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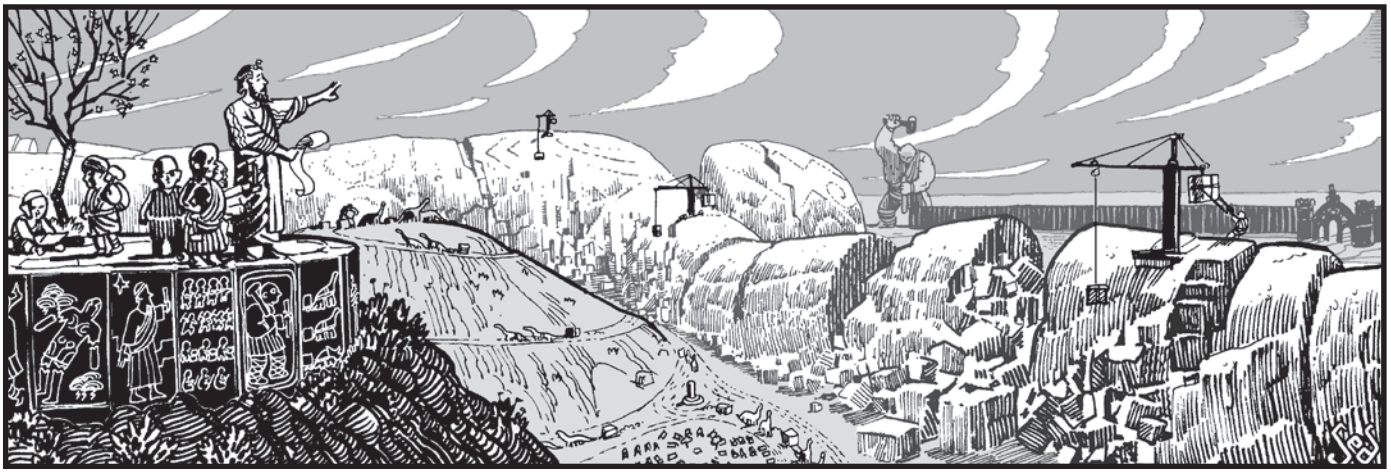
Gateway to Adventure



The Faceless Statue – The Body and Soul of Old Pavis

After winning the epic battle that defeated Waha, the Faceless Statue, its energy spent, collapsed. Its destiny was far from over though, for Flintnail masons quickly used its voluminous stone to build a city the likes of which the world had never seen.

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Special thanks to Oliver Dickinson (see page 168).

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

Introduction

Using this Book

This *HeroQuest* campaign supplement describes the classic Glorantha setting of Pavis and the Big Rubble, as well as the other settled lands in the valley of the Zola Fel River, also known as the River of Cradles. This narrow belt of civilized farmland and frontier settlements lies in the Great Wastes of Prax, among the harshest, least hospitable inhabited regions of Genertela. This challenging environment has created some of the most hardy and great-spirited of Glorantha's peoples and cultures.

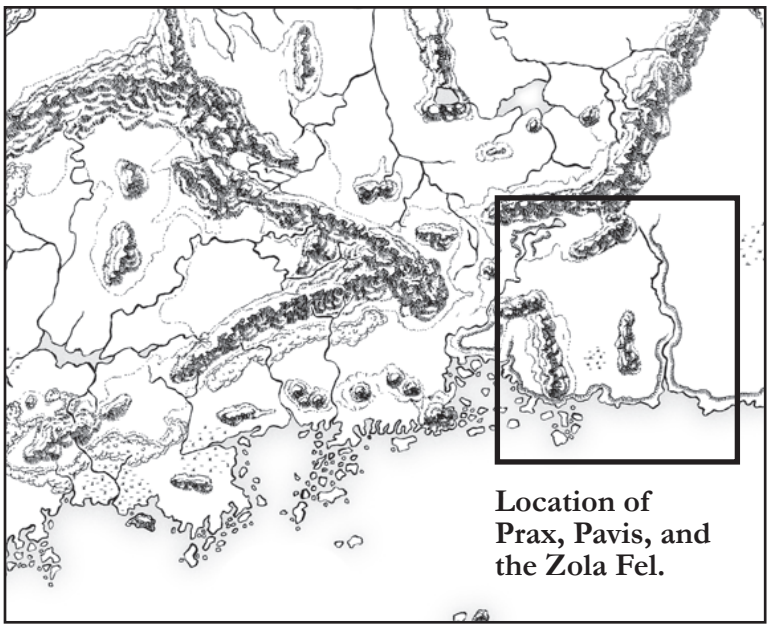
Where in the World?

Pavis is located in the Zola Fel valley, a great river draining from the rugged uplands of Dagori Inkarth south through the plains of Prax to its mouth in the Rozgali Sea. The plains of Prax are the western, relatively habitable portion of the Wastelands, the vast arid region lying south of Pent, bordered on the west by Dragon Pass and the Rockwood Mountains, on the east by the Shan Shan mountain barrier, Teshnos, and Kralorela, and to the south by the Rozgali Sea.

Prax

Prax is an uninviting expanse of barren plains, unbearably hot in the summer and unpleasantly cold in the winter, scourged with strong, capricious winds and parched by periodic drought. The climate of the arid high plateau of Vulture Country to the east is even worse, and only the hardiest nomads (driven there by the Lunar invaders) can survive there.

The nomads of Prax belong to several distinct tribes, each of which ride and herd a unique species of beast. The great nations of Prax include the Bison, High Llama, Sable, Impala and the Morokanth (the nonhuman Morokanth herd a bestial variety of humans but do not ride them).



Location of Prax, Pavis, and the Zola Fel.

The nomadic cultures of the beast riders are well suited for survival in the harsh wastes of Prax, and nomads share a lofty disdain for the soft, settled agricultural societies clustered along the banks of the River of Cradles.

The River of Cradles

The River of Cradles lies in a great fertile valley that runs from its source in the Desolation Hills south to the Rozgali Sea, dividing Prax from the Vulture Country. The river got its name centuries ago from the epic journey made by great cradles bearing the children of giants that floated to the sea from a mysterious source in the Desolation Hills. The natives call the river Zola Fel after its resident deity.

Unlike the arid plains, the river valley is comparatively fertile, and its grazing lands are much sought after by the nomads. However, the valley is presently dominated by civilized farmers, and the nomads are no longer welcome in their ancient tribal grazing ranges.

New Pavis and the Big Rubble

The northern end of the valley is controlled by the city of Pavis, a Sartarite colony founded in 1550 S.T. near the ancient walls of Old Pavis (also known as the Big Rubble), now a ruin haunted by trolls. Pavis fell to the Lunars in 1610 S.T. The Lunar governor, Sor-Eel the Short, rules over New Pavis, the Rubble, Pavis County, and Prax, and by terms of the Armistice is the nominal overlord of Solanthos Ironpike, ruler of Sun County to the south. New Pavis is a small city of approximately 4000 people; not including the sizable Lunar garrison. The Suntown district of New Pavis is populated by Sun Dome cultists who enjoy considerable freedom from interference by the Lunar authorities.

The city of Pavis is the administrative center of Pavis County. Most of the 20,000 people of Pavis County are farmers of Sartarite stock.

Sun County

The authoritarian agricultural theocracy of Sun County has endured uninterrupted in the Zola Fel valley for centuries. This dour, puritanical, but vitally

cohesive society is founded upon its state worship of Yelmalio and its farmer-soldier citizenry. The cult, its nobility (the Light Sons with their ruling head Count Solanthos Ironpike) and its priesthood control all political, social, and economic aspects of society. Its redoubtable standing army, the famed Sun Dome Templars, and its universally-conscripted, well-trained, and disciplined citizen militia protect Sun County from internal disorders, external nomad and bestial raiders, and from any interference by distrusted outlanders and foreigners.

Outlanders are treated with contempt and distrust by Sun Dome citizens, and foreigners must expect harassment from the minor officials and militia units that act as the county's police force. Civilized observers find the interlocking strictures of cult and state bewildering, harsh, and often barbaric, and enforcement of these strictures often seems arbitrary and capricious.

The Grantlands

To the south of Sun County, Lunar settlers are colonizing the previously unsettled southern reaches of the river valley. Under Duke Raus of Rone, a Lunar nobleman exiled from the Heartlands for political reasons, a region known as the Weis Domain has been settled by colonists and a fort and town built on the Zola Fel known variously as Raus Fort or Ronegarth. As directed by the Red Emperor, Governor Sor-Eel is surveying the valley south and north of Weis Domain for division into parcels and placed under the lordship of loyal servants of the empire. Currently the boundaries of six more land grants are under review by the Governor; as the campaign develops new overlords from the Empire may arrive to take control of these grants.

Corflu

This island settlement and seaport on a deep-water channel of the Zola Fel is jointly owned and administered by the Corflu Trade Alliance, a business chartered and supported by the Lunar administration in Pavis, and the Ingilli clan, the kinsmen of the explorer-adventurer who helped found the settlement of Corflu. Employees of the Trade Alliance, their dependents, and the Lunar garrison comprise a civilized population of about 200. Depending on the season, another 300-600 riverfolk live on the island or nearby, along with a small population of newtlings and other aquatic sentients. A modest but growing sea trade funnels through Corflu, where goods must be off-loaded from ocean-going vessels and carried upstream to Pavis and points north and west by shallow draft riverboats.

Glossary

Carl: A free and independent adult member of an Orlanthi clan.

Chief: The leader of an Orlanthi clan. Sometimes called "lord" (which has the same meaning).

File: The basic infantry unit in Sun County and Pavis County. A file consists of 16 men trained to fight in a shield wall. The files of Sun County are noted for their skill and discipline.

God-talker: A part-time holy person called by the gods to speak for them.

Hazia: A highly addictive and generally illegal psychoactive plant. When smoked it produces visions and a state of euphoria. The smuggling of Hazia is quite lucrative.

Lunar: (1) an initiate of the Lunar religion; (2) a citizen of the Lunar Empire; or (3) a person in the employ of the Lunar Empire.

Orlanthi: The Theyalan-speaking peoples of the Genertelan hill country. They worship Orlanth and Ernalda as their chief gods and their communities center around the clan and tribe.

Sartarite: This Orlanthi kingdom of Dragon Pass settled New Pavis and Pavis County. For over a century, the kingdom was ruled by a wise and powerful dynasty, but was finally conquered by the Lunar Empire in 1602 ST.

Thane: A leader and military or religious specialist forming the elite of the clan or tribe.

A Note on Measurement

Glorantha is measured using the American customary units of measure: inches, feet, yards, miles, gallons, and pounds. The American customary system derives from a combination of the local Anglo-Saxon units inherited from German tribes and Roman units brought by in the Normans Conquest. The authors believe a traditional measurement system based on the length of a thumb, foot, an arm, and a thousand paces is more appropriate for the ancient world than the hallmark of Enlightened rationalism.

For those more familiar with the metric system, here are some quick conversions:

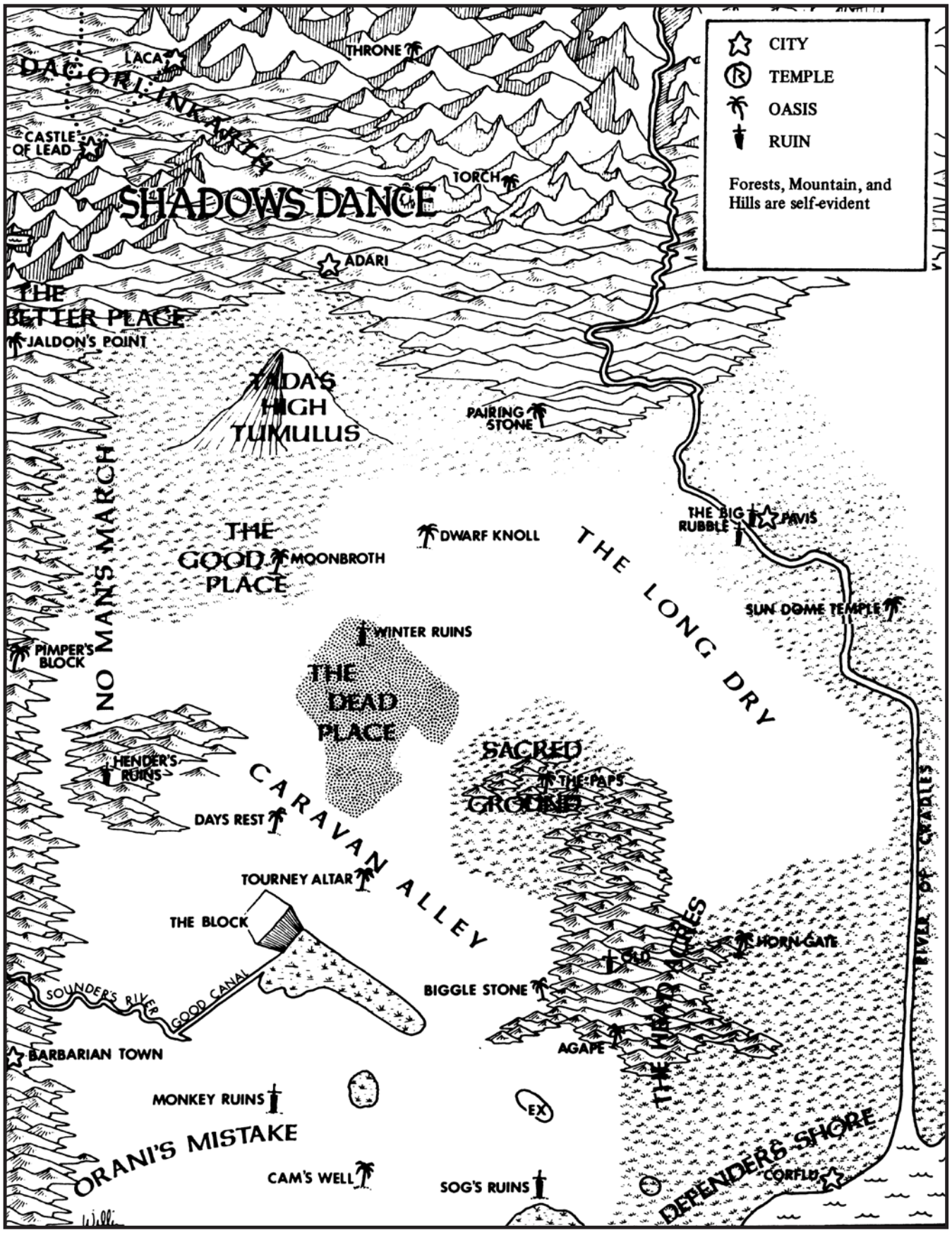
Customary Unit	Metric Unit
1 inch	2.54 centimeters
1 foot	0.304 meters
1 yard	0.914 meters
1 mile	1.6 kilometers
1 gallon	3.785 liters
1 pound	0.454 kilograms

Not a Stand-alone Game!

Pavis: Gateway to Adventure *is not a stand-alone game. It is a supplement for Moon Design's* **Sartar: Kingdom of Heroes**, *a game set in the high fantasy world of Glorantha. This supplement does not describe the game's various core traits, present its rules for combat or provide a complete setting. These can be found in the* **HeroQuest Core Rules** *and* **Sartar: Kingdom of Heroes**.

Pavis: Gateway to Adventure *just gives in-depth information and character generation about the city of Pavis and its environs in a land to the east of Sartar. You'll need to consult the* **HeroQuest Core Rules** *and* **Sartar: Kingdom of Heroes** *in order to play.*

You may also find other products such as the **Sartar Companion** *and* **Heortling Mythology** *useful although they are not needed to use Pavis.*


CITY
TEMPLE
OASIS
RUIN
Forests, Mountain, and Hills are self-evident
THRONE
LACA
DAGORI INKARTA
CASTLE OF LEAD
TORCH
SHADOWS DANCE
ADARI
THE BETTER PLACE
JALDON'S POINT
TADA'S HIGH TUMULUS
PAIRING STONE
THE BIG RUBBLE
PAVIS
DWARF KNOLL
THE LONG DRY
THE GOOD PLACE
MOONBROTH
SUN DOME TEMPLE
WINTER RUINS
NO MAN'S MARCH
PIMPER'S BLOCK
THE DEAD PLACE
SACRED GROVE
THE PAPS
HENDER'S RUINS
CARAVAN ALLEY
DAYS REST
TOURNEY ALTAR
THE BLOCK
HORN GATE
OLD
BIGGLE STONE
SOUNDER'S RIVER
GOOD CANAL
AGAPE
BARBARIAN TOWN
MONKEY RUINS
EX
ORANI'S MISTAKE
CAM'S WELL
SOG'S RUINS
DEFENDERS SHORE
CORFLU
RIVER OF CRADLES

Making Your Character

Character creation for Pavis is based on that that in **Sartar: Kingdom of Heroes**. Most Pavic residents are Sartarites and a recent settler from Sartar can easily be created using those character creation rules. However, Pavis is an urban center with at least five different cultural groups in an uneasy coexistence. Additional information is needed for those players who want to play characters from something other than a Sartarite background.

Cultural Keywords

In *Gloranthan HeroQuest*, your cultural keyword allows you to use all the abilities and relationship that would be expected of any adult member of your community, as modified by gender. Your cultural keyword also includes your reputation within your community.

Michael decides that she wants to play a Sundomer character and writes the keyword "Sundomer" on her character sheet. She can use this ability do the things that all Sundomers in Prax know how to do. Her character can use this ability to erect an adobe stead, plow a field, fight in the militia, or be aware of Sundomer customs. Her Narrator can use this ability as a flaw if she tries going against Sundomer values, such as disobeying the Sun Dome priests or lasciviousness.

Sartarite Settlers

The large majority of Pavis County's population are farmers of Sartarite heritage. The first wave of recent immigrants came with Dorasar, who founded New Pavis; these folks generally occupy the best land. A later wave of Sartarites followed when the Lunar army conquered Sartar in 1602. However, both waves have lived long enough in the valley that their children know no other home.

The farmers of rural Pavis County maintain the traditions of their Sartarite forebears. They speak Pavic, a Sartarite dialect influenced by Old Pavic and Praxian. The Sartarite settlers are culturally and

Creating A 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. Choose a character concept. You character concept will usually include a personality trait ability and a background occupation keyword.
2. Choose a cultural keyword. Pavis provides information pertaining to five cultures. Sun Domer and Lunar settler are keywords. The other three are Sartarite, where the keyword is [Your Clan], Old Pavisite where the keyword is [Your Refuge] and Riverfolk, where the keyword is [Your Riverfolk Clan].
3. Choose your three runes as described in Sartar: Kingdom of Heroes. One of these Runes will be assigned an initial rating of 17. Each cultural group is commonly associated with certain elemental runes.
4. Choose up to 3 Charms, Spells, and/or Natural Magic Talents.
5. Pick 9 additional abilities which can include specialized "breakout" abilities from a keyword or Rune, 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. Describe up to 3 flaws. One flaw can be a Distinguishing Characteristic if you choose.
7. Assign one keyword, Rune, or ability a starting rating of 17 (thus potentially allowing you to start with two Runes with a rating of 17). All of your other abilities start with a rating of 13.
8. Spend up to 20 points to boost any of your various ratings. Each point spent increases the rating of any ability (including a keyword or Rune) by 1 point (keep in mind that raising a keyword or Rune later in play costs 2 points). You cannot spend more than 10 points on any single ability.
9. Give your character a name.

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

Peoples of Pavis County

From Census Commissioner Jaxarte Whyded's revised Imperial Census of Prax:

New Pavis: *4108 souls. The capital of the Imperial Province of Prax is dusty, hot, and riotous. There are many transients in the city who could not or would not be counted. Count does not include Imperial Army of Occupation.*

Old Pavis: *1023 souls. Approximate number as it was deemed to dangerous to count outside of Real City and Zebra Fort.*

Garhound: *866 souls. The only building of note in this squalid Sartarite town is the home of the Garhound family.*

Bullford: *556 souls. Important crossing point of the Zola Fel and can be forded most of the year. Population swells when herds gather here to cross the river.*

Indagos: *503 souls. A miserable town on the Upper Scritha River.*

Amble, Blyford, East Station, Far End, Illynome, Maughry, Major, Oldfield, Ryan, Waterby, *and* **Whitefly** *are all small settlements with populations between 68 and 309 souls.*

Rural farmers: *10,847 souls.*

Riverfolk: *1968 souls most of whom are loyal to Ingilli.*

Total population of Pavis County, Imperial Province of Prax: 21,521 souls.

In Pavis County, 14,622 souls are of Sartarite ancestry. 2979 souls are of Old Pavic ancestry. 2268 souls are Riverfolk. 847 souls belong to the Sun Dome temple and 805 are recent settlers from the Empire.

Sartarite Clans in Pavis County

As described in Sartar: Kingdom of Heroes, the clan is the basic unit of organization. A Pavic Orlanthi clan consists of a strong leader, his immediate blood family, and as many intimates, companions, followers, and hangers-on as can be supported. They recognize a common ancestor and a common history, and draw strength from the surety of the physical, emotional, spiritual, and military strength which their clan provides. The number and membership of Pavic Orlanthi clans is fluid in the wake of the Lunar Conquest of 1610, although at any time there are approximately 20-30 Sartarite clans in Pavis County.

The clan of Dorasar, long the most powerful and influential clan, was destroyed by the Lunars creating a vacuum that other clans struggle to fill. The disunity of the Sartarite clans is key to the continued Lunar Occupation of the Prax. Lunar agents generously distribute bribes, spread misinformation and encourage distrust to maintain this disunity. The Garhound clan now competes with the Bullford and Althimandi clans for dominance amongst the traditionalist Sartarites, with smaller clans and families switching their allegiances on the drop of a hat. Several non-Sartarite kinship groups (such as the Sun Dome Temple in Pavis and the Indagos folk) are recognized as clans and serve the same social function.

Newcomers to Pavis County must either join an existing clan or try to form their own. To join a clan, one must swear loyalty to the clan and its leaders as part of a formal adoption ceremony. The clan protects its members in exchange for loyalty and service. Forming one's own clan means having enough strength to eke out an independent survival and defending against other predatory clans.

Notable Sartarite Clans

Garhound Clan. *The Garhound are currently the dominant clan in Pavis County, controlling the lands between the Scritha River and Sun County. They have some of the best farmland in Pavis County and their Harvest Festival is of magical significance throughout the Zola Fel valley.*

Bullford Clan. *The Bullford clan are influential in the lands northwest of New Pavis, along the upper reaches of the Zola Fel. Through their holding at Bullford, they control access to the Pairing Stones, the most important Orlanth holy place in the Prax. The Bullford clan has close connections to the Pol-Joni clans of Prax.*

Althimandi Clan. *The Althimandi are scattered along the Scritha river and into the rugged East Scritha steppe. They are poorer than the Garhound or Bullford clans, but numerous.*

religiously as described in *Sartar: Kingdom of Heroes*. However, agriculture and land ownership have replaced martial prowess as the strongest tokens of leadership in Pavis County. The incessant clan feuding of the Sartarite hill clans has given way to the more civilized warfare of coin and land disputes among the Pavic Orlanthi.

The Orlanthi have a tradition of loyalty to kin and friend and hospitality to strangers of Orlanthi heritage. A traveler who offers the Orlanthi greeting or introduction can expect hospitality of the hearth and such provender as the family can afford. Sartarite settlers are even open and tolerant toward non-Orlanthi outsiders, so long as such are not hostile, deceitful, or of ill repute. They never forget an insult or grievance, however; feuds between clans are common, and hatred of the Lunars who hold their homeland in chains is deep-seated and implacable. Under the Occupation many Sartarite settlers present an outwardly friendly face toward their Lunar overlords, but few doubt the savagery of their vengeance should an opportunity for a successful uprising appear.

Cultural Keyword: Your Clan. You are a member of one of the Sartarite clans of Pavis. You are marked with the tattoos of your clan and of the Orlanthi 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 shield. Your folk are farmers and herders; you know how to herd livestock and have worked in the fields since you were a child.

See *Sartar: Kingdom of Heroes* and the *Settling in Pavis* chapter of this book for details about creating a Sartarite clan in Pavis County.

Common Elemental Runes: Air (Men), Earth (Women)

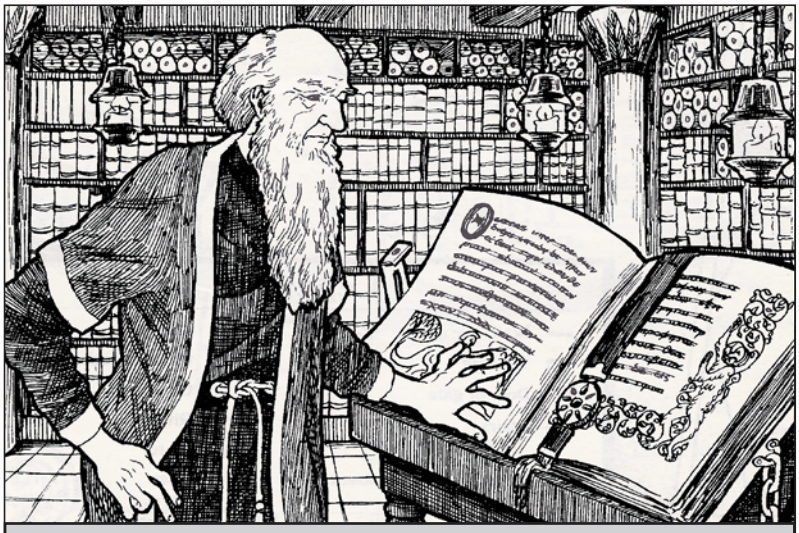
Important Cults: Orlanth (), Ernalda (), the Lightbringers: Chalana Arroy (), Issaries (), and Lhankor Mhy (), Humakt (), and Urox ().

Common Background Occupations: As described in *Sartar: Kingdom of Heroes*.

Typical Male Names: As described in *Sartar: Kingdom of Heroes*.

Typical Female Names: As described in *Sartar: Kingdom of Heroes*.

Family Names: Some Sartarite settlers have adopted the Old Pavic practice of having a family name, such as the Latish family (notable for their association with the Lhankor Mhy cult).



The Cult of Pavis and Grimoires

The cults of Pavis and Flintnail are described on pages 361-374. They are not linked to any rune affinities.

Pavis membership provides an ability "Member of the Cult of Pavis." If that ability is improved to 1, the hero may purchase knowledge of the grimoire Master of the Faceless King *() and four spells appropriate to that grimoire.*

Flintnail membership is linked to the Stonemason occupation. Stonemasons with an ability of at least 13 may become lay members of the Cult of Flintnail. If that ability is improved to 1, the hero may purchase knowledge of the grimoire Secrets of the Stone () *and four spells appropriate to that grimoire.*

Grimoires

Grimoires are texts that describe a set of magical rules that, if followed, has a precise effect in the material world. These texts may be written in a straight-forward, almost scientific manner (e.g., the Flintnail grimoire Secrets of the Stone*), in a metaphorical or allegorical manner (e.g., the secret Pavis grimoire* Alchemical Wedding of Lord Pavis (), *or in a deeply coded manner (e.g., a common technique amongst the Second Age God Learners).*

When a hero gains a grimoire, the player chooses or creates up to four spells that logically relate to the description of the book. It is strongly recommended that a hero start with two spells and use the As-You-Go Method to reserve defining the other two spells until later in the story.

In the grimoires contained in this book, only a few spells are named; the player must create spells that the Narrator agrees could have come from the grimoire. That way the contents of the grimoire are created by the player and the Narrator.

The Narrator and players should collaborate to develop the subject and scope of their grimoire. How much detail a grimoire needs depends on the campaign and style of game; some Narrators will find it useful to list each spell contained in a grimoire, others need only know the Rune and a brief description of its subject and scope.

Most grimoires describe about five and ten spells in total; only the most powerful grimoires have more than a dozen. The fabled Blue Book of Zzabur *and the long-lost unabridged* Abiding Book *of Jrustela are thought to contain over a hundred spells (if not more). When a hero has learned all the spells written in the grimoire, he cannot learn more from the grimoire until he has achieved 11 in that grimoire. In the case of Pavic Grimoires, he must also be a priest of Pavis.*

For more information on Pavic Grimoires, see pages 364-367.

Mani

This Pavic Tradition spirit society worships Mani, the founder and protector of Mani's Fort. Many of the spirits around Mani's Fort have ancient pacts with him and can be called upon by his spirit society. Mani is periodically reborn as an embodied spirit with all his knowledge and power.

Sartarite Outlaws

Pavis is notorious as a city of outlaws, a place where killers and those of notoriously vicious and intemperate disposition outlawed from clan and tribe can find hospitality and make a new life. Many of the local temples (especially that of Orlanth) welcome outlaws from afar (as long as they have not violated the precepts of their cult) and offer protection and support. As a result, those exiled with lesser or greater outlawry (see *Sartar: Kingdom of Heroes*, page 217) may make the long trek across Prax to New Pavis.

An Orlanthi outlawed from his tribe in Dragon Pass is welcome in New Pavis. Without the support of clan or kin, the outlaw typically seeks out the protection of temple and cult; ironically some of the most fervent supporters of the Lightbringer cults are outlawed by their own clan!

Old Pavisites

The Old Pavisites are descended from those surviving humans of the Big Rubble who befriended Dorasar and his companions. They survived centuries of nomad attacks and the terrible darkness of the Troll Occupation, although few will speak of the awful sacrifices their ancestors made in order to survive. After Dorasar defeated the trolls of the Big Rubble and tamed the Animal Nomads, many Old Pavisites accepted his gifts of land outside the walls of the Big Rubble. However, most still reside in New Pavis or the Big Rubble.

Old Pavisites speak Old Pavic, an ancient Theyalan language, but most speak Tradetalk or Sartarite as a second language. Some have adopted the worship of Ernalda and other Orlanthi deities, but many worship ancestors, spirits, and hero cults unique to the Big Rubble. All revere Pavis as their founder and protector.

The basic structure of Old Pavic society is the clan or extended family. They are notoriously licentious and bastardry has little stigma amongst them. Those residing outside of the walls of the Big Rubble have adopted the farming ways of the Sartarites, but those within the walls maintain their ancient means of survival: hunting, intensive gardening within the ruins, knowledge of every path through the ruins near their refuge, and ambush intruders with spear and crossbow. The Old Pavisites raise and ride zebras, not horses or Praxian animals. Within the walls of the Big Rubble, Old Pavisite communities are centered on one of the ancient refuges: the Real City, Zebra Fort or Mani's Fort. In recent decades, the Old Pavisites have expanded in numbers and even settled outside the walls.

Old Pavisite Warfare

For centuries, the Old Pavisites were locked in a grim and doomed war for survival with the trolls and Praxian nomads. The Old Pavisites attack by ambush, using their knowledge of the ruins of Manside, and avoid open areas and pitched battles except in the defense of their refuges.

The light throwing spear and crossbow are universal weapons for Old Pavisite men. Pavisite crossbows were copied from those of the dwarfs, although the original design has changed over the centuries; now, they are large wooden belly-bows that use an elaborate slider-mechanism.

Old Pavisite warriors add a tall, curved shield and a distinctive light battle-axe to their traditional weapons. The shield is made of wood and hide, and large enough to allow the warrior to reload his crossbow while hiding behind the shield. The light battle axe has a slender bronze head coupled with a long handle and a spike opposite the axe head.

The Old Pavisites are practical and pragmatic; others call them selfish and unprincipled. Although generally open-minded with other human and nonhuman cultures, the Old Pavisites are notorious for their hatred of trolls and Praxian nomads. Commonly viewed by outsiders as listless and dull witted, these folk have survived bad conditions for centuries. Whenever a conqueror makes peace for a while, they crawl from hidden lairs and farm. When the conqueror fails, they fade again into the earth and rubble. One band of these farmers remains intact, led by Sir Indagos, a landowner.

Cultural Keyword: Your Refuge. You are a member of one of the Old Pavisite clans, centered on one of the refuges of your people. You are marked with the tattoos of your people. You are practical and pragmatic; you know how to hide from danger and keep your head down. You know how to fight with spear and shield, crossbow, and light battle-axe, and how to flee from a fight you cannot win. Your folk are herders, gardeners, and gatherers. You know every ruin and path around your refuge and how to survive in the Big Rubble.

There are four refuges of Old Pavisites:

- **The Real City**. This is the oldest continuously inhabited part of the Rubble, the center of the cult of Pavis, and the last largely intact bit of the grandeur that was Pavis. It is a proper town, surrounded by walls that enclose the Real City Temple, the home of Lord Pavis. Many more people eke out an existence in the ruins surrounding the Real City. The residents of the Real City are all members of the Pavis cult and are well-acquainted with the ways of the dwarfs of Pavis.
- **The Zebra Fort**. This is the ancient fort of the zebra tribe and home of the Pavis Survivors. It is ruled by a king appointed by the Lunars and controls much grazeland on the north side of the river. The militia of Zebra Fort are mounted zebra riders who fight with bow, axe and spear. They do not use the Pavisite crossbow, but rather employ a composite recurved bow similar to that used by several other Praxian tribes.
- **Mani's Fort**. The secretive community keeps to their peculiar customs and worships Mani, an ancient hero who is periodically reborn amongst the residents. By holding tightly to their old ways, Mani has preserved his clan against Praxians and trolls. Those of Mani's Fort are known for their secretive ways and their hide-bound traditionalism.
- **Indagos**. Dorasar gave his ally Indagos much land along the mid and upper Scritha river and a monopoly on bringing salt into New Pavis. Indagos settled the lands with his family and maintains a large residence inside the Real City and New Pavis, as well as a fortified settlement on the Scritha bearing the family name. The Indagos family has adopted the worship of Orlanth and Ernalda and is in most ways indistinguishable from the Sartarites. Indeed, the Indagos clan includes many Sartarite settlers that have sworn loyalty to the Indagos family.

Common Elemental Runes: all except Moon.
Common Runes: Spirit is more common amongst Old Pavisites than Sartar Settlers.
Important Cults: Pavis (), Yelmalio(), Orlanth(), Ernalda(), Foundchild the Hunter(), Humakt(), Issaries(), local minor deities (e.g., Florian the Gardener) and Pavic Tradition spirit societies.

The Black Fang Brotherhood

The Black Fang Brotherhood is a small and secretive Pavic tradition spirit society in the Big Rubble, whose 300 or so members are assassins and cutthroats. It is organized as a large extended family with initiates being "adopted" into the family. Black Fang cultists are found in all Old Pavic refuges even though the Lunar Empire has outlawed the cult.

The Pavis Survivors

The Pavis Survivors were once the sole remnant of the people that once ruled that proud city, cursed to wander the Plains of Prax rather than bring their ancient city to life again. They rode a powerful horse that, though normally outlawed in Prax, was allowed by the Animal Nomads because of its striped disguise. The Pavis Survivors wear ancient scaled armor, and are armed with bow, lance, and sword, but their most important weapon was their great discipline, learned from the ancient military codes by which they live.

Dorasar returned the Pavis Survivors to their ancient fortress within the Walls, making Olgkarth their king. Sixty years later, the Lunars forced the ruling family of the Pavis Survivors out of the Rubble and made the bandit Hargran the Dirty the king of Zebra Fort. Many refused to recognize him and followed the descendents of Olgkarth into Prax, reforming the old Pavis Survivors. More of the Zebra Tribe now wander outside the walls of Old Pavis than remain in the Rubble. They are accepted as one of the minor tribes of Prax; all are sworn, however, to return to rule their ancient home.

Zebra Rider Religion

The Zebra Riders combine worship of (largely civilized) divine cults with Pavic spirit societies. All are lay members of Pavis. Humakt () serves as the war god of the Zebra Riders. The ruling families worship a variant of the Yelmalio () cult (viewing him as a great horseman). Some Lightbringer cults are also known. The most important Pavic spirit societies are Foundchild the Hunter () and Eiritha the Herdsmother (). These spirit societies clearly originate from the Praxian Tradition, however due to the inherent hatred of Praxians nomads, they exist in isolation.

Old Pavisites and the Cult of Pavis

All Old Pavisites belong to the cult of Pavis as lay members, offering sacrifices and praise in exchange for protection. They do not have to acquire the ability of Member of the Cult of Pavis as this is part of their cultural keyword. Old Pavisites who get their cultural keyword to at least 1 may become initiates of Pavis.

Common Background Occupations: Bandit, Crafter, Farmer, Godtalker, Healer, Herder, Mercenary, Merchant, Priest, Sage, Stonemason, Thane, and Thief.

Typical Male Names: Benderri, Bendrath, Bingalos, Bilkar, Brooster, Dimas, Dubgal, Dumakas, Fleeter, Garngar, Gomoranx, Hargan, Jokat, Joranx, Magan, Makor, Olesvar, Opili, Shelbar, Thurkan.

Typical Female Names: Same as male names, but with a feminine "–a" or "-is" suffix. Examples: Benderra, Bendratha, Broosta, Broostis, etc.

Family Names: Each Old Pavisite family or bloodline has a family name. Examples: Benden, Nemm, and Tor.

Sun Domers

The agricultural society of Sun County is the longest-lived civilized culture in the valley, having maintained an unbroken period of settlement here since 887 S.T. when Arinsor the first count claimed the land. They survived the downfall of Old Pavis because their god, Yelmalio, was worshipped among many tribes and the tribes refrained from attacking fellow cultists.

Sun Domers speak Firespeech, a magical language derived from ancient Dara Happan. They speak Pavic, a Sartarite dialect influenced by Old Pavic and Praxian. Sun Domers use the same farming tools and methods, live in similar structures, and raise the same foods as their Pavic Orlanthi neighbors.

Unlike Pavis County, Sun County has a strictly centralized theocratic government. Authority resides in the Count, the ranking Light Son of Yelmalio, and in the High Priest of the Yelmalio cult. The cult has complete hierarchical control of land and commerce, and personal status is determined by the quality of loyalty and service to the cult and their strength with the Light Rune (O). The Sun Dome Temple officials form the administrative bureaucracy, and the Sun Dome Templars and active citizen militia serve all military and police functions. Each free adult member of the Yelmalio cult is granted plots of land to farm according to his position within the cult; priests and high cult officials receive additional land and benefits, and function as the nobility of the society.

Sun County men favor beards and are the providers and the protectors. They are expected to marry young (except those blessed with celibacy by Yelmalio) and sire many children. Children keep their father's name as their surname until they earn another, sire children of their own, or, in the case of girls, marry. Sun County people have great reverence for the aged, and respect their wisdom and experience.

Women in Sun Domer society are strictly limited to a subordinate role and are considered socially inferior. Women are expected to dress modestly, and veil their faces in mixed company. Sun County culture has a deserved reputation for being sexually repressive. A strict monogamy is enforced upon cult members, and sexual congress is permitted only within the bonds of cult-confirmed matrimony or during certain religious rituals. Sun Domers are offended by and scornful of the sexual license tolerated by the Sartarites and Lunars.

Sun Domers are known for their belligerent distrust and hostility toward outsiders. Travelers cannot expect hospitality from farmers and town folk, even in remote communities, and can expect petty to grievous abuse from Sun Dome militia and officials. The Templars are infamous for their haughty demeanor and arrogance. Friendly Yelmalio worshipping nomads receive subdued respect. Other nomads are dismissed as savages, and face summary execution if caught trespassing and raiding Sun Dome lands. Baboons, newtlings, and morokanth are not afforded the rights or courtesies of human beings. Sun Domers reserve special enmity for Darkness and Chaos worshippers.

All Sun County free males belong to the cult of Yelmalio; a small fraction also belong to the associated cult of Lokarnos the Wagon god. Most females belong to the local Ernalda cult with some worship of Chalana Arroy and Esrola. In general Sun Domers are notably pious, with most social and community life centering around cult functions. They are exceedingly puritanical and self-righteous; they take great pride in their culture's exceptional virtues, and look upon all others as ignorant or corrupt.

Cultural Keyword: Sun Domer. You are a member of the Sun Dome Temple. You are proud, pious, and suspicious of outsiders. You know how to fight with your weapons; the distinctive two-handed spear and shield of the Sun Dome cultists. You know how to fight in file or in line and serve in your local militia. Your folks are farmers and herders.

Unusually for HeroQuest, this cultural keyword does not reflect social rank or relationship to society, that being derived from the Light Rune (○).

Common Elemental Runes: ⊙ Fire (Men), □ Earth (Women).

Important Cults: Yelmalio (○Y)(men only), Ernalda (□XIII) (women only)

Common Background Occupations: Crafter, Farmer, Healer, Herder, Mercenary, Merchant, Priest, Sage, and Thane.

Typical Male Names: Arinsor, Banashi, Belvani, Coriander, Fethal, Haloric, Hector, Jaspar, Jovian, Karial, Laertes, Narakoris, Perimides, Porthor, Solanthos, Solinthor, Thandren, Varloz, Varthanis, Vathmar.

Typical Female Names: Azdala, Jalmara, Penliss, Penta, Tiska, Vega, Visla. Unmarried woman are known by their father's name (e.g., Jalmara Arinsorsdaughter), married women by their husband's name (Jalmara Porthorswoman).

Zola Fel Riverfolk

The river people descend from native peoples predating the Darkness, and speak the ancient language Boatspeech, known by fishermen along the rivers and coastlands of southern Genertela. The river fishermen depend on the river and its resources. Fishing is common and several industries are based upon the reeds which clog the banks and channels of the Zola Fel. Papyrus papermaking, boatmaking and basketry are common occupation.

Along the length of the valley most Zola Fel people migrate with the seasonal changes of the river, living in temporary shelters made from reeds. At high water their encampments are found all along the river; at low water they depart for the marshes of the delta and south coast. Giant insects, chaos monsters, and sea pirates make life in the delta and south marshes difficult, but the Zola Fel folk have adopted means of dealing with these challenges.

Substantial permanent riverfolk communities appear near Pavis and other population centers where trade in fish and river crafts and transportation services are valued. With the growth in river trade following the founding of Corflu, their river skills have brought many boat people new prosperity.

The basic structure of riverfolk society is the clan, with authority shared equally among respected elders, priests, and wealthy figures of reputation. The riverfolk speak Boatspeech, an ancient language spoken by many river peoples in southern Genertela.

The riverfolk often wear nothing but a loincloth and a conical hat made out of reeds. Linen skirts are worn by the more prosperous riverfolk (and those in living in permanent settlements).

The riverfolk have no military traditions and respond to aggression and compulsion with outward acquiescence, evasion, and covert treachery; when possible, they avoid conflict by relocation. Having experienced ill-treatment from outsiders throughout their history, and having little interest in land-dwelling affairs, the riverfolk are wary of outsiders and do not

Sun Domers in New Pavis ○

Almost a fifth of the residents of New Pavis belong to the Sun Dome Temple and reside in the neighborhood called Suntown. This enclave of Sun County inside New Pavis was granted to the Counts of Sun County by Dorasar and looks to Sun County for leadership and protection.

The Sun Domers of New Pavis are governed by the High Priest of the city's Yelmalio temple, Karial the Pure. Suntown maintains its own mercenaries and militia, led by the Light Captain Haloric Glowbrow.

The Sun Towner keyword is synonomous with the Sun Domer keyword, but relects the hero's New Pavis origins.

go out of their way to welcome travelers or Praxians. A land-dweller who hopes to traffic with the river people is well advised to offer public sacrifices to the Zola Fel if he hopes for cordial relations. On the other hand, the riverfolk treat fairly with baboons, and have excellent relations with newtlings, fish folk, giant otters, and other sentient non-human races of the river valley, delta, and south coastlands.

Cultural Keyword: Riverfolk Clan. You belong to one of the clans of Riverfolk who reside in one of the fishing communities near New Pavis. You are evasive and suspicious of outsiders. You know how to navigate and handle your boat up and down the river and through the many ponds and marshes. You catch fish with net and trident. You have known how to swim since you were a small child. Around New Pavis, the most important clan of Riverfolk are the Ingilli, who dominate Riverside.

Common Elemental Runes: Water, Spirit

Important Cults: Zola Fel (), River Tradition spirit societies and minor deities.

Common Background Occupations: Fisher, God-Talker, Merchant, Priest, and Thane.

Typical Male Names: Dagis, Derenx, Desi, Forazzi, Ghanara, Hallarax, Padrone, Sarkozzi, Scharman, Tolkazzi, Vasilos.

Typical Female Names: Amina, Dagae, Disdemona, Herra, Muriah.

Riverfolk Craft

Traditional nomadic riverfolk craft are either reed boats and rafts based on newtling designs or coracles, small boats of fish, saurian or other hide stretched over flexible reed or wood frameworks. The coracles are light for portaging and easily dismantled for convenient storage. Both types of craft may be poled or paddled, often with the aid of cult magics for longer seasonal journeys.

Riverfolk who settle permanently in fishing communities along the river and its tributaries increasingly turn to more modern planked boat designs, though traditional designs are maintained alongside the more modern boats for various specialized tasks. These Riverfolk have also adopted simple sail rigs, most commonly the lateen rig, for travel along the long pools of the upper river in Sun and Pavis Counties.

Lunar Settlers in New Pavis

In the wake of the Lunar Army came merchants, bureaucrats, adventurers, missionaries, cashiered veterans, opportunists and idealists. Some have come to get rich quick and then leave; others have come to settle permanently in the new Lunar province of Prax. Some were granted rich, empty lands in the Lunar Grantlands to the south of Pavis. Others settled in New Pavis, close to the center of Lunar power in Prax and near the fabled treasures of the Big Rubble.

Although the Lunar settlers in New Pavis come from many parts of the Empire, here they are united in their identity as Lunars. Lunars are favored by the Imperial Occupation and enjoy many rights and privileges not shared by the rest of the population. Many Lunar settlers in New Pavis are Imperial Citizens and belong to a Lunar cult, most commonly the Seven Mothers.

Many of the Lunar settlers in New Pavis are here without kin and survive as clients of the Army leaders, the Seven Mothers temple, or of the powerful Patroma family. Lunars speak New Pelorian, the language of the Empire, as their primary language, regardless of the language of their homeland.

Cultural Keyword: Lunar Settler. You are a Lunar settler in New Pavis. You may worship a Lunar cult or you may worship the traditional gods and spirits of your homeland. You are the client of a more powerful Lunar citizen who vouches for you and expects loyalty in return. You speak New Pelorian and the language of your homeland, most likely Dara Happan, Talastaring, or Tarshite.

Common Rune: All elemental runes including the Moon (which can be an elemental or condition rune).

Important Cults: Lunar cults include Seven Mothers, Red Goddess, and Etyries. Homeland cults include: Lodril and Oria (for settlers from the Redlands); Bisos and Turos (for settlers from Carmania); and Orlanth and Ernalda for settlers from Talastar.

Common Background Occupations: Crafter, Entertainer, Healer, Mercenary, Merchant, Priest, Scribe, and Thief

Typical Male Names: Depends on their homeland. Common Lunar names include: Arimtasus, Aronius, Brutus, Brygesus, Daerius, Darscion, Doskalos, Euglyptus, Roanum, Horsensus, Krentius, Krendathus, Quintas, Talius, Undrendum, Vakthan, Yoritasus.

Typical Female Names: Depends on their homeland. Common Lunar names include: Bruta, Daere, Bindesam Diovena, Estara, Felkenna, Gordasta, Greya, Jorgeva, Kevenna, Nesseve, Quinta, Ruvallena, Tharkal, Vella, Valere, Yoritase.

Additional Keywords

The rural and urban occupations described in *Sartar: Kingdom of Heroes* are all appropriate for New Pavis (with obvious changes for difference in climate, fauna, flora and geography). Additionally, certain occupations rare in Sartar are comparatively common in New Pavis and others deserve additional explanation for the setting.

Additional Keywords: Bandit, Fisher, and Stonemason.

Corflu Trade Craft

River traffic is only just reviving with the Lunar conquest of Corflu. Most of the traffic is down-river only, because wood itself is valuable there, and most river craft are disassembled in Corflu when they have disposed of their cargo.

Occasionally there is cargo or passengers for the slow trip up-river to Pavis, but most of the returning river men sign on with a Lunar-protected caravan back across the plains to Pavis, and then organize their next voyage south.

The craft are of two kinds, hulled boats and barges, and rafts. Rafts cost relatively little to assemble, but require two to six raftsmen to guide them – large rafts can be poled only, and are very heavy. Hulled boats or flatboats are more compact and more expensive, offering more buoyancy than rafts for equal deck area. They can carry a lot of cargo with fewer men than rafts. Large skiffs also may have sails, and with proper winds may make the trip from Pavis to Corflu in a third of the time a raft takes. There are no standard plans for trade craft; most displace less than ten tons.

Newtling Reed Boats

The newtlings typically build their crafts out of bundles of reeds lashed together, though they will use other materials if reeds are unavailable. These boats are 13 to 21 feet long and usually require two newtlings to handle them, because they are rather heavy in the water. They can be poled or paddled; oars and oar locks are unused, though such craft could be braced and rigged for them. The passenger/cargo space is rarely more than three feet wide and nine feet long. Newtlings will not let more than two passengers into any one reed boat. Because of their wide beam, these boats are quite stable. They survive encounters with rocks and rapids well, because of their flexibility. Once they begin to come apart, though, they must be abandoned or rebuilt with entire new reed sections. The newtlings have a special way of rigging a small sail when needed using one Newtling as a quasi-horizontal mast while the other steers. By trading off, the newtlings can move under sail for several hours before exhausted.

Such reed boats are the most comfortable small boats in Glorantha. Many fishermen and small boaters along the River of Cradles copy the Newtling style.

Imperial Citizen ☊

The Lunar Empire is a government laid over the component nations and tribes under its rule. Imperial Citizenship is a special status available to any of its members peoples, and so some people are Imperial Citizens as well as members of their native community. Imperial Citizenship is a special status with additional rights and privileges. For example, Imperial Citizens accused of crimes can always appeal to and be tried in Imperial courts, cannot be executed except by Imperial court, are exempt from many local taxes, and have many additional opportunities for advancement. In return, they pay a seventh of their income to the Empire through their local temple, must obey their Lunar cult leaders, and must periodically report to appointed Imperial leaders for "voluntary" work service.

Bandit

Quick Summary: armed robber and plunderer
Gods: Orlanth (ᚷᚱᚳ), Lanbril (ᚱ∴), Black Fang spirit society (ᚱ)
Runes: ᚷ ☉ ᚱ ᚱ ᛟ
Wergild: None to Carl
Living Standard: Minimal to Prosperous

You make your living through pillage and armed robbery. You are likely a member of a gang of brigands who ambush travelers, merchants, and adventurers. You may be former mercenary or failed adventurer; or perhaps you are an outlaw seeking vengeance against the Empire. Some bandits follow a crude code of honor, sparing lives and ransoming prisoners after robbing them of their goods; others lack even that crude code.

Bandits fight with weapons appropriate to their culture; most in Sartar fight with spear, dagger, bow, and sometimes sword. Depending on the terrain in which you operate, you fight mounted or from foot. Brigandage is a desperate occupation and you have been hardened and inured to suffering and privation.

You and your gang members know the local area; especially where to ambush enemies, how to escape from pursuers, and where to safely hide from all but the most determined of authorities. You have a reputation as a bandit, commensurate with your abilities. You (or at least your bandit gang) is actively sought by the local authorities.

Joreen the Cat is a Sartarite Bandit. Her player decides that she belongs to a Sartarite gang mainly operating out of the Big Rubble. Joreen can use her bandit keyword to find her way around in the Rubble, to avoid pursuers, and to survive exposed to the elements. Her player decides Joreen is particularly sneaky and skilled with the sword and spends an extra couple of points to increase those abilities under her keyword. Her player writes the following abilities on her character sheet: Rubble Bandit 17, Sneaky +2, Sword Fighting +2.

Fisher

Quick Summary: Fisher and boatman
Gods: Zola Fel (ᚠᚱ), River Tradition spirit societies, other minor gods
Runes: ᚠ ᚱ ᛟ
Wergild: Cottar or Carl
Living Standard: Minimal to Prosperous

You make your living fishing from the River of Cradles. You have known how to swim and boat since you were a child and are likely more comfortable on the river than on land. You fish primarily with nets, traps, and by spearfishing. You know the River of Cradles like the back of your hand and can navigate its flows, eddies, and marshes. You can survive in the

marshes and can avoid (or escape) the dangerous creatures that live in them.

You speak Boatspeech, known by fishermen along the rivers and coastlands of southern Genertela and spoken by intelligent fish. You know how to treat fairly with baboons, hadrosaurs, fish folk, giant otters, dolphins, and other sentient non-human races of the river. You know how to make and repair the reed boats of the river, and are likely skilled at basketry and even papyrus papermaking.

Stonemason

Quick Summary: Worker of stone
Gods: Pavis (), Flintnail ()
Runes: □ ⊙ ᛉ △
Wergild: Carl
Living Standard: Common to Prosperous

You are a stonemason, working to shape rough pieces of rock into accurate geometrical shapes, mostly simple, but some of considerable complexity, and then arranging the resulting stones, with or without mortar, to form structures. Your craft was originally taught to men by the dwarfs and many outsiders consider it magical. It took between eight and ten years of apprenticeship to learn the craft of stonemasonry. You still have a relationship with the master mason who taught you the craft.

In your apprenticeship you learned every aspect of your craft, including cutting stone, working in plaster and mortar, placing stone blocks, and making and following detailed builder's plans. You know about the proportion of buildings, the process of assembling them, and the construction of devices to lift and move stone weights. You possess the tools of your trade: bronze mallet, chisels, trowel and straightedge.

You know how to treat in friendly manner with dwarfs. You can even read after a fashion: a Lhankor Mhy script with dwarf symbols is used for complicated building designs. All stonemasons in Pavis are laymembers of the Flintnail cult.

Makor the Strong is an Old Pavic Stonemason from the Real City. He can use his Stonemason keyword to gauge the relationship between rooms and tunnels in the Rubble, as well as how to avoid triggering the dwarf-made traps that are located in many underground passages. His player decides that he was trained by a dwarf, allowing him to use his keyword to understand dwarven customs. His player writes the following on Makor's character sheet: Stonemason 17, understand dwarven customs +1, defuse dwarf-made trap +2.

Languages of the River of Cradles

In addition to the languages spoken in Dragon Pass (see *Sartar: Kingdom of Heroes*, page 357-358), several additional languages are spoken in Prax and the River of Cradles.

Customizing Keywords

You do not have to use the generic name of the occupation. While you 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.

Boatspeech
This ancient language is spoken by the many river peoples in southern Genertela from western Maniria to the River of Cradles. It has no written script.

Firespeech
The cult language of the Sun Dome Temples, Firespeech is a magical language derived from ancient Dara Happan. It uses the same written script as Dara Happan.

Old Pavic
Some 700 years ago, this now nearly-dead Theyalan dialect was spoken throughout the Empire of Wyrms Friends. The Empire settled Old Pavis before that age when the huge ruins were cut off from the outside world, and the native humans still speak it. Now that the city is reopened, it is again known to the outside world. Old Pavic has many loanwords and concepts borrowed from Auld Wyrmish.

Pavic
This Sartarite dialect has been strongly influenced by Old Pavic and Praxian.

Praxian
This language is spoken by the nomadic tribes of Prax and 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.

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.

Examples of Characters

Rick decides to narrate a HeroQuest game set in Pavis and gathers his gaming group to make characters and their clan. The players, Sven, Marc, Jeff, Michael, Kris, and Claudia read the *Sartar Book* (or at least listened to Rick's summary of it) and the first chapter of the *Pavis Book*. The players are going to be clients of a Sartarite clan and will later create that clan using the Pavis Clan Generation Questionnaire.

The players create the following characters. Keywords are bolded for ease.

The Rubble Bandit

Sven decides he wants to play a female rubble bandit who has heroic potential. He takes as her keyword Rubble Bandit affiliated with the Garhound Clan. Sven decides she should be an initiate of the god Orlanth and takes the Air Rune and the Movement Rune, deciding that he wants her Air Rune to start at 17. However, he likes the idea of playing a hero with cat-like grace and takes the Yinkin Rune.

Sven adds nine breakout abilities to her keywords and runes. He adds a charm, a talent, and a spell. In spending her points, Sven decides to make the Movement Rune her most powerful ability and spends 10 points improving it. He also improves Air and Yinkin. With the remaining six points he boosts her personality trait. Because he has a divine rune affinity (shared with Orlanth) that is 1Ш or higher, he starts the game as an initiate of Orlanth. Because his hero is female, she belongs to the Vinga subcult. For Flaws, he gives Joreen a faithful farmer husband (see *HeroQuest Core Rules*, page 62), giving her a masked double life as both an adventurer and as a farmer's wife. After talking with the narrator, he breaks out her impulsive trait from the Movement rune as a flaw. Her final flaw is Robin Hood – gives her riches to the poor.

The Strong Stonemason

Marc decides to make a strong stonemason from the Real City. He picks his three runes from the suggestions in the Stonemason keyword. Having looked up the Law rune in *Sartar: Kingdom of Heroes*, he decides it will be useful for the wizardry he wants his character to have, so he adds 4 points bringing it to 1Ш. He bumps his Stonemason with 10 points to **6Ш**. He adds 4 points to his Real City cultural keyword and becomes an initiate of Pavis. He now has access to two grimoires, *Secret of the Stone* and *Master of the Faceless King*.

HeroQuest

Hero Name: Joreen the Cat
Player Name: Sven
Campaign: Ducks in the Rubble
Culture: Orlanthi

Creation Pts: **Ability Pts:**

Runes:
Air 15
Movement 7Ш
Yinkin 17

Keywords & Abilities:
Orlanth Initiate (Vinga subcult)
Disguise self +1, I'm over here +1
Supple +1, Impulsive+1

Rubble Bandit 17
Sword Fighting +2
Sneaky +2
I know about that +1

Garhound Clan 13
Productive farm +1
Friend of New Pavis Chief Orlanth Priest +1
Garhound contest winner (!) +1

Graceful 19

Other Magic:
Look innocent (talent) 13
Leave no trail (charm) 13
Break lock (spell) 13

Description:
Graceful Rubble Bandit, Red Hair, Tough

Wealth:

Flaws:
Dedicated to faithful farmer Husband who cannot know she is a bandit 7Ш

Robin Hood 17

HeroQuest

Hero Name: Makor the Strong
Player Name: Marc
Campaign: Ducks in the Rubble
Culture: Pavic

Creation Pts: **Ability Pts:**

Runes:
Earth 13
Stasis 13
Law 1Ш

Keywords & Abilities:
Stonemason 7Ш
Understand dwarf customs +1
Defuse dwarf-made trap +2
Pupil of Thorian +1 What lies below +1
Initiate of Flintnail
Grimoire: *Secrets of the Stone* :
Fingers as lewis, Hands as cockscomb

Citizen of the Real City 1Ш
Respected stonemason +1
Restored stone house +1 Rubble maps +1
Initiate of the Cult of Pavis
Grimoire: *Master of the Faceless King* :
Harmony of the Parts
Soothe the Dyspeptic Stomach

Strong 13

Dwarf spells:
Split Rock 13 Freeze Flood Water 13

Other Magic:
Trip Animal (charm) 13
See in the Dark (natural talent) 13
Farsight (natural talent) 13

Description:
Real City Stonemason

Wealth:

Flaws:
Vengeful 6Ш

Dislikes Yelmalio cultists 1Ш

Hates Trolls 1Ш

HeroQuest

Hero Name: Tolkazzi the Shadow
Player Name: Jeff
Campaign: Ducks in the Rubble
Culture: Pavic - Riverside

Creation Pts: Ability Pts:

Runes:
Water 16
Disorder 1Ш
Full Moon 1Ш

Keywords & Abilities:
Lanbril Initiate ☿ 1Ш
Smoke screen +1 Trip up +1
Crack it +1

Thief 1Ш
Bladder raft +1 Move like a shadow +1
I have a key +1 Like a cat +1

Irrippi Ontor Initiate ⌾ (∴⊙) 1Ш (Moon Phase)
Right paperwork +1
Convincing lie +1

What the Eye Does Not See 1Ш
Irrippi Ontor Moon Phase (∴⌾)
∴ The object that does not exist
∴ A thing you did not know
∴ The way that was hidden

Member of the **Ingilli Clan 13**

Charming 13

Other Magic:
⌾ Find it out (charm) 13 ◐ Defend me (charm) 13
⊙ Keep Goods Dry (spell) 13

Description:
Charming Riverfolk Thief

Wealth:

Flaws:
Disrespectful of authority 1Ш
Easily Angered 1Ш

Marc knows very little about stonemasonry, so looks on the internet and discovers what a lewis and cockscomb are. With the help of the narrator he makes them into spells. The narrator gives him two spells for *Master of the Faceless King*. For both grimoires he leaves two slots empty so he can come up with some other spells later. He decides that as his character trained with dwarfs, he would like two dwarf spells as well, so spends his two remaining points on them. For color, Marc adds that he has rebuilt a stone house in the Real City to live in.

The Charming Riverfolk Thief

Jeff decides he wants to play a thief from the squalid Riverside district of New Pavis. He chooses Water, Disorder and Illusion as his runes, spending 8 points to get his Disorder and Illusion up to 1Ш to be a sneaky Lanbril initiate.

At the last minute, Jeff decides to make Tolkazzi a Lunar cultist, and swaps his Illusion rune for a Full Moon rune, making him a kindled initiate of Irripi Ontor as well. Working with narrator, Jeff spends a point creating a Lunar Grimoire called "*What the Eye Does Not See*" and invents three spells about illusion, saving one for later. Jeff sees Tolkazzi as a prince of thieves, with greater powers than his ordinary Lanbril associates.

HeroQuest

Hero Name: Fethlon the Bright
Player Name: Mike
Campaign: Ducks in the Rubble
Culture: Sun Domer - Suntown

Creation Pts: Ability Pts:

Runes:
Light 5Ш
Truth 17
Death 17

Keywords & Abilities:
Yelmalio Initiate ☉ 5Ш
What's that in the distance +1 Javelin+1
Shield Push +1 Shining Armor +1
Gift: Returning Javelins
Geas: Must always throw one first in any fight.

Mercenary 18
Stamina +1 Tactical advantage+1

Sun Towner 15
Loyal to Family +1 Gardener +1

Immaculate 13

Other Magic:
Horse friend (talent) 13
Pole vault (talent) 13
Fish speaker (talent) 13

Sidekick – Inquisitive Wren 17
Light 1Ш
Shine as a light +1
Wren 17
Hide easily +1 Fly high +1
Inquisitive 17

Description:
Immaculate Suntowner mercenary

Wealth:

Flaws:
Haughty 6Ш
Never forgive a slight 19
Compulsive polisher 16

The Immaculate Suntowner Mercenary

Michael has already selected Sundomer as his cultural keyword, but decides he wants to come from New Pavis, not Sun County, so he changes Sundomer to Suntowner. He decides to play a classic Yelmalion mercenary, choosing his element and power runes from Yelmalio's and choosing the Death rune for fighting. After choosing 9 breakout skills he has 20 points to improve his character, first he increases his Light Rune (☉) so he can start the game as an initiate of Yelmalio. He spreads the remaining around his other keywords, leaving 1 point to spend on a sidekick (see *HeroQuest Core Rules* page 64).

Michael decides that a having a wren, a bird sacred to Yelmalio as a sidekick would be fun. He thinks it could used for reconnaissance and so in line with the rules gives it wren as a keyword at 13, the Light Rune keyword at 17 and inquisitive as a skill at 13. Michael has 15 points to spend on increasing the wren's abilities. He adds 4 to the Light Rune bringing to 1Ш, making the holy wren a Yelmalio initiate. He adds 4 each to wren and inquisitive, the remaining 3 points are used to break out some magic from his Light Rune keyword and some skills from the wren sidekick keyword.

The narrator now tells him that Yelmalio granted him a magic gift when he became an initiate (see page 382) and Michael immediately opts for javelins that magically return once thrown. With these gifts come a downside – a geas. Michael and Rick discuss this between them and decide that when ever he gets into any sort of a fight, he must always throw a javelin first or suffer serious penalties.

The Arrogant Librarian

Claudia decides to play a Sartarite settler from the Latish clan and immediately choose the Storm rune as her element. She wants to play a Lhankor Mhy sage from the temple in New Pavis and so selects Truth and Law as her other two. She spends 18 of her points increasing most of her keywords, bringing her Sage, Truth and Law to 1Ш and so starts as an initiate of Lhankor Mhy. As she figures she lives in New Pavis, she spends a point on lay membership of the cult of Pavis and looks forward to the day she can get her hands on copies of Pavis Grimoires. The last point goes on buying the Torvald Fragments Grimoire (see *Sartar: Kingdom of Heroes*, page 161) and selecting 4 of its spells as per the *HeroQuest Core Rules*, page 115.

As one of her 9 additional abilities, she decides it would be rather fun to have her father be the local High Priest of Lhankor Mhy. She spreads the others over her applicable Keywords. Finally, as her father is a Lhankor Mhy High Priest, she decides to have three spells.

Jaranda, Empathic Snake Dancer

Kris decides to create a Lunar settler called Jaranda and looks through the list on page 15, deciding that Talastar sounds an interesting place for an Orlanthi to come from. She wants to play a Snake Dancer of Talosa, so takes Ernalda's Earth and Life rune. Further reading in *Sartar: Kingdom of Heroes* reveals the Earth Witch Tradition, so she also takes the Spirit rune, which she starts at 17. She writes Earth Witch Tradition after it and makes up 4 charms to fit with this. Spending 12 of her points, she increases Jaranda's Earth and Life keywords to 1Ш to become an initiate of Ernalda.

Realizing that the character isn't very Lunar, she uses her Life rune at 1Ш to become an initiate of the Good Queen for which she doesn't need the Moon rune and takes the three extra magics as Lunar charms. She spends her remaining points between Snake Dancer, Empathic and a snake sidekick.

HeroQuest

Hero Name: Jorjar Latish
Player Name: Claudia
Campaign: Ducks in the Rubble
Culture: Orlanthi - Sartarite

Creation Pts: **Ability Pts:**

Runes:
- **Air 17**
- **Truth 1Ш**
- **Law 1Ш**

Keywords & Abilities:
Lhankor Mhy Initiate Y 1Ш
Read Auld Wyrmish +1
Read Jrusteli +1 Remember Writing +1

△ **Law** 1Ш
Stop chaos +1
Identify Wizardry +1
△ Torvald Fragments Grimoire:
Analyze Magic Identify Runic Power
Read Item's History Reveal Secret

Sage 1Ш
Investigation +1 Research +1

Laymember of Pavis 13

Member of the Latish Clan 15
Father is High Priest of Lhankor Mhy +1

Arrogant 13

Other Magic:
† Summon single fruit (Spell) 13
□ Detect snakes (Spell) 13
ጠ Kill Broo (Spell) 13

Description:
Arrogant Librarian

Wealth:

Flaws:
Oblivious to danger 2Ш
Desires Forbidden Knowledge 2Ш
Afraid of Snakes 2Ш

HeroQuest

Hero Name: Jaranda
Player Name: Kris
Campaign: Ducks in the Rubble
Culture: Orlanthi - Talastar

Creation Pts: **Ability Pts:**

Runes:
- **Earth 1Ш**
- **Life 1Ш**
- **Spirit 17**

Keywords & Abilities:
□ **Earth** 1Ш (Talosa and Ernalda)
Transform to snake +1
Look into my eyes +1 Earth Diver +1

⧖ **Life** 1Ш (Good Queen and Ernalda)
Heal Wounds +1

ᛟ **Spirit** 17 Earth Witch Tradition
+1 Propitiate Chaos □ Hear Ernalda's Voice
□ Hide it Below ⧖ Desire me
Ш Understand tongues

Snake Dancer 17
High Kick +1 Acrobatic +1 Hypnotic +1

Lunar settler (Talastari Appeaser) 13
Empathic 16

Other Magic:
◉ Fight Disease (charm) ● Death Wish (charm)
◉ Find it (charm)

Kaa the Mesmerizing Python (sidekick)
Python 17 Coil round victim +4
□ Earth 1Ш (Talosa and Ernalda) Mesmerizing 16

Description:
Gorgeous, Empathic Snake Dancer

Wealth:

Flaws:
Melodramatic 2Ш
Scared of Birds 2Ш
Haunted by ducks 18

HeroQuest

Hero Name:

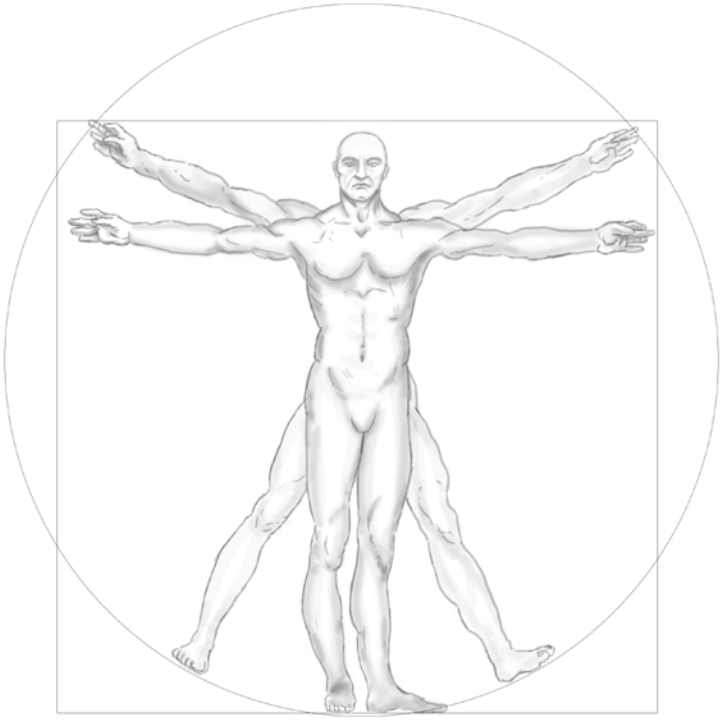
Player Name:

Campaign:

Culture:

Creation Pts: **Ability Pts:**

Runes:



Keywords & Abilities:

Description:

Wealth:

Flaws:

Settling in Pavis

Clan Creation For Pavis County

For the Sartarites settlers of Pavis County, your clan is your primary community and is central to your place in the world. In many Pavis campaigns, it is advised that players should collectively create the background of the clan to ground them in Pavis.

Use the first 24 questions in the Clan Generation Questionnaire (*Sartar: Kingdom of Heroes* pages 36-66) but when you get to Question 25, switch to these.

25. Troubles in Sartar

The great and wise King Sartar started a splendid dynasty renowned for wisdom and generosity. Sarotar, son of Saronil, was the heir to the throne. His cousin, Dorasar, son of Eonistaran the Sage, was his companion and bodyguard. Together they practiced at arms, poetry, law, and the hunt.

Sarotar's life ended tragically. He was killed by the other lovers of his beloved Arkilia, and avenged ruthlessly by Dorasar. Dorasar decided to make a place which would keep Sartar's secrets and lifestyle pure and untainted by such sorrow.

Dorasar was a clever man, much traveled. After long scouting, he settled on the wilds of Pavis. He returned to his clan with treasure and tales of wonders in the legendary Rubble of Pavis. He found many who would commit their bodies or money to his first expedition, one of exploration and plunder. Many who went returned wealthy.

There was trouble in the land in those days, and many people wanted to withdraw before the encroaching Lunar menace. When Dorasar and his friends led a second expedition to settle in Pavis there were many volunteers. Your people were amongst those who settled in Pavis.

Why did your family come to Pavis?

- ☐ 1. We sought adventure and treasure in the Rubble of Pavis.
- ☐ 2. We sought abundant and fertile land to farm.
- ☐ 3. We sought to escape the growing threat of the Lunar empire.
- ☐ 4. Our clan was divided against itself and we left rather than commit kinstrife.
- ☐ 5. We were outlaws seeking a new life.
- ☐ 6. The gods told us to come here.

Answers:

1. *Give yourself a check to the War Resource, to the Courage and Reckless Virtues.*
2. *Give yourself a check to the Wealth Resource, to the Courage and Ambitious Virtues.*
3. *Give yourself a check to the Peace Resource, to the Cautious and Shrewd Virtues, and to Hostile to Lunars.*
4. *Give yourself a check to the Morale Resource and to the Just and Tradition Virtues.*
5. *Give yourself a check to the War Resource and to the Ambitious Virtue*
6. *Give yourself a check to the Magic Resource and to the Piety and Courage Virtues.*

26. Eastward Ho!

Several thousands of Sartarites migrated to Pavis and the surrounding farmland. Bands of settlers, entire families with women and children, took their cattle-drawn wagons across the long trek across the wastes of Prax, fighting off ambushes by Praxian nomads and broo raiders.

Once there, the settlers organized around strong leaders, forming new clans and claiming a place within the walls of New Pavis and in the farmlands of Pavis County. The first settlers got the best of both; later settlers had to make do with what remained.

When did your family come to Pavis?

- ☐ 1. Before Dorasar came to Pavis, but after the Dragonewts Dream open the Rubble to the outside.
- ☐ 2. We came with Dorasar as we were his sworn companions and family.
- ☐ 3. We heeded Dorasar's call and crossed the wastes of Prax to settle.
- ☐ 4. We came later, after King Tarkalor died and the Empire brought war to Sartar.
- ☐ 5. We came after the fall of Boldhome, fleeing from the Empire.

Answers:

1. *Give yourself a check to the War Resource and Reckless Virtue. Your clan once resided in what is now Badside but later built brick buildings of great size in Downtown (which later collapsed). Your clan now owns a building in the Farmer Quarter.*
2. *Give yourself a check to the Wealth and Magic Resources, and to the Courage, Proud, and Honor Virtues. Your clan is loyal to the House of Sartar and is possibly descended from Dorasar himself. Your clan has a house on Rich Hill and other properties throughout New Pavis and Pavis County.*
3. *Give yourself a check in the Wealth Resource, and to the Ambitious and Courage Virtues. Your clan owns a building in Oldtown and has good farmland in Pavis County.*
4. *Give yourself a check in the Peace Resource, in the Shrewd Virtue, and in Hostile to Lunars. Your clan owns part of a building in the Farmers Quarter and some mediocre farmland in Pavis County.*
5. *Reduce your Wealth check by one. Give yourself a check in the Tradition and Vengeful Virtues, and two checks in Hostile to Lunars. Your clan resides in Oldtown or in the Farmers Quarter, but does not own the property, and owns some bad farmland in East Scritha.*

Descent from Dorasar

If your clan is descended from Dorasar or his family then you may be secretly descended from the Royal House of Sartar (see **Sartar Kingdom of Heroes***, page 290). 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 direct descendents.*

Those heroes were marked with a cryptic tattoo at their initiation. The tattoo appears similar to the Sartar Rune , 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.

27. New Friends

Those who came to Pavis made new friends and allies. Dorasar himself made friends with the Sable Tribe, the Zebra Tribe, the Riverfolk, the Dwarfs, and the Sun Dome Templars, but he was the Founder and a great hero of Orlanth. Still your clan made new and unexpected allies.

Which new friends were most important to you?

- ☐ 1. The Old Pavisites, who lived in the Rubble and whose ancestors built the ancient city of Pavis.
- ☐ 2. The Trolls, who ruled the Rubble.
- ☐ 3. The Dwarfs, the master stonemasons who built both the old city and the new.
- ☐ 4. The Elves, who reside in the Garden of Pavis.
- ☐ 5. The Riverfolk, whose boats control traffic up and down the River of Cradles.
- ☐ 6. The Sun Domers, the proud worshipers of Yelmalio who overcame suspicions to ally with you.
- 7. One of the tribes of Praxian nomads:
- ☐ A. The Bison Tribe.
- ☐ B. The Sable Tribe.
- ☐ C. The High Llama Tribe.
- ☐ D. The Impala Tribe.
- ☐ E. The Pol-Joni, who are Orlanthi like you but herd horses and cattle.

Answers:

You cannot choose the same answer as you did for your Ancient Enemy (Question 14) or your New Enemies (question 21). If your new friends are the same as your Unity Council allies (Question 14), add a check on the Magic Resource and the Traditionalist Virtue. Write down this New Friend on your clan sheet.

1. *You are friendly with one of the Old Pavisite clans and may take safety in their Refuge when necessary. Pick a Refuge from the list on page 11.*
2. *You are friendly with a gang of trolls from the Troll Stronglands. You know how to ask these trolls for safe passage into the Troll Stronglands. You are disliked by dwarfs, elves, and Sun Domers.*
3. *You are friendly with the dwarfs of Dwarftown. You may call upon the dwarfs for assistance but it always has a price. You are disliked by elves and trolls. Give yourself a check in the Wealth Resource.*
4. *You are elf-friends and know how to petition the elves for safe passage through the Garden. You are disliked by dwarfs and trolls.*
5. *You are friendly with the Riverfolk and understand their customs well enough to peacefully interact with them. Give yourself a check in the Wealth Resource.*
6. *You are friendly with the Sun Domers and understand their customs well enough to peacefully interact with them. Give yourself a check in the Peace Resource.*
7. *Your clan is friendly with this tribe of Praxians and recruit their warriors in times of war or take shelter with them in an emergency. Give yourself a check in the War Resource.*

28. New Foes

Prax is a dangerous place, filled with warlike peoples and there were those who resisted your settlement of Pavis. Disagreements between different people easily became feuds and conflict.

Which one of these people fought with you the most?

- ☐ 1. The Sun Domers, who worship the Fire Tribe enemies of Orlanth.
- ☐ 2. The Trolls, who murder all who entered the Rubble.
- ☐ 3. The Broo, evil Chaos monsters who reside in the Rubble and the Wastes.
- 4. One of the tribes of Praxian nomads:
- ☐ A. Bison Tribe, who destroyed our fields with their herds of bison.
- ☐ B. Sable Tribe, who betrayed us to the Red Moon.
- ☐ C. High Llama Tribe, who cast evil spirits against us.
- ☐ D. Impala Tribe, who kill all outlanders.
- ☐ E. Morokanth, who herd human slaves.

Answers:

If your new foes are the same as your New Enemies in Question 21, add a check to the Magic Resource and the Traditionalist Virtue. Regardless of whether these are old enemies or new, your clan hates this Foe and gains a clan ability to fight against them. Write down this New Foe on your clan sheet.

1. *Enemy: Sun Domers. Add a check in the Morale Resource and in the Proud and Vengeful Virtues.*
2. *Enemy: Trolls. Add a check in the War Resource and in the Ambitious and Courage Virtues.*
3. *Enemy: Broo. Add a check in the War Resource and in the Courage and Piety Virtues.*
4. *Enemy: a Praxian tribe (see below).*
   - *A. Enemy: Bison Tribe. Add a check in the Peace Resource and in the Shrewd Virtues.*
   - *B. Enemy: Sable Tribe. Add a check in the War Resource and in the Vengeful Virtues.*
   - *C. Enemy: High Llama Tribe. Add a check in the Magic Resource and in the Courage Virtue.*
   - *D. Enemy: Impala Tribe. Add a check in the Wealth Resource and in the Cautious Resource.*
   - *E. Enemy: Morokanth. Add a check in the Morale Resource and in the Proud Virtue.*

29. Red Moon in Prax

The wearying troubles between the kingdom of Sartar and the expanding Lunar empire sent many refugees to distant Pavis. The city kept aloof and sent no warriors, though individuals went on their own to fight the distant foe. Many Sartarites came just after Sartar fell, in 1602 S.T., when it seemed Pavis was safely out of the line of the Lunar advance.

But in 1610 S.T., the Lunar army marched eastward towards Pavis. Valiant nomads gathered forces to resist the chaos foe, but were decisively defeated and slaughtered at the Battle of Moonbroth. The Lunar army marched against Pavis.

The city resisted for a single day, then opened its gates to the besiegers. There was mutiny, but the ringleaders were caught and slain. Those who resisted were butchered systematically, or killed impromptu, depending upon your point of view. The conflict with the Yelmalio ruling family was a surprise to many: the purge of Dorasar's kinsmen was less so.

What did your clan do when the Lunar Army came to Prax?

- ☐ 1. We fought and lost at the Battle of Moonbroth, alongside the Bison and Impala Tribes.
- ☐ 2. We fought them from the city walls and mutinied when the city leaders opened the gates to the enemy.
- ☐ 3. We hid in the Rubble.
- ☐ 4. We argued for peace and accepted their rule.
- ☐ 5. We pledged our loyalty to them.

Answers:

1. *Reduce the Wealth Resource by two checks and add one to the War Resource and to the Courage and Rebellious Virtues. Add a check to Hostile to Lunars.*
2. *Reduce the Wealth Resource by two checks and add one to the War Resource and the Rebellious Virtue. Add two checks to Hostile to Lunars.*
3. *Reduce the Wealth Resource by one check and add one to the Magic Resource and the Shrewd Virtue, Your clan knows a hiding place in the Big Rubble and is familiar with the Rubble itself.*
4. *Add a check to the Peace Resource and to the Forgiving and Cautious Virtues.*
5. *Add a check to the Wealth Resource and add one to the Ambitious virtue. Add a check to Friendly to Lunars.*

The Purge of Pavis

In the wake of the Lunar Conquest of Pavis, the descendents of Dorasar were hunted down and assassinated by Lunar agents called Moon Masks and hired assassins of the Black Fang cult. Those few who survived either fled Prax until it was safe to return or hid their identity and took shelter with another clan. If your hero is descended from Dorasar and his family, work out how your hero survived the Lunar purge.

30. The Occupation

Since the Lunar Conquest of Prax, Pavis has been under military occupation by the Lunar Empire, Those who rebelled were outlawed and executed if captured. The Lunar Army persecuted the settlers, but also brought its cash to the merchants of Pavis, who all benefited from their presence. Many prospered, but others were forced out of their homes.

How did your clan fare under the Lunar Occupation of Pavis?

- ☐ 1. We rebelled against them and became outlaws.
- ☐ 2. The Lunars took our best land, but we still manage to eke out a living.
- ☐ 3. We do not give them an excuse to persecute us but wait for the opportunity to successfully rebel.
- ☐ 4. We resent our loss of independence but have not suffered under Lunar rule.
- ☐ 5. We have prospered with the increase in trade and Lunar silver.

Answers:

1. *Reduce the Wealth Resource by two checks. Give yourself one check to the War Resource to the Courage, Rebellious, and Reckless Virtues, and two checks to Hostile to Lunars. Your clan is outlawed by the Lunar Empire and must survive as brigands or as mercenaries.*
2. *Reduce the Wealth Resource by one check. Give yourself a check in the Honor, Proud, and Traditionalist Virtues, and a check to Hostile to Lunars,*
3. *Add a check to the Peace Resource and to the Cautious and Shrewd Virtues.*
4. *Add a check to the Wealth Resource and to the Cautious Virtue, and a check to Friendly to Lunars.*
5. *Add two checks to the Wealth Resource, one check to the Ambitious and Shrewd Virtue, and two checks to Friendly to Lunars.*

History of the Region

It is hard to understand why anyone would move to Prax, since any other land would yield more and do so quite easily. Yet migrations to Prax occurred during the seventh and eighth centuries S.T., from two directions.

