloodline (Branduan's bloodline).

In late Sea Season, the Greydogs launch an attack against the Orlmarth clan in retaliation. Treat this as repeat of the Greydog Raids from the "Interlude: Consequences" chapter. This will trigger the event Fazzur Wants Peace, Now! It will be Nearly Impossible to pay compensation to the Greydogs at the Tribal Moot and they will demand that the heroes be declared Greater Outlaws.

Option 3:

War with the Greydogs

Violence is always an option amongst the Orlanthi. Assuming they have the support of their clan, the heroes can use the Orlmarth War Resource to lead a military attack on the Greydog Village.

In the clearing near Vale Stead and within sight of Greydog Village, the Orlmarth warband encounters the mustered Greydog defenders. Two lines of armed men clustered around the clan chieftains face off against each other. Banners fly, horns blow, shouts and insults hurl. The champion of the Greydog clan (Branduan or Cornard) steps out and approaches the Orlmarth line. The champion is armed with a bronze mail-coat, a bronze helmet, and the sword Wrath. He challenges the Orlmarth to single combat.

As the instigators of the attack, the heroes need to respond. If none of them (or their supporters or followers) accept the challenge, the Orlmarth clan will lose heart and withdraw. If a hero accepts the challenge, the duel should be handled as an extended contest at Very Hard difficulty. The duel will occur in front of both war bands, which shout and cheer their champions on.

If the hero wins, the Orlmarth can attack the Greydogs with a bonus commensurate with the level of success; on a Complete Success, the Greydogs are so demoralized they withdraw to the Londendi Woods without a fight. Additionally, the hero gains a Lingering Benefit on all social contests based on his level of success. Possibly more importantly, he can now take the sword.

If the hero loses, the Greydogs attack, embolden by their champion's victory. The Orlmarth will be penalized to the extent of the failure; on a Complete Failure, the demoralized Orlmarth scatter in a rout.

The Battle of Greydog Village pits the Orlmarth War Resource against Very Hard resistance, along with whatever bonuses or penalties result from the Champion's Battle. If the Orlmarth win, the Greydogs withdraw from the field. On a Minor Victory or better, they can plunder Greydog Village, burn the Greydog Inn, take cattle, sheep, and other movables. Represent this as a modifier to their Wealth Resource on the Resource Fluctuation Table in HeroQuest.

If the Ormarth fail, their War Resource will be severely depleted as will their Morale.

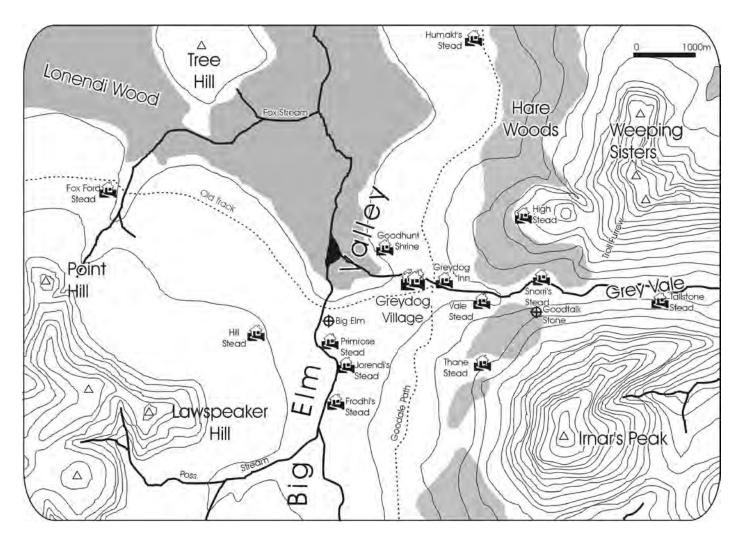
Consequences: War between the clans risks war between the Colymar and Lismelder tribes, triggering the Fazzur Wants Peace, Now! event. It will be Very Hard to pay compensation to the Greydogs and the Greydogs will seek the heroes proclaimed Lesser Outlaws for their role in the war.

Storm Season Events

Storm Season in Dragon Pass is when the elements battle to claim the coming year. Great storms of wind, hail and thunder drive off the bitter cold of Darkness Season. If the heroes go to war with the Greydogs or burn Snorristead, it will likely occur during Storm Season.

The Destruction of the Dundealos

During Storm Season, the heroes hear news of the brutal destruction of the Dundealos Tribe. To the shock and horror of all Sartarites, Fazzur Wideread ordered the destruction of the entire Dundealos tribe. The Lunar College of Magic summoned terrible demons and sorceries, and countless companies of Tarshites, Dara Happans, and other mercenaries assaulted the walls. The Dundealos thanes fought bravely but were overwhelmed. Many escaped into the wastes of Prax, far more surrendered and were crucified or sold into slavery.



The Doom of the Dundealos

Dinorth's daughter - how could she not Lament her fate when morning came And the light broke on her murdered kin? And so farewell delight on earth, War carried away, Jaldonkiller's heirs All but a few. The air swallowed up the The smoke - Vargast's tomb welcomes More heroic dead.

The Flame of Sartar &

After the heroes have resolved the feud with the Greydogs and gotten back the sword Wrath, throw the heroes a major plot twist: one (or several) of the heroes is actually descended from the House of Sartar! This twist may force the heroes to reexamine their actions and regret some of their decisions.

During Storm Season, a visitor comes to the heroes' stead during a raging storm. An old man wearing a heavy cloak who carries himself proudly asks for the heroes' hospitality, introducing himself as Dunorl Ring-Guarder of the Ernaldor Clan. The heroes likely know that Dunorl is the last of the Brandgorssons, a powerful trio of brothers; two of whom (his now-deceased older brothers Estavos and Dangmet) were kings of the Colymar Tribe. Queen Yanioth of Clearwine is his younger sister. Dunorl was a strong supporter of Queen Leika (see the Colymar Kinstrife section of the "Colymar Book" chapter) and is not welcome in the hall of King Kangharl.

If the heroes grant him hospitality, Dunorl praises the heroes for their notable deeds. "That you have done such deeds is not surprising for you are of the stock of heroes and your ancestors were considered foremost in every form of distinction." Dunorl then explains that the hero(es) are descended from the Royal House of Sartar and details their ancestry, explaining the hidden meaning of one of their cryptic tattoos.

The specific connection to the House of Sartar is open for you and your players to determine. Perhaps the hero's greatgrandmother was a lover of Prince Jarolar or perhaps she was a daughter of his sister Onelisin Cat-Witch. Or perhaps the hero's grandmother was a daughter of Dorasor of Pavis. See the Sartar Dynasty chart on Page 222 and come up with a link that makes sense to you and your players. The mysterious ability that started at 13 and was marked with the Sartar Rune can now be revealed for what it truly is: Member of the Royal House of Sartar. This ability could prove surprisingly useful, as Sartar and his House had many allies, both mundane and magical.

Dunorl says that he considers Temertain to be a False Prince and that an "Iron Ring of Sartar" still serves Sartar and seeks a true Prince of the Royal House who will light the Flame of Sartar. The exiled queen of the Kheldon tribe, Kallyr Starbrow, leads this "Iron Ring." Dunorl urges the heroes to prove themselves worthy of the Goddess' favor by striving to liberate Sartar, just as Orlanth proved himself worthy of her favor by saving the world with the Lightbringer's Quest.

A possible twist: Dunorl knows only that one of the heroes is a descendent of the Royal House of Sartar, but not which one!

Orlanth's High Holy Day

Storm Season is the time of Orlanth's High Holy Day. If they are not already devotees or god-talkers, the gods choose the heroes to be god-talkers for their gods or goddesses in the High Holy Day rites. On this day, all initiates go to his Great Hall and help their god in one of his mythological battles. Priests carefully sacrifice bulls, rams, and the occasional horse or exotic beast to achieve maximum success

The High Holy Day rituals can be abstracted as a Crisis Test against the Magic Resource.

Sacred Time

At the end of the year and the beginning of the new is the 14 days of Sacred Time. During these two sacred weeks, the Orlanthi re-enact the Lightbringers Pilgrimage and I Fought We Won, as well as numerous other ceremonies.

The Sacred Time rituals can be abstracted as a Crisis Test against the Magic Resource.

Dunorl Ring-Guarder 6YLL

Nearly seventy years old, Dunorl is the last of three powerful Ernaldor clansmen called the Brandgorssons. For nearly twenty years, Dunoral and his brothers dominated Colymar politics, and were dedicated supporters of the House of Sartar. After the Fall of Boldhome, Dunorl founded a secret oath-bound cult to struggle for the liberation of Sartar: Sartar's Band. Dunorl gathered the royal regalia of Sartar and reformed the Iron Ring of Sartar. As the leader of Sartar's Band and the Iron Ring, Dunorl was a counselor of Sartarite kings and heroes, but after Starbrow's Rebellion failed he handed leadership of the Iron Ring and Sartar's Band, along with the responsibility for liberating Sartar, to Kallyr Starbrow. Now an old man, Dunorl is still passionately dedicated to the cause of a free Sartar. He is known and respected by many important people in Dragon Pass; including kings, outlaws and heroes.

The Iron Ring of Sartar

The dwarfs forged magical regalia for Sartar, including an iron torc worn by the Prince of Sartar. His chief supporters and advisors, collectively called the Iron Ring of Sartar, held the other seven items of the regalia. The Iron Ring was scattered when Boldhome fell, the items lost and the members killed. Dunorl Brandgorsson found or replaced the lost regalia and reforged the broken Ring. Three years ago, he turned over the iron torc and leadership of the Iron Ring to Kallyr Starbrow.

Presenting the Sword to Ernalsulva

Assuming the heroes recovered the sword Wrath from the Greydogs, they can now present it to Ernalsulva. Perhaps they travel to Greenstone, or perhaps they wait for Ernalsulva and her mother to arrive at the Clearwine Earth Temple for the Feast of Beasts.

Ernalsulva meets the heroes seated on a throne, adorned with flower garlands. She is garbed and made-up as the poets describe the goddess. Her neck is decorated with ornaments, and she wears a jeweled crown and anklets and bracelets of gold and fine gems. The heroes will see her as the Goddess herself. Entarios is present as the mother of Ernalda, Asrelia the Widow.

Orlanth will try to manifest himself through the Wooer of Ernalda. To do that, the hero will need to overcome Hard resistance with his Divine Rune Affinity, modified by his previous interaction with Ernalsulva, and augmented by his Love Ernalsulva Relationship. He gets additional situational penalties and plot augments as follows:

- If the heroes attacked the Greydog Clan, she looks disappointed and tells the hero, "There is always another way." Assess the hero a -3 Situational Penalty.
- If the heroes killed Branduan or were responsible for the Burning of Snorristead, she look horrified and will tell the hero, "There is always another way." Assess the hero a -6 Situational Penalty.
- When the heroes present Ernalsulva with the sword Wrath, she will take the sword with awe. Grant the hero a +1 L Plot Augment!

Assuming the hero succeeds, he should read the following:

Sweet Green Woman, Look at me! I have returned, the Conqueror! None could stand before me And I have done the impossible. Here is the gift you sought. Your Earth must be mine. I am yours, what deeds must I do?

As always, her reaction depends on the level of success. On a Minor Victory or better, she invites the hero to share her bed and show him what awaits him if they succeed in the Third Impossible Task. The hero's Love Ernalsulva ability gets a Lingering

The Hawthorn Bough X

The Hawthorn Bough functions as a Sidekick and can be permanently cemented to a hero for 1 Hero Point. It has the following beginning abilities (which may be improved as the hero gets a stronger connection with the bough):

X Life Rune 211

Protection from the Underworld +3 Merciful 2Ш An ability of the Player's Choice at 13 An ability of the Player's Choice at 13

The Hawthorn Bough is always in bloom in winter and when it is in the Underworld.

Benefit commensurate with the level of success. If the Wooer of Ernalda is marked with the mysterious Sartar Rune tattoo, Ernalsulva will be very curious about it and ask about its meaning.

The next morning, the hero rejoins his companions before Ernalsulva's throne. Ernalsulva presents the heroes with her Third Impossible Task.

The Third Impossible Task

Though that gift be easy for you, There is yet that which will not be so.

"The demons summoned by Fazzur's sorcerers grabbed my father and dragged him into a bottomless pit. It was the same pit where the Lunars had condemned Sheng Seleris, a great and powerful king who had killed the Red Emperor, and even scarred the celestial face of the Red Goddess before the Lunars defeated him through sorcery and trickery. This pit lies far beneath the Court of the Dead and is guarded by monsters and demons. It is the deepest, darkest part of the underworld where torture is like breath, pain like clothing, and where suffering is like food. It is there that my father is tormented by fire and flame day and night forever and ever. He is without his hands and so cannot escape this Lunar Pit. So here is my third and final challenge: free my father from Hell."

Ernalsulva asks the heroes to come forward and presents three gifts. The first is a green bough cut from a Hawthorn tree and covered in white flowers. Ernalsulva says: "This bough is a bond with the world of Living and endures despite contact with Darkness and Death." She will give it to whatever hero seems most appropriate.

The second gift is the sword Wrath, which she places at the feet of whatever player seems most appropriate. "Avenge my father, who fought to free us, by freeing him in turn." If the heroes pick up the

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!

So the Feud is Over?

Not really. The Orlmarth and Greydog clans still hate each other and still desire vengeance. However, neither clan is willing to openly defy their tribal kings. Ambushes and opportunity killings are now much more likely to happen than raids and duels. Emphasize to the heroes that their Greydog rivals still want to kill them, but they will likely be stealthier about it.

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 Dundealos 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 9:

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.

Return to Home and Consequences

The heroes likely return from the tribal assembly pondering the consequences and trying to determine their next steps. If they managed to avoid being exiled or outlawed, they must still deal with the wrath of King Kangharl. If they were outlawed, they must determine where they will go in exile after the harvest (outlawry is not immediate and will take effect after the next Sacred Time). Meanwhile they likely want to start taking steps towards freeing King Hofstaring from his imprisonment in a Lunar Hell.

However, before the heroes do much of anything, there is still much work to do to bring in the harvest. Given that paying compensation to King Kangharl has reduced the clan Wealth Resource, warn the heroes that the clan is depending on every member working all of Earth Season. Unless a hero is a thane or priest, it is unlikely they can do much else during Earth Season.

Being Outlawed

Outlawry is a drastic punishment. Lesser Outlawry lasts for three Sacred Times after which the outlaw can return to his clan; Greater Outlawry is permanent. Without the support of kin and clan it is extremely difficult to survive in a hostile world. Once the outlawry begins any member of the tribe who provides shelter or support can in turn be declared an outlaw. Nevertheless an outlawed hero has a number of options:

- Succeed in Wooing Ernalsulva. A hero who successfully woos and marries Ernalsulva will be under the protection of the Greenstone Temple and of the goddess Ernalda. Few Orlanthi (including Tarshites) would be willing to antagonize the Queen of Greenstone, although King Kangharl and his mercenaries might not have such scruples.
- Banditry. The heroes can remain in the Colymar wilds as a bandit. There are many uncultivated, unsettled lands within the hills and badlands of the Colymar tribe and it could be possible for an outlawed hero to support himself through banditry. However, Kangharl and the Lunar Provincial Government are likely to take a very dim view of such bandits, as are clans the raided by the bandits.
- Enter into the service of the chief or **King.** The heroes can enter into the service of a chief or king outside the Colymar

lands as a bodyguard, thane, skald or other specialist. Perhaps the heroes can enter into the service of Chief Alfgar or King Harvald and fight against the Upland Marsh? Or perhaps they can wander from tribal hall to tribal hall seeking a king into whose service they can enter.

- Pavis. Pavis is a distant city in the wastes of Prax founded by a member of the House of Sartar. The heroes could seek their fortunes there. Pavis will be detailed further in the HeroQuest supplement, The Pavis Book.
- Whitewall. The sacred fortress of Whitewall has held out against the Lunar Invasion of Heortland. Although it is certainly doomed, the heroes could go down fighting against the Lunars alongside the Last Rebel King, Broyan of the Hendriking. The Whitewall campaign will be detailed further in the HeroQuest supplement, Whitewall: the Last Rebel King.
- Nochet. The biggest, richest city in the world. The matriarchs of Nochet have a history of hiring Orlanthi mercenaries to fight their feuds and wars. Nochet is described in greater detail in the Stafford Library book Esrolia: Land of 10,000 Goddesses.

Descent into the Underworld

Preparations Summary

Ernalsulva's third deed is the stuff of legends: the heroes are to find Hofstaring Treeleaper and free him from his sorcerous imprisonment in a Lunar Hell. The heroes must be riend a rebellious sage to learn about the Underworld and find a way into the Hell of the Red Goddess.

Meanwhile, Lunar armies are on the march again. The heroes are confronted by the king of the Colymar and seek help from many corners.

Entering the Underworld, the heroes must make their way to the Court of Silence and find the path to Vakalta's Pit. Fighting off demons, eldritch dangers, and after confronting themselves, the PCs find Hofstaring's soul and can try to free the Rebel King. They must then find their way back into the World of the Living. The lovers can marry, but the heroes have made many powerful and deadly enemies. Worse yet, the prophesied Hero Wars have begun!

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:

- Assemble their "map" to the Lunar Hell.
- Determine the objective of the quest.
- Determine whom the hero and his companions are.
- Decide if they want clan support for the heroquest.
- 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.

6 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.
- I: Eurmal, 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 Darhudan 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

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.

betray the heroes; if a player hero is representing the Trickster, take the player aside and tell him privately that at some point he must betray or otherwise harm the heroes. You may leave that up to the player or may tell the player that the power of the Trickster compels his hero to act.

R Ginna Jar the Wyter. Ginna Jar does not need to be represented by a hero; instead the clan wyter itself normally represents Ginna Jar.

† The Path of the Six Stones or the Howling Tower

The heroes do not have to follow any myth if they take the Six Stones or the Howling Tower. They may wish to anyways.

Clan Support

It would be very advantageous for the heroes to have access to the Orlmarth Magic Resource during this heroquest into the Underworld. At a clan assembly, the heroes must try to get the support of the clan. The difficulty of this should be Hard or Very Hard, since the ramifications of supporting the heroes magically would be disastrous for the clan if the heroes fail (see "Running a Heroquest" chapter). However, lingering bonuses from previous Clan Support rolls are applicable to this contest and you should give situational modifiers and plot augments based on the heroes' previous actions.

The support of the Orlmarth clan (or some other Orlanth or Ernalda temple) is necessary if the heroes wish to enter the Underworld from Orlanth's Hall or from Ernalda's Loom House. It is not necessary if the heroes enter the Underworld from Indrodar's Necklace or the Howling Tower.