During the Godtime

Before Orlanth slew Yelm and Darkness arose out of the Earth to shadow the world, Prax was a verdant and abundant land of plenty ruled by Genert, the Lord of the Earth and a great spirit of Life. Genert was one of the consorts of Ernalda the Earth Goddess and one of the uncles of Orlanth. The blessed inhabitants of Prax ate the fruits of the fields and wandered where they pleased, friends to all.

When Ernalda was taken away by the Emperor, the people met want and starvation. With the coming of Darkness and Chaos, most died. The Father of the Devil cut down Genert with Death and the Great Darkness came to Genert's Garden. To keep away the Darkness, the folk called upon Oakfed and fed him the forests of the land. The Wild Hunter, a cruel Air god, slaughtered all who crossed his path.

Eventually, Wakboth the Devil arrived on his march of conquest and met Storm Bull. Their long struggle devastated the land. One section of the plains died; the rest was blasted by the energies released in the battle. But when the Spike exploded, a fragment of that True Stone pinned the Devil to the ground and allowed Storm Bull to make his escape. The Devil still lies under the fragment, now known as the Block.

Then Waha was born from his mother Eiritha, one of Ernalda's daughters. Waha brought the Covenant of eaters and eaten to the people of Prax. Certain animals, most men, and the morokanth became the eaters, and fed on those others (such as bison, impalas, high llamas, sables, and rhinos) who could survive on the rough vegetation left upon the plains. These Peoples of the Covenant are the ancestors of the present day Praxian Nomad tribes and their beast herds.

After Time began, the tribes of men and morokanth warred among themselves for the best remaining spots on the plains. Losers were forced across the River of Cradles into Vulture's Country, an arid region more blasted and desolate than Prax. In a few years, hardened by the life there, the exiles would recross the River to raid and harass their now-complacent foes, and reestablish their niche in the ecology of the region.

The Horse Barbarian Incursions

During the Dawn Age the harsh lands of Prax were left to the People of the Covenant, but in the early Second Age came the migrations of the Pure Horse People into Prax from their homelands in Pent.

The kingdom of Dragon Pass held all of the area still bearing that label. It was a human-ruled land firmly allied with the Dragonewts. The region had thrown off the yoke of troll rule in 578 S.T. in the so-called Tax Slaughter. The kingdom was unified and powerful and became embroiled in wars with neighbors to the north.

These northern neighbors were allies or provinces of the Dara Happan empire. These sun-worshipping, river-valley dwellers had ruled their lands ever since liberation from trolls in the early Dawn Age. They have, ever since, borne a myth-based grudge against the hill living Orlanthi barbarians. To the Dara Happan, resumption of war with the kingdom of Dragon Pass merely continued a more ancient conflict.

Dara Happa was powerful then, and sent mounted corps into the open grasslands of the Redlands and Pent to punish the horse barbarians, traditional enemies from the east. During this great foray one of the horse tribes was badly battered; their only divine solace were obscure prophecies. At this same time, the leaders of Dragon Pass sought to effectively resist the Prax nomads; a tribe of the horse barbarians agreed to come southward and live in Prax as allies to the King of Dragon Pass.

The tribe was called the Pure Horse People. They were among the most conservative peoples of Pent. They held to the most ancient belief, and refused to augment their dwindling horse herds with foodstuffs from other types of herd beasts. Their migration was a relief to most other nomad chiefs, for they took most of the dissidents with them. Shortly after this time, most of the tribes of Pent were riding horses, but herding sheep and cattle.

The Praxians were outraged at the intrusion of a new tribe into their limited grazing lands, and they sought the aid of Waha himself. The god did not respond, and many leaders fought without him. The decisive battle was fought in 620 S.T.; the Battle of Necklace Horse. The battle brought the Praxians to utter defeat. The nomad army charged the horsemen and their allies and fought it out face to face, in epic barbarian fashion. The horsemen won.

The nomads withdrew from the marches of Dragon Pass and began raiding the horsemen instead of Dragon Pass, as had been planned by the sly leaders of Dragon Pass. The horsemen resisted the nomads, and even expanded their Grazelands into the River of Cradles.

God Learners and Giant Cradles

Thus the first invasion of Prax was by the Pure Horse People, who found the area like their old homeland and thrived in it. The second invasion came from the sea and was by a people with utterly alien customs. They were the Jrusteli, also called the God Learners.

The Jrusteli came from the large island of the same name, to the Southwest of the continent they now invaded. They had moved to Jrustela generations before, to avoid rebellion in Seshnela. In Jrustela they, built warships and fought the Waertagi, who had ruled the seas from their legendary dragonships since before the Dawn.

The Jrusteli once found an enormous cradle floating upon the seas, and boarded it to find a giant baby, with guardians and many magical treasures. The cradle itself was valuable to the God Learners. The infant, despite its youth, fought back and was slain along with the guardians. The God Learners deduced that the cradle had come from the "Prax River" and that there could be others like it floating downstream. In 720 S.T. they built a port called Feroda, at the mouth of the so-named River of Cradles. Several more cradles were captured, but nomads told the Jrusteli that more cradles were captured upriver by the Horse People. Explorers went upstream and returned with incisive political observations. Chieftains were called to make deals, arrangements were weighed, and at last a new alliance was formed between Thanrax the Fair and Firegleam, king of the Horse People.

About the year 780 S.T. the city of Robcradle was founded upriver from Feroda. Walls were laid and buildings constructed. The river was secured to prevent the escape of any cradle. Trade quickly moved up and down the river, strengthening the Horse People as well as the Jrusteli. Three cradles came down river over the next 20 years; all were seized and dismembered at Robcradle.

The native nomads were outraged that these invaders had allied against them and seized so much grazing land for their outlandish animals. Chieftains and khans sent great gifts and fervent prayer to Waha in the Paps. Others sought allies against the strange intruders. Both attempts eventually succeeded.

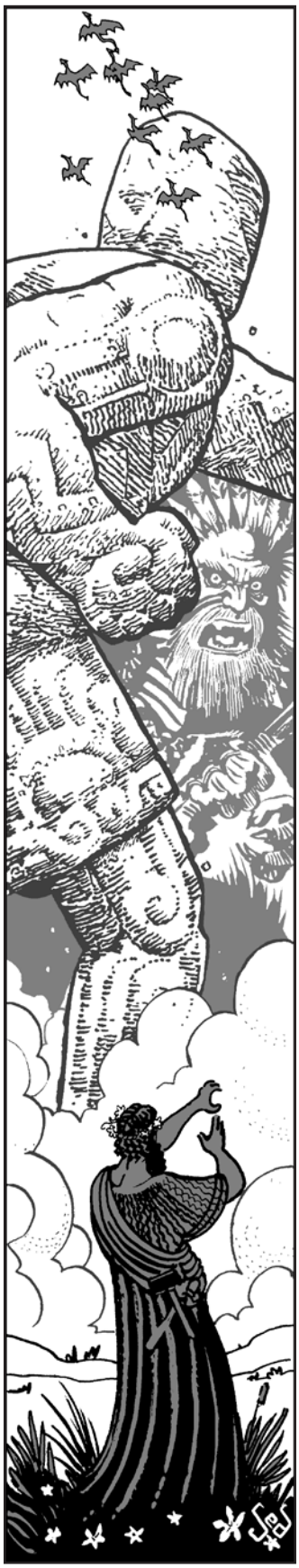
In 800 S.T., the giant Paragua and many friends came out of the north from the Rockwood Mountains to attack the city of Robcradle. Waha raised his armies in support; all the tribes of Prax rode to assault the city. Resistance was crushed. The majority of the Pure Horse People escaped by fleeing, leaving their befooted allies to be surrounded and slaughtered to a man. The giants marched on Robcradle and kicked and stomped, smashing the city to bits. Thus they exacted vengeance on those who had slain their innocent children.

Waha gloried that they had overcome the enemy magics. He called his new friend, Paragua, to him and spoke. "We have proven the might of our arms this day. The enemy sorcery would not save them. I do not know what their magic is, but I propose to use it against them. Surely they will return and fight us. Let us put up great walls to impede them, as their puny walls tried to impede us. Thus we will turn their magic against them." Paragua agreed and set his giants to work. They returned to the Rockwoods, where many giants still live, and wrought great slabs of rock from the cliffs. These were trimmed and carried back to Robcradle, then simply thrust into the ground and pounded into place, making a great wall surrounding the region of Robcradle's former farmlands. Animals grazed in the ruins.

Once inspired, Waha did not rest. He sent his armies against foes on every border, plundering and destroying. In 809 S.T. his army stormed Adari, the trading town between Prax and Dagori Inkarth. Many residents were killed or enslaved, but some escaped and made their way through troll country to the safety of Dragon Pass. For the next decade Waha's peoples made trouble for everyone near Prax.

Tanian's Victory

In 718 S.T., the battle of Tanian's Victory destroyed the majority of the Waertagi ships and drove the rest into hiding. The oceans were abruptly open to unrestricted exploitation, and the Jrusteli moved into the gap. They wrought a world-wide empire which touched the coasts of every continent and ringed the whirling Pool of Magasta.



Pavis and the Faceless Statue

As a young man, Pavis escaped the sack of Adari and reached Dragon Pass. His family had connections there and this bright young man studied the magic of the dragons, as was newly popular. He made many friends among important peoples as he did his research.

The details of his study are unknown, but the results are clear. In 830 S.T., after many years and preparations, he and his companions sneaked deep into the troll lands of Dagori Inkarth and made their way to a mysterious statue which sat atop a huge throne. Troll legend says the statue was there when they arrive eons ago. Pavis is known not to have believed this, but never revealed why.

Pavis animated and befriended the statue. He and his companions rode atop it as it strode to Dragon Pass. There he met with Joraz Kyrem, Kahn of the Horse People, who was anxious to re-establish his folk in Prax. The new allies marched slowly to the old site of Robcradle. In the first battle, the statue alone drove off the beast riders, and they retreated within the walls of Paragua. Then Pavis and his army and statue attacked. This is called the Too Tall Battle, and was fought in 830 S.T. The giants were driven off by the magic of the horse priests, the nomads were confounded by the magic of Pavis and his friends, and Waha engaged in combat with the statue, but was injured, and had one of his hamstrings torn out. Howling in pain, the god limped away and his armies fled with him, abandoning the useless walls to their foes. The giants withdrew to the mountains and never returned.

Other folk retaliated against the Praxians. The denizens of Dragon Pass sent out a strong expedition against the Paps. It was led by a great worker of magic, Varajiia Nopor. Waha had to respond and was again wounded severely. Numb with loss, the barbarians agreed to surrender if their sacred grounds would be left unharmed. The invaders agreed and withdrew.

Pavis then visited Waha in the Paps and used his arts to heal the barbarian god of his crippling injuries. This brought peace between Pavis and the nomads, and they agreed to act peacefully around Robcradle if Pavis would properly respect their beliefs, too. Many compromises were made, but both parties agreed and peace was made.

The Building of Pavis

After the Too Tall Battle, the Faceless Statue collapsed, all magical energies exhausted. Its body made the great quarry whose stones built the city's interior. Construction was swift, thanks to the statue's stone and dwarfish craft.

The dwarf aid was voluntary, although Pavis gifted them with some headstone, bowelstone, and marrow dust. They came because they wished to honor the Faceless Statue. They were led by Flintnail Hardeye, who was one of the ancient race of Mostali, the Dwarf-Makers. Before he left the city he fathered a son upon one of Pavis' daughters; this son began the Flintnail cult when he grew up. This centered around a temple of masons and sculptors built within the quarry, whose existence has continued through all Pavis' history, providing the crafts people and experts necessary for the continued building within the city grounds.

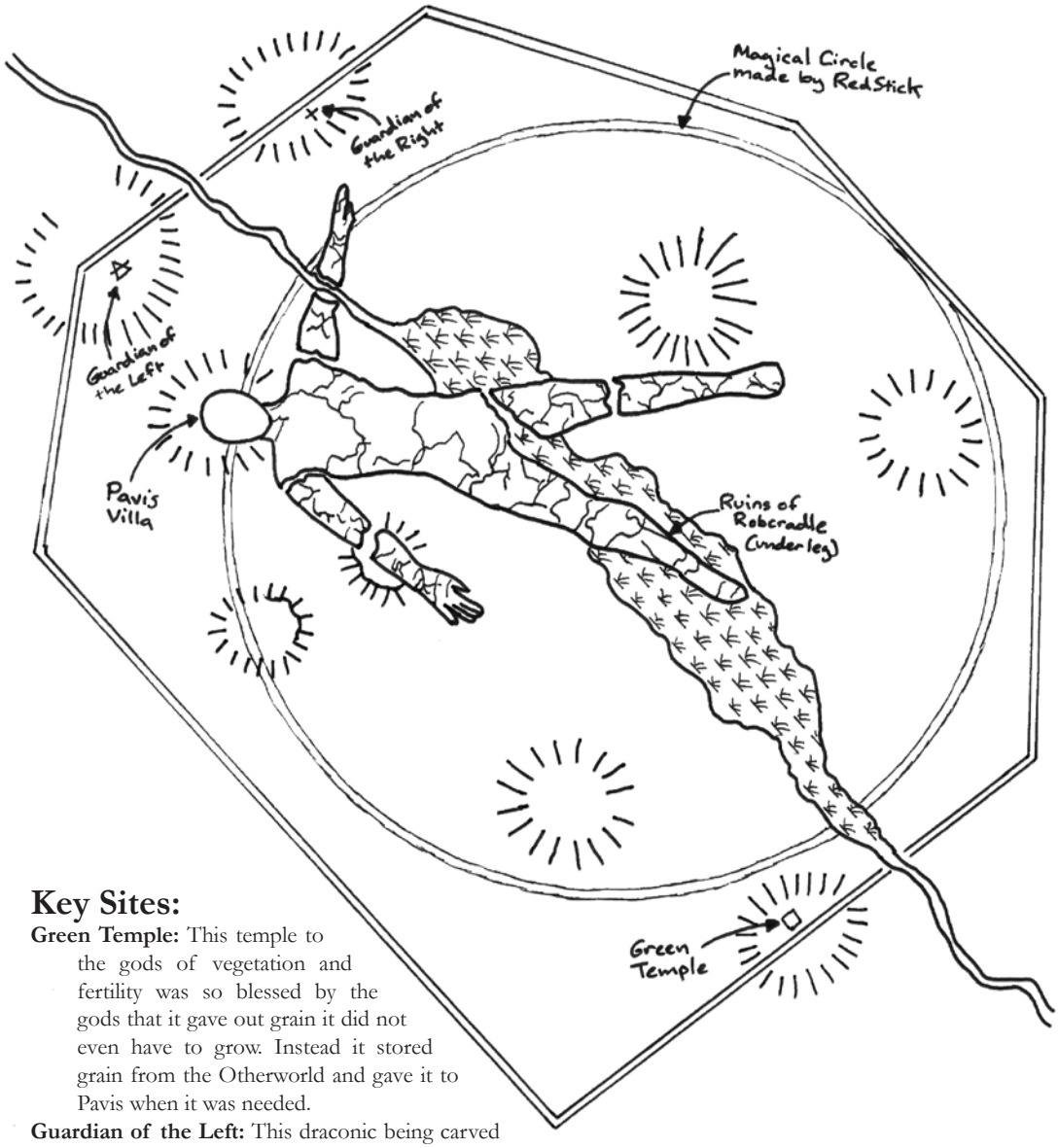
Five general types of stone came from the statue quarry. The Headstones were used exclusively in the creation of the original King's Villa, later called the Temple of Pavis. The stones were radiant crystalline growths and included the most exotic of the Organstones built right within the structure of the temple palace. Armstones were used to construct walls for the city, while ordinary buildings' walls were made from Bodystones. Legstones were used for streets, steps, and bridges. The bowelstones made plumbing, dungeons, and sewers.

Organstones, mentioned above, are unique gems of exotic function. Mastering them was the craft of the Mostali, but many people could put them to some use. A Heartstone was once set upon the scepter of Pavis, while Liverstone is useful as a purifying agent. Trollkin once fought a war over the Kidneystones. In Pavis' temple, the Eyestones are magical preceptors, while the Toothstones are immortal soldier guardians.

Around 850 S.T., the city of Pavis was complete. In 860 S.T., Pavis himself retired permanently to his palace. His children were unsuited to rule, and rather than move control to the Empire of the Wyrm's Friends, the city leaders met and selected a new king from among themselves. Pavis approved, and the Arrowsmith Dynasty took rule of the city.

Although located strategically upon the coast and river mouth, entry to the port of Feroda was treacherous due to the wicked coastline and to the tides which rose and fell many feet. Only small craft with long tie-lines or alert captains could

The Faceless Statue c. 830 S.T.



Key Sites:

Green Temple: This temple to the gods of vegetation and fertility was so blessed by the gods that it gave out grain it did not even have to grow. Instead it stored grain from the Otherworld and gave it to Pavis when it was needed.

Guardian of the Left: This draconic being carved out of a blue stone guards the city with powerful draconic magic.

Guardian of the Right: The Iron Man, a cult relic of Humakt taken from Tourney Altar, wields Death against the foes of Pavis.

Magical Circle: The Faceless Statue drew this magical circle with the Red Stick as part of Pavis's ritual creating the city.

Pavis Villa: Pavis leapt off the Faceless Statue here and built his villa-temple out of the Headstones of the Faceless Statue.

Ruins of Robcradle: The remnants of the God Learner city of Robcradle are underneath the Faceless Statue, and its ruins formed the sub-basements of the later settlement on Cradlesnatch Island.

approach the place, and ships preferred if possible to sail upriver to Pavis itself. Thus Pavis became a port as well as an interior trade city.

By 870 S.T., the city flourished. This also was the height of the power of the Jrusteli and the Third Council (which had replaced the Empire of the Wyrm's Friends). The Dara Happan empire had been crushed by the Council and the new Carmanian Empire, and the only remnants of its power were the scattered Sun Dome Temples. The few cradles which still floated down the river were snared by a Pavis-devised trap based on Cradlecatch Island. The giants themselves became legendary and nearly forgotten.

The Vengeance of the Giant

In 870 S.T., Thog the giant appeared with an army of trolls and trollkin raised in Shadows Dance. They laid siege to Adari and marched south to Pavis. The Arrowsmith Dynasty raised their own troops and mercenaries among the troll-fearful nomads and drove off the giant and his allies.

Thog returned with more trolls and a band of Jolanti in 875 S.T.. Jolanti were a race of mindless brutish giants. In this case, they followed Thog's every whim. They moved too swiftly for barbarian allies to come to Pavis's aid, and broke the walls; the trolls swarmed in. Defense was fierce, but most of the city fell. But even Thog's power was unable to desecrate the Temple of Pavis.

King Joraz Kyrem fled to the Empire and recruited the Sun Dome Templars to assist him. Braced with their magic and his own, he met Thog in battle outside the walls and put out one of Thog's eyes. His men marched against the trolls as Thog retreated. The trolls tried to keep Joraz from the places of power, but the spears of the Sun Domers opened the way and Joraz engaged Thog in a further test of magic and will. They locked in battle for days while Thog's allies were whittled away and even the Jolanti toppled. The pursuit ended when Thog lost an arm, for he fled to the Ironcold peaks of the Giant Mountains. After this defeat, the cradles ceased floating down the river.

The Great Walls of Pavis

The Flintnail cult had been leading guerrilla warfare against the trolls. After the victory, they took control of the remaining Jolanti and rebuilt the giants' wall. Using clever Mostali stone magic they sealed the seams where the cyclopean slabs were joined, sacrificing most of the rock-like Jolanti in the process. Thus treated, the walls gained the power of the Jolanti to resist magics, gods, or spirits who attempted to travel over, under, or through the walls. The walls were a uniform 80 feet tall, so they rippled with the contours of the land. Three immense gates were built in the Earth fashion, using lintels instead of arches. Sacred creatures, which can still be seen visiting their old nesting grounds, gave the three gates their names; Griffin Gate, Wyvern Gate, and Hippogriff Gate.

Later, human-sized fighting platforms were erected atop the walls. Aerial defense of the city was conducted from chimney-like towers, surmounted by open-topped and unwalled discs of stone where magicians, aerial combatants, and archery machines gathered, as was customary in Third Council and Jrusteli cities.

The walls were much larger than necessary for any city of the time. They formed an oval over three miles long and over a mile out from each side of the river around Cradlecatch Island. Because of the Pure Horse lineage of the inhabitants, much of the flat land was given over to pasturage, while homes were built on the nine hills within the walls.

Under the rule of Joraz and his descendants, the city again flourished. Inspired by Sun Dome methods, farmers spread all along the River of Cradles to use the new agricultural methods. The Arrowsmith Kings welcomed the refugees that fled the wars and rebellions that wracked the Empire in those years. The gold, silver and other treasures they brought made Pavis rich and prosperous. A demi-god like priest from Dragon Pass built the Puzzle Canal, and elves arrived from Shadows Dance to create the still-famed Garden.

Founding of Sun County

The Sun Dome mercenaries from the Empire who aided Joraz Kyrem in the defense of Pavis took as payment for their services a grant of land south of Pavis. Their leader and first count, Arinsor Clearmind, led the Sun Domers south along the banks of the River of Cradles. Here a river goddess, a daughter of Zola Fel, engaged Arinsor in a magic ritual re-enacting the story of Yelm and the Oslir River, wherein the lord of light fell but was rescued by the river. Thus the sun people made an accord with Zola Fel whereby the river would provide for the crops while the Sun Domers would guard the purity of the river.

The martial prowess of the Sun Dome Templars and the cunning irrigation of their farmers enabled the Sun Domers to prevail against the raids of the nomads and the harsh climate. Settlements were well situated and fortified, and well-trained light cavalry provided a necessary deterrent to nomad raids. In time the lands of the sun grew green and prosperous.

Jaldon Toothmaker

After the influx of horse clans (c. 900 to 940), the animal-riders began migrating from their ancestral homes into the wastes of Prax. These departures were first held to be suicidal or mystical in nature, but soon proved to be merely a bleaker variation of the familiar nomadic lifestyle. As the horse people and Pavis flourished, more animal nomads were forced into the limitless wastes.

Jaldon was born among the wastes around 890 (give or take a decade), in a Bison tent. He was struck mad, they say, by statues of gods he saw in the ruins of the Tunnelled Hills, whose perfect teeth and sparkling grins inspired the diet-plagued barbarian. After a troubled life of adventure, where he may have spent several years in the far east, Jaldon returned to his nomad brethren. From that time he was called Goldentooth by contemporary chroniclers, which indicates that he had already received the symbol of his power and was striving for Hero status even then.

His raids against Pavis and river valley farmers grew bolder until in 924 Jaldon led the first invasion of Bison Riders supported by Impalas. He hoped in that way to mislead the Pavis army about his growing strength among all the tribes. The Pavis army defeated Jaldon with a clever pincer movement and wrote him off as just another barbarian opportunist.

In 927, however he reappeared in force, laid siege to Pavis, and then destroyed the zebra cavalry which gathered to oppose him. He besieged the city until 940, defeating three relief armies from the Empire of the Wyrm's Friends. With the magics, defenses, and treasury of the great city drained, he summoned the power of the inspirational statues of his youth and chewed through the mighty walls. The barbarians poured in, sacking the city and its palaces. The Arrowsmith Dynasty was destroyed and the city lost all contact with the now-decadent EWF.

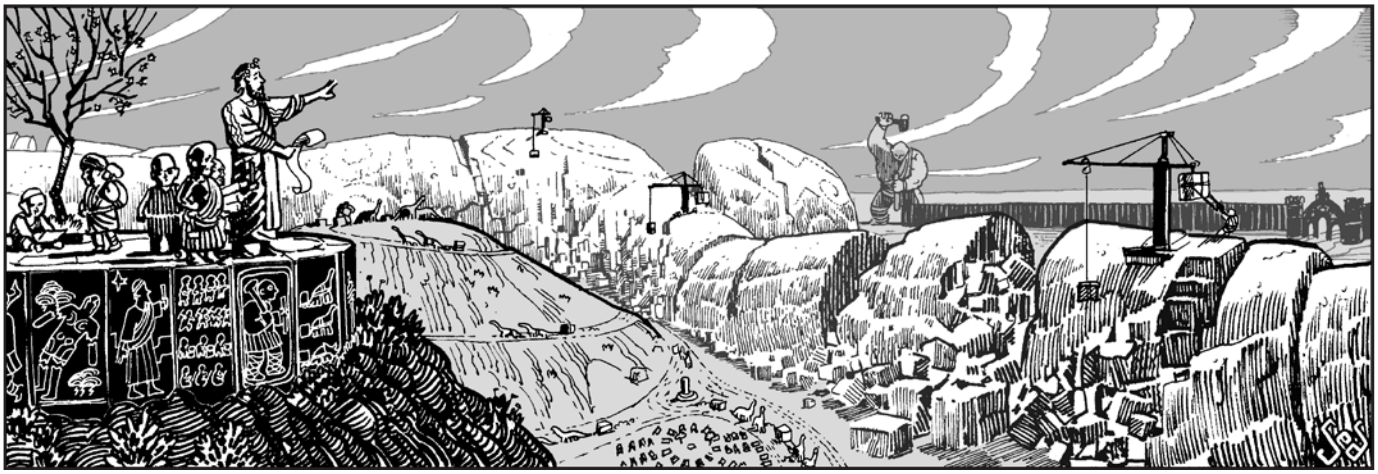
The Seventeen Foes of Waha

During the period between 940 and 1237, the city of Pavis was visited many times by the nomads, intent each time upon capturing soft city folk for slaves or to kill them for sport. There were goods to steal or destroy, and tearing down buildings was occasionally considered a sacred deed. Burning the grasslands within the walls was common, though frowned upon by Eiritha, and the expansion of the elvish forest from the confines of its former garden further added to the ruin.

The natives of the city metamorphosed from cultured urbanites into desperate savages. The greatest single slaughter followed the initial break-in by Jaldon Goldentooth in 940 when half of the city's 25,000 inhabitants were killed or enslaved. The succeeding bloodbath among the helpless outlying farmers was even worse. Some straggled into Adari. Some found survival in serfdom to the nomads, by dedicating the best of the crops and lands to the upkeep of the nomad animals, subsisting on the leavings. This was virtually the same as slavery, but had the nebulous virtue of allowing them some claim to their lands.

The Arrowsmith Dynasty was no more. Others arose to lead the remnants. These leaders were valiant and powerful, but their eventual doom is told by their historic legendary title: The Seventeen Foes of Waha. All eventually fell before the might of the nomads. In later years, several of these leaders actually ruled at the same time, each over his own little besieged district in the ruins. Little is known of some save their names, immortalized in nomad chants. Sometimes their spirits can be encountered on the streets of the Rubble. They attack nomads, but are known to befriend others.

Garngar Gateguard was a general of Pavis who fortified the gates, defended the breach, and held off



The Arrowsmith Dynasty

1. Joraz Kyrem (called Jhoraz Khyree by the Pure Horse People). *Born 800, became Khan of the Pure Horse People and ruler of Prax in 825, King of Pavis in 860, died in 885. Great archer (Kyrem means "Arrowsmith") and even greater speaker, Joraz Kyrem (as he was called by the Pavisites) befriended Lord Pavis in 830 and brought the Horse People to his aid at the Two Tall Battle, a victory of Horse over Animal. Lord Pavis gave his friend a palace in his city and many rich gifts to the Horse People, who pledged their eternal friendship. Using Lord Pavis' magic, Joraz magically bred the first war zebras and founded the Zebra People, so that his followers could defend the city without offending the Praxians in the Wastes.*

When Pavis retired to his temple in 860, the chief of his city chose Joraz Kyrem as their king. As an old man, King Joraz Kyrem (as he was known by the Pavisites) fought the Giant Wars. The king befriended the Sun Dome Templars and together they defeated Thog the Giant and his Darkness followers. The era of the giants was ended by the good king.

When King Joraz died in 885 he was wrapped in precious clothes and placed high upon a platform but Unnek the Buzzard feared his lifeless corpse and would not consume it. There his body remained for seven days until a beam of light from Yelm burst his body into flames and his smoke rose to heaven.

2. Jaran Kyrem (called Jharan Khyree by the Pure Horse People). *Son of Joraz Kyrem. Born 820, Chief of the Zebra people in 860, became King of Pavis and the Pure Horse People in 885, died 892. Called Jaran the Patient because of his endless wait to become King, Jaran was a dutiful son who loyally served his greater father. Upon Jaran's death, the leaders of Pavis and the chiefs of the Pure Horse People selected Jaran as King and Khan. He finished the Sun Dome Temple and offered sacrifices to the Eternal Dragon Ring and atop Temple Hill when the serpent ambassadors came. King Jaran welcomed the Sun Dragon to the city, although always made his sacrifices to the Sun of his people. A good king, Jaran was pious and fair. When he died, his body was displayed atop a high platform in the fashion of the Pure Horse People and then burnt.*

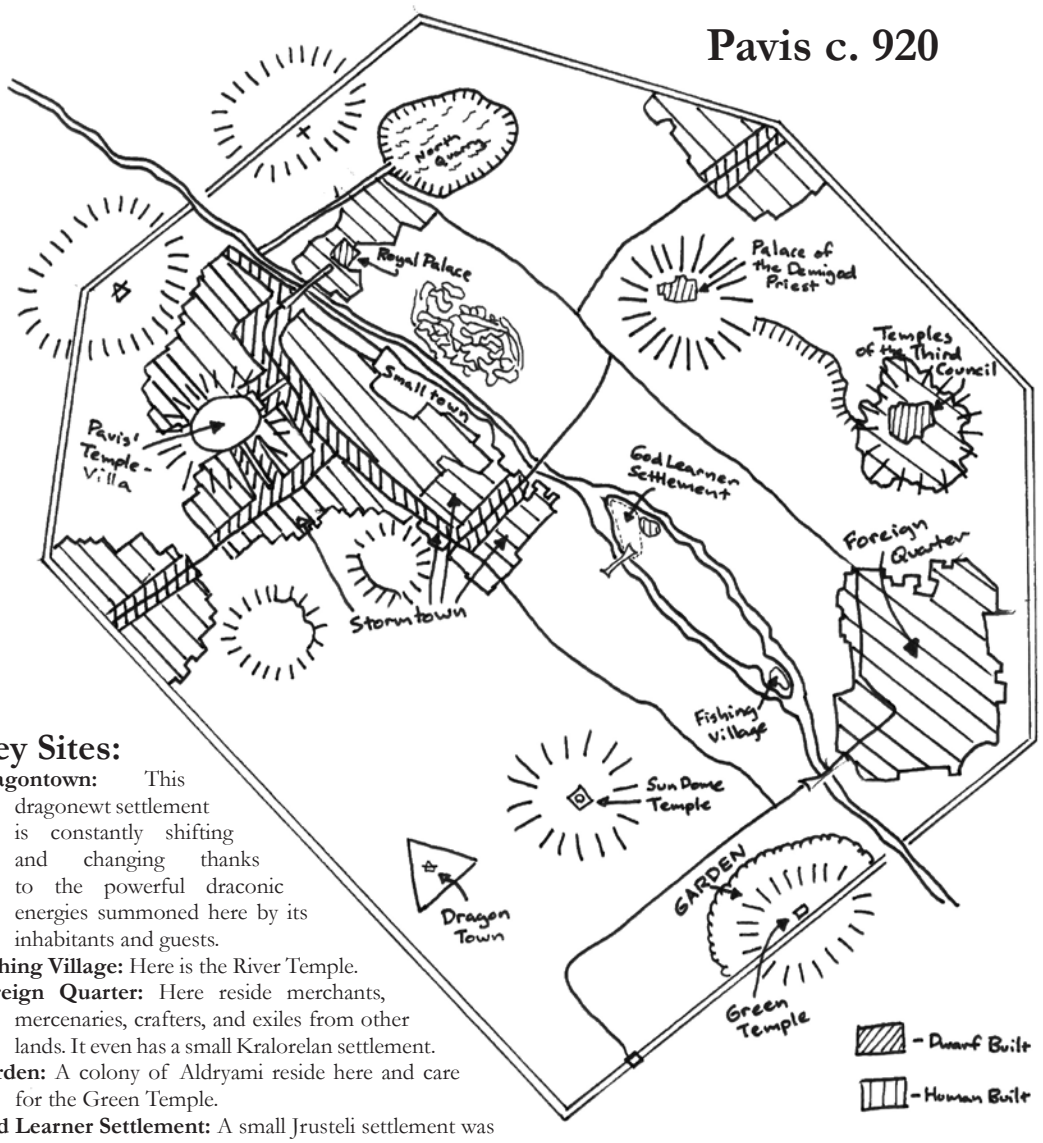
3. Hendroste Kyrem (called Jhendros Kyree by the Pure Horse People). *Son of Jaran Kyrem and a daughter of Lord Pavis. Born 845, King of Pavis and the Pure Horse People in 892, died in 902. Upon the death of his father, Hendroste became king by lawful inheritance. Called the "Golden", King Hendroste managed to maintain friendship with both the demi-god priests in Dragon Pass and the sorcerous God Learners of the Middle Sea Empire. He blessed the great market grounds where the Pure Horse People and the God Learners might trade with the merchants of Pavis. King Hendroste welcomed the wheel-makers to the city where they founded their own settlement. When he died, his body was burnt at the Sun Dome Temple.*

4. Yanas Kyrem (called Jhanas Kyree by the Pure Horse People). *Son of Hendroste Kyrem. Born 875, King of Pavis and the Pure Horse People in 902. Died in 927. Called at first the "Wise" for his studies and later the "Blind", King Yanas brought the city closer to the demigod-priests of Dragon Pass than it had under any of his ancestors. King Yanas settled refugees from war-torn Peloria and gave them farmlands south of the city. In 920, King Yanas invited the demigod-priest Labyrgon to reside in Pavis and gave him the Dragon Hill and the lands below it to build Labyrgon's Puzzle Canal. The king even studied draconic wisdom at the feet of Labyrgon but did not advance far.*

King Yanas was blind to the rising power of Jaldon Goldentooth and his rapidly growing horde, and disregarded him completely after defeating the Bison and Impala tribes in 924. Three years later, Jaldon reappeared in force leading all five tribes against Pavis. The king led the Zebra cavalry to scatter the barbarians, but in the subsequent battle, his army was routed and the king was killed.

5. Yanor Kyrem (called Jhanor Kyree by the Pure Horse People). *Son of Hendroste Kyrem. Born 880, King of Pavis and Pure Horse People in 927, died in 935. The younger brother of King Yanas, King Yanor was a fierce defender of Pavis, which was besieged during his entire reign by Jaldon and his nomadic army. His father's friendship with the EWF brought three armies to relieve the city, but each was destroyed by the Praxians. Called "the Bold" by friends and enemies alike, King Yanor led countless sallies against the barbarians but could never dislodge them. The king was finally weakened by spirits and demons sent by the barbarians, and suffered a terrible wasting sickness. His body was burnt before Pavis' Temple. He is remembered in the stories of Zebra people as Baragrat the Bold.*

6. Jaran Kyrem II (called Jharan Kyree II by the Pure Horse People). *Son of Yanor Kyrem. Born 905. King of Pavis and the Pure Horse People in 935, died in 940. The last of the Arrowsmith Kings, King Jaran defended the city until the magics, defences, and treasury of the city was drained. Then Jaldon Goldtooth summoned the powers that gave him his name and chewed through the mighty walls. The barbarians poured in, sacking the city and its palaces. The Arrowsmith Dynasty was destroyed and the city lost all contact with Dragon Pass.*



Key Sites:

Dragontown: This dragonewt settlement is constantly shifting and changing thanks to the powerful draconic energies summoned here by its inhabitants and guests.

Fishing Village: Here is the River Temple.

Foreign Quarter: Here reside merchants, mercenaries, crafters, and exiles from other lands. It even has a small Kralorelan settlement.

Garden: A colony of Aldryami reside here and care for the Green Temple.

God Learner Settlement: A small Jrusteli settlement was refounded on the old site of Robcradle. Also called Sorcerer Town.

Palace of the Demi-God Priest: One of the demi-god priests of the EWF built his palace atop this hill and a strange mystical labyrinthine canal nearby. Students seeking draconic insight flock to this hill.

Pavis' Temple-Villa: Pavis himself resides inside the skull of the Faceless Statue in the Room without Doors.

Royal Palace: This is the residence of the king of the Pure Horse People who rule Pavis and is guarded by Zebra warriors.

Smalltown: This magical neighborhood is inhabited by the mysterious "gold people" who accompanied Lord Pavis.

Stormtown: This settlement is inhabited by storm-worshippers from Dragon Pass and Kethaela who do not follow the Third Council. It is built in the Esrolian style.

Sun Dome Temple: This impressive temple was founded by the Pure Horse People after they defeated Thog and his troll army.

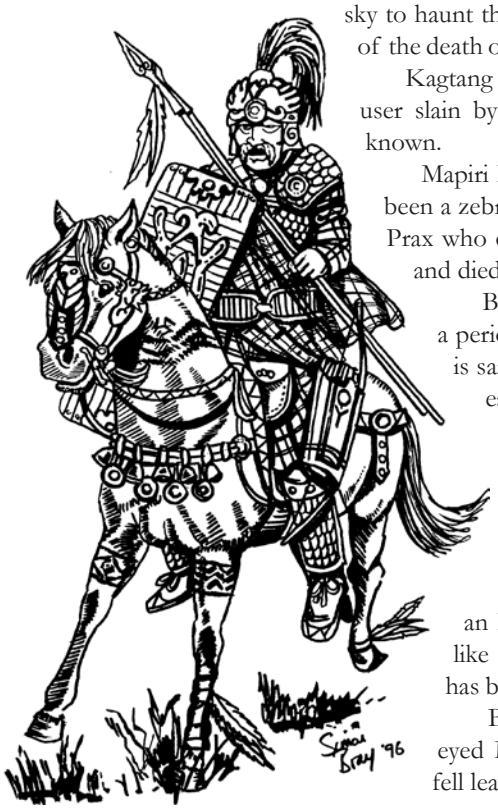
Temples of the Third Council: Here is where the gods who rule outside the walls of Pavis reside. The members of the Third Council and their divine allies each have temples here. The library of Lhankor Mhy is located here.

the nomads for several years. He was a zebra rider, and his cavalry was held to rushing from gate to breach to gate again. Garngar died when Jorbal Rhino Kahn performed The Great Magic and summoned the long-dead Great Rhino, who pushed down the wall for the Second Break, on the hill now known as Rich Hill in New Pavis. This had the dual effect of making a large entry for the nomads and of breaching the security of the zebra pens. The defenders of Pavis met a double defeat, as the victorious nomads killed Garngar and stole most of the Zebra breeding stock.

Opili the Wallmaker was Garngar's successor, and he devised the current scheme of many small forts spread throughout the rubble. This served to protect the now-immobile populace, but allowed the nomads free riding wherever they wanted to travel throughout the Rubble. Only the ever-guarded glades of the Garden were safe. Now began the Garden's rapid growth out of its normal boundaries.

Despite its segmented nature, the entire city was ruled by Opili for many years. He died either in bed, or, as told in barbarian chants, at the hands of various tribal heroes. Pavis organization splintered into small clans after his death. Remaining records are vague and contradictory.

Estangtang Griffin Rider is thought to be one of the few humans ever to be accepted as a member of the Sun Dragon cult, and the nomads have a fear song of the "Sun Riders" who come out of the sky to haunt them. Their favorite song is that of the death of Estangtang to Impala arrows.



Kagtang Four-Magic was a mighty spell-user slain by Sable treachery. Little else is known.

Mapiri Red Stallion is thought to have been a zebra rider from the far reaches of Prax who came to set up his own throne and died on it.

Bisjoe Boggle-eater ruled during a period of light nomad activity, and is said to have disappeared into the earth while pursuing his favorite activity, fighting chaos manifestations. Contradictory nomad songs name him as one of the first of the Rubble leaders slain by Toras Joran.

Forestang has not left even an honor-name, though his spirit, like those of most of the others, has been encountered in the Rubble.

Bingolos Blue Nose and One-eyed Masari Por rose to power and fell leaving only their names.

Baku of the Three Treasures is thought to have been an Agimori adventurer (from his name) who rose to prominence. Adventurers still try to discover one of his three treasures, but some scholars insist that Baku's three treasures were his spear, his mate, and the loyalty of his people.

Tan-Bard Smoke tried to fire the Garden in return for an insult and died under Elven arrows while nomads sat on their beasts and laughed.

Olkog Two-club was a dark troll leader who came down from Adari and was slain by Balastor, the Champion of Pavis. This was the start of Balastor's mighty career as a trollslayer, and is thought to have prompted the troll invasion of 1200.

At that time, Toras Joran was in his decline, but the warring of factions within the city prompted one last raid in 1195, in which he slew four of the five most prominent leaders of the Rubble. Makor Abolg the Six-fingered went down under his lance at the break. Jokat Pulos the Dark Priest died at the Pavis temple, when Toras Joran actually cracked the crystalline walls of the temple; the cracks are there still. Morkor Ablos and Baskori Alingos died at the Angle fort and Opili's Hill respectively, and only Balastor managed to drive Toras Joran off.

Balastor was jubilant in victory until he stood in the gatehouse at Griffin Gate in 1239 and beheld the plains darken with the bodies of trolls arriving armed with the magic power of Kyger Litor. The battered nomads could do nothing to stop the invasion: without their buffer, the city was doomed. Balastor fell in its defense, buying time for the last citizens of Pavis to get to the dubious safety of their forts and holes.

Troll Invasion and Occupation

During the troubled times, the human residents sought many different forms of assistance. One group, experimenting with Darkness and the powers of Hell, discovered many interesting ways of help. In this they lost sight of many dangers as well, for about 1195 one of their leaders sent for help, offering great rewards to the Queendom of Dagori Inkarth. Shortly afterwards trolls found their way into Pavis, and their scouts sought the best routes for their army.

In 1237 the army, led by a Karrg's Son named Gerak Kag, set off southward. They were intercepted near Pairing Stone by a combined Praxian army, eager to do battle with the trolls in the daytime. But the priestesses with the troll army released a stinking black cloud which made the nomad mounts uneasy, and then from it sprang hellhounds which caused terrible panic. The nomad shamans loosed their gods against the darkness, but successive attacks by

Morning Star, Thunderbird, Lightning Boy, and the Pure Horse Founder all failed against the spectral troll spirits. Panicked and demoralized, the nomads fled and fell with their backs to the monstrous enemy.

Gerak Kag and his picked warriors approached the city first, and with one jump landed atop the mighty walls. They paced the length of the structure, and then their army streamed through the long-shattered gates. During this time Balastor, the last popular leader of the humans in the Rubble, fell.

Within the walls there was much building by the trolls, and rock and lead were used to seal the ancient gates closed. The breaches were closely guarded, and it grew increasingly difficult and dangerous for nomads to penetrate the city. Trolls eventually built walls of questionable strength across the breaches.

Around the year 1270 a barbarian hero tried to enter the city, first by stealth and then by great magics. He was defeated, and the trolls say it was Waha himself whom they had conquered. None of the chieftains in Prax had children that year, nor the next until the rescue of the armed corpse by a one-armed woman from Tourney Altar. Afterwards, no nomad tried to invade or plunder the troll fort.

During the lifetime of Gerak Kag the humans were hard-pressed to survive at all. Some, legend says, were captured and totally enslaved. Others were captured and totally devoured. Some simply hid well, or fought valiantly but not well enough. The death of Gerak Kag was followed by the splintering of troll unity, but not troll dominance. The demarcation of forces was never clear-cut. After many years of shifting fortunes, several human strongholds, a dozen powerful troll clans, and many trollkin gangs remained. Alliances were short-lived and constantly betrayed.

The temple of Kyger Litor and Gerak Kag was the dominant unifying factor among trolls when danger threatened, but some clans never joined the hero cult and barely recognized the priestesses there. One group of rebellious trolls is known to have worshipped at black stone altars topped by impaling spikes. But records are scarce for 200 years.

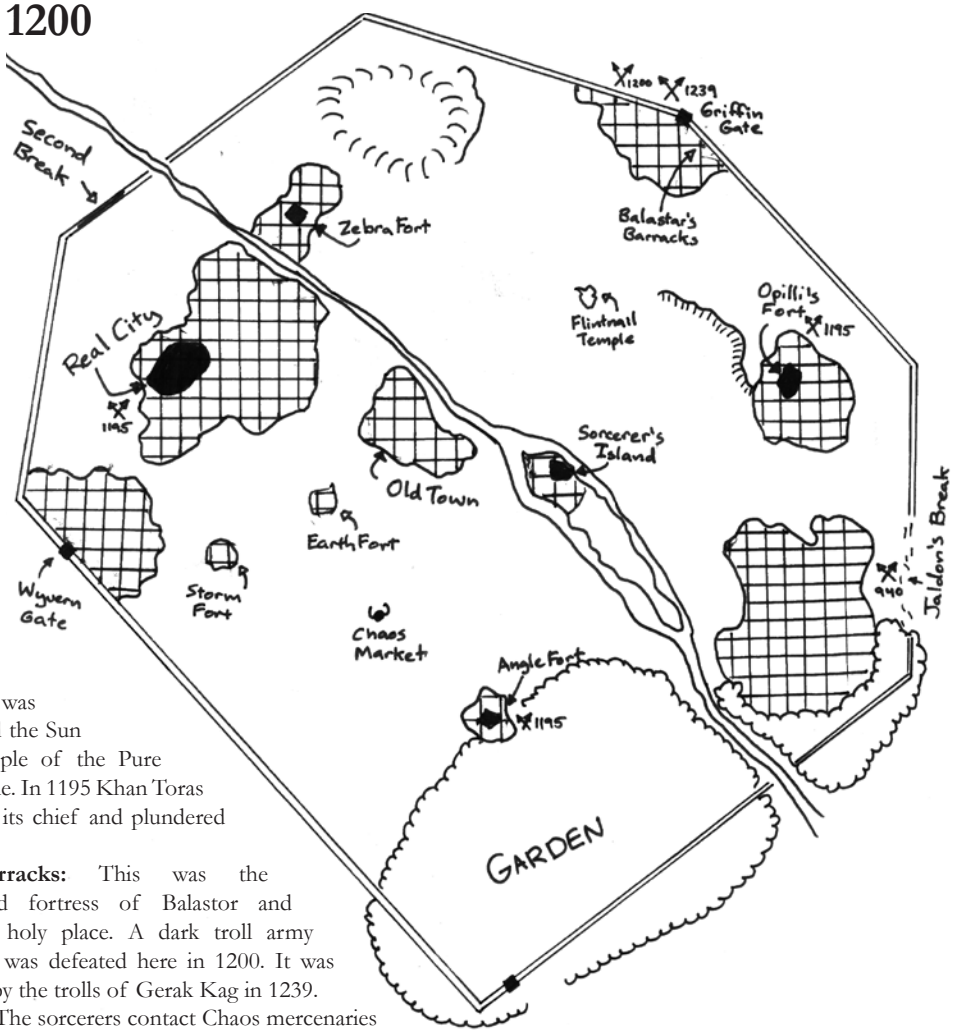
Iffinbix was the name of a settlement which lasted until about 1400. It centered about a god of that name, connected to the earth but somehow sorcerous as well. Yojarl Thirdeye was the name of their leading hero, who showed how to eat the Agipith root which lets worshipers across the threshold of their temples without harm. When their temples are found even now, the root must be eaten to ensure safety. These temples are easily recognized by their four-sided, sloped, slate roofs.

Mani Tor's followers were well-known for a long time. They centered upon Mani's Hill, where their fort stood. Mani of the Many Lives was their leader, who irregularly reincarnated in the clan every two or three generations. He uses strange powers to protect his people, who are very loyal to him and his cult.

Kar's Family

Kar's Family was a gang of wandering humans made famous by the feats of Vokord Foroish, a nomad whose betrothed had been kidnapped. This nomad braved the terrors of the Rubble to rescue her. In the process he single-handedly wiped out Kar's Family, who had not kidnapped her. (She was later sacrificed by trolls, after a series of transfers.)

Pavis c. 1200



Key Sites:

Angle Fort: This fort was built around the Sun Dome Temple of the Pure Horse People. In 1195 Khan Toras Joran killed its chief and plundered the temple.

Balastor's Barracks: This was the underground fortress of Balastor and a Humakti holy place. A dark troll army from Adari was defeated here in 1200. It was conquered by the trolls of Gerak Kag in 1239.

Chaos Market: The sorcerers contact Chaos mercenaries – scorpion men and worse – here to fight against the nomads and sometimes the other inhabitants.

Earth Fort: A small community of humans survived here on earth hill, protected by their ancestor and powerful spirits.

Flintnail Temple: The dwarfs still maintain their temple near the ruins of the Demi-God Priest's Palace.

Griffin Gate: This fortified settlement is one of the primary military strongholds of the city.

Jaldon's Break: This break in the Giant Walls was made by Jaldon Toothmaker in 940. Nomads ride through here on raids.

Old Town: This area is still densely inhabited by farmers.

Opili's Fort: This fort defends the sacred sites of Temple Hill and is the primary residence of the rulers of Pavis. The dead of Pavis are entombed in tunnels beneath the hill. In 1195 Toras Joran killed the ruler of Opili's Fort but was driven off by Balastor.

Real City: This is the largest fortified settlement within the walls and is the center of the Pavis cult. It is still a large city, despite nomad raids. Most of the population resides underground. Toras Joran was driven off from here in 1195 after cracking the walls of Pavis' temple.

Second Break: This break was made by the Great Rhino c. 960 and serves as a secondary entry for the nomads.

Sorcerer's Island: This fortified settlement is home to the Jrusteli descendants. They are feared by the other inhabitants of the city and have turned to evil demons to defend themselves against the nomads.

Storm Fort: This fortified hill is one of two centers of the Orlanth cult (the other is near Opili's Fort).

Wyvern Gate: This fortified settlement is another key military stronghold of the city.

Zebra Fort: This is the fortified center of the Pure Horse People remaining inside the walls. The rulers of Pavis maintain a ceremonial presence here, even if they live in Opili's Fort.

Life Outside the Walls (1237 to 1540)

About 1250 the animal nomads temporarily allied under the leadership of Bimabwe Bigger-Than-Life, an Impala Hero whose fate led him to crush the horse barbarians who had entered Prax some 500 years earlier. The Pure Horse People, still weakened from their sufferings in the fight against Gerak Kag and Kyger Litor, had little chance against the combined tribes, and the greater part of them were destroyed by High Llama, Impala, Morokanth, and Sable tribesmen in the battle of Alavan Argay. The survivors, mostly children guarded by the elderly and a few women and maimed warriors unfit to fight in the last battle, decided to brave the dangers and high adventure of a deadly territory rather than the slave collars of their conquerors, and slipped away to Dragon Pass.

Prax contact with human settlers in Dragon Pass came late. The Pure Horse People had been kindly received by the inhuman races of the region, and were ceremonially adopted by the natives with a ritual of rebirth and baptism. Afterwards the remnant Pure Horse People were called the Grazelanders, and were heir to grazing rights over all the lowland grasslands not reserved for Ironhoof's folk. Tarsh was founded afterwards and opened trade with the Holy Country, but maintained a silence toward Prax, probably as a precaution against the rapacious nomad hordes.

In 1376 envoys from Tarsh, escorted by magicians and guards bedecked as messengers from the gods, approached tribes in Prax. The initial contact was with Sable peoples, but High Llama and Bison folk eventually came as well. The Tarsh envoys were hiring mercenaries to fight off the horse mercenaries who had penetrated from the north, and offered plunder and training in exchange for nomad aid. This began contact with and a long history of hiring mercenaries from Prax for distant wars.

By 1420 cattle-herding, horse-riding people had been re-introduced into Prax. The event caused considerable unrest and fighting, but the newly arrived people were well able to take care of themselves. They had magic from the gods of Dragon Pass, unlike the spirits of Prax. These cattle people offered proper sacrifice to the deities of the Paps and steadily forced their way into Prax history as the "illegitimate" tribe of Prax. The animal nomads were content when the "cattle bastards" kept mostly to the regions of No Mans March, the Better Place, and the approaches to the Storm Hills and Moonbroth Oasis. Horse clans did, however, wander far on occasion.

About 1490 there was a new settlement started outside of the walls of Pavis. It was called the City of Thieves (now called Badside), and it was permitted both as a favor to Sartar and because it offered a trade outlet between the nomad peoples and Adari in the far north. This place was supported by the riverboat people, who had long before spread their influence all along the river, and also was a convenient neutral ground for the tribes.

This trading city continued to grow, and eventually housed a fairly large human population. The brooding walls of the ancient troll-haunted city continued to sit in closed silence, ignored, and feared, until the year 1539.

The Re-opening of Pavis

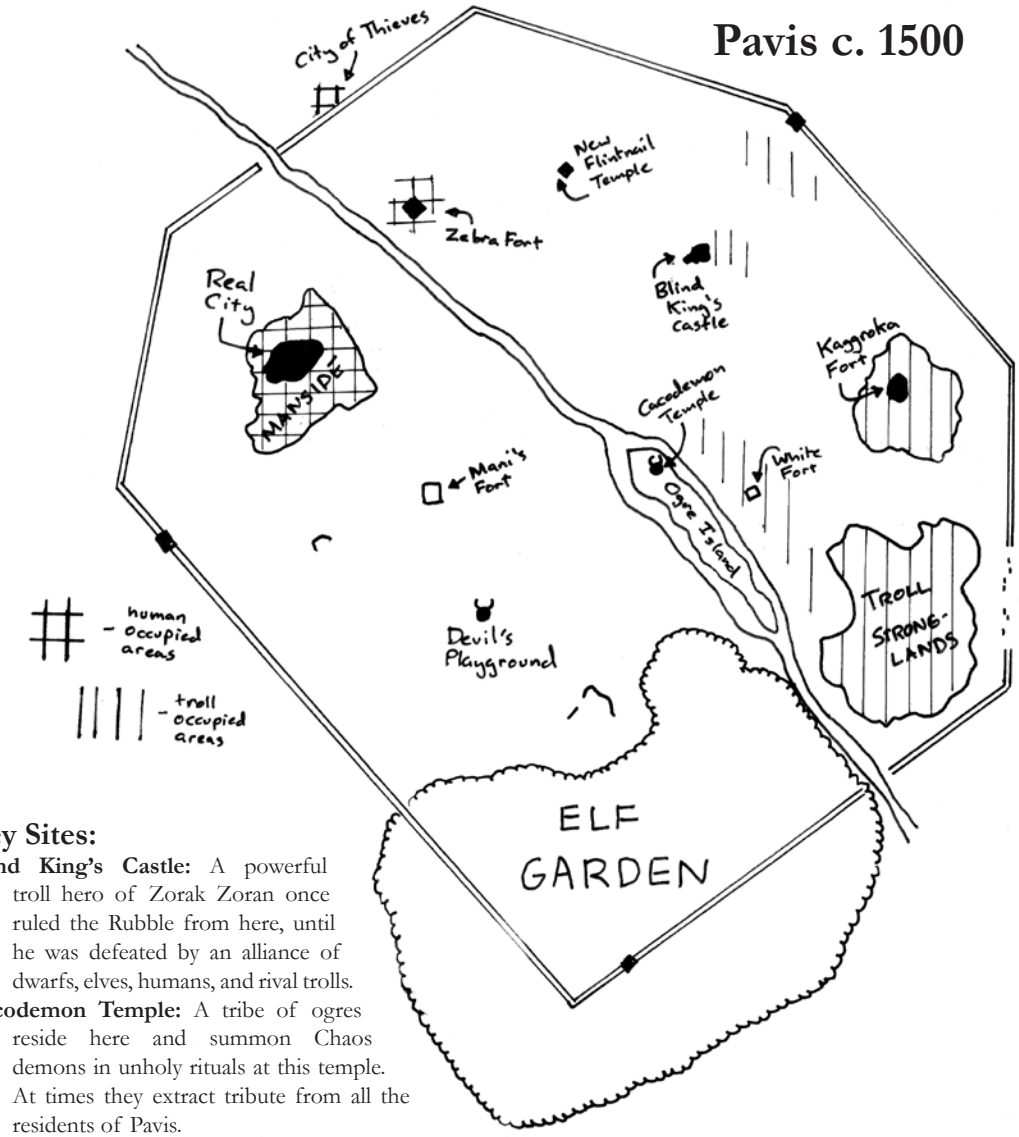
In 1539, the unusual event called the Dragonewts' Dream took place. At that time all of the living dragonewts of Dragon Pass crawled into their ancient cities, sealed and booby trapped them, and disappeared from view.

Then, in numbers far greater than those of living Dragonewts, there appeared phantasmal images of Dragonewts, generally dressed in antique costume, going about a silent and mysterious ritual. In some cases, they caused other portions of their phantom reality to appear as well, such as the Pyramid of Caran, which has sporadically appeared ever since. It was possible to interfere with the ghostly creatures, but such attempts almost always led to severe retaliation by the apparitions. In those occasions where a ritual was entirely disrupted or destroyed by external forces, the Dragonewts always made at least one more try to perform it again.

The purpose and result of this five-year dream is quite unknown, although many theories have been put forth. Among other events forced by the Dragonewt's Dream was the opening of Pavis. The magically-sealed doors hampered the easy passage of the Dragonewt ghosts, and when the defenses of the Wyvern Gate were breached by spectral Dragonewt magic, there was a terrible battle with the defensive spells and spirits, which destroyed the phantom Dragonewt procession. A second procession destroyed the gate's remaining defenders, and the ghosts continued on to the ruins of the ancient Dragonewt temple, built there during the heyday of the Empire of the Wyrm's Friends. The ruins were spiritually erected for the occasion, and the ghosts completed their ceremony. Two more processions

Shaman Alliance

In 1489 a nomad shaman alliance summoned many of the old spirits who had driven out the Pure Horse People some 230 years earlier. Led by temporarily incarnated spirits acting as puppet leaders for the shamans, the barbarian tribes began a terrible war against the cattle peoples. The newcomers proved more powerful than anticipated, and were aided by mercenaries from Dragon Pass as well. The ancient spirits, who had been counted on heavily, were defeated by Orlanth and his god-children from Dragon Pass. The shaman alliance began internal squabbling, but the appearance of the holy man Sartar saved the situation and provided honorable compromise for all. Sartar himself recompensed much of both sides, and personally led a campaign against recalcitrant shamans.



Key Sites:

Blind King's Castle: A powerful troll hero of Zorak Zoran once ruled the Rubble from here, until he was defeated by an alliance of dwarfs, elves, humans, and rival trolls.

Cacodemon Temple: A tribe of ogres reside here and summon Chaos demons in unholy rituals at this temple. At times they extract tribute from all the residents of Pavis.

City of Thieves: This settlement outside of the walls was founded by adventurers from Dragon Pass in 1490 and is the primary trading place with the outside world.

Devil's Playground: This evil place is a source of Chaos mercenaries against the trolls but requires a terrible price.

Elf Garden: All who enter this dense forest are killed unless they are known elf-friends.

Kaggroka Fort: This is the center of the troll settlement within the walls of Pavis and is ruled by its terrible queen and her darkness demons.

Mani's Fort: This small fortified human settlement is protected by its reincarnating ancestor and the powerful spirits at his command.

Real City and Manside: The main human settlement within the walls and the center of the Pavis cult. About 1000 humans live in the Rubble at this time.

Troll Stronglands: The main troll settlement within the walls. About 3500 trolls live there at this time.

White Fort: This troll fort is the source of salt within the walls and is an important place of trade.

Zebra Fort: This fortified village is all that is left of the Zebra kings who once ruled Pavis.

appeared later and performed the same ritual, and for a final time, the ghosts marched around the perimeter of the ruins hissing a song which is still heard by people on occasion.

This event broke the vice-grip the trolls held on the Rubble, and once again movement into and out of the Rubble was fairly easy. About fifteen years later, a band of Dragonewts populated their temple site in Pavis and began reconstruction. Although not at all the size of its ancient glory, this holy place is one of the few major Dragonewt sites maintained outside of Dragon Pass, Ralios, or Kralorela.

Since that time there has occurred little of major historical interest within the walls of Pavis, although it had become a major hunting ground for persons seeking ancient goods or heroic glory. Natives continued their internecine feuding, and neither trolls nor humans were powerful enough to leave their ancient ruins, yet both banded together in times when a major invasion threatened. Occasional raids to the outside were considered normal by nearby humans and simply part of the everyday danger of living in Prax.

In 1550 refugees from the principality of Sartar founded their own city, New Pavis, or Pavis Outside the Walls, made sacred by bones of their friends, who act as guardian spirits. Its walls included part of the Great Wall, which they patrolled and kept clear along the top, mounting defensive engines in several places. Despite these defensive works and aid from nomads and bastard tribesmen, in the city fell to the Lunar invasion and conquest in 1610.

The Zebra People

There always have been zebras in Prax. On a cliff in the wastes there is a huge painting showing beasts paying homage to Genert; among the many species is a zebra. Most of the other animals in that painting are now unknown, or known only in legend. Even some of the daughters of Eiritha who are pictured are not remembered today.

While the zebra is not the only surviving animal shown, its survival is notable. Zebras had served as game for most of the tribes in Prax and the wastes. The species was small, between impala and sable-sized, and incapable of carrying normal-sized riders. The pygmy humans all rode impalas and other minor survivors, like the bolo lizards. The zebras drew no human protectors in the lottery of survival during the darkness ages, relegating them to minor status.

When Pavis came to Prax with his great statue, he was accompanied by many lesser allies often only hinted at in the histories and legends. One ally was an army of land-hungry horse riders, the followers of Joraz Kyrem.

When the statue and Waha wrestled heroically, the armies of each combatant battled as well, seeking to aid their great allies. Joraz Kyrem's fine cavalry were well-suited to the task and were helped by other allies from Dragon Pass. When Waha fell, so did the morale of his army, which fled the field and were killed in great numbers.

Pavis entered into a magical compact with Waha and the city was established, but Joraz still had to deal directly with the barbarians. He knew of the antagonism the nomads had for horses, for there was similar antagonism wherever he had gone. He knew he could not defeat their timeless ignorance, so he sought to ensure continued goodwill among the nomads.

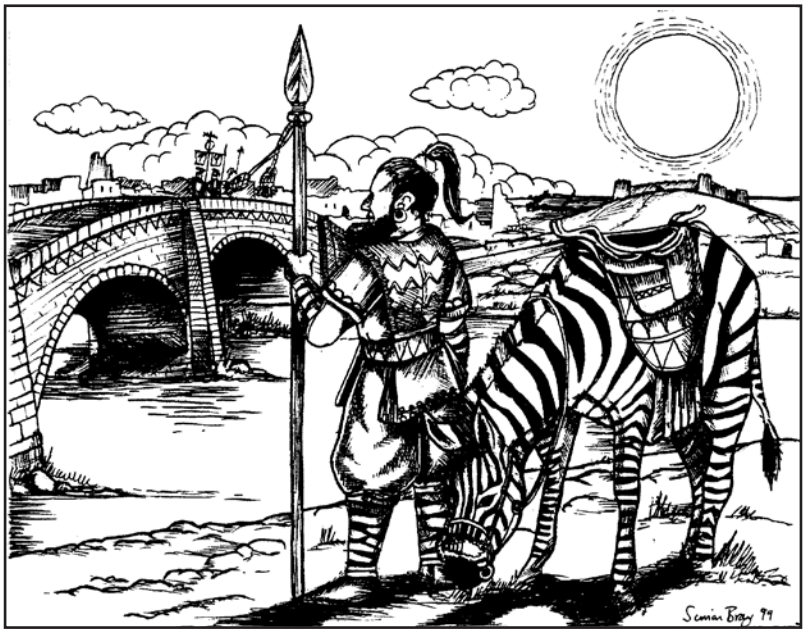
Joraz was a man of the Sun, as were all the Pure Horse people in those days. Yet he was different, too: changed by the mix of magics offered by the Empire of the Wyrm's Friends where he and Pavis had studied and became friends. Issaries, they say, was a favored god of his, and some claim that Joraz was favored by Issaries as well. In any case, he well knew how to dicker.

"Under what meager conditions would one allow a horse to live in one's land?" he asked a priestess of the Paps one day.

"In bondage," she spoke, "Broken from kin." She spoke with the words of the Goddess.

"Need they be unhealthy?" he asked. "You aid herd men and giant lizards."

"Their health I grant, within their confines."



So Joraz sought to resolve this long-standing dilemma, and took a cue from the god Issaries, who had made something from nothing when he had mated horse with donkey. The mules were the progeny, a sterile but useful race of creatures which are allowed, by Praxians, to pass unharmed, for they are not horses.

Joraz took his horses, the finest mares and stallions with shining golden eyes, and magically bred them with the small zebras he collected within the great walls of Pavis. The result was a fine breed of creatures, striped like zebras and with their former instincts, but big like normal war-horses. The cross-breeds took well to friendship with men. The stripes symbolized their bondage, and the cross-breeding severed them from their kin.

These war zebras were known for fighting prowess and loyalty to their masters. They are a marvelous breed, but rare even after generations of careful breeding in Pavis. It was a miracle of heroquesting that they could breed at all: their longevity was another blessing. The progeny was split up among several small herds owned by families in Pavis; in time many of these herds left the city. Some inevitably went wild. The war zebras bred true, and could not produce fertile offspring when mated with true horses, but mixture with wild stock has diluted some of their blood, and the occasional white-eyed zebra, known for ability to run in the dark, reveals that wild war zebras chased their smaller cousins across the plains.

During the splendor of Pavis' domination, individuals who actually rode war zebras were counted among the rich, noble, and blessed. However, breeders of the war zebras often supplemented their stock by controlled breeding with normal horses. The result was a creature not unlike a horse in general statistics, or resembling a zebra, but with greater endurance, and less sprinting speed. Like mules, these cavalry zebras were sterile.

A Pavis Chronology – Part I

620 S.T. Battle of Necklace Horse. United Praxian barbarians are defeated by the Pure Horse peoples and allies. Horse people settle in Prax.

Circa 720 S.T. Jrusteli/God Learners establish trading settlement at the mouth of the River of Cradles, called Feroda.

Circa 780 S.T. Robcradle founded by Thanrax the Fair in alliance with Horse people. Several cradles captured here over the next few years.

800 S.T. Paragua the giant destroys Robcradle with the assistance of Waha. Paragua and Waha then erect the gigantic walls for their own future defense.

809 S.T. Waha the Butcher, with assistance from the giants, sacks Adari. Settlers scatter, including the child Pavis, who goes to the Empire of the Wyrms Friends. The next 30 years sees much success for the Praxians.

830 S.T. Lord Pavis completes his studies and preparations and makes his way to the legendary Faceless Statue of Stone in Shadows Dance and animates it. With allies, Pavis attacks the barbarians at Paragua's walls while the statue engages the giants. This is called the Too Tall Battle. Paragua is killed. Waha is incurably wounded by the statue, the barbarians flee, and Pavis is victorious. Waha is hurt again, later, by a priest of the Empire of Wyrm's Friends, Varijiia Nopor.

831 S.T. Pavis travels to Paps and cures Waha of his wounds. The god agrees to be friends with Pavis, then retires from active life. Peace is made. Settlers arrive to study with Pavis and his friends.

850 S.T. Lord Pavis declares the city finished enough for his immediate approval. He hopes other people can do their best, too, and dismisses the dwarfs from his employment. The portion completed up to this time is later called the Real City.

860 S.T. Pavis calls his family, friends, and people together for one final lesson, then retires to a private and secret chamber inside his temple where he still resides. Joraz Kyrem is named lord of the city.

870 S.T. Thog the giant, with a small army, attacks the city of Pavis and is repulsed.

875 S.T. Thog the giant, with many of his kind and an army of trolls and nomads, attacks Pavis and kills, enslaves, or drives the humans into hiding. Priests seal up Pavis' temple, with themselves inside, to resist.

877 S.T. Joraz returns, with Horse army allies and friends from the Empire, especially the Sun Dome Templars. The giant Thog is defeated and his allies destroyed. An era of prosperity and growth follows, with Pavis friendly to the nearby Empire.

924 S.T. Jaldon Goldentooth, unknown before this, leads a motley band of barbarians in an attack on Pavis. They are driven away.

927 S.T. Jaldon Goldentooth leads a huge army of nomads against the city of Pavis. The defenders meet them in the field and are defeated. Refugees fleeing the horde fill the immense city. Jaldon lays siege to the Land-within-a-wall; the herds of his followers graze in the lush, barley filled valley of the Zola Fel.

They were used by regular cavalry troopers against the ever skirmishing nomads. War zebras were ever difficult to train and skittish, though once trained, they were as fearsome in war as a true war-horse. The hybrid sterile cavalry zebras were much easier to train, though perhaps less mighty in battle.

When Pavis fell to barbarians in 940 S.T., most of the war zebras were captured and killed by the enraged invaders. Some animals escaped to the wild. Small bands survived precariously among the rough plains. They were of hardy stock, and were naturally tough. Camouflaged in lesser zebra herds, they browsed at the edges of the grasslands.

When Dorasar founded New Pavis he did many marvelous things. Among them, he fulfilled the dream of a friend and re-established the ancient Zebra tribe in Pavis. As Pavis had a friend among the horsemen, Dorasar had a friend among the zebra men. His name was Olgkarth, and he lived, with his small clan, among the Pol-Joni barbarians.

Within the ruins of the Rubble was a fort which guarded a bridge spanning the river. At one time, it had been the home of the master zebra breeders; the ruins themselves were said to be laid down in bands of black and white. But the current inhabitants had no desire to make friends with outsiders nor to let a powerful band of soldiers within their walls. They claimed ancient kinship with every powerful lord of local legend, but paid no heed to heirs of great power.

Dorasar solved his greater problems by heroquesting, but for this minor administrative problem, he led Olgkarth and their housecarls over the walls of Zebra Fort one night and changed the ruling dynasty of that hamlet. Olgkarth became chieftain and gave his priests access to the fort and its holy ruins. He and his family grew and prospered, and Zebra Fort held many war zebras and cavalry zebras. They formed the core of the Pavis Survivors, decimated during the Lunar invasion, but Zebra riders still maintain a holding on the river, giving tithes to the Lunar government and allowing Lunar inspectors to see that they are not re-equipping as the outlawed Survivors. Many Zebra people have even taken positions with the Pavis Royal Guard.

Olgkarth also renovated the pens, shrine, and some barns, grain storage, and a few longhouses scattered about the hill to the east of New Pavis, at the end of the opening from the Pavis temple. The grazing is better here, and the approaches are guarded by the Zebra Fort, the "Real City", and the wall. The main herds browse here: their presence has given the hill its current name.

Now the garrison rides the sterile cavalry zebra, equivalent to a common cavalry horse. The officers ride war zebras, as do those who qualify under the ancient formula of "rich, noble, or blessed."

One of Olgkarth's plans was to send bands of his riders among the other nomads to ingratiate themselves. One way they did that was to act as neutral emissaries between antagonists. This task rapidly became popular and widespread, and since the time of its establishment less than a century ago has given rise to the expression that "no message is all black or all white."

Dorasar Founds New Pavis

In Dragon Pass, the great and wise King Sartar started a splendid dynasty renowned far and wide for wisdom and generosity.

A son of King Sartar, Eonistaran the Sage lived in Jonstown. His two sons were raised with their cousins, the princes of Sartar. Dorasar was the younger of Eonistaran's sons, and he was close to Prince Sarotar, the heir to the throne. He and Sarotar practiced at arms, poetry, law and the hunt, and Dorasar was the first to swear allegiance to the prince when he was of age to receive fealty.

Prince Sarotar fell in love with a woman of the Holy Country. Their love was deep and intense, but a terrible problem kept them apart. Sarotar, by virtue of his royal position, demanded wifely fidelity, while Arkilia, his love, would never take such vows. They had one child, a girl, but Sarotar was slain by her other jealous lovers while attempting to secretly kidnap her.

Dorasar's life was destroyed when his liege was killed. Dorasar had sworn to defend the man with his own life, and had only thought to sit at the hand of his lord. Dorasar felt guilty that his prince must depart without Dorasar's sword in defense. Dorasar decided to make a place which would keep Sartar's secrets and lifestyle pure and untainted by such inhuman traditions.

Dorasar was a clever man, much traveled. After long scouting, he settled on the wilds of Pavis. He returned to his clan with treasure and tales of wonders in the legendary Rubble of Pavis. He found many who would commit their bodies or money to his first expedition, one of exploration and plunder. Many who went returned wealthy.

There was trouble in the land in those days, and many people wanted to withdraw before the encroaching Lunar menace. When Dorasar and his friends led a second expedition to settle in Pavis there were many volunteers.

Dorasar did not approach this new land as a stranger, without detailed plans or friends. His wisdom was evident in his foresight. While upon the plains with his people, he traveled with Gorgar Bluecloak, a sable chieftain and friend. Together they drove off a large warband of impala people and reached the river.

At the river, several others came to meet them. There was Ingilli the Fisher, who came with many people from the banks and mouth of the river to aid him. Too came Varthanis Brighthelm, a lord of the Yelmalio county which held lands down river, and sought allies against the Impala tribe. There was Olgkarth Arrow-eye, of the Zebra people who was made king of that tribe with Dorasar's help. Finally came Ginkizzie, king of the dwarfs of Pavis, who spoke for the inhabitants of the Real City and the Flintnail cult.

All these folk sat down and counted their followers, added their wealth, boasted of their exploits, and determined what each would receive in the city to be built. During this time many folk came out of hiding from the valley and asked for refuge. A great troll attack was fended off. Finally, decisions were made and everyone agreed: oaths were sworn, pacts made, and promises spoken.

Dorasar staked out the limits of the city walls. Others performed parts in the rites as well. The council met in the centre, swore their oaths, and founded the city. The walls were begun, the streets laid out, and the buildings started.

Dorasar became ruler of the city for life, but none of his heirs could take the title, nor could any other. After the Duke's death, the city was ruled by a council of leaders, each aware of the others and of their part in the whole. The Pavis cult gave guidance.

New Pavis was founded in 1550. Dorasar lived as duke (a title of Holy County origin) until 1579. His body was burned, in Orlanthi fashion, though some say his spirit remains to protect the city in need, and could be summoned if the right rituals were used.

During his life Dorasar ruled strongly and well. His city was not part of the kingdom of Sartar, though it often swelled with refugees from that war torn land. His farmers went up and down the river, expanding their holdings, reaping bountiful harvests, and remaining friendly with the nomads. The nomad irritation with the civilized rules of Pavis exploded in 1572 when those within the city revolted and tried to open the gate to allies outside. The plot was poorly planned and defenders moved to prevent the attack before it began. There was savage bloodshed as the nomads were defeated. They lost many of their rights because of that fight, for they no longer have a member upon the council, nor may they ever camp on the south of the river within twenty miles of Pavis.

The Battle of Moonbroth

The wearying troubles between the kingdom of Sartar and the expanding Lunar empire sent many refugees fleeing to distant Pavis. The city kept aloof and sent no warriors, though individuals certainly went on their own to fight the distant foe. Many desperate Sartarites came just after Sartar fell, in 1602, when it seemed Pavis was safely out of the line of the Lunar advance.

But in 1610, after being turned back from the ports of the Holy Country, the Lunar army marched eastward towards Pavis. The nomad chieftains were well aware of this large scale invasion. Storm Khans and the Khans of all the tribes had predicted it, and each was sure it would bring glory to them as they crushed the Chaos-worshipping Moon followers on the field of battle.

When the actual Lunar invasion began, the nomads were embroiled in one of their usual fratricidal conflicts. Despite pleas from the priestesses of the Paps who gathered all the Khans together, only the Bison and Impala Khans would lead their warriors against the invaders. In fact, the Sable Riders refused even to come to the gathering and showed up on the right flank of the Lunar army. None of the tribes had reckoned that the famed Antelope Lancers of the Lunar Army, Sable Riders with ancestral ties to their Praxian cousins, would accompany the invading Lunar forces. Neither had the nomads anticipated that the Sun Dome phalanxes and citizen militia would appear as allies of the Lunar Provincial Army.

A Pavis Chronology – Part II

940 S.T. Jaldon uses his secret magic to eat a great hole in the walls of Pavis, collapsing a part. His army rushes in to plunder the city, though much is undestroyed.

1100 S.T. Dragonkill War wipes out all human life in Dragon Pass. Shortly afterwards a mysterious force closes the oceans; no surface vessels are allowed upon it, and Prax and Pavis are cut off from outside civilization.

1150 S.T. Toras Joran also breaks through the walls of Pavis and his army destroys more structures, except individual fortresses. Toras Joran was the first person to damage the temple of Pavis.

1195 S.T. Toras Joran slays many leaders in another invasion, and cracks the crystal bricks of Pavis' temple before being driven off by Balastor the Axe. Jokat Pulos sends for aid from northern darkness allies before he dies.

1237 S.T. Gerak Kag, a Karrg's Son, leads a troll army from Dagori Inkarth; nomads muster and are defeated by their magic. Balastor the Axe dies. Gerak Kag makes great spells and protects all his followers within the walls, trying to seal out humans. Troll dominance within the walls begins.

1237 – 1539 S.T. Era of Troll Dominance. City sealed off from outside world.

1250 S.T. Bimabwe Bigger-Than-Life leads nomads to defeat Horse peoples at the battle of Alavan Argay.

1270 S.T. Unnamed hero killed by trolls in the city. Major nomad interest in place ends.

1376 S.T. Envoys from the kingdom of Tarsh approach Praxian nomads and offer to hire mercenaries. Contact with civilized lands begins anew.

1420 S.T. Cattle eating Pol-Joni enter Prax, with resultant trouble from angered natives.

1489 S.T. Battle between the nomads and the horse peoples ends in alliance at the hands of Sartar the Peacemaker.

1490 S.T. City of Thieves is established as a trade post on the river, near the ancient city of Pavis.

1539 S.T. Dragonewt's Dream. Troll gates are broken, and many of their powers are disrupted.

1550 S.T. Duke Dorasar founds the city of New Pavis.

1554 S.T. Dragonewts build a temple in the Rubble.

1572 S.T. Nomads revolt in Pavis and are defeated by Dorasar and the forces of Pavis.

1579 S.T. Dorasar dies; Pavis becomes a republic.

1591 S.T. Kingdom of Sartar thwarts off an invasion by Lunar Empire.

1598 S.T. Dormal the Sailor's Opening of the Seas permits sea passage along the southern coast.

1602 S.T. Armies of Sartar defeated by the Lunar Empire. King Salinarg is killed and Boldhome is sacked.

1605 S.T. Lunar invasion of the Holy Country defeated by the magic of Belintar.

1606 S.T. Earliest recorded raids along southern coast by Wolf Pirates based in Three Step Islands.

1610 S.T. Lunar army invades Prax. The Lunars and their allies defeat a massed nomad army at Moonbroth. The Empire assumes authority over the city of Pavis, Pavis County, and the Zola Fel Valley from Sun County south to the sea under the terms of the Armistice of Prax.

1612 S.T. Founding of Corflu by Tolkazzi, a member of the influential Ingilli family of Pavis. With Lunar Etyries Priest Koronius Falabdur, Tolkazzi established Corflu as a minor trade port.

1613 S.T. Count Solanthos Ironpike becomes ruler of Sun County. Sun Dome policy of alliance and accommodation with Lunar Occupation continues under Ironpike, though Sun County prerogatives are jealously guarded.

1613 S.T. Starbrow's Rebellion in Sartar. Despite initial successes, the rebellion is swiftly crushed. Starbrow escape to the Holy Country. Many Sartarite refuges emigrate to the Pavis County region during the ensuing Lunar pacification of Sartar.

1615 S.T. Duke Raus of Rone, an exiled Lunar noble, establishes Ronegarth (Raus Fort) in the Grantlands.

1615 S.T. Etyries High Priest Gharan Falabdur of Corflu disappears into the Wastes. Henceforth, the Corflu marketplace is without a permanent Etyries priest. Trade rights revert to Tolkazzi and the Ingilli.

1616 S.T. Mysterious death and disappearance of God-King Belintar. The Holy Country is leaderless and vulnerable.

1618 S.T. A troll insect caravan from Dagori Inkarth arrives in New Pavis and then enters the Big Rubble.

1619 S.T. Lunar army invades Heortland from Sartar. Surprise naval assault of Karse is staged from Corflu.

1620 S.T. Heortland in Lunar hands, except for the city of Whitewall. King Broyan of the Hendrikings and the last Orlanthi resistance to Lunar conquest are besieged in the citadel of Whitewall.

1620 S.T. Lunar Coders (household agents of the Provincial Overseer) arrive in Pavis).

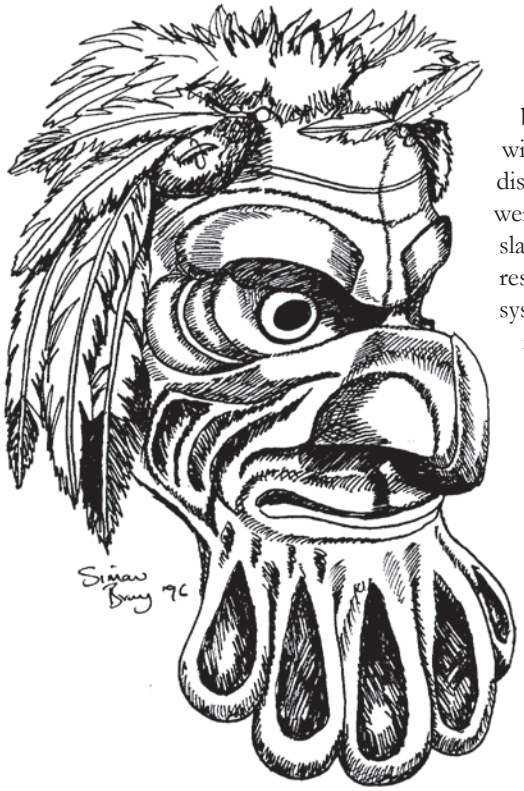
1620 S.T. Bridge Battle takes place in the Big Rubble, a huge struggle between Uz and Aldryami (who are aided by Yelmalio cultists).

1621 S.T. Lunar Empire vows to take Whitewall this year. The Red Emperor has declared that, in recognition of Orlanth's final defeat at the hands of the forces of the Red Goddess, a year of Empire-wide celebration is to commence at the fall of Whitewall.