Assuming the heroes are successful in getting Clan Support, the clan grants the heroes the magic of the wyter. At the start of Sacred Time, the priests and god-talkers ceremonially dress and arm the questleader as a god or ancestor (most likely Orlanth or Ernalda depending on the request of the heroes) and the other heroes as his companions. The heroes will be presented with sacred Woodpecker Staff (see "Making Your Characters and Clan" chapter), which provides them with a connection to the Orlmarth wyter. The Red Hands of Hofstaring will be attached to the Woodpecker Staff by a silver chain.

For the duration of the quest, the clan treats the heroes as though they were the actual gods or ancestors they are attired as. They and their quest will play an important part in the clan Sacred Time ceremonies.

Preparing for

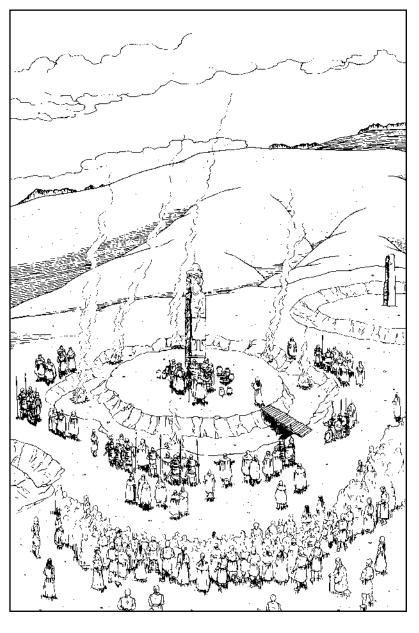
a Heroquest Challenge

The heroes need to determine if they will invoke a heroquest challenge when they try to free Hofstaring from the Lunar Hell. There are many stories where heroes have wrenched powers out of the deepest recesses of the Underworld by means of a heroquest

The heroes have to determine which hero will invoke the heroquest challenge and what ability he will stake (see "Running a Heroquest" chapter). They need to prepare a ceremonial item to hold the heroquest reward. This should be tied in with the objective of the heroes' quest.

Below

With the magical support of the Orlmarth clan, the heroes can enter the Underworld during the annual Sacred Time ceremonies. These ceremonies reenact Orlanth and the Lightbringers' victory over the Underworld and the triumph of Life over Death.



The Guide of Souls

Depending on the path into the Underworld they take, the heroes most likely have a magical guide called a psychopomp or "guide of Souls" who will lead them to Havan Vor and beyond. The Guide of Souls will not help the heroes overcome any obstacle in the Underworld, but may help the heroes understand what those obstacles are.

Although none of these guides are specifically identified as Issaries, all embody some part of his power as the Psychopomp.

Descent into the Underworld

There are a variety of ways that the heroes can enter the Underworld. They could enter it directly from the Six Stones of Indrodar's Necklace in Lismelder lands or from the Howling Tower in the Upland Marsh. Or they can go to Orlanth's Hall during an Orlanthi ceremony while the Ring of Orlanth is the Underworld and enter from there. Alternatively, they can enter during an Ernalda ceremony. The heroes may come up with another path as well.

Each path has its own advantages and disadvantages, its own risks and dangers. Regardless of the path taken, the heroes need to follow it to the Path of Silence and follow the Dead to Havan Vor.

Crossing over at Sacred Time

Sacred Time is the most important annual ritual for the Orlanthi; fourteen days during which 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. Magical boundaries are established around the clan tula, to protect against the powerful and potentially deadly magic summoned during the ceremonies. 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.

The first day of Sacred Time is Together Day, which celebrates Orlanth and Ernalda. It begins joyously, with unmarried worshippers praising married couples, giving 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. If the heroes are taking Ernalda's Path into the Underworld, they depart the magical safety

She Sleeps, She Is Not Dead

The heroine representing Ernalda must awaken her Underworld self so that she may pass Nontraya. If successful, she is not dead, but merely in a sleep beyond Death. Have her pit her Ernalda divine rune affinity (\square , X, or III) against Hard resistance in an extended contest.

Any success means that Nontraya believes that she truly is a corpse and leaves along with his army. The heroine gains a Lingering Benefit commensurate with her level of success when dealing with the forces of the Underworld.

Any failure means that Nontraya believes this is a trick. He plunges one of his daggers into her body, inflicting damage commensurate with the level of failure. He then leaves along with his army.

of the clan ceremony and enter the Underworld at this time.

If the heroes are taking Orlanth's Path into the Underworld, they remain after the women depart and prepare for Lightbringer Day and their own departure. Lightbringer Day commemorates when Orlanth and his companions set off to heal the world. The day begins with great mourning for the absence of Ernalda and the good goddesses. At the height of the night's rites, Orlanth's Ring reaches the Pole Star and disappears from the Sky. The heroes depart the magical safety of the tula on the Lightbringers Quest and enter the Underworld at this time.

☐ Following Ernalda's Path into the Underworld

The heroes leave the Sacred Time ceremony as part of a funeral procession. The heroine in the role of Ernalda is wrapped in a shroud; the other heroes cover their heads and mourn, weeping pitifully with a terrible racket of cymbals and horns. The other heroes carry Ernalda on a bier and take her to the edge of the ceremonial boundaries. The priests and god-talkers tell the heroes that they must carry her to the Loom House and place her within the cellars of the Loom House.

Once they cross the magical boundaries, the heroes enter a cold, broken, lifeless world. Tell the players that the Ernalda representative is lifeless and dead. The heroes' funeral procession follows the path to Ernalda's Loom House.



Along the path a great Unliving army has assembled, a horde of the dead, demons and monsters of the Underworld. The leader of the Unliving Army rides upon a great horned wolf; he is Nontraya the Taker and Waster. Bloated, with dark black skin, his blood-red tongue lolls out of his gaping, fanged mouth, and he wears a garland of skulls and corpses and a bloodstained burial shroud. He is armed with a pair of strange trident-shaped daggers. Nontraya demands to take the Ernalda representative as his wife - it should be clear that fighting Nontraya is truly Impossible. He appears angry when he learns that Ernalda is dead.

Nontraya pulls back the shroud to inspect Ernalda, presumably to see if this is a trick. The Ernalda representative must awaken her Underworld self to show Nontraya that she is dead.

Once Nontraya and his army leaves, the heroes can take the bier to the Loom House Cellar, a deep dark cold rune carved out of the stone. The walls are covered in eye-catching and brightly colored murals depicting cowled and robed gods and goddesses, heroes and demons, ancestors and other figures. Dominating the murals is a large image of a gaunt old skull-faced woman wrapped tightly in a black shroud: Ty Kora Tek. The heroine representing Ernalda is dead to the world and nothing the heroes do can awaken her.

To the surprise of the heroes, Ty Kora Tek walks out of the mural and into the tomb. She lifts her own shroud, revealing that she is a skeleton. She whispers to the heroine representing Ernalda, "she sleeps, she is not dead." At once, the heroine shudders awake and screams out secret words of Life: she lives again. Ty Kora Tek gestures at the heroes and says, "follow me to Havan Vor and beyond." She then leads the heroes out of the tomb and into the Underworld.

Ty Kora Tek †□

Ty Kora Tek guides the heroes through the Underworld towards their final destination. She will not take any action against any denizen of the Underworld, and none would even dream of acting against Her. If asked by a hero, Ty Kora Tek tells the heroes who or what a given Underworld denizen is and what its task in the Underworld is.

Ty Kora Tek should be a mysterious and frightening 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 Ty Kora Tek; she is the Queen of the Underworld and all fear Her.

6 Following Orlanth's Path into the Underworld

The heroes leave the Sacred Time ceremony and the world breaks apart around them. No stars illuminate the Sky, only the baleful Red Moon. They follow the path west through a ruined lifeless landscape of burnt homes and shattered mountains until they reach the bottom of a great mountainous cliff, rising high into the sky. The rock wall is dark and ominous.

At the base of the cliff is a massive gate with huge bronze doors some 45 feet high. The doors are slightly ajar and depict guardians and denizens of the Underworld, along with the souls of the Dead. Great locks and bronze doorbolts can be seen on the front of the door; they are clearly meant to bar the door from whatever is on the other side of the gate.

Standing in front of the gate are two demonic guardians, each standing twice the height of the tallest man. The heroes may associate the guardians with Kaldar and Sinjota from the Lightbringers Quest.

The first guardian is a monster with a canine face with bulging eyes, a scaly body, a snake-headed tail, the talons of an eagle, and four sets of wings. In his hands are a mace and an axe. This demon is obviously male and is called Kaldar in Orlanthi myths.

The second demonic guardian is even more frightening to behold. Her face is dread and awful, and glares terribly. She has the fangs of a snake and the tusks of a boar, naked breasts, a hairy body, hands stained with blood, long fingers and claws, and the talons of an eagle. In her hands are writhing snakes. This demon is obviously female and is called Sinjota in Orlanthi myths.

The guardians bar the way through the gate to the Underworld.

Getting Past the Gatekeepers

Kaldar and Sinjota are Nearly Impossible to bypass if they are together. If the heroes are defeated, the guardians ignore them until they heroes try again to overcome them.

Distracting one of the guardians allows the other guardian to be overcome more easily. For example, one hero may seduce one of the guardians (at Moderate resistance), allowing the other heroes to attack the remaining guardian (at Very Hard resistance). The heroes may come up with other distractions; most likely those should be given a Hard resistance.

If a hero successfully seduces Kaldar or Sinjota, there should be consequences. A woman who seduces Kaldar will give birth the next year to a child destined to play a role in the Hero Wars. A man who seduces Sinjola will sire a demonic entity that may end up aiding its father, or perhaps pursuing him depending on the Narrator's wishes.

Glu 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, not 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 seemingless 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: - **u** 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 wellknown 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

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

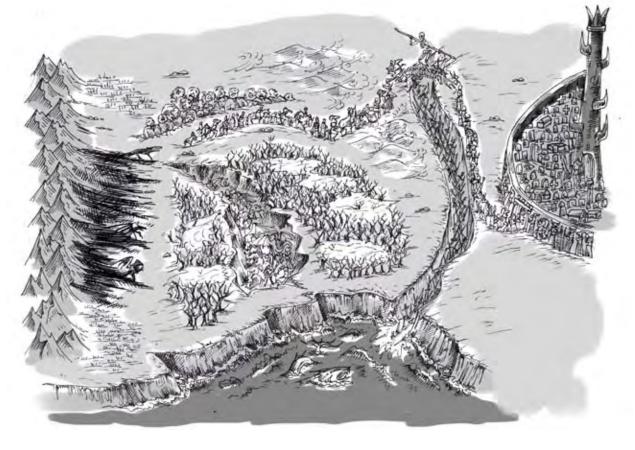
As the heroes may guess, the young warrior is the shade of Indrodar Greydog. Indrodar guides the heroes through the Underworld towards their final destination. Indrodar cannot act against any denizen of the Underworld, nor can they act against him. If asked, Indrodar tells the heroes who or what a given 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

The Bottomless Pit in the Howling Tower leads into the Underworld. Here a corrosive fragment of the spear of Korang the Slaver 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.

The Kingdom of the Dead

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.

Demons of the Underworld

"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:

Trolls

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.

Shadzorings

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.

44 Talokans

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

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.

General Environment

In the Underworld, no sun, stars, or planets light up the sky. Indeed, there is no sky above, only a vasty 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 Dehori. 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."]

The Wild Hunt

As the heroes follow their guide past Nightwood, they hear barks and bloodcurdling howls of a large pack of dogs or wolves and even more terrifying shouts and cries. If the heroes have had no quarrel with the Greydogs, then the sound of the pack grows more distant and eventually disappears. ["That was the Wild Hunt of Gagarth, hunting lost souls as food for his hunt. It is good that he was not hunting you."]

Demons of the Underworld (cont'd) † Dead Gods

The Underworld is home to many powers and entities that were killed during the Gods War. Many were killed by the Orlanthi gods and seek revenge. Others are Lords of the Dead or of the Underworld, of which there are a bewildering number of claimants. They can have any form or power you so desire.

♦ Unknown Powers

Many secret things were born in the Underworld and never left. Unknown powers, both benevolent and malign, can be found throughout the Underworld.

∀ Hell Hounds

The Canis Chaos, the Underworld monsters torment the souls of the dead. Sometimes guardians, sometime hunters, Hell Hounds are feared canine monsters. They are a monstrous cross between dog and wolf, with burning red eyes and a flaming breath.

† The Walking Dead

Untold hordes of the dead reside the Underworld, waiting their return to the world of the Living. These dead can be of any race, of any nation, or of any age, and can include great kings, sorcerers, warriors, hermits, or anyone else imaginable.

♦ Demons of Disease

Many disease-causing entities have their source in the Underworld and countless demons of disease reside there. Those defeated by disease demons suffer lingering penalties associated with their disease (Black Boils, Blood Lung, Bone Fever, and so on).

♥ Demon Monsters

There are many Underworld beings that defy classification and are simply called "demons" or "monsters". The huge and grotesque Flesh Eating Fly, the Crowned Maiden, the Six-Legged Goat, and the Great Devouring Fish of the Ocean of Terrors are just a few of the demonic monsters of Orlanthi myth and legend.

However, farmore likely is that the din of the pack grows loud and closer. Fierce winds that sting like red hot hail batter the heroes, and cruel Narrators may require that the heroes try to overcome the hail (Moderate or Hard) or suffer penalties from the pain. Even if the heroes run, the hunt gets louder and closer; stage this as a contest against Very Hard or even Nearly Impossible resistance. If the heroes succeed, they escape; if not the pack succeeds in chasing them down,

If the pack gets close enough, it explodes out of the Nightwood. Huge, slavering wolf-dogs with gray fur, glowing red eyes, and breath of fire encircle the heroes followed by a howling crowd of the Dead. Above it all leaps a rider atop an eight-legged steed with the beak of an eagle: Gagarth the Wild Hunter. The demonic steed carries its rider across air, land, or sea.

Wild Hunt Ambush by Gagarth

and the Wild Hunt in the Underworld.



Gagarth is armed with a long, barbed spear. If the heroes have killed Branduan, then Gagarth appears as Branduan with glowing eyes and a crowd of Greydog dead who have been killed by the Orlmarthings accompanies him. Otherwise, he appears as a skull-headed man with glowing eyes (he is still accompanied by those dead Greydogs who have been killed by the Orlmarth clan).

Gagarth and his Wild Hunt can be chased off with either violence (6, 2, or † or their mundane equivalents) or justice (**u** or **Y** or their mundane equivalents); powers such as Harmony or Life mean nothing to him (although as a being of the Underworld, the Hawthorn Bough can be used against him). Gagarth is Nearly Impossible to chase off. Handle this as an Extended Contest.

If the heroes successfully overcome Gagarth, they can strip away some of his power gaining a Lingering Bonus to whatever ability was used to overcome the Wild Hunt. If the heroes fail, Gagarth strips away some of their power, giving a Lingering Penalty commensurate with the level of failure. Either way, the heroes will gain a permanent ritual enemy in the wyter of the Greydog clan, as it was the Greydogs who sent Gagarth against the heroes.

Path of Silence

After their encounter with Gagarth, the heroes continue on their path until they see an endless procession of the recent dead; the ghosts of the dead and gone. They see brides, unwed youths, and old men who had suffered much. There are girls with their tender hearts freshly scarred by sorrow. They see great armies of battle dead, stabbed by bronze spears; men of war still wrapped in bloody armor. There are Sartarite and Lunars, Volsaxings, Malkionings, Praxians, Esrolians, and Grazers; men and women of every nation. Some are kings and thanes borne by noble steeds, others are naked or wear mere scraps of cloth. Some are mere skeletons, other are fully intact; all bear the markings of their Life and Death.

61 Gagarth the Wild Hunter

Gagarth rides across all the worlds seeking lost or lonely spirits as food for his hunt. He chases the devout off their predestined path to eternity. He runs down the lonely traveler on the moors. He dogs the trail of all who resist him.

The fierce winds that accompany Gagarth sting like red-hot hail. He rides a demon steed that gallops upon air, land, or sea, and he is armed with a long-reaching barbed spear. His companions include slavering spirit wolves and a howling crowd of dead followers.

Trolls, broo, beast men, and every other mortal race join the Dead. All are united in death and silence, for none speak or quarrel. They all parade with a common purpose and goal: to reach Havan Vor, the Court of Silence.

The heroes should join in the great endless parade of the dead as it winds its way through the underworld. It is a profoundly disturbing procession as the heroes realize that all mortals are humbled by the power of Death and that regardless of their deeds amongst the Living, one day they will again walk the Path of Silence:

> Know from where you came and where you are going: From where you came--from a putrid drop. Where you are going--to a place of dust, maggots, and worms.

Participating in the procession of the Dead threatens their connection with the Living. The heroes must find some connection to world of the Living, be it their god, their rune affinities, their community, their loved ones or their enemies. The contest resistance level should be at least Moderate. Failure impairs their connection with the world of the Living until they chose to dedicate themselves to either the Life Rune or the Death Rune. Success gives a lingering benefit to the ability used - they have withstood the power of Death.

Note: Increase the Resistance one level of magnitude for a hero representing Flesh Man (*). This is because Flesh Man is Mortal Man and particularly aware of his own mortality.

River of Swords

After leaving the outskirts of Nightwood, the heroes travel the Path of Silence for a seemingly endless amount of time across a plain of black ash. They cannot tell if it has been ten hours or ten days or even ten years, Here the Underworld is silent, without weather, and without any change in the gray darkness.

Suddenly the heroes are startled by an incredible din of crashing metal on metal! Beyond the Path of Silence is a deep gorge. At the bottom flows a river of turning swords, locked in an eternal battle without any combatants. It is obvious that any who fall down into that River of Swords will be sliced into pieces, and periodically severed arms, legs, torsos, and heads bob in the violent current.

The Path continues parallel to the River, until it reaches a great bridge made out of a million bones. At the center of the bridge stands a giant skeleton

† 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 Dundealos 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 Fazzur 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 Eurmal 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 Chalana 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." Culsulva 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

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 Culsulva, 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 asks, "Who shall plead for these mortals?"

This is the time for the heroes to demand to choose their own path. This is more difficult than it might seem; the traditions of Havan Vor are ancient and innate to all mortals. A hero must succeed in a contest using his Movement Rune (at Hard Difficulty) or the Air, Death or Disorder Runes (at Very Hard Difficulty). Other runes are Nearly Impossible to alter the customs of Havan Vor. More than one hero can try, only one need succeed. If all the heroes fail, their gods will plead for them and they return to the home of their god having failed the heroquest. Give a successful hero a Lingering Benefit on future uses of the rune to make his own place in the world.

If a hero succeeds, he renounces the protection of the gods and demands to be cast into the Pit. The Dead raise unearthly cries and Havan Vor cries out:

'Not since the Disrupter ransacked my hall have the Living dared challenge me so!"

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

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." Culsulva 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.

in his mirror of a face; scenes of war and horror. Darhudan says:

"The Hidden Kings shall reveal themselves, The Master of the Dragon shall be Prince of the House. The Prince shall relight that which was extinguished. And with that all Glorantha shall be sundered."