The nomad host met the Lunars, Sun Domers, and Sable cavalry on the edge of the Good Place, near the Moonbroth oasis where the Lunar army was assembling. The Bison Riders and Impala Riders had gathered Rhino Ridgers, Pavis Survivors, the Agimori, Newtlings, the Basmoli Berserkers, and the Bola Lizard people to their side, along with some medicine bundles, the great spirit Oakfed, and even a contingent of Broos.

Despite the power of this coalition, it had no coherence, and the Lunar army used its strong infantry to break the charge of the bison and rhinos. The nomads had never encountered caltrops before; the sharp spikes slowed down the assault so the Lunar and Sun Dome hoplites could slaughter the oncoming hordes. The skirmishing Impalas and Pavis Survivors were met by Sable Riders and Grazelander and Dragonewt mercenaries, and scattered to the winds. Agimori, Newtlings, Broos, and Basmoli were crushed by the march of the hoplites after their mounted allies were driven from the field. Oakfed could not withstand the Lunar magics; his shamans died screaming into the spirit world.

With the disaster at Moonbroth, all opposition to the Lunars faded. The defeated Impalas and Bisons were driven over the River; the Morokanth and High Llama Riders withdrew beyond the Paps, and the Sable Riders were supreme between the Paps and the River, and occupied all the choice parts of the Good Place.



New Pavis resisted for a single day, then opened its gates to the besiegers. There was widespread mutiny, but the disorganized ringleaders were quickly caught and slain. Those who would resist were butchered systematically, or killed impromptu, depending upon your point of view. The alliance with the Yelmalio ruling family was a surprise to many: the purge of Dorasar's kinsmen was less so. Few new what to make of the rapidly changing situation, so they chose to wait.

Since that time, the city has remained in Lunar hands, though the original army went home long ago. The Lunars maintain peace with the barbarians and the trolls, and keep the city's coffers full through taxes, fees, and trade. By the terms of the Armistice of Prax, which is enforced by the administration of Lunar Provincial Field Commander Sor-Eel, Governor of Pavis and Count of Prax, Pavis has ceded sovereignty over lands along the Zola Fel south of Sun County to the Red Emperor.

Lunar Settlements in the Grantlands

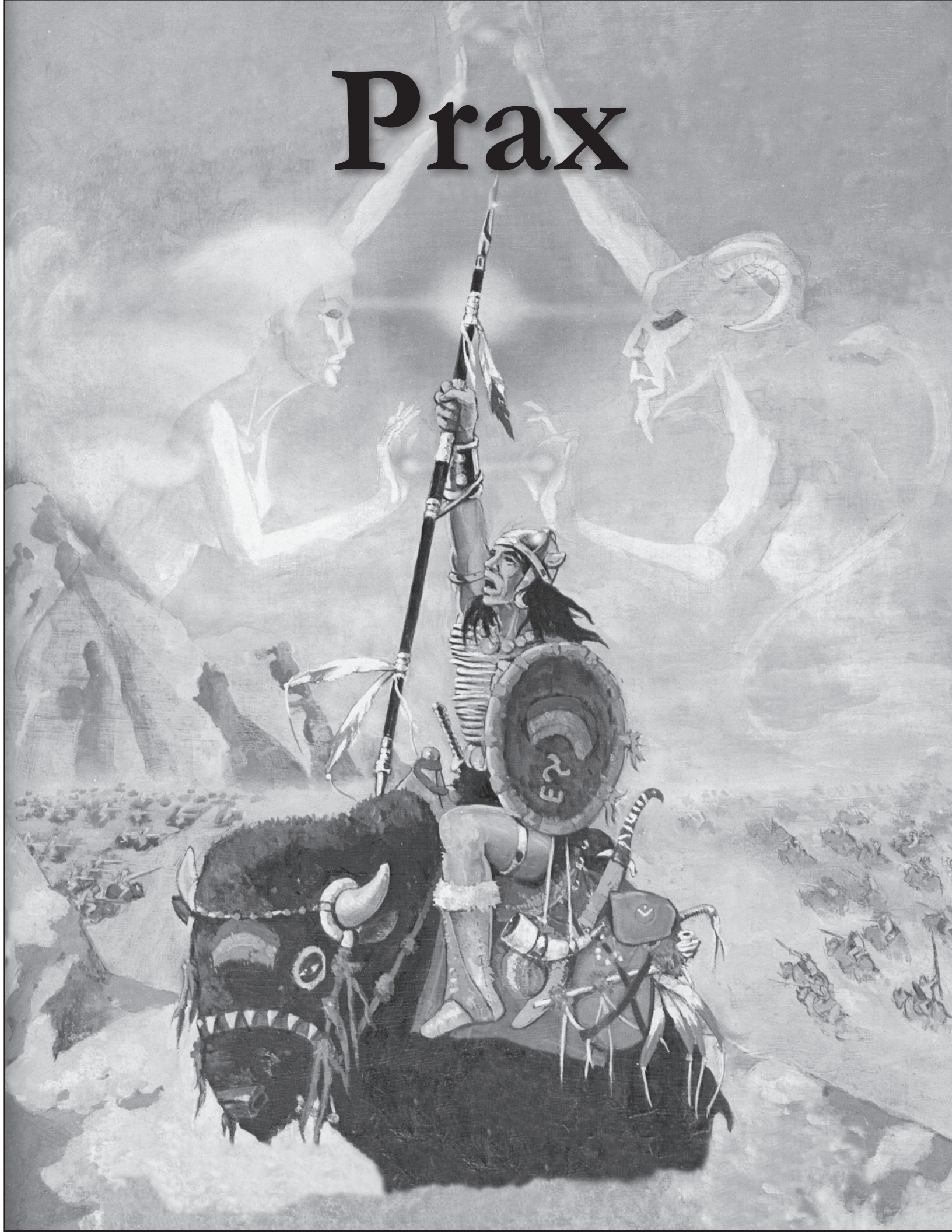
The reasons for the Lunar expansion into Prax were twofold. First, the Lunars desired a seaport in the Zola Fel delta for trade and military reasons (the Empire has no port on the Homeward Ocean). Second, the River of Cradles was to be settled by old Lunar soldiers turned farmers. These cultivated lands might then serve as the base for the eventual destruction of the animal riding nomads' way of life, which had periodically cursed Pelorian civilization since time began.

However, while the Lunar armies could easily defeat organized opposition in battle, the Plains of Prax were full of ruthless warleaders and small tribes, and the river valley and the Big Rubble were a refuge for every exile and outlaw. To meet this new challenge, the Provincial Overseer addressed this and a second problem with a single solution.

The second problem had to do with the feuds which disrupted Imperial serenity. Leading aristocratic houses from two Lunar provinces had feuded politically for years, even engaging in Dart Wars, but suddenly the acrimony turned to open warfare. One house, currently out of favor with the Red Emperor, was quashed by the Imperial Army, but their political standing was such that outright executions of the survivors, many of whom had had no direct involvement with the actual fighting was impossible.

Instead, the leading men of those families who still professed full loyalty to the Empire were given land grants along the river and their traditional family lands were confiscated by the Emperor. The grantlands were theirs to improve and protect. The Empire would send settlers, who would send settlers, who would in turn swear fealty to the noble and provide for the cultivation of the borderlands. The inspiration for the plan is said to be one Fazzur Wideread, who was commanding the Lunar army in Sartar at that time. From what is known of that sagacious leader, it seems only likely that he was indeed the idea's progenitor.

Prax



The War of the Gods left much of the world a ruin, but Prax and the Wastes were the worst struck and the slowest to recover. There the dirt you walk upon is hostile to men who once plundered it. The separation between the mundane world and the other side can be so thin that travelers often enter the hero plane or the spirit world without meaning to. Chaotic monsters live everywhere.

It is in this inhospitable and malevolent environment that the Praxian nomads thrive. The Praxians attribute their survival to the superiority of their gods, especially Waha the Butcher, who taught them their way of life in the Gods War.

For centuries the Praxian tribes have fought among themselves, raiding and counterraiding for each other's herds; unified only against the hated outlanders who dare to defile their sacred wastelands.

With the coming of the Red Moon to Prax, this timeless way of life has changed. The Sable Tribe, allied to the Red Moon, rules Prax, and the Bison and Impala Tribes have been banished to the Wastes east of Vultures Country. In this way, the civilized peoples of Prax (those of Pavis, Sun County, and the Grantlands) are protected from the countless hordes of Praxian barbarians that would otherwise threaten their settled way of life.

The White Bull Prophecies

The White Bull prophecies are an ancient collection of sayings and phrases that foretell the coming of the White Bull who shall lead the Praxians to final victory over Chaos. Until then, the prophecies demand that the Praxians must remain strong enough to guard over the Chaos that lingers in Prax and the Wastes. When outlanders sap that strength, or the Praxians are divided by tribal feuds, White Bull societies crop up in every tribe to fight back.

Non-Praxians associate the White Bull prophecies with xenophobia. Indeed, phrases from the prophecies are often used by the Praxians to express their contempt and hatred for outlanders.

The Praxians

When Waha founded the current Praxian society, the Praxians numbered a few hundred people and a few hundred beasts.

Waha gathered the survivors – beast and men – together at the oasis known as the Paps and made the Covenant that allowed them to live. But their successful adaptation to their conditions meant that their population rapidly outgrew the grazing available at the Paps. In the First Migration, Waha broke them into tribes and showed them how to move around Prax to find grazing.

Can I play a Praxian?

This book presents Praxians from the perspective of Civilized Prax, not from their own perspective. Moreover, Praxians are general enemies and threats to the folk of Pavis and the River of Cradles, not heroes. As a result, no keywords or magical cults for the Praxians are presented here. There will be a Praxian book in the not too distant future. If you want to play a Praxian in a Pavis campaign without access to that book, use the Animist Rules in the *HeroQuest* Appendix and the material provided in this chapter.

The Five Great Tribes

There are five Great Tribes of Prax, all descendents of the original people who migrated from the Spike with their mighty leader, Storm Bull. Each tribe is based on a pairing of humans (which the Praxians call two-legs) and beasts (which they call four-legs). Each tribe is named after the beast of the tribe: the bison, high llama, morokanth, impala, and sable. Uniquely, in the morokanth tribe, the four-legged morokanth is the intelligent eater and the two-legged herd man is the unintelligent eaten.

Praxian beasts eat different things. Bison eat green, moist grasses. Impala eat brown, dry grasses. High llamas eat leaves from bushes and scrub. Herd men eat roots. Sable eat almost anything. Because the Praxians' beasts have different diets, different tribes can share a single grazing area without competing for grazing.

The Praxians are utterly dependent upon their herd beasts for survival. Their beasts provide everything needed for life, and nothing is ever wasted. After slaughtering and butchering an animal, nothing is left.

Praxians count wealth in beasts. Generally, women own the beasts. Men own their own riding beasts and any beasts that they capture from other clans. Typically, families eat the beasts of other tribes first, so as to save their own breeding stock.

Even traveling in tribes, the Praxians quickly outgrew the available grazing. So the tribes divided their families into clans, which is how they still travel. The clans are loose and informal organizations which vary in size and change according to need and the appeal of leaders.

Bison Tribe

The Bison Tribe are outcasts in Prax. The Lunar Empire is not actively hunting them, but the Sable Tribe, allies of the Lunar Empire, are using their privileged status to try to exterminate their long-time enemies. The Bison Tribe are now banished to the Vulture's Country and beyond; only raiders and war parties are seen in the River of Cradles.

Bison Riders are brown-skinned and dark-haired; most men wear beards, even in the hot Praxian summer. Like their beasts, the Bison Riders are big and thick, slow to move but terrible on impact.

The Bison Tribe are dependent upon their heavy and slow animal for their livelihood. Their clans are large, up to 1,000 members or more and travel in huge herds. Khans have multiple wives, and other men may as well, based on their deeds.

Bison Riders prefer to charge into almost enemy, relying on the force of their beasts to break

any line standing against them. They scorn the bow as unmanly, and dress in the thick cured hides of their brethren beasts. Heavy lances and trusty blades make up their armament.

High Llama Tribe

The High Llama people did not actively oppose the Lunar invasion of Prax, believing the presence of the Empire would make no difference to their way of life. Since the Battle of Moonbroth, the High Llama people have found that the arrogant and untrustworthy Sable Tribe have monopolized the lands along the River of Cradles, and that after all, the presence of Imperial regiments did make a difference to the tribal balance of power.

High Llama people are tall, with olive-colored skin and black hair and eyes. Men and women shave their heads except for a ponytail at the back, with the women's longer and more decorated than those of the men. They dress lightly, sometimes wearing only leather straps and loincloth. They travel in small groups of 20 to 40 people, gathering in larger groups only for reasons of religion and war.

The High Llama people are the smallest great tribe, but can be counted as the most powerful. Their beasts tower over other Praxian steeds and are able to run down even the swiftest skirmishers. The men are armed with long spears and long-handled axes to reach the earth, cloth themselves in leather, and are said to fear no one on the plains.

The Impala Tribe

The Impala people are small and pygmy-like. Together with the Bison Tribe they opposed the Lunar invasion, and together with the Bison Tribe they were driven into the reaches of Vulture's Country. Since then, the Impala people have raided back and forth across the river to make their presence felt by the Sable people. As such, the Impala people are hunted actively by the Sable Tribe and are rarely found in the river valley itself, as the territory there robs them of their major weapon, mobility.

The Impala people are pygmies. Adult men are typically less than 4 feet 11 inches tall and women no more than 4 feet 8 inches. They are dark-skinned and sinewy; men, women, and children normally shave their heads completely. They wear the least clothes of any Praxian tribe, and often go into battle wearing only a belt or a loin cloth, or even naked.

The Impala people make up their lack of stature with numbers, being the most populous tribe in Prax. They scorn protective armor, preferring to trust in the speed of their beasts to protect them. They are a clever and wily people, never closing with a foe if possible, but standing back and filling the sky and their foes with their arrows. Although experts at the bow, they are quite worthless in close combat.

The Morokanth

The inhuman Morokanth are the strangest people of Prax. Intelligent, tapir-like creatures that live in marshes and plains, the morokanth herd humans not beasts. When Waha came to forge the Survival Covenant in the Great Night, the creatures drew lots to see who would eat whom. In all cases but one the 2-legs won, and that is why animals live off the plains and men live off animals. The Morokanth were the exception, and live off humans. The other Praxians all claim that the Morokanth cheated to get their position, and they in turn claimed that the humans cheated, since they felt that more of the animals should have won and become people.

Though Morokanth are able to stand or walk on their hind legs for a time, to slash with their claws or use tools, they prefer to walk on four legs when traveling any distance. They are like bears in this matter. A morokanth's forepaws are well suited for fighting and walking, but are too clumsy for fine manipulation.

The Sable Tribe

The Praxians have a saying, "Never trust a Sable Rider," The Sable Tribe of Prax are at the top of the political heap at this time, due to their alliance with the Lunar Empire. The tribe considers itself the final victor in the centuries-old wars for dominance of Prax. Most of their leaders have become vainglorious and arrogant, and are already unbearable to their moon-worshipping allies.

Herd Men

Morokanth are said to herd humans but this is false. Those who lost to the Morokanth at the time of the Survival Covenant lost their humanity by divine mandate. The humans of Prax call these beings the slave-herds, but the Morokanth call them herd-men.

Herd-men look exactly like humans to the untrained eye but there are differences. Like other herd beasts of Prax they have only animal intelligence. Herd-men are omnivorous – they can live on leaves, grass, bark, and other vegetation of the chaparral. Since Morokanth do not ride, an ostentatious Morokanth must use herd-men to carry a litter or draw a cart or chariot.

It is hard to imagine a worse fate than being a human slave of the Morokanth. No reputable people will deal with them, although a few disreputable people have a thriving trade with the Morokanth slavers.

The Sable people have black hair and dark eyes. They wear trousers and often a short cloak over the front and back. Wealthy Sable people often wear fancy headdresses decorated with Sable horns or feathers. Unusually, their Herd Queens are more important than their khans. Whenever a decision which affects the clan is made, the Queen has an equal say as the Khan, even in matters of war. Some Sable people are polygamous, although the women choose the shared husband, rather than the man picking his wives.

The Sable people ride giant antelope with curving horns. Because of the crescent shape of these horns, they are sometimes called Lunar Deer. Each clan has men of a different troop type mixed together. Some are lightly armed skirmishers, while others are prepared for close combat.

The Independent Tribes

Besides the Five Great Tribes, many other smaller tribes live in Prax. They are either widely scattered or numbering so few as to be insignificant. In the Golden Age, many more of these peoples existed, but most were destroyed during the Great Night or died out after the Dawn, and others have hidden themselves so thoroughly that they have not been seen in centuries. However, among the less tribes and clans are ten who are extensive enough to be called the Ten Independents, and they figure prominently in the constant battles between the greater tribes.

Baboons

The baboons claim the Monkey Ruins as the seat of a lost empire, and there are always baboons there. Praxian legends dispute whether they originated as beasts who received intelligence from Waha, or people who betrayed that god and were robbed of their humanity. The baboons, of course, have their own myths about their origins.

Basmoli

The Basmoli come from a land far away. Their Lion God was killed in the Gods War and now they live to avenge him by fighting the minions of other gods. Their magicians can become great lions. Their way of life revolves around hunting and many are Foundchild worshipers. Other folk fear and distrust the Basmoli for their violent ways.

Bolo Lizard Folk

These pygmies ride bipedal lizards and are famous for their spinning bolas, which they use in warfare and hunting. Matriarchal, they emphasize the Eiritha traditions over that of Waha. Although the tribe is interbred now with the other nomads, traces of their Golden Age physique are highly valued, and help to determine social rank. Bolo Lizards travel in small family groups, which the Bolo Lizard Folk follow.

Cannibal Cult

This tribe was confused when lots were cast as to who would be the eaters and who would be the eaten, so they decided they should eat other people and not animals. They say that it was Waha's will, and everyone else got the story wrong.

Members of the Cannibal Cult gain power by eating their enemies. They gain no power, however, by eating the weak or their friends, so they have a policy of making powerful enemies. This does not serve the tribe in the short-term, but does ensure a constant supply of strong magic (assuming they are not wiped out).

Men-and-a-Half

The Agimori, or Men-and-a-Half, came to Prax to fight for their god Baba Ulodra. During the Gods War the battles went badly for them, and the survivors found themselves stranded. They refused to abandon their ancient way of life, and took

their place as an Independent Tribe. Dark-skinned, immensely tall and strong, the Agimori need little food and less water to thrive. They fight with long spears and unequalled discipline.

Ostrich Clan

This tribe of pygmies is the smallest remaining tribe of Prax unless one of the Lost Tribes returns. Both men and women ride ostriches, although only men ride them into battle. Men worship Waha like other tribes. All worship the clan patron, the Ostrich Mother, but only women can be priestesses. They use boomerangs to good effect in battle, striking from a distance and then closing to attack with spears. Their long-legged birds are fast, maneuverable, and vicious, attacking even their riders at times. The Clan has an ancient alliance with the Bolo Lizard Folk and another tribe, called the Two-Legged Alliance.

Pavis Survivors

The Zebra Riders, also called the Pavis Survivors, are accepted among Praxians because they do not ride horses, and because of their military prowess. They ride horse-sized zebras descended from the magical mating between the native plain zebras and the war horses of the Pure Horse Folk. They use lance and bow interchangeably, forsaking shields to keep their arms free for weapons. They drill hard to maintain a well-disciplined fighting force.

The Zebra Riders themselves claim descent from the rulers of Pavis, the Pure Horse Folk who followed the Arrowsmith Dynasty. During the barbarian incursions many Zebra Riders took to the plains and adopted the nomadic lifestyle of the barbarians. When Dorasar came to Prax, he made his friend Olgkarth Arrow-eye king of the tribe and master of Zebra Fort inside the Rubble, The Zebra Riders became the core of the Pavis Royal Guard. When the Royal Guard was outlawed by the Lunars in 1610, the Pavis Survivors were born.

Pol-Joni

The nomadic Pol-Joni are Orlanthi who have taken to living on the plains of Prax. They ride horses and herd cattle. The Pol-Joni worship Orlanth, Storm Bull and the other Lightbringer gods and are closely connected with the tribes of Sartar. They pay respect to Eiritha, but do not worship Waha or respect the authority of the Paps.

The Pol-Joni are despised by the other Praxians as the Bastard Tribe; hated for their horses, feared for their martial and magical prowess. They dominate the plains between the Good Place and the Better Place, although raiding parties can be found throughout Prax. The Pol-Joni raid other nomad tribes, and so bison, high llamas, impala, and sables can be found in their herds, along with cattle. Unlike other Praxians, the Pol-Joni will not herd or eat herd men.

Rhinoceros Riders

The Rhinoceros Riders normally travel in small bands consisting of a Rider and his family, riding a single rhino with its young. A few families might make a clan, staying near each other. The tribe only congregates for war, whether hired as mercenaries or when embarked on their own trail of vengeance. They fight with the lance, and their awesome charge is stuff that no cavalry can stand before them.

Unicorn Women ⊙

The Unicorn Women are not really a tribe, but a cult that rejects the restrictions placed on women by the traditional Eiritha life. They worship the goddess Yelorna, an aggressive and virginal celestial goddess. The unicorns ridden by the women are intelligent and magical. No Unicorn Woman may wed, and those who ride unicorns must be celibate.

The unicorn women use light cavalry tactics, combining lance and unicorn horn with the nomad bow. The mindlink between rider and unicorn makes them a deadly foe for any tribe to face.

Spirits are like People

Spirits have personality. They are not impersonal forces. They have wants and fears, loves and hatreds. Their personalities are as diverse as those of people. You talk to and negotiate with them like people. Even when a great spirits sends out the spirits that serve it to aid some grand task to save the world, those spirits will still seek to aid in ways that make them happy and avoid aiding in ways that make them unhappy.

Praxian Culture

Technologically, the Praxians are a Neolithic culture. All of their metal is imported. The most common materials are leather, felt, bone, horn, and wood. For longer pieces of wood (such as tepee and travois poles), the Praxians make infrequent trips to the mountains near the Wastes. Skilled, magical crafters make tools and weapons from leather, bone and horn that are nearly as good as those made from metal and wood.

Praxians value tradition highly. Visitors often find them culturally conservative. The only things that Praxians want from Outlanders are materials things. Traditional Praxian virtues are courage, cunning, pride, prosperity, strength, and survival. The family elders choose the leaders of their clan.

The clan queen leads in peace and the clan khan leads in war. Within their respective spheres, their authority is traditionally absolute.

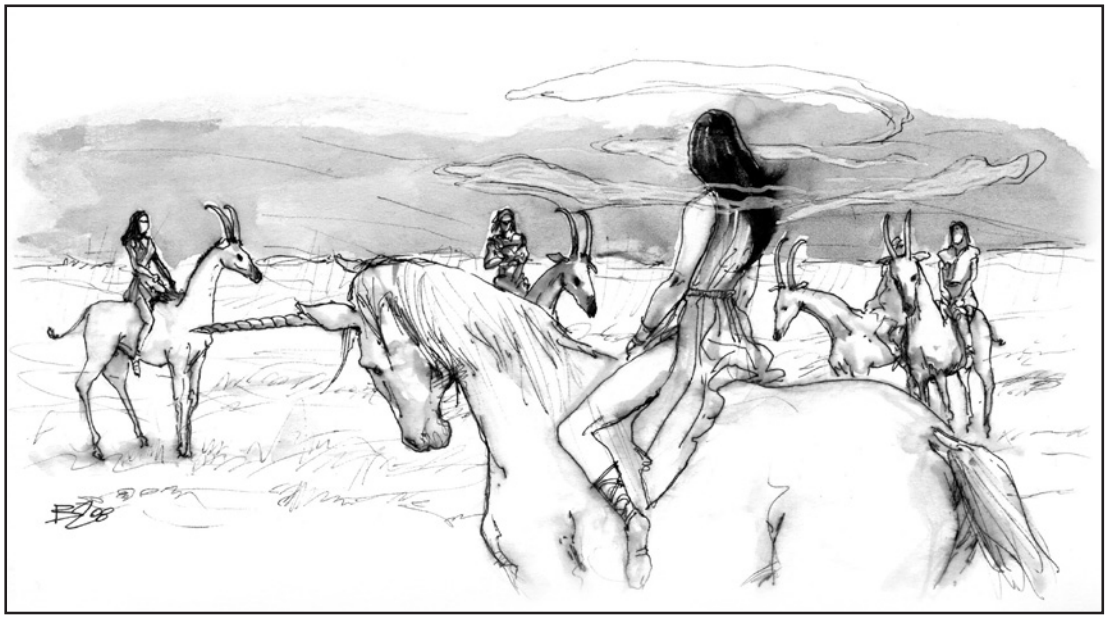
Because beasts pass strictly from mother to daughter, young men usually marry outside of their own clan. These bachelors typically roam in groups, and often parallel a clan of their own, but without putting themselves under its leaders' authority. They raid other clans to capture beasts to give to the young women they woo. Their enthusiasm is tempered only by the danger that excessive raiding could cause the target to retaliate against the clan they are shadowing.

War is a normal part of the nomadic life. Predators and monsters frequent their terrain and are a constant threat to human and animal life. The very environment is potentially hostile and a popular refrain is "Life is War." Raiding by other tribes is a constant threat. Capturing women and children is common, but herd animals are the real prize for the families can then eat the captured beasts and maintain their real wealth.

Attitude towards Pavis

The Praxians have little but contempt for outlanders. The peoples outside Prax and the Wastes are viewed as prey and their decadence is good only for robbing. The Praxians routinely lie to outlanders, kill them in secret, and steal their goods. Ever since the Praxian uprising of 1579, the settler of Pavis forbade the Praxians from coming close to their city in large numbers and view the nomads as unpredictable, murderous bandits.

That being said, New Pavis is an important source of metal and other luxury items for the nomad tribes. Pavis, in turn, relies upon the meat from the Praxian herds to feed itself. And the walls of New Pavis have proven too strong for the Praxians to overcome. As a result, nomad and civilized folk have a tenuous co-existence in the River of Cradles



Taboos

Horses are taboo amongst Praxians and are hated by all who follow Waha. Most Praxians will never touch a horse, not even to eat it. Most Praxians kill any horse they can. The Pol-Joni are hated because they ride horses (and feared because they are strong enough to force themselves onto the plains despite the strong enmity of all other tribes).

Praxians eat cattle and other inferior (i.e. non-Praxian) beasts, but not horses or donkeys or ponies. It is also taboo to eat certain forbidden plants or kill certain animals. For example, it is taboo to slay a skullbat during Sea season.

The members of the Storm Bull Spirit Society are not subject to these taboos and a Bison Rider bullman will cooperate with a Pol-Joni to fight Chaos – regardless of whether the Pol-Joni rides a horse. On the other hand, the Bison Rider bullman might cheerfully kill any horse that crosses his path. He simply isn't required to do so by Waha's proscriptions.

The Praxian Religion

The Praxians know that many gods once existed in their lands but were destroyed by terrifying forces of Chaos. Chaos is the force of doom and destruction, responsible for all that is bad and evil in the world and never to be spared. These monster gods would have annihilated all existence except that Storm Bull intervened and defeated them. The fierce Rage Bellower, as he is popularly called, is the mainstay to preserve the universe.

Waha the Butcher is the culture hero who created the way of life appropriate for the surviving Praxians. He freed the herd beasts and women from the darkness, tamed fire, established customs, and first learned the songs of power which are the culture's magical spells.

Eiritha is the Herd Mother, source of life and wife of Storm Bull. She was buried beneath the earth millennia ago. She still sends out herds of wild and free animals from a secret cave, whose location is lost to living beings.

Religious Practices

Shamans and medicine men (spirit society leaders who possess the society's medicine bundles) lead Praxian religious ceremonies. Civilized people often call these holy folk "witch doctors," "priests," or "sorcerers". The greatest religious festivals are held in the spring, at calving time. Raiding among tribes slows down considerably, save among those who are extremely desperate because they own no beasts of their own. Other ceremonies are held as needed and vary widely according to the place, tribe, and particular task at hand.

Standing temples are unknown to the Praxians. If they ever hear of any, such as those in the city of Pavis, they laugh and consider it a travesty maintained only for the sorry exiled tribesmen.

Magical Secret Societies

A number of magical secret societies exist in Prax. They are independent of the tribes, providing an outlet for those individuals of great power whose progress was blocked along tribal lines for one reason or another. Each developed their own secrets, which are jealously guarded from the others. In addition to their other magical abilities, each developed special powers against certain types of spirits, and so their good will and assistance was widely sought.

The Red School of Masks

The Red School of Masks is a spirit society of shamans, madmen, and other petty magicians taught by the Lunars when they invaded Prax. The result was greater than the sum of its parts, and remains a powerful school. Called the Loonies for their strange rites, many who sought to join were driven mad by the experience.

Serpent Dancers

The Serpent Dancers are the most secretive of the spirit societies. Their wild rites involve trances, ecstatic fits, and week-long dances. Their name comes from their habit of meeting in the dry beds of seasonal rivers, called Serpents by the nomads.

Spirits are not like People

Spirits are much stranger than people. If they were people, other people would consider them beyond eccentric. Where a person might hate rudeness and love sunsets, a spirit might hate left-looking sheep with black tails and love the smell of mud. These strange sensibilities make them easy to offend and difficult to accommodate. And they do not change.

Praxian Animism

The Praxians largely follow the Praxian animist tradition. (See the **HeroQuest Core Rules** *"Gaming in Glorantha" chapter for an introduction to animism.) Within the tradition are several spirit societies organized around the great spirits of the tradition:*

- Waha the Butcher, the great spirit for men, who showed the Praxians how to live.
- Eiritha the Beast Mother, the great spirit for women, who is the mother of the Praxians' herds.
- Storm Bull, the great spirit for killing chaos, who saved the whole world.
- Daka Fal, the great spirit of ancestor worship, who was the first to die.
- Horned Man, the great spirit shaman, who awakened the spirit talkers.
- Foundchild, the great spirit for hunters, who showed how to kill food in the darkness.
- Helpwoman, the great spirit for gatherers, who showed how to scavenge food in the darkness.
- Other spirits, such as Brother Dog the companion, Oakfed the wildfire, Rain Man the little brother, and Dark Eater the night terror.

Spirit and Tribal Alliances

Some of the spirits and tribes of Prax are permanently allied with each other. These alliances are the result of kinship or ancient oaths, and take precedence over mundane alliances with the Great Tribes. No act of man is more powerful than the oaths sworn in the Gods Age!

Such alliances took two main forms. Some spirits are patrons of the lesser tribes, while others are friends on an equal basis. Such legendary friendships include Evening Star and Morning Star, Foundchild and Brother Dog, and Lightning Boy and Thunderbird. Patronages include Monkey King as the patron of the Baboon Troop, Ostrich Mother as the patron of the Ostrich Clan, Pavis as the patron of the Pavis Survivors, the Great Rhino as the patron of the Rhinoceros Riders, Frog Woman as the patron of the Newtling Renegades, and Yelorna as patron of the Unicorn Women.

Visualizing Animism

A spirit is something you have. One key to animism is gaining the help of good spirits. Animists do this in three steps.

First, they attract the attention of the spirits. Their tradition teaches them how to do this. For Praxians, it involves dancing, chanting, drumming, sweat tents, fasting, dehydration, and smoking or eating magical plants. Some places and times are better than others for attracting the attention of particular spirits.

Second, once they have the spirit's attention, they must strike a bargain with the spirit. The animist must agree to do things that please the spirit and to refrain from things that offend it. A key part of the bargain to gain a spirit's help is providing the spirit a home in the natural world.

Disembodied spirits return to the spirit world within a few seconds if they do not have a home. Praxians generally make homes for their spirits in specially made charms. Ancestors may make their homes in the body of a Praxian in a friendly possession. The bigger or more powerful the spirit, the better its home must be. Through the great medicine bundles, the great spirits of the tradition make their homes in the bodies of ritually prepared Praxian leaders.

Third, they must make use of the powers that the spirits gives them. They must invoke the pact with the spirit; usually, calling the spirit's name while holding on to the charm is sufficient. The spirit's power manifests noticeably: with a glow or a hum. Some animists can release the spirit from the charm. This has a much more noticeable and dramatic magical effect: a flash of bright light or a loud bang.

The second key to animism is getting evil spirits to leave you alone. Animists do this through rituals that propitiate, placate, or banish the spirit. The rituals all begin by attracting the attention of the spirit in the right way. No animist would begin a propitiation ritual by using the part of the banishment ritual that calls on the spirit to manifest for battle. The ritual then either offers a bargain (in the case of propitiation or placation) or offers the rules for a fight that is very like a duel (in the case of banishment). In both cases, the animist uses the ritual because it gives the animist an advantage compared to simply bargaining or fighting.

Star Witches ⊙

This is a society of powerful women who study the stars. They have great power, being the most ancient of the spirit societies, and attract disaffected wise women, shamans, and priestesses from all tribes.

Sunset Society ●

This spirit society practices the forbidden magic of the night. They accept only men, and those touched by nightmares and forbidden desires will be eventually drawn to their concealed meetings. Praxian mothers scare child with stories of their evil worship and foul sacrifices, but their dark wisdom comes from other, more potent, sources.

Ghost Darters ᛟ

The Ghost Darters are a small band that lives in the Wastes. They rarely come to Prax, and many consider them a legend. However they exist and they can be bribed to help a tribe. They are unique in their ability to target spirits with their darts and arrows, and they can teach this ability to others.

The Hidden Tribes

The many smaller tribes occasionally surface when powerful forces move, and often band together for protection when they emerge from their hidden oases, since travel alone would ensure defeat at the hands and hooves of even the smaller tribe. Although individually weak, their varied weaponry and their shamans and khans make them more powerful en masse than most normal clans.

Notable Praxians

Akasta Ironspear ᘐᛏᛘ

Akasta is High Khan of the Bison Nation. The Lunar Empire has outlawed him for his banditry, but has not caught him. He is closely allied with Mokwaha Hearthand.

Argrath Whitebull ᘐᚱᛘ

This Sartarite exile is the leader of a new Praxian spirit society that follows the White Bull spirit. The White Bull spirit is prophecized to make peace between the Bison and Sable peoples and lead the Praxians to greatness by destroying the foreigners. White Bull secret society now includes men from every tribe.

Egajia Chewer of Flesh ●ᛝᛁᛁ

The Most Respected Elder at the Paps is a morokanth priestess of Eiritha. She personally negotiated the Armistice of Prax, which ceded control over the lands along the River of Cradles to the Lunar Empire in exchange for promises to stay away from the holy places in Prax.

Evarr Stormburner ⊙ᚱᛟ

Evarr was the lone Oakfed Wildfire shaman who survived the Battle of Moonbroth, when the Lunar

Empire turned the wildfires against the Praxians. He travels among the Praxians, especially the Bison and Impala peoples, and is believed to be trying to summon Oakfed again.

Inire the Red

This Sable Rider turned the Sable Tribe to the Lunar Empire for the Battle of Moonbroth. Reviled by most Praxians, he became the Greatest Khan in 1610 under the Armistice of Prax. Although his duties are at the Paps, he resides at Moonbroth and places great reliance on his tribe-mates (in contravention of custom) and in his alliance with Sor-Eel.

Kost the Tracker

This Zebra Rider is the most successful Desert Tracker alive. Though he is close-mouthed, people say he has traveled to the ruins of Genert's Garden many times, though he still searches for the place where Genert is being healed.

Mokwaha Hearthand

The High Khan of the Impala People is known for his fierceness. When a Sartarite war party blinded him years ago, he replaced his eyes with one from a mouse and one from a bear. He hates foreigners to the point that he will attack them simply for being in Prax. The Lunar Empire has outlawed him, but he frequently leads their pursuit parties into ambushes.

Narmeed Whirlvishbane

This Khan of the Bison Nation is more tolerant of foreigners than Akasta Ironspear; viewing him as a potential rival to Akasta, the Sables have not chased him from Prax.

Orgwaha Blue Llama

Storm Khan of the bloodthirsty and much-prophesied Blue Llama clan. When he visited Boldhome in 1613, he made all of the Chaos brought there by the Lunars manifest itself. He smiled when the chaos monsters and foreigners killed each other.

Roneer the Hue

This Sable Khan's knowledge of obscure stories is unmatched. Unlike most Sables, who have stayed in possession of the best lands in Prax, he has traveled the Wastes widely since 1610, and knows many of those opposed to the Lunar Empire.

Yazurkial Blue Llama

Khan of the bloodthirsty and much-prophesied Blue Llama Clan. He has strange ideas about magic, and likes talking to foreigners.

Places of Interest in Prax

Adari

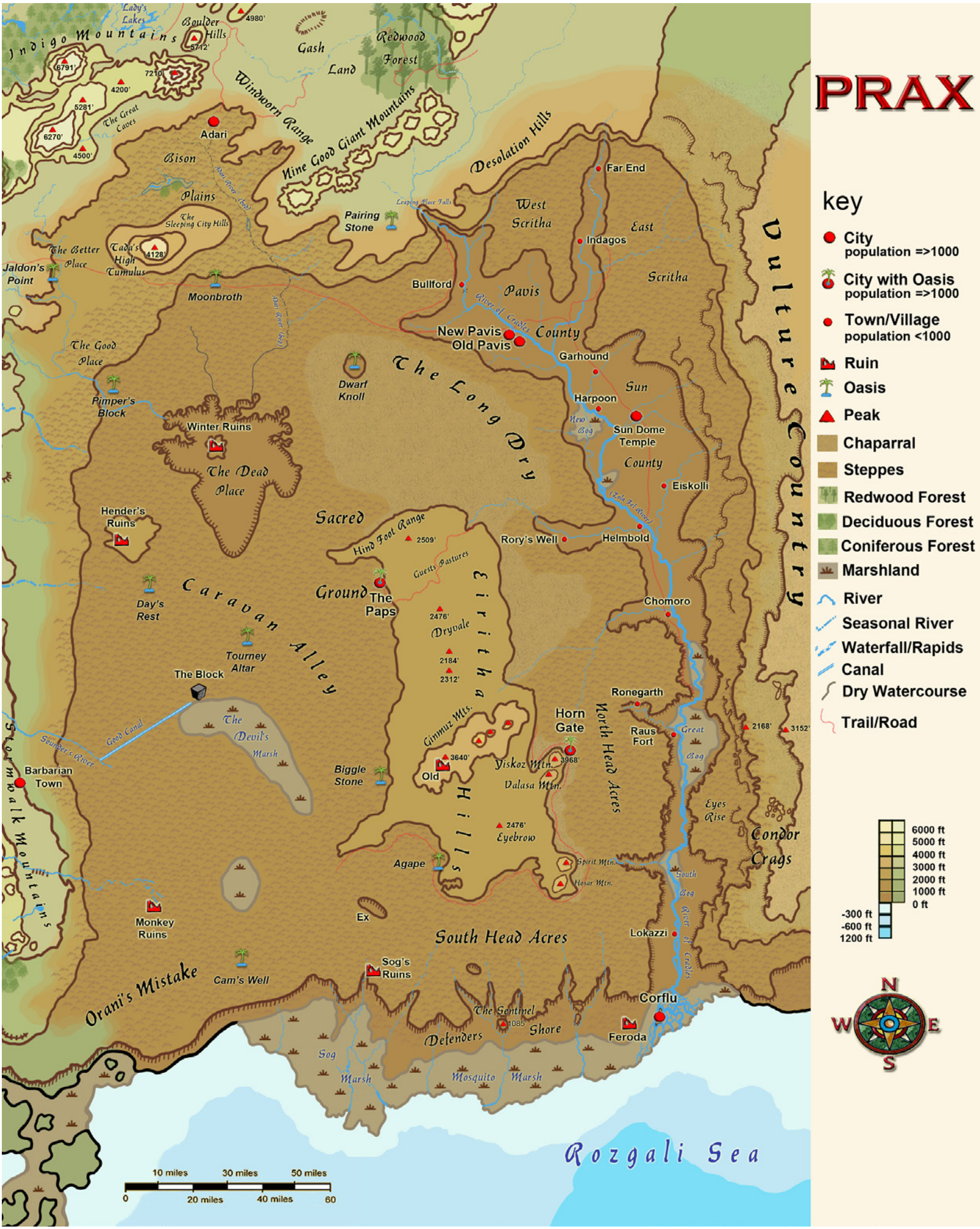
This town sits at the northern end of Prax, near the troll land of Dagori Inkarth. It was most prominent in the Second Age, and has been sacked and rebuilt many times. Pavis himself came from there.

The Block

Before Time began, a great mountain of Truth called the Spike sat in the center of the world. During the God Wars a chaos army invaded the Spike and their profanity caused it to explode, sending pieces of truestone hurtling through the cosmos. One huge chunk bounced off the sky and hurtled to earth. It landed in Prax where the Storm Bull was wrestling the Devil. The huge rock smashed into the Devil, smearing him across the plain and removing him from his body.

The White Bull Brotherhood

The White Bull Brotherhood is an inter-tribal spirit society that enables members of feuding Praxian tribes to cooperate and coordinate military and magical activities. Despite its reputation for xenophobia, the White Bull Brotherhood has close relations with the cults of Orlanth and Storm Bull. Even more remarkable, it is rumored that the White Bull Brotherhood is lead not by a Praxian, but by a Sartarite exile!


PRAX
key
City
population =>1000
City with Oasis
population =>1000
Town/Village
population <1000
Ruin
Oasis
Peak
Chaparral
Steppes
Redwood Forest
Deciduous Forest
Coniferous Forest
Marshland
River
Seasonal River
Waterfall/Rapids
Canal
Dry Watercourse
Trail/Road
6000 ft
5000 ft
4000 ft
3000 ft
2000 ft
1000 ft
0 ft
-300 ft
-600 ft
1200 ft
N
W
E
S
10 miles
30 miles
50 miles
0
20 miles
40 miles
60
Rozgali Sea
Indigo Mountains
Lady's Lakes
Boulder Hills
4980'
5742'
6791'
7210'
4200'
5281'
6270'
4500'
The Great Canoes
Adari
Bison Plains
Windworn Range
Gash Land
Redwood Forest
Nine Good Giant Mountains
Desolation Hills
Far End
West Scritha
East Scritha
Indagos
Pairing Stone
Leaping Place Falls
The Sleeping City Hills
Tada's High Tumulus
4128'
The Better Place
Jaldon's Point
Moonbroth
Bullford
Pavis
River of Cradles
New Pavis
Old Pavis
County
Garhound
Harpoon
Sun
Sun Dome Temple
Eiskolli
Zola Fel River
Rory's Well
Helmbold
Chomoro
Dwarf Knoll
The Long Dry
The Good Place
Pimper's Block
Winter Ruins
The Dead Place
Hender's Ruins
Sacred Ground
Hind Foot Range
2509'
Guests Pastures
The Paps
Caravan Alley
Day's Rest
Tourney Altar
The Block
Dryvale
2476'
2184'
2312'
Zirith Hills
Gimmuz Mts.
Horn Gate
North Head Acres
Ronegarth
Raus Fort
Great Bog
2168'
3152'
Yiskoz Mtn.
3968'
Valasa Mtn.
3640'
Old
Biggle Stone
Good Canal
Soupper's River
Barbarian Town
The Devil's Marsh
Stormwalk Mountains
Eyes Rise
Condor Crags
2476'
Eyebrow
Agape
Spirit Mtn.
Hosar Mtn.
South Bog
River of Cradles
Lokazzi
Ex
South Head Acres
Monkey Ruins
Sog's Ruins
Cam's Well
Orani's Mistake
Corflu
The Sentinel
1085
Feroda
Defenders Shore
Sog Marsh
Mosquito Marsh
Vulture Country

The rock, now called the Block, still sits in Prax, a half-mile on each side and a mile tall, flanked by hills of dirt. Beneath are the Devil's remains, eroding under the ministrations of the Good River.

The Block, the world's largest piece of truestone, is rarely mined. The stone is nearly unbreakable. Only adamant, a mythic metal of forged truestone can cut raw truestone. Any tool made of truestone is a god-treasure, unknown to men.

Further, the Block is a Storm Bull holy place, guarded by his worshippers. They believe that removing any truestone aids the Devil. They prevent mining and patrol to keep anyone from searching the hills to find impact fragments of truestone. They sometimes will trade truestone they have confiscated from others.

Dead Place

In his fight against the Devil the Storm Bull was thrown to earth, nearly dead. His mate, Eiritha, hiding in the earth, stripped the ground of its power, and gave it all to her lover. Revived and resurgent, the Storm Bull sprang again at his foe and fought him off until the Block pinned the Devil to his death.

The area of Prax which Eiritha stripped of its potency has remained dead to this day. Only the hardiest plants grow there, and they are mainly poisonous. When the flash floods or sprinkles rush water into this region it dries quickly, leaving a fine alkaline dust which hangs in the air, damaging lungs and burning skin, kicked up by feet in the windless, ghostly region of gullies. Brigands and outlaws often use it as a safe haven, for normal folk will have nothing to do with it.

Devil's Marsh

When the Devil was crushed beneath the Block, Waha dug the Good Canal to bring water to wash away the polluting Chaos horror. The River did as it was told, and although the River sought to hide underground in shame, the earth forced Her upward again. The Devil's Marsh was formed where the shameful River raised Her head. No Praxian can become a khan before he has hunted and slain Chaos in this very marsh.

Exile Town

Also called Barbarian Town (by non-Orlanthi), this was first settled by Vargast Redhands in the First Age. Since then the village has been settled, burnt, and resettled many times, most recently by the Pol Joni when they first entered Prax. It is walled and well-defended, and its residents have defeated the other Praxians many times. The central court holds a statue and shrine to Derek Poljoni, who founded the tribe and the town. Orlanth is the patron god, and Praxians who have not sworn allegiance to Derek and the Pol Joni are refused entrance.

Monkey Ruins

These are the ruins of the City of the Monkey. When Oakfed fell to earth, he landed on the city, destroying most of the inhabitants. The ruins are the center of the Praxian cult of Oakfed. Here any shaman can attempt to contact that great spirit with the proper sacrifices. No Oasis Folk live here, and the ruins are sacred to the intelligent baboons of Prax.

Moonbroth

This oasis on the Pavis Road is a major stopping point for caravans traveling across Prax. Famed for its geysers and hot springs, as well as the mysterious prophetic spirit of the oasis, Moonbroth was the location of the decisive battle between the Lunar Empire and the tribes of Prax. Traditionally held by the Pol Joni tribe, Moonbroth is now garrisoned by the Empire and is now the religious center of Lunar Prax. Construction of several Lunar villas has recently started in the area.

The Desert Wind

Vulture's Country and the eastern highlands in general are the mere edge of the Genert Wastes, an unnatural region of excessive and irregular mythic influence. The high-pressure zone usually in residence over the Wastes helps generate the violent and powerful Desert Wind of Storm Bull. This magical wind is the Storm Bull's fury; it is warm and highly-charged with raw powers. Gagarth the Wild Hunter often rides it.

When it blows, it blows both north and south, with strong winds in one direction and weak in the other. Mountains to the east and west help guide the winds. These howling blasts carry acidic dust, poisonous gases, and debris from the inland chaos devastation which Storm Bull still protects for his lord, Genert the Land God.

Storm season marks the height of the winds, when the south-gusting erratic storms rob the wastes and Prax of much of the rain of the wet westerlies. In Sea season the situation is often worse, for the Desert Wind often defeats even the south-westerly winds that should carry the rain inland. But because of such irregular patterns, droughts may occur for several years.

The Paps

The Womb of the Goddess. The Paps are the holy ground of Eiritha and her son, Waha. The Paps themselves are a maintained ruin dating from the Godtime, when the earth was far more fertile. The countryside around the Paps for many miles is excellent grassland. Here Eiritha hid Herself from the Devil by going underneath the earth.

The Paps are an enormous underground earth temple, a vestige of the Golden Age. A thousand priestesses dwell here, many of whom worship gods and spirits found no place but here. The priestesses in the Paps maintain a luxurious existence, quite removed from the toils of the nomadic life.

Pimper's Block

Pimper's Block is a thriving slave market on the border between Dragon Pass and Prax. Once a simple altar shared by the Orlanthi and Praxians, it was long used as a place to ransom back captured kin. Now buyers from the Holy Country and the Lunar Empire come to purchase whatever their masters require or desire. Morokanth are not allowed here by tradition. The Lunar Etyries cult runs and protects the market.

Prax

This semi-arid grassland is holy to all Praxian nomads because it is the home of their Ancestors. Most of the Beast Riders originated here and lived nowhere else until the tribes entered the Wastes in historic times. Some parts of Prax are good grasslands every year; the grassland around the Paps is good year-round. Date palms grow at all its oases.

Tada's High Tumulus

Tada's High Tumulus is held by Praxians to be a place of great power. The Praxians say it is the place where the ancient hero Tada, who was khan over the land when the Giants ruled the world, is buried. His warriors rest around him in the Sleeping City Hills.

Tourney Altar

Soon after the Dawn the Iron Man marched into Prax at the head of an Orlanthi army. The nomads resisted, but many were impressed by the strength and deadliness of the hero and his followers, and met him in peace after learning they could not defeat him. He proved his worth at Tourney Altar by defeating all the champions (mortal and spirit) of the nomads, and the Praxians sent representatives to the World Council of Friends after that. The Tourney Altar is the center of the Humakt cult in Prax and served as the site of sacred combat since at least the time of Tada.

Vulture's Country

This is the stretch of arid chaparral just to the east of Prax. It holds no oases, and its seemingly endless bleakness has fooled many scholars into believing no significant numbers of humans could survive in the Wastelands. This desolate area is only good for grazing about one year in ten.

Yiskoz Mountain

This mountain near Horn Gate rises about 2000 feet above the surrounding plain. It is steep, barren, and unclimbable by normal means. It is the easternmost tip of the northern horn of the Head Acres.

Civilized Prax

The River Valley

Civilized Prax includes all of those areas in which agriculture is the primary way of life. This includes the whole of the valley of the River of Cradles, from the Leaping Place in the north to the salt marsh at the river's mouth, near Corflu.

As the River of Cradles flows southward through Shadows Dance, various tributaries, controlled by barbarian nations, join it. Seasonal tributaries join the main river further downstream, in Prax, but they are less noteworthy for increasing the water flow than for having eroded the canyon walls which finally parallel the River of Cradles, making convenient entries into the valley from the plateaus to the east and west.

From the Leaping Place to the sea, the river is 380 miles long. From the river's mouth to the town of Chomoro the valley is crowded between the plateaus to the west and east. It averages 8 miles wide through this region. The plateau to the west gradually drops, while the one to the east veers away from the river past Chomoro. Here the valley is broad and flat, with an average width of 17 miles, though the actual shape is irregular.

The river got its name centuries earlier from the fact that gigantic cradles, bearing gigantic infants, sailed to the sea from a mysterious source. The river is also called Zola Fel, which is the name of its god.

The western border of the valley is steep, inaccessible even to most climbing animals, except for two canyons cut by tributaries. The western cliffs of that valley rise sharply to an average of 1000 feet above the valley floor. The eastern wall rises much more gradually and is frequently climbable by mounted riders. Such slopes often are broken by steep falls and cliffs ranging from 100-300 feet high.

The eastern wall rises higher than that of the west, finally reaching 3000 feet and Vulture's Country, which stretches away to the endless desert of the Genert Wastes.

The valley is a comparative land of plenty. Melt-off from the mountains far upriver floods the valley every spring, and then the river gradually dwindles to a trickle just before Storm Season. The flood plains are covered with thick, tough plants forming treacherous bogs. The bogs begin to grow with the coming of Storm season, are largest in Sea season then subside over Fire, Earth, and Dark seasons. Occasionally, the collapsed ruins of ancient stone irrigation ditches can be seen running along the valley floor.

The width and depth of the river varies with the season. At its shallowest the River of Cradles is a yard deep and 30 feet wide. At the crest of a flood it might be 1300 feet wide and at least 20 feet deep, and be quite swift-flowing besides. It is normally a gentle river, slow-moving and without serious obstacles until above Pavis.

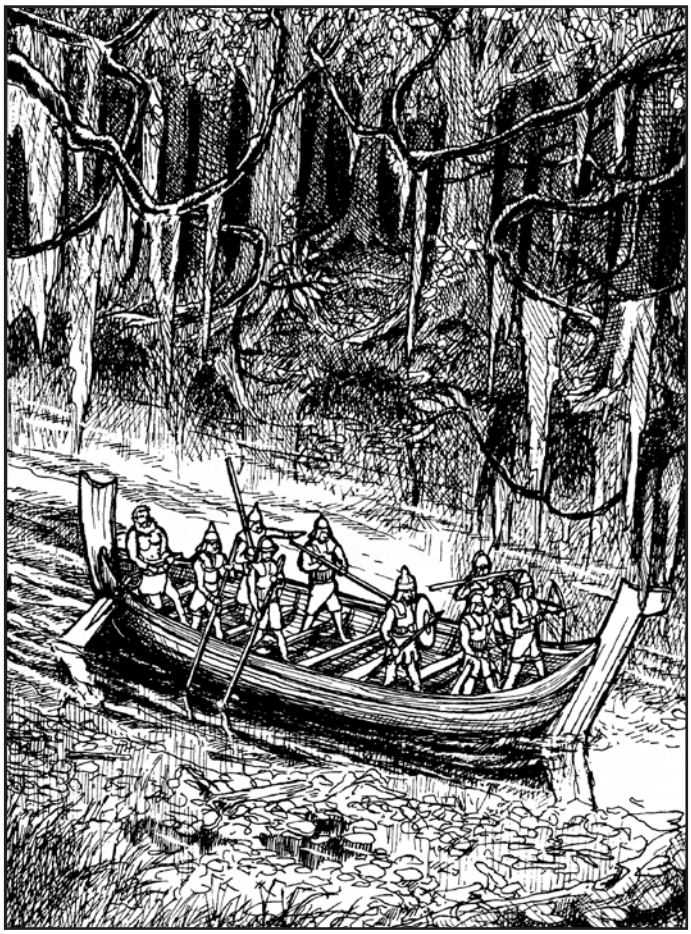
During Storm and Sea seasons the river is usually between 10 and 13 feet deep and from 300 to 650 feet wide, sometimes growing much larger during the floods, and, during years of drought, being less. The river drops down to only a yard or two in depth and 65 to 300 feet wide during Fire season, and remains fordable during late Fire season and early Earth season, when the rains begin to swell it again. It reaches a depth of two to three yards during late Dark season, and then increases up to the yearly height during Storm season.

Bogs and Vegetation

The bogs along the River of Cradles are a morass of mud pits, cypress, and cane. Everything grows here, and insects are thick and pesky. Unless a trail is used daily, it will grow over and disappear within a week. In Storm through Sea season, the bogs are at least half water. In Fire and Earth seasons they dry up a bit and may become fire hazards. They are thickly covered with brush, thorns, and hardwood trees. They are difficult to walk through, impossible to ride through, and quite easy to hide in. The ground can be treacherous and unstable.

The trees of the valley are the remnants of an extensive forest overgrazed by dinosaurs. Various attempts at farming the area eradicated more trees, but trees still exist on ground otherwise unsuitable for growing things. Scattered trees are present up the east rise of the valley nearly to the top.

The valley floor is a mass of brush and grasses. Wide herds and nomads have grazed the land sufficiently to ensure that much of the grass is fairly short, but, especially during Sea and Fire seasons, the grass is chest-high on a walking man. There are no roads, only animal trails.



Vulture's Country

This is the (for a few weeks a year) more fertile area of the Genert Wastes paralleling the River of Cradles. Normally, Vulture's Country and the Genert plateau are even dryer and less hospitable than the western plateau; Prax. It is considered a dreadful waste even by the animal nomads, but some have always lived there, and now some natives of Prax proper have been forced there by Lunar expansion, and still survive.

Inhabitants of the Valley

Some 63,000 intelligent beings currently inhabit the whole of civilized Prax. This includes even the intelligent fish who rarely reveal themselves to humans. About 12,000 of the valley inhabitants are non-humans.

Most humans live in villages and hamlets, squalid gatherings of a half dozen families and their animals. Such clusters of buildings dot the whole of the farmed area of the valley. Spread among

Commission of the Imperial Census for Prax – Report 1617 S.T.

Human Distribution

New Pavis	*4,500*
Big Rubble	*1,500*
Urban Sun County	*1,000*
Urban Corflu	*1,000*
Among 10 towns	*5,000*
Farmers	*30,000*
Fishermen	*8,000*
Total humans	**51,000**

Non-Human Distribution

In Rubble

Trolls (in Rubble)	*2,500*
Elves (in Rubble)	*1,000*
Dwarfs (in Rubble)	*200*
Dragonewts (in Rubble)	*150*
Broos & chaos (in Rubble)	*500*
Other (in Rubble)	*250*
Total Rubble non-humans	*4,500*

In River Valley

Newtlings	*3,000*
Ducks	*1,500*
Broos	*1,500*
Baboons	*1,000*
Other along river	*500*
Total non-humans	**12,000**

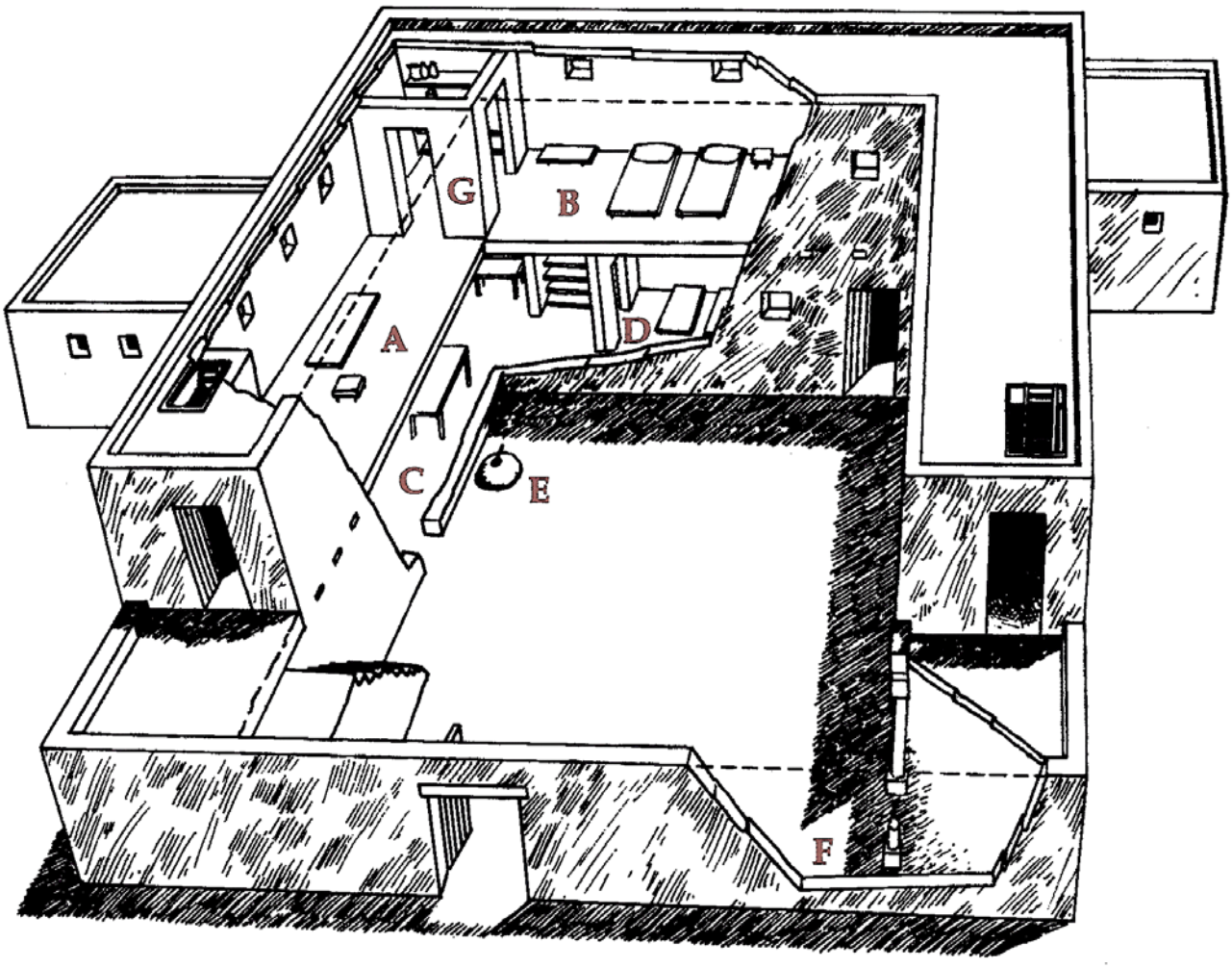
them are ten larger towns, each a center for a major landholder's estate, and there are additionally three larger settlements.

Nomads populate the lands to the east and west of the river valley. The presence of these hungry mounted barbarians on either side of the ribbon of valley has prevented lasting settlement and exploitation of the excellent farmland for six centuries. The valley was considered prime grazeland for the nomad herds, and for centuries the nomads have fought to live here. The powerful Lunar army has subdued them for the nonce, and enforced relative peace from the wild chieftains.

Farmers

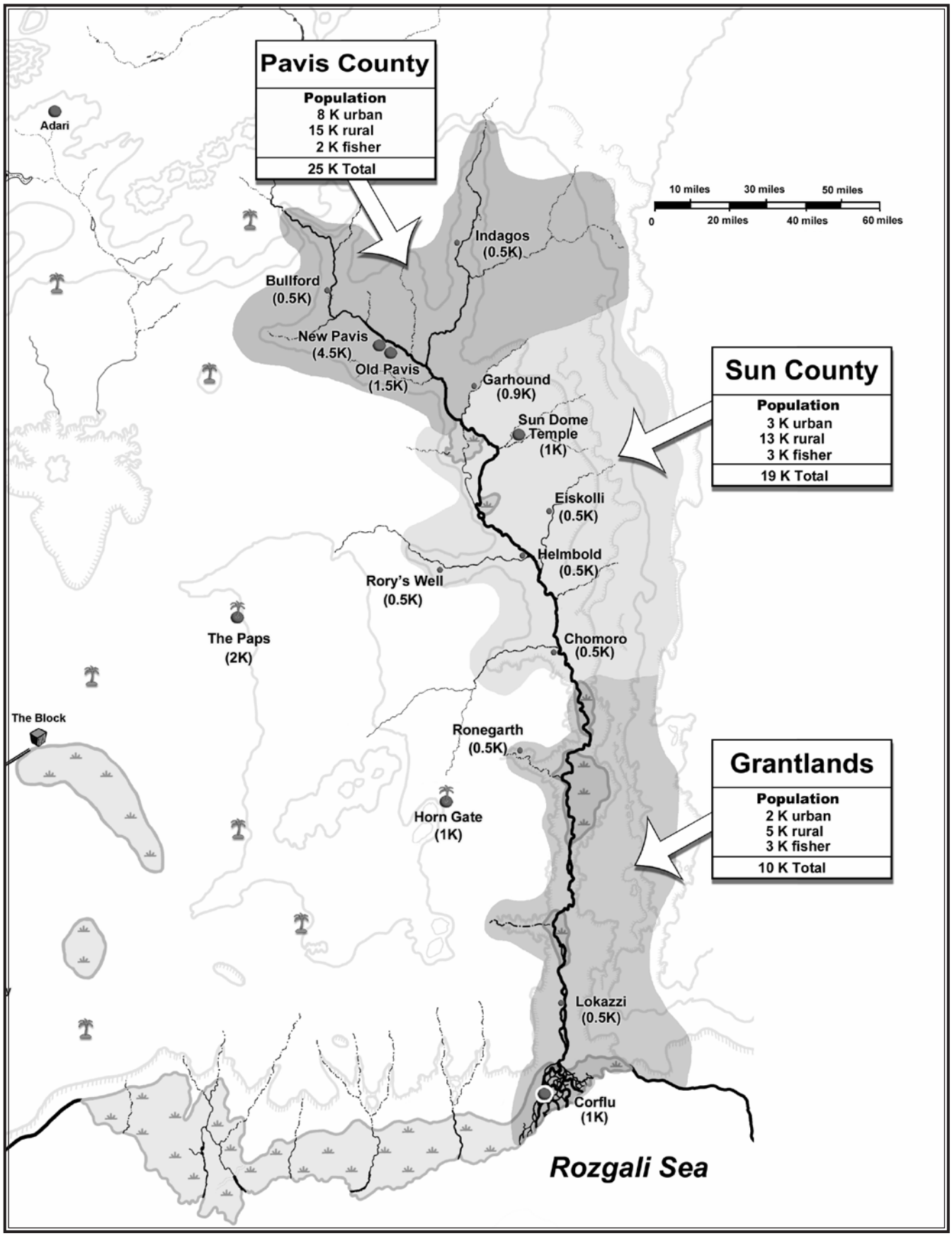
Most people of Pavis County are descended from settlers from Dragon Pass. Most earn their living by farming mixed cereals, vineyards, and animal-tending. Barley is the main cereal crop, augmented by vegetables and other farm products including flax, grapes, herbs, and olives. Plowing is done by oxen yoked to light plows; reaping is done by hand with sickles.

Sheep were introduced by Sartarite settlers, but mostly succumbed to hoof rot or wool canker, and have been replaced by native beast herds, particularly sables for meat and impalas for hair. Pigs and cattle thrive, and domestic ducks and geese are common, as



Fortified Stead

A stead this size would house a well-to-do landholder's family and 10-15 farmhands, servants, or slaves. The family and freemen take meals in the Hall (A), and family and guest sleeping areas (B) are located on the second floor. Kitchen and storage areas (C) and servant/hired hands/slave quarters (D) are on the ground level. The oven (E) is in the courtyard. Riding beasts and valued livestock are kept in the stables (F). Family heirlooms and weapons are often displayed in the cult shrine (G).


Pavis County
Population
8 K urban
15 K rural
2 K fisher
25 K Total
Sun County
Population
3 K urban
13 K rural
3 K fisher
19 K Total
Grantlands
Population
2 K urban
5 K rural
3 K fisher
10 K Total
10 miles
30 miles
50 miles
0
20 miles
40 miles
60 miles
Adari
Indagos (0.5K)
Bullford (0.5K)
New Pavis (4.5K)
Old Pavis (1.5K)
Garhound (0.9K)
Sun Dome Temple (1K)
Eiskolli (0.5K)
Helmbold (0.5K)
Rory's Well (0.5K)
The Paps (2K)
Chomoro (0.5K)
The Block
Ronegarth (0.5K)
Horn Gate (1K)
Lokazzi (0.5K)
Corflu (1K)
Rozgali Sea

are alynxes (commonly called shadowcats). Popular pets are a local species of mongoose, kagas (a large insect-eating gecko), and song birds of many kinds.

Towns

The towns surrounding Pavis are unique settlements forged from the desperate need for people to gather together for mutual protection from the hostile lands of Prax. Each town is a comparative oasis of sanctuary from the winds and desert nomads. The culture of each town is on the surface derived from the culture of the Sartarites, but local despots, environmental factors and the presence of strange local entities has given each town a unique nature. For example Raus Fort is dominated by predominately Lunar settlers.

Each town is the headquarters for a local ruling family, and many of the towns are named after their founders, maintaining some sort of shrine in their honor. There are ten of these little villages along the river and its tributaries, not counting Pavis, Corflu, or Sun County. The population of these small river towns is 400-500 people each, most of whom farm, but many of whom also are craftsmen or the ruler's mercenaries and retainers.

Superficially the towns in the Zola Fel valley appear similar to the clan villages of Sartar. Indeed, Sartarite chiefs and clans dominate several towns; for example Garhound is the center of the powerful Sartarite Garhound clan. However, many towns are dominated by despots who have proclaimed themselves the chieftain of the town though combat, wealth, or pure will. Far End for example is currently under the control of a Lunar prospector, Swangus, a bullying domineering man who treats the locals as his chattels.

Due to the depredations of the Praxian Nomads, all of the towns in the region huddle behind substantial walls of stone, buttressed by clay bricks. The scarcity of wood means that gates are rare and the entrances are blocked at night with walls of thorns, stout warriors and magic. The buildings within the walls are haphazard affairs, typically made of adobe, with tiled roofs, often white washed or with walls painted with murals. Many towns have within their walls temporary tent towns where impoverished folk try to make a life for themselves; Fort Raus is almost completely composed of the canvas homes of frontier folk from the Empire.

Most towns have at least a small temple dedicated to some local earth deity, as well as a temple to the lord's favored god or his ancestors. Many have shrines to Zola Fel or some local god or spirits. Most of these temples are impoverished affairs, with only a single priest. Praxians often target the temples in their attacks, as a source of spiritual pollution in Prax.

All the towns maintain a small weekly market, peddlers from across the region and even as far away as Sartar gather in each town to flog their wares, circuiting from town to town over part or all of a season. Some towns accept trade with the Praxians and non-humans of the region, but such trade occurs outside the walls and under the watchful eye of the local ruler's warriors. A town includes local crafters of all important types: thatchers, brick makers, potters, coopers, carpenters, and redsmiths (workers in bronze). The lords of Helmbold and Garhound each have their own ironsmith as well.

Life in the towns is tough, food can be scarce and the threat of nomad attacks is always present. A despotic ruler can drain a community with fear, but all of this is much better than trying to make a living alone against such hardships. Those in the towns have the support of community, the protection of their walls and warriors to defend them.

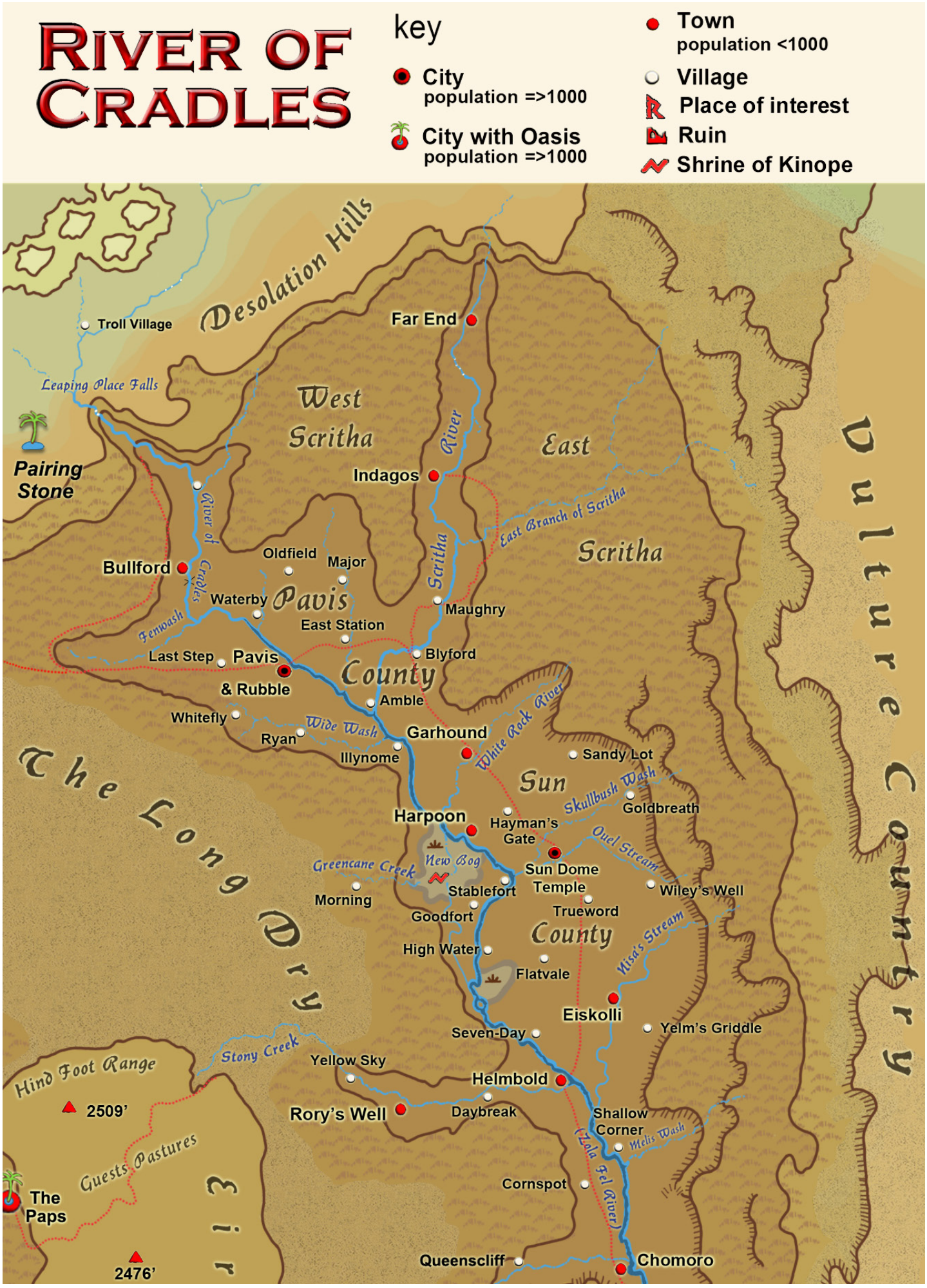
Slavery

Slavery is a common practice in Prax (and Glorantha generally). The tribes of Prax constantly raided each other and took captives as slaves. They usually wore leather thongs about their necks as a mark of their status, but the harsh conditions precluded much oppression by their owners, and they did much the same work they did while with their own tribes. They were always restricted to Lay Membership status as slaves, but still allowed to worship their tribal deities.

The Lunar Empire supported slavery. It fit well into their philosophical beliefs that all living beings are slaves and they were always quick to exploit such symbolism when it suited their needs.

Some Sartarite tribes of Dragon Pass had a system whereby captives were slaves, and specialists occasionally were purchased as well. Captives commonly were put to work as field or herd workers and allowed to worship most of their own deities except for Orlanth or any sky deities.

Amongst other Sartarite tribes and the Orlanthi of Heortland, a cult of freedom was there which opposed the practice, but did not try to force freedom upon unfeeling owners. The cult was popular among many Orlanthi, and several important clans did not practice ownership of humans.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City
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City with Oasis
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Town
population <1000
Village
Place of interest
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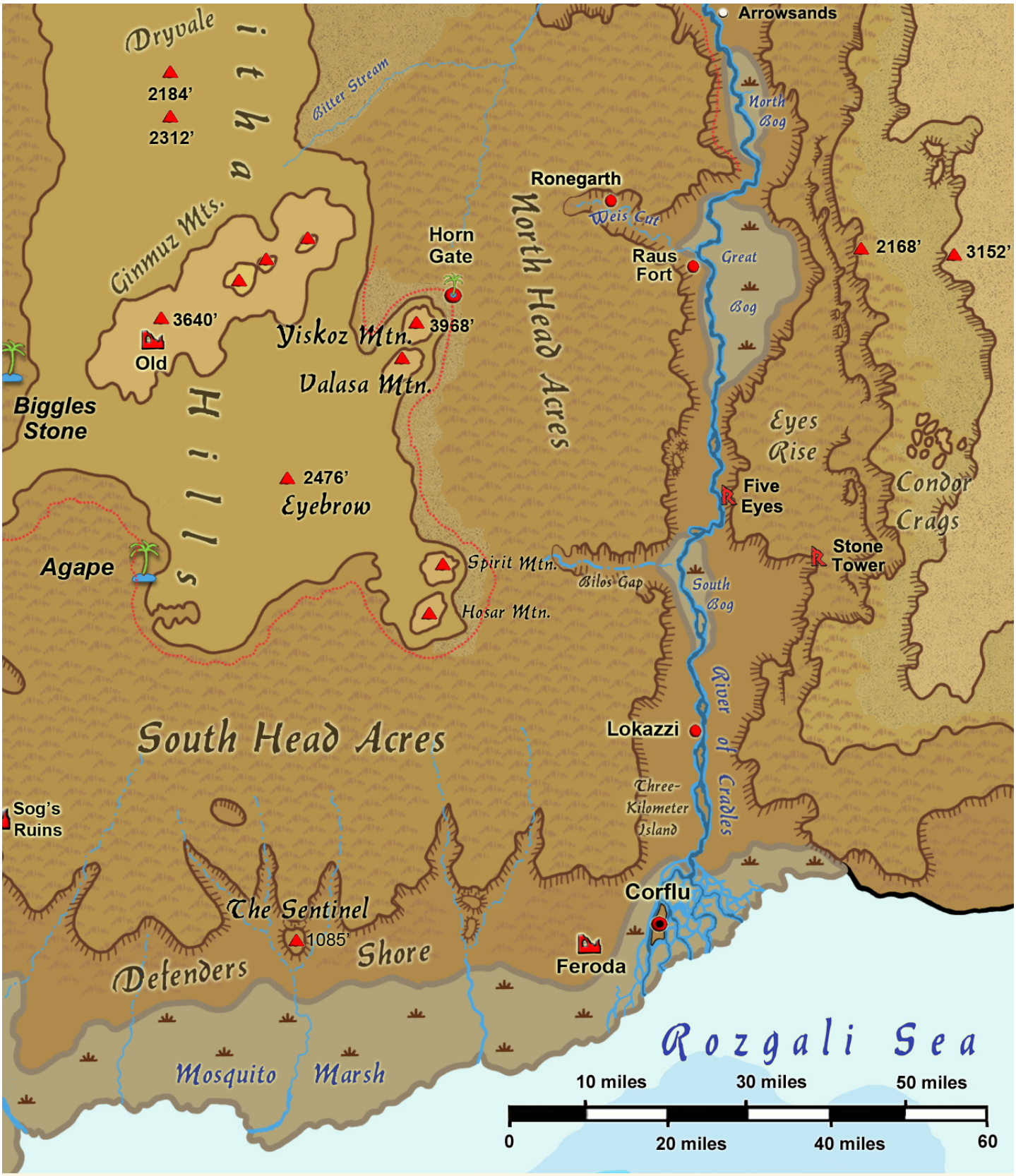
Desolation Hills
Troll Village
Far End
Leaping Place Falls
West Scritha
Scritha River
East Scritha
Pairing Stone
Indagos
River of Cradles
East Branch of Scritha
Oldfield
Major
Bullford
Waterby
Pavis
Maughry
Fenwash
East Station
Last Step
Pavis & Rubble
Blyford
County
Amble
Whitefly
Wide Wash
Ryan
Garhound
White Rock River
Illynome
Sandy Lot
Sun
Skullbush Wash
Goldbreath
Harpoon
Hayman's Gate
Ouel Stream
Greencane Creek
New Bog
Sun Dome Temple
Wiley's Well
Morning
Stablefort
Trueword
Goodfort
County
Kisa's Stream
High Water
Flatvale
Eiskolli
Seven-Day
Yelm's Griddle
Stony Creek
Yellow Sky
Hind Foot Range
Helmbold
2509'
Rory's Well
Daybreak
Shallow Corner
Melis Wash
Zola Fel River
Guests Pastures
Cornspot
The Paps
Queenscliff
Chomoro
2476'
The Long Dry
Vulture Country


Dryvale
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2312'
Bitter Stream
Arrowsands
North Bog
Ronegarth
Weis Cut
Ginmuz Mts.
Horn Gate
North Head Acres
Raus Fort
Great Bog
2168'
3152'
3640'
Old
Viskoz Mtn.
3968'
Valasa Mtn.
Biggles Stone
Eyes Rise
Condor Crags
2476'
Eyebrow
Five Eyes
Stone Tower
Agape
Spirit Mtn.
Bilos Gap
South Bog
Hosar Mtn.
River of Cradles
South Head Acres
Lokazzi
Three-Kilometer Island
Sog's Ruins
Corflu
The Sentinel
1085'
Shore
Defenders
Feroda
Rozgali Sea
Mosquito Marsh
10 miles
30 miles
50 miles
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20 miles
40 miles
60
Oasis
Peak
Chaparral
Steppes
Marshland
River
Seasonal River
Waterfall/Rapids
Deep Water
Trail/Road
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5000 ft
4000 ft
3000 ft
2000 ft
1000 ft
0 ft
-300 ft
-600 ft
1200 ft

Trade in Prax

The nomads of Prax need but one item, salt, for their way of life, but metal is highly desirable, for both war and for domestic use.

Salt comes either from the sea or a handful of well-known licks. Sea salt is gathered by young men and women, or traded or stolen from the wretched peoples who inhabit the treacherous coastline. The best known and largest lick is within the walls of the Big Rubble, which fact has proven critical in its history.

First Age trade in Prax came through three points. The northern was Moonbroth, an oasis at the edge of civilization on the trail to Dragon Pass and far Peloria. The central point was the Monkey Ruins, on the overland route to the coast. The southern outlet was at Kitoy, a small trading settlement at the mouth of the River of Cradles. The Issaries cult dominated trade. Goods passing out of Prax included Truestone, leather, animals, and slaves. Many mercenaries were also hired from these points and returned later with foreign goods.

During the Second Age trade at these posts continued, though Kitoy was moved, and its name changed to Feroda. The founding of Robcradle (and later Pavis) stimulated trade. The morokanth developed a lucrative slave trade, bringing civilized sodbusters to Pavis and strong nomad slaves to Dragon Pass for use in other tasks. There was more exchange of material goods, much of it made in Pavis, to the barbarians during this time. The Paps especially prospered and obtained many exotic items from the Empire of the Wyrm's Friends, and other specialized items from the Jrusteli via Feroda on the coast.

After the destruction of Pavis as a political force in 1237 the Praxians found themselves isolated once again. The fear of dragons caused everyone to ignore any routes leading to Dragon Pass, and the closing of the oceans caused Feroda to wither away. Many peoples fled eastward into Vulture's Country and beyond. During this time, many goods deteriorated, wore out, or were lost, and the level of material culture declined significantly. All metal in the area came either from the Elder Giant Gonn Orta of the Rockwoods, the trolls via Adari, or through the Monkey Ruins.

In 1376 Tarsh sent envoys to the nomads to hire mercenaries. The nomads were glad to comply, and they quickly arranged for trade once again. Moonbroth was again the forward trading post, and remains so. Adari grew from the contact.

When Pavis was again settled in 1550 there was already a great surge of barbarian desire for civilized goods. This outpost of civilization quickly became a primary market for decent quality and decently-priced goods, and attracted many nomad customers.

The opening of the Rubble for expeditions attracted merchants, scholars, and adventurers. Their presence raised a need for more food, and enterprising farmers came to the frontier. Many later wagon trains of settlers were not volunteers or entrepreneurs, but forced migrants due to political troubles. Even so, they cling to the Lunars as their protectors, and are glad to work for a city in such fertile land amidst the barbarians.

Under the Lunars new settlements in the valley and the requirements of the army and auxiliary garrisons have stimulated the economy. As throughout the history of Prax, weapons and other metal goods must still come via caravans from the west, but most food and equipment for settlers and soldiers are produced locally and carried by cart and riverboat to Pavis. Grain is shipped by river barge from as far south as Sun County, and leather goods and cavalry mounts from Pavis County command high prices.

Certain exotic and civilized goods, with a high value-to-weight ratio, including spices, furs, and educated slaves, are imported through Corflu and shipped upriver to Pavis by boat. Few items of comparable value are available for export (mainly unskilled slaves, hides, and curios, artifacts and precious metals and stones from the Rubble), but some Lunar entrepreneurs believe that rice, flax, and cotton plantations established in the Grantlands could provide commodities for ocean shipment to markets in Esrolia and beyond.

With the rapid growth in trade has come an accompanying increase in banditry, and most caravan and river shippers rely on mercenaries to safeguard their cargoes in transit.

Imports: Metal goods, exotic goods, educated slaves, horses, civilized goods.

Exports: Slaves, Rubble artifacts, leather, foodstuffs.

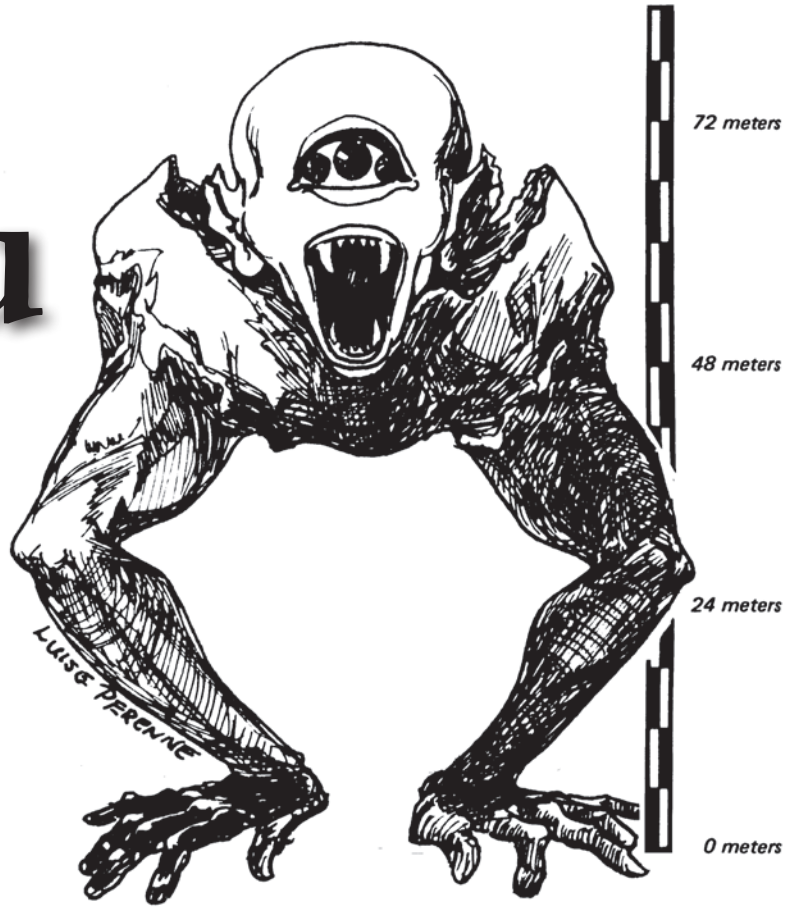
Biturian Varosh

Biturian is a wandering merchant from the Issaries Goldentongue cult. He often recorded his travels in a journal which eventually found its way into the Jonstown Compendium.

As a merchant and a priest of Issaries, Biturian had many contacts with the peoples and gods of Prax. He appears to have worked hard to maintain his neutrality despite occasional pressures to do otherwise. Therefore his neutrality allowed him to participate in the functions of many cults, which might otherwise have been denied to an outsider. Such rituals are the inner workings of cults, beyond their obvious local color.

Biturian made his way through the chaparral during the winter, the preferred travel season in Prax because of the relative coolness and the increased rainfall. At that time the seasonal spread of vegetation is greatest, extending the grazing territories of the native herds. This expanded ground aided in keeping the tribes from each others' throats in some regions, and also provided some relatively leisurely time in which to go to market.

Corflu



History

In 1611, the year after the seizure of Pavis, the Lunar army prepared an expedition down river to find the ruins of the ancient coastal city of Feroda. Ingilli was glad to aid them, for they paid an honest price for honest work in a land where work had been scarce. Ducks, newtlings, and men worked for a season to make rafts and boats. At the end of Sea season, as the water began to subside, the army departed down river.

The expedition carried a map to the city of Feroda. Though the map was true, the ever-shifting delta had changed, and no ruins were found. Soldiers and priests alike were assaulted by giant mosquitoes, tiny gnats, and hungry leeches. Courageous before spears and spells, the Lunars quailed and fell before the insects' ceaseless assault. At their worst, after the reed rafts were infested with thumb-sized lice, Tolkazzi, Ingilli's brother, spoke loudly and boldly.

"It is hard for me to believe, that these Lunars have conquered all the dry world. I told Lunar leaders of the bad conditions here, and offered a solution, but they declared that only their Red Goddess could found a city, and would have nothing of me. Perhaps now they will pay me what I am owed."

Paid he was, with landholder's rights over all the river delta and river rights for the same, and trading rights with all the seagoing boats which stopped there, and fishing rights off the coast. In return he had to agree to some Lunar rituals and to some minor magical conditions.

Tolkazzi built a city on the delta for the Lunars. Corflu was the settlement's name. It was named after the wife of Tolkazzi; who is unknown to history except through her husband's compliment that, "she corrects all my mistakes, treading upon my life and erasing the errors I've made from my weary mind."

In 1613, Tolkazzi sold his merchant rights to Koronius Falabdur, a Lunar Etyries priest. Tolkazzi retained actual ownership of the island. With most of Falabdur's payment, Tolkazzi employed a troll priestess and her followers. They erected an altar to Gorakiki dragonfly on Corflu island. Shortly after that, the area swarmed with three to six-foot-long dragonflies, which devoured the mosquitoes. Newtlings complained about the new, dangerous dragonfly naiads in the waters, but ate them as well.

When the relative comfort of Corflu was noticed, many people moved there, especially the fishermen who plied the coast and who needed a beach in the area free of mosquitoes. Many brought their families.

The Watchdog of Corflu

From 1618 this 240 feet tall magical statue spans the main channel of the Zola Fel south of the sea-going ship docks. Assembled from parts of a larger Second Age colossus excavated from the ruins of Feroda by Lunar magicians, approximately 60% of the original statue is missing. The assembled and animated fragments walk upright on two arms attached to hips, surmounted by a huge one-eyed head with a vast, fanged mouth.

Getting Corflu-ed
Dandaros of Pavis

"Beyond Pavis was Corflu, a miserable outpost far south at the mouth of the river. Whenever a soldier in Pavis got a crappy job they said they "got a corflu-job" or 'corflu-ed.' Every soldier had heard the story of the foot-long mosquitoes, and fragments from their brittle bodies had been handed around during regimental briefings. The whole coast, except for a few miserable islands, was marsh, and to step away from the boat meant death by drowning or quicksand. Wearing armor always gave the wearer a certain bright red rash which first grew on the shoulders and hips where the weight of the armor was borne. Then it spread out from there. And there were these frog-things there that hated humans, and threw poison darts from hiding."

The first trade ships came from the Holy Country to the west, bringing goods from that land. Though these goods were highly sought in the empire, they could be brought there more cheaply by other routes. Pavis needed the goods, however, and trade moved upriver through Corflu.

Sometimes larger ships stopped with the exotic goods for which the Lunar empire had fought and for which the traders were eager. Yet such goods never went past Pavis, for similar items could be obtained at markets closer to the empire. The merchants of Ingilli, who traded fish, shells, and bait, fared far better than the Etyries who sought magic items, wealth, and prestige.

In Storm season of 1614, wolf pirates visited Corflu. One ship anchored in the channel but instead of a horde of bloodthirsty raiders only a single woman swam ashore and strode naked about the market. One person of all the gaping merchants spoke to her, offering to trade all his goods for a place among her crew. She did not accept, nor did she return with others to plunder this market, even though the wolf pirates were looting the coast. Such was the poverty of this place.

In Water season of 1615 the Falabdur family ended when the heir was cursed through receiving an enchanted hyena skin from an unnamed nomad. Though thoroughly unfit, he was forced to fulfill the Issaries curse and marched to his death in Vulture's Country. Corflu has survived without the Falabdur family. The Etyries marketplace is activated now by any priest who happens to be present rather than by a permanent priesthood.

In 1618, an incomplete Watchdog of Corflu was assembled and animated. Excavations in the following years discover more fragments of the Second Age colossus. Some of these were successfully added to augmented the Watchdog's capabilities.

In 1619 the Lunars staged from Corflu a surprise sea assault on the Heortland town of Karse. During the preceding two years, the Lunars attempted to keep their preparations for operation secret. Soldiers and supplies are funneled to Corflu under various pretexts until the garrison numbers 400 men and the warehouses are packed with innocuously labeled crates. Two warships and three transports appear in Corflu one day, and the ships are loaded with men and supplies within 24 hours.

During the preparations for the adventure, many Esrolian ships visited Corflu. It is remarkable that the Esrolians had no notion of the impending invasion, and a credit to Lunar counter-intelligence. Some rumor that the wolf pirates cooperated with the Lunar assault on Karse.

Geography

Corflu is built on one of the prominent local rock features known as the Wens. More than a dozen of these plugs of resistant rock poke up 60-120 feet over the marsh and swamp of the Zola Fel delta. The stockade and its buildings are built on this high ground and out of danger from floods. Structures on the swampy lands beneath the stockade are, however, subject to occasional flooding.

Normal tides vary 20 feet from high to low tide. Flood tides may vary as much as 30 feet. Thus much of the lower Zola Fel is salt marsh subject to frequent flooding, and camps and permanent residences must be built on high ground. A number of ridges formed on old sandbars and numerous wooded islands are prominent upon the floodplains; here may be found the seasonal camp of river nomads and the more permanent villages of the riverfolk. Cypress groves are common in lagoons protected by natural dikes and levees. Cypress groves may in time become scrub pine islands. Hardwood, pine, and cypress swamps are found farther from the river channels.

Settlement

Corflu has a population of about 1000 residents. The walls are made of logs from the Holy Country, erected into a stockade. Within the stockade are the stone buildings of the Trade Alliance House, the Garrison and Servant Quarters, and Tolkazzi Manor. The other buildings within the stockade are constructed from local timber. The larger warehouses near the southeast double gate were built in anticipation of great trade; presently more goods can be easily sheltered in the stone Trade Alliance House.

Corflu Population

Riverfolk: 250-300 on Corflu island; 300-400 nearby. Another 300-400 nomadic riverfolk camp within several miles from early Fire season to early Dark season.
Lunar Garrison: 100 soldiers.
Lunar Administrators and Workers: 100
Trolls: 2 great trolls, 4 dark trolls, 35 trollkin.
Newtlings: 100 bachelors in nearby village; adult and tadpole population unknown.
Ducks: 20 merchants, craftsmen, seamen, and shipbuilders.

Outside the stockade the houses are built in the traditional riverfolk fashion as reed huts on stilts. Little labor is expended on these structures, which the riverfolk regard as temporary, so they present a ramshackle appearance to the visitor. Riverfolk instead lavish their crafts and energies upon their brightly painted boats and decorated sails. Most settled riverfolk here have planked sailing skiffs, though traditional reed boats and coracles are used as utility craft.

Because of the large tides, the docks of Corflu float. In fact, many people prefer to live upon their own islands of reed which rise and fall with the awful tides racking the coast. The weekly market for Corflu arrives in boats, as do most of the customers.

Points of Interest

River Folk Settlements: About 600 settled riverfolk live in the Corflu area, half of them on Corflu itself. In dry season small communities of nomadic riverfolk are spread across the delta region, though they rarely interact with the settled Corflu riverfolk except at the market and the Zola Fel temple, where settled and nomadic riverfolk communities treat each other with exaggerated courtesy.

Magasta Altar (𐌌𐌀𐌂): Offerings to Magasta are left at the altar, which Ludoch mermen visit on an irregular schedule. Ships' crews often make sacrifices and worship at the altar before leaving for the high seas. The only contact between Ludoch and Corflu is in trade for metals.

Dormal Shrine: An unattended altar to Dormal the Sailor is maintained in the Seven Mothers shrine at the Trade Alliance House.

Docks: The only sea-going vessels likely to call at Corflu at present are Esrolian trade vessels.

Cult Temples and Shrines: The Zola Fel temple has a permanent staff of priests. The Seven Mothers shrine, housed in the Corflu Trade Alliance building, is attended by a Deezola priestess and two servants; the Dormal shrine is maintained for visiting sailors but has no priest. No Lightbringer or nomad shrines are found in Corflu.

Gorakiki Altar (𐌆𐌉): The Gorakiki Dragonfly colony was brought here by founder Tolkazzi to control the insect pests that once plagued the town site. A troll priestess, providers, and trollkin live near the causeway in stone buildings built by Tolkazzi.

Tolkazzi Manor: East of the garrison is the fine stone mansion of Tolkazzi and his family. The family still owns the island and a considerable interest in the Corflu Trade Alliance, but the Tolkazzis have little interest in Corflu or its administration, preferring to spend their time and wealth in New Pavis.

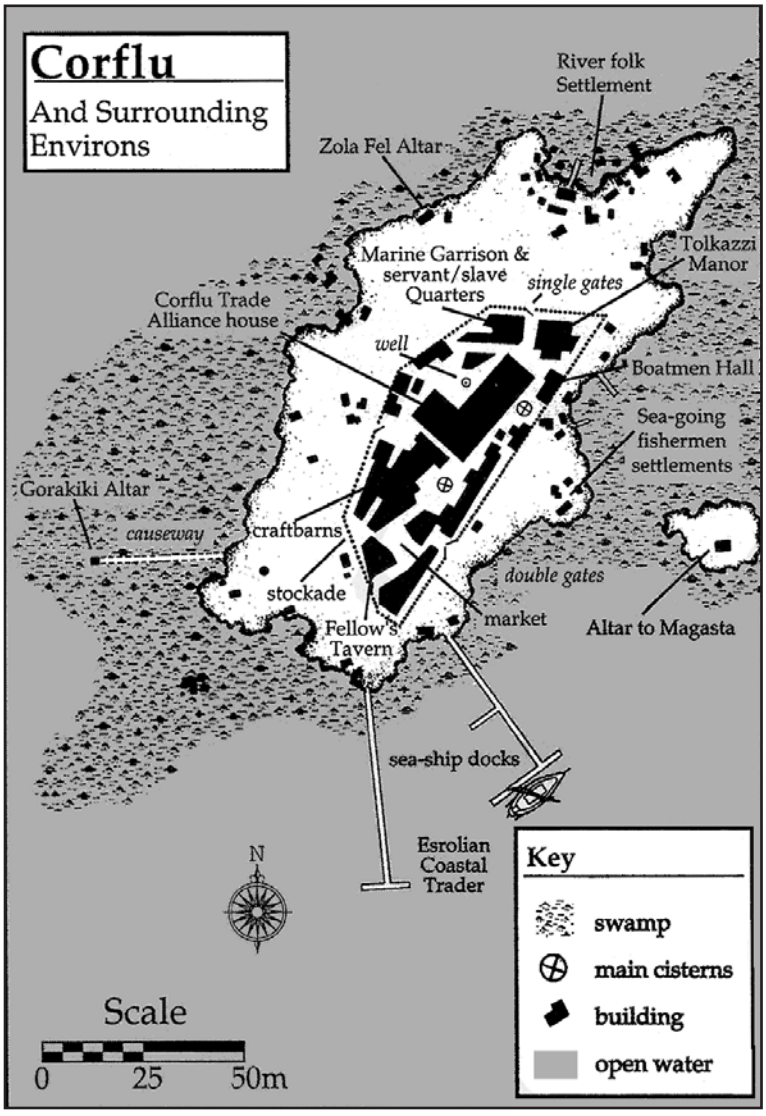
Ingilli Riverside Association: Boatmen Hall is a small building south of Tolkazzi Manor where river boatmen conduct their affairs. The clerk there knows the schedules of all major merchant traffic up and down river, and here a riverman can seek work.

Corflu Trade Alliance House: The offices of the Corflu Trade Alliance, Grantlands Lunar Administration and various agencies are housed here. A single Irrippi Ontor scholar presides over the Feroda Project. Feroda was the lost site of a Second Age God Learners trade community sought by the Lunars. The Feroda Project seeks to locate and recover other Second Age magical treasures like the Watchdog of Corflu.

Fellows Tavern: This tavern serves as the common house for the town of Corflu. Its clientele are a combination of off-duty soldiers, merchants, and foreign travelers.

Slavery

Slavery is legal in Corflu and many Lunars own both trained civilized slaves and servant-slaves of Praxian nomad stock. The Lunar Trade Alliance relies on slaves for most labor and administrative work on Corflu. Aiding slaves to escape is punishable by crucifixion.



Notable Personalities

Martis Gratifex
Corflu Trade Alliance Administrator

Gratifex is venal, lazy, but a moderately effective administrator and manager. He leaves his educated slave, Hahmi, to do all the Trade Alliance administrative work.

Gratifex scorns the riverfolk as lazy, lying savages. (In fact, the locals do not provide a useful workforce for the Trade Alliance, so slaves must be imported and fed, at ruinous rates.) To him the riverfolk are indolent and irresponsible, and their culture hopelessly crude and barbaric.

Hahmi
Martis' educated slave

Hahmi appears a good-looking, well-dressed, well-spoken, efficient, and effusively friendly clerk and administrative assistant. In fact, Hahmi's only skill is at appearing helpful while providing no actual assistance at all. His promises are lavish and unreliable; when confronted with his failures, he overflows with tragic excuses and humble apologies.

Reverand Sa'arrachmbro
High Priest of Zola Fel

This newtling is the High Priest of Zola Fel at Corflu. He wears only a utility harness with many pouches, a knife, and a simple hobham root medallion with the runes of Zola Fel. Soft-spoken, polite, Sa'ar is fluent in Sartarite, Boatspeech, and New Pelorian. An amphibian, Sa'ar is accepted by both the river's land worshipers and its aquatic cultists.

Nomelion Flactum
Lunar Centurion of the Silver Shields

Nomelion is a simple soldier from Sylila and is nearing retirement. He's been promised an estate in the Grantlands for his many years of service to the Empire.

The last thing he wants is trouble or complications. "The only good nomad is a dead nomad," says Nomelion, who is heartily sick of futile pursuits of nomad raiders into Vulture's Country. If Nomelion takes a liking to a hero, he'll recommend that he seek out Raus of Weis Domain for employment, pronouncing Raus a "good captain and a sound fellow, though he's gone a bit native."

Lunar Grantlands

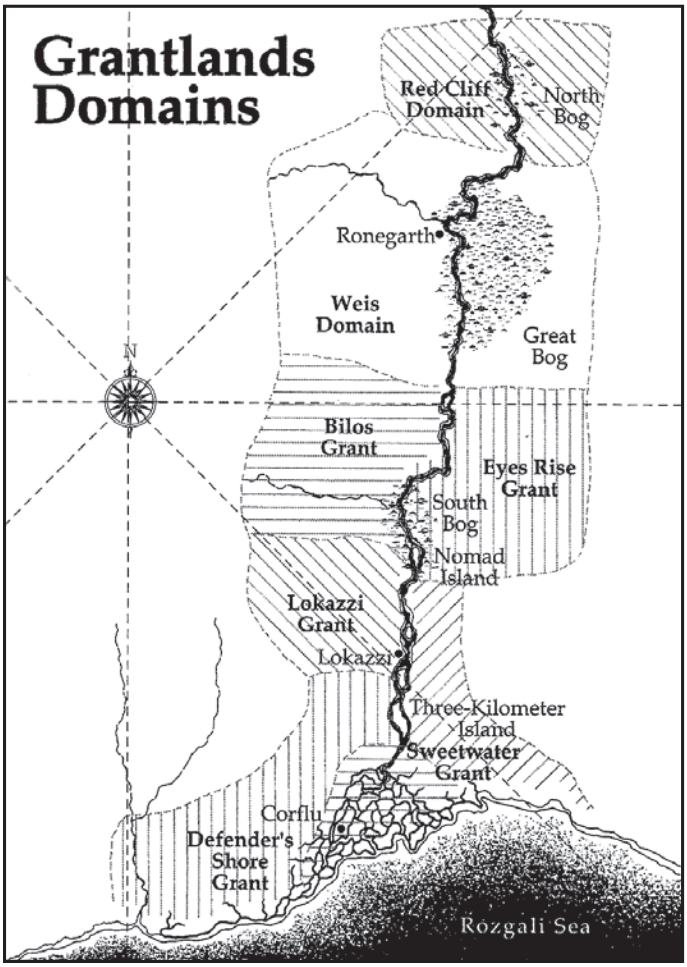
The Grantlands is the southern region of the Zola Fel valley where it narrows between high rock walls to the east and west. From Sun County to the delta, the valley's marshes, wetland forests, and river terrace grasslands average between 3-12 miles wide, and access to the plateaus beyond the east and west margins is difficult.

Settlers

Since the Armistice of Prax, the Lunar empire's policy of translocation of rebellious peoples has brought several waves of Lunar settlers to the Zola Fel valley. There have been several centers of persistent resistance to Lunar rule within the borders of the Empire; when such a rebellion is suppressed, whole areas are stripped of inhabitants who are sent with their goods to a strange land; presently Prax.

The Lunar farmers of Prax can tell a uniform story of rebellion, defeat, and bitter marches marked with dead kin left beside the road. Yet, once in Prax, most survivors find themselves preferring the protection of the empire to the expert savagery of the nomads, and they find that their Lunar bonds are the ones which keep them united and safe. To most outside observers there is a single block of Lunar farmers. But to Lunars, this is an illusion, for they perceive several types of settlers.

Duke Raus of Rone, an exiled Lunar noble, established the first settlement in the Grantlands in 1615. He built his fort of Ronegarth (Raus Fort) at the confluence of the River of Cradles and the Vilinar, bringing a few crew of slave laborers and free craftsmen to begin his estate, and a tough guard of veteran mercenaries to provide security for the growing settlement. In following year bottomland along the river was cleared for farming, and the Duke's villa was constructed under the supervision of dwarf masons from Pavis.



Pavis:
Gateway to Adventure

By 1617 individual settlers were established throughout the Duke's domain. Each frontier farm centered on a sturdy fortified house, within which beleaguered settlers might shelter from nomad or bestial raiders until smoke signals could summon aid from the Duke's mercenaries and nearby settlements. The life of the frontier homesteader was hard and dangerous, but the promise of owning fertile, productive bottomland farms continued to draw settlers, while the practice of granting farmlands here to retired Lunar army veterans created a seasoned militia for the region's defense.

Talastar Farmers

The Talastar farmers resemble the Sartarite culture, for they share a common religion. History has localized the character of each region, but left most customs similar. This group includes many peoples from the Pelorian hills as well as Talastar. They speak Talastaring, a North Theyalan language very similar to Tarshite.

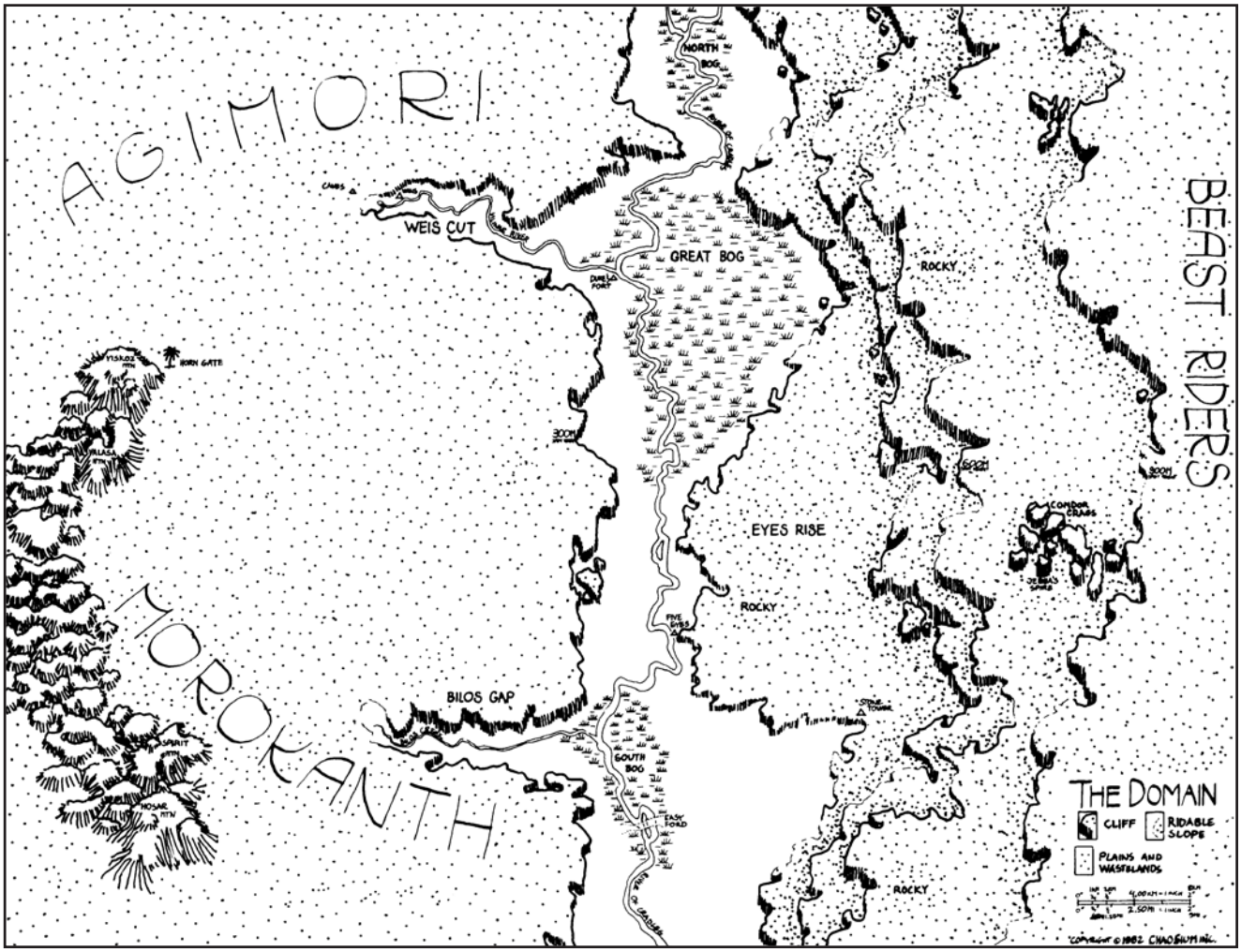
The Talastarings worship Orlanth, Ernalda, and the Lightbringers as the Sartarites do, although they give some unfamiliar titles to those gods. They hate Chaos and are surprisingly effective at fighting against broo and other Chaos monsters.

Carmanian Farmers

The Carmanian farmers are distinctly different. They do not worship the goddess Ernalda (as do all Orlanthi farmers) and use a different type of plow. Their magic differs also, being more like proper spells than prayers of supplication and respect. They speak their own language, Carmanian, which is distantly related to the tongues of the far west, in Loskalm. Most also speak the Lunar tongue of New Pelorian.

Redland Farmers

The Redland farmers are the last type. They worship Lodril and a Mother Goddess called Oria, but favor Yelm above all other gods. Many revere Hon-Eel, a Lunar Earth Goddess and ancestor of the Lunar



Governor of Prax. Their tongue is Pelorian, also called Lunar, for they descend from peoples of ancient Dara Happa, now the heart of the Lunar Empire. They use methods and prayers similar to the Sun Domer (for example use of Firespeech in ceremonies) but address Lodril and Oria, and other foreign earth deities, instead of Ernalda.

New Grantlands Domains

Over the period 1615-1621 the boundaries of seven domains were marked and established by the Lunar governor at Pavis. Weis Domain (that of Duke Raus of Rone) was the first and largest grant. Subsequent grants were made by Governor Sor-Eel, sometimes at the direction of the Red Emperor, sometimes to reward a loyal Lunar general with a land grant, sometimes to favor ambitious enterprises with schemes of producing agricultural products for export through the seaport of Corflu. The prominent candidates to receive grants at this time are as follows:

- A popular but politically-suspect Dara Happan general of the Lunar Army in Heortland was slated to receive the Red Cliff Domain.
- An infamous Lunar carpetbagger was expected to receive Bilos Gap.
- An entrepreneur proposing to establish a number of slave-cultivated rice plantations for export hopes to receive Lokazzi Grant.

Points of Interest

Bogs: Marshy areas over which the River of Cradles floods. These areas retain moisture for much of the year, gradually dwindling over Fire, Earth, and Darkness seasons. They are thickly covered with brush, thorns, and hardwood trees. They are difficult to walk through, impossible to ride through, and very easy to hide in. The ground is treacherous and unstable. There are three bogs, the North Bog, the Great Bog, and the South Bog.

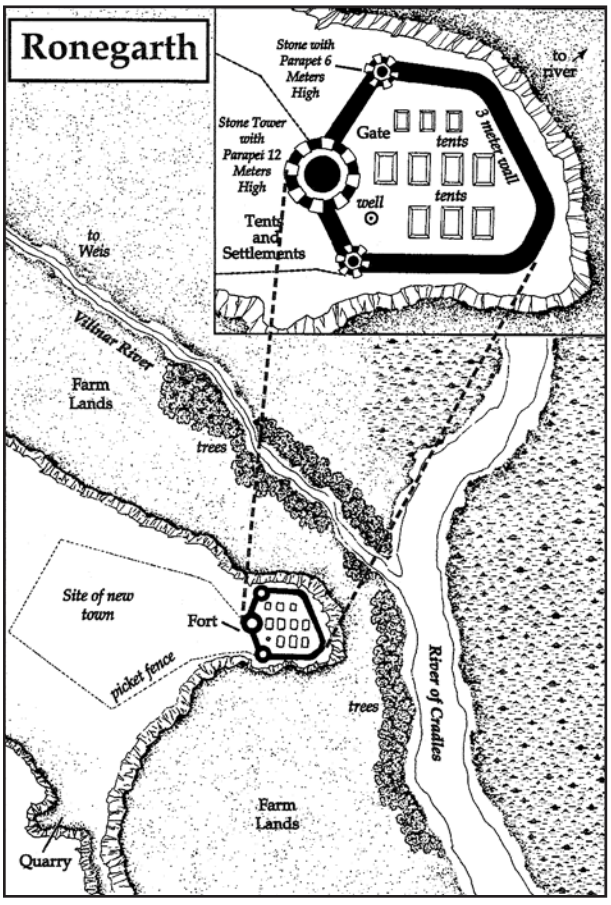
Condor Crags: These tall, rounded crags of red sandstone rise from the edge of the eastern highlands. They are quite perpendicular and hard to climb. They range in height from 10-1000 feet above the supporting ground. The condors which gave them their name thrive there. The crags can be seen from any part of this section of the valley, and are an unmistakable landmark.

Eastern Highlands: A general term used to denote the eastern slope of the valley of the River of Cradles, including the first few miles of the lands beyond.

Eyes Rise: A broad ledge of rock on the east side of the River of Cradles. It is 30 to 200 feet high and the top is relatively flat. The edge is abrupt and cliff-like; there are only a few points up which riders may take their mounts.

The name is derived from the fact that it is a rise, and that the cliff face nearest the river is painted with ancient symbols which look like five eyes staring down on the river. These are a well-known landmark and have been used by people from time to time as temporary shelter, for at least one "eye" is the opening of a cave. A large newtling colony resides in the area.

Horn Gate: Horn Gate is a white-walled oasis and a sacred place of the Prax barbarian peoples. It lies near a mountain called Yiskoz, and includes ruins of the most ancient kind. An ancient holy place, considered to be haunted or cursed by common folk, lies within the area as well and is said to run underground for miles until it reaches fabulous ruins underneath the distant mountain. Some elders say that the entry to those haunted ruins were once covered by Waha the Butcher with immense gates made of animal horns but that blasphemers ripped them down ages ago.



Horn Gate has year-round water, and as such is one of the rich places of the Prax plateau where people gather and settle. The oases are always fought over by the native tribes who want to 'own,' even temporarily, the lush land. Part of the property includes the thousand permanent residents.

The residents of Horn Gate are mostly mixed stock, including many blue-eyed people alien to the Praxian nomads. They live in conical huts of dried mud and palm-frond thatch within the walls. They grow herbs, dates, grain, and grapes.

The people are treated like slaves or animals by the nomads, as though incapable of organized resistance or of independent thought. The natives rarely do anything to counter that opinion. They gather, plant, harvest, and so on the way they have since time began. When ordered to do so they will bring foodstuffs and tribute to the nomads who currently own the oasis. Good chieftains will trade with the natives and treat them fairly. Meat raising is generally forbidden to the oasis peoples and so gifts of it are greatly appreciated. They trade foodstuffs or child slaves.

The people speak a language unknown anywhere except in Horn Gate, and a similar situation exists at several other Prax oases. Some of them do speak known languages.

In addition to these permanent residents, occasional visitors also stay on. A Chalana Arroy priestess, with her entourage, lives here in peaceful exclusion. The White Ladies favor this resting place during the conquest of Prax. Once they were favored in Pays, where many still live, but one group protested Lunar rule and took up residence at Horn Gate, which was accessible to enemies of the empire who could not enter Pavis. Praxians, knowledgeable travelers, and even Lunar patrols discovered that the Chalana Arroy were there, and grew to rely upon them. The priestesses became reluctant to leave for fear of distressing the pattern of things, and felt it best if they stayed on.

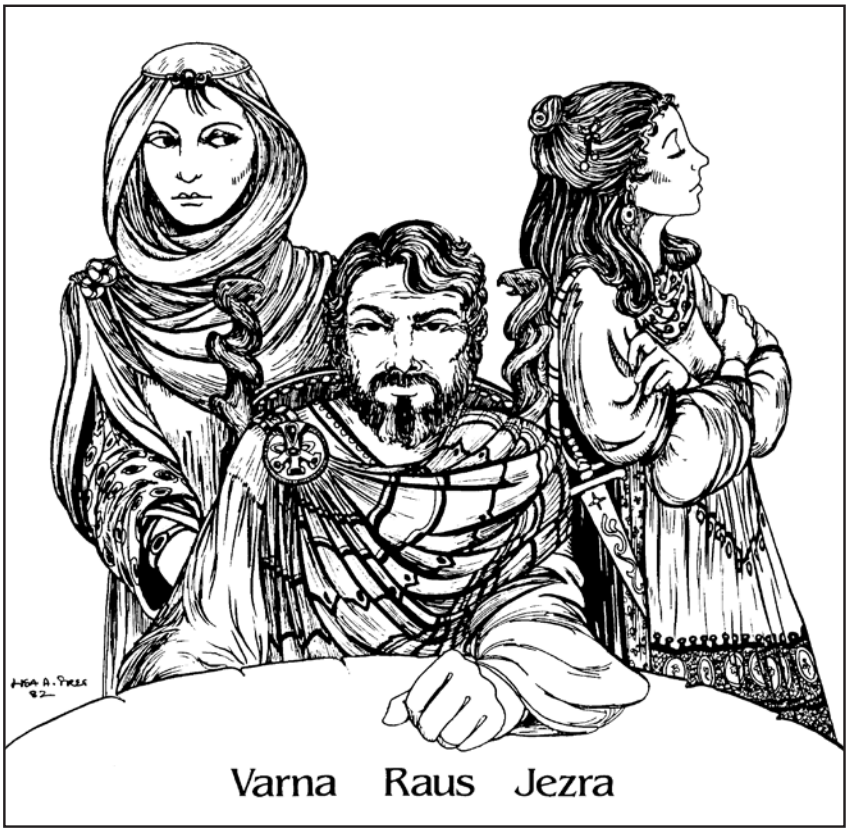
Ronegarth. This small town is anchored on the fortress of Duke Raus of Rone; a stone-walled and towered fortress built atop a low but abrupt stone shelf midway between the rivers and the western cliff wall. The residents here are mostly Lunar settlers, with a few ambitious folk from local oases.

Notable Personalities

Duke Raus of Rone

Minimal facts are known about Duke Raus: he is from the Redlands of the Lunar Empire, his ancestors were from Kostaddi, and he served with distinction in the Lunar army. He was exiled to Prax by the Red Emperor as a result of a noble feud that broke out into open warfare. He is to be killed if he ever returns to the Lunar Heartlands.

Raus is aristocratic and aloof. He is said to be generous employer, but ruthless and cruel to those who oppose him. He loves his family and is devoted to his household. His wife, Varna, died of a broo-born plague in 1615 and Raus' only daughter Jezra is his closest confidante.



Jezra, Daughter of Raus

A young woman, Jezra was raised in the Lunar Empire with luxuries and a formal education that taught her everything except how to control her temper. The cause of her anger may well be only the frustration of a lonely young or they may stem from a deep-seated madness.

Muriah, Malia Priestess

This human priestess of Malia is the leader of the largest and most organized tribe of broos in the Grantlands region. She appears as an exceptionally ugly ten year old girl, but is reputed to be invulnerable to weapons and to have attained her iron rule over the local broos in the one-on-one combats broo use to establish pecking orders.

Sun County

Sun County includes the river valley from the White Rock River in the north to the North Bog in the south. Sun County lies two days journey from Pavis, a good ten days ride west across the plains of Prax to the nearest large city (Boldhome in Sartar), and several weeks after that to the lands of the Lunar Empire proper.

History

In 877, Joraz Kyrem, Lord of the city of Pavis, requested aid from the Sun Dome temple of Dragon Pass. The religious mercenaries complied in return for land, a spot in the sun, and a good price for their horses. After the mercenaries helped free the city, they moved to their new lands and were titled Counts of the Sun Dome lands.

Arinsor Clearmind was the first Sun Dome leader. He was so devoted to Yelmalio that he shone with an internal glow during the darkest nights. As he and his people went about the land, a wonder struck them. A water naiad, daughter of Zola Fel, engaged Arinsor in an ancient rite: they re-enacted the story of Yelm and the Oslir river wherein the lord of light fell but was revived by the river, and so they made an alliance. Here the sun people were reconciled with the river, and there was irrigation upon the lands for the good of all.

In the early days, when the Arrowsmith dynasty ruled in Pavis, the land flourished. Food was plenty, children healthy and common, and all marriages were pleasant.

After Pavis fell in 1200, Sun County was isolated from the peoples beyond the nomads. They call this era "the Solitude of Testing." They feel they passed their tests and survived and are now receiving their blessings from their lord, Yelmalio.

This blessing began in 1575 when Dorasar arrived with presents, offers, and an alliance to clear the valley of nomads.

The history of Sun County thus has three phases. First, 879-1200 S.T. (some 321 years) is called the Peaceful Era, whose end was marked by terrible violence. Then came the Solitude of Testing from 1200-1575 (lasting 375 years). The time since then is called Recent History.

The Count of the land is the ranking Light Son of the temple, with special privileges among his fellows. He deals with outsiders.

Sun County has been authoritarian, stable, and cohesive for eight centuries. In times of good leaders, this is a benefit for all citizens; in times of poor leaders, all suffer equally. Sun County currently thrives under the strong, competent leadership of Count Solanthos Ironpike. The previous count, Varthanis II, was also an effective administrator, though he is now remembered primarily for what is popularly regarded as a demeaning accommodation with the Lunars. Solanthos, slayer of two Lunar warrior disciples in duels in his youth, is popularly credited with preserving Sun County's honor and independence as an ally of the Lunar Empire, but the Count prudently avoids conflicts with the Lunar authorities, and is resentfully tolerant of the presence of secret Lunar agents in Sun County.

The Rulers of Sun Dome County

The Sun County Light List covers the whole of their occupation of the land since 877. There are 42 entries in it. The first number is the number of years the ruler actually reigned. The concluding set of numbers show the historical years S.T. that the reign encompassed. All Counts have a traditional title or ascription which accompanies their names. This phrase or sentence may be posthumously bestowed. All children raised in Sun County memorize this entire list.

Years	Count
127	Arinsor Clearmind, the first Count, who came from Dragon Pass to conquer the giants (877-1004).
88	Kolyth the Horn, who ate wolves (1005-1093).
47	Zebrokith the Bow, a dull competent (1093-1140).
84	Zolan the Cruel, a great leader (1140-1224).
49	Palishon the Clever, son of Zolan (1224-1273).
28	Zolan II, called Trader, and Wyrmslayer, and Manywife Sinner (1273-1301).
23	Zolan III, singer, and son of Zolan (1301-1324).
4	Zolan IV, who was infamously shot by an arrow (1324-1328).
15	Lorango, an Avenger of Brilliance, who could fly (1328-1343).
9	Golungan, an elected man from the Sable Tribe (1343-1352).
6	Kokostang, peasant-born whose companions were never cold (1352-1358).
11	Belonni, who loved hawks and won battles (1359-1370).
5	Zeoluz, called the Traitor, or Shadowlord, or Destroyer (1370-1375).
3	Salostrong the Literate, who should have ruled longer (1375-1378).
1	Kollen, son of Kistang, who seized the title (1378).
1	Bitchelli the Head Bearer, who killed Kollen (1379).
3	Monallyn the Calm, who used iron darts and brought peace (1380-1383).
1	Cruk the Dissenter, an outlander (1384).
1	Blame and Shame, outlander twin brothers of great strength (1385).
1	Orugurri the Bison, who yelled a lot (1386).
2	Pistolli, who tried hard (1387-1388).
1	Kujubbi the Impala, Elasto the Worthy, and Daga the Cruel who killed each other (1389).
12	Boburto the Pygmy, who began a new line of Counts (1389-1401).
11	Balablor the Good, son of Boburto (1401-1412).
8	Melenst the Poem-Lover, the last of the pygmy Counts (1412-1420).
19	Oloros the Blind, who imprisoned Malia during his reign (1420-1439).
19	Skindilli Longlegs, who drove away Daga and made slaves of the Storm Bull men (1439-1458).
40	Narokoris the Wise, who trained all his people to the drill of spear and shield, and made his land peaceful (1458-1498).
11	Kistan the Good Killer, a many virtued leader (1498-1509).
3	Tol the Peasant, who used his fingers to read (1509-1512).
3	Dadelin the Shaggy, a great sage (1512-1515).
3	Tol the Just, who angered many gold-wearers (1516-1519).
5	Banashi Gold, who had too many sons (1520-1525).
7	Tol the Generous, who was murdered by rivals (1525-1532).
2	Kilossi Banashison, who was killed by his brother (1532-1534).
1	Banali Banashison, who was called kinslayer (1535-1536)
1	Korogi, Nashalta, and Fankarios, all were Banashi's sons, and all of whom ruled in turn after murdering predecessors (1537).
19	Poskuturri Criminal Slayer, long-ruled, wise, and childless without sorrow (1537-1556).
11	Zentakos the Blind, who never fell down until he died (1556-1567).
26	Varthanis Brighthelm, who aided Dorasar and received the gift of our patience (1567-1593).
19	Varthanis II, who turned his Pavis palace over to the Lunar commander (1593-1612).
Current:	Solanthos Ironpike, who likes to kill Dara Happan Rune Lords in duels.

The Sun Dome

Templars and Militia

The Yelmalio cult is famous for its mercenaries, the Sun Dome Templars. Such was their fame that Joraz Kyrem called for them back in 877. Although the original grant from Kyrem stipulated it, the Sun Domers of Sun County no longer revere or raise horses. They have adapted to their fate afoot, and have been forced on occasion to rely on allied nomad tribesmen of their religion for cavalry support.

In Sun County, the peace is kept by 120 16-man squads of Sun Dome Militia called "files". These files are made up of young farmers doing their annual cult service under the command of professional soldiers. Each season, 12 of these files are on active duty in 12 districts of Sun County. The Sun Dome Militia is commanded by the Guardian of Sun County, a subordinate to the Sun Dome Light Captain. The file leaders have been cautioned not to antagonize official Lunar patrols, but outlanders in general can expect harassment or rough treatment from militia patrols.

A standing, professional force of Templars exist to meet stronger threats, and to guard the Sun Dome Temple itself. This regiment consists of approximately 800 men, superbly disciplined and well equipped with pikes, hoplite shields, and heavy bronze armor. They are commanded by the Light Captain of the Yelmalio cult. Templars are entitled to bear arms at all times, and are accorded great respect by all members of the Yelmalio cult.

In times of a crisis Sun County could call upon nearly 4,000 men, nearly the entire adult male population. Realistically, the count might be able to muster a force of up to 1,000 levies to support his Templars.

Trade

All trade and portage in Sun County is strictly controlled by the Sun Dome Temple through the Lokarnos wagon-cult. The temple enjoys many choice monopolies, including salt production, harvesting of dates, and gold smithing. Farmers are forbidden to deal with foreigners directly, and the wares of all passing traders are scrutinized carefully. Most trade passing through Sun County is by river. The wheel ruts of Sun County are broader than in Pavis County and bringing a wagon into the area requires a changing of axles. Traders are further discouraged by the Sun Dome cult's stubborn insistence on using the unwieldy gold Wheel coin as the unit of exchange.

Despite the prohibition against dealing directly with foreigners, Sun County citizens are easily persuaded to exchange goods if a suitable pretext can be devised which avoids the appearance of trade. For example, the exchange of gifts is not prohibited. Within Sun County borders outsiders may purchase certain services from specially licensed foreign concessionaries. For example, the only inn open to foreigners, the Light House Inn in the Yard of the Sun Dome Temple, is run by an Issaries cultist licensed by the temple.

Settlements

The population of the Sun Dome temple and the town beside it totals about 1000. They are almost all humans, though a band of griffins stops regularly. Most of the people are farmers, but a large percentage are religious personnel and crafts people to maintain dignity proper to the temple. This is also a seat of civil government; administration work, mostly done by temple personnel, adds to the population.

Crafts include iron smithing. Like smaller settlements, Sun Dome has a weekly market within its walls. There are several other small towns scattered through the County with an overall population of about 2,500 people. A further 12,500 farmers live in small hamlets or farmsteads throughout the valley.

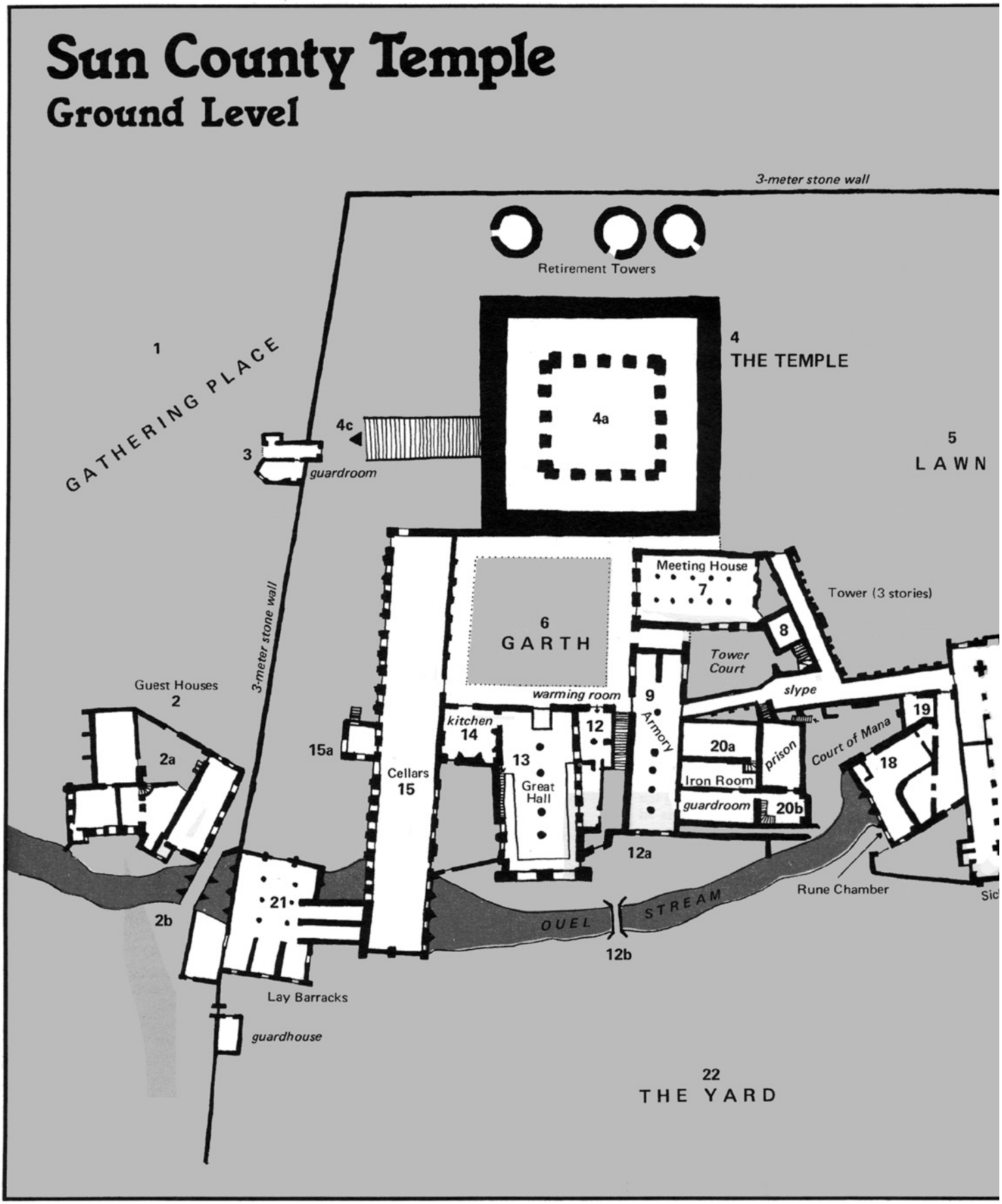
The Sun Dome Temple

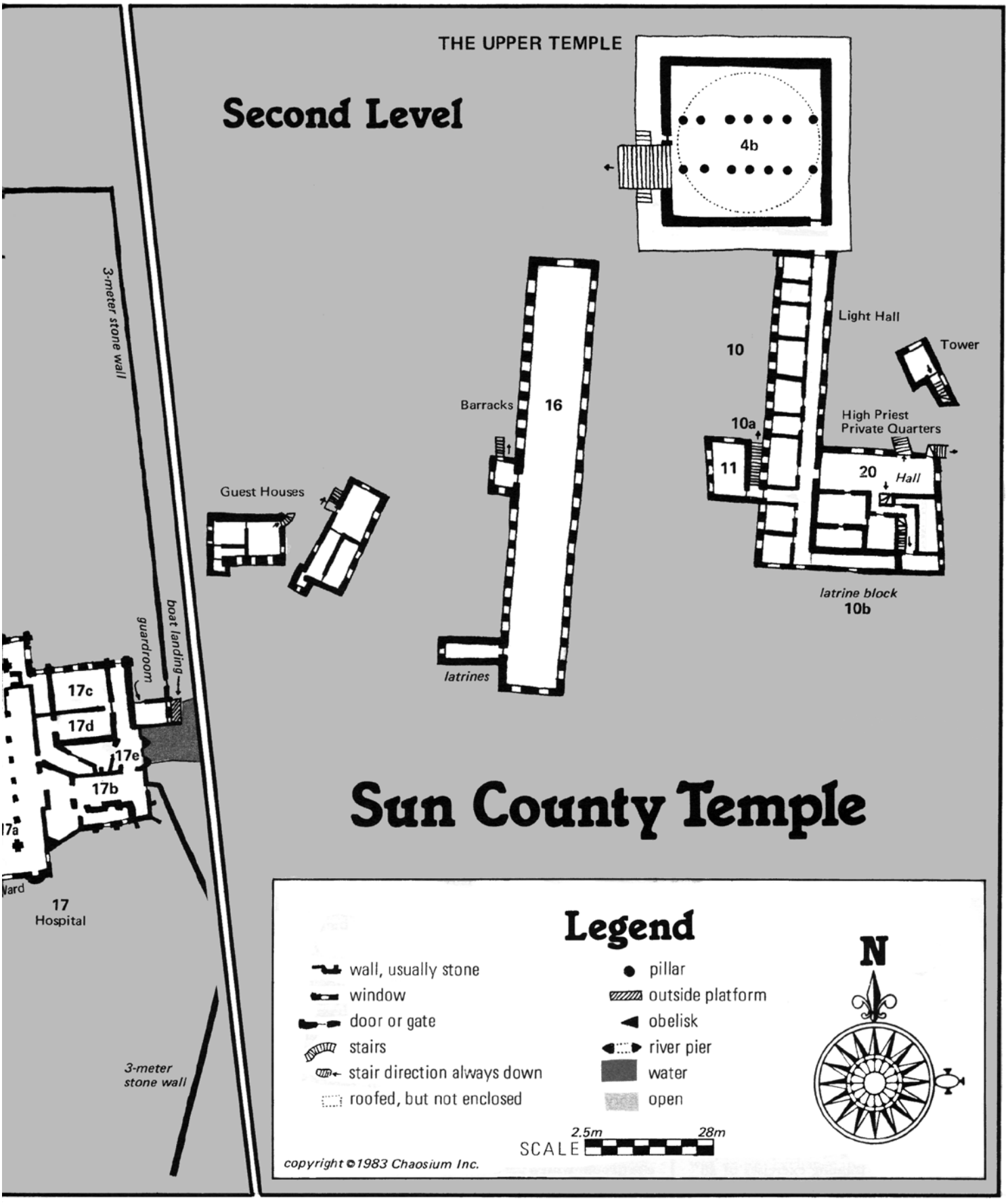
1. The Gathering Place

This wide grassy area slopes down from the west side of the temple. On the mead, the local population can be assembled for mustering or celebration. Near its center (not shown), within a bend of the Ouel stream, stands a conical hill, for centuries called Summons Hill; from its top cult leaders direct the activities of their followers.

2. Guest Houses

These two two-story buildings and their domestic attachments, lying at the edge of the Gathering Place, are part of a series of buildings along the Ouel stream reserved for visiting non-cultists. They are outside the boundary wall of the temple, for few guests are permitted into the holy area. This particular complex is reserved for the most important visitors. It contains a courtyard (a), places for servants and mounts, separate halls, private quarters, and indoor privies. Behind this complex the Ouel stream is spanned by the three arches of its only stone bridge (b). The other visitors' buildings are less luxurious, and are further downstream, off the map.


Sun County Temple
Ground Level
3-meter stone wall
Retirement Towers
1
GATHERING PLACE
4
THE TEMPLE
4a
4c
3
guardroom
5
LAWN
Meeting House
7
Tower (3 stories)
6
GARTH
8
Tower Court
slype
3-meter stone wall
Guest Houses
2
warming room
9
Armory
kitchen
14
12
19
15a
13
Great Hall
Cellars
15
20a
prison
Court of Mana
18
Iron Room
guardroom
20b
2a
12a
21
Rune Chamber
2b
OUEL
STREAM
12b
Lay Barracks
guardhouse
22
THE YARD


THE UPPER TEMPLE
Second Level
4b
Light Hall
10
Tower
Barracks
16
10a
High Priest
Private Quarters
11
20
Hall
Guest Houses
latrine block
10b
latrines
3-meter stone wall
boat landing
guardroom
17c
17d
17e
17b
17a
Ward
17
Hospital
3-meter
stone wall
Sun County Temple
Legend
wall, usually stone
window
door or gate
stairs
stair direction always down
roofed, but not enclosed
pillar
outside platform
obelisk
river pier
water
open
N
SCALE
2.5m
28m
copyright ©1983 Chaosium Inc.

3. Gatehouse

The compound is surrounded by a 10-foot-high stone wall. There are a number of small gates in the wall but the gatehouse (on the Northwest side) is the official entrance. The vaulted passage is defended at the west end by a heavy bronze-bound double door; the inner archway is open. The floor is paved with flagstones; a stone bridge runs along the north side. In the north wall a low door leads into the porter's lodge, which is warmed by a small fireplace; a small slit (not shown) allows him to scrutinize anyone waiting outside the closed gate. The room on the south side houses the guard; it has a fireplace, a pair of arrow slits, weapon racks, and other equipment. When the doors are opened, a pair or more of large shielded, spear-wielding guardsmen stand by them.

4. The Temple

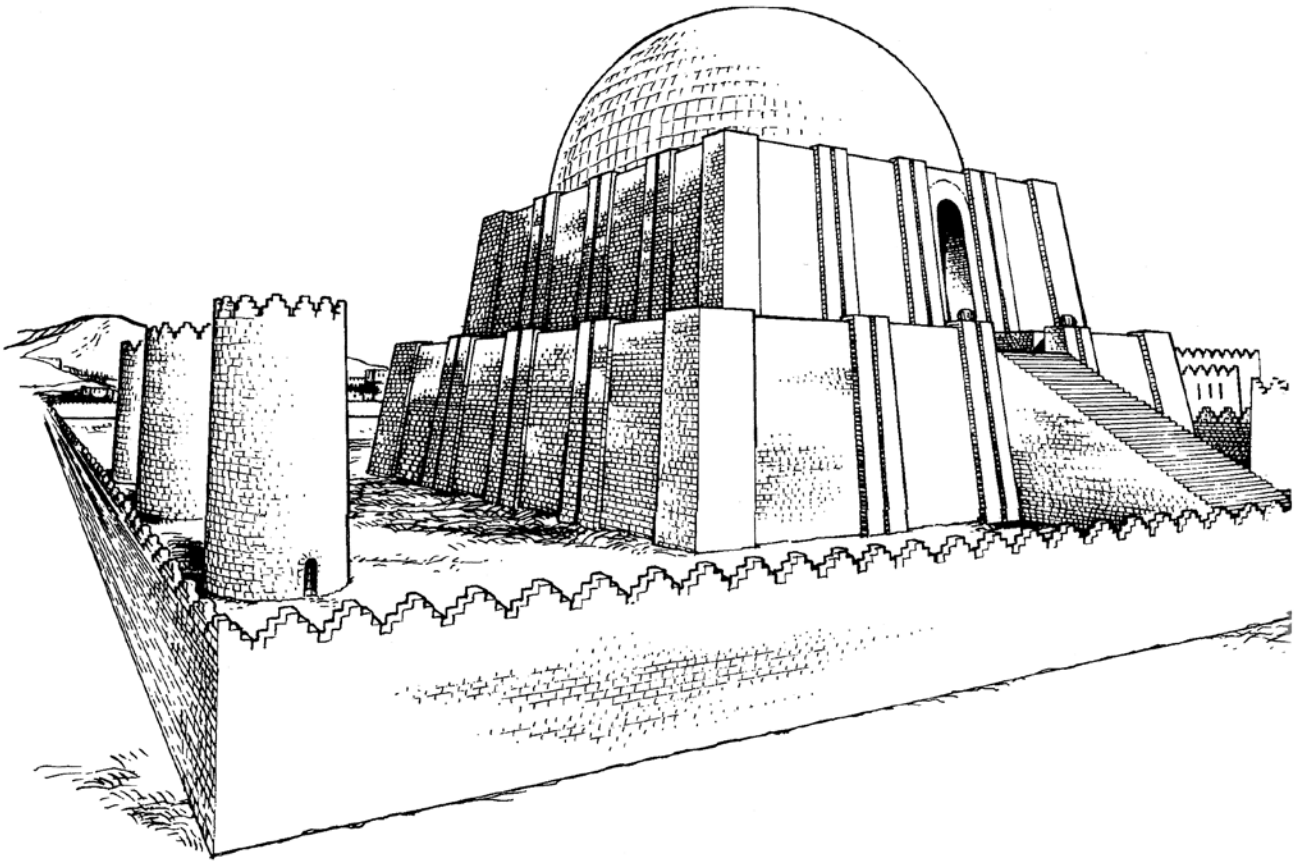
The great western stairs rise up over the massive inward sloping walls of the base to the roof of the upper temple; two smaller stairs lead from it to the walkway atop the foundation. In the crypt (a), huge cylinder piers on square bases with semi-circular buttresses support the thick walls and upper building; speculation surrounds a supposed lost secret door to the crypt and what treasure the founders stored there. In the jeweled, gold-furnished upper temple (b) are shrines to the heart of the local cult, Yelmalio; Yelm, the fiery father; Yelorna, the star goddess; Pole Star and other gods of Light. Cult trophies decorate the walls. The thin gold dome topping the temple is marked on the map by a dashed line. The corners and edge of the roof are exclusively reserved for use by the priesthood during services. At the foot of the western stairs is an obelisk surmounted by a gilded ball (c) which is illuminated during services.

5. Lawn

This grassy area is used primarily for outdoor training exercises of all kinds. Due north of the temple are the three roofless circular retirement towers (a) used by some priests; they are of different periods, styles, and heights. In the Southeast is a rear gate (b) with a guard room and a small boat landing.

6. Garth

A sheltered enclosure that catches the sun, with a roofed walkway and open arcading along its four sides, this pleasant area is at the heart of the administrative section of the temple. Here members gather to converse and some training takes place on its green. The roofs contact the sloping south wall of the temple, so there is no break in contact with the side of the temple.



7. Meeting House
This is the heart of the government; once a day, the lords and priests present gather here to discuss the county's business and listen to a reading of a portion of its rules. A majestic gilded room, shelves of reference scrolls flank its three arched doorways.

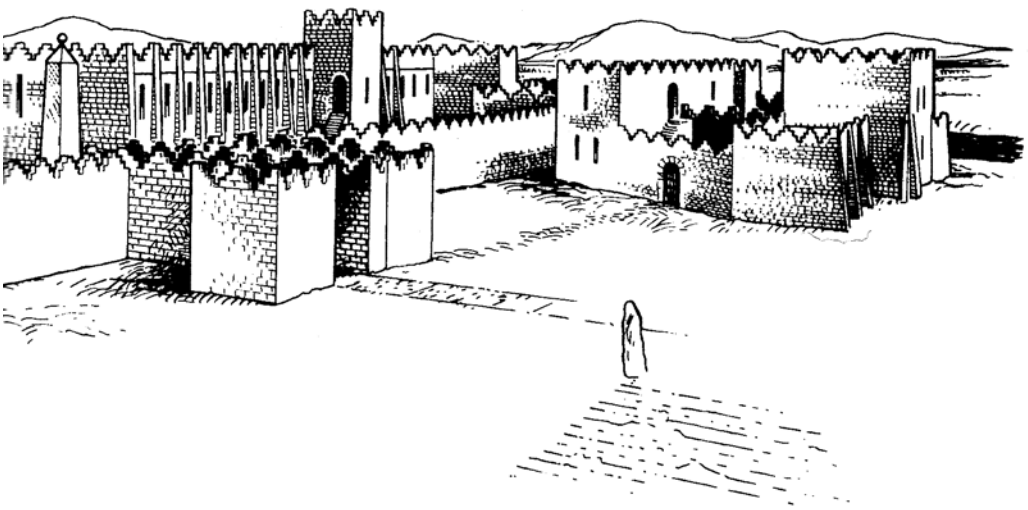
8. Tower
A vaulted passage leads to the tower court (a). The three-story tower is entered at its middle floor by a small two-story attached building. At the top, where the cult's gold banner flies as high as the peak of the dome, a watchman is always stationed with a horn to blow at the rising of Yelm or if strangers approach.

9. Armory
This dim undercroft holds a vast store of arms: spears, pikes, bows and arrows, plate cuirasses, scale and cuirboilli armor, and large shields are here in plenty. Two alcoves on the north serve as offices for the Lieutenant of the Armory and his guard, in whose charge is all this equipment.

10. Light Hall
Above the armory, and running, on a projection above the meeting house, the whole length of the eastern side of the garth as far as the south wall of the temple, this wing contains the private rooms of the resident priests. Each individual room is well-lit and warm, with fine beds, desks, tapestries, and such. A door opens to this wing from the walkway atop the temple's base on the south side; a private Light Door into the upper temple is opposite. Immediately parallel to the west wall of the armory, and starting under an arch, are the covered 30-step main stairs to this wing (a). A doorway in the Southeast leads to a latrine block (b): it is an open room with a partition about six feet from the south wall, creating a long and narrow room for separate closets which are provided with clean straw each day. The closets empty into a similarly narrow channel on the level below; the drain is fed with pumped-in water.

11. Library
Off the top of the main stairs of Light Hall to the right is the temple library. Here are kept the cult archives and some of the precious possessions in frequent use; it is also used as a secure deposit for valuables by some of the leaders. The windows have heavy bronze bars and the bronze-bound door is defended by two more doors in front of it.

12. Warming House
Next to the main stairs, going westwards, is the temple's warming house. Here two fires are lit on the first day of Dark season every year and kept going until the end of Sacred Time. Cultists working in unheated areas come into this vaulted chamber to get warm. The east wall is filled with two immense fireplaces with pointed arches and wide lintels. Directly underneath the library, the heat helps keep the valuable deposits warm and dry. On the west wall are two openings into the next room, the Great Hall, which let in some of the heat. South of the warming house is a yard in which timber and peat for the fires is kept stacked under a lean-to (a); the fuel is brought across the small wooden bridge (b) over the stream from the yard.



13. Great Hall

The high-roofed great hall is an impressive room split into two aisles by an arcade of five columns. The entrance alcove has wash basins on either side provided with warm towels from the warming house. In the western wall stairs give access to a raised gallery running around most of the room, used by lecturers, entertainers, and spectators. A high table is at the south end, on a dais, and additional and larger windows are designed to throw more light on the table and to add to the dignity and importance of those privileged to sit there. Between the dais and the arcade is a hearth, the smoke from which escapes through flues in the heads of the tall windows on each side. Behind the high table is a huge green tapestry woven with griffins and cult symbols in gold thread. Table linen and gold saucers, goblets, dishes, bowls, ewers, and salt-cellars are in frequent use here.

14. Kitchen

Next to the great hall is the kitchen, to which there is access via a service hatch for servants. Two large fireplaces stand back-to-back and a well is in the Southeast wall. There is little storage, since most items come from the cellars next door. The kitchen is off-limits to all except the cook, his apprentices, and the high priest's own cook.

15. Cellars

At the Southwest corner of the garth is the doorway into the cellarer's range. The cellarer is an official, usually a priest or senior initiate under the Light Guide, who manages the food for the entire Sun Dome settlement. Vaulted in 22 double bays from a central row of 19 columns from which the ribs spring, the range is carried across the stream over four vaulted tunnels. Here is brought the produce of the valley, from grain and impala hides, to cider and spirits. Some food-processing equipment, such as the large stone cider press, is used here instead of across the stream in the yard. The cellarer has his own office (a) from which he oversees the collecting, storage, and distribution for the settlement.

16. Barracks

Above the cellars are the barracks which accommodate some initiates from the work force and the temple garrison. They sleep on cots in rows along the west and east walls, in an open plan. The barracks are reached by stairs outside the west wall over the cellarer's office and through an entrance alcove. At the south end of the range is their half of the latrine block, built over the river.

17. Hospital Block

A covered passage, called a slype, runs from the east side of the armory to the hospital block and branches off, about halfway along, to the lawn. The course of the Ouel was changed so that it now runs under the block in four channels through vaulted tunnels which emerge on the western side of the Rune chamber. The sick ward (a) is large, heated by a half-dozen fireplaces, and screened off by cloth hangings into cubicles when necessary; a private room is attached as well. The hospital is where the wounded are healed, the diseased cared for, and where cultists who have grown too old to cope with the daily routine live out their days. The hospital has its own kitchen (b) with a pair of fireplaces, to cook food for the sick. A pit with grills in the kitchen floor permits rubbish to be thrown into the swirling waters below. Also in the block are chambers for the nurses and healers (c), a chapel to Chalana Arroy and other healing goddesses (d) and a latrine with shafts that discharge into the stream (e).

18. Rune Chamber

This curiously-shaped room, just outside the sick ward and straddling the river, with its partitions and arched arcades, is where the cult magics and rituals are taught. The chamber is entered from the slope directly through a door, or through a guarded arch into the open courtyard of Manna (a) where outdoors rituals are taught.

19. Conduit House

This building is sandwiched between the south wall of the slype and the Rune chamber. Here, water is piped in from a spring and stored in a bronze cistern from which it is manually pumped to other parts of the temple.

20. High Priest's House

In the right angle of Light Hall and its latrine block, joining the south wall of the slype with a staircase, is the high priest's house of two stories. The upper story contains his private quarters and can be reached via the stairway leading from the slype or from another stairway from the courtyard of Manna. The stairs and a private door to Light Hall open onto the high priest's hall, where he entertains private guests. There is also a large antechamber where visitors can wait, a council room, and a presence chamber. This last is for the high priest to receive formal requests and the like. Another private, covered door gives access to his sleeping quarters, his own section of the latrine, and two stairs to the lower section. One staircase leads

to an isolated section (a), which serves as a private temple treasure room administered by the high priest and his immediate servants. The other staircase opens into a small guardroom with a fireplace (b). This guardroom is always occupied. The section north of the guardroom contains three prison cells for high-ranking criminals, whether cult members or outsiders. Bronze rings are stapled into the floor of the cells for attachment of inmate's shackles. Of the two rooms below, the southern serves as a general purpose room for the guards stationed here and in the armory during their relief; the northern room, protected by a heavy bronze door, contains iron and gold armor and equipment held by the cult.

21. Lay Members' Barracks

This simple pillared hall over the river is entered by a large arched covered doorway. Lay members working or staying at the temple can sleep here, as well as some of the initiates. There are a few cots, but most just sleep on straw or rolled up in blankets.

22. The Yard

The temple walls south of the Ouel stream enclose an area more than twice the size of that on the north. The area enclosed is called the yard and is a small town, with about 1,000 residents. Armorers, bronze smiths, and goldsmiths all work here. There is a horse mill, malthouse, and bake house, along with a tannery and carpenters' and wheelwrights' shops. Near the temple is a large mews for hawks and falcons of the cult leaders, stables, and further off, a small kennel. To the south, where the yard ends in the rising hills and a well-managed barley field, are even a pair of small prisons to hold captives and outlaws. None of these buildings are shown except the guardhouse at the western end with its corral outside the walls (a).

Notable Personalities

Count Solanthos Ironpike

Ruler of Sun County and Ranking Light Son of Yelmalio

The temporal head of Sun County, Solanthos is the ranking Light Son of the Sun Dome Temple. Arbitrary, suspicious, and vain, he is nevertheless both loved and feared by his people. Unlike his predecessor, Solanthos keeps his association with the Lunars to a minimum, and this attitude has won him the respect of his people. Once renowned for his martial prowess, the count is now middle-aged, increasingly sedentary, and no longer a master duelist.

Perimides the Chaste

High Priest of Yelmalio

The spiritual head of the Sun Dome community. Though extremely (some say unnaturally) old, Perimides stubbornly resists pressure from subordinates to retire to the Towers. Almost bedridden, he is cared for by a team of Ourania virgins and supported by a pair of junior priests during ceremonies. The High Priest is rarely seen except on these occasions, and never deals with outsiders. He speaks only Firespeech.

Gaumata the Strange

Light Keeper

An outsider from New Pavis who initiated to the Yelmalio cult in early youth, Gaumata has worked hard to distinguish himself and now oversees the magical and religious duties of the cult. Elderly himself, Gaumata is next in line to be High Priest and suspects a reluctance to promote an outsider to High Priest behind the delay of Perimides' retirement. Perhaps because of this, Gaumata follows cult stricture to a degree even his fellow priests consider excessive.

Invictus

Light Captain

Invictus is a ranking Light Son in the county and commander of the Sun Dome Templars. Invictus' passion is hawking, which he shares with the count. He leaves the day-to-day running of the militia to his subordinate (and former wife) Vega Goldbreath. He is now married to her sister, the earth priestess Penta. As befits his status, Invictus is always accompanied by an honor guard of at least three Templars.

Belvani

Lieutenant of the Light Captain

Belvani, a Light Son and second officer of the Sun Dome Templars, is often accompanied by a crested dragonewt manservant. Often employed on missions for the count outside Sun Dome lands, Belvani is familiar with Lunar ways and philosophy. He is condescendingly friendly to foreigners, and always insists on a friendly contest with Orlanthi associates. If the Orlanthi loses, Belvani graciously offers to return the gold which changes hands as a sign of his generosity to inferiors. Equivalent in rank to Vega Goldbreath, Belvani regards her with amiable contempt.

Laertes Coatilon

Light Guide

A man of subtlety and discretion, the Light Priest Laertes directs the internal affairs of Sun County. His shrewd and discrete agents keep him well-informed concerning local, Pavic, and Lunar affairs. His loyalty to the Sun Dome Temple is unquestioned, but he persistently advocates closer ties with the Lunar authorities.

Hector the Wise

Temple Librarian

Though formally reporting to the Light Keeper, Hector treats the library as his exclusive domain. He is both learned and aloof. Even the count is said to be wary of his sharp wit and intolerance for the modestly educated. Hector is even older than Perimides, and is his only real friend. Hector's Yellow Book, a fantastic collection of assorted notes on current and historical events and oddities animal, vegetable, mineral, and magical, is maintained in the Sun Dome Temple library.

Jalmara Yelmsfoot

Chalana Arroy Healer

Jalmara is kind, gentle, loved by all, but rarely heeded. She capably manages the Hospital Block in the Sun Dome Temple complex.

Penta Goldbreath

Ernalda Priestess

Although Penta is the chief priestess of a religion that claims nearly 50% of the Sun County population, she exercises little influence outside of her cult. Penta is the identical twin sister of Vega Goldbreath, although they are almost complete opposites in personality. Married to Invictus the Light Captain, Penta is the mother of three sets of twins, a great cause of celebration.

Vega Goldbreath

Guardian of Sun County

Vega is a Light Son and commander of the Sun Dome Militia. The only woman devotee in Sun County, Vega Goldbreath rose to authority despite prejudice, derision, and chauvinism on the way to the top. Once married to Invictus, they were compelled to divorce as he achieved high cult rank. Invictus later married Vega's twin sister, something she has never forgiven him for. She is intelligent and quick-witted, and hardly orthodox Sun County in her outlook. Her militia file, The Victors, is the best in Sun County.

Jaxarte's Journal

A Young Lunar Officals's Introduction to Sun County

This account, taken from the shelves of the Pavis Knowledge Temple, gives the reader an insight into Sun County life and politics, as seen through the eyes of Jaxarte Whyded, a young Lunar official who visited the region in 1617 S.T.

Jaxarte

To Sor-Eel, governor of Prax, came in 1617 one Jaxarte Whyded, to take up a vacant junior position on his general staff. Though impoverished, Jaxarte's family was well-connected, and through careful use of patronage had had the young man placed in this bureaucratic position, which (on Jaxarte's own admission years later) was far beyond the ken of his experience or mettle. Apparently, Jaxarte had no liking for the work of an official; his consuming passion was architecture, particularly temple design. His later career attests that he was in fact an architect of some ability, but in Prax he had no chance to exercise such talents.

Compelled to do something with his unmotivated nephew, Sor-Eel appointed Jaxarte "Commissioner of the Imperial Census for Prax". The Imperial Census had actually been conducted several years before. All Jaxarte was required to do was revise the existing figures, which Sor Eel considered unreliable. Although the census officially had nothing to do with taxation, many of Sor-Eel's vassals viewed the youth's appointment with alarm, thinking that somehow the governor proposed to revise the already high taxation levies. Jaxarte's job was made all the more difficult by such people, who wished to obfuscate and confound his researches.

Jaxarte was initially unhappy about being sent far from the comparative pleasures of Pavis but, as time progressed, he took to his task with gusto and compiled extremely detailed reports. Jaxarte did not confine himself solely to the revision of the population figures; in a private journal he also wrote about his experiences and travels across

Prax. Although some scholars consider most of his population estimates to be wildly inaccurate, his journal is still useful for its impressions of Prax under the Lunars.

The census occupied him for several years and, up until his removal from office, Jaxarte entertained plans to publish his journal in a "Grand Gazetteer of Prax." Unfortunately, Jaxarte was forced to hurriedly return to the Heartlands. Jaxarte Whyded's writings soon got lost under a pile of administrative trivia in Pavis's Temple of Knowledge.

Floriat

Jaxarte's writings languished in the Lhankor Mhy library for some years until they were discovered and later translated by Floriat Fedora, a young but well-read junior sage. She edited and later (in extreme old age) published selections of Jaxarte's writings as part of a World Chronicle of the Third Age, *a popular genre of the period. The excerpt given here is not from this pompous and derivative work, but rather from Floriat's original draft translation of Jaxarte's journal. The main text is unmistakably Jaxarte's; the occasional footnotes are Floriat's.*

All Praise the Red Moon!

Winds-Disorder-Sea-7/46

I, Jaxarte Whyded, Commissioner of the Imperial Census, recount a journey taken through Sun County, there to gain audience with Count Solanthos Ironpike.

Garhound

The Sun Folk's strong-lands begin across the ford at Garhound. To my shock, the commander of my escort suddenly announced that he had orders not to proceed further. Evidently, a detachment of Yelmic hoplites was to greet me on the opposite bank of the river. Sun Dome templars, not Lunar legionnaires, were to convey me to my audience with Count Solanthos Ironpike, ruler of Sun County. Although technically Lunar allies, the people of Sun County have always exhibited a staunch independence, and Uncle [1] did not want to unnecessarily antagonize them by marching occupation troops through their land. I concurred, and allowed my escort to return to the city.

Garhound is a squalid town of 866 souls, evidently typical of those along the river valley. Its only building of note (the home of the Garhound family) is of unspectacular design. Despite my credentials these country hicks refused to receive me, claiming they had not been informed of my arrival by his Excellency the governor. I was therefore compelled to quarter in the verminous stockade with the common soldiers [2]. In the mean time, my driver set about changing the axles of my gig so that they would fit the wheel ruts of Sun County, a tedious but necessary task [3]. Several days later, my Yelmic escort appeared on the opposite side of the river.

Having heard much of the discipline, precision, (and punctuality!) of the Sun Dome hoplites, I was shocked to see the dirty, uncouth squad of louts sent to fetch me [4]. Their leader, a pimply lad scarcely older than his followers, explained that they were not templars, but "Sun Dome Militia" – farmers' sons for the most part – doing their annual cult service. The militia leader had the audacity to demand a gold wheel "entry impost", which I flatly refused to pay. He continued to press for payment, until I threatened to expose this graft to his commander.

Sun County

Sun County is flat and monotonous. The farmers are obliged to sow four-fifths of their holdings with barley. The temple takes one-third of the barley harvest as tax. The other one-fifth of their plots the farmers may use as they please: crops include hops, grapes, rye and wheat. It is said that deep in fields some farmers illicitly grow the banned narcotic Hazia, though I saw no sign [5].

Illegal stills too are said to be hidden among the villages, for the Yelmalio cult controls all brewing in the County. Date palms line the sides of the road, but the cult also enjoys a strict monopoly on their produce. The land is skillfully irrigated, and all farmers are expected to give a portion of their time to maintain the channels.

Division of the land into farming plots is very rigid, and such plots are usually rectangular. The annual fertility spell of Sun Dome temple affects the crops of these temple lands. Farmers inherit special white stones marked with fertility runes to signify that their plot is part of the temple lands [6]. The Yelmalion fertility ritual calls for the stones to remain in place all year, or the spell will be broken for that particular farm.

Lately a rumor about a great treasure under one of these rocks has been spread across the County. The farmers take a grim view of treasure-seekers disturbing their stones, though they themselves often give in to temptation and peek underneath. This has brought about an agricultural disaster. Severe punishments have been decreed for those caught overturning the stones, but still food production remains severely affected [7].

The people of Sun County are plain by Pelorian standards, with blonde hair and dark eyes. Men typically go about with full beards, but women are expected to cover their faces modestly when in the presence of strangers [8]. They speak an unusual dialect, a mixture of several tongues, but refrain from discourse with outsiders. Although their leaders deign not to trade in the silver coin of the Empire (preferring gold), the common folk willingly enough accept the silver Imperial. The Lokarnos wagon-cult controls all trade and portage in the County, save that which goes by river.

The Sun Dome Temple

In an otherwise uninteresting region, the Sun Dome temple itself comes as a pleasant surprise. The temple complex is an imposing series of buildings, executed in the severe, formal style of Dara Happa [9] yet is here, deep in the desert! From some distance one can see the great Sun Dome of the temple, a gilded half-sphere that almost blinds the viewer with its reflected radiance. Beside the temple proper is small town, usually referred to as "The Yard". To my disappointment I found The Yard to be scarcely different to any other town in the valley, though I admit the streets were wider and cleaner. Approximately 1000 souls live here, many of whom work directly for the temple.

Count Solanthos Ironpike

After a night's rest in one of the temple guest houses, I was roused from my bed at dawn and instructed to dress for my audience with the Count. As I prepared to enter the temple complex one of splendidly-attired guards suddenly ripped my crimson cloak off my back and threw it to the ground! I went to retrieve it, but despite my protests was hustled on [10].

Unlike its outward magnificence, the interior of the Sun Dome temple is a confusing array of cloisters and corridors. I finally found myself in the temple's council chamber, a majestic gilded room, lined with scrolls dating to antiquity. There, before me on a simple yet commanding throne sat Count Solanthos Ironpike, ruler of Sun County. Once a duelist of some distinction, yet now in middle age tending to corpulence, Count Solanthos wears a thick black beard, although his receding hair is quite blonde [11]. When I arrived the Count was apparently conducting a trial: the two defendants before him had been arrested some hours earlier on the charge of "fornication" [12]. Despite their impassioned pleas for mercy, the Count curtly cut the pair short, stating he had fulfilled his legal obligations to them and was now ready to pass sentence. The man he ordered to be blinded and imprisoned in a retirement tower for life; the woman was to be taken out immediately and strangled [13]. All this for mere "fornication"! [14]. The malefactors dispensed with, Count Solanthos was ready for me. I presented him with my credentials and began a skillfully composed panegyric lauding the close links the Empire enjoyed with Sun County. Unimpressed with my oratory, the Count peremptorily silenced me and bade me come to the point. Taken aback, I requested from him the necessary data I required to update the census. The Count gruffly replied that such information could have easily have been sent by routine courier, and why had Sor Eel sent a spy!!! I began to protest my innocence of such a charge, but the Count dismissed me imperiously. Instead, he gestured to a liveried attendant who handed me a gilded scroll. "This should satisfy your master, boy!", the Count sneered. What could I do but thank him and withdraw gracefully? Taking his hint, I made immediate plans to return to Pavis.