Darhudan orders the heroes to be cast into the Pit. A host of demons seize the heroes and carry them to an iron door covered in evil-looking symbols. Other demons unlock its many bolts and wards. Once the door is opened, Darhudan speaks again to the heroes:

"The gate to Hunger, Madness, Fear, and Disease stands open wide and for you it shall be easy to pass. To retrace your steps, to climb back to the open air – there the struggle and the labor lies."

With that, the heroes are thrown through the door and it is slammed shut behind them and they hear it being locked.

The Pit of Hell

Corridor of Fear

The heroes find themselves in a stone passageway leading down in the darkness. It is decorated with a strange and frightening bas relief depicting various demons of the Underworld (which they can feel as they fumble their way in the dark). The presence of powerful guardians can be felt; they do not interfere with the heroes' trek down, but will manifest only if the heroes try to retrace their steps back towards the gate to Havan Vor. Make it clear to the heroes that to return to Havan Vor the way they came is impossible (and not merely Nearly Impossible). The corridor emanates dread and fear, and the heroes feel terror welling up within them.

Each hero must overcome his fear of death and the unknown with an appropriate ability. Failure inflicts psychological damage on the hero; success allows him to continue in the Darkness without fear.

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).

The Hellmouth

After much travel through the swamp, the heroes make their way to an enormous fortress, ringed with high jagged walls of iron. A high stairway leads to the only gate: the ravening maw of a great iron-fanged monstrous beast with three eyes. Its jaws open and shut with a deafening clamor like the crack of a whip. Entire armies could be devoured by the demonic beast without sating its hunger.

The heroes' guide says:

"Yonder is the Hellmouth. I may go no further. You must pass through and descend the great pit until you find King Hofstaring and his tormentors."

If the heroes climb the stairs, the maw opens and closes furiously. Warn them that anything entering that iron maw will be devoured and mangled. At the same time, the maw is the only gate into the fortress; the heroes cannot fly over it for there is no real Air, they cannot dig under it, for below is the stone of the Underworld.

The heroes must pass through the Hellmouth. If they do not, they will be trapped in the Swamp of Despair, without any chance to return to Havan Vor or the Middle World. Once they enter the maw, the heroes will be terribly consumed and devoured by the Hellmouth; an experience of horrible pain and wrenching disorientation.

Your Star Heart

Handle the search for a hero's Star Heart as an extended contest against a manifestation of his greatest Flaw. For example, if the hero is hated by the Greydogs, he is attacked by all the curses of that clan, their ancestors and guardians; if he is lustful or an addict, then he is seduced by a demon of Temptation; and so on. The hero must select some appropriate ability with which to overcome his Flaw.

On any victory, the hero finds his Star Heart and gains a Lingering Benefit to the ability used to overcome his Flaw. The light of the Star Heart allows the hero to find his way down the stairs to (comparative) safety.

On a Complete Victory he can spend 1 Hero Point to grab his Star Heart and place it in his own breast, giving him a new ability "Star Heart" starting at the same rating as his Flaw.

On any defeat, the hero suffers a Lingering Penalty to the ability he used. He may try one more time to find his Star Heart. After two defeats, the hero is lost in the Pit of Hell and cannot find his way out. Worse yet, the other heroes cannot find him. Most likely, the hero is lost forever unless the heroes return to the Underworld and the Pit of Hell in a later heroquest.

The Great Pit

Once the heroes pass the Hellmouth, they find themselves at the edge of a vast and spectacularly deep four-walled pit. Steep stairs wind endlessly down the steep walls of the pit and into the darkness.

This pit is far deeper than that which led to the Underworld; this is the Underworld of the Underworld. It is dark beyond Dark, a tangible blackness that is impenetrable to Light. All around the heroes, a terrible howling drowns out all other sounds. Time is meaningless in this descent; hours, days, weeks, perhaps years pass by. Each hero loses contact with the others; even if they hold hands or are tied together by rope. Eventually it becomes impossible to tell if they are descending or ascending, or even if they are moving at all. Within this most frightful pit, each hero will come to the thought, "I am alone. I am lost."

Alone in the Dark

Each hero finds himself lost and alone in the Dark to be tormented by his own weaknesses, wrongs, and fears. As male characters did in their own initiation (see the "Orlanthi Religion" chapter) they must find their Star Heart in order to continue.

Those heroes who have found their way down with the Star Heart regroup on a landing deep in the Pit of Hell. The awful howling of the Pit has subsided and is replaced by the sounds of chants, cries, screams, and drums from below. The stairs continue down to a vast ledge or plateau where lights can be seen; it is presumably the source of the sounds. Although there are still hundreds, perhaps thousands, of stairs to climb down, the end is now in sight.

As the heroes descend the last stretch of stairs, they can make out the plateau below. A narrow arch bridge spans the gap between the pit wall and the plateau. Two demons guard the bridge. Below the plateau and the bridge are endless swirling, howling, writhing hosts of Predark. Swarms of Chaos demons fly around the Pit and from time to time tentacles erupt out of the void and just as quickly sink back into the monstrous mire. Anything falling off that bridge is lost forever to the Void.

Beyond the arch bridge is a vast plateau lit up by thousands of flaming pits. In each pit, a body is tortured by demons; by boiling, boot, breaking wheel, burning, crucifixion, iron maiden, rack, and a thousand other perverse techniques. The screams and cries of the tortured are nearly overwhelming.

At the center of the Plateau is an immense iron oven (or perhaps a forge), worked by a huge demon with the tools of a smith or perhaps a torturer.

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 sabertoothed 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, the 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 he 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, manscorpions 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.





What Is Going On Here?

The heroes have entered a heroquest organized by the Lunar College of Magic. The seven "lesser gods" are heroquesters in the roles of various Dara Happan and Lunar deities. A sage or specialist in Dara Happan mythology might be able to identify the seven leaders (Hard Difficulty):

O Yellow God with a Grimoire: Buserian, God of Priests and Master of Insight. He is Nearly Impossible to overcome and, unless attacked, ignores the heroes.

DI The Chained God: Perhaps the Lunar god Danfive Xaron or Alanthor. He is Nearly Impossible to overcome and, unless attacked, ignores the heroes.

The Red-and-Silver Goddess: Natha, a name of the Red Goddess. She is Very Hard to overcome and will attack as an avenging fury

• The White God with a Compass: Asharthcha, Overseer of the North. He is Hard to overcome.

• The Yellow God with a Yard Stick: Indarthrad, Overseer of the East. He is Hard to overcome.

• The Red God with a Right Angle: Nemarthshar, Overseer of the South. He is Hard to overcome.

• The Blue God with a Plumb-Bob: Vanarthurd, Overseer of the West. He is Hard to overcome.

The Lunars seek to modify an existing Dara Happan myth and unleash the power of the Void against those who rebel against the Red Goddess and the Empire – first and foremost, against the god Orlanth and his followers. A hero who can understand Dara Happan might catch an oft-repeated line that is chanted by the priests:

We invoke the power of the Unknowable to unbind the Cosmic Death, the devourer of gods. We invoke the power of the Unknowable to avenge your death by the Last Rebel. We invoke the power of the Unknowable to devour the Last Rebel. We offer sacrifices to the Star of Blood.

Although it is extremely unlikely any Orlanthi understand what the heroquesters are invoking, they can safely guess that it involves Chaos and the Red Moon, and that it means terrible danger for the people of Orlanth.

can join the other dead. Ikadz is a deadly foe of Humakt's and his place of suffering is in the deepest pit of the Underworld.

Looming above the forge is the great White Throne, which now can be seen to be made of bones. Seated on the throne is a man made entirely of black ash; he has no eyes, no nose, no ears, and no mouth, but wears a high Double Crown made of gold. At the foot of his throne thousands of worshippers chant, sing and play music. A group of seven lesser gods face the Ash King; behind them is a stone altar.

The lesser gods appear to be Sky gods and are attired like Dara Happans or Lunar Overseers. All have Lunar ornamentation. Leading their ceremony is a Yellow God reading from a great grimoire. Accompanying him is another lesser god wearing a bronze slave collar with many lengths of chains hanging off it, and a goddess, half her body is black and the other half silver. The other four are white, yellow, red, and blue. Each carries a measuring tool. They all face the Ash King and chant eldritch sorceries in a strange language (Dara Happan).

Stretched upon the altar with each limb held by an Overseer is the naked body of a badly mutilated man; an offering to the Ash King no doubt. The Hands point directly at the body on the altar. With a more careful look the heroes see that the body has no hands: it is the body of King Hofstaring Treeleaper. He appears to be one in a long line of sacrifices that have already been made or will be made after him. The Red-and-Silver Goddess holds her knife aloft and turns towards the altar. If the heroes are going to act, they better do it now!

Freeing Hofstaring

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 Redand-Silver heroquester with the knife try to prevent the heroes from freeing Hofstaring; the other two heroquesters continue with the ritual and ignore the disturbance (since to do otherwise would have far greater consequences than merely losing one sacrificial victim).

Handle this as a Group Extended Contest. The heroes must knock at least two of the Overseers holding Hofstaring out of the contest. Meanwhile, the Red-and-Silver goddess tries to kill whoever has the Hands.

Heroquest Challenge

If one of the heroes prepared a heroquest challenge prior to entering the Underworld, now is the time to invoke the challenge. He must pay 1 hero point and name the ability that he prepared. The words of the challenge will come unprompted:

> Wandering Sun, Jealous Stars, I have a new Toy here, see it? Test me, if you can. A treasure for the right answer.