Uncle burst into peals of laughter when I showed him these documents, remarking that the Count had a fine gift for fiction. He casually tossed the scroll into a wastepaper basket, and told me that I could gain a truthful account of Sun County's population figures in last year's Lunar tax records [15]. As I left the governors' office, my head fogged with the intricacies of high politics, I wondered if my apparently futile trip to Sun County had some deep political purpose I was not as yet privy to? [16]

Floriat's Notes

[1] Sor Eel. Jaxarte was the third son of Sor Eel's elder half-sister Euridice.

[2] One wonders why Jaxarte did not stay at the local inn, which could have hardly been more verminous than the Lunar fort.

[3] What could be a better illustration of the insular and aloof nature of Sun Dome society than their roads!

[4] Obviously a calculated insult by the Count. (Then again, perhaps Sor Eel's sending of the 17-year-old Jaxarte as a Lunar emissary was also a calculated insult?)

[5] Hazia is illegal, but greatly-sought after in the Lunar Heartlands.

[6] Thus, the purchase of a farm is often colloquially called "Getting a rock".

[7] Count Solanthos arrived at a novel solution to this problem: he issued a decree that the "great treasure" had been found, and displayed a fine golden cup at the markets of the County for the next season. He also publicly whipped several "rumor mongers".

[8] The mere sight of a woman's elbow or thigh is considered a scandalous outrage by the pious; a significant erotic event by the irreverent.

[9] Here Jaxarte's incomplete knowledge of architecture is obvious. The "Dara Happan" style which he enthuses about is "formal and severe", yet places a much greater emphasis on symmetry than is evident at Sun County.

[10] Jaxarte lacked political tact to try entering a Yelmalio temple wearing red, the color of Fire, the lost power.

[11] Count Solanthos does in fact have naturally black hair, unlike most of his subjects who tend to be blondes. A man of tremendous vanity, the Count obtained permission from the priests to dye his hair the lighter

Sun County

This selection describes Jaxarte's impressions of Sun County, the Yelmic territory west of Pavis. Loath to venture out into the dangerous plains themselves, Jaxarte made Sun County one of the first places to begin his work. As will be seen, Jaxarte's naivety and political inexperience, coupled with Count Solanthos's fear that he was coming to reassess the taxes, gave the youth an unpleasant introduction to the world of diplomatic intrigue.

Jaxarte's Census

Urban Sun County.....*1058 souls; includes temple staff, garrison and craftsmen. Extensive redsmithing/goldworking shop.* Eiskolli.....*414 souls. Population swells to over 700 in late dark season, when the local tannery reaches maximum output.* Helmbold.....*556 souls; excluding river-folk. Major source of flax in Sun County. Has resident ironsmith.* Harpoon.....*234 souls. This village is remarkable only for the large machine housed there, used to kill sea monsters.* Rory's Well.....*399 souls. Located on the edge of the Long Dry, an important caravan watering place.* Chomoro.....*619 souls. At the far southern end of the Sun Dome lands.* Morning, Cornspot, Arrowsands, Dawn, Shallow Corner, Flatvale, Yellow, Queenscliff *and* Daybreak *are all small settlements with populations between 68 and 209 souls.*

The village of Sandy Lot *has been renamed "Repentance" for a year-and-a-day by order of the Count, as punishment for failing to pay its annual cult remittances. Since the last census, the village of* Goldwater *has been decimated by swamp fever and most of the populace has moved to other parts of the County.* Rabbit Hat *village was sacked and burned by unknown nomads late last year and its inhabitants were carried off.*

Rural farmers.....*12,193 souls.*

Total population of Sun County: 17,338 souls.

shade. He was forbidden to do the same to his beard on the grounds that this would constitute "disguising himself as a woman", something a good Yelmalion male must never do. (Curiously, it is all right for a Yelmalion woman to disguise herself as a man!)

[12] Court transcripts record that the man and woman were married, but, following cult dictates were forced to divorce each other five years after he became a priest. Unable to curb his passions, the man had taken to visiting his former wife and was eventually informed upon by a neighbor. It is unusual that the Count chose the early morning to judge a capital crime. Such offenses are usually heard in the noon hour, "full under the impartial and just light of Yelm." Jaxarte's presence at the trial was most probably intentional, as another form of intimidation.

[13] Some say the Count loved the correct forms of legality almost as much as he despised the concept of justice.

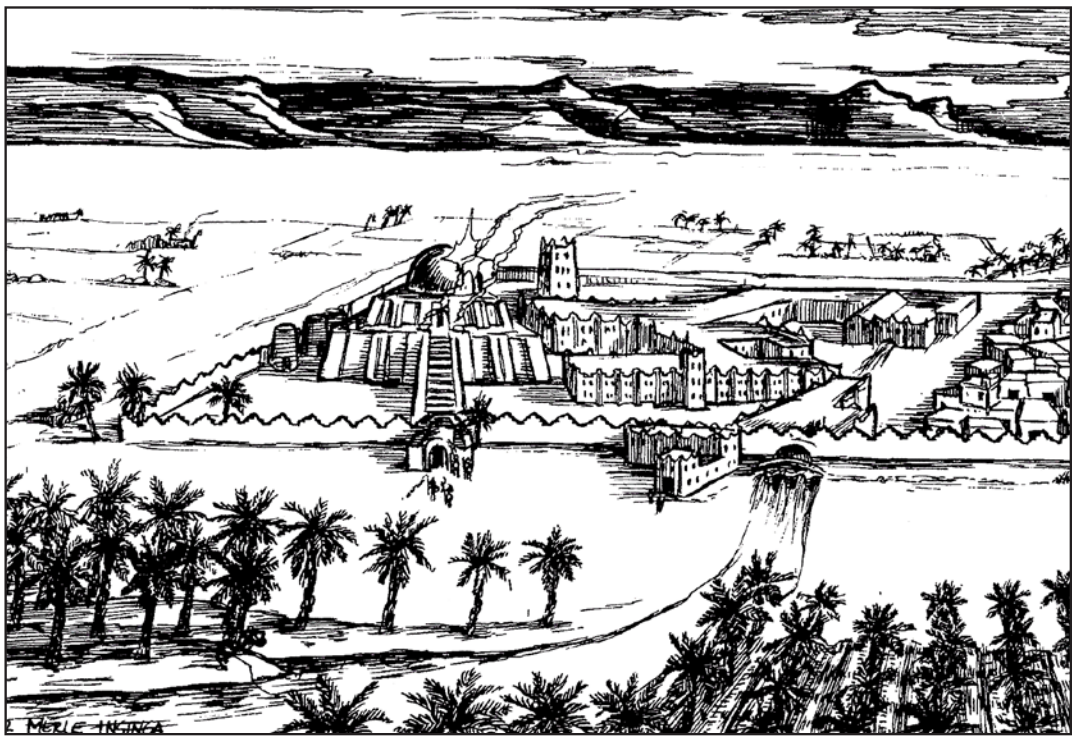
[14] The Count's severe attitude towards sexual and moral offenses may be a symptom of the restrictive geas Yelmalio compels him to follow.

[15] The Count obviously thought Jaxarte had been sent to investigate the revenue potential of the County, which had not been reassessed since the conquest. Count Solanthos therefore furnished him with bogus figures, which deliberately under-estimated the County's population [and thus tax liability]. To Jaxarte's credit, his thorough examination of the previous year's tax records enabled him to come to a fairly accurate population figure for his census. I quote from his report: (see boxed text)

[16] I have already proposed that Sor Eel's motive for sending the inexperienced junior bureaucrat as his emissary was to subtly insult the Count and his haughty pretensions. Then again, perhaps Sor Eel was simply being ingenuous, though of this is certainly not one of the governor's apparent traits.

The Sun Dome Temple

This panoramic view of the great temple shows how it would have looked to Jaxarte as he approached the compound from the south. As he headed down the gentle slope into the valley on a sunny day he would have passed many travellers on his way to meeting with the Count. He probably would have needed to shield his eyes from the bright glint off of the great golden dome, and worn a scarf over his mouth to keep the gently blowing dust from drying out his throat.



Pavis County

The northen end of the river valley is Pavis County, controlled by the city of Pavis, a Sartarite colony founded near the ancient walls of Old Pavis (also known as the Big Rubble), now a ruin haunted by trolls. New Pavis is the administrative center of Pavis County and a medium city of approximately 4,500 people, not including the sizable Lunar garrison. 1,500 humans reside in the ruins of Old Pavis.

Outside of Pavis and Old Pavis, the residents of Pavis County are almost all humans. Most are farmers and herders of Sartarite stock.

In addition to Pavis and Old Pavis, there are several small towns scattered throughout Pavis County with an overall population of 2,000 people. Garhound is the most important of these towns and the seat of the powerful Garhound clan. A further 15,000 farmers live in small hamlets or fortified farmsteads throughout the valley.

Garhound

Garhound is a fortified market town in Pavis County just across the border from Sun County and contains about 1000 residents, the vast majority being members of the Garhound clan. The town is surrounded by a mud-brick wall that keeps Praxian war bands out and also discourages raids into Garhound lands.

Garhounders are noted for their openness and hospitality to most strangers, particularly those who claim kinship (however distant it might be). Garhounders even get along well with Sun Domers, if only because both groups keep their own side of the White Rock River that divides the two counties. The Lunars and their allies, on the other hand, though publicly treated with respect and civility, are privately regarded with distrust and hostility.

Garhound maintains a freeman militia comprised of four 16 man shield and spear files (that fight similarly to the Sun County Militia). Six more similar units of spearmen from the region can be assembled with two hours notice. These ten units, plus some 40 mounted warriors of the Garhound clan have proven more than effective at dealing with nomad or broo raiders. Another 50 mercenaries follow Govoran the Magnificent.

As part of the Lunar Occupation, a troop of approximately 100 Antelope Lancers is maintained as a border garrison to discourage nomad raiders and to present a show of Lunar military authority.

Garhound Clan

The Garhound clan is the largest Sartarite clan in Pavis County and are based in the settlement of Garhound; a small fortified town on the border with Sun County. Lands originally granted by Dorasar to the Garhound included a region bounded on the west by the Zola Fel, the south by the White Rock, the north by the Scritha, and the east by the escarpment of Vulture Country.

More than fifteen hundred Sartarites throughout Pavis County belong to the Garhound clan and have pledged allegiance to Darvenos (often shortened to just "Davis") Garhound, the clan chieftain. In an emergency the clan can muster nearly some two hundred and fifty mixed foot and mounted warriors. Govoran the Magnificent leads the clan's mercenaries.

The Garhound Clan currently dominates the Sartarite community in New Pavis, particularly in Old Town and the Farmers' Quarter. A wealthy thane of the Garhound Clan, Brygga Scissortongue, is the Mayor of New Pavis.

However, the Bullford and the Althimandi clans contest the Garhound clan for dominance amongst the Sartarite settlers; aided and opposed by lesser clans and families. Brawls and riots between the various clans in New Pavis are not uncommon.

History

Deskar Garhound was a maternal kinsman of Dorasar of Sartar and accompanied him to Pavis. Deskar proved a boon companion to his lord and in 1550 was rewarded with the right to settle his people "on the lands between the Scritha and White Rock Rivers". Kinsmen from Sartar settled there, along with those who swore kinship oaths to Deskar. He built a market town on the border from Sun County and named it (and his people) after his spear that killed the evil hound that attacked Dorasar during a magical ritual.

Over the next three generations, the Garhounders became one of the largest and most important Sartarite clans in Pavis County. It prospered with trade between New Pavis and Sun County. With the Lunar Conquest of Pavis County and the destruction of Dorasar's clan, the Garhounders try to lead the Sartarite settlers in peaceful resistance until the opportunity for successful rebellion presents itself.

Garhound Harvest Festival

The market town of Garhound in Pavis County hosts a unique event during the week before the district's annual Harvest Festival (Godday/Truth Week/Earth Season). Tradition decrees that each year a Harvest Queen is selected from among the local maidens, and a contest is held to select a male warrior who plays the part of her Husband-Protector in the forthcoming rituals.

While outsiders might dismiss the suggestion that the greater the warrior, the greater Ernalda's bounty in the coming year, the garrulous Lawspeaker of the town can take the skeptic's arm and recount to him such proof as the marvelous harvest of 1604, when young Garrath Sharpsword won the crown, or (in a low whisper) the terrible blight of 1599, when it was found that the winner, Squatbrow Broobane (a horseman of the Pol Joni) had already taken three wives.

Locations in Garhound

A. Lightbringer Temple

This is most important temple in the town with shrines to the Orlanth and the Seven Lightbringers and associated deities (most importantly Ernalda, but also Asrelia, Humakt, Uleria, and Voria). The majority of the region's folk worship the Lightbringer's Pantheon. The temple is brightly painted with scenes of the Orlanthi gods. The temple sponsors an annual Harvest Festival that is of magical importance throughout Pavis County.

B. Sun Dome Temple

The small Yelmalio temple was built out of friendship with Count Varthanis Brighthelm and is poorly maintained. Worshippers of Yelmalio are a sizable minority in the Garhound area, almost entirely located south of the White Rock River.

C. Seven Mother's Temple

Recently the Lunar garrison constructed this temple to the Seven Mothers, with shrines to the Seven Mothers, Yara Aranis, and Etyries.

D. Praxian Cult Sites

Cult statues of Waha, Eiritha, and Storm Bull are maintained by the Garhound clan and the town fathers out of respect for visiting nomads. The Praxian gods are offered sacrifices and worship in the same manner as the Orlanthi gods.

E. Assembly Ground

Here the Garhound clan militia gathers to train and the clan members gather to resolve disputes.

F. Garhound Manor

This impressive building is the residence of the Garhound clan chief, his household and bodyguards.

G. Antelope Lancers Stables and Barracks

Three lances (slightly less than 100) of Antelope Lancers are maintained here as a border garrison and to intimidate the local Sartarite population.

H. Office of the Commission for the Armistice

Offices for the Lunar officials and their staff.

I. Council Offices

The Town Ring, appointed by the Garhound chief, is comprised of the Ernalda priestess, two Lightbringers priests, and four prominent Garhound citizens. This body's duty is to counsel and advise the Garhound chief.

J. Geo's Garhound Inn

This inn hosts a local clientele primarily composed of long-time Garhound residents of Sartarite origin.

K. The Bartered Beast Inn

A new establishment run by a retired Lunar veteran, Panos of Banborn. Panos caters to Lunar travelers. Local residents freely admit that Panos is a fine and honorable fellow serving excellent food and beer; however, they continue to patronize Geo's Inn.

L. The Silent Partner Tavern

This tavern features good food at reasonable prices and is a favored watering hole for travelers.

M. Will's Tavern

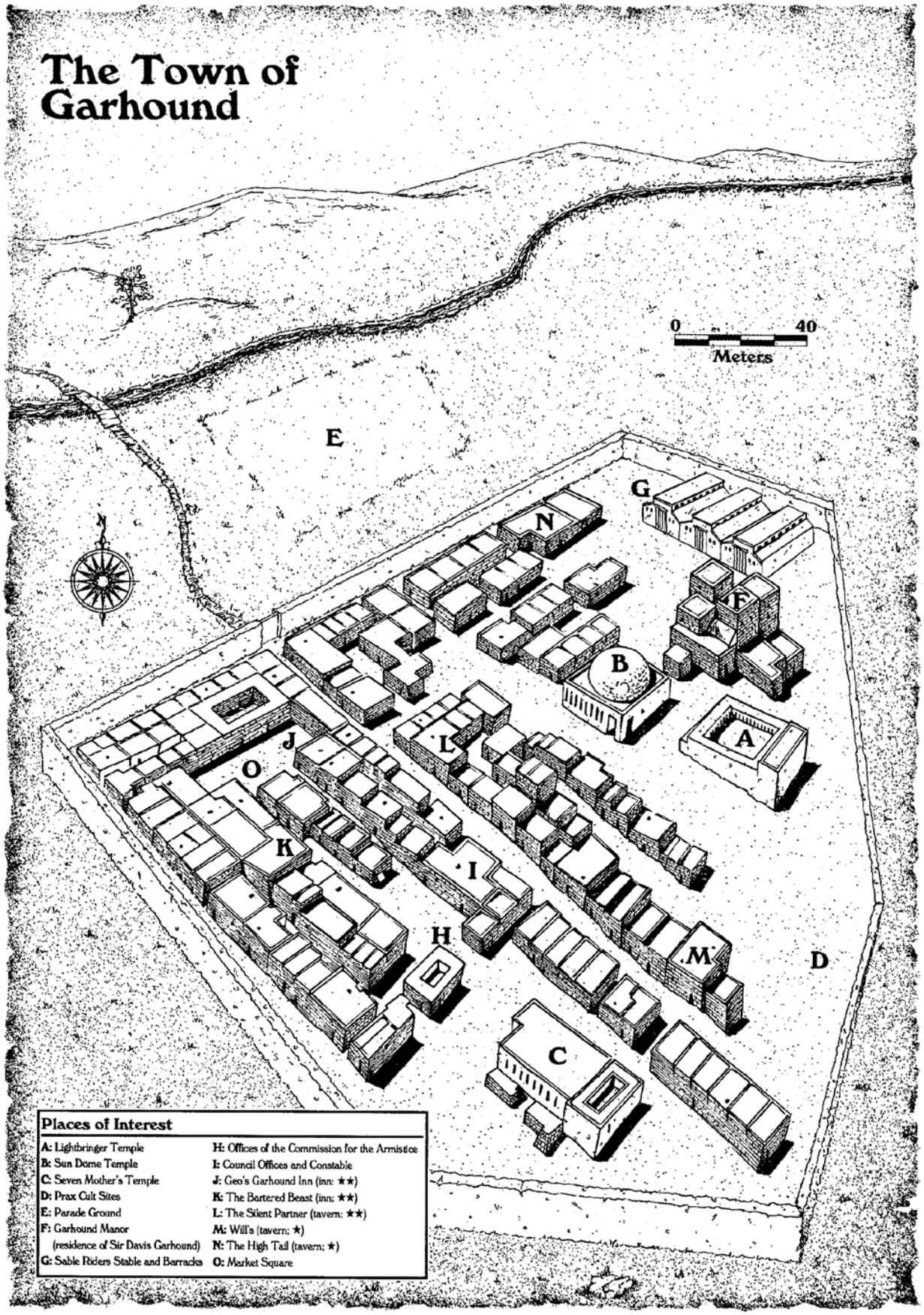
The food, drink, service, and fellowship are of indifferent quality here, but the prices are low.

N. The High Tail Tavern

A popular low-life hangout; the food is poor, but the beer is cheap.

O. Market Square

The weekly Garhound market is held here, with peddlers from across the region and occasionally as far away as Sartar flogging their wares. Garhound accepts trade with the Praxians and non-humans, although all such trade occurs outside the ways and under the watchful eye of the chief's warriors.


The Town of Garhound
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Places of Interest
A: Lightbringer Temple
B: Sun Dome Temple
C: Seven Mother's Temple
D: Prax Cult Sites
E: Parade Ground
F: Garhound Manor (residence of Sir Davis Garhound)
G: Sable Riders Stable and Barracks
H: Offices of the Commission for the Armistice
I: Council Offices and Constable
J: Geo's Garhound Inn (inn: ★★)
K: The Bartered Beast (inn: ★★)
L: The Silent Partner (tavern: ★★)
M: Will's (tavern: ★)
N: The High Tail (tavern: ★)
O: Market Square

Points of Interest

Bullford

A fortified market town at a ford on the upper Zola Fel River, Bullford has about 500 residents. It is the main ford of the Zola Fel between New Pavis and the Leaping Place Falls. It is the seat of the Sartarite Bullford clan, who control access to the Pairing Stones, the most important Orlanthi holy place in Prax outside of New Pavis.

Far End

Far End is a semi-permanent tent village of some 200 Praxian nomads. It is one of the few places where Praxians regularly gather to trade with farmers. It exists under an uneasy informal treaty of peace by the various Praxian tribes, similar to but weaker than those by which the infrequent oases of Prax survive. The village has existed since 1614 S.T., carefully fostered by the Lunar overlord of this area, Swengus the Prospector.

Garhound

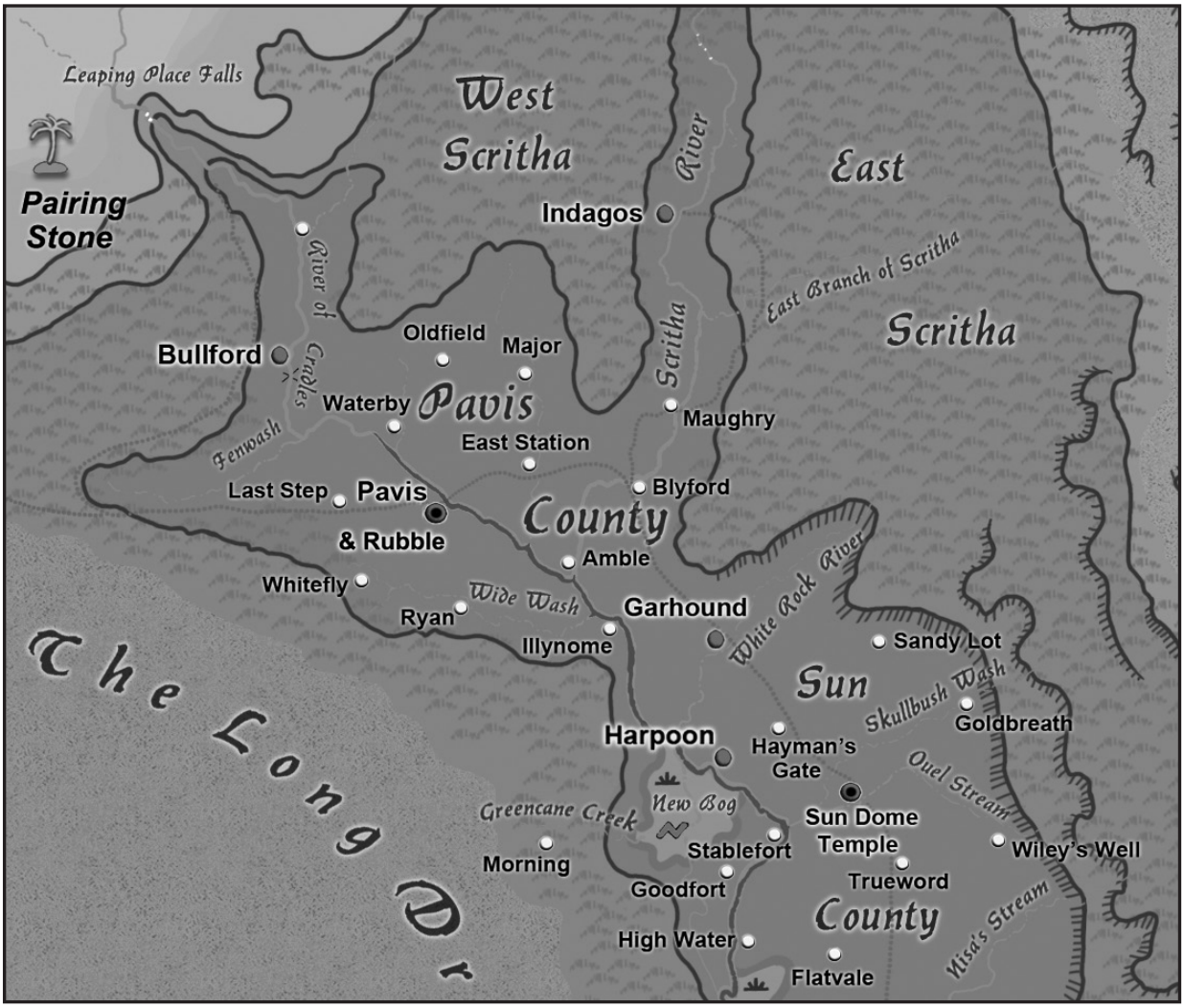
A fortified market town just across the border from Sun County with about 1000 residents. See Garhound section for a detailed description.

Indagos

A fortified market town on the Scritha River with about 500 residents. The Indagos family of Old Pavis were given allodial title to much of the land on the Scritha River by Dorasar. Most of their land has been distributed to client farmers Sartarite stock, who have acquired freeholds in exchange for loyalty to the Indagos family.

Leaping Place Falls

Leaping Place Falls is a 500-foot high waterfall in the foothills of the Nine Good Giant Mountains. It is one of the most sacred places of the Zola Fel cult. When the gods of Chaos destroyed the Spike, many



sea gods leapt into the tear in the world to try to plug it. Homeland Ocean began to succeed, and to aid him, all the waters of the world flowed towards him to lend their power. Zola Fel received the call from this cliff. He leapt from the cliff to the valley and flowed back to the sea, setting his present course.

Pairing Stones

This remarkable pair of menhirs is located on a rocky bluffs about 60 miles northwest of Pavis. One stone is pale blue and the other is pale brown. Both are about 25 feet high and tilt slightly towards on another. Orlanth's magic is powerful here and the god is easy to contact. The Orlanthi say one of the sons of Orlanth was wed at this place and, after he died the final time, was burned and apotheosized.

Scritha River

The Scritha River is one of the largest seasonal tributaries of the Zola Fel River. It is typically dry in Fire and Earth seasons, and overflowing in Storm and Sea seasons. Many farms are scattered throughout the Scritha valley, centered on the town of Indagos. The East Scritha steppe are rugged and arid grasslands owned largely by the Althimandi clan.

Notable Personalities

Darvenos Garhound

Chief of the Garhound clan and grandson of Deskar Garhound, Darvenos is a shrewd politician who has managed to lead his clan and protect his cult without running afoul of the Lunar Occupation forces. He is greatly aided by his sister, Brygga Scissortongue the Mayor of New Pavis. Although he lacks her biting and insightful wit, Darvenos makes up for it with generosity and honor.

Deskor Darvenossson

A cheerful and likeable son of Darvenos Garhound, this young man serves as one of his father's bodyguards. He spent the last several years in New Pavis, only returning to Garhound a couple of seasons ago.

Farangar Horseteeth

The Storm Voice of the Bullford Clan, Farangar Horseteeth has established himself as the High Priest of the Pairing Stones. He dislikes New Pavis High Priest Faltikus the Good and has an old clan-based rivalry with Govoran the Magnificent. Farangar is a tall man with famously large teeth. He is known to have many Praxian friends.

Govoran the Magnificent

Often called "the last honest priest of Orlanth" in Pavis County, Govoran leads the clan's mercenary retainers. He is an unabashed and confrontational devotee of Orlanth, but his brilliant charm and greatness of spirit has earned him tolerance by the Count of Prax. Govoran can often be found in the Oldtown of New Pavis, raising the spirits of the Sartarite Orlanthi.

Kalla Goodhearth

The high priestess of Ernalda at Garhound, Kalla is constantly on the look out for magical threats to the fertility of this region, often sending clan members or their allies to investigate ill omens (that have in the past proven to be broo or other dangerous threats). She personally recruits worthy contestants for the Harvest Festival to insure the success of the ritual.

Ladies Choice

The Harvest Festival in Garhound has a number of traditional events that collectively decide which warrior will be the Harvest Protector. On Wildday the competition involves wooing Ernalda with your charm. While mostly a talent competition, there is often a bawdy component to the Ladies' Choice event.

Praxian Encounters

Travel across Prax often results in meeting others: animal, human or monster. This chapter provides encounter tables, encounter types, and sample encounters for Prax and the River of Cradles. This list is not exhaustive and is merely a tool to assist the Narrator in coming up with "sand-box" gaming sessions. It is not necessary to rely on this chart to provide encounters. Narrators should use whichever encounters that amuse or otherwise appeal to them, or pick those that work nicely into the existing storyline.

Travel Rates

The amount of time it takes to go from one place to another in Prax depends on the difficulty of the route traveled and whether the travelers go by beast, foot, or wagon. A group only goes as fast as its slowest member. Praxians travel through Valley, Grasslands, Prax, and Vulture's Country one level easier.

Difficulty	Description	Miles per Day
Light	Trade road in good weather.	25 by beast 20 by foot 10 by wagon
Medium	Herders path in good weather; trade road in bad weather.	20 by beast 15 by foot 8 by wagon
Hard	Herder's path in bad weather or unescorted through wilderness.	12 by beast 10 by foot 3 by wagon
Very Hard	Desert winds; rocky mountains; Vulture's Country	5 by beast 3 by foot None

Encounter Chance

As a rule of thumb, there is a 20% chance of an encounter every six hours. If the Narrator rolls a 4 or less on a D20 during a six hour period (day or night), she should then roll on the Encounter Table to see what type of encounter occurs. The column on the Encounter Table should match the area the heroes are in during that period of time.

Encounter Regions

Prax and the River of Cradles are divided into eight different terrain types for the purposes of the Encounter Table. The eight types are:

Pavis County: The arable land here is most settled and cultivated, divided into small grain fields, fruit orchards, and vineyards. The nearby grasslands are valued as grazing land. The people here are mostly of Sartarite extraction.

Sun County: The arable land here is most settled and cultivated, divided into small grain fields, fruit orchards, and vineyards. The nearby grasslands are valued as grazing land. This area is dominated by the Yelmalio cult.

Valley: The Zola Fel valley between Sun County and Corflu is largely unsettled land with mixed woodland, grassland, and scrub. Most of the Grantlands belong to this category.

Bog: A half-dozen or so swamps form a morass of mudpits, cypress, and cane during summer. In winter they are dotted with numerous patches of open water. The vegetation is a daunting tangle of brush, thorns, dwarf pine, and twisted hardwoods.

River: The Zola Fel River is the spine of Civilized Prax. Encounters here are likely traveling on the water or are the banks of the river.

Grasslands: The river valley is bounded by seas of semi-arid grassland. More grasslands can be found in Prax, particularly around the Paps and in the borderlands with Dragon Pass. They make poor cropland but the grazing is good.

Chaparral: Much of Prax is semi-desert chaparral shrubland. Little grows here except hardy drought tolerant scrubs and succulents.

Vulture's Country: The badlands east of the River of Cradles are much dryer than that in Prax. This semi-desert is considered inhospitable to men and beast.

Encounters

Sample encounters have been provided for each encounter type. As always the Narrator is free to change the details to fit her campaign or to completely ignore them. Each encounter is given its own page or series of pages for ease of use during play.

Additional encounters can be found in the *Sartar Companion*. Encounters appropriate for the Praxian March regions of Sartar are appropriate for Prax and the Grasslands. The *Sartar Companion* may also be used for alternative versions of the following encounters: Baboons, Broos, Merchant (Caravan), Dinosaurs, Ducks, Lunar Patrol, Merchant, Newtlings, Ogres, Praxians, Priest, (Sartarite) Farmers, Troll Raiders (Wargang), and Tusk Riders. Many other encounters from *Sartar Companion* could be used in Prax with some small changes or explanation.

Weather

The early portion of a season is the first four weeks: Disorder, Harmony, Death, and Fertility The late portion of a season is the last four weeks: Stasis, Movement, Illusion, and Truth.

Normal Daily Temperature – average nightly low/average daily high in Fahrenheit.

Rainfall / Days Of Rain – in a typical year, this amount of rain will fall and this number of days will be rainy. In the frequent drought years, the rainfall will be much less, perhaps six inches per season or even drier.

Prevailing Winds – the normal winds come from the stated direction. Other winds blow intermittently. During drought years, a Northeast wind will frequently scour the plains.

RIVER OF CRADLES WEATHER

Season	*Normal Temperature °F (Low/High)*	*Rainfall Inches/Days*	*Prevailing Winds**
Early Sea Season	45/75	10"/21	Southwesterly
Late Sea Season	50/85	4"/12	Southwesterly
Early Fire Season	65/110	- / -	Southwesterly
Late Fire Season	50/90	- / -	Southwesterly
Early Earth Season	50/85	2"/2	Westerly
Late Earth Season	45/76	3"/3	Westerly
Early Dark Season	20/65	2"/4	Northwesterly
Late Dark Season	25/45	4"/16	Northwesterly
Early Storm Season	30/55	6"/28	Westerly
Late Storm Season	30/65	10"/25	Westerly
Sacred Time	40/70	3"/9	Westerly

* **Note:** Unusual winds can blow at any season and from any direction.

Praxian Encounter Table

PRAXIAN ENCOUNTER	REGION							
	Pavis County	Sun County	Valley	Bog	River	Grasslands	Chaparral	Vulture's Country
1. Agimori			01-02	01-02		01-03	01-04	01-06
2. Baboons	01-05	01-05	03-05			05-10	05-06	
3. Bandits	06-09	06-07	06	03-14	01-02	11-14	07-08	
4. Bison Riders	10	08	07-08	15		15	09-12	07-23
5. Broos	11-12	09-10	09-13	16-19	03-04	16-20	13-19	24
6. Cliff Toads	13	11	14				20	
7. Dinosaurs	14-15	12-13	15-20	20-37	04-09	21	21-25	25-31
8. Dream Dragon	16	14	21	38	10		26	32
9. Ducks	17-18		22		11-14			
10. Elves	19	15-17						
11. Farmers	20-59	18-59	23-27		15-25			
12. Fish Folk					26-35			
13. High Llama Riders			28-46	39		22-27	27-47	33-43
14. Impala Riders	60	60	47-49	40		28	48-50	44-60
15. Griffins	61	61-62	50					
16. Local Militia	62-73	63-74						
17. Local Noble	74-75	75-76			36			
18. Lunar Patrol	76-77	77	51		37-38	29	51	
19. Lunar Settlers	78-79		52-53		39-40			
20. Mercenaries	80	78	54		41	30		
21. Merchant	81-85	79-83	55-58		42-48			
22. Morokanth	86		59-63	41-44		31-33	52-58	61-66
23. Morokanth Slavers			64-68	45-48		34	59-63	67-69
24. Newtlings			69-72	49-65	49-55			
25. Ogres	87	84	73		56			
26. Priest	88-89	85	74		57	35-36	64	
27. Rhino Riders			75	66		37	65	70-76
28. Riverfolk			76		58-84			
29. Sable Riders	90		77-87	66-68	85	38-58	66-77	77-78
30. Sun Dome Templars		86-87			86			
31. Troll Raiders	91	88						
32. Tusk Riders	92	89	88					
33. Vultures or Condors		90	89-90	69-75	87	59-61	78-79	79-84
34. Whirlvish			91	76			80-81	85-90
35. Wild Herd Beasts	93-96	91-95	91-94	77-88	88-95	62-88	82-92	91-95
36. Wild Predators	97	96-97	95-97	88-98	96-99	89-94	93-98	96-97
37. Zebra Riders	98-99	98-99	98-99	99		95-97	99	98
Special Encounter	00	00	00	00	00	98-00	00	99-00

Encounter: 1a

Agimori ⊙

The Agimori, or Men-and-a-half, came to Prax to fight for their god Baba Ulodra. During the Gods War the battles went badly, and at the Dawn the survivors were stranded. They refused to abandon their old way of life, and took their place as independent among the Praxian tribes, though never so low as to be equals. They fight with long spears and unequalled discipline, and are unafraid of even the charge of the Bison Riders.

Individually, the Men-and-a-Half are one of the most powerful people in Prax. They are immensely tall and strong, and need little food or water to survive. Their eyesight is exceptionally keen, for sight is the sense associated with the element of Fire, and they are largely immune to the effects of heat. Given time, an Agimori can run down anything that does not fly or swim.

Encounter: 1b

The Agimori are nomadic hunters, not herders, and can be found throughout the river valley, as well as in Prax or Vulture's Country. In peacetime, the extended family band is the basic tribal group, consisting of 20 to 30 individuals, from grandparents to infants. Each family band is led by a proven warrior and hunter who is formally addressed as "Baba" (meaning "parent"). Hunting bands tend to have 3 to 9 hunters led by a proven hunter. Life within the family group may seem unnecessarily harsh to outsiders. Everyone, old and young, must contribute to the family band in some way or they are cast off as dead weight. The crippled and the aged are not tolerated unless they are able to provide a valuable service to the band.

Their ancient religion is largely forgotten and most Agimori now worship a hunting spirit called Foundchild by other Praxians. They still maintain several ancient taboos such as prohibitions against: riding any animal; showing cowardice; theft; murder of another Agimori; or slavery.

Ironspear's Band

This family band of 25 Agimori has their camp near where the heroes currently are. In all likelihood they are aware of the heroes long before the heroes are aware of them: in fact, most likely a hunting band of 6 or 7 Agimori led by Galazi is already stalking them. If the heroes threaten the main Agimori camp, Galazi and her hunters will attack. The Agimori are Very Hard to fight and always Nearly Impossible to overcome with Fire Magic.

Baba Chaku *is a veteran warrior, revered by the Agimori nation. He carries a long spear with an iron spearhead given to his ancestors by outlander magicians; the spear is a prized family heirloom and gives his family its name. Chaku is suspicious of strangers, although is curiously respectful of the Outlander Raus of Ronegarth. He is obeyed by all members of his band without question. Chaku rarely leads hunting bands; his main obligation is to the family band, and he has nothing to prove.*

Galazi Foe-Hound *is another veteran warrior, and wants to enhance her reputation. She has done more than her share of mercenary fighting; she wears a bronze cuirass and carries a fine bronze sword. Galazi is willing to serve as short-term mercenary if the chance of fame and fortune is good, but she is no fool. She will look out for herself and for any personal followers first.*

Ankubi Broo-Stalker *is a loner touched by the Storm Bull who gained a reputation among the men-and-a-half and among the Storm Bull cult in Prax by tracking and destroying a small raiding party of broos who had kidnapped some children for sacrifice in Sog's Ruins. He brought the captives back alive. He will join almost any raid against chaos, but socializes only with members of his own spirit society. He hates Lunars.*

Great-grandmother Manzi *is the oldest member of Ironspear's Band and serves as the shaman for their ancestors. A powerful shaman, she has bound many spirits of other Praxian tribes into her service.*

There are 15 other adults in Ironspear's Band, 7 men and 8 women. All are skilled hunters and fighters.

Encounter: 2

Baboons

Baboons are a race of intelligent quadrupeds of Prax, in appearance identical to their non-sentient namesakes. They believe themselves to be the remnants of an elder age when men and animals had not yet separated from each other. They consider themselves superior to humans because they are an integration of both human and animal natures.

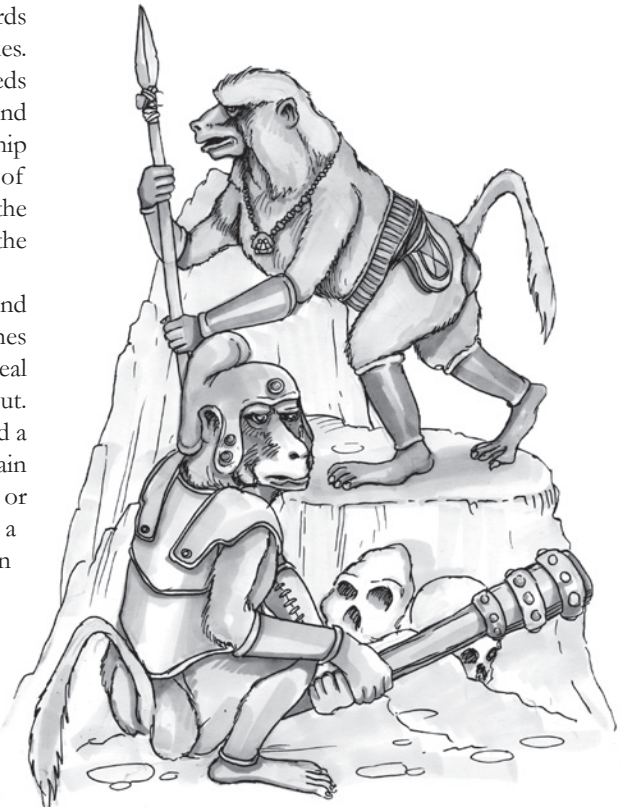
Baboons have their own simple society based on an extended family of no more than 15-20 adults called a troop. A baboon troop is led by a single powerful male, commonly called the alpha male. The other males of the troop act as guards and hunters for the alpha male and the females. One of the other males eventually succeeds in challenging the alpha male's supremacy and assumes control of the troop. Baboons worship their ancestors through the Praxian cult of Daka Fal. Baboon shamans do not challenge the authority of the alpha male, being loyal to the troop itself.

Migratory baboon troops wander around eastern Sartar. Drought or famine sometimes drives them into settled lands, where they steal the rich pickings of farmers until driven out. They are often blamed for stealing livestock and a hungry baboon troop can devour a field of grain in hours. Baboons fight with their fierce bites or with spears. They can be dangerous foes for a lone farmer, but flee from heavily armed human warriors.

Father Aedan's Big Weapon's Troop

This troop of 18 adult baboons is led by **Father Aedan Big Weapon** *who gives the troop its name. He is a powerful alpha baboon with strong teeth and a long mane. Aedan does not speak to humans, relying upon the troop's shaman* **Gabran No-Breeches**.

Gabran No-Breeches *finds humans ridiculous and enjoys mocking their pretensions.* **Ailil Outside Yellow-Feather** *is the best forager in the troop and is expected to challenge Aedan Big Weapon for leadership. Despite their name, the troop has very few weapons and would gladly follow around for several days anyone who gave them a bronze weapon.*



Encounter: 3

Bandits

The River of Cradles is plagued with armed bands seeking plunder. Most are Sartarites – some were driven to banditry by Lunar oppression, others are exiles and outlaws from their homelands who have been driven to this remote land by their own crimes. In Sartar most such outlaws are viewed with contempt or hatred; here in the wilds of Prax such outlaws are mysterious and romantic figures.

In Prax, most bandits operate in bands of 3 to 18. They can range from a band of unemployed mercenaries looking for easy pickings to bitter exiles seeking vengeance against the Empire. A surprising number of bandits in the River of Cradles are ducks, refugees from the Duck Hunts that followed the failure of Starbrow's Rebellion. Most bandits can be negotiated with and bought off (at least when operating from a position of strength).

Hendrek's Men

Hendrek the Burner *is a bushwacker and bandit who came to Prax after being outlawed (along with his brother Harmast) by his own Culbrea tribe after starting a feud with the Cinsina. His current exile has not improved his morals, but since his gang normally attacks Lunars and other foreigners he is quietly given aid and succor by many Sartarite colonists. They attack by ambush, shooting arrows and hurling javelins until Hendrek and Harmast lead a charge against their target.*

Hendrek the Strong *is an extremely strong and large man with reddish hair and a broad face. He is charismatic and bold, but has a rebellious and violent temperament. A skilled warrior, Hendrek fights with javelins and his prized bronze sword "Nailer". Hendrek hates Lunars and members of the Cinsina tribe. Hendrek serves as the band's god-talker and offers sacrifices to Orlanth each season.*

Harmast the Scalper *is Hendrek's older but less charismatic brother. Even more skilled at fighting than Hendrek, Harmast possesses a vicious disposition and violently bad temper and kills for little or no reason; he hates everyone except his brother. Harmast fights with a bronze axe and wears the scalps of his victims.*

The **Jotarangssons** *(Jotoran, Jotisan, and Joskander) are brothers from the East Scritha lands who lost their stead with the Lunar Conquest of 1610. They are bitter and murderous, but sympathetic and merciful towards Pavis County farmers and herders.*

Tostevin *is a seasoned outlaw from Badside. His ears were cut off for horse theft and New Pelorian characters have been branded on his forehead (marking him as a thief). He is violent and surly, with a passionate hatred for any legitimate authority figure.*

Janna Hatchet *is a Babeester Gor cultist who never speaks of her past. Her face is painted red and yellow and she has yellow and red stripes along her arms and legs. Janna rarely speaks and is extremely loyal to Hendrek, serving as his bodyguard. She cruelly mutilates those she kills in battle.*

Encounter: 4

Bison Riders

The Bison Riders are outcasts in Prax. The Lunar Empire is not actively hunting them, but their allies, the Sable Riders, are using their privileged status to try to exterminate their long-time enemies. Bison Riders are usually suspicious of outsiders.

The Black Shield Clan

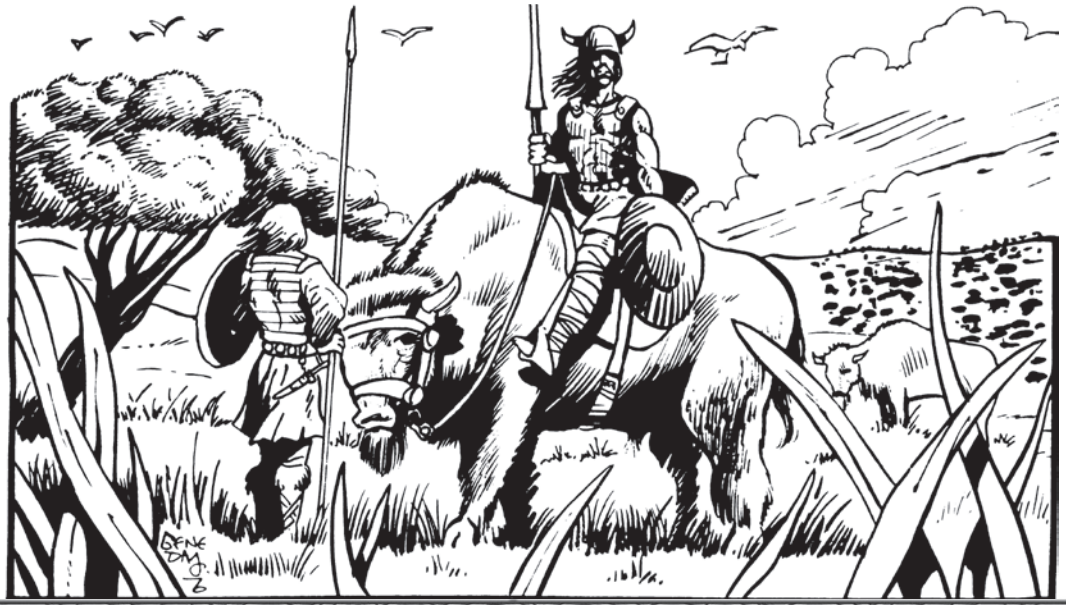
The Black Shield Clan of the Bison People number nearly 1,000 members and travel with an enormous herd of several thousand bison. Bands of outriders protect the herd from predators and raiders; each band numbers 10 to 30 Bison Riders who will either chase off any immediate threats to the herd or, if the either threat is more than they can handle or does not seem immediate, rides to the khan for reinforcements.

Talkil One-Eye *is the khan of the Black Shield Eye. A fierce warrior, he lost his eye to a Sable Rider arrow at the disastrous battle of Moonbroth. Talkil will do anything he can to harm Sable Riders. His prize possession is his ancient bronze sword "Firebrand" that causes fear and terror in Talkil's enemies. Talkil will not pick a fight unless the potential targets are a small band of Sable Riders. Talkil always has at least 3 to 9 warriors of the Black Shield Clan in his entourage along with his wife.*

Durinda Coweye *is a priestess of the Eiritha spirit society and Talkil's wife. She longs for the familiar plains of Prax from which the Black Shield Clan has been exiled. She willingly follows her husband's lead in trying to find a way to return. Like most Bison women, she is a skilled fighter, using a bronze throwing axe. She is the only member of Talkil's entourage who can speak Tradetalk.*

Arling Stronglance *is a member of the Bullocks Warrior Society and the chief bodyguard of Talkil, accompanying him everywhere. Arling holds missile users in the greatest contempt. He loves strong drink; his favorite is kumis (fermented bison milk), a Bison Rider specialty.*

The other warriors in Talkil's entourage carry a long spear, javelins, and the large shield made of bison hide and painted black that gives the clan its name. Talkil is very capable of quickly determining how competent any opposition seems.



Encounter: 5

Broos

Broos are hated everywhere in Prax, but they also are sufficiently feared that most Praxians will treat with them if necessary. At least 90% of all broos are male; they reproduce by impregnating any species of life. The offspring are recognizable by features of the host animal. They carry disease, worship the vilest Chaos gods, and serve only the most cruel, powerful, and appalling masters.

They are a warped chaos species, long since polluted by foul practices. Their parentage is often totally indistinct. Each may differ from his brother, though most that survive are vaguely humanoid. The great majority have the horns and head of herd animals, such as sables, bison, impala, and cattle. They are larger, stronger, and more resistant to pain and damage than humans.

Several wild tribes of broo thrive in the Wastes. These tribes employ rudimentary military tactics, and withdraw immediately from more dangerous opponents. They fight amongst each other unless temporarily united by a powerful leader.

Within the tribes of the broos, foul Chaos deities worshipped nowhere else are found. Demons such as Mallia and Thed are the common gods of the broos. Their own vile proclivities lead them towards the paths of these beings.

Broos are known man-eaters and will kill and eat other sentient life, including members of their own race. Broo are always hostile when encountered. Most of the time, broos will either attack or flee, depending on their evaluation of their own abilities in comparison with the obvious competence of the party to be attacked. They are masters of the stealthy approach after dark, which they have perfected through centuries of fighting mounted nomads.

Maglah's Gang

Maglah is a broo warleader who has captured, enslaved, or otherwise bullied this gang into existence. He is cruel, bloodthirsty, and cunning enough to avoid fights with more dangerous foes if he can do so. Maglah seeks to build up a gang powerful enough to challenge Highhowler as the broo warleader of the Big Rubble. Chaos has warped Maglah terribly; he has a dozen eyes on his right side and there are bulges under his skin constantly moving around, growing and shrinking in size. He is also Nearly Impossible to kill with normal weapons.

Even more than Maglah, the broo called **Ragnaglar's Bitch** has been touched and warped by Chaos. His powers make him both an object of awe and derision by his fellows. Among other things, he is immune to magic, possesses four arms, and has immense horns made of bronze. Ragnaglar's Bitch is slavishly loyal to Maglah and is something of a berserker, ready to take on any group that doesn't completely overwhelm the band he is with.

The other 12 broo in Maglah's Gang are typical of their kind, carrying virulent diseases and corrupted by Chaos.

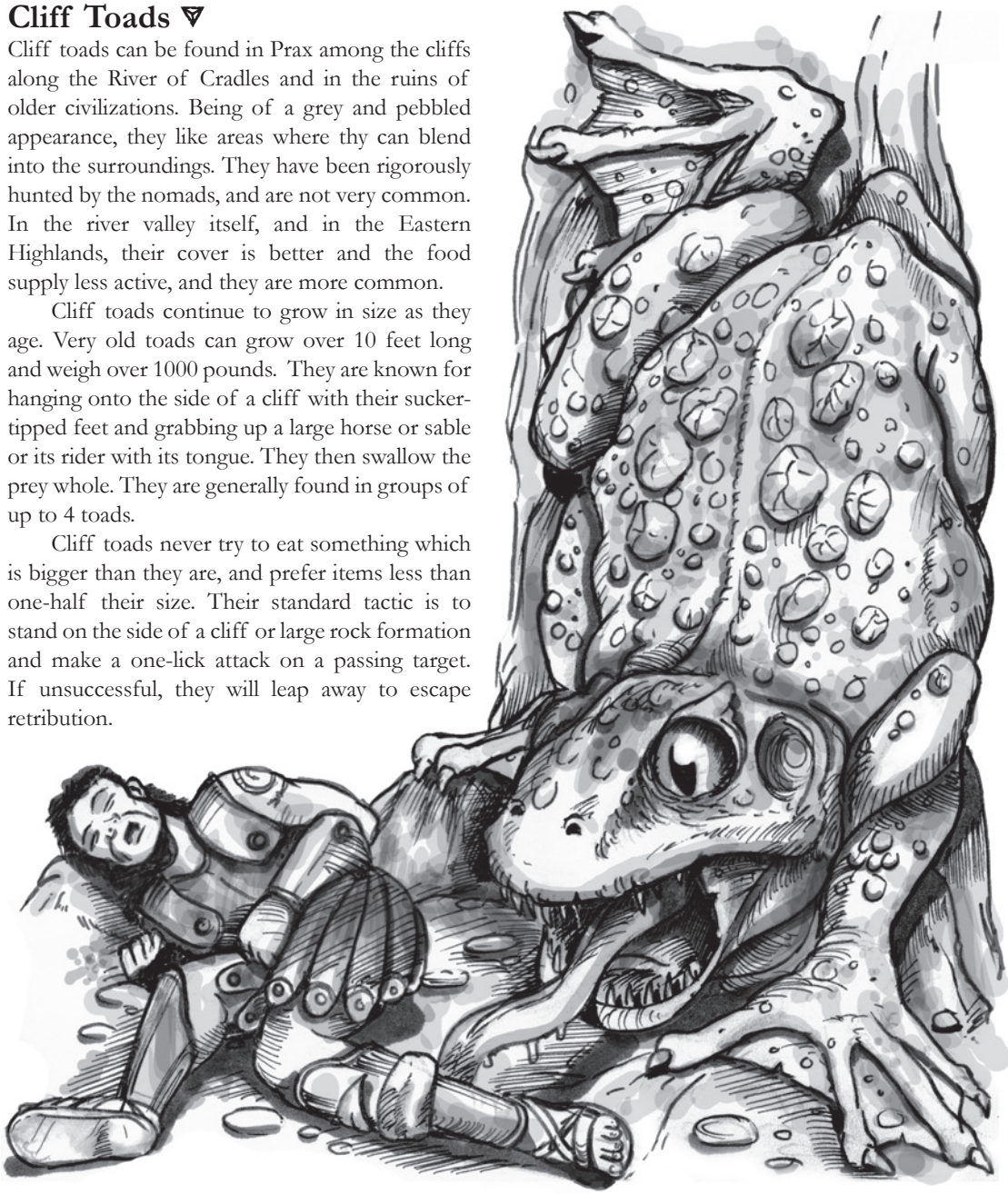
Encounter: 6

Cliff Toads

Cliff toads can be found in Prax among the cliffs along the River of Cradles and in the ruins of older civilizations. Being of a grey and pebbled appearance, they like areas where thy can blend into the surroundings. They have been rigorously hunted by the nomads, and are not very common. In the river valley itself, and in the Eastern Highlands, their cover is better and the food supply less active, and they are more common.

Cliff toads continue to grow in size as they age. Very old toads can grow over 10 feet long and weigh over 1000 pounds. They are known for hanging onto the side of a cliff with their sucker-tipped feet and grabbing up a large horse or sable or its rider with its tongue. They then swallow the prey whole. They are generally found in groups of up to 4 toads.

Cliff toads never try to eat something which is bigger than they are, and prefer items less than one-half their size. Their standard tactic is to stand on the side of a cliff or large rock formation and make a one-lick attack on a passing target. If unsuccessful, they will leap away to escape retribution.



Encounter: 7a

Dinosaurs

Several herds of dinosaurs (ankylosaurs, hadrosaurs, triceratops, etc) live in the Zola Fel Valley. On occasion, a herd may wander into cultivated territory, doing great damage. Several carnivorous species exist as well.

Ankylosaur

A wide-spread herd of these ancient behemoths is scattered through the river valley. Because of their near-invulnerability and the scarcity of dense vegetation, the creatures range widely and individually. One rarely will find more than two in any one area.

These armored monsters have little fear of men or predators. They roam singly, creating paths through forest and bog alike as they graze. They have no more than a beast-like intelligence and will not fight unless pressed or cornered. If engaged in battle, they can maneuver and bring their club-tipped tail around to strike a foe in front of them. They can be frightened by fire, however, as long as the fire is of obviously threatening size. A torch will not bother them at all.

The meat of a single ankylosaurus can feed a clan for a whole week. Therefore, there is a chance that any ankylosaur encountered will have hunters from a Praxian tribe tracking it.

Hadrosaur

These dinosaurs claim to be born of damaged dragon eggs. They are intelligent and good magicians, but unsuited for personal combat. Hadrosaurs ("duck-billed dinosaurs") are vegetarians, grazing on horsetails and other semi-aquatic plants, and even rotting wood.

Encounter: 7b

Hadrosaurs go where they will, and these have wandered down to the River of Cradles. They are looking for food, not for trouble. As vegetarians, they have little interest in the carnivorous interests of the other residents of the valley, and they are slow to anger.

Given half a chance, they will talk to adventurers and pass along information. They are unlikely to join in any expeditions, for they have to spend most of their waking time feeding their faces.

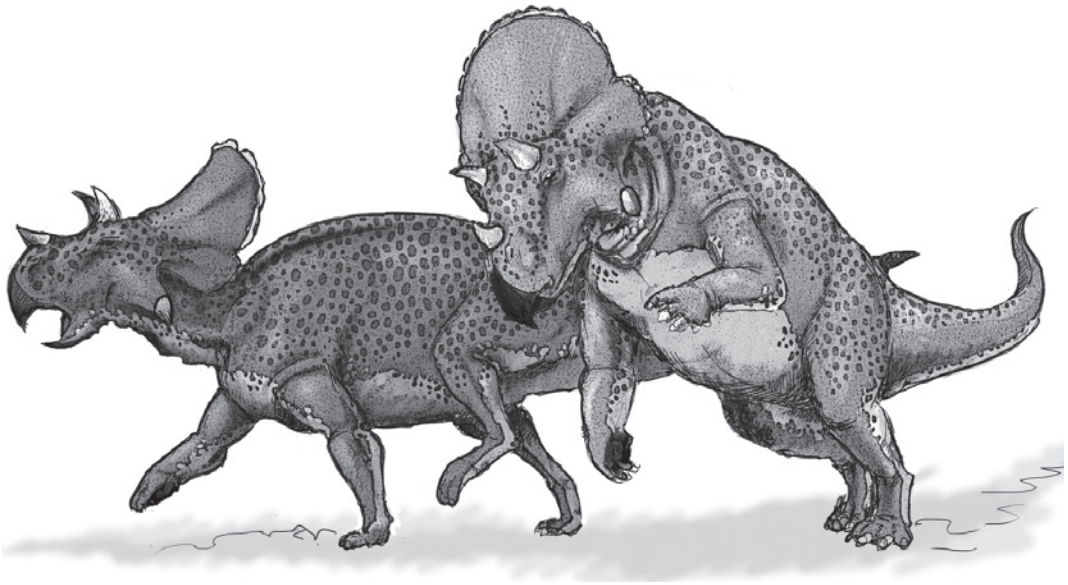
Ruupar

A priest of Zola Fel, Ruupar is sympathetic to all those who live on or in the river and has traveled from its mouth to its source on several occasions. He is an extremely powerful magician and surprisingly learned. Ruupar speaks Tradetalk as well as Old Wyrmish. If attacked, Ruupar calls upon the spirits of the Zola Fel River to protect him and retreats into the water.

Triceratops

There is a small herd of triceratops in the valley. Due to the scarcity of appropriate grazing the herd has scattered widely. Individual triceratops will be found alone, though easily located by the wide trail they make through any sort of vegetation.

While unintelligent, they are crafty fighters, and will never let themselves be surrounded. If circled, they will charge one part of the circle, force their way through, then spin to take on the hunters again. Because, of their strong head armor, they do not believe in running from a foe. A cornered triceratops, with its back to a wall or a river, is the most dangerous of all, for it can ignore its relatively unprotected rear and concentrate on slaughtering its attackers.

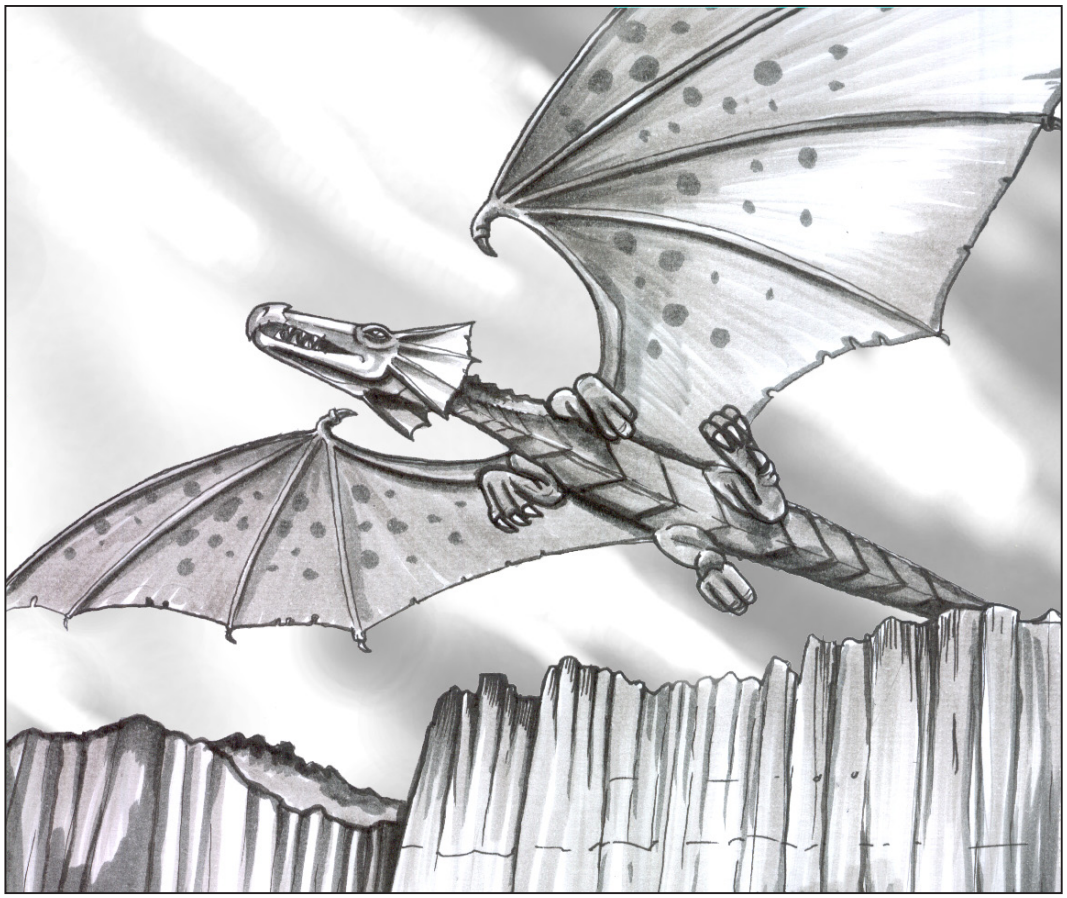


Encounter: 8

Dream Dragon

One dream dragon is known to inhabit the River of Cradles – Krang of Eyes Rise, although others may exist. Krang is never seen on the ground. He has very keen eyesight and when hunting goes very high and watches for appropriately-sized game animals removed from sentient observers. If he is "encountered" it means that the heroes happened to see him when he was relatively close, to the ground, and thereby distinguishable as a dragon. He will still be out of range of bowshot.

It is possible that Krang may be seen in company with the Scarlet King, a giant condor from the Condor Crags. If so, this will mean that both are very high in the sky, and only the keenest eyes will be able to see them at all. Once seen, the fact that Krang is quite a bit larger than the Scarlet King will be immediately evident. The basis of their freindship is unknown, and it may predate the dawn.



Encounter: 9a

Ducks

These small (around 3 feet tall and weighing some 75 pounds), feathered humanoids have the heads, bills, and webbed feet of ducks. Ducks (called durulz or were-ducks by the Orlanthi) have a variety of different colored feathers and are excellent swimmers, though they cannot fly, having arms instead of wings. Instead of laying eggs and being free to fly, ducks must bear their eggs within them until they are ready to hatch.

Ducks live along rivers, marshes, and in small hamlets. They make their livings as swamp guides, boatmen, fishermen, traders, and thieves. Ducks scorn other races and prefer to keep to themselves. Ducks are argumentative, bullying little rascals, tempered only by their innate cowardice, which has endeared them no one. Duck culture is an approximation of the Orlanthi culture that has surrounded them since Time began. Even after the Lunar conquest they were honored and treated as well as any other citizen of a conquered land, until the time of Starbrow's rebellion.

The result of that ill-conceived and disunited attempt to throw over the Lunars and install the ambitious Starbrow as Queen of Sartar was a shameful treaty that, in effect, made scapegoats of the duck population of Sartar. Ducks were outlawed throughout the Empire, and entire clans were slaughtered by Sartarite and Lunar alike. Those who could, fled to their kin in the Holy Country, or to desolate regions like Prax.

When the Lunar Empire extended its rule and its anti-duck policies to Prax, the émigré ducks were forced to flee into the Rubble, or to go downriver, dodging Lunar patrols and bounty hunters as they went.

By 1615 the worst of the anti-duck fervor was over and, everywhere but Dragon Pass, ducks again were tolerated and accepted. By this time, however, many of them had settled into the lives of outlaws, and would not trust the uncertain mercies of the Empire. The River of Cradles became a perennial haunt for pirate ducks and brigands of every type. As Lunar river traffic increased, the Empire began a new crack-down on such pests.

Pinfeather's Gang

Pinfeather *leads a gang of six ducks who prey on river traffic along the Zola Fel. He is a duck thief of long standing and reputation. Pinfeather will try to avoid a fight with most adversaries. He was wounded once a long time ago when he was driven out of Apple Lane. An initiate of Issaries, Pinfeather is extremely skilled at knowing approximately how valuable goods are and who to sell them to for the highest profit.*

Encounter: 9b

Quackwad *is Pinfeather's right hand man. A charismatic duck, he wears a jeweled eye patch and is usually taken as the gang leader by outsiders.*

Dreamwing, **Kwackar**, **Nar Rucker**, *and* **Web Smiler** *are the rest of Pinfeather's gang. These ducks are all skilled with slings and experts at swimming silently.*

The Ducks and their Loot

As the river traffic has increased, the ducks have become bolder and more hard-working, but they do not touch more than one craft in 50 that pass. They do not like to attack at the same time, or at the same place; they will not attack craft with large crews. They have never killed a river man. An attack usually consists of two ducks slipping aboard at night, cutting a few ropes, and quickly pushing a crate or two over the side with a great splash. They prefer cargo which will sink, for underwater a duck is superior to a man. The river men usually hasten from the spot (cursing ducks as they go), allowing the ducks to leisurely inspect their ill-gotten gains below the surface. If the loot is something ordinary, they will raft it to their lair. If something precious, they may take it there underwater, for they know that the animal nomads have keen eyes for gold, jewels, and magic items.

These ducks, because they can hide underwater, are allowed to survive and occupy a small nook in the economic ecology of Prax. By themselves they could never do anything with the loot they take, but the presence of several powerful nomad tribes in the immediate region gives them perfect places to sell their ordinary loot (water-soaked cloth, grains, cookware, armor, weapons too large for ducks, and so on). The presence of several tribes means some buyer competition, so that the ducks can ask reasonable prices. They always try to price such stuff below what the merchants of Pavis would charge, so that they will keep good relations with the local tribes.

They have found things which they cannot sell, but which are entertaining, such as a crate owned by the wife of the Governor of Prax which was filled with naughty toys. The ducks have arranged them in an amusing display on a wall of their lair. They also have money, precious metals, and jewels. Sometimes they rob single river men of everything. In the last year they have made ten or twelve times what they might have, had they become mercenaries for some provincial hardhead (as Pinfeather puts it).

Encounter: 10

Elves ☥

Elves (or Aldryami as they call themselves) belong to the vegetable kingdom. As essentially mobile plants, they are significantly different from other humanoids and beasts. Elves are slight of frame, and slightly smaller than humans (a typical Brown Elf is a little over 5 tall and about 120 pounds). They are quick and intelligent. Elves are a race coupled to trees and forests. They become quite shy when taken from their protective forests. Among their trees, elves are supreme, living in complete harmony with their environment. They build no buildings, and make no cities.

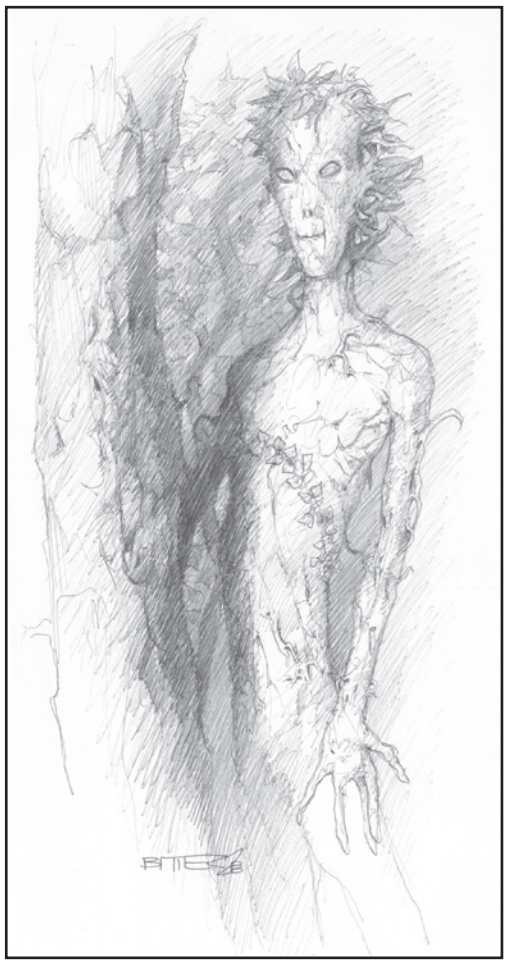
The elves have a small colony within the Garden of the Big Rubble, established back in that friendly age when Pavis was ruler of the city. Their history over the last six centuries has rendered them deeply suspicious of humans; most that enter the Garden are never heard of again.

The elves of the Garden include a small number who worship Yelmalio, although they worship the god according to strange elf customs and beliefs. These elves occasionally visit the Sun Dome Temple and worship there according to an ancient agreement that goes back to the time of the Arrowsmith Dynasty; their presence unnerves and discomforts the Light Priests but is always tolerated.

Elf Sun Worshipers ☥Y

This group of elves is traveling from the Garden to the Sun Dome Temple (possibly taking a circuitous route for ceremonial reasons). The band is led by **Seomale***, a green elf dedicated to Halamalao (the Aldryami name for Yelmalio). Seomale distrusts most humans, dislikes and distrusts dwarfs, and hates trolls (and all who are willing to peacefully interact with them). Seomale wears armor made of hammered copper plates and carries a spear tipped with gold and a bow with gold-tipped arrows; all contain magic that is deadly to the Darkness.*

Seomale travels with 7 other warrior elves, all armed with elf bows and extremely deadly with them. Most wear a cuirass made of hammered copper. A female elf, **Teshana***, speaks to outsiders. She knows Tradetalk and Firespeech.*



Encounter: 11a

Farmers

Most farmers in Civilized Prax live in fortified steads or in small villages with fewer than 500 people and earn their living by farming. The local techniques typify Genertelan farming of mixed cereals and animal tending. Barley is the staple grain of the Orlanthi, supplemented by wheat and oats. Fruits such as apples, berries, cherries, and grapes are grown. Plowing is done by oxen yoked to light plows; reaping is done by hand with sickles. Cattle are the most important livestock; however, pigs, ducks, chickens, and geese are common, as are the ubiquitous alynx cats.

Sartarite Farmers

Sartarites farm small field strips about the size a plow team can work in a day or two. The fields of a single carl are typically scattered throughout the clan lands and marked with low walls built from the stony ground. Most clans have small fruit orchards and vineyards on the surrounding hillsides. Horse breeding is very lucrative for those farmers with enough land (and who can protect their livestock from Praxian raiders).

The Sartarites have a tradition of loyalty to kin (members of the same clan) and friend and hospitality to strangers of Orlanthi heritage. A traveler who offers the Orlanthi Hospitality Greeting can expect the hospitality of the hearth and such provender as the local family can afford. The Sartarites never forget an insult or grievance, however; feuds between clans are common, and hatred of the Lunars who hold their kingdom in chains is deep-seated and pervasive. Under the Occupation many Sartarites present an outwardly friendly face towards their Lunar overlords, but few doubt the savagery of their vengeance should an opportunity for a successful uprising ever appear.

Encounter: 11b

Box Canyon Stead

This hardscrabble farmstead in the East Scritha belongs to the Althimandi clan. It is located at the entrance of a box canyon; the steep-walled canyon makes a convenient and defensible corral, and a 6 feet high stone wall blocks off the entrance. The farm has a sizable herd of mostly Praxian animals (bison and sables, primarily, with a few high llamas) and grows barley on a scattered hide of land. The main house is two-stories and made of adobe brick.

Box Canyon Stead 9 adults (5 men and 4 women) The headman is **Harvald Haythorne***, a farmer of Sartarite stock. He is an Orlanth initiate and hates Lunars. Harvald is none too fond of "city folk" but has a good relationship with the local Bison and Sable tribes. His nephew* **Bera Haythorne** *(see Page 241) defends the farm against local bandits.*

Sun Dome Farmers

Praxian Sun Domers farm rectangular plots, their corners marked with special white stones inscribed with Fertility Runes. The plots vary in size depending on rank and status. The land is plowed by teams of oxen and reaped by hand with sickles. Irrigation channels constantly maintained since the Second Age ensure the crops are kept well watered. Barley is the main crop grown; other crops include vegetables and common plants like flax, tomatoes, and herbs.

Sun Dome farmers are notoriously suspicious of strangers. They report persistent questions to their local headman or priest. They do not appreciate trespassers and sternly warn them back onto the road. Once their trust has been earned, though, the farmers of Sun County are guarded but hospitable.

Rabbit Hat Farm

This small walled hamlet in Sun County is located on marginal farmland that gradually blends into the desert. Rabbit Hat Farm is inhabited by 60 villagers; 15 adult men, 15 adult women, and 30 children. A 7 feet high stone wall encloses the village and a watchtower – a tapered stone cylinder with steps running around it to a timber platform on top – gives warning of nomad raids. The buildings are made of adobe brick.

The headman is **Monro of Rabbit Hat***, a retired Sun Dome Templar. He is a devout worshipper of Yelmalio, and a fair and just village headman. Unknown to the temple hierarchy at the Sun Dome, Rabbit Hat farm also grows hazia (see Page 192), which is sold to a band of hazia runners from New Pavis who visit Rabbit Hat farm each year. As a result, Monro is even more suspicious of inquisitive outsiders than most Sun County headmen.*

Encounter: 12

Fish Folk

The Zola Fel is full of aquatic life, including such species as: bass, catfish, chub, crappie, minnow, pike, sturgeon, sunfish, trout, and walleyes, as well as crayfish, frogs, mallards, otter, and a remarkable variety of turtle species.

Every species of fish in the river has a small proportion (the exact amount depends on the species, but always less than one in a thousand) of intelligent, and often magical, members. They do not oppose the controlled harvesting of other fish, as long as no intelligent fish are slain; some in fact help fishermen in their endeavors in return for various objects unattainable underwater or for other special favors in times of great need.

Brighteye the Catfish

This priest of Zola Fel is revered by the Riverfolk. He is a huge catfish more than 10 feet long with long whiskers, Brighteye is more than 100 years old and knows an immense amount of lore regarding the Zola Fel. He is inordinately fond of poetry and song. Brighteye understands many human languages, but speaks only Boatspeech. Brighteye has a short temper but is generally very friendly towards Riverolk and their friends.

Brighteye is the servant of Kinope, daughter of Zola Fel. Deep within the North Bog, Brighteye communes with Kinope at her sacred spring. The many petty gods and spirits of the Zola Fel River happily obey Brighteye's requests, be it to guide a boat to safety or to drown any interloper on the river.

Encounter: 13

High Llama Riders

The High Llama people did not actively oppose the Lunar invasion of Prax. Their khans decided that the presence of the Empire would make no appreciable difference to their way of life, and refused to muster to fight the incursion.

Since the battle of Moonbroth, the High Llama people have found that the overweening Sable riders have monopolized the lands along the River of Cradles, and that, after all, the presence of the imperial regiments did make a difference to the balance of power.

At this time, the High Llamas have no policy. Most of their herds and camps have been withdrawn to west of the Paps and south of The Dead Place. The only High Llamas found in the River of Cradles are hunting and raiding parties, seeking to make their presence felt by the other tribes as best they can.

Hooked Lance High Llama Riders

This band of High Llama Riders is led by **Vian Hornsaddle**, *a Storm Khan of the Storm Bull Spirit Society. He has recently come to this rank and is very serious about his role as a chaos fighter. He also believes all the common superstitions about the Lunars as chaotics and seeks to do what he can against them and their minions. Vian is supernaturally strong (a result of the magical crystal of gods blood he wears around his neck) and a very skilled warrior who usually fights in the berserk frenzy favored by members of the Storm Bull spirit society. He wears a bronze cuirass and carries the magical Hooked Lance, whose bronze spearhead has a hook that can be used to disarm foes and disable enemy mounts. Vian speaks some Sartarite (learned from Urox cultists) and less Tradetalk.*

Saberak Spiritrider *is a shaman, who is present only to keep the little band safe and healthy and to guard them against disease. Saberak can return from the dead using her knowledge of spirits and the otherworld. She attempts to act as a pacifying influence on hotheaded Vian, with some success.*

Maharo Bullarm *is another member of the Storm Bull spirit society and faithful follower of Vian's. He is an accomplished warrior but not very clever. His undying loyalty is to his chief. When not smiting chaos, Maharo is noted for his riding skill and his capacity for fermented high llama milk.*

The other 7 members of the band are typical High Llama Rider warriors and follow Vian out of respect for his prowess. Unless a party is blatantly chaotic, this little band will rarely attack straight on. They might conspire to steal or kill a party's animals, or strike from ambush.

Encounter: 14

Impala Riders

The Impala people are small and pygmy-like. Together with the Bison Riders they opposed the Lunar invasion of Prax, and together with the Bison Riders they were driven into the reaches of Vulture's Country.

In the two years since the defeat, the Impala people have raided back and forth across the river, attempting to make their presence felt by the Lunar-loving Sable Riders. As such, the Impala Riders are hunted actively by the Sable Riders and are rarely found in the river valley itself, as the territory there robs them of their major weapon, mobility.

Impala Scouting Band

This band of Impala Riders is on an information-gathering and raiding mission against the Sable Riders. They actually have no wish to attack Lunar soldiers or even mercenaries, but they will if they are given the chance to slaughter a smaller number of foes. Their basic tactics are shoot and run.

N'krun Longarrow *is a Waha spirit society leader who has achieved complete mastery with the bow. He is a cautious leader and will not task his followers needlessly. He will, however, challenge anyone he finds using a crossbow to a contest, and be most upset if he loses. N'krun carries an ornate gold dagger that his ancestors took from Sun County; it is a Yelmalio cult relic and worth a small fortune to the Sun Dome Temple.*

Lalira Horndaughter *is an Eiritha woman priestess who is following her mate N'krun. She is an embodiment of all that is good in the Eiritha spirit society, but will have no mercy to anyone who harms one of her people.*

K'ruta Swiftbuck *is a Waha spirit society and Foundchild member who is an excellent hunter. He is part of this band because the relatively quiet life of a herdsman is not for him. He wants to raid for animals and slay a variety of enemies. He is quick to take offense at any slurs at himself or his people. Even for an Impala Rider he is very short.*

The other seven scouts are typical Impala Riders. They shoot arrows and then run away. They are good shots but poor close-range fighters.

Encounter: 15

Griffins

A griffin is a large flying carnivore with the body of a lion and the head, foreclaws, and wings of a mammoth eagle. They prize horsemeat, and live in desert areas and dry mountains. An adult griffin can weigh 500 to 600 pounds and often exceeds 10 feet in length. They are intelligent and are strongly associated with the Fire Rune and solar cults.

Griffins are found in family groups of no more than a dozen. They lair in great nests, often placed in caves or dug into the side of mountains. In combat, a griffin will drop from above, grab its prey, and carry it away, all the while clawing and tearing at it.

Griffin eggs, an item only obtained via great peril, command a great price. Lunar merchants in particular know of their value within the Lunar Empire. Griffins trained from hatchling age make superb flying mounts.

Griffin Sun Cultists

This small pride of griffins periodically comes in from the wastes for devotions at the Sun Dome. They occasional make off with the odd farm animal, but the Yelmalio worshipping farmers hold the beasts in religious awe. The griffins may also prey upon outsiders knowing full well their status puts them above the law.

Encounter: 16a

Local Patrol

Each town and village in Pavis and Sun counties has its own militia, whether it is called the village militia, clan patrol, or the Sun Dome militia.

Village Militia

Each Sartarite village in Pavis County is defended by a militia of freemen usually numbering between 8 and 64 men armed with spear and shield. They are led by a thane or noble from the local Orlanthi clan. The efficiency and effectiveness depends on the personality of its leader and the commitment of those in it.

Clan Patrol

Each Orlanthi clan in Pavis County is defended by a small group of elite warriors. These warriors are well equipped, trained, and ready to fight whenever necessary. They are mounted on zebras or other Praxian animals trained to endure the rigors of combat. These elite warriors wear bronze armor and helmets, and bear heavy shields. They carry swords as well as spears. The thanes and huscarls are trained to fight in place or on horseback, skirmish with javelins, or fight a heroic duel.

Garhound Clan Patrol

This patrol of mounted warriors is led by **Deskor Darvenosson**, *a young thane and son of Darvenos Garhound. His patrol can be found from New Pavis to Sun Country, protecting the farmers loyal to the Garhound clan. A cheerful and likeable man, as well as an excellent rider, Deskor is also impulsive and seeks every opportunity to display his heroism to his clan (and father). So far his bravery and swordsmanship has carried the day. Deskor rides a powerful war zebra, wears a hauberk of bronze scale and bronze closed helmet decorated with feathers, and wields a magically sharp bronze sword (all gifts from his aunt Brygga Scissortongue).*

Deskor is accompanied by 9 other mounted warriors, a combination of veteran mercenaries and young men seeking adventure and excitement. Tough old veteran **Bronze-Pataros** *keeps the men drilled and in good order. They ride war zebras, wear bronze armor and helmets, and bear heavy shields.*

Encounter: 16b

Sun Dome Militia ○

In Sun County, the Sun Dome Militia serves as the local defense and police force. Sun County is divided into twelve districts, each with the duty to keep one file of 16 men on active duty. Each on-duty file is commanded by a professional soldier of the Sun Dome Templars with the assistance of an experienced veteran as a second-in-command.

Each militia member carries a spear and a hoplite shield and typically wears linen armor and a helmet made from boiled leather. The leaders typically wear a bronze cuirass and helmet. Weathier leaders usually have more ornate armor, often gilded and polished to a bright luster.

NO.	NICKNAME	LOCATION	LEADER	NOTES
I	"The Victors"	Sun Dome	Vega Goldbreath	The premier militia squad; many templars are recruited from here
II	"The Glory Boys"	Helmbold	Sonny Brightness	Very lax and poorly led
III	"The Fishermen"	Queenscliff	Haloric Glowbrow	Perhaps the most effective unit after Vega's.
IV	"Jovian's Men"	Harpoon	Jovian Goldbreath	Jovian uses the unit to enrich himself through corruption
V	"The Targeteers"	Arrowsands	Magnus Pike	Excellent archers through the efforts of their leader.
VI	"The Dust Eaters"	Goldbreath	Dorian Lightbody	A capable group.
VII	"Men of Gold"	Rory's Well	Jaspar Yello	Persistent troublemakers are often posted to this unit.
VIII	"The Boatmen"	Chomoro	Coriander the Honest	Spend much of their time regulating boat traffic.
IX	"The Bird Men"	Eiskolli	Coriander the Lesser	A very religious bunch.
X	"The Old Guard"	Old Sun Dome	Vaaron Achibald	They fear the ruins are haunted.
XI	"The Crow Eaters"	Morning	Dawn Eagle-Eye	Control the local hazia trade. Corruption alleged but unproven.
XII	"Rogar's Riders"	Unassigned	Rogar	Rogar's personal entourage than militia, they ride on horses acquired from foreigners.

Encounter: 17

Local Noble

Depending on the location, this noble could be an Orlanthi clan chieftain, a Sun Dome Temple official, or a Lunar noble. Such nobles are usually accompanied by militia or a small band of mercenary guards. Nobles demand the deference their status and culture affords them.

Belvani, the Lieutenant of the Light Captain

Often sent on missions outside Sun Dome Lands, **Belvani** *has a more cosmopolitan view of the world outside Sun County than is typical for a Sun Dome Light Son. Belvani has habits that are unusual for a Sun Domer. He favors two shortswords (one in each hand) and uses a crossbow to hunt. Belvani is fluent in several languages, including New Pelorian, the language of the Lunar overlords. Oddest yet, he often espouses opinions that would be heretical if they came from someone of lower rank. Nonetheless, Belvani enjoys the favor of both his god and his count.*

Belvani is condescendingly friendly to foreigners, and always insists on the traditional friendly contests with Orlanthi associates, If the Orlanthi loses, Belvani graciously offers to return the gold which changes hands as a sign of his generosity to inferiors.

Belvani views personal hand to hand combat with outlaws, brigands, or other riffraff as distasteful, preferring to send in his bodyguards, supported by his mastery of the Fire Rune. If circumstances compel him to dirty his hands, he attacks ferociously. Duels with equals are another matter; Belvani savors such opportunities with zest.

Belvani always wears bronze armor that is gilded and decorated. He wears a legendary **Fire Crystal** *which Belvani quested for at the Hill of Gold. It allows him to use his Fire Rune to create fire magic (despite the Yelmalio cult restrictions). Belvani has taken the following geases placed upon him by his god: "never seek shelter from storm," and "never eat the meat of horses." In exchange, he has received incredible powers of endurance and stamina from his god.*

Belvani has a bodyguard of two Sun Dome Templars. **Anio Goldspot** *is a native of New Pavis and worldly like his master.* **Soracte** *is one of the rare female Templars and a master archer; she joined Belvani to escape barracks life. Both wear the bronze armor of the Sun Dome Templars. His other follower was killed on the road some time back, and he is having trouble finding a suitable replacement.*

Belvani also has a unique manservant, a crested dragonewt known as **The Gamon**. *Years ago, Belvani saved its life and soul. In return, it has sworn to serve him until it has died three times. It has served Belvani for over a decade, but Gamon has not died even once. Within Sun County, Belvani treats the dragonewt like a pet; as a consequence his countrymen view it as an exotic curiosity. Beyond Sun Dome borders, The Gamon carries its own sling, utuma, and samarin. The Gamon obeys only Belvani and never speaks. Its usual duties are menial, including cooking and hunting, cleaning, and carrying Belvani's gear. Belvani never risks his exotic slave in combat.*

Encounter: 18a

Lunar Patrol Φ

Lunar soldiers frequently patrol throughout the River of Cradles. At any given time, two-thirds of the Lunar garrison forces in Prax are pounding the countryside or guarding oases and river fords. Files from the Silver Shields and lances from the Antelope Lancers tend to patrol the countryside; the Marble Phalanx typically defends fixed locations and settlements.

The Lunar Provincial Survey Field Team Φ

The Office of the Provincial Survey is a department of the Praxian Lunar Administration tasked with mapping and cataloguing ancient sites and to insure that the Empire takes possession of any treasure or lore discovered in them. The Survey also provides the Lunar Administration with intelligence on frontier regions and communications with their inhabitants. The Survey operates under informal and often contradictory official directives from the Provincial Administration to seek contact with cults and cultures that embrace Chaos and Illumination. On one hand, such groups are publicly recognized as dangerous to the citizenry and potentially subversive. At the same time, privately the Administration recognizes that the "enemy of my enemy may be my friend," chaotics and illuminates hated by the region's Orlanthi citizens and Praxian nomads may be valuable neutral contacts or even allies. The soldiers of the Survey Team are recruited from the Antelope Lancers but report directly to Sor-Eel.

Dalamides Aveticus *is the captain of the Field Team. A decurio in the Antelope Lancers, Dalamides has reached high rank within the cult of Yanafal Tarnils through years of hard service in the Lunar Army. He's a good soldier who avoids risks to his men and his person, but he is callous, even brutal, in his indifference to the suffering of others. He has casual contempt for and active distrust of civilians and amateurs. Dalamides is an extremely skilled scout and can easily track most quarry across the plains of Prax and the River of Cradles.*

Hazphar Pharates *from Camania, and is a Lunar adept and Irrippi Ontor initiate who has awakened his Full Moon Rune through Illumination. He was a gifted pupil at the Lunar College of Magic, where he became Illuminated.*

Encounter: 18b

Hazphar was sent by the Field College of Magic to the Provincial Army (which he hates), and managed to wrangle himself a detached assignment to Sor-Eel's staff. Ostensibly, Hazphar is an advisor on arcane matters; in fact, Hazphar is an agent for the Lunar Administration reporting to Dagius Furius (see Sartar: Kingdom of Heroes, *page 269).*

Hazphar is a competent combat and support sorcerer, but his real forte is in intelligence gathering and interrogation. He is a sly and skillful manipulator, aided by a sincere interest and sympathy in the lives of those he is assigned to manipulate. With colleagues and superiors, he pretends to an ironic, cruel pragmatism. In fact, he thinks of himself as a good and moral man. He is usually smug and self-confident enough to be insulated from any suffering his victim's experience, but occasional he has deep periods of depression and remorse when he realizes the consequences of his actions.

Reskil Taranus *is the Chaplain of the Field Survey and a priest of the Seven Mothers. He believes sincerely in the Lunar gospel of civilization and the Seven Mothers, but is less enthusiastic about the Lunar Army's tradition of conversion by the scimitar. He supports the unit with magic without hesitation, but prefers dialogue and negotiation. His companions mock him as a tender-hearted, goodie-two-shoe, but all, including Dalamides, deeply respect and honor his courage and sincerity.*

Antonia Blackhock *is Dalamides' second in command. She left her Hungry Plateau sable clan, adopted a Pelorian name and joined the Lancers. A loner, she's a better scout than officer. She may resign from the army, and, fluent in Praxian, would make a good guide or mercenary.*

*The other nine troopers in the Survey Team (***Acatha***,* **Barron***,* **Cormanius***,* **Hanthan***,* **Leevoy***,* **Marus***,* **Phelides***,* **Poleus***, and* **Sidus***) are a typical mix of professional Lunar soldiers of the Antelope Lancers.*

Encounter: 19

Lunar Settlers ☐Φ

Throughout the Grantlands and scattered about Pavis County are Lunar homesteads; colonists who for one reason or another (see Page 5) have settled the River of Cradles to farm. Most are from Talastar, Carmania, or the Lunar Redlands. Others are veteran Lunar soldiers who have received land as a reward for twenty-five years of Lunar Army service. Still others are refugees or carpet-baggers.

Gubrana Stead ☐Φ

This farmstead is a typical Grantlands fortified stead (see page 61) and is surrounded by a wooden stockade. They raise flax and wheat in the fertile river valley.

The landholder is **Tros Gubrana**, *a retired Lunar soldier from the Lunar Heartlands. Tros is below average height and weight, balding with a full beard, and has tattoos on his right arm from his Lunar Army Service. His wife* **Shayla** *and brother-in-law* **Gidet** *help manage the farm; much of the labor is done by slaves purchased from the Morokanth. Tros and Shayla have four children between the ages of five and fourteen.*

Encounter: 20

Mercenaries †

A half-dozen or more mercenary captains serve the Empire or other important local landholders, with more than 500 fighting men in total. These captains are authorized by the Lunar Administration to recruit men and enter into contracts with employers; unauthorized military units are often branded brigands or rebels by the Lunars and brutally suppressed.

Mercenary companies are often used by the Lunar Administration to carry out tasks too risky for the Lunar Army. After all, mercenaries are easier to replace than Lunar soldiers.

Sir Holburn's Axe Brothers ☉†△

This mercenary band usually numbers between 80 and 120 men and is comprised around a core of adventurers from the Holy Country. Since they arrived a dozen years ago, they have recruited new members from the Sartarite population in Pavis County. The Axe Brothers are armed with throwing axes and either bronze swords or large two-handed axes, and wear quilted linen armor and a distinctive open helmet made of bronze. The Axe Brothers hurl throwing axes against their foes to shatter shields and then rush in and kill them.

Sir Holburn *is from the Holy Country and claims to have once served the God-King Belintar at Knight Fort. He is a violent, stout man with a florid face and full beard. Sir Holburn delights in displaying his strength and can shatter a shield with one strike of his double-bladed axe. Sir Holburn and the Axe Brothers are notorious for their heavy drinking and unruly behavior and have at times come close to being forcibly disbanded by the Governor.*

Encounter: 21

Merchant Caravan

All weapons and other metal goods comes to Prax via caravans from the west, but most food and equipment for settlers and soldiers are produced locally and carried by cart and riverboat to Pavis. Grain is shipped by river barge from as far south as Sun County, and leather goods and cavalry mounts from Pavis County command high prices.

Certain exotic and civilized goods, with a high value-to-weight ratio, including spices, furs, and educated slaves, are imported through Corflu and shipped upriver to Pavis by boat. Few items of comparable value are available for export (mainly unskilled slaves, hides, and curios, artifacts and precious metals and stones from the Rubble).

With the rapid growth in trade has come an accompanying increase in banditry, and most caravan and river shippers rely on mercenaries to safeguard their cargoes in transit. Long-distance merchants maximize their safety from natives or monsters by banding together in caravans. These merchants hire guides and guards to protect them danger and to achieve economies of scale.

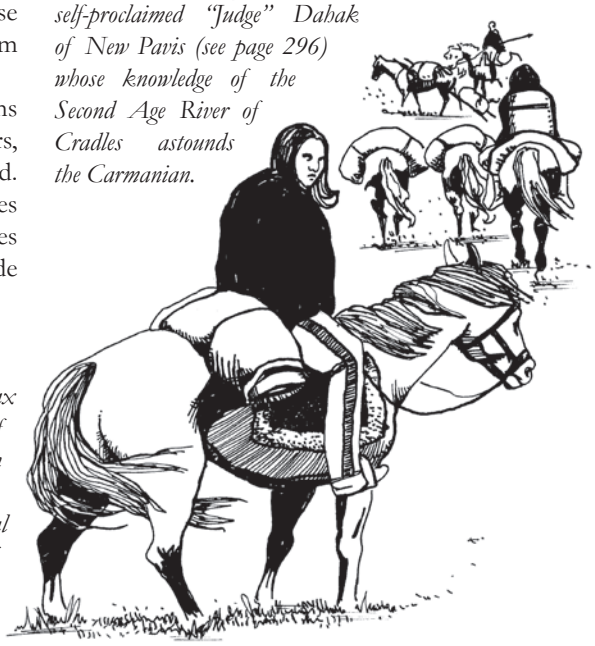
Merchant caravans typically consist of teams of 10 to 200 pack mules, 3 to 60 animal handlers, and as many guards as the merchants can afford. They are typical led by members of the Issaries cult, although in recent years the Lunar Eytries cult has made headway into the caravan trade across Dragon Pass and into Prax.

Etyries Caravan

This Etyries caravan is common site throughout Prax and the River of Cradles. Consisting of a team of roped mules and several local mercenaries, the caravan is led by **Beetis Sharpdealer***, an Etyries cultist. Beetis's caravan is made up of 10 mules, 4 animal handlers, Beetis, Nikoslaus, and whatever band of local mercenaries Beetis has hired to guard his caravan, usually Sable or Zebra Riders. The caravan carries rich goods taken from the Big Rubble: Second Age artifacts and treasures, several crystals of God Blood, and a magical tin needle that always points towards the whirlpool in the center of the Homeward Ocean.*

Beetis Sharpeealer *is dressed in the skins and cloths of a Sable barbarian, but in fact he is a Dara Happan, originally from a farm not 20 miles from the city of Alkoth. He seeks unusual trade goods and potential markets in the barbarian lands at the edge of the Empire. Beetis escorts his goods back to the Empire every year or two, and has established several solid territories in which to dispose of barbarian curiosities. Beetis is an initiate of Etyries and attuned to the Full Half Moon.*

Beetis is currently joined by **Nikoslaus of Kendesos,** *a Carmanian adept and Irrippi Ontor initiate with a passion for Second Age artifacts and lore. Nikoslaus has helped Beetis identify several Second Age relics (whose owners were unaware of their real value). Unbeknownst to Beetis, Nikoslaus consults with the self-proclaimed "Judge" Dahak of New Pavis (see page 296) whose knowledge of the Second Age River of Cradles astounds the Carmanian.*



Encounter: 22

Morokanth

The Morokanth are one of the five main tribes of Prax. They remained neutral when the Lunars came to Prax, and, as a result, are disliked but tolerated by the other four tribes. Morokanth can be found through Prax and the River of Cradles.

The Green Stripe Morokanth

This large clan of Morokanth has set up a semi-permanent camp nearby. No one knows why they have established this camp, but other clans seem to drop in every week, and leave a week later. Many ceremonies seem to be going on. Any Morokanth found outside the camp will be hunting or herding parties. The herds, of course, consist of herd men, who look human but are actually animals. If the humans are small in number and seem weak, the Morokanth may very well attack.

Velakol Surestrike, *is the Khan of the Green Stripe Morokanth. Like other Khans of Waha, is foremost a protector of the herds of his tribe and a raider of the herds of other tribes. When he has the time, his favorite recreations are sports and contests of physical prowess. One way to gain his respect is to best him in such a contest. Velakol possesses a magical thumb on his right forefoot, allowing him comparable manual dexterity to a human.*

His special joy is his chariot with its team of four matched herd-men, which he races against teams belonging to other Morokanth. In both work and play his competitive nature comes to the fore. This is his vulnerable point. Though his honor and self-confidence are such that he would not cheat, once his need to win is aroused, he may take chances and make mistakes he would not ordinarily make. Velakol's bodyguard is **Yarin Blackhair**, *an awakened herd-man who can pass as human.*

Flarat Spirittalker *is a Daka Fal shaman. While Velakol is unlikely to be seen outside the Green Stripe camp, Flarat often wanders with the herds or the hunters. He heartily dislikes Keenclaw the slaver, and may befriend anyone who has done hurt to Keenclaw. Flarat has six leather bags, each with a bound whirlwish (see Page 140).*

Vishiswaw Windclaw *is a Storm Bull initiate. He is very anti-Lunar and will deliberately insult Lunars under any circumstances. He is disdainful of humans and proud of his proficiency with the terrible bronze claws he can fasten to his fore feet to rend his opponents apart.*

Encounter: 23a

Morokanth Slavers

Small bands of Morokanth raid the humans of Prax, not just their herds. They primarily look for humans with hand manipulation skills to do the work that Morokanth cannot, such as armor-making and writing. Other captives will be ransomed or sold.

Keenclaw's Band

Kareel Keenclaw *is the leader of this band of Morokanth slavers. He is powerful and clever, and a dedicated member of the Waha spirit society. Many years ago Kareel won several magical black stones in a contest; the stones enable their possessor to move in shadows without being seen or heard. He also owns two sets of magical slave bracelets that are clan heirlooms; those who wear them cannot use magic while they are on!*

Copperclaw *is Keenclaw's wife and a would-be holy woman of Eiritha. She goes with the band looking for physically superior humans to change into herd-men for the improvement of the breeding of the herds. She cannot do this herself but takes the slave back to the tribal shamans.*

Stronghand *is a herd-man Copperclaw has trained to follow her about quietly and attack on command. It cannot pass itself off as human except from a distance.*

Shurath Whitetooth *is Keenclaw's chief assistant. He is most interested in the wealth brought in by the sale and ransom of captives. He fights with a heavy Pavisite crossbow; in close combat he uses his claws. He carries one of Kareel's black stones.*

Kazaan Manhunter *is a typical experienced member of the slayer band. He carries one of Kareel's black stones.*

Plainsfriend *is a herd-man awakened to human intelligence by use of the Alter Creature ritual. He can pass himself off as human and fights with a heavy mace.*

Dalron Smallclaw *is the result of a mating between a captive human and a herd-man. Keenclaw's mother noticed his intelligence early and raised him as a member of the Morokanth tribe. He has no other home and looks on Keenclaw as an elder brother, with all the love and rivalry that implies. He can pass himself off as human and fights with a stone axe. He carries one of Kareel's black stones.*

Encounter: 23b

Keenclaw's Tactics

Since few humans will sell slaves to the Morokanth, Keenclaw gets his by direct capture.

A typical slaving operation starts with Plainsfriend and Smallclaw presenting themselves to a small group of humans (such as a caravan or party of adventurers) – They pose as soldiers of fortune looking for work. They travel with the group for a few days, learning its strengths and weaknesses. If the group is too strong, the slaver band will not attack, though they may try to separate and capture a particular individual.

If the slaver band does attack it will be on a night when people are sleeping, unaware, and unarmored. The Morokanth will wait until Plainsfriend, Smallclaw, or both are on watch. The members of the slaver band use their black stones to approach as close as possible without being seen or heard. Then the general attack begins. Whitetooth will use his heavy crossbow to intimidate if possible or kill if necessary. Copperclaw seldom attacks directly. She remains on the sidelines, supporting the band with her charms. The rest use weapons or charms at will.

When a human surrenders, or is functionally incapacitated, it is bound with rope or leather thongs.

When the group has been subdued, Copperclaw brings up her pack bison carrying bronze shackles and chains. Those likely to be sorcerers or priests are forced to wear the magical slave bracelets. Once all members of the slaver band are healed, Copperclaw will also heal the captives as well she can.

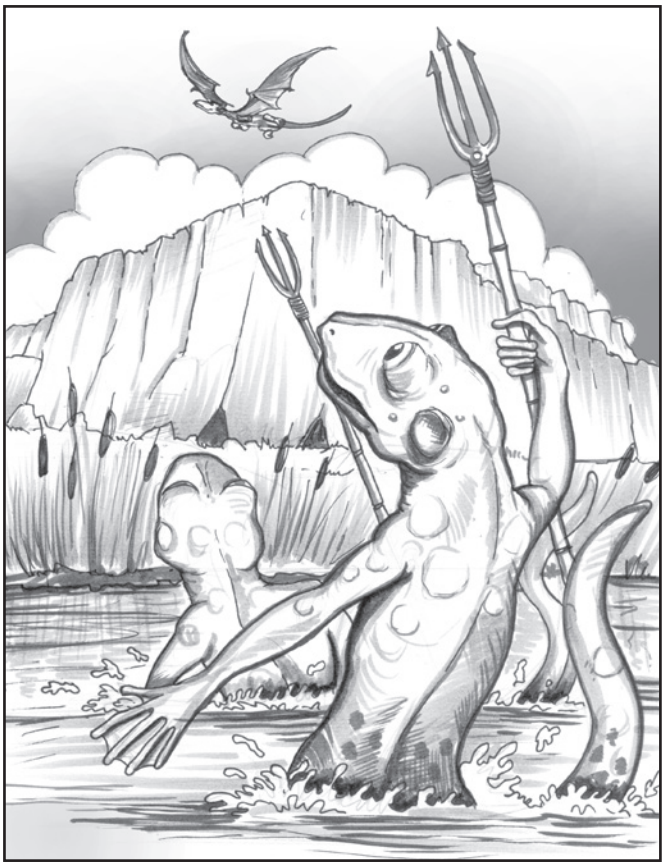
Encounter: 24

Newtlings

Newtlings are an amphibian species with a complicated life-cycle. Newtling bachelors, the most commonly encountered form, are bipedal and tailed with bulging eyes and faces like a frog. They are small (standing less than 4 feet tall and weighing about 75 pounds) and sexless. Bachelor newtlings travel far and wide, and store water in their tails for use in dry territory.

Although the newtlings resemble crested dragonewts from a distance, newtlings do not have a reincarnating cycle like the dragonewts and they very much fear death. They are generally shy and fearful, especially of humans who often cut off their tails as food (however, among the Sartarites of Pavis County it is considered uncivilized to eat other sentient beings; the other humans of Prax have no such compunction). They are poor fighters; when forced to fight they use tridents and slings.

Several colonies of newtling bachelors have left the Holy Country to eke out a life amid the hardship of the River of Cradles. Though amphibious, they can survive prolonged periods in the chaparral due to the reserves of fat and water stored in their tails. Their numbers make up for their diminutive size, and their natural skill at dealing with water magic makes up for their individual lack of magical power.



Eyes Rise Newtlings

This hunting party is from the Eyes Rise newtling colony in the Grantlands. There are 2-12 newtlings, led by a "superior" newtling who possesses some limited skill at combat. When away from the Eyes Rise temple, the newtlings are not aggressive unless they encounter newtlings from competing tribes; to those newtlings the Eyes Rise newtlings are antagonistic on sight.

These newtlings actually seem to be wearing a uniform. They all wear an insignia depicting five eyes on their harness, and their harnesses are all the same cut and style.

Encounter: 25

Ogres

Ogres are evil and corrupt men who eat all types of sentient creatures. They were formed when a race of mortals followed a Chaos demon in the Great Darkness, and that remnant of Wakboth gifted them with great strength and appetite. They often try to fit into human society, indulging their cannibalistic tendencies only in secret or when none can gainsay them. In this guise they often try to infiltrate cults, seeking magic and victims. They often masquerade as traveling merchants or other foreigners and are often handsome or beautiful.

Ogres are intelligent, and work individually or in families. Their false worship of true gods gives them access to true magic, making them the most dangerous of the chaos breeds.

Interpretation of signs and portents by the Storm Bull spirit society has long suggested the existence of a large community of ogres in Prax, but ogres are seldom positively identified. Storm Bull cultists insist that this is only what would be expected with a race of creatures so difficult to distinguish from normal humans. The Storm Bull cultists claim that the ogres plot to rescue Wakboth from his imprisonment under the Spike and assert that a substantial number of Lunar settlers are actually ogres in disguise. This sort of rumor only serves to exacerbate the normal xenophobia of valley dwellers and the conflict between Storm Bulls and the Lunar Empire.

No evidence has been produced to prove that the ancient sacrificial site on Ogre Island in the Big Rubble is active again, although rumors persist. Some sages claim that Chaotic sorcery prevents the detection of ogres and their innate Chaos taint, even Storm Bull senses.

Hadani Poli

This old, grey-haired ogre was born in Carmania but settled in the Grantlands with the rest of his (ogre) family. Hadani often wanders the countryside hunting the Most Dangerous Game – man. He plays the role of an eccentric storyteller and charming world traveler; in truth, he is an extremely dangerous assassin and remarkable skilled with the curved dagger he wears at his belt. Hadani speaks Carmanian, New Pelorian, and passable Tradetalk.

He makes seasonal treks to the Rubble to participate in the secret ceremonies that summon Cacodemon on Ogre Island. He otherwise keeps aloof from the ogres of the Rubble; Hadani fears the ogre sorcerer Dahak of Pavis *(see page 296).*

Encounter: 26

Priest

This encounter could range from a solitary Praxian shaman or wandering Orlanthi priest to a grand procession of holy folk en route to the Paps, accompanied by hundreds of Animal Riders.

The term "holy person" refers to any full-time magical leader supported by their community, be it cult, clan, city, or tribe. "Holy person" may be initiates or devotees of divine cults, priest, shamans or spirit society leaders, or even wizards! Holy people are held in high regard by their community and members often present them with gifts and sacrifices to give the gods.

Orgdaka Blue Llama

This wandering High Llama shaman can be found anywhere in Prax or the River of Cradles. Orgdaka spends much of his time in the Spirit World, bargaining with the many spirits of Prax and questing to return the High Llama Lucky Star to the heavens. Orgdaka is covered from head to toe with blue tattoos, each representing a spirit or event or place in the spirit world. Some are geometrical designs and patterns; others are beasts, birds, reptiles, and even fish.

Orgdaka can call upon a myriad of allies from the Otherworld if he so chooses. Rainbow Girl (), the great messenger between gods and men, is a particular ally, and Lightning Boy () owes Orgdaka three favors. Raven () holds an old grudge against Orgdaka and pursues him from time to time.

When he is in the Spirit World, Orgdaka's body is guarded by his fetch, which takes the form of a High Llama wreathed in blue flames. Orgdaka's most valuable treasure is a small pouch filled with Copper Sand from the Wastes. Blown upon a foe, the sand is poisonous to all, and extremely lethal to those tainted with Chaos. Orgdaka carries several leather bags, each with a whirlwish bound to it (see Page 140). He uses the whirlwishes to blow Copper Sands at Chaotic foes.

High Llama Lucky Star

This spirit is all that remains of the celestial patron of the High Llama tribe, the blue planet once known as Diros. The Lucky Star plays a role in the creation and leadership myths of the High Llama tribe, in particular the Blue Llama clan. The light of the Lucky Star always led the High Llama Tribe to the best grazelands, the greatest victories, and the safest passages through the Wastes. When it disappeared at the end of the Second Age, much of their luck left them, and they have diminished since.

High Llama shamans prophesize its return, claiming it shall signal their tribe's time to become dominant once again in Prax. Most clans of the High Llama Tribe offer worship to the Lucky Star, though only the Blue Llama clan does so more than once a year. It is usually depicted in Blue Llama ceremonies as a five-pointed star, formed on the ground from blue stones.

Encounter: 27

Rhino Riders

The Rhino Riders of Prax are a rough and brutal people. As an independent tribe, they have had to fight for their place many times, and the charge of their mammoth beasts is feared throughout the plains.

Rhino Riders travel in small bands and only congregate for war, whether hired as mercenaries, or when embarked on their own quests for vengeance. They are often hired by other tribes, and a solitary rhino amongst a group of other tribes is a common sight. They fight with the lance, and their awesome charge is such that even well-drilled infantry cannot stand before them. Once in melee, rhino warriors use a long axe or mace, often mounted on a rhino horn shaft. The axe-blades are generally long and pointed at one end for maximum penetration, and may be used either one- or two-handed.

Rhino Riders fought alongside the Bison and Impala Riders at the battle of Moonbroth and have been exiled beyond Vulture's Country.

Mosha's Band

This band of Rhino Riders is engaged in a show-the-rhino mission to the river, attempting to stake out a place on their old hunting grounds. They are Orlanthi (Rhino Riders have the greatest proportion of members who worship Orlanth of all the tribes of Prax) and are fervid in their hatred of Chaos worshippers and those who work for chaos. However, they are unlikely to charge right into a party. There are 2-6 Rhino Rider followers with the three leaders.

Mosha Thunderhoof *is an Orlanth priest and a crafty warleader who has only recently attained his status as a priest. He is a firm believer in proper courtesies to fellow Lightbringers. He is also a firm believer in hospitality and will never harm a person who has shared a meal with him in the past week. Mosha uses a bronze sword called Gale, a gift from a powerful devotee of Orlanth in Dragon Pass. Mosha can use Gale to hurl bolts of lightening at his foes.*

Grettir Lancehorn, *a member of the Storm Bull spirit society, is the epitome of the Storm Bull. He seeks combat to bring him to the edge of greatness. He carries around heads of his enemies (including a couple of broos) which he will sometimes throw at a foe to shake him up. He is an excellent rabble-rouser and loves to hear himself talk, particularly when the result is an attack on a chaos spawn.*

Kranaka Windfriend *is an initiate of Orlanth's Vinga subcult who embraced Vinga to get away from the restrictions of the Eiritha role-model. She glories in combat and the power of her animal, but is not a berserker. She is Mosha's main advisor on matters tactical, but has a regrettable inclination to be swayed by Grettir's eloquence.*

Encounter: 28

Riverfolk

Riverfolk, both human and non-human, are common on the Zola Fel River and its tributaries. They descend from native peoples predating the Darkness, and speak the ancient language Boatspeech, known by fishermen along the rivers and coastlands. All fishermen are at least lay members of the Zola Fel cult. They are a peaceful people with no military traditions and few strictures other than those respecting the purity and freedom of the river and its denizens. They respond to aggression and compulsion with outward acquiescence, evasion, and covert treachery. Some riverfolk are simple fishers living amongst the reeds which clog the banks and channels; others run flat-bottomed rafts and boats on the river. With the growth of river trade following the founding of Corflu, their river-wise skills have brought many riverfolk new prosperity.

Sarky and Dagis

These two Riverfolk boatmen transport goods, animals, and people from New Pavis to Corflu upon their 35 feet long, narrow keelboat made of reeds. It is equipped with a mast so that the boat can go upriver with cooperative winds and a few sacrificial offerings.

Sarky and Dagis are both in their late thirties (although they are uncertain of their exact date of birth) and wear wool tunics and trousers, dark haired, and dark skinned from exposure to the sun. Sarky squints (he's very nearsighted), talks as though he's been everywhere and done everything, and fancies himself a skilled linguist. In fact, Sarky does speak Boatspeech and Old Pavic fluently, and Sartarite, Praxian, and New Pelorian very poorly. Dagis is large, overweight, and speaks in slow monosyllabic phrases like "Yep," "Nope," "Mebbe so," and "I reckon." Both are friendly and always willing to take on a paying fare as long as the passengers do not appear dangerous.

Encounter: 29

Sable Riders

The Sable Riders of Prax are at the top of the political heap at this time, due to their alliance with the Lunar Empire. The tribe considers itself the final victor in the centuries-long wars for dominance of Prax. Most of their leaders have become vainglorious and overweening, and are already unbearable to their moon-worshipping allies. The Sable Riders dominate the best grazing lands in Prax and the River of Cradles.

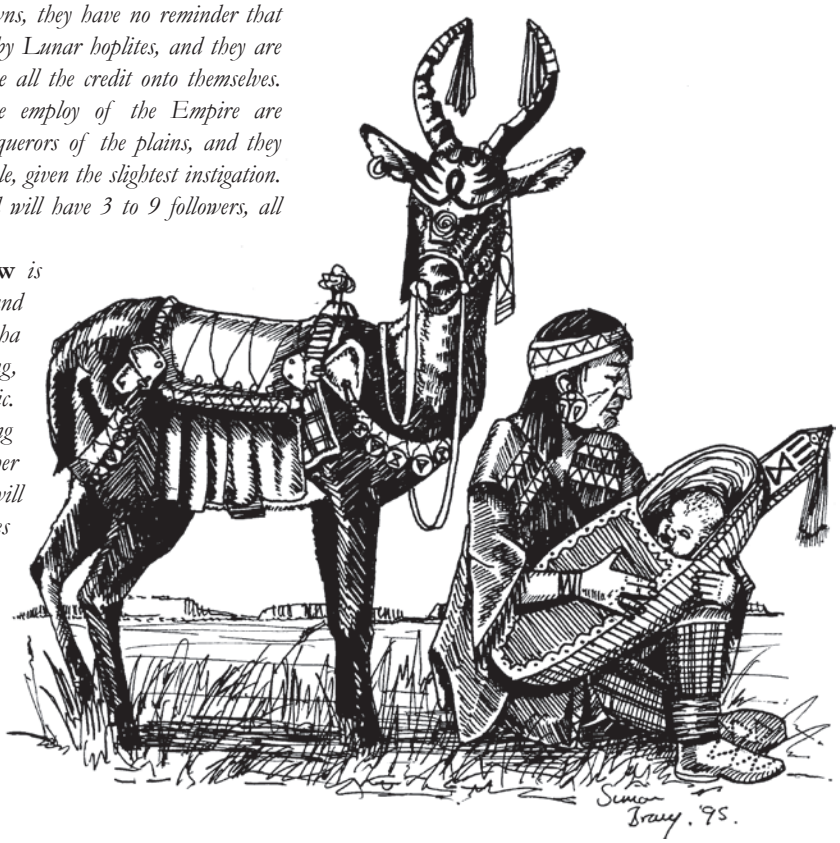
Sable Rider Braves

This band of raiders is typical of the high-spirited and cocksure bravos wandering the plains on sable-back these days. Away from the towns, they have no reminder that their position is ensured by Lunar hoplites, and they are more than willing to take all the credit onto themselves. Mere mercenaries in the employ of the Empire are nothing to the brave conquerors of the plains, and they willfully misuse such people, given the slightest instigation. The leaders of this band will have 3 to 9 followers, all hotheaded and reckless.

Joshfax Wildbow *is the leader of the pack and a member of the Waha spirit society. He is young, exuberant, and charismatic. He is likely to lead his young toughs into mischief rather than battle, though they will quickly defend themselves if their practical jokes draw return fire. He is disdainful of all horse riders, and will make another's horse the object of his mischief, rather than the rider.*

Delenda Axesister *barely managed to persuade the Eiritha women of her tribe to let her join the women's spirit society, and she is rapidly reaching the stage where spirits of retribution may start to visit her. Despite her spirit society affiliation, she would rather be out raising hell with the boys, and only her status as a chieftain's daughter keeps her from seriously considering the Storm Bulls as her cult of choice.*

Samuar Moonrider *is a recent initiate to the Seven Mothers and takes his responsibilities very seriously. He does not really approve of the antics of his old playmates, but hasn't broken the spell of Joshfax's eloquence yet. He is very proud of his new scimitar and his prowess with it.*



Encounter: 30

Sun Dome Templars ☉

The approximately 800 members of the Sun Dome Templars are the elite soldiers of the Yelmalio cult, rightly famous for their use of an intimidating and deadly 15 foot long pike. They fight in extremely close formation, resting their shields on a neck strap which permits them to grip the heavy spear with both hands while in battle. The Templars fight and drill in "squares" of eight half-files (totaling 64 men); these units are superbly disciplined to present a forest of pikes to their foes.

On duty, the Templars are well-disciplined and strictly enforce their cult's prejudices. Off duty, they are always overbearing and arrogant, and exhibit their cult's dislike of foreigners even more aggressively.

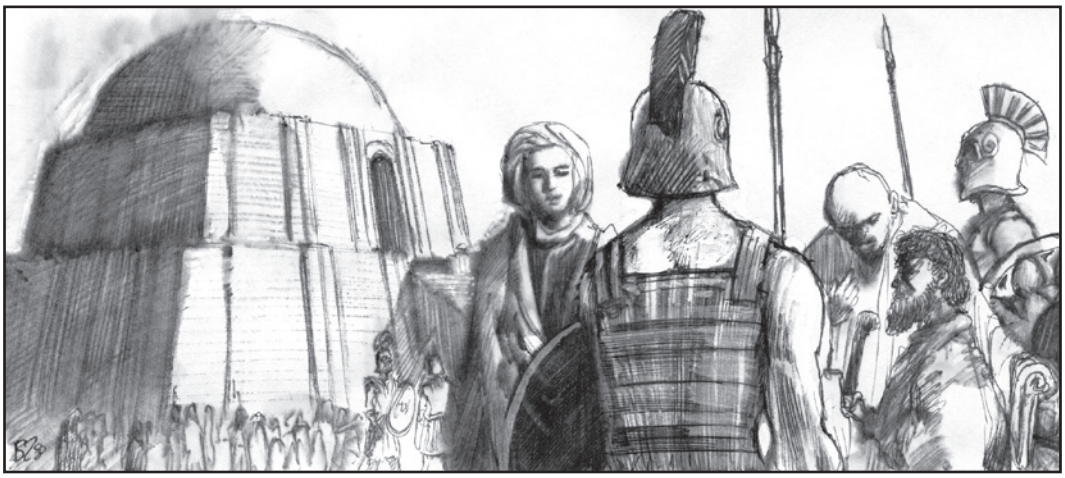
Yelmalio Cult Procession ☉ᛉᛘ

This Yelmalio cult procession consists of the Light Keeper, 4 junior priests, and a square of Sun Dome Templars led by Lord Invictus. All travelers the processions encounters are expected to move off the road; Yelmalio cultists bow and prostrate themselves.

Gaumata the Strange *is the Light Keeper of the Sun Dome Temple, the second highest-ranking priest of the Yelmalion theocracy in Prax. An elderly devotee of Yelmalio, Gaumata travels by palanquin carried by four junior priests of the cult. Gaumata follows cult strictures to a degree even his fellow priests consider excessive; as a result; members of rival or hostile cults are in for a rough time when his procession comes by.*

He is accompanied by **Lord Invictus Goldenhand**, *Light Captain of Sun County. Invictus is perhaps the greatest warrior in Sun County and a devotee of Yelmalio in his martial aspect. Invictus wears a magical cuirass of gilded iron that glows slightly in the dark. Invictus has sworn never to seek shelter from storm and is hostile towards followers of Orlanth and Storm Bull. Invictus rides a fine golden horse; a gift from Governor Sor-Eel. Invictus' passion is hawking; he is always accompanied by a magical golden vrok hawk called "Tercel".*

Gaumata and Invictus are escorted by a "square" (64 men) of Sun Dome Templars. Each templar wears bronze cuirass, greaves, and closed helm, and carries a long pike and bronze-plated shield. Each would gladly sacrifice his life upon the command of Lord Invictus.



Encounter: 31a

31. Troll Raiders

Trolls are monsters of the darkness used to terrify children and feared and hated by their neighbors. In their element, they are one of the toughest foes in Glorantha. Once troll war gangs ruled Dragon Pass and Prax and they are still feared throughout the region.

Troll war gangs typically include a large number of lightly armed trollkin and a small core of heavily armed and armored dark and great troll warriors. Zorak Zoran-worshipping magicians often animate the corpses of trolls and their slain to fight alongside them. Trolls love to ambush foes, maximizing their strength by attack at night. Darkness magic is used to douse fires and other sources of lights, blinding the humans (and increasing their difficulty level).

Typically, the trollkin are initially used to wear the enemy down, while the dark trolls wait for an opportune time to charge in. Great trolls are used as the vanguard of any charge; their great strength and ferociousness can break even disciplined shield walls. If the battle is going badly, the trolls are content to withdraw as the trollkin are slaughtered.

Trolls worship several powerful and terrible war gods, foremost of them is Zorak Zoran, a God Time enemy of Orlanth, Humakt, and Yelmalio. Their war gangs are sometimes accompanied by Dehori and other Darkness demons.

Encounter: 31b

Zorak Zoran

Titled the God of Hate and Lord Demon of the Legions of Death, Zorak Zoran is the primary war god for trolls, and his worship is even found among humans. Zorak Zoran is the mindless explosion of fear and frenzy against both order and chaos which finds its only justification and satisfaction in unlimited violence. As much as the rest of the world might regret it, this entity is one which helped save the world and whose powers may be needed again. He, too, is part of the Cosmic Balance.

Zorak Zoran is depicted by men as an old three-eyed man or troll. In one of his hands he holds a mace and with the other he makes a magical gesture.

Darkdemon Warband

This troll warband from the Big Rubble's Loricek Clan is here to cause harm and strike terror into the hearts of the local humans. It consists of 5 dark trolls, 3 great trolls, 5 skeletons and 15 trollkin – all fierce and fanatic Zorak Zoran worshippers. After a battle, any prisoners are sacrificed to Zorak Zoran, and the hearts of the fallen are ritually burnt, while the trolls gorge on the remainder of the corpses.

Lorgzang Redeye *is an up and coming lieutenant of the famous Darkdemon Regiment. He is the undisputed leader of this band and an exemplary Death Lord (warrior-priest) of Zorak Zoran. Lorgzang is cruel and brutal and wields a vicious club topped with an ornately flanged lead head. Lorgzang carries a pair of fire spirits bound in a red rage rune tattooed on each palm. The tattoos glow like embers, and he can unleash the spirits contained within to ignite anything he grasps. His club is enchanted to burn bright and hot without being damaged in the process. Lorgzang is highly ambitious, energetic, and motivated. He is constantly seeking ways to improve his standing in the regiment and secretly hopes to one day overthrow the aging High Priest and take command himself.*

Kzarful Bonebinder *tends and controls the group's skeletons. A dour, slow-moving, and quiet troll who spends most of his time mumbling repair and strengthening charms over his fleshless minions, apparently oblivious to anything else. Actually, he pays close attention to all the goings on in the band and especially to Lorgzang, gathering details for his regular reports to Thorkarsh Darkdemon, the regimental commander and high priest. Kzarful rarely engages in combat directly, preferring instead to stand back from the fray so he can direct his skeletal charges to best effect, guiding their attacks, and mending injuries as they happen. His bone-mending magics can be used to repair the bones and joints of living creatures as well, though the process is unbearably painful and more often used to torture captives than heal friends.*

Kolnok, **Jogarth**, *and* **Sulfek** *are standard dark troll initiates of Zorak Zoran. Scarred, brutal and vicious, these trolls live for violence and murder – the bloodier the better. Skilled at combat with their cruelly spiked maces and heavy shields – used more as a bludgeon than for defense – these deadly berserks seem immune to pain and injury so long as they see an opportunity to inflict the same on others. They are completely loyal to Lorgzang and follow his lead in all things.*

Discontent with what they see as unfair bias in the regiment's higher leadership, the three Great Trolls – **Olmann**, **Haws**, *and* **Chumly** – *have found in Lorgzang a commander willing to spend the time and effort needed to work around their mental disadvantages and allow them to work to their not inconsiderable strengths. With their huge physiques and massive mauls, they are each individually a force to be reckoned with. Working together as a team they form a terrifying juggernaut of destruction. In combat these three are clearly the bands greatest asset, but socially and politically they are a challenge – crudely disrespectful and insubordinate to anyone but Lorgzang, they are not bright enough to know when to keep their opinions to themselves and will likely cause serious trouble for Lorgzang at some point.*

The bands trollkin consist of 3 values, 6 warriors, and 6 workers.

Encounter: 31c

Nasty *is a free trollkin and full initiate of Zorak Zoran. He is suicidally brave and is always at the center of a fight with mace and teeth, kicking and clawing like a psychotic terrier. When not in combat he is constantly trying to pick a fight, mercilessly bullying the other trollkin, and even trying to provoke the great trolls or Lorgzang himself. Though he invariably loses those fights, the other Zorak Zorani grant him an amused respect for the effort, and gleefully cheer on whatever minor success he can manage against his superior band-mates. The other trollkin treat him with an almost religious awe, groveling and catering to his every whim when he is not beating one of them senseless.*

Nessie *is Lorgzang's personal slave and is trained in the arts of Xiola Umbar the troll goddess of healing and compassion. Though most of her time is spent patching up Nasty's latest wounds, she is highly skilled at first aid, and knows enough basic healing magic to keep the band healthy enough to get to the next fight.*

Otto *commands the warrior trollkin and herds the workers. Dutiful and diligent, but not especially bright, he follows his orders to the letter and ensures the other trollkin do the same. A common target for Nasty's rage, he has become a far better fighter than his small frame and careful demeanor would indicate.*

The six Warrior trollkin are competent but unexceptional fighters. In a mass melee however, these pint-sized menaces are adept at crippling or disabling foes engaged with their larger bandmates. They are also tasked with finishing off fallen or crippled opponents, a job they embrace with sadistic glee.

The pathetic trollkin workers carry food and equipment, perform menial labor, and amuse their betters by squealing in pain when beaten. Should the band need to retreat from a fight, the workers will be stampeded into the opponents, hopefully providing enough of a distraction for the rest of the band to disengage and escape.

Encounter: 32a

Tusk Riders

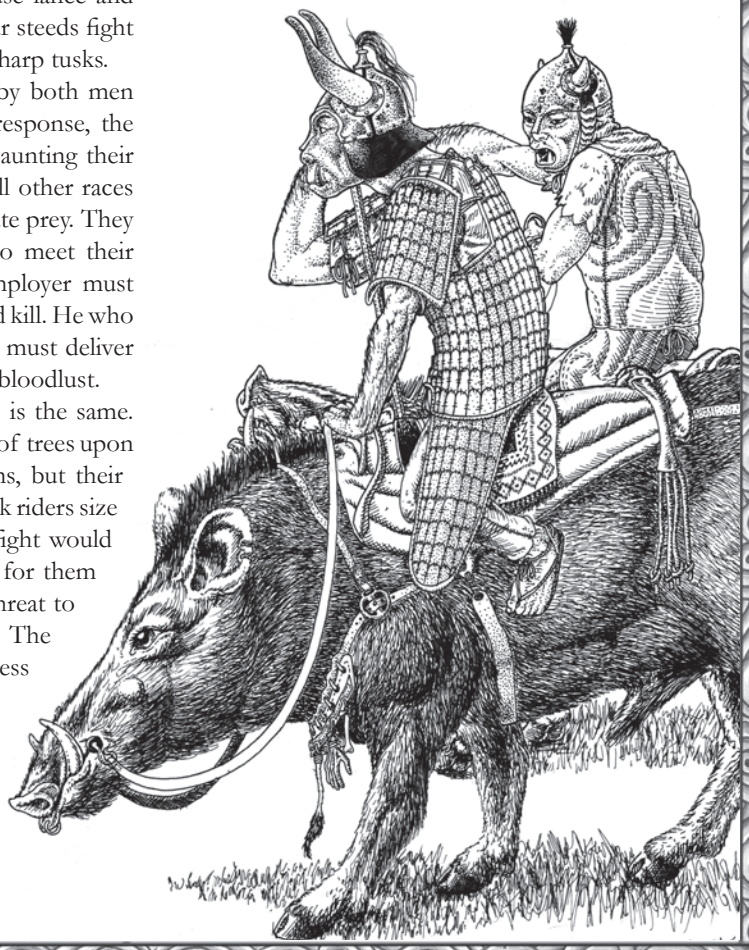
Tusk riders are thought to be the offspring of trolls and men that first appeared in the Second Age. They are somewhat larger and stronger than ordinary men, and their features combine some of the worst features of both man and troll, including diminutive versions of the normal troll tusk.

Tusk riders are noteworthy for two things. The first is the giant boars which bear them over plain and mountain with equal facility. The other is their cult of the Bloody Tusk, which glorifies combat and blood sacrifice. They use lance and spear for combat and their huge boar steeds fight along with them, tearing with their sharp tusks.

The tusk riders are distrusted by both men and trolls for their half-blood. In response, the tusk riders are defiant and proud, flaunting their bloody ways and openly assigning all other races and religions of the earth as legitimate prey. They will hire as mercenaries to any who meet their price of cash and blood. Their employer must provide sentient beings to torture and kill. He who wishes an entire tribe of tusk riders must deliver regiments of victims to satisfy their bloodlust.

Any encounter with tusk riders is the same. The tusk riders sweep out of a grove of trees upon the heroes, not brandishing weapons, but their mere presence is threatening. The tusk riders size up the heroes, and if they think a fight would be anything but a complete victory for them the tusk riders resort to bluff and threat to get some payment from the party. The tougher the heroes appear to be the less the tusk riders will feel obliged to accept. Mild protests from humans are ignored, but insults provoke anger and a quick attack by the tusk riders. When confronted with superior foes, the tusk riders flee without shame.

Tusk riders originated in Dragon Pass and spread west and north throughout Peloria and Ralios during the First and Second Ages. They are little known in Prax, as the chaparral provides insufficient food for tuskers. However, when the Lunar Empire sacrificed a militia regiment to secure the tusk riders' aid in conquering Prax, many of the surviving mercenaries discovered the charms of the River of Cradles.



Encounter: 32b

Returning riders spread the word to their people, and news of the relative freedom and lushness of the valley intrigued the Bloody Tuskers chafing under the growing restrictions of the Lunar Empire.

The Bloody Tuskers

This band of Tusk Riders is based in an old tower in the Grantlands. From this safe haven, this small band of marauders has, with impunity, terrorized the locals for quite some time. This cocky group scoffs at the suggestion that they could be successfully attacked and defeated. Their tactics are typical for Tusk Riders (see above). The arrogant **Fanltiog** *leads the raiders. More feared than admired, Fanltiog's words are closely heeded. The grizzled veteran,* **Creatuck**, *is Fanltiog's second-in-command.*

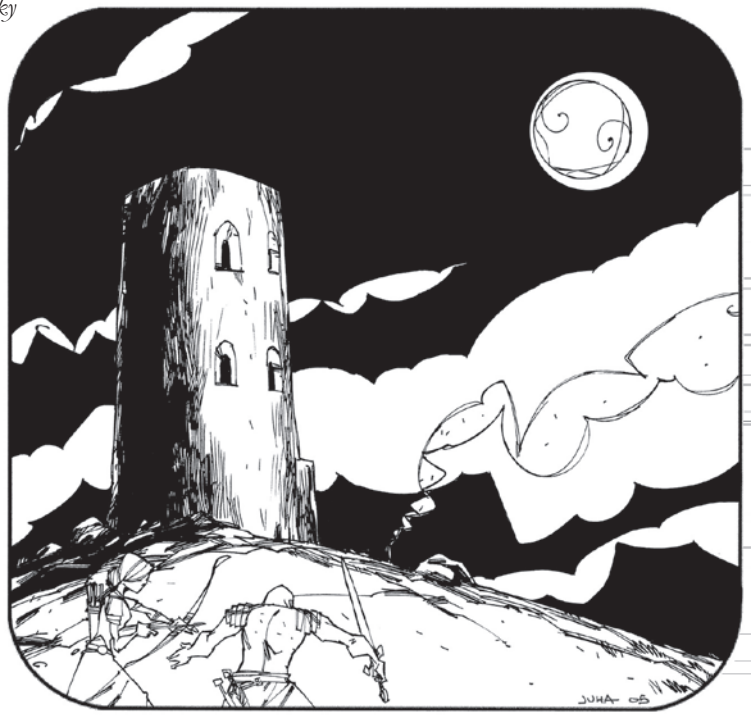
Fanltiog *is arrogant and cruel. His strategies are simple and direct. Fanltiog is a fierce and terrifying fighter who knows a spell that causes panic in those who hear it. Fanltiog is also the best fighter of the Tusk Riders.*

Creatuck *is the oldest of the tusk riders and the best-liked by his comrades. Most of the tusk riders – Readune and Sheatiog in particular – would prefer Creatuck to be the group's leader, but this old campaigner is in awe of Fanltiog's magic and will provoke no confrontation.*

Torture is **Amiliog's** *life and he will only remain with Fanltiog as long as the supply of fresh victims is constant. It doesn't matter to Amiliog who leads or who follows; he holds himself aloof from what he considers to be petty intra-gang squabbling.*

Every group seems to have its own young, hot-tempered, trigger-happy punk kid, and, in this group, **Readune** *is it. He needs a firm hand and guidance which is why Fanltiog has teamed him with Creatuck.*

Another of the younger tusk riders, **Sheatiog** *considers himself a follower of Creatuck, not Fanltiog. He often causes arguments amongst group members.*



The baby brother of Fanltiog, **Shiogan** *is devoutly loyal to his elder sibling and brooks no criticism of his brother. He hopes to some day lead the band if anything happens to his brother, and tries to keep Readune in line by keeping him close by.*

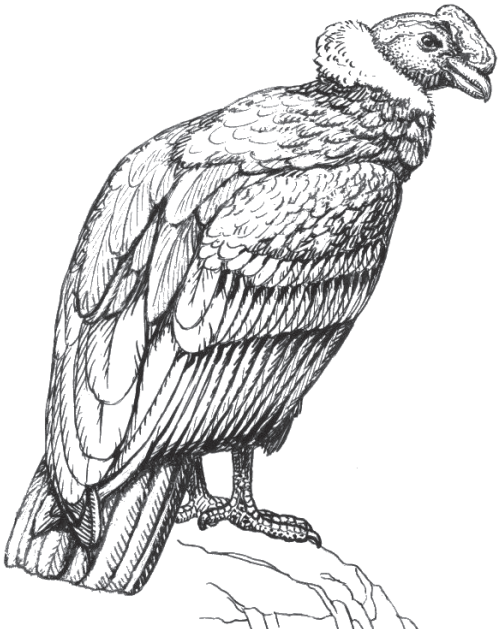
Encounter: 33

Vultures and Condors

These birds are a familiar sight in the skies above the River of Cradles. The river gives water, the cliffs make good nesting sites, and both sides of the river provide nourishment as animals die daily on the harsh plains.

Neither condor nor vulture is likely to attack a healthy living creature – they are carrion feeders – though they may attack nearly dead animals or characters. The only time they will be found on the ground is while they are feeding. At all other times they will circle high in the sky, far above bow-shot range.

As with all flying creatures, characters trying to hit vultures or condors will halve their usual attack skill.



The Praxian vultures have a wingspan of 67 to 72 inches and weigh 2 to 5 pounds. They will not land unless sure their prey is dead (the longer dead, the better that they like it). They will circle above potential food, such as lone adventurers traveling in inhospitable terrain or while attempting dangerous feats.

King condors, on the other hand, are immense creatures; large enough to support a man's weight while flying. These condors are known to attack still-living creatures and carry off small children. Several well-armed adventurers have disappeared in the Condor Crags, but no one in living memory has successfully scaled the pinnacles to search for treasure or very valuable condor eggs.

The Praxians claim these birds were once mounts of the Sky Gods during Godtime.

Encounter: 34

Whirlvishes

Whirlvishes are the souls of people who have been caught by the Wild Hunter while wandering lost on the chaparral. They have the form of man-size dust storms and have been blowing on the winds for centuries.

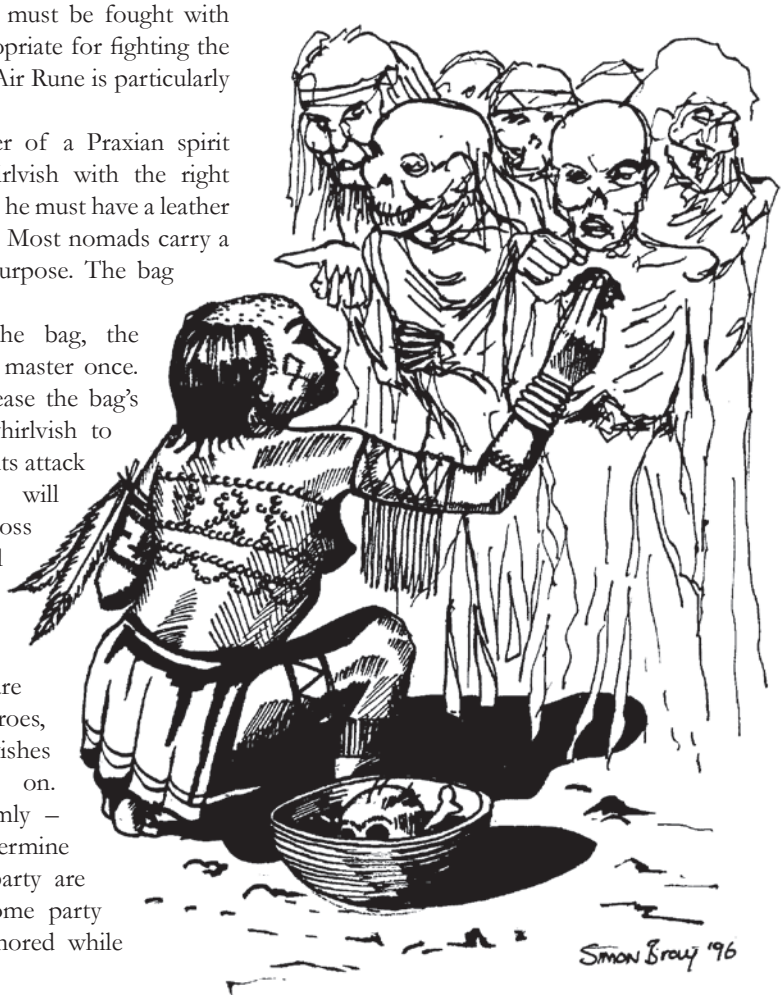
If the whirlvish encounters anyone sentient, it will engage him in combat. A whirlvish attacks as an abrasive dust storm that grinds away flesh, cloth, bone, and metal. It must be fought with magic or with tactics appropriate for fighting the wind. Magic based on the Air Rune is particularly effective.

A shaman or member of a Praxian spirit society can bind the whirlvish with the right charm. However, to bind it, he must have a leather bag available to put it into. Most nomads carry a leather bag for just this purpose. The bag need not be large.

Once bound into the bag, the whirlvish will fight for its master once. The master need only release the bag's drawstring and tell the whirlvish to attack, and it will do so. If its attack succeeds, the Whirlvish will continue its mad dance across the plains of Prax until it encounters another victim.

Whirlvishes come in groups of 1 to 6. If there are more Whirlvishes than heroes, the unengaged Whirlvishes will pass mindlessly on. Whirlvishes attack randomly – roll appropriate dice to determine which members of the party are attacked. Always allow some party members to be totally ignored while others are engaged, and unengaged Whirlvishes move along on their mad dance across the plains.

Whirlvishes are fairly common in Prax, and most experienced Praxians know how to handle them. A stranger to the plains should be taken by surprise.



Encounter: 35

Wild Herd Beasts

Along with some small animals and variety of birds, these herds of wild prey beasts are an important resource in Prax. Hunters and other predators track and kill these beasts for food and hides. These beasts roam freely in the River of Cradles and the Plains of Prax; often there will be predators of some kind stalk nearby.

Part of successful hunting is avoiding being in front of a herd when you attack. An attack usually panics the rest of the bests and causes a stampede.

Bison

Wild herds ranging in size from hundreds to thousands of bison graze throughout Prax and Sartar. These resemble the North American bison and weigh between 1000 and 2,200 pounds. The herds often act in unison, which is particularly devastating when they stampede.

High Llama

High Llamas are tall animals (an adult averages 10 feet high and weigh between 1000 and 1800 pounds) which feed primarily on tree leaves. They also eat spiny and thorny plants, handling them easily with long prehensile tongues and mobile upper lips. In the wild, they live in herds of twenty to forty, dominated by a bull but led by a cow when traveling.

Impala

Impala are medium-sized (100 to 200 pounds), golden-tan antelope that sweep across the hills and valleys in herds of up to a hundred. They usually run away from threats, leaping away in great bounds of up to thirty feet each.

Rhinos

The Praxian Rhino is the largest mammal of the wastes. The head and body length is 11 to 14 ft. Shoulder height is 5 to 6 feet. Weight typically ranges from 3,000 to 8,000 lb, with the male being slightly heavier. They live in small herds of about a dozen animals.

Sable Antelope

Also called Lunar Deer, these large antelopes have horse-like bodies and manes and long, curving horns. They live in small herds of up to twenty females and a single bull male.

Encounter: 36

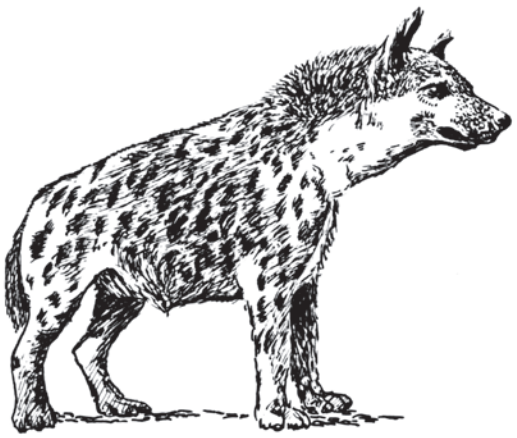
Wild Predators

Prax is inhabited by several types of wild predator.

Hyenas

Hyenas are dangerous predators weighing 100 to 180 lbs with powerful jaws. Packs of Hyenas are found throughout Prax, the river valley, and Vulture Country. They are the vulture's main competition for carrion; they also are not afraid to hunt and kill their own prey. A typical pack consists of 2 to 12 hyenas on the plains, and 4 to 20 hyenas in the river valley, where game is more common. The hyenas will often lair in the cliffs of the river valleys, which are often honeycombed with caves.

Hyenas are relatively smart. They will not attack a party which outnumbers them, and they will always approach from upwind, so that horses will not catch their scent. If they happen upon a lone wanderer, they may very well attack, especially if hungry. Hyenas are familiar with missile weapons and will use all available cover to get close to a victim before attacking.



Tigers

Tigers are solitary hunters weighing 400 to 500 lbs. These great felines are uncommon in Prax. The few which haunt the river valley are thought to be wanderers from Shadows Dance, where the breed is more numerous.

Tigers are crafty killers with no inclination to attack more than a single victim at a time. No sentient beings in the valley want to tangle with them, and so far they have not made a menace of themselves. However, neither human, nor duck, nor newtling, nor hadrosaur rest easily when the tiger's roar fills the night sky.

Encounter: 37

Zebra Riders

The Pavis Survivors are led by a hereditary military aristocracy. Each band is led by a Commander of Horse and his assistants have military titles. The children are raised as warriors, with little distinction made between male and female. They are respected by the other Praxian tribes for their military prowess and eagerly sought as mercenaries in tribal feuds. Some bands maintain a precarious hunting and herding lifestyle (and supported by the Foundchild and Eiritha spirit societies). Others keep their connection with Pavis, working for the right to share in grazing lands and Zebra Fort.

The Pavis Survivors wear ancient scaled armor, and are armed with bow, lance, and sword, but their most important weapon is their great discipline, learned from the ancient military codes by which they live.

Olesvar's Band

This band of Pavis Survivors is scouting for the larger tribe. They warily greet well-armed parties; demanding tribute from weaker groups. They are friendly towards Pavis cultists. If attacked, the Zebra Riders feign retreat, shooting their bows until they decide the time is right to charge with lances.

The leader of the band is **Olesvar**, *a young officer of the Pavis Survivors. He is cautious and does not risk the lives of his followers unless absolutely necessary. Olesvar is an initiate of both Humakt and Pavis.*

Joranz *is the best scout of the band and a member of the Foundchild spirit society. He speaks Praxian (as well as Old Pavic) and greatly dislikes (and distrusts) Impala riders.*

Bendrath *is a veteran trooper who fought at the Battle of Moonbroth. Like Olesvar he is a devoted Humakt cultist. Unlike Olesvar, Bendrath is neither cautious nor shrewd.*

Dagosa *is a young trooper from a noble bloodline. She is well respected by the rest of the band. Dagosa hates trolls and will use her oratorical skills to persuade the band to ambush any trolls they encounter.*

Bingalor, **Jokat**, **Makat**, **Moranx**, **Neesa**, *and* **Thranx** *are typical Zebra Rider troopers. They obey their leader and work well as a unit.*

Special Encounter

The Eternal Battle

The Eternal Battle is a phenomenon particular to Prax, and feared by all the natives. It is a battle of immortals and the doomed who have fought since before the beginning of Time. The Eternal Battle wanders the length and breadth of the plains, frozen in the non-sequential reality of Godtime when the Cosmic Spike exploded.

The sky will turn dark and broiling clouds will tear the heavens with tremendous noise. The sun will go dark, totally obscured. Howling winds will come from all directions. Soon after the darkening of the sky, an enormous funnel of swirling bodies and dust will crash to the ground near the heroes.

Instantly upon touching down a dozen or more skeletal warriors, some human and others monstrous, will be tossed from the funnel. The skeletons will land standing and will immediately dash for the heroes. If Narrator wishes, the Avatar of Chaos will also appear as one of the combatants.

The skeletons (and the Avatar of Chaos if present) simply attack the heroes. Surviving is Very Hard or even Nearly Impossible.

The Avatar of Chaos

The Avatar of Chaos is also called the Chieftain of Ragnaglar. He appears as a gigantic broo 20 feet tall with matted, oozing fur all over his body; deep crimson eyes; and smoking foam about his mouth; and he constantly yips and howls to demoralize his foes. The Avatar will always attack the most powerful member of the party, fighting with claws and acid spit.

Once the fight is resolved, the combatants are again swept up into the funnel and carried away into the sky.

Storm Bull worshippers have a 50% chance of not being attacked at all (except for the Chieftain of Ragnaglar) as the attackers may be Storm Bull followers. Roll once to settle the fate for all Storm Bull worshippers in the party.

The bodies and souls of characters defeated by the Eternal Battle are carried off with the warriors when they depart, forever locked in this eternal struggle. The clouds will part and the sun reappears soon after the departure of the funnel. There will be no sign of there ever having been a fight.

New Pavis

The City and the Rubble

Pavis consists of two distinct parts: the City and the Rubble.

The City is usually called Pavis, though residents of the Rubble insist on calling it New Pavis. The current city is of recent origin, but has inherited the protective spirit, and hence the name, of the old site. The city is a thriving metropolis of humans with a healthy smattering of non-humans. It covers about 3 million square feet of area (about 1700 feet on a side) and houses 5,000 souls.

New Pavis was founded in 1550 when Duke Dorasar of Sartar marked out the walls of New Pavis using the old magic, then went to the site of the future temple of Pavis and called forth the guardian of the old city to watch over the new as well. This sacred ceremony, attended by the leaders who established powerful families in the city, dates the beginning of the building and settlement.

Dorasar came from the family of Sartar, a clan noted for skill at building roads and walls. Their building methods were imported from the coastal regions and follow a city plan called the Jrusteli pattern. This indicates a central market, a nearby public and temple complex, and straight main streets. The establishment of a successful new city indicates Dorasar's leadership ability. By custom and design, the city divides into districts called neighborhoods or quarters. Each district retains a flavor of its original inhabitants.

The Rubble is the ruins of the old city of Pavis. It was built by giants and dwarfs about 800 years ago and ruined by barbarians about 200 years later. It is huge. The walls are 75 feet high and enclose an area of about 10 square miles. Within the Rubble remain about 4,000 inhabitants including about 1200 humans, 1500 trolls and trollkin, 1500 Aldryami and about 800 miscellaneous types.

The Rubble thrived while it survived and many came to live there. Folk have lived within the walls ever since, though at times they literally have been driven underground by nomad warriors who performed missions and initiation rites in the ruins.

Only the desperate live in the Rubble, as a rule. Many humans used to live in the Rubble but moved into the City when possible. However, some ancient inhabitants prefer to be outside the New Pavis walls and many outlaws and thieves hide out there.

Ambiance

Before the arrival of the Lunars, this frontier town was known as the "City of Thieves," and still is regarded as such by most foreigners. Though the Lunars have attempted to bring order and civilization to New Pavis, the city is still in large part a dirty and dangerous place, teeming with scum such as adventurers, assassins, beggars, carpetbaggers, con men, mercenaries, politicians, racketeers, thieves, and opportunists. Though most New Pavis citizens are honest, visitors to the city inevitably encounter the least savory elements of society.

By civilized standards, the town is squalid and overcrowded, with people living eight to a room. The ripe aroma of New Pavis in Fire Season is something fierce by any standards.

Locals are blind to the faults of New Pavis, partially as a consequence of their proximity to the Big Rubble, a place of abundant sinister lore. Compared to the Rubble, any place looks like Paradise. With few exceptions, New Pavisites are profoundly ignorant concerning the Rubble, except as a place where a few fools go and far fewer fools return. The many tall tales told among cityfolk of fortunes gained and souls lost in the Rubble are generally broadly exaggerated or simply fictional.

Heat and Stink

New Pavis is much hotter and drier than any settlement in Sartar. Beyond the fields and vineyards of Pavis County are the arid wastelands of Prax and (the even harsher) Vulture's Country. The heat exacerbates the stink of the city; even in good weather, the stench of offal, sewage, and waste can be overwhelming in some neighborhoods. The feared Desert Wind of Storm Bull carries acidic dust, poisonous gases, and debris from the chaos devastation in the Wastes.

Noontime in New Pavis, when not obscured by chocking clouds of sand that leave a film of coppery dust, is white and dazzling. In summer, the midday heat is simply too oppressive for work, As a result, the residents retreat to their homes the early-afternoon, returning once the worst of the heat has passed.

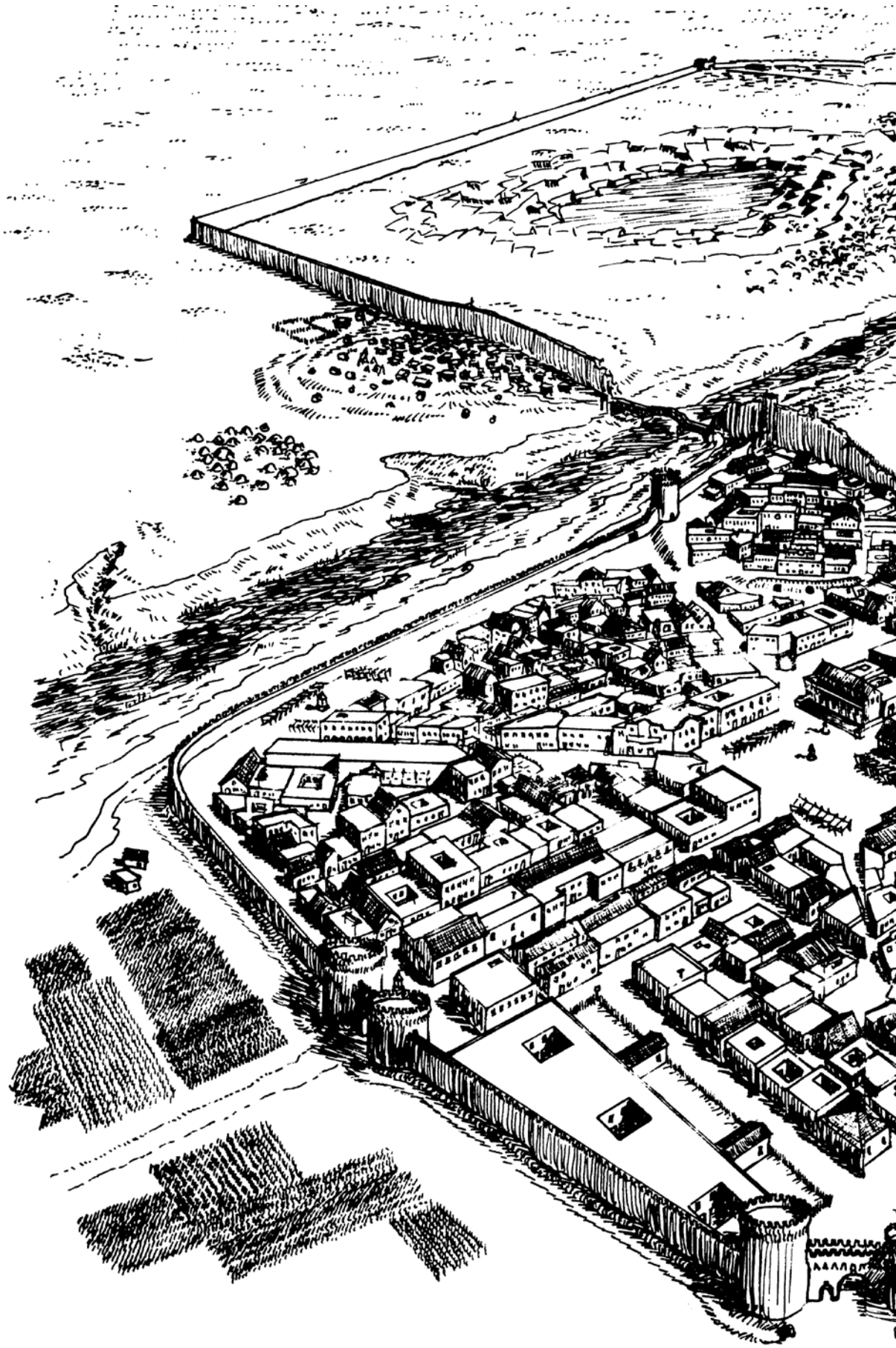
A Pavis Panorama

Pavis is a city of contrasts. It is small, yet garrisoned by more soldiers per citizen than any other Lunar frontier town. A major troll population lives just down the Zola Fel river, yet Pavic relationships with the dark men are as good as you will find anywhere.

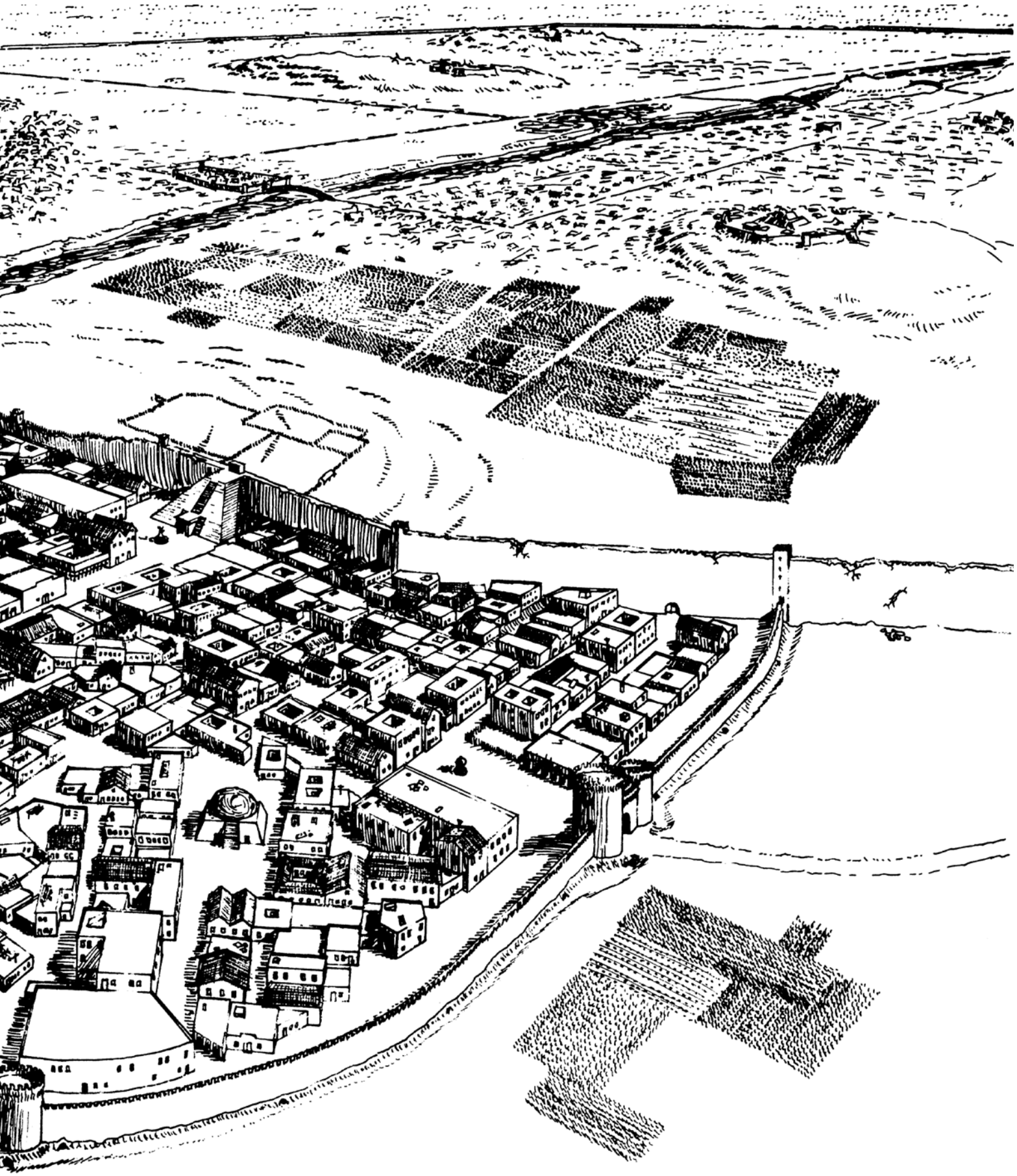
The ruins of the Big Rubble are immense, cyclopean – still showing vestiges of the magnificent work of Pavis, the master builder, while much of New Pavis consists of adobe and wattle shacks.

There are more temples and taverns per capita than are found in most big cities of the Empire or the Holy Country. Adventurers are both more closely regulated and vigorously encouraged here than any other locale with so abundant a collection of ancient ruins so close at hand.

The people of Pavis are as polyglot as the setting. Lunars from the Heartlands brush shoulders with rebel Sartarite hillmen and Ernaldan worshippers from the Holy Country. Nomads from the plains of Prax sneer at the tall, solid buildings, and even the occasional dwarf can be spotted, carrying his wares to the main market. These streets have seen prancing centaurs, Heortland knights, demon-horse riders from Muse Roost, and caravans from Ralios and Balazar. Troll envoys from the Stronglands saunter the same walkways as Yelmalio hoplites – all under the watchful eyes of the Lunar watch.



Welcome to Pavis!



Pavis:
Gateway to Adventure

Walls and Gates

Pavis is surrounded on three sides by walls commissioned by Duke Dorasar and made by Flintnail stonemasons, and on the fourth by a portion of the damaged wall surrounding the Rubble. The man-made walls stand about 20 feet high, though they dwindle on the river ward side since they top a precipice. The giant-made walls are generally 80 feet high, though they drop to as little as 25 feet where they were broken by invaders.

Dorasar's expedition made walls of stone, quarried from the Faceless stone quarry down river. Construction equipment included cranes, drills, and incredible Glue magics. Both fire and earth elementals were trained to help shape and move rock. Dorasar's experts completed the walls within a year and a season, including the towers.

Two towers stand beside each of the main gates, and between them is a strong parapet overlooking the ground below. From this parapet boiling oil, fire, rocks, arrows, and spells can be poured upon enemies at the gates. The right tower is 100 feet tall; the left is over 30 feet tall. A tower similar to the smaller ones overlooks the River Gate from atop the cliff.

The gates themselves are about 12 feet high and 12 feet wide, with two doors which can be swung wide open. They can be closed rapidly and barred with large logs. They are almost a foot thick and bound with brass and iron.

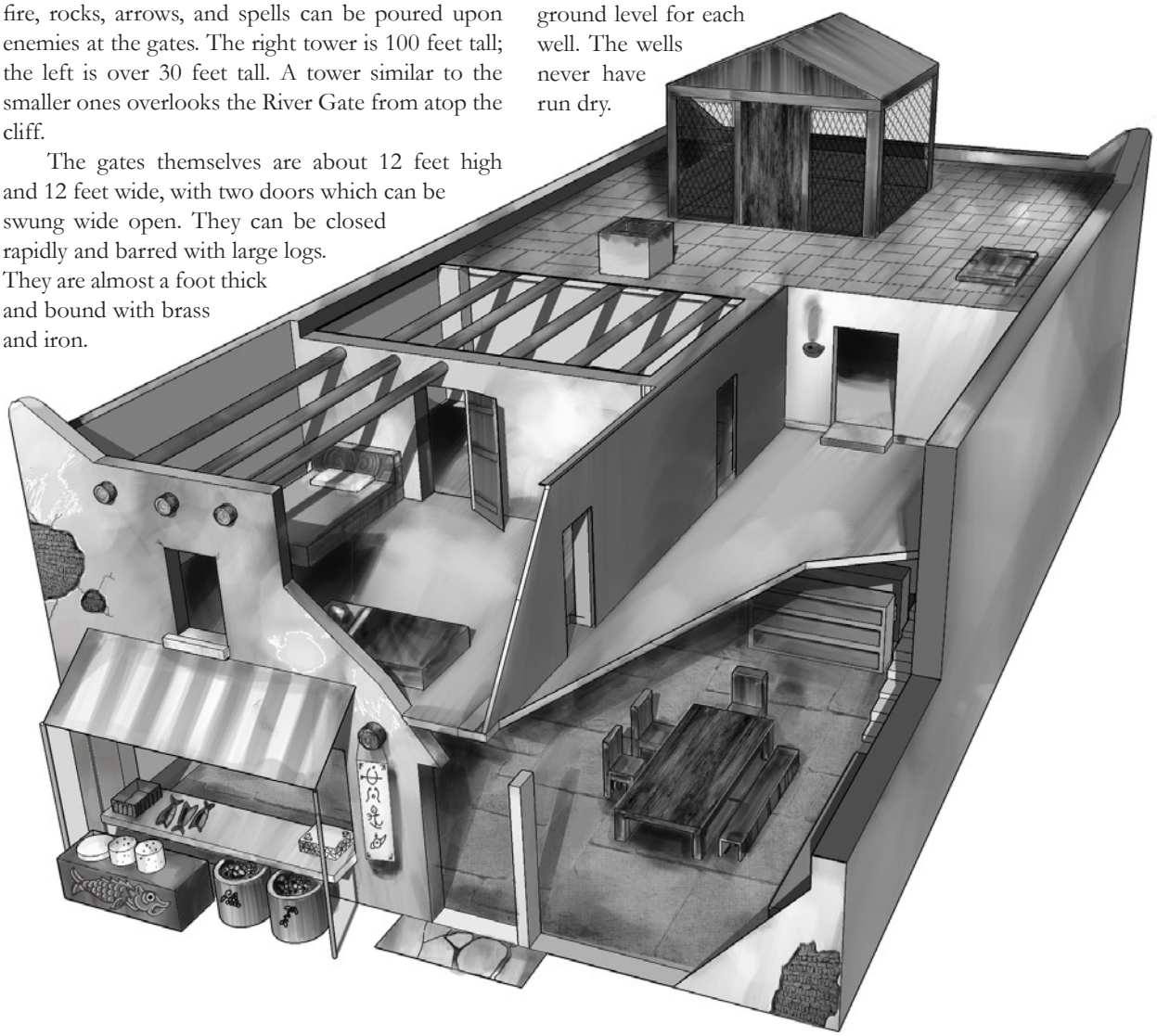
The Old Gate once withstood the charge of an enraged, bull rhino. It was afterwards repaired, and though the rhino did not penetrate the door, the nomads always say that the Old Gate is weaker than the others. The city fathers, naturally, disagree.

Postern gates are at each major gateway. These are used at night to allow legitimate visitors to enter after the main gate is closed. They are more easily opened and closed than the larger ones, but a visitor must dismount to enter by them.

A combined guard of Lunar hoplites and Pavis bowmen hold the gates. The gates are open all day and closed at night. Within each gate is a gate yard. Each gate yard has a public well, around which people gather all during the day. Water can be drawn up the well by bucket, and several city-owned buckets are tied to ropes there. Many folk bring their own pails to avoid waiting in line. The water level is always about 20 feet below ground level for each well. The wells never have run dry.

Adobe Brick House

This freeman's house in Oldtown belongs to an extended family of Sartarite settlers. Several households, all related, reside within. A shop sells fish, cheese, and other agricultural produce from the front. The resident cook and the families eat in a communal room on the ground floor, with storerooms and a family shrine in the back. The upstairs is divided into several private rooms for the individual households. There is a guest room for servants or visitors. Birds are raised in the coop on the roof for eggs and meat.