The Red-and-Silver Goddess answers in turn, "I am She who Dances On Ruins, I am the Drinker of Blood, and Righter of Wrongs." She seeks to defeat the hero with her Moon Affinity. All others stop their actions while the hero and the Red-and-Silver Goddess strive to wrench power from the other. The two magical combatants fight an Extended Contest alone and cannot be interfered with by friend or foe.

If the hero is victorious, he will strip power from the Red-and-Silver Goddess: her ability to Avenge Wrongs. This becomes a personal ability and is associated with the Moon Rune (which strangely will have absolutely no impact on his relationship with the Orlanthi gods or his ancestors). He will have made a powerful heroquest enemy who will seek magical vengeance on the hero and his clan.

If the hero is defeated, he suffers all the consequences of failing a heroquest challenge described in the "Running a Heroquest" chapter.

Regardless of success or victory, the heroes must still overcome the Overseers (although if the Red-and-Silver Goddess was defeated, she will not come to the aid of the Overseers).

The Great Leap Up

Once two Overseers are defeated, the heroes can get the Hands to Hofstaring (if the hero with the Hands is not engaged). Once the Hands are placed next to

Hofstaring's arms, they immediately seal themselves to his stumps. His scars disappear, his mutilations vanish. The remaining Overseers flee and the Yellow God with the Grimoire stumbles in his recitation.

King Hofstaring calls to the heroes, "Come to me, my children!" He grabs the heroes, crouches, and then cries out, "Larnste aid me!!!" With that, he leaps up with the heroes in his arms. Up, up, up, into the blackness of the Pit and beyond.

Together Hofstaring and the heroes form part of the Seven Stars of Orlanth's Ring. Each hero is one of the Six Virtues and each one is Orlanth. For a moment, they see the green Dragon's Head amongst them as they leap from the Underworld back to Orlanth's Hall where they are welcomed back by Orlanth and Ernalda, and all the gods and goddesses, heroes and ancestors. A great divine feast awaits them. They have returned from Hell!

Below

The liberated soul of King Hofstaring leaps up and out of the Underworld with the surviving heroquesters.



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 Orlmarth Clan. No more than a week has passed; it is Return Day (Windsday of Godsweek).

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 Ernalda'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 possibly 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 wyter 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 Orlmarth 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.

Greenstone Temple when he and his companions so desire. They will have access to the clan Resource of their choice, if they wish it. The heroes will be accompanied by Chief Gordangar, his bodyguards, Morganeth Whiteeye, Orlgard Lawspeaker and several other notable members of the clan.

A Final Challenge

The heroes set off to Greenstone Temple with as many companions as they desire. As they cross the Swan River, they see a large mounted warband riding towards them. The heroes can see the gleam of bronze armor and the banners of the Black Spear; the warband of the Colymar king! Accompanying the king are members of the Black Oak Brotherhood, led by Darsten Black Oak. One of King Kangharl's thanes hails the heroes by name.

King Kangharl is mounted and wearing Hard-Link, a hauberk of iron mail forged by dwarfs. He carries the golden Ring of Command and looks every inch a heroic Orlanthi king. Fierce bodyguards accompany him as he approaches the heroes and says:

"Greetings heroes! Tales of your deeds ring in my hall, and I regret my hasty words. Do not go to Greenstone Temple; the Colymar have need of you! Take my banner and lead my other great men in war and peace. You will be my chief thane and my right hand. Swear loyalty to me and you will find I reward that loyalty with generosity and love."

The king reaches out his hand towards that hero Kangharl sees as their leader. To refuse, he must overcome Kangharl's Mastery Rune (which is augmented with the regalia and charisma of kingship), a contest of Moderate Resistance. Air, Change, and Disorder runes would certainly be appropriate (while Harmony or Stability would not). The heroes might look for the Lunar sorcerers who travel with Kangharl; they are present and noticing them is worth a bonus in this contest.

If the hero fails or does not resist, Kangharl will be good to his word, at least for a while. Serving as the chief thane of an increasingly paranoid, violent king who has thrown his lot in with the Red Goddess and her Empire will likely be a supremely frustrating and potentially fatal experience.

If the hero succeeds in resisting, Kangharl reacts like he was struck. He roars: "You will never get another such invitation from me! I see how you Woodpeckers oppose me and I think you seek me dead. Next time we meet it shall be as enemies, not friends!"

Red with fury, the king turns his horse around and his warband rides back towards Runegate. It is obvious that the heroes have made a dangerous and powerful enemy.

Marrying Ernalsulva

The heroes receive a grand welcoming at Greenstone Temple, one appropriate for heroes. A festival awaits the heroes with singing and dancing, food and drink. Ernalsulva is garbed as Orane Golden-Necklace (see The Orane Feat in the "Cult of Ernalda" chapter), her mother Queen Entarios as Grandmother Asrelia.

The details of the marriage agreement will be negotiated by Entarios and Gordangar; this is a matter of clan politics and alliances. It is doubtful that the wooing hero will care, for he will be lost in Ernalsulva's beauty. The terms of the marriage agreement will be that the hero will be Ernalsulva's underhusband and a Year Husband. The marriage will be renewable after a year, although the hero will have to accept underhusband status unless he can achieve equal or higher status than Ernalsulva, for example by becoming a tribal king or the Prince of Sartar. The hero will be reckoned a thane of the Greenstone Temple and a manifestation of Orlanth. If he is qualified to become a devotee, the Greenstone Temple will provide him with material support.

The wedding will be consummated on the next Ernalda holy day as the culmination of the ceremony, most likely Honoring Day when Ernalda and all women are honored with song and gifts. The marriage will be fruitful and some 40 weeks later, Ernalsulva will give birth to twins; a boy and a girl.

Relationships with the Priestesses

The wooing hero gets a directed improvement to his Love Ernalsulva relationship based on the result of the heroquest. Additionally, all the heroes can take a relationship with Entarios and/or Ernalsulva if they do not already have one. Any hero's (and not just that of the wooing hero) relationship with either supporting character gets the following increase based on their overall success in the story arc:

- Retrieved Hofstaring without causing a feud or killing any Sartarites: +9
- Retrieved Hofstaring with small loss of life and then paying compensation: +6
- Retrieved Hofstaring after causing a bloody feud with the Grey Dogs: +3

Ernalsulva should be an Ally; she is roughly equivalent to the heroes. Queen Entarios is a Patron and possesses the full resources of the Greenstone Earth Temple.

Depending on the direction your campaign goes, you may want to develop the Greenstone Earth Temple as its own community. The ratings are up to you, but obviously its Magic, Peace, and Wealth ratings should be far higher than its War rating.

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 Tatius the Bright. Perhaps she is someone far more dangerous.

Most worryingly, Tatius 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, Tatius 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. Tatius leads this entire project, tasked by the Emperor himself. Although the heroes' action did little more than temporarily delay the inevitable culmination, Tatius 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 Pavis Book the next Moon Design supplements in the Dragon Pass setting.



Appendix

Languages

Many languages are spoken in the Dragon Pass region, although Theyalan languages are the most important (at least among Men).

Theyalan Languages

Sometimes called "Therelmic" (after the goddess of the language) or "Mannish," Theyalan is a family of closely related languages spoken by the people of Kerofinela and Kethaela at the Dawn. Theyalan languages can be found throughout southern Peloria, Ralios, Maniria, Fronela, and even in Umathela. All Theyalan languages are written using the Three Sacred Scripts of Lhankor Mhy. In the Dragon Pass region, the vast majority of humans speak the following Theyalan languages:

Southern Theyalan

Also called "Heortling," "Esrolian," "Sartarite," the "Old Tongue" or just plain "Theyalan," Southern Theyalan is spoken by the people of Sartar, Heortland and Esrolia, as well as places settled by those folk like Pavis. There is no standard spoken version of Theyalan, as every region and city has its own dialect. However, most dialects are mutually understandable, and a person from Boldhome can understand and be understood by people from Nochet.

Tarshite

Also called "Hillspeech," "North Mannish" or "Sairdite," Tarshite is a group of Northern Theyalan dialects spoken in southern and western Peloria, Wintertop, and the Far Place. It diverged from Southern Theyalan about 500 years ago when the Dragonkill divided the Theyalan speakers of Dragon Pass. It has many borrowings from Dara Happan, Talastaring, Carmanian, and New Pelorian.

Tradetalk

The Issaries cult language, Tradetalk, has been spread widely throughout the world. Although it is no one's native tongue, it is the most common second language in Glorantha. Tradetalk is a magical language and is easily understood and quickly learned even by foreigners and non-humans. It is a simple and effective tool of communication, although compared to other Theyalan languages it is lacking in richness and abstract concepts.

Tusker

The Tusk Riders of the Stinking Forest speak an ancient Theyalan language with many borrowings from Darktongue.

Stormspeech

Another magical language, Stormspeech is the language of the beings of the Air Rune (such as storm gods and wind children) and that rune is used to speak and understand the language. Some philosophers believe that it is the magical ancestor of Theyalan. It is spoken in many Orlanthi rituals.

Foreign Languages

Several non-Theyalan languages are spoken in Dragon Pass. These languages are not mutually intelligible, although New Pelorian is related to Dara Happan.

Grazelander

This is the remnant of an ancient language once known as "Pure Horse Speech." It is spoken only by the Grazelanders as a primary language but is very similar to the languages of the Pentan horse barbarians. Grazers use it only among themselves, preferring Tarshite, Southern Theylan, or Tradetalk with outsiders. It has no written version.