A total of six gates penetrate the wall. Beginning with the city's southern wall, they are called the South Gate, West Gate, Old Gate, River Gate, Temple Gate, and People's Gate. These last two gates go through the giant built wall, into the Rubble.

The South Gate leads into the Farmer's Quarter. Within it lies the Farmer's Market, a place to buy foodstuffs and the ordinary goods of city life.

The West Gate leads to the Lunar Quarter or neighborhood. It is most frequented by the soldiers and most non-Lunar citizens avoid it.

Of the six gates, **the Old Gate** is the most used. Almost all river traffic unloads just upriver and the people enter this gate with their goods. Many farmers go in and out daily. It is the preferred ceremonial gate for visiting dignitaries, debauching as it does straight to Parade Way and Pavis temple.

The River Gate is the smallest gate and the most difficult to reach. A pathway leads from the bridge to it after winding up the slope. This is used mainly be people coming from Badside or anyplace across the river. The butchers in Badside travel the route daily. Most nomads are forced to camp in Badside and they also use this gate.

The Temple Gate is for official use only, and only authorized people may use it. This is strictly enforced. "Official" here means city officials and immediate entourage, Flintnail stonemasons with special privileges, and city guardsmen. This gateway tunnels through the temple of Pavis at ground level, opening on the far side into the City Court. Several doors open from the tunnel into the temple.

The People's Gate is used by Rubble denizens entering the city and by adventurers leaving the city to go to the Rubble. Hapless explorers often struggle with bureaucrats here.

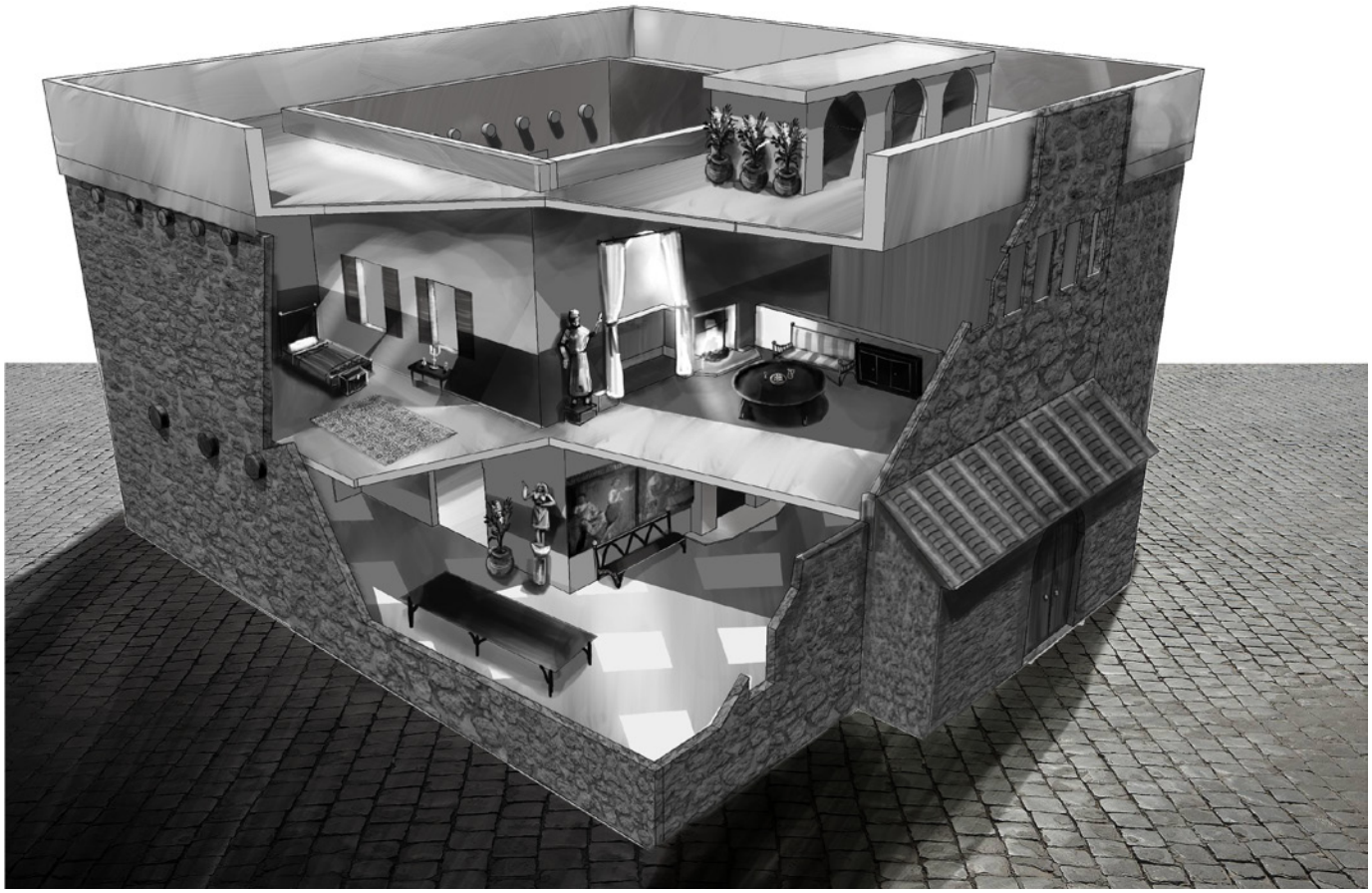
The Bridge

The bridge across the Zola Fel River was built in 1587. After nomads attacked the city in 1572, they were ordered to make their camps on the far (Northeast) side of the river, swimming across or going upriver to use the Salt Ford crossing, when they needed to enter the city. Once the butcheries moved across the river as well closer to the herds, the council decided to build the bridge.

Made of wood and stone, it was planned and overseen by Flintnail stonemasons. It is of excellent

Stone House

This house on Rich Hill belongs to a wealthy thane. The ground floor has audience rooms, as well servants quarters and workrooms. The upper floor is the private apartments and shrines of the thane's household. The rooms are richly painted and decorated. A terrace garden is on the roof.



workmanship and, though most of the workers were human, everyone now thinks of it as of dwarf make.

The bridge is 30 feet wide and 360 feet long, with supports arching upward from several weight-bearing piles. It is theoretically high enough to allow a giant baby's cradle to float by (no cradle has been seen for centuries. Human boats easily fit under it. If necessary, nomad herds can be moved slowly across the bridge when the river is in flood.

Soldiers man a guardhouse at each end of the bridge, and a batch of petty bureaucrats scan the crowd to catch thieves and beggars going in. There is no tax or toll to cross, but at night the bridge is closed to passage. People trying to use it are stopped and questioned then. However, thieves and children sometimes cross undetected at night by traveling underneath, on the supports.

Leather House

This tent in the Farmers Quarter belongs to a Praxian holy person or wealthy exile. It is constructed in the traditional nomad style with few civilized compromises. These tents litter Farmers Quarter and Badside, although few are of this size and quality.

Housing

Buildings in Pavis are generally of one or two stories. They vary with the income of the residents. The poorest in the city may sleep eight people to a room, which they share with chickens, prairie rabbits, and pigs. The richest have several voluminous rooms per individual, outfitted with civilized trappings dragged all the way across Prax. Each household has its shrine to the household gods and ancestors, to whom an offering is made each morning.

A middle class freeman's dwelling is a common building. Some of the larger buildings in Rich Hill are expansions of these ideas and many of the poorer houses in other places were once this type, but are now divided into many smaller rooms. This house measures from 30-65 feet on a side. If square, a shape popular among earth worshipers, 50 feet to a side is common. This rectangular style is a carry over from the hill dwelling barbarians and reflects some rustic throwbacks among some of the most conservative families of the city.

The bottom floor is divided into three rooms, one of which is often a shop, rented by a merchant. The central area is a general cooking and eating room, and it is here that some single-story old timers still have a fire pit. Such customs quickly disappear when a second story is added and fireplaces must be installed. There is also a part for the servant's quarters. Furniture depends on taste and budget. Most furnishings are modest with their grandparents' styles still common since they made the stuff, or brought it from Sartar.

The second story is usually divided into one large room, often used for entertaining and for more servants sleeping, and a number of smaller ones, usually private rooms for family members and close household. It is common to have a guest room.

There are two fireplaces, one in the downstairs cooking area and one in the upstairs entertainment area. Most civilized houses have a ground floor room set aside as a privy. Food storage is kept far from it.

Buildings and Styles

Buildings are made of four types of materials: stone, brick, reed, and leather. Structural wood is rare and valuable, coveted by the rich and scavenged by everyone. The size of most buildings requires rafters to support the roof or second story.

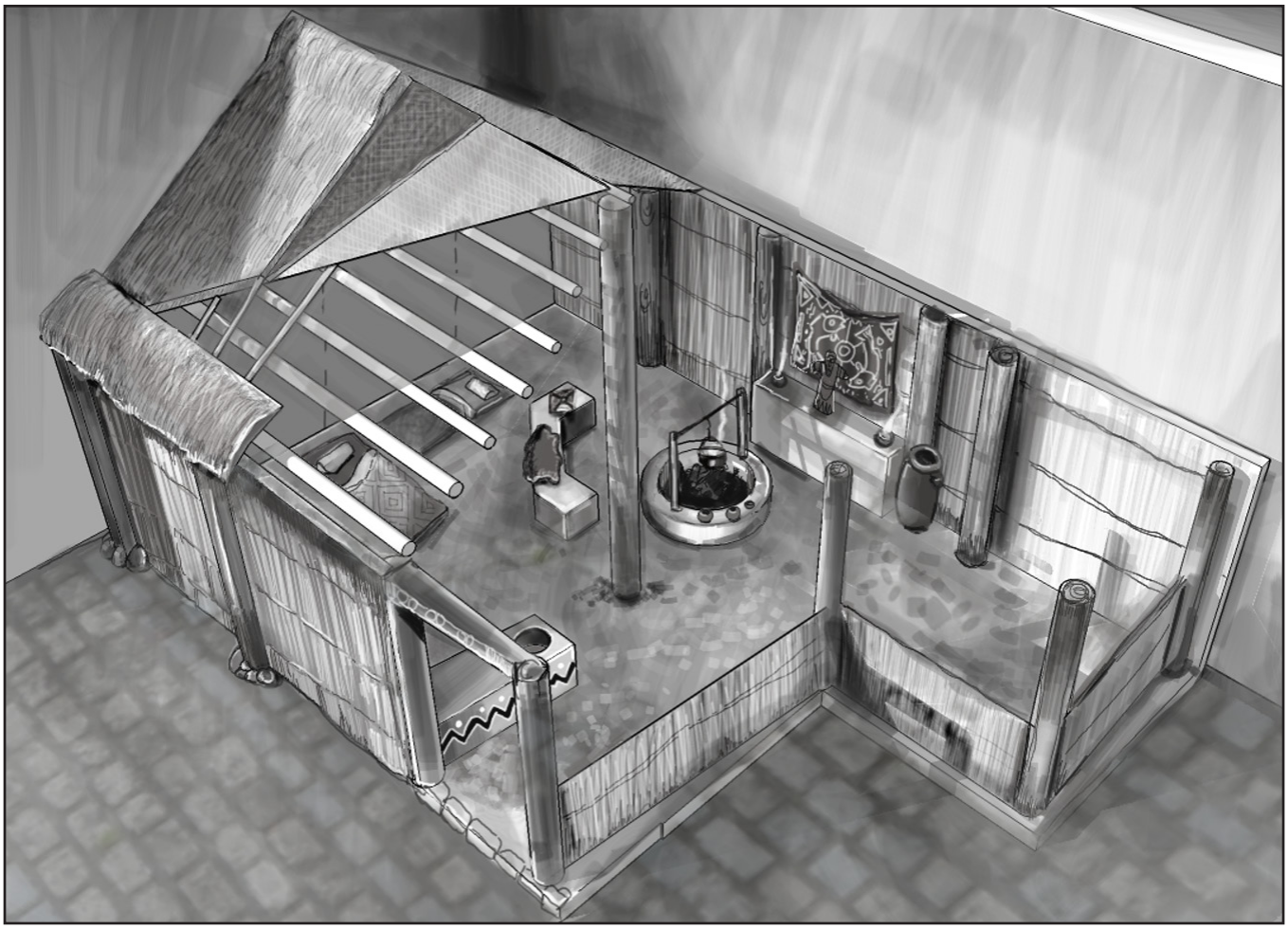
Building stone of many kinds is available in the Rubble quarries. The comparative military strength of the New Pavis occupants allowed them to negotiate effectively with the natives of the Rubble. Knowing much about stonemasonry, though not as much as the Flintnail stonemasons, the Sartar migrants used the material frequently for public and private structures. About half the buildings in Pavis are stone, mostly of pale, gray granite.

Brick, made from baked or fired river clay, is traditionally used in many places. For instance, the temple of Pavis is made of fired brick, befitting Pavis himself. Many of the early residents who accepted Dorasar's invitation and moved inside his walls built their new houses of brick. The earliest houses were huge, and many collapsed later due to poor construction techniques. Those remaining show no regularity to the rooms. When stone became available, the popularity of brick fell.

Reed is a common building material in the poorer sections of the city. It is used as thatch roofing even in many middle class houses, though tile is preferred both for its durability and for its fire resistance. As building material, reed is woven into thick bundles which hold in heat well, shed water, and (given a wooden frame) effectively slow down passage of humans through them. Wattle and daub (interwoven reed, forming a solid wall or network) is used for wintertime or permanent structures, and the thatch is sewn to the wattle.

Reed House

This house in Riverside belongs to a riverfolk family in the service of the Ingilli. The family is fairly prosperous as can be seen by the fine chair possessed by the mistress of the house, and the large family shrine. The household relies upon their Ingilli patrons to ward off thieves; although the reed walls would not deter a determined burglar, the Ingilli enforcers certainly will.



Leather hides are often used for nomad dwellings as makeshift, portable, or temporary dwellings. The hides are sometimes ornately sewn together for verious ceremonial reasons.

Many of the larger buildings are holed, with light wells in their center. Tenements are almost always illuminated this way, as are many apartment buildings and homes of the rich. Many rooftops hold water cisterns which collect rainfall in winter and store it during the dry months, saving that household constant walks to the wells and guaranteeing water in case of a drought the next rainy season. The inside walls of buildings are painted; the dwellings of the rich and the gods are decorated with frescoes and murals; those of ordinary citizens are painted in one or two colors.

Population of Pavis

The number of people in Pavis changes with the season. There are about 4,500 permanent residents, but winter drives many to take refuge within the city walls, adding another 500 or so. As with all populations, a little more than half are adults – approximately 2,700 – equally divided between men and women. In a military emergency, Pavis could field about 1,000 fighters; perhaps half equipped with some armor and decent weapons, the rest equipped as light skirmishers.

The population of Pavis also includes those who live just outside the walls, in Badside and Zebraside. These wretches would prefer to live closer to the city (though outside its walls), but the City Watch always drives them across the river and downwind. Many

CENSUS OF NEW PAVIS

OCCUPATION	Households	Public Quarter	Downtown	Riverside	Suntown	Farmers Quarter	Oldtown	Rich Hill	Badside	Dwarf	Zebra
Landowners	10	0	4	2	4	3	1	6	0	0	0
Priests	20	8	6	14	6	12	2	6	4	0	0
Clerks	60	1	2	1	2	2	0	2	0	0	0
Guild Elders	25	1	2	4	2	4	3	8	0	1	0
Guild Masters	120	10	10	25	20	5	0	46	0	4	0
Guild Journeymen	200	25	35	25	37	20	25	25	0	8	0
Guild Wage Earners	50	0	13	5	9	6	8	0	2	7	0
Crafter, non-Guild	200	0	15	64	36	57	10	10	4	0	4
Servants	80	0	18	10	14	5	6	25	0	2	0
Laborers	100	0	10	30	30	18	5	0	1	3	3
Beggars, Thieves	100	0	0	35	12	4	0	0	48	0	1
Strangers	50	5	5	14	3	0	15	0	13	0	5
Infirm, Elderly, Orphans	50	5	5	16	9	5	5	2	2	0	1
Farmers	100	0	20	15	27	15	5	0	8	0	10
Fishermen	50	0	0	45	0	0	0	0	5	0	5
Herders	50	0	0	0	5	4	0	0	35	0	6
Total Households	1265	55	145	305	216	160	85	130	112	25	35

nomads camp in Badside. The Sable Tribe, who are Lunar allies, have a semi-permanent base there, and other clans regularly set up nearby. Badside's population is mobile, and varies between 500 and 1,500 people.

The total population of Pavis and the nearby camps ranges from 5,000 to 6,500.

Household Census

In 1617 S.T. the Commissioner of the Imperial Census for Prax completed the census of the households of New Pavis. This census was conducted by household, not by individuals. A household is a group of people who share a living area. It typically consists of a married couple, their children and as many relatives, servants, and clients as they can maintain. According to the census, New Pavis had 1265 households, resulting in an average household of 4 people (and the census assumed that 125 households equaled 500 people). Some households, of course, are much larger and many others consist of just a single person.

On average, there are between 2 and 3 households in any given residential building in New Pavis. Households were categorized in the census by neighborhood and by occupation. The most common household occupations in New Pavis (at least according to the census) were: Guild Journeymen, Non-Guild Craftsperson, Guild Masters, Farmers, and Laborers.

The census also included characterization of each neighborhood:

Public Quarter: Least populated area of the city, and demographically the most atypical.
Downtown: Second wealthiest, after Rich Hill.
Riverside: The most densely crowded district.
Suntown: A closed-off city within the city.
Farmers Quarter: A poor district.
Oldtown: A beaten-down district, once relatively affluent now poor.
Rich Hill: The elite (and richest) district of the city.
Badside: Inhabited by criminals and beggars.
Dwarftown: Little is known about this district.
Zebraside: This district is within the Big Rubble.

Notes on Household Occupations

Landowners: These are the clan leaders and landed lords of Pavis County. They are the nobles of Pavis.
Priests: Priests are full-time magical specialists supported by their community and temple. Most are ranked as nobles or thanes.
Clerks: These are the scribes, persons educated in the arts of writing. They copy scrolls, keep records, and write and read correspondence. Most are initiates of Lhankor Mhy. The very successful rank as thanes; most are carls.
Guild Elders: these wealthy merchants are the leaders of the guilds and have great influence within the city. They are ranked as thanes.
Guild Masters: These crafters and merchants are full members of a guild, with the right to hire others to work for them. They rank as carls, the wealthiest as thanes.
Guild Journeymen: These crafters and merchants are members of a guild and work for a guild master. They rank as carls.
Guild Wage Earners: These are older apprentices who support their families with the small wages their masters pay them. They rank as cottars.
Crafter, non-Guild: Not all crafts are controlled by guilds. Carding and spinning is performed by women who must sell their product to the Cloth and Leatherworkers Guild. They rank as cottars.
Servants: These men and women work in the household of another, cleaning, cooking, caring for children, and so forth, but reside outside their master's household. They rank as cottars (when free) or thralls (when slaves).
Laborers: These manual laborers perform unskilled drudgery. They rank as cottars (when free) or thralls (when slaves).
Beggars, Thieves: These unfortunates rely on the generosity of others to survive or take what they need from others.
Strangers: This category includes adventurers, fortune-seekers, and travelers. They rank as Strangers.
Infirm, Elderly, Orphans: These unfortunates must rely on the generosity of kin, temple, or guild. With more adversity, they become beggars or thieves. They rank as cottars.
Farmers: These free farmers reside within the walls of New Pavis but own fields and orchards outside the city. They rank as carls.
Fishermen: These Riverfolk support themselves by capturing fish and other food from the Zola Fel River. They rank as cottars.
Herders: These free folk herd cattle or Praxian animals. They rank as carls if they own the beasts; cottars if they herd the beasts of others.

The Great Drain

The dwarfs built for Dorasar an underground stone drainage sewer to carry away sewage and waste from houses and overflow water from the infrequent rains. Very few houses are attached to the Great Drain as it meanders from the Farmers Market to its outlet into the River of Cradles. It is rumored that thieves and the Black Fang Brotherhood make use of the subterranean Great Drain to get from one part of New Pavis to another without notice.

The streets of New Pavis are usually filthy and unhealthy, as people dump their rubbish and sewage into the streets. However, people are rarely hit by the contents of chamber pots; the Sartarite clans have started bloody feuds over less. Many families sell the content of their chamber pots to local farmers as fertilizer.

Food

There are two minor and three major food sources.

The minor sources are hunting and imported exotic foods. Exotic foods can be bought for ridiculous prices at the Founder's Market. Game is of limited supply and is always consumed privately.

Major sources of food are grain from the farmers, meat from the nomads, and fish from the river. Each of these major sources may supply between a quarter and three-quarters of the city's total food requirement for a year. Many of the same factors which influence fish stocks are likely to affect herd raising and crop growing, so that all food supplies vary in the same way. Out of eight average years, the food availability for the city of Pavis will be: one year of acute food shortage or perhaps famine; two years of some food shortage; two years with sufficient food; two years of enough food to allow export; and a year of enough food excess to considerably lower food prices.

The city of Pavis, recognizing long-term fluctuations in the food supply, purchases and distributes a large percentage of the city's food in order to stymie speculators and maintain stability. Though this is paid for through taxes and service', access to nominally free food is a cherished right of the Pavis citizenry.

Distribution of Grain

At harvest time, general city representatives travel to market hamlets and arrange collection and shipment of the city grain levy and purchase further supplies. It is boated to Pavis if the river is high enough and stored in the city granaries. Mills at the granaries will grind the grain for a small fee.

The granaries distribute the wheat or barley to the citizens, and also sell same to bakers and perhaps traders. These latter also may purchase extra grain directly from the farmers and make their own shipping arrangements. Bakers may be simple peddlers and street vendors, or may own a shop to sell wares, or both.

Distribution of Meat

When nomads come to Pavis to sell their stock, their leaders first go to the Cattle Market. There are many buyers there, either in offices about the square or in booths. The nomads may have sales prearranged in town, or may sound out several traders before striking a bargain. Once the deal is closed, an agent of the buyer(s) accompanies the chieftains back to the herds and guides them to the butchery area. This is Northeast of town and entails swimming the herd across the river upstream at Salt Ford, or moving them across the bridge if the water is high, then in either case driving them to the butchers. The animals are kept in corrals there, and the agent will count and grade the herd. He prepares a voucher for the chieftain; the city clerk approves the transfer and marks out the animals for the city tax. Almost all animal killing is done in this area, as well as the curing, etc. The chieftain can then take his voucher back to the Cattle Market office and cash it in for goods, money, or training.

Once meat is ready for market it is delivered via the Meat Path through Badside, across the bridge, and to the meat market. There it is delivered to butchers and other retailers who, in turn, prepare it for consumption. The other retailers may, for instance, run food stands, peddle by foot, or own an inn.

The government meat travels to food centers located near the granaries, and citizens may pick up their allotments there. Much of it is jerked or otherwise prepared for long storage. Some is also sold to individuals. On the days when meat is sold, a fair crowd can be seen gathering about the meat centers early in the morning.

Distribution of Fish

Fish eaten in Pavis comes from the length of the river, though little is shipped very far if not preserved. Some fishy delicacies caught at the mouth of the river or offshore are preserved at Corflu in oil or salt, then boated upstream.

The high quality of the local river fishing is aided by the great care given to the river by the fishermen and other river creatures who participate in the Zola Fel cult.

Generally, fish are brought to the unloading area at dawn or late afternoon. Retailer agents are there and reserve parts of the catch. The fishermen carry it to the Fish Market where it is weighed and graded. A voucher is issued there, verified by a clerk, and cash is paid.

Tax collectors keep records of all sales and tax the fisherman a fee payable in dried fish. This is collected every four weeks. Fishermen naturally preserve the worst part of their catch to pay this.

Fishermen local to Pavis sell fresh fish to retailers and individuals; what cannot be sold is dried. The scattered fishermen living at a distance from the city mostly bring in dried fish. Dried fish is stored by the city as part of the emergency food stocks. It also is an export item of some importance, especially to the upriver trolls.

Pavis Politics

Citizenship

Citizenship in Pavis is coveted and conveys great prestige to the individual, though with the coming of the Lunars, status is more and more a private rather than a public influence.

To qualify for the status of citizen, an individual (or his clan) must own the land on which he lives, be gainfully employed or have income, pay taxes to the city, reside in Pavis and be a laymember of his cult, and bear arms (if able) to defend the city (or else pay for a replacement). These requirements are subjective. Interpretation of them is determined by the city council. If a current citizen fails to meet the above qualifications, he is stripped of his rights. Citizenship is not automatic; it must be requested by an adult.

Benefits of citizenship include: the right to speak at the Popular Assembly, the right to be tried for crimes at the Citizen's Court, respectful protection by the watch and the militia, the right to become a guildmaster, the right to a portion of the city food supplies, and the right to a discount on a stone house. The customs of citizenship are inherited from Sartar. There, tradition holds that any man who bears arms, recognizes his kin lord, and tends to his property properly deserves the status of clan citizen and, by extension, tribe citizen. City-dwellers eventually substituted their city for the clan and tribe.

The City Council

The city government was instituted by the founders of New Pavis and has been little changed since.

The government is run by the city council (traditionally called the City Ring), whose members are appointed by tradition groupings from the merchant class and the ruling families. Their primary interest is in the city economy; they are conservative, trying to maintain price balances for stable profits.

The city council appoints the judges, delegates temporary authority (such as the power to negotiate with nomads), levies taxes, controls food distribution, keeps peace within the walls, schedules stone house building, organizes celebrations, keeps the streets clear, and maintains standards of sanitation.

The mayor is head of the city council. He is elected every five years from among the council members by all citizens who care to vote. The mayor appoints clerks, and is responsible for overseeing their work, which includes tax records, food payments, and so on.

The City Council

The ruling clans, guilds, and high priests of the leading temples appoint the thirteen members of the council, each enjoying the status and privilege of a thane. The council meets weekly at the City Administration Building across from the Pavis Temple.

Benderri

The High Priest of Pavis is an old man now. He is the priest with whom everyone is familiar and the political head of the temple. Born in the Real City before Dorasar's time, some of the newer settlers believe that Benderri actually is the son of Lord Pavis. Older residents rush to pay the frail, wizened old man respect. He lives at the New Pavis temple and sits on the city council, where he attempts to maintain his city's rights within the Imperial domain.

Brygga Scissortongue, Mayor of New Pavis

A small, attractive and energetic woman always dressed in queenly splendor, Brygga Scissortongue is perhaps the most influential woman in New Pavis, and as Elder of the Cloth and Leatherworkers Guild she is certainly one of the richest. The sister of Darvenos Garhound, Brygga is shrewd and calculating, with a biting wit and famed for her withering (and often shockingly earthy) harangues. She is an Ernalda cultist and an important patron of the Orlanth Allies. Despite her open leadership of the Free Pavisite faction, Brygga is nonetheless tolerated by Sor-Eel, as she has publicly opposed violence against the Lunar Occupation forces. In 1619, Brygga was elected for her second five-year term as mayor of New Pavis.

Daralanda the Priestess

Daralanda is the high priestess of the Ernalda temple in New Pavis and a woman of immense sacred authority for Pavis County and Sun County. She is from Garhound and is especially protective of the farmers who feed the urban population. Discreet, prudent, and very wise, Daralanda rarely appears to participate in city politics; behind the scenes, her ceremonies and magic work to unite the Sartarites against their Lunar conquerors.

Derenx the Handsome

This Sword of Humakt from Dragon Pass is widely considered the most handsome man in New Pavis, his black curly hair and clean-shaven face draws longing stares from women. Sadly for them, Derenx is no lover of women, and is sworn to his sword. He is extremely honorable and always keeps his word regardless of the cost; with the surrender of New Pavis Derenx swore loyalty to Governor Sor-Eel, which he diligently keeps, despite his friendship with most of the Orlanthi holy men (including Garrath and Krogar).

Ginkizzie

The leader of Dwarftown, Ginkizzie attends council meetings but rarely participates. He was appointed to the city council by Duke Dorasar.

The City Council
(from left to right): Kolli the Fat, Kalf Haldelson, Gavial Latish, Ginkizzie, Haloric Glowbrow, Daralanda the Priestess, Brygga Scissortongue, Derenx the Handsome, Benderri the High Priest, Hallarax the Singer, Hetaera Thessen, Javan Indagos, Oreena White.

Gavial Latish

High Priest of the Knowledge Temple, Gavial Latish is a conceited, arrogant bore whose definable virtue is his formal and unrelenting dedication to The Truth. Gavial is given to detailed logical expositions and minute examinations of testimony and evidence, and is scrupulously fair and impartial in his treatment of the data. Nonetheless, he has no moral flexibility and he is uninterested in the effects of The Truth. Once he has determined The Truth to his satisfaction, he passes the moral and practical issues to others. Gavial is the head of the powerful Latish family who descend from Dorasar's Knowing Companion.

Hallarax the Singer

A vain and proud man, Hallarax has the voice of an ancient king and a sense of the melodramatic. Hallarax is old, with white hair and a long, impressive mustache; in his youth he was greatly desired by the women of New Pavis and still possesses great charisma. Hallarax is an Ingilli family head (although not the leader of the clan) and a strong supporter of the Occupation Government and leads the Imperial faction. Elder of the Rivermen and Minstrel Guilds, Hallarax is most proud of his skill as a poet and a singer. Hallarax does not sing chanteys or trifles. Heroic ballads, praise songs, laments, and songs of sorrow and tragedy; these are the subjects of Hallarax's work. He is also a master of the complex fixed verse poems so beloved by Sartarite skalds.

Haloric Glowbrow

Haloric Glowbrow assumes the civic responsibilities for Karial the Pure, High Priest of Yelmalio. Haloric maintains a high profile and is widely considered the "ruler of Suntown" by outsiders. He is zealous in the defense of Suntown's legal prerogatives; although he cooperates closely with the Lunar Occupation Forces, there is always a price for it.

Hetaera Thessen, Priestess of Irrippi Ontor

Appointed by the Seven Mothers Temple to sit on the city council, Hetaera is eager for New Pavis to grow into a bastion of trade and civilization in an ignorant and crude wilderness, and she will do anything to speed this process along--ensuring the peace and tranquility of her town. She views the indigent and disenfranchised as anchors holding back her dreams; they find no sympathy from her. She is keen to eliminate the raffish and arrogant adventurers who make New Pavis their port of call, emphasizing the frontier nature of her city, and she ignores the fact that much of Pavis' income stems from these selfsame adventurers. Hetaera envisions her ideal Pavis-to-be as a small model of Blessed Torang, where the Red Goddess was born, and she anticipates the day when the town becomes the center of power and trade for a thriving Prax. Hetaera fancies herself a wit, and specializes in irony and sarcasm.

Javan Indagos

Javan Indagos (called "Sir Indagos") is the chief of the powerful Old Pavis clan. A man of undisciplined ambition, unscrupulous, and a shrewd gambler, Javan is also charming, charismatic, likeable and an able speaker. He flits between the City Peacers and the Free Pavisite faction. Javan keeps a close ear on activities in the Rubble and is known to hire small groups of adventurers to carry out tasks for him.

Kalf Haldelson

Kalf represents the Redsmith guild on the City Council and may leave most of his work to his helpers for days at a time. But, his personal bronze work is of high quality and reliability. When he himself works, he strips to apron and loincloth and can be seen at the front of his shop, pouring bronze into molds or sharpening weapons with a grinding wheel. A man of few words, he has great political power within the city. The other armorers and metal smiths do not associate with politicians, leaving the reins in his hands. So far he has not betrayed them.

Kolli the Portly

Also called Honest Kolli, this dour pudgy, squarefaced Garzeen priest maintains a large establishment specializing in buying jewelry and magical artifacts from adventurers and converting coins they may have found into jewelry and other ornaments for easy portability. Kolli is an exceedingly learned man. A close friend of Gavial Latish, Kolli often shares information with the Grey Lord. Kolli is uninterested in conflict with the Empire and is recognized as the leader of the City Peacers faction.

Oreena White

High Priestess of the New Pavis Chalana Arroy Temple, Oreena is the daughter of an Aranwyth thane but now resides in New Pavis. She is disgusted by the violence that plagues her people and renounced all violence when she embraced Chalana Arroy. Oreena is brave but cautious and devoted to her goddess. She often travels to aid others in the River of Cradles. A prominent member of the City Peacer faction, Oreena loves music and flowers and she listens attentively to songs and stories.

City Council

The City Council of New Pavis was created by Dorasar is an exemplar of Sartarite urban governance. It is based upon traditional tribal governance, but adapted for an urban environment. Such creative adaptation was a hallmark of the House of Sartar, who made novel uses of traditional Orlanthi ways. The council includes competing factions so that each was aware of the others and of their part of the whole. The city council is deeply engrained into city life and has remained largely unchanged even by the Lunar Occupation. The Lunars have sought to coopt the city council although some Imperials fear that the city council has co-opted Lunar rule for its own purposes.

City Administration

The Lunar Governor has appointed an "advisor" to the mayor for food distribution, peace keeping, street cleaning, salt mines, access to the Rubble, and so forth. This official effectively heads the city's bureaucracy and is called by everyone the City Administrator. The administrator is assisted by a chief constable, several scribes and numerous servants and slaves. In theory, the City Administrator is only an advisor to the mayor.

Jotoran Longsword, Chief Administrator of Pavis ⊙⏢Y

A dour and irritable, Dara Happan from Mirin's Cross, Jotoran was appointed by bureaucracies within the Empire, and is a mismatch for his leader, Sor-Eel. Jotoran scorns the barbarians he administers and is tyrannical in his pursuit of Lunar interests in Pavis. Jotoran is a remarkably skilled swordsman and has foiled more than one attempt on his life by outraged locals.

His position is unofficial; he is but an advisor to the Mayor of the city. However, he is also in charge of food distribution records, taxes from the salt mine, and prizes from the Rubble, and gets reports from the Constable of the City.

Apprentice, Journeyman, Master

Guilds divide their members into apprentices, journeymen, and masters. Every member of a guild is listed on a scroll kept by the guild. Belonging to the appropriate guild is a requirement to practice a craft in the city of New Pavis.

Apprentices *are young men and women still learning their trade from a master craftsman. Apprentices live with their master, sleeping under his roof and eating at his table, and performing whatever tasks the master assigns, including menial work.*

Journeymen *are craftsmen legally entitled by their guild to practice their craft and own the tools necessary for their trade. Journeymen work for a master but cannot employ other members of their craft. Not all guilds have journeymen; the minstrels and weaponmasters have only apprentices and masters. A journeyman typically has a skill of at least 13 in their craft.*

Masters *are full members of the guild, with the right to practice their trade, own their own tools and employ apprentices and journeymen. They typically have a skill of at least 1Ш in their craft.*

Elders *are the men and women whom oversee the regular operation of the guild and ensure that guild members adhere to guild rules. They approve the acceptance of journeymen and masters, witness new guildmember's signing the guild scroll, and collect dues and fines. Complaints about guild masters are brought to the elders. Last, but not least, the elders represent the guilds politically.*

Guilds

Guilds are legal and permanent associations of New Pavis residents sharing a particular trade. They are organized in a manner somewhere between a temple, trade union, and a cartel; and function as a sort of clan, providing mutual aid, protection, and status. About half the adults in New Pavis belong to a guild as a full member or as a dependent. The guilds are responsible for their members; they avenge them when they are wronged by outsiders, and pay compensation when their members harm outsiders.

The guilds of Pavis determine all prices in the city. Their opinions have much weight and can prevail against public opinion or real need, sometimes causing suffering and bad blood.

The guilds act in concert whenever the economic stability of the city is threatened. If only a portion of the financial stability is threatened, the guilds act divisively.

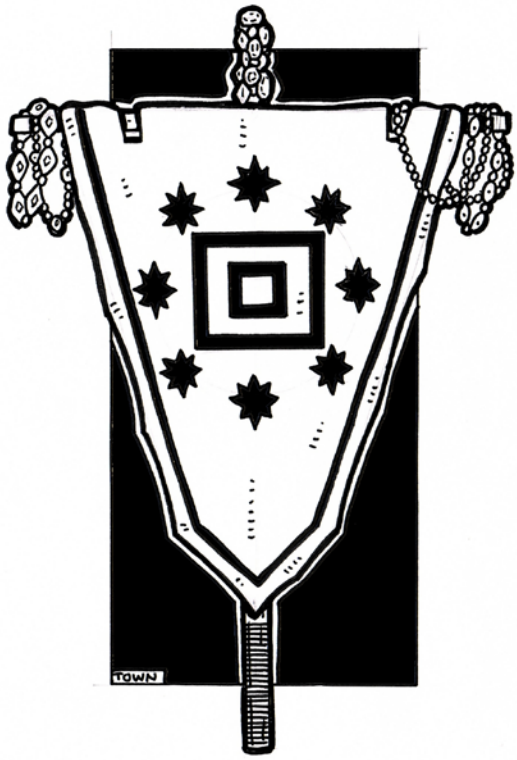
Specific guilds are controlled by the major families, and others by families trying to become important. The shifting alliances within the guilds mirror the city at large.

The guilds of New Pavis come in many shapes and sizes. The largest and most important are the Cloth and Leatherworkers Guild and the Merchants Guild. Below are listed the more notable guilds in New Pavis.

Redsmith Guild. The Redsmith Guild monopolizes the secret of working bronze. The guild organizes sacrifices to Gustbran the Bonesmith, protects members, regulate prices, inspects workshops, tools, and the quality of the finished bronze items, be it weapons, armor, tools, or other goods. All members must pass a lengthy apprenticeship before they can become initiates of Gustbran and accepted as a member of the guild. Kalf Haldelson is the elder of the Redsmith Guild.

Cloth and Leatherworkers Guild. The cloth and leatherworkers make clothes, leather goods (but do not tan the leather which is handled by another guild), spin animal hair into wool, and flax into linen. Brygga Scissortongue is the elder of this guild.

Jewelers Guild. The Jewelers Guild monopolizes jewelry-making and the working of gold and silver outside the Yelmalio temple. Perhaps more importantly, the Jewelers Guild buys precious metals and stones found in the Big Rubble by adventurers or other licensed thieves. As a result, the New Pavis jewelers have access to a far greater variety of precious stones and metals than normally seen in a small frontier settlement. Kolli the Portly is the elder of the Jewelers Guild.



Left
Banner of the Pavis Jewelers Guild.

Merchants Guild. Trade between Pavis County and the civilized lands of Dragon Pass is monopolized by the Merchants Guild. Outsiders who bring trade goods from beyond must either sell to the Merchants Guild or pay to join the Guild. The Merchants Guild is closely associated with the cults of Issaries and Etyries. Valerina the Peddler, a priestess of Etyries, is the elder of the Merchants Guild.

Minstrels Guild. Where skalds entertain with the spoken word alone (and are protected by the Orlanth Temple), minstrels entertain with song and music. Minstrels are required to join the guild or else refrain from practicing their craft in New Pavis. Hallarax the Singer serves as the elder of the Minstrels Guild.

Rivermans Guild. The Rivermans Guild monopolizes the carrying of cargo and people up and down the Zola Fel River. They are a brotherhood of Zola Fel cultists and pay for the upkeep of the cult temples and River Priests. The Rivermans Guild is dominated by the Ingilli clan; although Hallarax the Singer serves as the elder of the Rivermans Guild (as well as the Minstrels Guild), all know it is Scharman Ingilli who calls the shots.

Stonemasons Guild. The Stonemasons are the most prestigious guild in Pavis, having learned their secrets from the dwarfs. The guild is coterminous with the cult of Flintnail; all stonemasons are Flintnail cult members and all Flintnail cult members are stonemasons. Ginkizzie the Dwarf is the High Priest of Flintnail and chief stonemason.

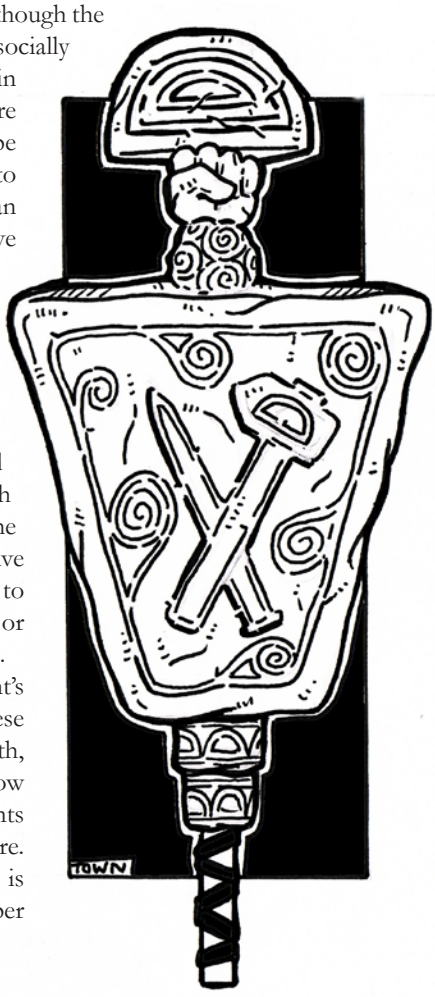
Weaponmasters Guild. The most skilled swordsmen in New Pavis are invited to join the Weaponmasters Guild. The guild operates under the aegis of the Humakt Temple and membership requires winning a Humakti duel against an existing member. Weaponmasters may carry their weapons openly in New Pavis. The Humakti sword, Derenx the Handsome, is the elder of the guild.

Lunar Occupation Forces

The original Lunar invasion army mostly has returned home. Only three regiments and some mercenary irregulars remain. Even these pose a strain on the local food supply, but the Empire feels their presence is necessary to keep Pavis pacified and to suppress raids from the Praxian nomads who have taken refuge in and beyond Vulture's Country. Large numbers of new settlers arrive weekly and begin new farms in the valley, and they are tempting targets for the frustrated and vicious barbarians.

Below
Banner of the Pavis Stonemasons Guild.

The three regiments stationed in Pavis consist of: the Marble Phalanx, a heavy infantry regiment; the Silver Shields, a peltast unit; and the Antelope Lancers, a heavy sable unit. Although the Marble Phalanx is the most socially prestigious unit stationed in Pavis, Sor-Eel makes more extensive use of the Antelope Lancers and the Silver Shields to suppress raids from the Praxian nomads. The commanders have private homes in Pavis and only rarely go into the field, leaving such filthy tasks to their sub-commanders.



The regiments each are divided into three companies which rotate field duty and rest. One company from each regiment is in the city at a time resting and serving protective duties, easy duty compared to pounding the countryside or guarding oases and river fords.

Although a regiment's complement is 1,000 men, these regiments are under strength, for recruitment has been slow in Pavis and no replacements have been sent from the empire. Thus, their actual strength is significantly less than its paper strength at this time.

Moon Masks

Gimgim uses a small corps of information gatherers and enforcers known as the Moon Masks. The Moon Masks are unofficially connected with the Lunar empire, but the Lunars deny any connection if the adventurers are captured. The Moon Masks are generally thought to be thugs hired from the Red Bastards street gang; the gang occasionally plays along with this by wearing moon masks.

Pavis also serves as the headquarters for the administration of the region. Sor-eel the Short, a nobleman from the empire, governs the area, under the administration of the governor-general of Dragon Pass.

The army has occupied the city without significant trouble for the last seven years. Their rule is generally benevolent and unoppressive. They have a sincere interest in the well-being of the city and try to cooperate with the local authorities.

If possible, the occupation forces are kept out of any strife which the Pavis constabulary and deputies might handle. They have of course filled the ranks of the constabulary with men of their own choosing. Lunar troops man the walls and discreetly watch the gates. It is not unusual for Lunar soldiers to misunderstand or act harshly towards people in trouble.

The Lunar army drives some Pavisites to distraction. It directly controls barbarian relations, taxes on the Rubble, taxes, and food production taxes. They also have observers with special administrative powers who oversee justice, citizenship, and external trade.

If asked, most average citizens tell you that the ever-present petty bureaucracy is annoying, that the Lunar occupation should no longer demand a city force equal to the adult male population of Pavis, and the young men swear that dates are hard to get with all those soldiers around.

The Lunar Commanders

Ostensibly, the occupation forces are distinguishable from the civil government, even though Count Sor-Eel the Short is responsible for both. The Count has a trusted handful of close companions to assist him, plus advisers for each of the branches of his duties.

Sor-Eel the Short, Count of Prax and Governor of Pavis

A short, handsome man with tousled hair, Sor-Eel comes from the Eel-ariash family, an extremely important and well-connected imperial clan, which includes the goddess Hon-Eel (the Third Inspiration of Moonson) and the demigoddess Jar-Eel (the Fourth Inspiration of Moonson). His family currently rules the Oronin Satrapy.

Cultured and unprejudiced, he admires his barbarian friends. Sor-Eel is an extremely competent military commander and enjoys the confidence of General Fazzur Wideread (having previously served as a senior officer of his Provincial Army Staff). He shares his mentor's pragmatism and tolerance. Sor-Eel is Illuminated and an initiate of the Yanafal Tarnils cult.

Bor-Eel

Sor-Eel is always accompanied by Bor-Eel, a half-brother whose life has been devoted to assisting his elder sibling. Sor-Eel appreciates this unswerving loyalty and shares his wealth and fame. Bor-Eel is an initiate of Yanafal Tarnils.

Radak the Iron Centurion

Radak, the Iron Centurion, is Sor-Eel's bodyguard. Radak commands an elite force of 50 elite soldiers, Sor-Eel's personal guard. Radak is a priest of Yanafal Tarnils.

Other members of Sor-Eel's household and family are of less importance.

Gimgim the Grim, the Masked One

A silent fellow, Gimgim (not his real name) has been charged by Dagius Furius (Chief of Intelligence for the Provincial Army) for intelligence gathering in Prax and Pavis. Gimgim is also charged with seeking out and destroying enemies of the empire. Gimgim always goes about masked, so no one knows his true face. However, his full moon mask is well-known in certain sections of Pavis.

The Eel-ariash Clan

Sor-Eel belongs to the Eel-ariash clan, one among the most important noble clans in the Empire. The Eel-ariash clan is one of the imperial Three Fifth Families and was founded by Hon-Eel the Dancer, the Third Inspiration of Moonson and a goddess of great power (who also founded the royal dynasty of Tarsh, with whom the Eel-ariash are related). For over a century, they have pursued a magical breeding program, seeking to create a new incarnation of the Red Goddess. It is for this reason that the Eel-ariash have placed Sor-Eel in Pavis.

The Eel-Ariash clan own the satrapy of Oronin, the heartland of old Pelanda and Carmania and the source of many Lunar secrets, having seized it in 1544 despite the opposition of the Emperor. The Eel-Ariash successfully defied the Emperor himself and forced Moonson to acknowledge their authority over the satrapy.

However, the past glories of the Eel-ariash are destined to be eclipsed by their most illustrious member: **Jar-Eel the Razoress**. *The Fourth Inspiration of Moonson, Jar-Eel is fated to become the current incarnation of the Red Goddess in human flesh. She was born in 1588 after several generations of planned breeding which had been calculated by the wisest among the Eel-ariash clan. Blessed with grace, intelligence, and beauty, she is already ageless and is currently proving herself in all matters of the magical and material worlds.*

The Eel-Ariash are notable rivals of the Errio-Unit and Assiday clans of the Heartlands.

It is whispered that he is a priest of Black Fang, though there are many rumors about this devious and subtle power wielder. Gimgim is supposed to report to Sor-Eel, but actually is allied with High Priestess Porusa the Patient, who is more amendable to Gimgim's clandestine and ruthless operations.

Hucipites, Polemarch of the Marble Phalanx ⊙Φ†

Hucipites is priest of Urvairinus, a Dara Happan war god, an initiate of Yanafal Tarnils, and the Polemarch of the Marble Phalanx. Within his personal retinue is another priest of that cult for the regiment. Hucipites is a Dara Happan aristocrat from the Oronin satrapy and an inflexible man who demands strict obedience and discipline from his soldiers. Hucipites reveres Sor-Eel as a member of the Eel-ariash family and constantly seeks opportunities to display his zealous devotion to that family.

Sitzmag Redmoon, Commander of the Antelope Lancers Φ†ᔑ

Ul-Khan Sitzmag comes from a noble family of the distant Hungry Plateau. He is an initiate of the Yanafal Tarnils cult and of the Twin Stars. Sitzmag is constantly accompanied by his commanders and staff, including a priest of Yanafal Tarnils who serves as his bodyguard. Although Sitzmag surrounds himself with the trappings of luxury, he is a hard and ruthless man who has impressed the native Praxian Sable Riders with his skill and abilities. An extremely proud and touchy man, Sitzmag is respectful of Sor-Eel on account of his Eel-ariash kinship; otherwise Sitzmag takes what he wants without compunction or second thought.

Banaryos, Commander of the Silver Shields Φᔑ†

Banaryos is a soft-spoken peasant from the hill country of Sylila, and has fought with distinction for the Empire for almost twenty years. Banaryos is a no-nonsense officer, cunning and fearless in battle, but neither hide-bound nor blindly obedient. He carries the traditional weapons and armor of his regiment and refrains from special, decorative armor. He expects likewise from his men. Banaryos worships Hwarin Dalthippa and the regimental gods. Among his personal retinue is a priest of Yanafal Tarnils.

Lunar Communication

Sor-Eel maintains regular communication with Fazzur Wideread in Sartar and Tarsh, and very infrequent communication with the Provincial Overseer Appius Luxius in Mirin's Cross. Most official communication is by means of couriers maintained by Dagius Furius, the Army Chief of Intelligence. Couriers join regular merchant trains or military convoys for the dangerous journey down the Pavis Road across Prax, and then use a series of post riders through Sartar, Tarsh and beyond. Using a courier, it takes about twelve days to reach Boldhome, another week to the Tarsh capital of Furthest, and five days more to Mirin's Cross.

Lunar Regiments in Prax

Marble Phalanx

The Marble Phalanx is one of the ancient "Ten Wall Regiments" of Dara Happa and has been in existence since the Gods War. The unit specializes in fighting and defeating the warriors of the Yellow City and defeated their armies at the Camp of War. They are based at Mesavos in the Oronin satrapy.

The Marble Phalanx consists of 550 (the paper strength is 1000) heavily armored soldiers that fight in drilled, close order. Each soldier of the Marble Phalanx is equipped with bronze cuirasses and greaves, crested helmets that cover their entire face, heavy shields, and long stabbing spears.

The Marble Phalanx is amazingly disciplined and well-trained. When maneuvering, the phalanx is composed of 10 ranks (lines of men side by side), each of which includes 100 files (lines of men front to back) at six-foot intervals. This leaves room for skirmishers to pass through the ranks before contact with the enemy. When the times comes to meet the enemy, the rear 5 ranks come forward into these gaps, present a solid wall of shields and weapons 200 men long and 5 men deep. The men in the front rank are veterans and the best soldiers in the regiment.

The war gods of the regiment are Urvairanus and Polaris. Honathum the Shining God, is the regimental guardian and protects the regiment against mounted troops as long as the regimental battle standard is secure. Each soldier swears a divine oath to guard the standard and to never break shield wall ranks. The regimental officers worship Yanafal Tarnils as well. The Polemarch (regimental commander) presides over worship of the regimental gods and is assisted by a regimental priest (who is one of the regimental staff offices).

The Marble Phalanx is commanded by Polemarch **Hucipites**, *a Dara Happan from the Oronin satrapy. Hucipites is assisted by 10 staff officers, all Dara Happans.*

Silver Shields

The Silver Shields are a modern Imperial unit created by the Conquering Daughter for her campaigns against the Blue Deer Princes of Vanch and the Kynnelfing Alliance. Its recruits are drawn from across the southern reaches of the Empire and even the Provinces. It has a paper strength of 1000, although its current strength is only about 750.

The Silver Shields are a superbly drilled regiment of hypaspists; nimble hoplites capable of fast marching and operating in difficult terrain. They carry long spears, scimitars, and javelins, and their famous silver-plated bronze shields. They wear hardened leather breastplates and white tunics, brown trews, and red parade cloaks.

The Silver Shields is based around files of seven soldiers. Ten files plus a command group of 14 soldiers led by a centurion make up a company, a total of 85 soldiers. Ten regular companies, a command company, and a support company make up the full regiment, led by a Commander of the Thousand.

The war gods of the regiment are Yanafal Tarnils and Hwarin Dalthippa. Ipharia Enestratos is the regimental guardian and resides in a gold and silver bat atop a silver moondisk on a blackwood staff. Each soldier swears loyalty to Moonson and the regiment. The Commander of the Thousand (regimental commander) presides over worship of the regimental gods and guardian, assisted by the regimental priests.

The Commander of the Thousand is **Banaryos**, *a peasant from Sylila who rose up the ranks. He is assisted by a small staff of seven experienced officers.*

Antelope Lancers

The Silver Sable Lancers (better known as the Antelope Lancers) are a famous regiment that has been the Emperor's service since the Sable Recognition of 1275 when the Twin Stars gave the inspiration of the Red Goddess to the Sable People of the Hungry Plateau. It has a paper strength of 500 soldiers and is kept close to full strength, recruiting replacements from the Sable Riders of Prax.

The Antelope Lancers are a close ordered, drilled heavy cavalry regiment that ride only sable antelopes. The lancers wear bronze breastplates, bronze helmets with crests of red, yellow, and black, and greaves; their sable mounts often wear head protection as well. They use the lance, scimitars, and flanged maces.

The Antelope Lancers are organized into 16 lances of 30 men plus an officer (who also serves as a priest of Yanafal Tarnils). The commander of the regiment is titled a "khan" and is accompanied by a standard-bearer, a bodyguard, and a trumpeter.

The war gods of the Antelope Lancers are Yanafal Tarnils. Most of the lancers worship the Twin Stars as well. The regimental guardian is Abas the "Little Father" who resides in the regimental standard: two silver stars mounted below a silver moondisk. The commander of the regiment presides over the worship of the regimental gods and guardian, assisted by the officers.

The regimental officer is Khan **Sitzmag Redmoon**, *a noble Sable Rider from the Hungry Plateau.*

The Occupation Forces
Now Present

The original invading army was much larger than the present force, but the difficulty of providing food caused the others to be sent home. The area has been so peaceful of late that it seems likely that even these troops eventually will be sent home, if and when the army command remembers they are here.

Three regular army regiments are stationed in Prax, plus a number of mercenaries. The regular army units include the Marble Phalanx, a heavy infantry unit composed of hoplites; the Silver Shields, a medium infantry peltast unit; and the Antelope Lancers, a heavy cavalry-mounted regiment which rides large sables similar to those of Prax.

The mercenaries include a contingent of Dragonewts (who rotate from those living in the Rubble), native sable warriors, and the zebra people. Smaller bands are hired on a contingency basis.

Most of the soldiers in these units are stationed up and down the valley in small forts or on patrol. Only about a third of each regiment remains in the city at a time. They live in the established barracks, or are scattered about in rented flats, temporary barracks, or with friendly citizens who volunteer for the duty.

Another third of each regiment could reach the city within 36 hours. A regiment would be up to full strength at need within a week at most. Thus, there could be a full force of the three regiments, plus mercenaries mustered at Pavis within a week's time. Given that time, any besieging force would be opposed by about 4000 men, including that militia the city itself could muster.

A Pavis-job

Source: Dandaros of Pavis

"The city of Pavis was one of the worst stations for any lunar soldier. Every spear-carrying infantryman across Peloria said that they got a 'pavis-job' when they were given an odious task, especially as a form of unofficial punishment. The soldiers who actually served in Pavis had less polite terms for it."

From Left

Silver Shields hypaspist, Marble Phalanx hoplite, and Antelope Lancer cavalry.

Pavis Constabulary

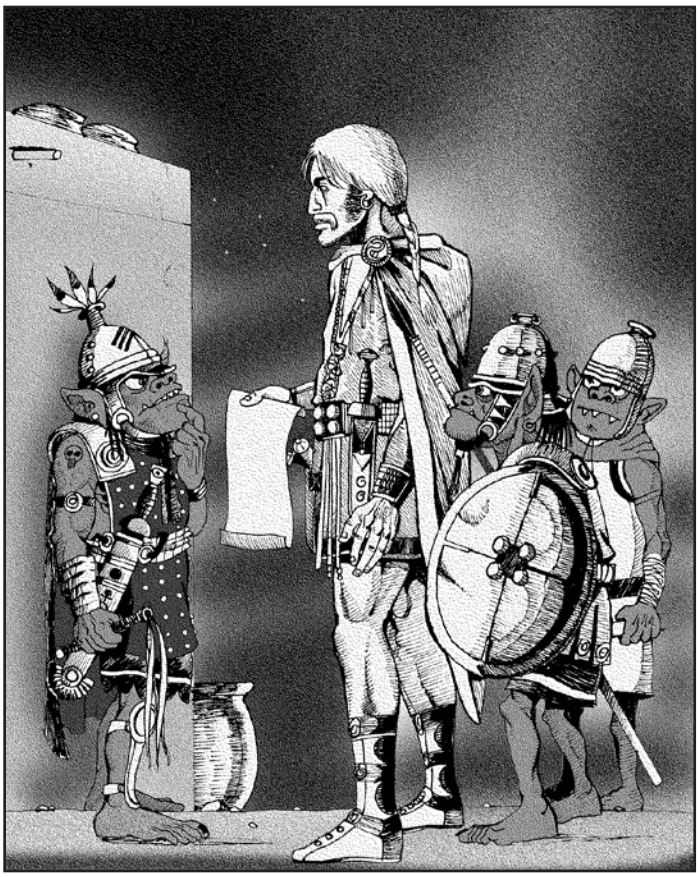
The city supports a permanent force of 25 constables. They guard the city gates, act as police, and act as cadres for a mobile force protecting the farmers (who pay their taxes so dutifully). Nominally, they all are part of the Pavis Royal Guard. Local bosses outside the city usually maintain small mercenary forces for their own protection as well. Forty additional zebra riding constables can be fielded from the Zebra Fort. It is they who would ride to protect the local farmers.

In times of war, about 1000 militia, most of the adult male population of the city, could stand watch on walls and gates or patrol the streets. There are also trolls and trollkin newly augmenting Jorjar's command, though they are unpopular among the other garrison members and are housed separately, near Jorjar's home.

At any one time, there are no more than ten patrolling members of the watch, and perhaps 20 more in reserve. There are four shifts on the watch. The night watch consists almost entirely of trollkin. These trollkin are old co-workers of Jorjar's from Adari, and have little connection with the trolls of the Rubble. They make excellent watchmen at night, a benefit which the local Lanbril cultists fail to appreciate.

Below

A hapless adventurer confronts the trollkin of the Night Watch. The adventurer must show his authorization to be on the streets after curfew, lest the trollkin bring him to Jorjar the Quick for questioning (likely after robbing the adventurer first). Fortunately, most trollkin are illiterate and look only for the correct seals.



Though the constabulary handles day-to-day events in the streets, the Lunars intervene directly in civil or criminal situations as they please, making it difficult for the constabulary to keep self-respect or good discipline. That all Lunar troops are non-Pavic exacerbates the frequent feeling of helplessness in the town.

Jorjar the Quick, Constable of Pavis

An old and unlikely friend of Jotoran, Jorjar is everything Jotoran is not – an adventurer, a barbarian, and even a trollfriend. Nonetheless, Jorjar has loyally served Jotoran for many years. A clever rogue (rumored to once have been branded as a thief by the local authorities in Fyllich Kwan) Jorjar understands the criminal mentality and maintains peace and order in New Pavis.

Jorjar brought his troll friends to the city from Adari, where he had been living. His position is appointed by the City Administrator. Jotaran appointed him shortly after the city surrendered to the Lunars. He brought his own force of trollkin from his homeland for this assignment to ensure complete loyalty. He is not popular among the constabulary or the deputies, all of whom are local boys. Jorjar enforces a protection racket in the city, charging a moderate fee, and retains half of the take; the rest is split among the constables.

The Pavis Royal Guard

The Pavis Royal Guard was established when the Lunar conquerors disbanded the Pavis Survivors and drove the ruling family of the Pavis zebra folk out of the Rubble. In their place they raised the bandit Hargran the Dirty, who styled himself king of Pavis (meaning the Rubble) and established the Royal Guard.

The Royal Guard is made up of men from Hargran's bandit gang, soldiers of fortune, and a large contingent of Lunar foot and horse soldiers placed there to train the Guard and instill a sadly-lacking discipline.

At this time, the Guard has three branches and theoretically three subcommands under Hargran. In practice, Hargran has taken two of the sub-captaincies to himself, and the other contingent is independent from the Guard, owing lip service to Hargran, but reporting to Jotoran Longsword and other Lunar officials.

Hargran the Dirty ⊙ᔑ𝙸

Hargran was a zebra rider outlawed by his folk for brigandage until he was appointed master of Zebra Fort by the Lunar Army. Hargran styles himself king of Pavis (meaning the Rubble) but is in fact little more than a prosperous bandit ruling over a band of vicious cut-throats. A violent and cruel drunkard, Hargran is clad in filthy fineries he wears until they fall apart.

The Fort Guard

These 25 bandits and mercenaries are the garrison of Zebra Fort: their main function is to collect tolls on the northern bridge and to provide escorts to people wanting to go to the Real City and other locations in the Rubble. Hargran is captain of the fort guard and lives well on the tolls.

The Zebra Riders

Unlike the Fort Guard, the 40 members of the Zebra Riders are composed of about half Hargran's old followers and half Lunar and adventurer recruits. Hargran holds a ceremonial captaincy of the Riders, but Lunar lieutenants command their own patrols up and down the river in co-ordination with other Lunar regiments and mercenaries. The Zebra Riders share the Pavis barracks with other Lunar cavalry, and also have a watch post on the Zebraside of the Wall.

The Watch

The Watch is both the basic garrison and the constabulary of New Pavis. Theoretically, its 25 members guard the gates, patrol the walls, man the wall forts, and patrol the streets the first line of defense against attack and protectors of the safety of the residents against thieves and fires. Actually, however, Lunar regulars fill many of these roles, and the watch is presently reduced to street patrols.

The Wall Watch mans the walls and guards the gates. While any member of the watch is eligible for his duty, in practice the ones detailed are retired Lunar veterans and non-coms, who have had a lot of garrison duty already. Units of the wall watch occasionally patrol the Rubble. There they wear scale armor, carry zebra-hide shields, and use whatever weapons they previously employed.

The Street Watch patrols Rich Hill and Downtown singly, Oldtown and Farmer's Quarter alone or in pairs, and stays out of Suntown (unless invited) and Riverside (except in platoon strength). They make occasional in strength patrols to Badside.

Both divisions of the city watch (the wall watch and the street watch) report to Jorjar the Quick.

Political Movements

Player-characters should quickly discover the power factions in the city, and the distinct benefits and disadvantages to be gained or suffered from joining them. Player-characters may have a preference, or try to play one faction against another. The game master should determine the results of the latter, but player-character commitment to one faction should result in important interactions with Non-Player Characters.

There are three somewhat formal political factions in Pavis, the Imperials, the City Peacers, and the Frees (Free Pavis) groups. There is no registration in these factions, nor is there any real organization. Membership is voluntary and need not be acknowledged openly by the presumed members. The factions are crystallizations of attitudes prevalent in the city that have been more or less institutionalized. Leaders may direct members to a limited effect.

The Imperials (Φ) are headed by Hallarax the Singer, citizen, family head, and head of the Minstrel and Riverman's Guilds. They accept the Lunar occupation and are eager and happy to do business with, and otherwise support the Lunar presence.

The City Peacers (lll) are conservatives whose primary interest is living with as little conflict as possible. This group is content to await results rather than to force action. The leader of the party is Kolli the Portly, a Pavis citizen and merchant, and head of the Jeweler's Guild.

The Free Pavisites (ᘓ), or Frees are those people who want the Lunars out of Pavis. They worry about feeding so many troops, about paying increased taxes to pay the troops, and are concerned about the increasing number of Lunar citizens who are taking profits which once went to the party members. The movement is led by Brygga Scissortongue, citizen and guildmaster of the Cloth and Leather Workers guild, and member of the Garhound family. Most members of this party harbor grudges against the empire, have deep religious feelings against the Lunars, or are hopeless romantics.

Additional Groupings

In addition to the main political movements, there are numerous other powerful and popular interests. These other groups overlap with the Imperials, Frees, and City Peacers, and also cut across their boundaries to some extent. Most individuals active in politics and in the city belong to at least two groups (such as being a friend of the empire as well as an Imperial). Naturally, issues aside from the Lunar occupation provoke other interest groups.

The Pavis Royal Guard

The zebra riding mercenaries of the Pavis Royal Guard are a medium cavalry unit. They fight with lance and horse bow, making use of ambushes and feigned retreats in skirmishes and battle. Many use axes or (more rarely) swords in close combat. The Pavis Royal Guard is marked by their large zebra-hide shields. Only a few wear bronze armor, most wear armor made of strips of boiled leather.

Friends of the Empire

The Lunar Empire is always friendly to helpful individuals. The dominant military-economic power in the city, it is able to provide many things which adventurers desire. However, the price of such benefits is the rancor of most common people (and many of the uncommon) and these feelings often run very high.

Friends of the City

The old landholders resent the presence of Lunar soldiers in the city, robbing them of power and prestige. They are angry that their friends' lands were seized and awarded to Lunar holders years ago, and afraid that the same will happen to them. Their strength in the city cannot be wiped out and their hate is not easily appeased. Heroes friendly to these people find that the Lunars hold them in contempt and force them to endure many petty annoyances and provocations.

Orlanth Allies

The current religious repression has caused widespread bitterness. The cult leaders in the city are too important to local affairs to be easily removed or exiled, and so they form a smoldering, visible core of leadership for people staunchly loyal to their god. The cult cannot offer many material benefits, and is held in contempt by the Lunars, but not much more than other barbarians.

The Ingilli Riverside Association

These are the fishermen and boatmen found all along the Zola Fel River. Their primary concern is with themselves, and they control the Riverside neighborhood and the waters far up and down the River of Cradles. Ostensibly they are now loyal citizens of the empire, but any Pavisite knows that their loyalty lasts only as long as it is convenient. Every river worker has to be a member of this Association or risk the ire of the river-dwellers, who are firm friends of the Ingillis.

Leading Families

Several leading families control most of Pavis. The families are extended and clannish. Their membership is large and they can recite their genealogy backwards with pride to their first known ancestor. Family members trust close family members first, distant family members second, and others last. Ultimately everyone in Pavis pays loyalty to one of these families, though often indirectly.

The **Ingilli family**, are the heirs of old Ingilli the Founder, who aided Dorasar. They dominate the entire Riverside neighborhood, the cult of Zola Fel, and most other activities concerned with the river and its ways. Politically they lean towards support of the empire, since the empire supports the growth of trade along the river.

The **Garhound family** is the largest ruling clan of Sartarite extraction. It once rivaled the heirs of Dorasar, who were killed or driven out by the Lunars years ago. Now, a few survivors from Dorasar's family have been absorbed, through business mergers or marriage. Brygga Scissortongue is the best-known group member, followed closely by Govoran the Magnificent, the last honest Orlanthi priest in the city. Darvenos Garhound, a landholder of great influence in the southern farmlands of Pavis County, cooperates with the Lunar authorities, and both the Frees and the Imperials claim him as a supporter.

The **Eiskolli family** are heir to the Sun Dome temple group's holdings. The original holders of this office were adamantly anti-Lunar, but a series of accidents and honorable duels reduced their numbers and allowed the Eiskolli to become more important, replacing them of late. The Lunar general's residence was a gift from Count Eiskolli to Sor-Eel.

The **Indagos family** are indigenous natives, solid in their ancient traditions. Their main wealth comes from property outside the city and from control of the city's salt monopoly. Some families of this clan are held in great awe and esteem, because they survived inside the Rubble during the Troll Occupation. Many of the members of this family are among the most radical supporters of the "Reclaim the Rubble" faction in the Pavis Temple.

The **Patroma family** are Lunar citizens and come from the empire. They rule most of the former holdings of the zebra people, whose current king is less ambitious than his predecessors. The Patroma family holds some land, and they are making great inroads in trade control as well.

Other, smaller families with specialized interests, and many important individuals exist. None come close to rivaling the power of these families.

Other Personalities

Jarang Bladesong

An outlaw from Adari and an initiate of Orlanth, Jarang is extraordinarily skilled with his deadly iron sword (easily good enough to claim weaponmaster status) and a fearsome brigand outlawed by the

The Desert Trackers

The Goldentongue initiates are wandering merchants who travel the world and know no home but their caravan. The Goldentongue merchants seek profit plying long-distance trade routes and many search out more profitable routes, regardless of risk and danger.

One of Goldentongues followers in the First Age was Caarith, a woman hero who was the first of the Desert Trackers. She found a path through the endless Waste to the Growing Ground and beyond, to the distant Land of Splendor.

Those few Goldentongues who have traveled into the Wastes are called Desert Trackers. Kost the Tracker is the only successful (ie, he survived the trip) Desert Tracker in New Pavis.

Empire. Despite the price on his head, Jarang can occasionally be found in Geo's and Gimpy's – few are interested in dying trying to collect that bounty. Jarang knows the Rubble well and is an old comrade of Garrath Sharpsword.

Kost the Tracker

This elderly Issaries Goldentongue merchant is currently the only successful Desert Tracker in Pavis. He was away when the Lunars invaded, and only returned a couple of years ago. Since then, he has hosted Bison Riders who come into Pavis from the Vulture's Country with him. He prefers to hire Bison Riders as guards, despite their defeat at the hands of the Sable Tribe.

Kost is officially retired from his merchant career and is enjoying his retirement. He seems to have been very successful on his last endeavor, and had much wealth even before that expedition.

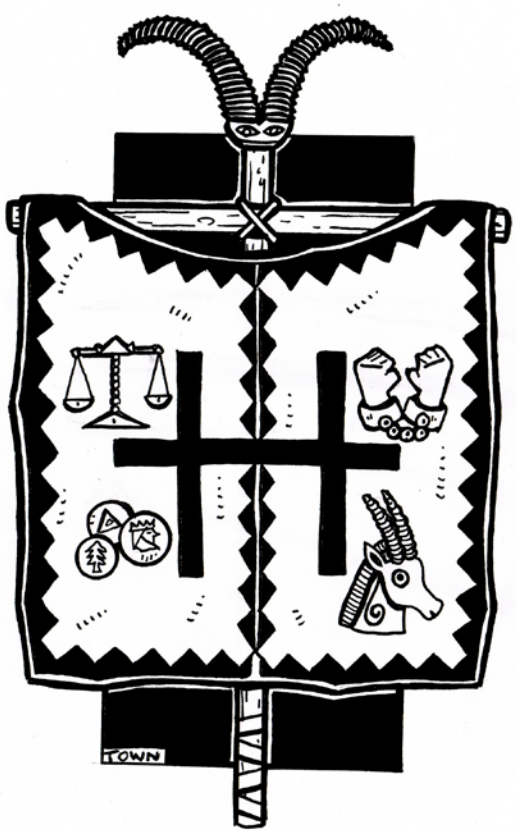
Malavar Patroma

The Patroma family are Lunar citizens and come from Dara-Ni in the empire. Malavar was a member of Sor-Eel's military household and used his position (with Sor-Eel's tacit support) to amass large holdings for himself and his family members throughout Pavis County. The Patroma rule most of the former holdings of the zebra people within New Pavis, whose current king is less ambitious than his predecessors. The Patromas hold some land, and they are making great inroads in trade control as well. It is thought that the Patroma family control most of the hazia export from Prax into the Empire.

Malavar Patroma is grossly overweight man of luxurious tastes and appetites. Ruthless with a veneer of class and style, Malavar is pragmatic and extremely ambitious. He is rumored to have an alliance with the feared Gimgim the Grim and controls the hazia trade with the Empire.

Scharman Ingilli

Elegant, educated, and refined, Scharman Ingilli is the head of the Ingilli clan and the most important man in Riverside. An initiate of Zola Fel and Issaries, Scharman dictates the affairs of the river people in New Pavis and, accordingly, controls the river trade up and down the River of Cradles. He is a generous man, and well-loved by the riverfolk, but also extremely shrewd and practical It is said by the Riverfolk that Hallarax (master of the Riverman and Minstrel guilds) takes no action without first consulting with Scharman and has yet to defy his wishes in important matters.



Left
Banner of the Pavis Merchants Guild.

Garzeen Middleman

Garzeen, or "Middleman", is the name of the second son of Issaries. He gained popularity where there were town or cities or other established markets. At first people gathered there and could not speak with each other, but he taught them his language (afterwards called Tradetalk) and passed among many different races. Some were willing to pay for Garzeen's special aid, and so he found his first profession. He took payment in money or in kind, and used those items to trade where they were needed or stored them until the need arose.

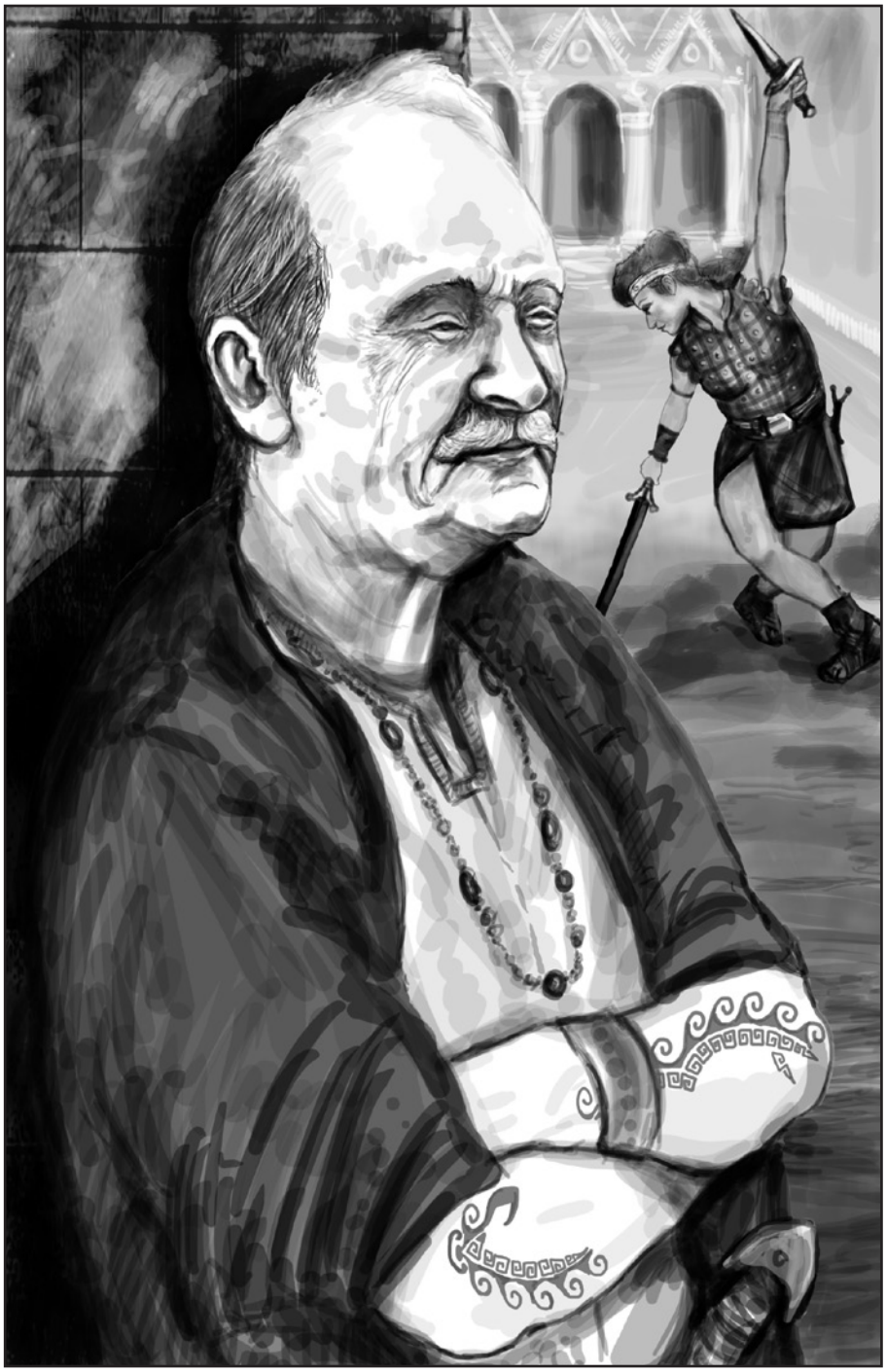
Garzeen looks rotund and bearded, and shows his wealth and status with dress and luxury. With this, it is said, he once hoped to attract Fenela, a daughter of King Froalar in the west. She scorned his materialism, and even more distrusted the advances of a god, fearing infidelity. She made him swear to fulfill a vow before she'd marry him, and then told him he must reassemble the body of that great god slain by Chaos, Genert.

Some fragments of that Golden Age deity endured in various guises, and there was said to be a magical "Growing Ground" in the depths of the Wastes where his Garden once flourished. Assembling the whole god has proven impossible. But whenever any follower of Garzeen's way comes across such a piece they are obliged to depart into Genert's Wastes within one week to try to fulfill the ancient vow. The only way to prevent this quest is by selling the fragment to a Desert Tracker, or to die.

Olav Dickin's-son

Olav is known throughout Oldtown, Downtown, and Riverside as a gossip and con-man. He is particularly well-versed about Griselda's many hustles, making a fetish of chronicling her adventures and spinning yarns about her to anyone who listens. He has also been known to sing and dance, especially when enticed with free drinks. Lunar dignitaries have been said to wine and dine with him on occasion.

While he is not a Pavis native, little else is known about Olav's origins or past. Some say he was a sage and lecturer at a Knowledge Temple to the north, specializing in ancient ruins. Others place him as coming from a large city to the west, possibly Boldhome. When asked, he merely beams with a boyish grin and playfully twirls the ends of his distinctive moustache.



Tolkazzi Ingilli

The uncle of Scharman Ingilli, Tolkazzi is a famed adventurer who founded the new settlement of Corflu at the mouth of the River of Cradles. Retired now, Tolkazzi is a very wealthy man, but still underwrites speculative ventures he believes will show a profit. Tolkazzi rarely goes down to Corflu anymore, allowing the Corflu Trade Alliance to manage his property in the delta.

Treasure Trove Hurbi

Hurbi knows as much about maps of the Big Rubble as any Lhankor Mhy sage. He is always buying maps off adventurers and always selling them himself; Hurbi normally takes part of his price in a percentage of the pay-off. He is almost always out of money as he spends whatever he gets on new maps and new information. Hurbi is not much of an adventurer and prefers staying in New Pavis to going into the Big Rubble.

Willem Noralar

This Sword of Humakt is the warleader of the Pavis Humakt Temple. Willem is loyal to the House of Sartar and closely allied to the Garhound clan. He protects the Orlanth Allies, even allowing Krogar Wolfhelm to perform sacrifices to Orlanth at the Humakt Temple. Willem is a tall, laconic man with a deadly reputation as a duelist (he has fought more than a hundred duels and never lost one).

Cults of Pavis

Popular pantheons in New Pavis include the Lightbringer, Praxian, and Lunar deities. The Yelmalio cult, with associated sky gods, is one of the two largest minor cults, sharing that honor with Zola Fel, the local river god. Ernalda is worshipped by the largest number of people. Worship of Pavis itself, while extensive is mainly composed of lay members. A number of minor cults flesh out the divine population.

The Lightbringer gods include Orlanth, Ernalda, and their allies. This religion is philosophically opposed to the Lunar deities, and worship of the chief of the pantheon, **Orlanth** the storm god, has been suppressed by the invaders. Worshipers of that deity have often transferred their loyalty to associated religions, ones less politically offensive. The political clout of Orlanth's priests allows some of them to remain in the city despite the repression.

The **Lightbringers** are particularly popular in New Pavis and the cults enjoyed solid support from Dorasar and his heirs. The Lightbringer temples (Orlanth, Chalana Arroy, Issaries, and Lhankor Mhy) are entitled to appoint members of the city council of New Pavis. Even under the Lunar Occupation, these cults have great importance and prestige.

Ernalda, the earth goddess, is worshipped by farmers up and down the valley, and the farmers often include male gods in rituals combining her worship with that of Yelmalio or Orlanth. When the Orlanth cult was suppressed years ago, many people hid their worship of the thunder god within the worship of the earth goddess. If confronted, they swear to worship the goddess, not the god, though their hearts know otherwise. Enfolded within the protection of the goddess, they wait.

Praxian spirit societies such as those of **Waha** and **Eiritha** are popular here because many inhabitants descend from the nomads or are aware of their dependence upon those great spirits for survival. Dorasar's founding pact agreed to a temple to these deities as well, even if such temples are foreign to Praxian traditional ways.

The Lunar cults are represented by the **Seven Mothers**, a provincial religion designed to acculturate ignorant natives to the wonders and beauty of the Lunar truth.

In this region, many farmers are firm worshipers of the **Yelmalio** cult, which also is a significant and influential faction within the city. As is common, Yelmalions (light sons, as they refer to themselves) are a tight-knit group who set themselves apart from the crowd.

The **Zola Fel** cult is part of the way of life for the river people, who have a way of life differing from either nomads or city-dwellers. It is small and little developed, having only a few associated cults. Many worshipers are not human, but live within the confines of the river and its tributaries.

Pavis, the god of the city, is naturally popular. As lay members, most people attend ceremonies to the god, and these are often city-wide festivals. Membership in this religion aids the defense and safety of the city and so all residents need to be a part of it.

Similarly, many citizens are also lay members of the builders' cult of **Flintnail**, though its dwarfish snobbery and secret society overtones keep it from being as popular as the Pavis cult. All stonemasons within the city belong to the cult.

Other Orlanthi Cults

Other Orlanthi cults described in Sartar: Kingdom of Heroes are much less important or even non-existent in Pavis County. Heler and Odalya are not found even as subcults in New Pavis, their worship having been completely submerged into that of Orlanth. The cult of Elmal is non-existent in the area due to the strength (and hostility) of the cult of Yelmalio.

Cults of New Pavis

The following is a list of the significant and notable cults worshipped in New Pavis. This list is based on Jaxarte Whyded's 1617 revision to the Imperial Census for Prax. The numbers reflect the number of initiates in New Pavis alone unless otherwise stated.