Dara Happan

This is the cult language of the solar religions of Peloria and also the language of the ancient city-states of the Oslir. It is derived from the language of the ancient Solar Empire of Yelm. Primarily priests, scholars and nobles learn it. Most religious literature is written in Dara Happan, even though much is now translated into New Pelorian. It has its own written script completely unrelated to the Three Sacred Scripts of Lhankor Mhy.

New Pelorian

This is the official language of the Lunar Empire, and the native speech of the common people of the Oslir river valley. Throughout the Lunar Empire, educated people and nobility are likely to speak this as their primary tongue, regardless of whatever is common among rural or common folk. It has its own written script completely unrelated to the Three Sacred Scripts of Lhankor Mhy.

Praxian

This language is spoken by the Beast Riders of the Wastes. All the tribes there speak dialects, including the nonhuman Morokanth. It has no written script, although the Praxians do record some information with a complicated system of knots.

Non-Human and Extinct Languages Aldryami

The native language of the various elves, this is spoken by brown, green, and yellow elves. Each forest has a different dialect. Aldryami prefer to use the most convenient local human language to speak with non-elves, even if the non-elves show off their knowledge of Aldryami.

Auld Wyrmish

Spoken by dragonewts and their kin, no human can achieve much more than a basic understanding of the spoken language. Dragonewts do not write, but during the Empire of the Wyrms Friends a written form of Auld Wyrmish was devised by clever sages using a variant of the Three Sacred Scripts. Many Second Age documents were written in this tongue, and it is still popular among pedants.

Beastspeech

The language of the beastfolk of the Beast Valley (although the durulz speak their own Theyalan dialect), this can be a very difficult language for humans to speak.

Darktongue

Spoken by the dark trolls and the cult language for many Darkness Rune cults, this language is very ancient. It employs a very curious system of writings and some writings in Darktongue exist from before the Great Darkness.

Irusteli

This extinct language was used by the blasphemous God Learners of the Second Age. It employs a written script completely unrelated to the Three Sacred Scripts and it is inherently sorcerous.

Mostali

This is the language of the dwarfs. Mostali is little-used by outsiders, and even dwarfs prefer to speak some other language when outside their mines.

Time in Glorantha

The world of Glorantha is about 1600 years old. That many years ago, after a great and timeless Darkness, the Sun God Elmal rose in the east for the first time since the Great Darkness, and instituted the New Power of Time. Since then, dates have often been noted as S.T., or Solara Tempora. The year 575 S.T. would be the 575th year after the first sunrise.

The Theyalan Calendar

Uniform dating in Glorantha often is chancy, for many dates are based on local circumstance, such as "the sixteenth year of the Reign of King Sartar," etc. A universal calendar is found in many places, however, and this is used for general dating throughout

One convention is the order used to set down a date. In general, chroniclers list the day of the week first, then the week of

the month, then the month or season, then the year. Two ways are commonly used to record the actual dates. One is by inscribing the Runes appropriate to the day, while the other is to note the date numerically. In the latter system, numerals are used to denote season. Thus 2/2/2/1614 is the same as $\mathbf{O}/\mathbf{III}/\boldsymbol{\sim}/1614$ that is the same as Fire Day, Harmony Week, Sea Season 1614.

The most common dating system begins with the Dawn, when the sun rose into the sky and inaugurated the age of history. First used by the Theyalans of Dragon Pass, this system is called Solar Time (ST) and is the most common time-measurement system used in the world. There are many variant calendars, although only one - Lunar Time - is relevant in Dragon Pass and

Days of the Week	Weeks of the Season	Seasons of the Year
1. Freezeday ●	1. Disorder 🛚	1. Sea Season ∼
2. Waterday ~	2. Harmony III	2. Fire Season O
3. Clayday □	3. Death †	3. Earth Season □
4. Windsday 6	4. Fertility X	4. Dark Season ●
5. Fireday Ó	5. Stasis 🗖	5. Storm Season 6
6. Wildday π	6. Movement み	لعد (Sacred Time)
7. Godsdáy X	7. Illusion :	,
•	8. Truth Y	

One Year has within it five seasons, each named after one of the five primal elements. Each year ends with a two-week period called Sacred Time. This totals 42 weeks, or 294 days. The seasons are aligned elementally, and the powers of deities often depend upon the season.

One Season is made up of eight weeks. The weeks are named after the runes of the Cosmic Court, the elder deities that created the world. Each week is aligned with a power rune.

Sacred Time is a two-week period dedicated to the working of magic to renew the world. This period is special, outside of normal time. During those two weeks, all members of the Orlanthi religion spend time every day in ceremonies.

One Week is made of seven days, named for the five elements and one godsday and one 'wild' day. Elemental influences vary with intensity depending upon the day of the week. Thus Windsday has available more airy energies than usual. Godsday is set aside for peace, meditation and worship. Most important holy days take place on this day. On this day deities are more influenced to receive worship, but are more tight-fisted in giving.

The 'Wild' day is an unformed piece of time, and the magical influence available on these days varies widely, depending on location, history, pre-arranged conditions, and many more factors. The most powerful local deity often is worshipped on this day.

One Day on Glorantha is the time needed for the sun to traverse the sky from east to west. One night is the time needed for the sun to traverse the underworld from west to east again. The Orlanthi day begins at nightfall and not dawn. The Orlanthi arbitrarily divide the day into 24 periods termed hours, beginning at nightfall. Thus hours 12-24 are daylight, and those most often used in timekeeping. Each hour has its own special name, such as priestsing (hour 12), breakfast (hour 14), midday (hour 18), warytime (hour 23), and midday-two, the hour traditionally set to make new plans and conspiracies (hour 20).

Time Reference

7 days = 1 Week56 days = 8 weeks = 1 Season294 days = 42 weeks = 5 seasons + Sacred Time = 1 Year

The Seasons Of The Year

- ➤ Sea Season is comparable to our Spring. This season opens the New Year and is a time of planting, new births for beasts, and gentle rain.
- O Fire Season is a dry, hot summer season. This is the time for warming and ripening. It is also the time of war, when men are free from the toils of soil.
- □ Earth Season is comparable to our fall season. It is the harvest time and when animals are slaughtered to prepare of the oncoming cold. It is also the time of greatest plenty, and a period of great festivities and rejoicing.
- Dark Season is like our winter season. Night and ice demons wander around the land bringing snow and storms upon hapless humans. Trolls are most active during this time, while brown elves sleep. Weaker beings are wise to hide at this time, hoarding their store of food and mumbling prayers and stories over crackling fires. Only the boldest go forth in these weeks, or those with the most urgent business.
- 6 Storm Season is the last season of the year, a time of great violence and danger. The air gods rule this season, and their energies have always been of a violent and unpredictable time. The spirits of life and darkness wage war. Sometimes the darkness spirits win, and the ice and cold drag on for weeks. Sometimes the spirits of life win, with spring-like weather and new shoots and buds. Usually, neither is entirely victorious, and this is a time of violent weather changes.

The Sacred Calendar

The Heortling sacred calendar consists of the "Twenty-Eight Days." These are the public holy days of Orlanth and Ernalda, as well as other important deities, such as Urox, Humakt and the Lightbringers. The fourteen days of Sacred Time do not count as part of the year and form a sacred time between the end of one year and the beginning of a new year.

Fixed Holy Days or "Star Days"

Twenty-two of the Heortling "Twenty-Eight Days" are determined by the runic correspondences of the specific day, week, and year. These fixed holy days occur on the same date every year and are called "stars days."

Flower Day ~III~

Also called Shearing Day by many clans. On this day, Ernalda awakens Voria the Spring Maiden, the Newborn who bears the energy of life forward at the new year. The priestesses and godtalkers offer sacrifices to Ernalda to awaken the powers of Earth and Fertility. The women prepare a feast for the entire community from these gifts.

Plow Blessing Day 6111~

Plow Blessing Day opens with the sacrifice of bulls. The agricultural year begins with the ritual plowing of the first fields by the clan chieftain, accompanied by the priestesses and holy women of Ernalda, who bless the fields with their songs and call upon Voria to awaken the seeds. The plowing is followed by games - traditionally including bull taming, foot races, and wrestling - which are avidly followed by unmarried women from nearby clans.

Honoring Day □X~

Ernalda and all women are honored on this day with songs and gifts. While the women conduct the inner ceremonies, the men of the community prepare a great feast.

Sword Day 6&~

The Sword Day rites of Orlanth the Warrior are unambiguously martial in nature. Priests of Orlanth make sacrifices to defend the clan and ask for help in upcoming raids. After sacrificing rams, bulls, and other war-like animals, the warriors and priests of the clan perform a mock battle sword dance to please the gods of war and to frighten off their foes.

Hearth Day □XO

Ernalda brings forth Mahome, the sacred hearth fire, to empower the women. The woman of the community who has been married the longest lights the sacred fire to bring the Dawn. Women spend the day taming unruly beings that come into the house while the men prepare a feast.

Victorious Sun Day OXO

Elmal's worshippers stay up all the preceding night, preparing massive bonfires in the form of Elmal's traditional foes. The priests light these at dawn, and they burn all day and through the following night. At noon, the priests offer sacrifices to Elmal. The next morning, worshippers gather the ashes from the bonfires to use in making the sacred markings for the rest of the year.

Lawstaff Day 6~0

Depending on the clan, many people associate this day specifically with Dar, Vingkot, or Orlanth Rex. Regardless of these differences, on Lawstaff Day everyone praises the Lawgivers — Orlanthanandrin, Vingkot, Jarani, Heort, and Andrin. The chieftain, king, or lawspeaker recites these laws at sacred sites. Although the regular tribal moot is the next day, kings hold a Law Moot after the morning sacrifices. At the Law Moot, they rule on important cases between clans. Decisions made on Lawstaff Day cannot be overturned.

Still Day

On this day, all women and men worship Brastalos the Goddess of Still Air in separate groups, led by the priests of Orlanth and Ernalda, respectively. The men offer her sacrifices of boars and roosters, asking that she not come when they need the powers of 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 **⊼**X□

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 6&□

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 **⊼**†●

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 steads. 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.

Protection Day 62●

Orlanthi worship all Air on this day, summoning every wind, cloud, storm, and weather deity to come to Dragon Pass. When enough power has accumulated from the sacrifices and all of the deities are present then the Great Thunder rolls unceasingly across the Pass, chasing away the cold winter. This usually occurs sometime after the winter solstice, and so Orlanth ends the Long Night as well.

Shroud Day ●∴●

Tekravand is Ernalda's funeral day. The women cover their heads and mourn, weeping pitifully for their lost goddess. The men try to prevent Nontraya from finding the body, but they are powerless before the power of death. After a day of fasting and ceremony, the women in the Loom House hear the secret: "She sleeps, she is not dead." This gives them the strength and hope that they need to survive until the Spring.

Good Winds Day 716

On this day, the strange and frightening rites of Kolat are held. The good winds are summoned and those touched by Kolat perform whirling dances until they become merged with the winds.

Lovers' Day Olli6

Yinkin's high holy day celebrates the birth of the world's greatest lover. All Orlanthi publicly worship Yinkin on this day, offering his sacrifices to the clan alynxes.

Death Day 6†6

On this day, worshippers celebrate Humakt's emergence from the Underworld with Death. Although most people equate this day with his fight against Unlife, Humakti also fight ritual battles against those gods who misused Death (such as Zorak Zoran) or perverted it (such as Malia). Warbands of Humakti often raid a local traditional foe on this day. Although the community praises their actions if they are victorious, many clans fear that the Humakti might bring down the wrath of that foe upon them.

Queen Day □X6

These rites celebrate the role of Ernalda as Queen of the Gods. The goddess is brought to the clan assembly and her priestesss presides over the assembly. Her decisions on this day have the force of Ernalda behind then.

Bellow Day ⊼△6

This is the day that all Heortlings worship Urox. Bellow Day honors Urox if his worshippers can prove their worth by overcoming a Chaos thing in combat. If the Uroxi champion is successful, the community gives him and his followers food, drink, and almost any amenity desired. If the champion fails, the local king or chieftain casts the Uroxi out for the rest of the season, allowing them back only for the special anti-Chaos rites of Sacred Time.

Worshippers spend the days after Beat Devil Day fighting Chaos monsters and raiding known Chaos nests. Clans and cities near places such as Larnste's Print in Heortland and Snake Pipe Hollow in Dragon Pass both fear and welcome this influx of Chaos-fighting berserks.

One Day 626

Orlanth's birthday is his high holy day. All initiates go to his Great Hall and help their god in one of his mythological battles. Clans who do not celebrate this day will have no wind over their tula for the upcoming year. Priests and devotees carefully sacrifice of bulls, rams, and the occasional horse or exotic beast to achieve maximum success and luck.

Orlanthi worship Great Orlanth in all of his 49 names on this day, for he is One God. In the darkness before dawn, he musters out as the Warrior to combat his winter foes. During the day, he gives out from the clan's stores to the hungry as the Chief. At dusk, unmarried worshippers retire to Orlanth's Hall as the Thunder prepares the world for the coming of Spring. Married worshippers join their wives in private celebrations, for Orlanth's high holy day is also one of Ernalda's holy days.

This is Orlanth's high holy day, but Ernalda receives nearly equal time and attention. Ernalda Mother of the Tribe is preeminent here, and she works to support Orlanth on his day in every way possible. She presents him with gifts, and receives his assurances of support. Married couples perform the rites in public, then renew their vows in private before the public feast.

Moving Holy Days or "Storm Days"

Many of Orlanth's holy days are tied to meteorological phenomena, and these holy days are celebrated move throughout the year; sometimes earlier, sometimes later, and sometimes even in the "wrong" season.

Thunder Day

Thunder Day celebrates Orlanth, whose great storms bring fertility. Divinations conducted during Storm Season tell when the storm will arrive, and the community holds a great festival on the day it enters Dragon Pass. This is usually early in the season, but can come anytime between Orlanth's high holy day (in Storm Season) and the fifth week of Sea Season. God-talkers and priests conduct divinations on this day to determine when Heler will arrive during Fire Season.

Great Rain Day

Great Rain Day comes when the Heler Rains fall. The ceremonies praise Heler for his life-giving rains, which nourish crops and cleanse the world. If the Sea Season divinations do not give a time for Heler's arrival, the entire clan performs emergency rites until he comes, for without his presence Daga, God of Drought, will wither the crops and leave the people to starve. God-talkers and priests conduct divinations on this day to determine when Vinga will arrive during Earth Season.

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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. Godtalkers 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. Godtalkers 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 62~

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" 600

Sartar was traditionally offered sacrifices on this day in a ceremony presided over by the Prince of Sartar and his House.

Presentation Day *60

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 Godsweek), 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 ● T 🗻

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 67业

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 later. Various parts of the quest are performed throughout the week, and the clan must continue without their leaders, sending them their support and power so that they do not fail.

Survival Day OTy

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.

Secret Way Day 777*

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.

I Fought We Won Day ★ス★

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.

Secret Healing Day ●**

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.

Return Day 6**

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.

Prophecy Day ***

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 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.

Lunar Time

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.

Timeline of Dragon Pass

- 0 The Dawn
- 375 Sunstop
- 379 Gbaji defeats Orlanthi at the Battle of Night and
- 420 Harmast departs on the Lightbringers Quest
- 450 Gbaji destroyed in Dorastor
- Empire of Wyrms Friends ensnares Orlanth with 775 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
- Hendrikings rule most of Esrolia 1050
- 1120 Dragonkill War kills all humans in Dragon Pass. Whitewall becomes the center of the Orlanthi religion south of Dragon Pass.
- Finelvanth the Adventurer King rules Hendrikings 1150 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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	torn apart by civil war. Rather than fight his own	1579	Phargentes dies. Moirades is Lunar King of Tarsh.
	kin, Chief Colymar leads his clan into Dragon Pass and settles at Clearwine.	1580 1582	Dormal causes the Opening of the seas. King Tarkalor killed by the Lunar Empire at the
1320	First wave of Hendriking settlers enter Dragon	1302	Battle of Grizzly Peak. Terasarin becomes Prince
1020	Pass		of Sartar.
1330	Kingdom of Tarsh founded	1591	Lunar invasion of Sartar defeated by Prince
1380	Colymar and Lismelder tribes seize land from the		Terasarin.
	Ducks, starting the Beast Wars	1600	Terasarin killed. Salinarg becomes Prince of Sartar.
1383	An army of corpses march out of the Upland	1602	Lunar Empire conquers Sartar.
	Marsh. Lismelder tribe places themselves under	1605	Lunar invasion of Kethaela defeated by Belintar at
	the protection of the Ducks, Colymar tribe makes		the Building Wall battle.
	peace with the Beast Folk.	1607	Maboder tribe destroyed by Telmori. General Jomes
1440	Colymar and other Quivini tribes raid Tarsh.		Wolf defeats Telmori.
1460	Telmori werewolves enter Dragon Pass	1608	Lunar invasion of Prax fails.
1470	Sartar comes to Dragon Pass	1610	Moirades dies. Pharandros is Lunar King of Tarsh.
1476	Sartar founds Wilmskirk		Lunar Empire conquers Prax.
1480	Sartar founds Jonstown	1611	Far Point Righteous Wind rebellion defeated by
1486	Sartar founds Swenstown		Harvar Ironfist.
1490	Lunars conquer Tarsh	1613	Starbrow's Rebellion temporarily frees Sartar until
1492	Sartar founds Boldhome and is proclaimed First of		defeated by Fazzur Wideread. Temertain becomes
	the Quivini		Prince of Sartar.
1495	Sartar marries the Feathered Horse Queen and is	1615	Kangharl becomes King of the Colymar.
	proclaimed King of Dragon Pass	1616	Ironhoof returns as King of the Beasts. Wolf Pirates
1520	Sartar apotheosized by immolating himself in the		destroy the Holy Country navy. Holy Country army
	Flame of Sartar. Saronil becomes Prince of Sartar.		destroyed by Greymane. Belintar dies and does not
1538	Palashee Longaxe drives Lunars out of Tarsh		return.
1550	Jarolar becomes Prince of Sartar	1617	Broyan of Whitewall proclaimed King of the
1555	Palashee Longaxe killed by Lunars, Phargentes the		Hendriking tribe. Rikard the Tigerhearted
	Lunar becomes king of Tarsh		proclaimed King at Durengard.
1565	Prince Jarolar killed by King Phargentes at the	1618	Starting date for the Colymar Campaign.
	Battle of Dwarf Ford. Jarosar becomes Prince of	1619	Lunar invasion of Heortland. Karse falls to Lunar
	Sartar		Empire. Grazers invade Esrolia.
1569	Prince Jarosar killed by Lunar sorcery. Tarkalor	1620	Lunar Empire conquers Heortland. Only Whitewall
	becomes Prince of Sartar.		holds out against the Empire.
1575	Tarkalor marries the Feather Horse Queen and is		
	acclaimed King of Dragon Pass.		

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ISBN 978-0-9777853-2-2