Argan Argar

Propitiatory Sacrifice, Deity, 50 initiates

Temple Location: P-16

Primary Temple Resources: Peace

Argan Argar, the Speaker in Darkness and the Lord of the Middle World, is a son of Xentha, and was the leader of the Darkness Tribe on the Surface World. He is messenger and translator for the troll pantheon, and the intermediary between men (and other races) and the powers of Darkness. Argan Argar is greatly distrusted by most sensible Pavisites, but is nonetheless greatly preferable to the even more malevolent cults of Darkness found in the Rubble.

Black Fang

Propitiatory Sacrifice, Sacrifice, Spirit, 50 initiates (with another 200 in the Big Rubble).

Temple Location: Hidden

Primary Temple Resources: War

The Black Fang Brotherhood is an organization of murderers-for-hire based in the ancient ruins of the city of Pavis. They worship Black Fang, the spirit of a ruthless bandit. Membership in this cult is banned by order of the Count of Prax, but is unofficially tolerated by Gimgim the Grim. Nothing more is publicly known about the cult, although it is estimated that about 50 people secretly worship Black Fang within the city of New Pavis with another 200 worshippers in the Big Rubble.

Chalana Arroy

Adoration, Deity, 50 initiates (with another 10 at Horn Gate)

Temple Location: P-19

Primary Temple Resources: Peace

This merciful goddess is both a Lightbringer and a member of Yelm's household. 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 blessings; her vows of non-violence and friendship towards all are too difficult for all but the most dedicated. The White Goddess has a prominent temple on the Parade Way. There the White Ladies heal the supplicants of Chalana Arroy and the sick and injured sleep in the sanctuary of the goddess.

Daka Fal

Sacrifice, Spirit, Initiates: 30 to 50

Primary Temple Resources: Magic

Daka Fal separates the living from the dead, setting each in his place, making known to all their duties and affairs. He taught how to test a creature to see if it is truly alive or if it is a spirit. Daka Fal also taught the first burial rites to keep the dead from harassing the living. He taught how to communicate with the Other Side so that with aid from their ancestors people might survive the Darkness. The Daka Fal spirit society is popular among both Praxians and Old Pavisites.

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. Examples include Chalana Arroy, Humakt, and Issaries.*

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

Initiates*: dedicated worshipers of the god.*

Lunar*: A entity of the Lunar Way that often appears to outsiders as gods, spirits, and so on.*

Primary Temple Resources: *the one or two most important community resources of that temple.*

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.*

Sorcery. *The exercise of Universal Laws to obtain results in the material world. Recognized as "magical" art because it provokes energy transfer to alter he perceptible world.*

Spirits*: Powerful disembodied beings of the Spirit World, the subject of spirit societies. They are not really gods, even though they are commonly addressed as such. Examples include Waha, Eiritha, and Daka Fal.*

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

Eiritha

Propitiatory Sacrifice, Spirit, 100 members (with many thousands more amongst the tribes of Prax)

Temple Location: F-1, Badside

Primary Temple Resources: Wealth, Magic

Eiritha is the Praxian cow-mother. She is the source of fecundity and rich milk for all hoofed and horned creatures. The people of Prax are utterly dependent upon Eiritha for their daily existence upon the bleak plains. To be cursed by the goddess means certain starvation, unless the victim is able to flee the plains. Every Praxian farmer or herder calls her by whatever local animal he favors – even the Sartarite settlers revere her as a daughter of Ernalda. Few civilized folk worship her directly, although propitiatory sacrifices are made at her temple in New Pavis.

Ernalda

Sacrifice, Greater Goddess, 700 initiates (with another 3500 to 4000 initiates throughout Pavis County and about the same in Sun County)

Temple Location: P-20

Primary Temple Resources: Peace, Wealth

Ernalda is the mother of the goddess of Prax, Eiritha, and is revered by all the farmers in the Zola Fel valley as the goddess of agriculture and the harvest. Ernalda is patroness of the Sartarite settlers, and She particularly loved Dorasar for ending an evil custom in Esrolia that had been done in Her name. The many festivals and ceremonies of Ernalda are celebrated by nearly everyone in New Pavis and Pavis County. The subcult of Barntar is particularly popular amongst the Sartarite farmers as it allows them to hide worship of the thunder god within worship of Ernalda and not incur the wrath or retribution of the Lunar authorities.

Eurmal

Propitiatory Sacrifice, Devotion, Deity, 10 initiates

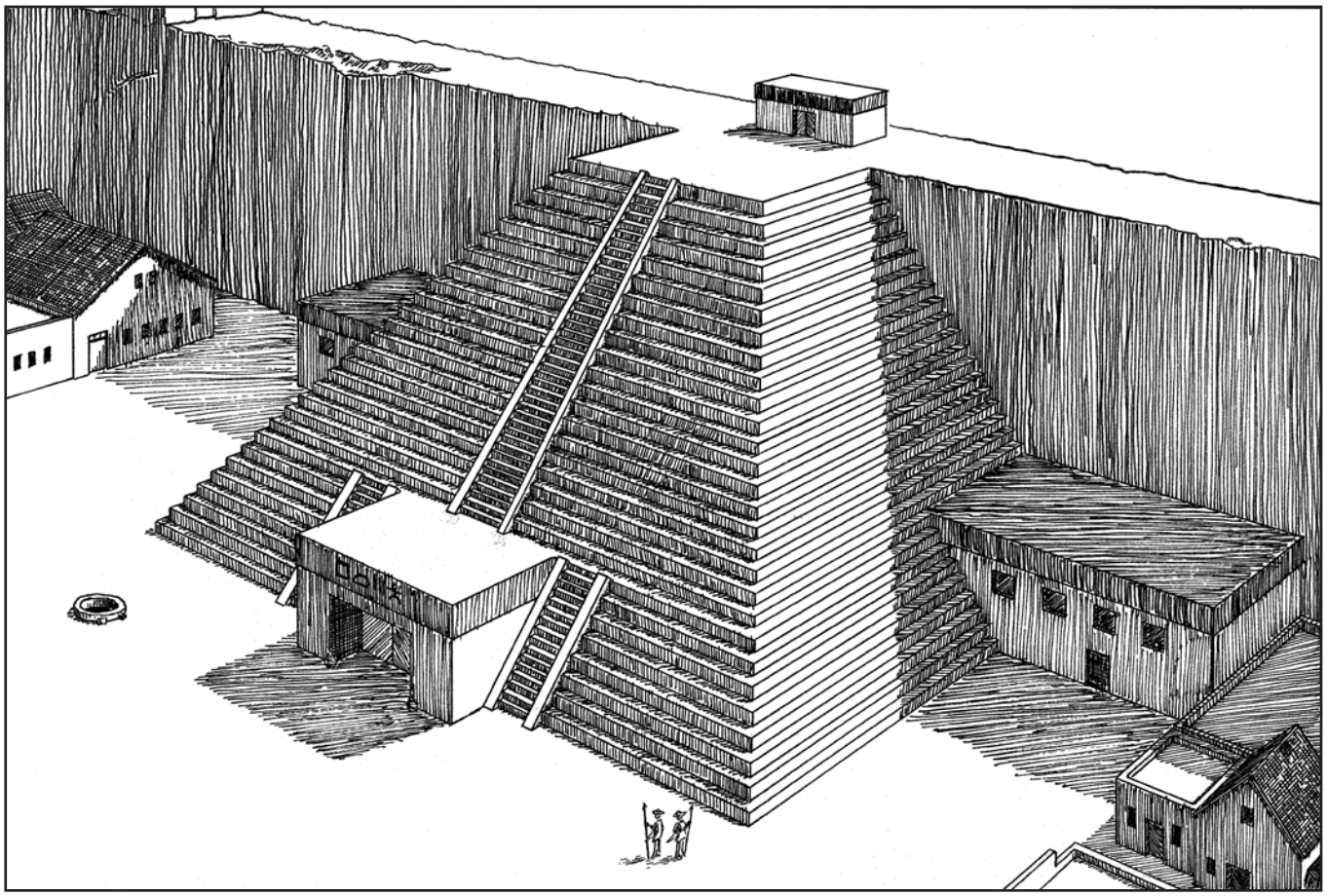
Temple Location: Hidden

Primary Temple Resources: Magic

Worship of Eurmal is outlawed by the Lunar Occupation forces and suspected tricksters are crucified by the army unless under the protection of a powerful local landholder.

The gods of Dorasar

When Dorasar laid out New Pavis, he asked the gods where their temples should be located within his city. The Lightbringers and Ernalda – the patron gods of Dorasar and his people – chose their locations. Dorasar marked out the sacred boundaries for each temple and invited the gods into their homes in New Pavis. Dorasar himself performed the sacrifices at the Storm Temple and provided it with resources to support several full-time priests.



Flintnail

Adoration, Sorcery, 50 initiates (Not including dwarfs)

Temple Location: M-11, P-31

Primary Temple Resources: Morale, Wealth

The cult of Flintnail is a secret society of stonemasons that have been taught elements of dwarfen magic by the dwarfs. It is a cult for those who build and maintain in stone.

Ginkizzie the Dwarf serves as high priest for the cult and teaches secrets to those initiated into its mysteries.

Gustbran the Bonesmith

Sacrifice, Deity, 20 initiates (New Pavis)

Primary Temple Resources: Wealth

The Sartarite redsmith god is worshiped by the city's redsmiths. The Redsmith Guild supports sacrifices and ceremonies honoring the Bonesmith.

Humakt

Sacrifice, Deity, 50 initiates

Temple Location: F-72

Primary Temple Resources: War

Humakt is long known in Prax having come into Prax at the head of an army out of Dragon Pass possibly as early as 35 S.T., in the Dawn Age. Humakt is worshipped by many mercenaries in the area and in New Pavis the cult is closely linked with the Sartarite Orlanth cult. The cult is considered suspect by the Lunar Occupation because of its strongly Sartarite affiliation.

Issaries

Sacrifice, Deity, 50 initiates

Temple Location: P-15

Primary Temple Resources: Peace, Wealth

Issaries is the Trade god for New Pavis and protects all commerce done in his markets. The cult generally attempts to maintain a stance of neutrality between contending parties. The cult language, Trade Talk, was spread by the God Learners and is spoken as a second language in much of Glorantha. The priests of Issaries share market oversight with the Lunar Etyries priests; a source of some conflict and confusion. Most Issaries initiates follow the settled ways of Garzeen the Middleman; a handful follow the wandering ways of Goldentongue.

Lanbril

Propitiatory Sacrifice, Adoration, Deity, 30 initiates (or perhaps more)

Temple Locations: 3 hidden temples

Primary Temple Resources: Morale

The God of Thieves, Lanbril was a near-human resident of the Spike during Godtime. He was scorned by more ancient and powerful gods who had vastly superior magic. In revenge Lanbril secretly robbed and inconvenienced the gods who had spurned him. Lanbril is now said to be worshiped by thieves and other lowly types in Pavis. Nobody knows the face of Lanbril, for he is the master of disguise.

Lhankor Mhy

Sacrifice, Deity, 50 initiates

Temple Location: P-22

Primary Temple Resources: Peace, Magic

Lhankor Mhy is the Keeper of the Laws, Scribe of the Immortals, and Knowing God. His cult was much favored by the House of Sartar. Dorasar brought much lore from Boldhome when he founded New Pavis and placed an old companion as High Priest and Chief Librarian. Despite this, the priests of Lhankor Mhy never permanently attached themselves to any ruler or clan and have come by their other name, the Brotherhood of Free Sages.

The New Pavis Knowledge temple has a remarkable collection of information about the Second Age, Old Pavis and Prax; the priests share this information reluctantly and usually only at great cost. The priests of the Knowledge Temple are fervant Completionists, studying whatever knowledge they gain from the Rubble.

Orlanth

Sacrifice, Greater God, 500 initiates (with another 3500 to 4000 initiates throughout Pavis County)

Temple Location: P-21

Primary Temple Resources: Magic, War

Orlanth gave dominion over Prax to his brother Urox the Storm Bull and Pavis County is far away from his sacred lands of Kerofinela. Only at a few holy places is it possible for most worshippers to

Heler in Prax

The Orlanthi rain god Heler (see Sartar Companion) is too weak to come unaided into Prax and can only come when accompanied by his lord Orlanth. Each Storm Season on Orlanth's high holy day (Air Day of Movement Week), a major Orlanthi sacred ceremony is performed at the Pairing Stones to defeat Daga and the powers of drought and bring Heler's rains to Prax. As a result, Orlanth serves as the Rainbringer in Prax and Pavis County. This role in providing the fertile rains that feed the River of Cradles perhaps explains the comparative tolerance of the Orlanth cult by the Lunar Military Government in Prax.

Traveling Lords of Orlanth Adventurous

The priests of Orlanth in New Pavis are called "Traveling Lords" or "Wind Voices" and are responsible for keeping the winds blowing and bringing the blessings of Orlanth to his widespread people. Wind Voices must never fail to succor any member of their temple in distress nor fail to aid an initiate of any Lightbringer cult. They must eat eggs once a week (a sign of their contempt for Yelmalio) and their hatred of Chaos, and the Lunar Chaos connections, is intense and undisguised.

contact Orlanth and many subcults; the two most important are the Air Temple in New Pavis (founded by Dorasar) and the Pairing Stones (an ancient holy place from the Gods Age).

Orlanth may be hard to contact in Prax, but his worship is necessary if the Sartarite farmers are to survive in this arid land. Orlanth alone of all the Air gods is strong enough to bring the rain from Dragon Pass to dry and cloudless Prax, but even Orlanth must fight mightily to do so. Each Storm Season, the Orlanthi must magically defeat Daga and the forces of Darkness in order to release the waters that make agriculture possible.

Orlanth was the patron of the Royal House of Sartar. Their destruction at the hands of the Lunar Empire was a great blow to the prestige of the cult. Locally, Orlanth was the patron god of Dorasar and New Pavis, as well as of the adventurers who explore and plunder the Rubble – such deeds are favored by the god called Adventurous by his worshippers.

With the coming of the Lunar Army, the Orlanth cult has been repressed and his worshippers subject to reprisals from the Lunar invaders. However, because Orlanth is needed to bring the rain, his worship – although officially discouraged – continues at the New Pavis Temple (albeit under the supervision of a priest appointed by the Lunar Count) and at various small shrines and temples throughout Pavis County. Within the walls of the Big Rubble is a long-deserted temple which is occasionally used for services by the more adventurous and devout worshippers.

Pavis

Sacrifice, Sorcery, Hero, 400 initiates (with another 500 in the Rubble)

Temple Location: P-31

Primary Temple Resources: Wealth, Morale

The City God of Pavis, this is the cult of the protective spirit of the city. Citizens worship Pavis to keep his magic strong and healthy, for He is the soul of the city. This cult is very socially important in New Pavis and the Rubble.

Sartar

Sacrifice, Hero, unknown number of cultists

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 secretly worshipped by members of his bloodline and by those who seek to keep his Flame alive. Dorasar, the Founder of New Pavis, was a member of the bloodline of Sartar and his kin offered yearly sacrifices to Sartar.

Storm Bull

Sacrifice, Deity/Spirit, 60 initiates (with thousands more amongst the tribes of Prax)

Temple Location: Storm Bull (F-12)

Primary Temple Resources: War

The Storm Bull spirit society (called Urox by the Orlanthi) is far more important here in Prax than back in Sartar. The cult is a source of common ground between the Sartarite settlers, the Pol-Joni and the Praxian nomads. The temple to Urox the Storm Bull in New Pavis was closed by the Lunar Army but was later reopened due to its importance to the local Praxian tribes (although it is often closed indefinitely after another outbreak of anti-Lunar violence). Even the Sable Tribe, allies of the Lunar Empire, love the savage Storm Bull.

Uleria

Sacrifice, Deity, Subcult, 50 initiates

Temple Location: S-40

Primary Temple Resources: Peace

Uleria represents Love in all its forms: eros, agape, lust, platonic, etc. She commands those powers which bring things or people together. She may be the only deity of the Celestial Court to survive the Great Darkness, though some believe that that being which is worshiped in her name is only a small portion of the whole of Uleria, or is actually another goddess with identical powers, attributes, and appearance.

The Sartarites worship Uleria as a title of Esrola, the sister of Ernalda and the goddess of Fertility and Sex; her worship often incorporates sacred prostitution in its rituals. The initiates of Uleria have intercourse with any who offer to traditional gift of silver and food to the Uleria Temple. Such relations are not adulterous according to Orlanthi or Yelmalion sacred law and do not violate marriage contracts.

Vinga

Sacrifice, Subcult, 50 initiates

Temple Location: P-21

Primary Temple Resources: See Orlanth

This subcult of Orlanth is the goddess of warrior women and variously said to be Orlanth's daughter or a female guise of Orlanth. Through Vinga, women participate in the main Orlanth cult. Vingans worship Orlanth and the Red-Haired Goddess at the Air Temple or the Pairing Stones.

Waha

Propitiatory Sacrifice, Sacrifice, Spirit, 100 initiates (with thousands more amongst the tribes of Prax)

Temple Location: F-1

Primary Temple Resources: Magic, War

Waha the Butcher is the Founder of the Praxian way of life. He was defeated by the hero Pavis in the Second Age and compelled to accept the presence of this civilized enclave in Prax. Waha is not worshiped by civilized folk, but propitiatory sacrifices are offered to him in his temple in New Pavis.

The Lunar War Gods

Shargash, God of Destruction

Shargash is one of the most anciently worshipped deities of the whole empire, being the primal war god of Dara Happa. His center of worship has always been the city of Alkoth, where he is much more than the War God.

Polaris, War God

Polaris is the Sky General, leader of the Hosts of Heaven, and Defender of the Sky. He, alone of all the sky gods, is stable in his place in the heavens. All the sky revolves around him. Polaris is the Lunar god of officers. His worship is not common amongst the rank and file.

Hastatus the Spearman

Hastatus is the soldier of Polaris or of Granite or the other War Gods. He is the god of the rank and file, the god of the Sun Spear, a destroying blast of light from the Sky.

Urvairinus, Army Builder

Urvairanus was the first person to worship Polaris as the War God, and he established the cult and procedures. He was the first Dara Happan Emperor to organize an army with trained me, discipline, and battle standards. Urvairinus is the cult of generals and officers. It is a cult for organizers, administrators, and headquarters.

Kastok the Cavalry God

Kastok was a great general who defeated the nomads but was executed unjustly. He is worshipped through Dara Happa as the cavalry god.

Yanafal Tarnils, War God of the Empire

Yanafal Tarnils was responsible for bringing the Lunar Way to the Dara Happan army. Yanafal Tarnils is worshipped by both officers and the rank and file in the regiments (although the officers also worship Polaris).

Yara Aranis

The Goddess of the Reaching Moon specializes in terrorizing and destroying Pentan cavalry. She is rarely worshipped by troops, except those assigned to the Temples of the Reaching Moon.

Yelmalio

Sacrifice, Deity, 200 initiates (with another 3500 to 4000 initiates in Sun County)

Temple Location: S-22

Primary Temple Resources: Morale, War

Yelmalio is the god of the Sun Dome – the shining light of the sky when both the sun and night are absent. The cult survives by the perseverance of its pike-armed mercenaries – the famous Sun Dome Templars. The cult is often accused of treachery by their Orlanth-worshipping neighbors. Members of the cult return the world's distrust, and tend to regard outsiders as unclean. Dorasar the Founder gave the Yelmalio cult their own enclave in his city and the cult still rules the Suntown neighborhood.

Zola Fel

Sacrifice, 200 initiates (with another 1000 throughout Pavis County)

Temple Location: R-139

Primary Temple Resources: Wealth, Peace

Zola Fel is the god of the River of Cradles. The cult exists to help the river flow strongly and cleanly. The cultists serve as the main source of river transport, and many wrest a livelihood from the waters with Zola Fel's blessing. Fishermen and boatmen alike worship Zola Fel. At New Pavis, a sacred boat in the river serves as the temple to Zola Fel.

Foreign Cults in Pavis

Lunar War Gods

Sacrifice, Deity, Lunar, 2250 initiates (Lunar Army of Prax)

Temple Location: D-1

Primary Temple Resources: War, Morale

The Lunar Empire includes many war gods that bless and protect the Lunar Army. These gods are worshipped by the Lunar Army and are a source of its great magical power.

Seven Mothers

Sacrifice, Adoration, Lunar, 300 initiates (with another 750 from the Lunar Army of Prax)

Temple Location: P-14 and P-23 (Irrippi Ontor annex)

Primary Temple Resources: Wealth, Magic

The spirits of the original secret council which restored the Red Goddess to the world receive popular worship throughout the Lunar Empire. Their worshipers feed the poor and proselytize among them for initiates. Along with potato bread and soup, they reveal stories which compare the

downtrodden with the Red Goddess, who had her own humble beginnings in a poorhouse tended by the six wise folk who guided her to godhead. The various subcults of this religion act in concert to familiarize outsiders with the stories of the Red Goddess. Just as the original mothers taught the Goddess, so do these holy folk teach people about her to the masses. The temple to the Seven Mothers in New Pavis serves as the center of the Lunar religion in Prax.

Etyries

Sacrifice, Lunar, Deity, 20 initiates

Temple Location: P-15

Primary Temple Resources: Wealth

Several humans became demigods and filled roles in the Lunar pantheon. One of these was the frustrated daughter of a southern merchant who went to hear the word of the Red Goddess. She listened well, learned what the goddess meant, and worked her way to become Etyries, goddess of merchants, messengers, and heralds. With the Lunar Occupation, the priests of Etyries share responsibility for the Pavis markets with the cult of Issaries.

Krarsht

Sacrifice, Propitiation, Chaos, 30 initiates

Temple Location: R-49 (hidden)

Primary Temple Resources: Peace, Wealth

Krarsht came to New Pavis with the Lunar Conquest. She is also known as the Waiting Mouth, the Hungry One, and the Devouring Mother. She invaded Glorantha with the Devil and fed on the refuse of the universe. When driven underground, she chewed great holes in the world. The cult serves as a clandestine network, a society of assassins, and a secret organization for the power-hungry. Even her own worshipers rarely know what they serve, and most never meet one of the awful tunnel-monsters which dig Krarsht's traps and mazes.

Lokarnos

Sacrifice, Deity, 20 initiates

Temple Location: P-4

Primary Temple Resources: Peace, Wealth

This slow and ponderous, but utterly reliable celestial god is worshiped as the Timekeeper and Wagon god. He carries the sacrifices of his worshipers to the Celestial Realm. As a result, many offer sacrifices to Lokarnos when they need celestial aid that cannot be granted by Yelmalio or Orlanth.

Red Goddess

Lunar, Greater Goddess, 20 initiates

Temple Location: P-14

Primary Temple Resources: Magic

Moon Goddess, Mistress of Time, Sister of Chaos, and Lurker Upon the Veil are some other titles given to this unique goddess. She was born in the Gods Age but was broken and scattered during prehistoric wars – not quite dead but not quite alive either. After the world was renewed by the Seven Lightbringers and Time was begun, this goddess was reassembled and reborn after centuries of planning and trying by a band of secret worshipers. Although she was born inside of time, and therefore was mortal, she quickly developed her natural abilities and set off upon a dread Godquest which ended with her apotheosis only 27 years after her birth.

The Red Goddess founded the Lunar cult, a religion which 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.

The Regimental Gods

Every regiment has a Founder who is enshrined in its Standard; and every Founder has a god. The gods can sometimes be considered the patron of a particular troop type or fighting style. Due to historical circumstances, different deities are also patrons of the same troop type. The most common of these gods are: Polaris, Urvairinus, Yanafal Tarnils, Hastatus, and occasional regional gods.

Your Temple

Serious and devoted cultists attend their appropriate temple as soon as they arrive in New Pavis, and any proper worshiper would visit his temple sometime soon after entering the city. Many of the major cults have a temple in New Pavis, and often smaller associate cults maintain a place of worship in sponsor temples, or rent rooms for worship on holy days. Some cults maintain informal public worship along the streets or in private residences, and certain prohibited and ill-reputed cults maintain secret places of worship.

Temples are important social and cultural centers in New Pavis, and much of a citizen's free time may be spent in temple-related activities. The temples are also important sources of information and assistance to cultists, in addition to the typical functions of training and education undertaken by most cults. Moreover, most of the organized recreation of the town comes in the guise of religious celebrations. Cultists gather informally for conversation and fellowship at their temples as well.

Certain cults are currently in disfavor in Pavis. The worship of Orlanth, for instance, must be discreetly done in other Lightbringer cult temples, or in the common Air temple. With Lunar toleration, the unsettled nature of the Rubble, and the unsavory side of much of Pavis, there is plenty of opportunity for underground cults to meet and worship.

Most cults sanction missions into the Rubble to rebuild and restore ancient temples, search for missing relics, scourge ritual cult enemies, and to obtain loot. Such missions may be less financially rewarding for adventurers than independent work, but are usually well-informed and organized, and may yield important intangible benefits, such as the praise and gratitude of the cult. Building goodwill in one's cult is always a useful thing to do.

Additional Illustrative Dialog*:* A visit to a typical temple by an adventurer just into town.

Useful Background Detail*:* Temple layout – bunks, offices, worship areas, training and education, recreation, staff quarters, schedule of daily activities, administrative setup, and samples of tasks a temple might perform as service to its gods.

Temples as Communities

A temple is a holy place, consecrated to and protected by a deity or deities. It is a conjugation of the Gods World, where the divine powers reside, and the Mundane World, where mortals live.

Checking in with your temple

A traveler visiting a strange town finds his cult affiliations very useful. They provide him with an instant position in the society, from which he may meet other citizens as an equal. He often finds useful information and assistance from the laymen and initiates – often a hospitable fellow cultist takes a traveler into his home. The official hospitality of the temple is also a great boon to the adventurer far from home. Further, certain profitable missions may be available only to cultists at the temples.

Given these valuable benefits, a wise hero immediately checks in with his temple. He should observe the proper ceremonies and make himself known to the appropriate priests and initiates, inquiring about lodgings or prudent behavior in this place. Local priests get much of their news from traveling cultists, and may be in a position to share useful information. The hero should make sure he has made a positive impression; if he gets in trouble, his cult may be a powerful friend in adversity. His temple may also be willing to keep certain objects in safekeeping, like valuable jewelry and magical objects; it is dangerous to carry such items in a city alive with thieves and ruffians.

A temple is also a community: the focus of cult activity. Initiates of a cult are dedicated to the god and its holy place, and are led by their priests and god-talkers. Cult members gather at the temple (or associated holy places) for rituals and other ceremonies. Each temple has its own guardians (sent by its god) and magical regalia.

For many Pavis campaigns, the heroes' temples are their most important community, even more than clan or tribe. For such games, the temple is probably the level of community that provides the greatest dramatic potential from its competition with rivals.

Temple Resources

Temples have the same basic community resources as clans (see *HeroQuest Core Rules*, pages 87-92):

Magic. The collective ability of the temple community to perform magical rituals and call upon the support of its god. A small, but very devout cult may have a higher magical rating than a large, but casual community.

Peace. The ability of the temple leadership to extract favors from other cults and communities, while minimizing the cost of its reciprocal obligations.

Morale. The temple's belief in its ability to achieve its mundane goals and its willingness to follow the directives of its priests.

War. The temple's ability to defend itself physically from outside threats, and to aggressively achieve its own aims through force of arms.

Wealth. The temple's material resources, whether counted in silver, land, or livestock.

When assigning community resources for a temple at the start of a campaign, distribute the following ratings between the five resources: 12ᛋᛋ, 9ᛋᛋ, 18, 18, and 12. Note temple size does not affect the ratings, To add temple community resources to campaign already in progress, raise the rating of each resource by 1 for every three sessions you've already run.

Temple Wyter and Regalia

Each temple has a conduit for its collective Magic Resource – the temple wyter. The wyter is a literal esprit de corps and binds the cult together, providing the members with protection and magical aid. The wyter uses the same runes of the god.

The temple wyter manifests itself in the temple regalia, usually an artifact such as a statue, sword, armband, stone, tree, throne, hearth, or other object. These objects receive sacrifices alongside the god. Losing the temple regalia is disastrous.

Pavis Knowledge Temple #137:

The Regalia of Dorasar

The Traveling Lords [1] of the city desire to take any of the five Dorasar's Gifts. Simply to possess such objects temporarily proves them to be men and women of great power, which adds greatly to their personal prestige. Requests to use them are almost always turned down.

Omens and dire need sometimes have allowed people to go with the Blue Ring; also called Dorasar's Ring, the Ring of Health, the Rings Which Sings of Danger, or simply Deselendeen, its actual name. The Blue Ring was linked to Dorasar's divine breath and calls upon its power.

Iridena's Basket was found when Sartar was resettled. It was made from immortal reeds, and no matter what it carries it is light enough to be carried by a young girl. Omens never qualified to use this, but visitors from the Bright Lands [2] usually convinced the temple keepers to lend it.

Omens and visitors both were required to take Farn's Lamp. If the bearer is pious, honest, a virgin, and does not eat any of the sisera *[3] plants, then it will be lit or unlit only upon his or her desire. Submersion, hurricanes, ice and even crushing it between rocks does not extinguish the flame.*

The Lightning Bands were a gift from Prince Saronil to Dorasar and were once worn by the hero Severen Sevenstrike. Made of tin and adorned with jewels and runes, the Lightning Bands call upon the power of Gutburner the Three Headed Spear to destroy the wielder's enemies whether they fight alone or in a host.

The Silver Mantle was a set of silver and orange robes, decorated with runic swirls and air runes. A mantle was worn over the shoulders which supported two silver panels on front and back; these depict four aspects of Orlanth – King, Thunderer, Changer, and Lightbringer.

When the Lunars conquered New Pavis, the regalia was divided. High Priest Orvost fled to the Rubble with the Lightning Bands and the Silver Mantle. Ernalda protected Iridena's Basket and Issaries took Farn's Lamp. When they surrendered, the city elders tricked the Lunars into allowing the priests of the Air Temple to guard the Blue Ring.

Notes:

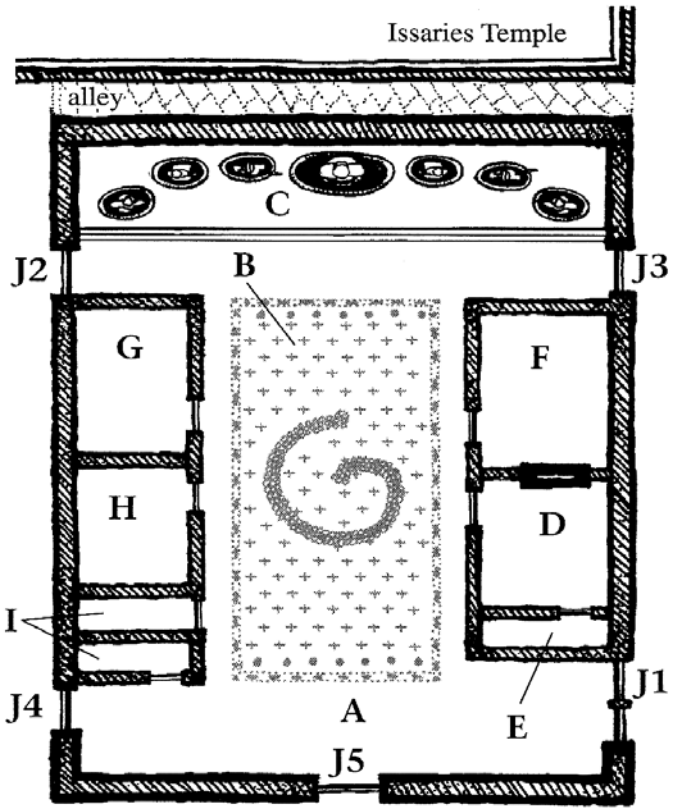
[1] Traveling Lord is an honorific given to the priests of Orlanth who followed Dorasar and maintain the Air Temple.

[2] Bright Lands is an Orlanthi poetic term for the God World

[3] sisera is one of six classifications of plants by the Praxians, generally including the "plants of the bad ones" which did not help in the struggle against the Devil.

The New Pavis Air Temple

Key Locations



A. Narthex and Assembly Area: *The congregation usually assembles here before proceeding into the courtyard. The floor is paved with bricks and is free from obstructions.*

B. Courtyard: *This courtyard, open to the air and exposed to the elements, is where the Orlanthi stand during worship ceremonies. The courtyard is paved with bricks, which are laid to form an Air Rune spiral.*

C. Sanctuary. *This is the domain of the priests of the cult. Statues of the various storm deities line the end wall; all inclined slightly to face and pay homage to the central cult image of Orlanth, which at 7 feet high is twice the size of the others. Most of the statues were damaged in some way during the Lunar sack of the city; only the Orlanth statue in the center is unharmed. Sacrifices are made here and votive offerings are displayed.*

D. Faltikus' Chambers: *What was once the High Priest's audience chamber now serves as Faltikus' living quarters. Before the occupation, the High Priest had a house in Oldtown (O-1) but it was confiscated by the Lunars.*

E. Vestry. *This small, dim room once stored the cult treasures.*

F. Storm Voice's Hall: *The cult priests once met here, but Faltikus uses it as a kitchen. His maid, an elderly Sartarite woman he brought with him to Pavis, sleeps here.*

G. Small sanctuary. *Votive offerings and cult equipment are stored here.*

H. Meeting Room: *This room is kept securely locked at all times, but is empty. Sor-Eel has forbidden its use for any purpose.*

I. Latrines.

J. Entrances: *The temple has four entrances. The original ceremonial gateway (J5) was bricked up by order of Sor-Eel. In defiance, Krogar Wolfhelm had another entrance enlarged; this now serves as the main entrance. The new main entry (J1) is in the south-eastern corner. These double doors are made of thick Heortland oak and bolted shut except on holy days. Two other doors (J2 & J3) open directly into the Sanctuary and remain locked except on holy days. The south-western door (J4) is used at all other times.*

Pavis Air Temple

Constructed from thick blocks of local stone, the Pavis Air Temple is an unimpressive edifice from the street. Before the Lunar Occupation its exterior walls displayed attractive frescoes depicting the feats of Orlanth, but these were painted over at the order of the governor. Built around a central paved courtyard, the temple has no windows. Most cult activities take place in the open air.

The High Priest of the Orlanth Temple at the time of the Lunar Conquest was old Dornold Orvost, a descendent of Dorasar. Old Dornold fled to the Rubble with Dorasar's divine regalia and some followers, but was later killed by Lunar magic. The current High Priest, Faltikus "the Good" came with the Lunar Army and installed himself as the ranking priest of Orlanth in Pavis, but has never been accepted or trusted by the cult of Orlanth. The Lunar authorities allow a diluted form of Air worship to continue under his direction.

There is conflict within the Air Temple between its most prominent priests. High Priest Faltikus is a priest associated with the City Peacers faction. Krogar Wolfhelm is a devotee of Orlanth and a leader of Orlanth Allies group of the Free Pavis faction. Ironically, both are outsiders and are not native to Pavis. The other priests, Govoran the Magnificent (of the Garhound clan) and Frekor Firmfarer are also affiliated with the Free Pavis faction, but are less confrontational than Krogar.

Orlanth Priests

The Orlanth cult is persecuted under the Lunar Occupation. Nonetheless, the cult still has enough influence to support four priests (plus another one outlawed and in exile in the Rubble). The Lunars watch these priests carefully but do not molest them.

Faltikus the Good

High Priest of Orlanth and Other Air Deities

Faltikus came with the Lunar armies and installed himself as the ranking priest of Orlanth. He hails from Lakrene and was initiated into the cult of

Faltikus and the Air Temple

The Lunar authorities permit the Air Temple to remain open under two conditions: Faltikus serves as the ranking priest of Orlanth (even if not all Orlanthi recognize him as the lawful high priest), and that no ceremonies take place in the Air Temple that challenge the Lunar Empire or encourage rebellion. Faltikus complies with these conditions and, as a result, only the fertile and rain-giving aspects of the Great God are invoked at the Air Temple.

Matu, a storm god of Talastar. Rumors say that he is Illuminated, though there is no proof, and he is mistrusted by many of his flock. But, who else is there to go to? The Lunar authorities do not encourage Orlanthi worship, but seem to feel that if it must occur, best that it occur under Faltikus, who is fairly friendly. Faltikus is quite elderly, but is tall with a long, snowy-white beard, high forehead, and piercing blue eyes. Even his detractors admit he looks the part.

Frekor Firmfarer ⊙RS:

Priest of Orlanth

Frekor Firmfarer is a priest of Orlanth at the Air Temple. He is originally from Pavis, although he has spent most of his adult life adventuring in Prax and Sartar. Frekor is a member of the Weaponmasters Guild and occasional participates in excursions into the Rubble. He is always accompanied by his small shadow-cat.

Frekor actually grew up in Badside as a thief with the name "Rat". He left Badside after killing a rival thug. Rat maintained contact with several Pavis thieves during occasional visits to town and upon returning he resumed relations with his old friends, now well-known members of Lanbril. Rat soon established the best information network in town (better even than Gimgim the Grim's); there is little in Pavis and the Rubble that he does not know about. He shares information from this network with the Orlanthi high priest, Faltikus. Incidental profits he scrupulously shares with the Orlanth cult.

Garrath Sharpsword ⊙RW

Wind Lord of Orlanth

This dangerous Wind Lord of Orlanth often disappears with friends and followers on expeditions into the Rubble or elsewhere. Garrath is famed for his deeds and adventures, having spent time among both the nomads of Prax and the Wolf Pirates of the Rozgali Sea. Garrath is far more concerned about otherworldly matters than mundane politics; he has little to do with the Pavis Air Temple, preferring to lead worship ceremonies to Orlanth in the Rubble.

Krogar Wolfhelm ⊙RW

Wind Lord of Orlanth

This distinctive figure is usually found at either at Gimpy's, where he maintains a room, or at the Humakt temple where he teaches all forms of swordplay. He is, in fact, a Wind Lord of Orlanth, for which he makes no apology. He has even taken over for Faltikus at ceremonies (some say over Faltikus' objections), particularly on the Orlanthi High Holy day (Storm/Movement/Windsday).

Krogar Wolfhelm always wears the distinctive headgear which gave him his name and generally wears a light hauberk of iron chain as well. As is the right of any weapon master, he at all times wears at least one of the weapons he teaches.

Krogar is known to disappear into the Rubble at odd times, vanishing for a few weeks, and then returning as if nothing had happened. If approached by a friendly cultist, he is reserved but often helpful. He is polite towards Lunars and trolls, but he is also brief with them. He is tall, broad-shouldered, swarthy, and pale-eyed. He is said to come from any number of nations, including Sartar, the Holy Country, legendary Ralios, or even the Empire itself. He does not speak of his origins.

Orvost Tintalker ⊙RW

High Priest of Orlanth

Orvost Tintalker is a son of old Daringle Orvost and grandson of Duke Dorasar himself. Daringle was High Priest of Orlanth when the Lunars stormed Pavis and he fled into the Rubble with some followers. When Lunar demons killed Daringle during the purge of Dorasar's kin, Orvost Tintalker assumed the mantle of High Priest, always moving from place to place in the Rubble to avoid Lunar patrols. Orvost possesses the regalia of the Orlanth Temple, sacred treasures brought from Sartar by Dorasar. As long as he possesses these, many say Faltikus cannot truly call himself High Priest of Pavis.

Lhankor Mhy Temple YΔ

The Royal House of Sartar are famed as patrons of the cult of Lhankor Mhy, and Dorasar son of Eonistaran the Sage was learned even by the standards of that remarkable family. Dorasar brought much

Is Garrath Sharpsword the Argrath? ᘜ

The identity of the Argrath (the prophesized Liberator of the Orlanthi) depends on the needs of the Narrator's Campaign. If, as suggested in **Sartar: Kingdom of Heroes**, *the Narrator chooses to make the players take up the mantle of the Argrath, then Garrath Sharpsword should be a mentor and patron to the heroes. If not, then Garrath Sharpsword is destined to be one of those called the Argrath.*

Pavis and the Argrath's Saga ᘜ

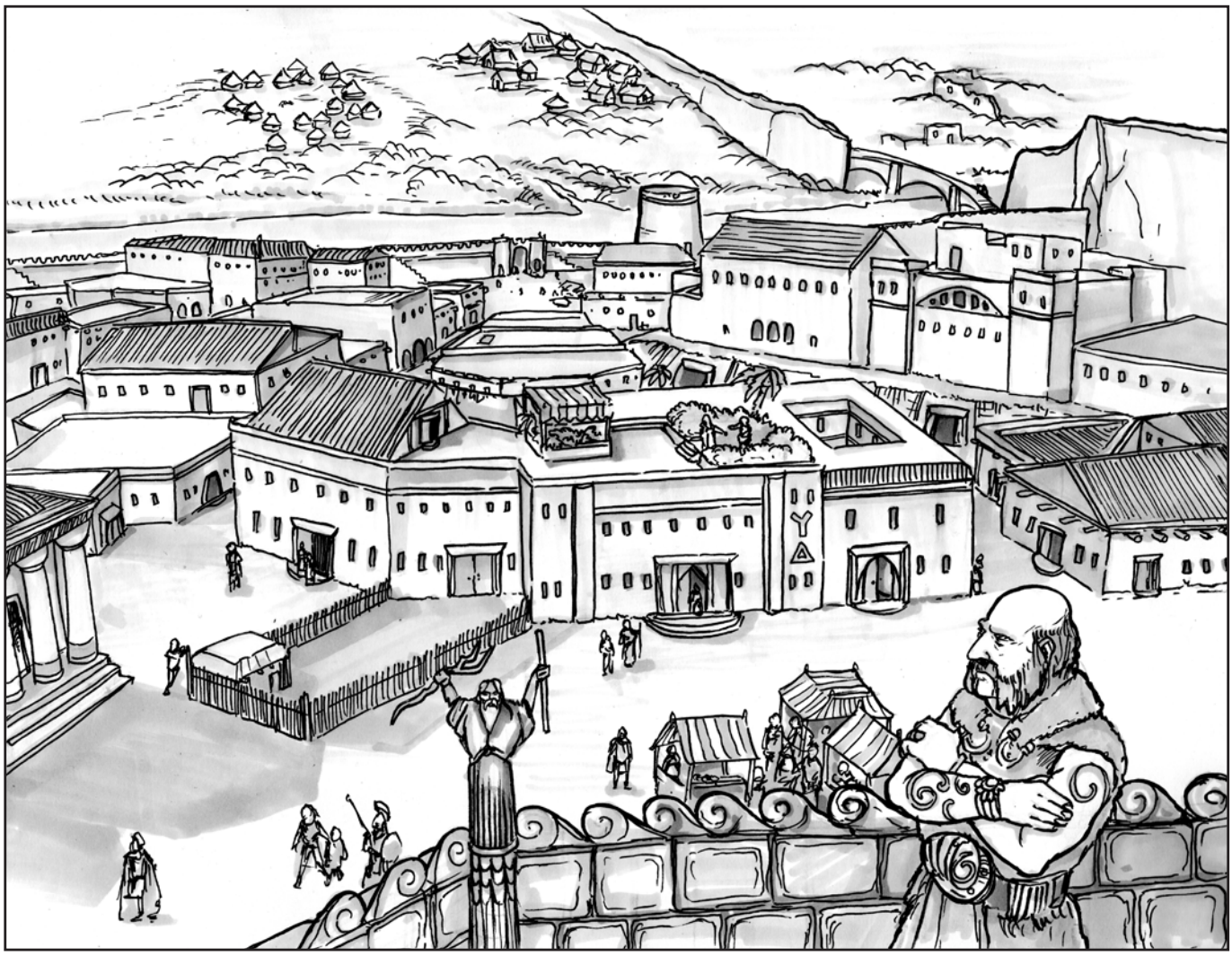
Pavis is destined to play an important role in the Argrath's saga. Several of the Argrath Prophecies state that Argrath shall come from the City of Giants, usually identified as Pavis (which was built by giants in the Second Age). How Argrath comes to befriend and lead the giants (ancient enemies of Orlanth) against Orlanth's enemies is unclear.

lore from Boldhome and placed an old companion as High Priest and Chief Librarian. Despite this, the priests of Lhankor Mhy never permanently attached themselves to any individual or clan and have come by their other name, the Brotherhood of Free Sages.

The Knowledge Temple contains thousands of parchment scrolls, codices, and artifacts placed seemingly at random on shelves or cupboards in the main temple or the storage annex. Given that new information and artifacts are being brought in every week, the priests have long since concluded that a systematic classification system is unlikely any time soon, so they merely look for a free shelf or cupboard or build a new one. A storehouse has been constructed to store additional knowledge but the building must be entered through the main temple.

Although most of the scrolls are written in the three scripts of the Lhankor Mhy cult, the New Pavis temple has one of the largest collections of Second Age texts in the dead languages of Old Wyrmish and Jrusteli in Glorantha. As a result, the sages of the temple usually know these scripts as well as the Three Sacred Scripts and the temple is often visited by scholars from far-off lands. The temple sages are considered radical Completionists (see *Sartar: Kingdom of Heroes* page 162) and has an Alien Combination Machine, a complete copy of the *Torvald Fragments*, and several other fragments of the *Eternal Book*.

Gavial Latish is the current high priest and Chief Librarian of the Knowledge Temple. The Sartarite Latish family have long dominated the administration of the temple, although from time to time they have been challenged by sages associated with the Daughters of Pavis or from the occasional scholar from the Holy Country. The Daughter of Pavis, Broosta, can often be found in the library as she is an initiate of Lhankor Mhy as well as a priestess of Pavis. She seems to research the city of Robcradle more than other topics.



During the Lunar Occupation, the New Pavis Temple was required to accommodate the Irrippi Ontor sages. The Patroma family financed the construction of an Irrippi Ontor annex to the New Pavis Knowledge Temple. Accusations of hoarding of information by all sides are rife and accurate.

Notable Sages

Gavial Latish

Chief Librarian of the Knowledge Temple

Gavial Latish is a conceited, arrogant bore whose definable virtue is his formal and unrelenting dedication to The Truth. Gavial is given to detailed logical expositions and minute examinations of testimony and evidence, and is scrupulously fair and impartial in his treatment of the data. Nonetheless, he has no moral flexibility and he is uninterested in the effects of The Truth. Once he has determined The Truth to his satisfaction, he passes the moral and practical issues to others. Gavial is the head of the powerful Latish family who descend from Dorasar's Knowing Companion.

Varanos the Tall

Chief Loremaster of the Knowledge Temple

This extremely tall Lhankor Mhy priest is so thin he appears even taller, and his eyes are sharp and penetrating. Varanos is a man of remarkable erudition and perspicacity; there are very few intellectual subjects indeed that Varanos cannot be accounted a master of. Varanos originally hails from Jonstown (where he was a student of Minaryth Purple), but has traveled throughout Dragon Pass, the Holy Country, and the Empire.

Lhankor Mhy Temple Layout

The Temple is a two story stone building modeled on the architectural patterns of all great libraries:

Center Juncture (lower level): Temple of Knowledge, Court of Philosophy, Library of Originals.

Center Juncture (upper level): Quarters for Chief Librarian, Provost of Apprentices, Chief Loremaster, and Chief Priest.

Left Arm: Unconstructed and used as an area for finishing of parchments.

Right Arm (lower level): Rooms for training, study, and examinations.

Right Arm (upper level): Quarters for Sages.

Base Arm (lower level): Public area filled with records and other storage.)

Base Arm (upper level): Apprentice quarters.

Storage Building (two floors): Rooms for storage of parchments, codices, and artifacts.

Pavis Temple

For the first time since Jaldon bit away part of the city wall, the Pavis temple has a full complement of Daughters and a High Priest Son. As often in the cult's history, most of the "Daughters of Pavis" are male.

Benderri

Son of Pavis

The High Priest of the temple is an old man now. He is the priest everyone is familiar with and the political head of the temple. He is believed to favor the approaches of the Lunar priestesses wishing to marry Pavis into the Lunar pantheon. Benderri is the keeper of the sacred texts of Pavis in the temple.

Bendrath

Daughter of Pavis

Bendrath is a new priest, an adventurer originally born in Oldtown in the Rubble and who had spent most of his life in the Rubble. He is devoted to the resurrection of the Rubble to restore the glory of Pavis of old; he is generally found in the temple in Real City.

Bilkar

Daughter of Pavis

Bilkar is the son of an old Real City family in the Rubble. His devotion to Pavis is unquestioned, but he gained his position through steady, painstaking work, rather than talent, natural ability, or politics. Though senior to Bendrath, he has taken a subservient position under him in the Real City temple.

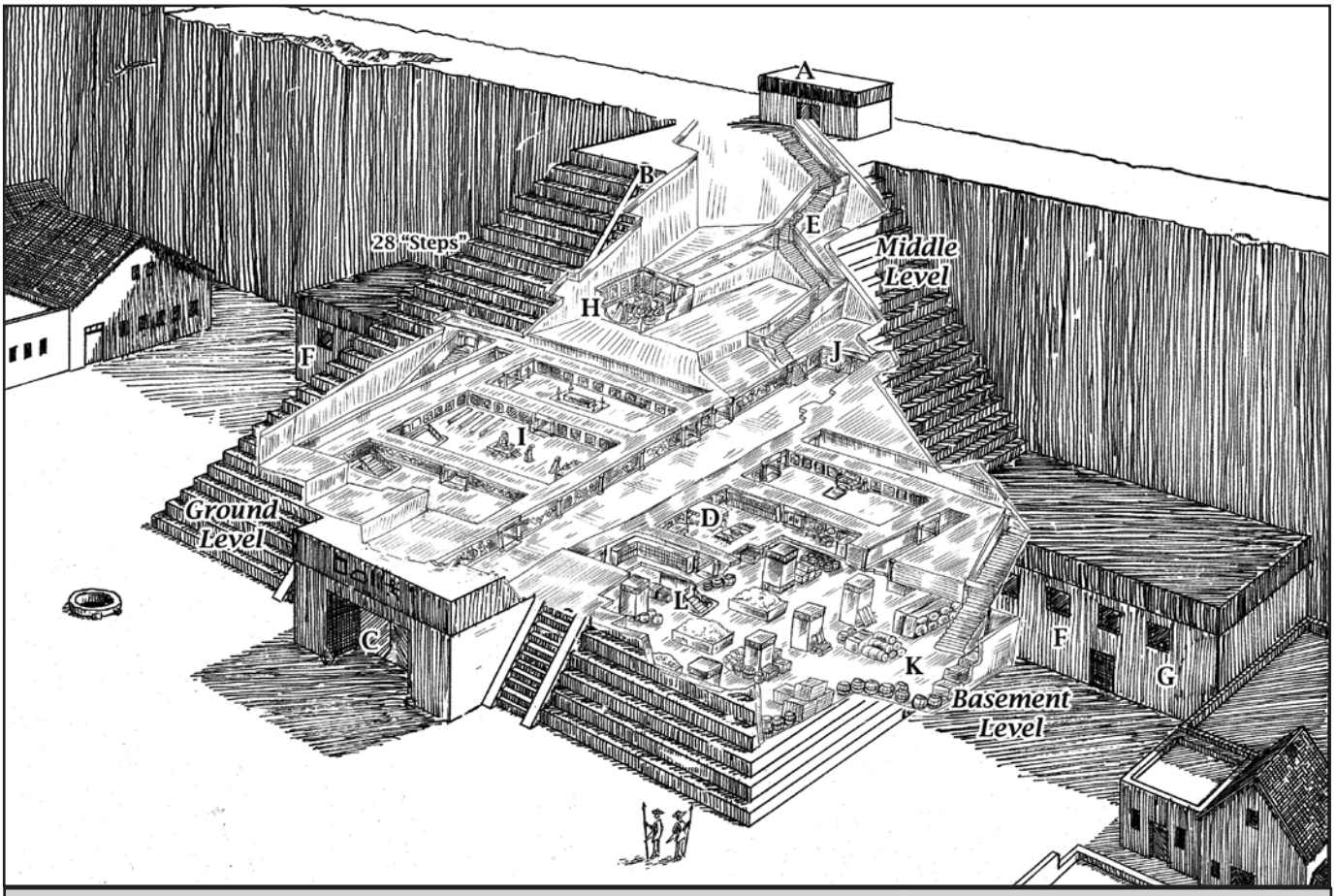
Cyrilius Harmonius

Daughter of Pavis

Cyrilius has risen quickly to priesthood in Pavis, helped by his extensive connections with the Lunar government. Cyrilius is a true Pavisite, but he spent some time in Lunar-controlled Dragon Pass and returned with the Lunar army. As a Pavis initiate, he worked for the temple on a full-time basis and became a first-rate mason. Benderri and Fleeter Nemm could do little but induct him into the priesthood when he became eligible.

Currently, Cyrilius supervises the temple areas of the zebra pens and barns in Zebraside. His work crew augments the constructions in Zebraside and makes the pens more defensible. The trolls are rightly nervous about this development, feeling that there are too many human-fortified areas in the Rubble already.

Cyrilius is also the main liaison with the Pavis Royal Guard and the Zebra tribe of Zebra Fort.



Pavis Temple Interior

This high step pyramid rises 80 feet to the height of the Old Wall behind it. Atop the pyramid and the Old Wall is the sacred platform holding the altar of Pavis. Here regular sacrifices are offered by the Daughters of Pavis to protect and bless the city. A steep stairway ascends the center of the pyramid.

A. Shrine to Pavis. *This building atop the step pyramid houses the shrine to Pavis. Within the shrine are bas relief murals depicting the deeds of Pavis. Here sacrifices to Lord Pavis are performed by the Daughters of Pavis.*

B. Processional Stairway. *This steep stairway climbs 80 feet to the top of the step pyramid. The Daughters of Pavis ascend the stairway during public rituals.*

C. Sacred Door. *These dwarf-made bronze doors lead into the heart of the Temple. Only members of the cult of Pavis or those with business for the Daughters of Pavis may enter.*

D. The Meeting Areas. *Several chambers have been cut into the pyramid to serve as meeting rooms for cultists and priests. Bas relief murals depicting events in the history of Pavis decorate these areas.*

E. Internal Stairs. *Stairs run to the Shrine to Pavis and down to the basements and sub-basements.*

F. Priests Chambers. *Each of the Daughters of Pavis has a luxurious apartment maintained for him or her. Most of the priests reside in the New Pavis Temple; those that do not still have apartments maintained for them.*

G. Champion's Chambers. *This luxurious suite is maintained for the Son of Pavis, should one ever prove himself worthy of that title.*

H. Sanctuary. *Secret cult rituals are performed in the underground sanctuary. Only cult members are permitted to witness these rituals.*

I. Flintnail shrine. *Here the secret and sorcerous Flintnail rituals are performed by human members of that cult. Tunnels lead from here to Dwarftown.*

J. Temple Gate. *This thick wooden gate leads to the Zebra Pens. In times of Praxian invasion or troll assaults, the residents of Zebraside flee into the safety of New Pavis. This gate is used only by those with the permission of the temple priests or the Lunar authorities.*

K. Basement. *There are basements beneath the temple, presumably for storage.*

L. Sub-basement. *These are basements below the basements, connecting to dwarf tunnels into the Rubble and the Real City.*

Fleeter Nemm

Daughter of Pavis

Fleeter has the second highest seniority in Pavis and holds the rank of chief priest. He is Benderri's obvious successor. He sits on several judicial panels and works closely with the Lunar authorities. He is known to have sponsored several expeditions into the Rubble to rescue artifacts of bygone glory.

Fleeter Nemm is the Pavis priest most involved in city politics. Though resistant to the Lunar Occupation, Nemm recognizes his limited power and prefers to work behind the scenes through deals and subterfuge rather than through open confrontation with the Lunars. He always wears the formal robes of the ceremonial court of the Empire of the Wyrm's Friends on public occasions as a subtle needle to the Lunar officials.

Ginkizzie

Daughter of Pavis and Flintnail

The leader of Dwarftown, Ginkizzie is a dwarf of great importance. He is a priest both of Pavis and of Flintnail, and spends most of his time in the dwarf tunnels. However, he always shows up to perform his temple duties.

Broosta

Daughter of Pavis

The only actually-female Daughter of Pavis, Broosta is an initiate of Lhankor Mhy as well, and spends most free hours in the library, uncovering glories of Pavis' past. She is married to Fleeter Nemm and shares his passion for the past greatness of the city.

Uleria Temple

The Uleria Temple is the home of the goddess of carnal love. A two-story square building, the temple has a different ornately carved door on each side. One entry is restricted to use by the priestesses and their servants, and is covered with warnings to stay away. The other entries are each devoted to an aspect of Love: desire, social communion, and propagation.

The door devoted to social communion opens on a comfortable meeting room where strangers can engage in social conversation, play games, and eat together, stimulated by the temple personnel. The door celebrating birth leads to a shrine to the Birthing Goddess, where spells and rites to guarantee fertility are performed.

The last door, ornately decorated with scenes of carnal copulation, leads to a sacred brothel. Here the initiates and devotees of Uleria lie with any man or woman who gives the traditional gift of wealth to the goddess and becomes a temporary lay member of the cult. Violence is forbidden within the temple.

Upstairs are the rooms for the priestesses of the temple. The temple provides room, board, and luxuries for the priestess.

Ulrola

High Priestess of Uleria

An orphan of Suntown, Ulrola was given to the Uleria temple as a child. She is dedicated to her goddess, which she holds is the universal force holding all Glorantha together. Ulrola is extremely well-read, and can read Old Pavic, Auld Wyrmish and Jrusteli.

Here is a quotation written in Old Pavic on the communion door to the Uleria Temple.

The Ways of Love

We recommend three ways to know love:

1. **Through the Body:** *This is courtship and carnal sex, both of which communicate the Life Forces of Love through participants.*
2. **Through Company:** *Social integrity comes from the brotherly love of people for their community. Sharing and caring are routes to experience love.*
3. **Through Propagation:** *Incarnation of the Life Force can be accomplished by everything which seeks to reproduce itself. Responsible child rearing increases the Love and lovers in the world. Aiding orphans, mothers, herds, and gardens increases the Life Force.*

All three methods seek the same end: To experience the Oneness of Love, the Eternal Moment of Allness which lies beyond harmony.

Temple Prostitutes

The priestesses of Uleria are apart from other women; instead of being married to one man, they are magically married to all. Uleria being even older than Ernalda, such liaisons are neither adulterous nor the source of divine displeasure, even by chaste gods such as Yelmalio. When a temporary lay member copulates with a temple priestess, she is Uleria and he is engaged in a sacred act.

The temple prostitutes are skilled courtesans. They are trained in the fine points of verbal enticement, coercive seduction, titillating entertainment, tasteful foreplay, subtle manipulation, erotic carnality, exuberant climax, and satisfying afterplay. Uleria priestesses are easily recognized by their distinctive costume. They may not marry as long as they serve the temple, but may leave the temple to marry without angering the goddess.

The Seven Mothers Temple

The religious affairs of the Lunar Empire are beyond the hands of its domestic and military rulers. The temple of the Seven Mothers at Pavis is not responsible to Sor-Eel or any of his lackeys. However, they are wise enough to co-operate with each other and prepared to deal with political machinations as a way of life. Seven priests are part of the temple administration. Some of these have civic duties as well. Those duties count as part of their temple-work times.

Notable Leaders

Porusa the Patient

High Priestess of the Seven Mothers

Porusa is an old, patient woman whose origins lie in the Deezola subcult. She enjoys her job, tries to avoid politics (but is a willful defender of the Lunar way in all circumstances), and is experienced in dealing with others of her station and above it.

Gimgim the Grim is known to report to her on matters of intelligence. Porusa is surprisingly amendable to Gimgim's clandestine and ruthless operations.

Tala Errio

Priestess of the Red Moon

A sacred woman of the powerful Heartlands noble Errio-Unit dynasty, Tala is kept isolated from the mundane. Pampered and idolized, she receives her orders from the Red Emperor himself and is aloof from all affairs, though she is the subject of immense speculation and gossip. It is widely believed she prepares for the momentous hour when she weds Pavis, the god of the city. Tala is Sevened and an Illuminate (see Page 405).

Berene Pavalava

Priestess of Teelo Norri

Called Mother of Mercy, she lives in the tiny temple in the poor part of town, Riverside. She is an ascetic holy woman with a keen eye for other people's magic. She serves in the main temple on holy days.

Harnasti

Priest of Deezola

Harnasti is a native of Pavis who quickly took to the Lunar way and proved his worth to the cult. He is famed as a healer and generous in the proof of the value of his belief to other Pavisites.

The Errio-Unit Clan

One of the most powerful noble dynasties in the Heartlands, the Errio-Unit family has ruled the satrapy of Sylila since 1561. They count among their members Pardidas, satrap of Sylila, and Appius Luxius, the Provincial Overseer. The Errio-Unit are rivals of the Tarshite royal house and of the Eel-Ariash clan. They are currently allied with House Assiday, the rulers of Raibanth. The ambitious Errio dynasty has been eager to establish relationships with the tribes of the Lunar Provinces, and spread their influence through diplomacy, religion, bribery, subversion, and warfare.

Pharnastes Rugbagian ΦᘏᚺΗ
Priest of Etyries
He is from the Tarsh trading family established here with the first wave of settlers. He bargains for the temple and is a good friend of the High Priestess. He is happy to do service which creates monetary benefits for his cult, empire, and family.

Hetaera Thessen □ΦΥ
Priestess of Irrippi Ontor
A devoted member of her cult, Hetaera has a great fascination in the Second Age empires that shared the River of Cradles and can read Auld Wyrmish and Jrusteli. Hetaera's duties have taken her into the realm of law, and she sits upon the city council as well as observing her temple duties. Under the terms of the Armistice, Hetaera is permitted access to the Knowledge Temple library, a source of great disagreement with the Lhankor Mhy cult.

Valerina the Peddler □ΦIII
Priestess of Etyries and Market High Priestess
A native of distant Dragon Pass, Valerina was a merchant's daughter who found her trade (as did her goddess) in the light of the Red Moon. She is fair and wily, as are all merchants, but takes no pleasures in baiting merchants of other faiths for their beliefs.

Why no Danfive Xaron or Jakaleel priests?
New Pavis is a frontier garrison of the Lunar Empire and does not have the resources to support a full Danfive Xaron Penitentiary; the nearest one of significance is in the great Seven Mothers temple in far-off Furthest, although one is planned for the New Lunar Temple in the foothills of the Storm Mountains. Those Jakakeel cultists who have traveled to Prax have tended to end up in the Praxian oasis of Moonbroth, where they lead the Red School of Masks spirit society.

Yelmalio Temple

The Yelmalio Temple is the center of social life in Suntown. The temple emulates the Sun Dome Temple in architectural form, although not in grandeur. It is square-based with slightly tapering walls. A single staircase ascends the western side and goes to the top of the base. Atop is a large dome sheathed with gold.

Sacrifices are performed inside the temple, but the majority of the priests assemble atop the temple around the dome.

Non-worshippers found inside the temple or anyone except a priest who ascends the staircase to the top of the temple are blinded for life if not killed outright by the cult.

Karial the Pure

High Priest of Yelmalio in Pavis

Karial seems dedicated enough to his temple and his people, and they like him well enough, but he has no discernible personality. His blandness is so overpowering that he does not sit on the City Council. He has no outside interests.

Haloric Glowbrow

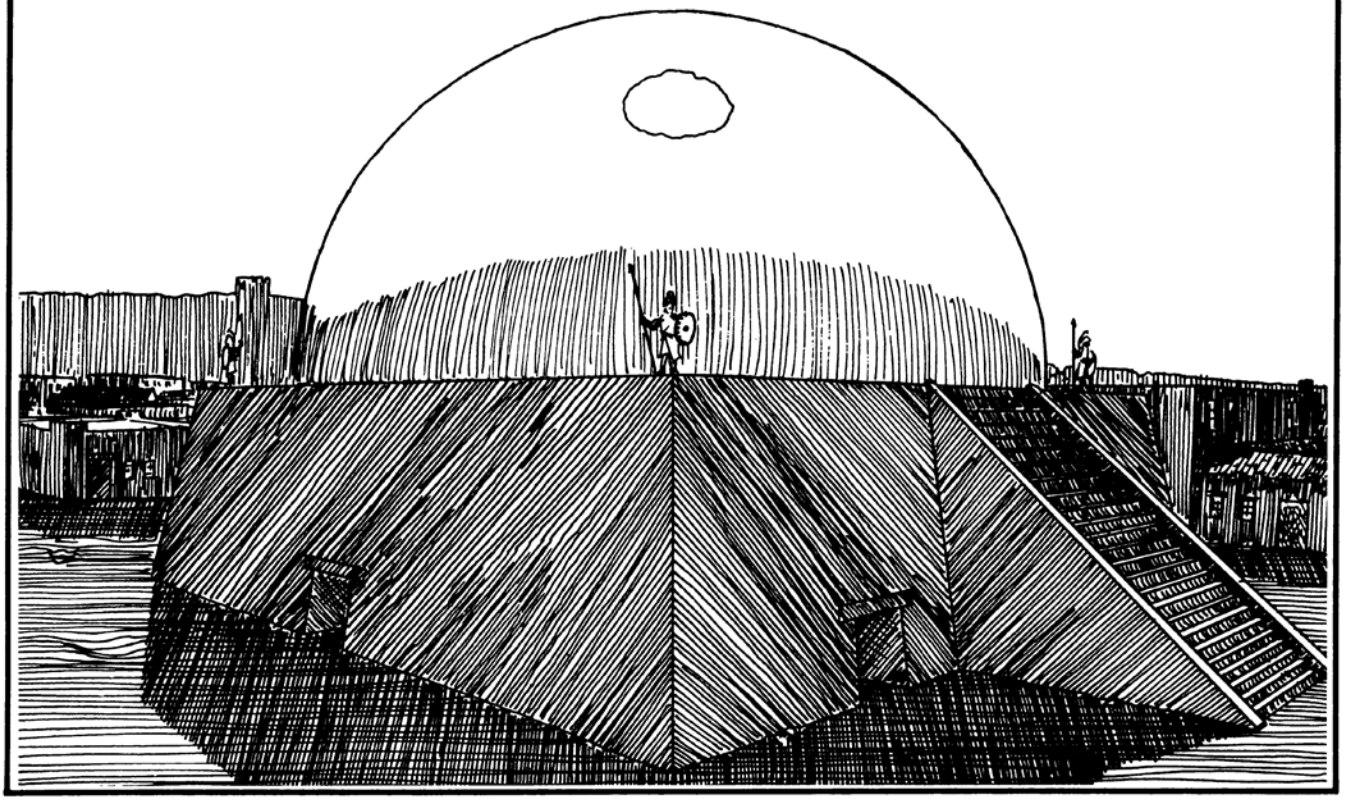
Light Captain of Yelmalio in Pavis

This is the person most likely to be seen as commander of this area. He does most of the outside work and is also the commander for the more active members of the community. He commands mercenaries, men, and the militia.

Thrandren Clubfoot

Priest of Lorkanos

Lokarnos is the sky god of wagons and hence, by association, movement and trade. Thrandren is a native Pavisite, but was apprenticed to a wagon-merchant at an early age. He is responsible for supplying the Suntown neighborhood, and performs the necessary dealings with outsiders competently, if without verve. He is assisted by Durdath, his stooge.



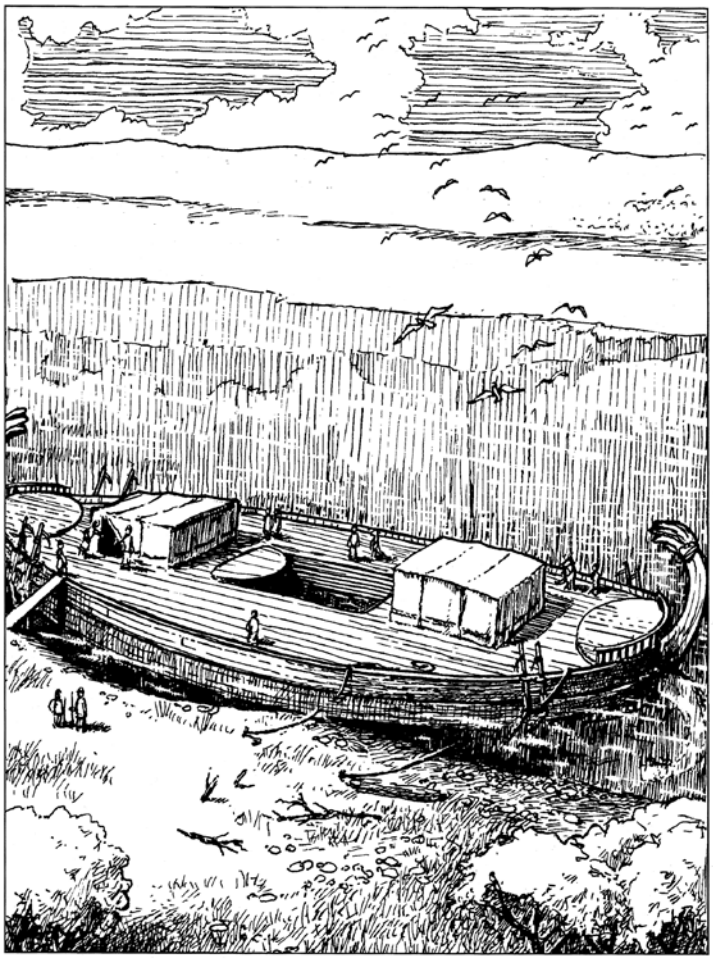
Zola Fel Temple

The Zola Fel Temple in Pavis is a great barge moored on the west bank of the river just north of the New Bridge. It is protected by the Daughters of Zola Fel. The two large shelters on deck are timber frameworks covered with waterproof sailcloth forming large, permanent tents. In warm weather the cloth walls are rolled up for air circulation. In cold or foul weather, or for privacy, the cloth flaps are lowered. The Great Well in the center of the barge houses the altar and provides easy access for aquatic creatures and the Daughters of the Zola Fel. Numerous sweeps range along each side of the barge. On holy days human and newtling worshippers row the barge short distances upriver as part of worship ceremonies.

Revered Amina Ingilli

Chief Priestess of Zola Fel at Pavis

An old woman in declining health, Amina has served the River God since the time of Dorasar. She is beloved by the common people of Riverside. In recent weeks she has been troubled by visions of Chaos plaguing the River.



Other Holy Places

Outside of New Pavis, the most mythically important regional holy place for Sartarites is the **Pairing Stones**. This remarkable pair of menhirs is located on a rocky bluff about 60 miles northwest of Pavis. One is pale blue and the other is pale brown. Both are some 25 feet high and tilt slightly towards on another. Here it is easy to contact Orlanth; one of the sons of Orlanth was wed at this place and, after he died the final time, was burned and apotheosized. Many traditionalist Sartarite clans perform secret ceremonies here such as initiation and heroquests. The Pairing Stones are currently under the control of the powerful Bullford Clan and their Storm Voice **Farangar Horseteeth**.

The **Paps** are an enormous and ancient Earth temple about 70 miles southwest of Pavis, a remnant from before the Darkness. Vestiges of earth cults no longer worshipped anywhere can be found at the Paps. Ernalda could only be easily contacted in Prax at the Paps until Dorasar brought her to New Pavis.

Storm Bull's holiest place in Prax is the **Block**, some 130 miles from Pavis. The Block is a huge chunk of the Spike that once sat in the center of the world. The Block smashed into the Devil when the Evil One was wrestling Storm Bull. The Block still stands in Prax, a spike more than a mile high, flanked by hills of dirt. Beneath are the Devil's remains, eroding under the ministrations of the Good River.

Inside the Big Rubble are several significant holy places. The **Real City** is home to the old Pavis Temple where Lord Pavis still resides. It is a crystalline structure with no visible entrances or windows, giving rise to its nickname "The Room Without Doors." The temple protected the humans of the Big Rubble during the terrible dark period of the Troll Occupation and the community is centered on the rituals of the temple. Even in New Pavis it is recognized as the High Holy Place of the Pavis cult.

The **Garden** is a holy place of the goddess Aldrya, and her sacred tree is tended by a colony of aldryami. Few humans ever visit it, as the elves tend to kill all who enter it without their permission.

The **Troll Stronglands** has temples to various Darkness demons, most significantly Kyger Litor, the Mother of Trolls, and Zorak Zoran, the troll god of Hate and Vengeance. It is an extremely dangerous area, and haunted by more than trolls. The most dangerous part of the Troll Stronglands is **Temple Hill**, where the troll queen and her family resides inside the ruins of temples to the old gods of the city, including Yelm, Orlanth, Waha, Eiritha, Ernalda, and many others. Underneath the hill is the necropolis where the ancient kings of Pavis are entombed, protected by magical guardians.

The Spirit of the Wind Comes Forth

From the Travels of Biturian Vorash, 1614 S.T.

"Before heading north, I hired some guards for my new caravan: three Issaries Initiates, including a Swordmaster, and a band of four Orlanth worshippers led by a Wind Lord with the name of Krogar Wolfhelm.

We went first to the Pairing Stones, a remarkable monument, for one is pale blue and the other is pale brown. Both are some twenty feet high and tilt slightly towards one another. On Orlanth holy days the Stones are a gathering place for various airy cults to meet, for this is the place where the first Wind Lord of the cult lived and, after he died the last time, was burned.

It was not a holy day when we arrived, but many Orlanth worshippers were there anyway. They were led by a Storm Voice named Farangar Horseteeth, who was preparing a ceremony to initiate some of his followers, and to get an allied spirit for a new priest. Krogar asked politely if they also could attend and I, of course, agreed. Norayeep and I then gave small gifts to Farangar to become Lay Members for the ceremony, and thereby participate.

The worshippers stood at the south side of the monument facing northward between the rocks. Farangar, Krogar, and a woman I did not recognize stood between the plinths and questioned the candidates for initiation, while their sponsors stood quietly behind them. Krogar questioned some of them very closely, which seemed to bother the other two who already knew the candidates, and who seemed to be anxious to get on with the ceremony. But at last even the Wind Lord seemed satisfied, and the three began their invocation.

I was not prepared for the onslaught of Enforcers which came rushing from behind the priests. They hurtled over us, their yellow eyes gleaming hungrily as they searched for maldoers. The Wind Fists buzzed around at head level, zooming straight at a face and turning aside only at the last moment. The Flint Slingers leapt over the heads of the crowd and clouds of impests made ringing sounds as they passed harmlessly among us. Several people in the crowd began scratching themselves absentmindedly. It was a very impressive display, and I am sure that any Orlanth Initiate viewing these things regularly could be easily urged to follow his cult vows.

When it came time to summon the allied spirit, I could see a crowd of them roiling angrily about behind the priests. Krogar called out a chant "for the Spirit of Wind to come forth," and one detached itself and moved toward the new Storm Voice. There was an exchange of energies as they met, the new priest whistled and one of the cult cats ran forward, and the new ally entered into the body with a visible mood of satisfaction, and the cloud of spirits disappeared.

This should have concluded the formal ceremonies and even the priests and Wind Lord seemed surprised when the cat rose up on its hind legs and spoke in clear Tradetalk.

Lords and Voices, friends and kin.
Evil lurks, the Moon comes in.
The Wind calls, the need is great,
Travel to Swenstown, do not wait.

Then it fell to all-fours again, eyeing its new master. The new priest showed no hesitation, but immediately made a cheer and an oath to be off by the sunset. Farangar and the woman conferred hastily, and then agreed to go also. Krogar finally assented as well, but only after a long silence.

While everyone bustled about preparing to depart, Krogar came to me. He did not need to explain his dilemma, for plainly he was torn by his contract to me and to his response to his god. I made it clear that I had no wish to cross Orlanth, and released him from his duty to me. He reminded me that he must fulfill all his oaths, and so charged one of his Initiates named Chokar Thon to lead the others of his band and stay with me. Thus he answered his call to adventure, but still met his earthly responsibilities."

The City of Thieves

Background

Prior to the arrival of Dorasar, this place was called the City of Thieves (and located where Badside is now), founded as the staging ground for raids into the Rubble and the marketplace for the plundered loot. A freebooting and lawless place, its patron god was Lanbril; worshiped by all who sought to steal the possessions of the Rubble's denizens.

Dorasar tamed the City of Thieves with his justice and Orlanth's laws, but his settlement retained something of the older's freebooting spirit (common to most Orlanthi settlements). Adventurers flocked to New Pavis seeking to make their fortune in the Rubble. With the advent of the Lunar Occupation, Dorasar's justice was gone and the City of Thieves has returned with a vengeance.

Street Gangs

Each neighborhood of New Pavis (except the Public Neighborhood) has its own street gang made up of young toughs who "defend" their neighborhood against rival gangs. The activities of these gangs range from pick-pocketing and street brawls, to robbery and even murder. The street gang members know everyone on "their" turf and often cooperate with thief rings and other groups such as the Moon Masks or the Orlanth Allies.

There is a surprisingly rigid code to most gang fights; when a gang member goes down, he throws away his weapons and gives up. People can and do survive gang rumbles. Sometimes, winners of a gang fight gain respect and temporary leadership. They can boss the losing gang while they can keep it together. Members of that gang continuously slip away, though; and after a few hours only a hapless few weaklings remain, while the original gang reforms, as cocky and aggressive as ever.

Thieves of Pavis

Most of the adventurer residents of Pavis could be called thieves, for their main occupation is assaulting and ransacking the assorted troll, broo, elf, and nomad homes in the Rubble. However, the city of New Pavis also supports internal thievery, even beyond the prices charged by most suppliers and sources of entertainment,

The thieves of Pavis concentrate on second-story work, picking pockets, and cutting purses. There are enough soldiers and adventurers in town, usually casually armed with more weaponry than a thief carries, to discourage strong-arm robbery. All robbery in this town is usually the work of an out-of-luck adventurer who'll discover for himself why blatant robbery is a mistake in Pavis.

Highway robbery is virtually known around a city connected other locations only by well-armed caravans. Mounted Lunar regulars ready for nomad attack would make short work of any highway robber gang, and the gangs of the area know this well.

Con games and rigged games chance are rife in the town, but this must be expected in a city where a day's adventuring could bring untold wealth to the adventurer, and attract dozens of hungry human sharks to separate the adventurer from his hard won gains. It is a Pavis truism that "More money is won off adventurer than ever won by them."

Thief Rings

Besides the free-lance thieves, who are often caught, there are three thief rings, as well as a chapter of Black Fang in town. The three rings are all Lanbril-connected, and are related to one another, but their operations are independent.

None of the "temples" of Lanbril, or the Fang of Black Fang, are at set locations. Most of them wander about the slums of New Pavis, setting up in appropriate locations in Riverside or Oldtown. The members of the gang keep up on the new locations and gather there on prearranged days.

Hole Lords

The principal Lanbril gang is called the Hole Lords, and the claims to come from a Rubble family of Lanbril worshipers stretching back to the time of Pavis himself. The gang does seem to have been in New Pavis since its building, and has had one priest retire in favor of his son, who now holds the reins of power.

The members of this gang are closely connected with the mysterious underground figure known as "Rat", and often do errands for him. They are also said to have connections with Lunar Intelligence, though the corpses keep obscuring any definite proof.

Harli's Men

The other two Lanbril operations are much smaller than the Hole Lords. The second largest is called Harli's Men, and they specialize in stealing warehouse goods and performing second-story jobs. Harli is a newcomer; an immigrant from Tarsh who followed the Lunar army. His gang has been labeled as agents of a priest known as Gimgim. However, this does not seem to put a crimp in the constabulary's efforts at suppressing the gang. Many of the initiates and lay members are in jail awaiting mutilation, exile to salt mines, or death, for Harli has had the worst luck in planning and accomplishing jobs. Personally, Harli is very charismatic and persuasive, and often recruits new members himself, but his carry through as a gang leader is lacking.

Knobby's Nippers

The smallest gang in town is a spin-off from the Hole Lords known as Knobby's Nippers. The priest is a former initiate of Lanbril who made good and the gang primarily operates in Farmer's Quarter and Old Town. His specialty seems to be faginism, the recruiting and use of children to rob and steal. The youth gangs of the areas seem to work for him, but may not be members of his temple. In exchange, he arranges for training in the thiefly arts for them.

Protection Rackets

City Constable Jorjar the Quick enforces a protection racket in parts of the city. Criminals are particularly targeted by Jorjar. Those who pay up are under Jorjar's protection against thieves and constables both; criminals are warned that robbing those under Jorjar's protection results in violent punishment at the hands of Jorjar and his constables (who split the money with Jorjar). Those who do not pay have no protection against thieves, robbers, or even murderers.

Those involved in the hazia trade are said to pay tribute to Malavar Patroma and his family or else suffer the repercussions.

Secret Criminal Societies

Black Fang Brotherhood

The most feared secret society in Pavis is the Black Fang Brotherhood. Black Fang was a legendary bandit during the Troll Occupation who had raided everyone inside the Rubble irrespective of race. He is now worshipped by a small cult, whose 300 or so worshippers (mostly located in the Big Rubble) are assassins and cutthroats. It is organized as a large extended family with initiates being "adopted" into the family.

Membership in the Brotherhood is dangerous, as there are many who put to death anyone suspected of being a member. However, they are useful to several important people and groups, so they are tolerated unofficially and even encouraged, as long as they serve the ends of the authorities.

Krarsht the Waiting Mouth

The Lunar Conquest brought with it the cult of Krarsht the Waiting Mouth. This extremely secretive cult is spoken of only in whispers when it is spoken of at all. The Waiting Mouth is the Chaos goddess of intrigue and power-seeking. Her hunger never fails, and since the Dawn she has infested many civilizations. Her cult appeals to bureaucrats, smugglers, con men, unscrupulous traders, and in general those whose foremost desire is to always be on the side of power.

The cult of Krarsht serves as a clandestine network making any service or item available at a price. The cult contracts with the Black Fang Brotherhood to do away with rivals and enemies. Many hazia smugglers are secretly members of the Waiting Mouth society.

Hazia

Hazia is a euphoric substance derived from the stamens of a plant native to the Vale of Flowers in Dagori Inkarth. It is highly addictive, producing visions and a state of euphoria. In the Second Age, the plant was introduced into the River of Cradles where it was used in various mystical ceremonies. Some Orlanthi heroquesters chew hazia as it makes it easier for them to contact the otherworld. Hazia is usually smoked within the Empire; a pipeful of hazia comes wrapped in small package of leaves from the hazia plant. Within the Lunar Empire, hazia commands a high price for its euphoric properties, although it is generally banned by the local authorities.

Hazia is cultivated illegally in plots deep in barley fields of Sun County, although the authorities officially deny it. Pavis serves as the distribution point for Prax, Sartar, and the Lunar Empire beyond. Malavar Patroma controls this trade in New Pavis and all sellers and buyer of hazia must pay him protection. The hazia trade is extremely lucrative and has made Malavar Patroma one of the richest men in the River of Cradles.

The Krarsht secret society actually controls most of the supply of hazia to Malavar Patroma (who pays tribute to that secretive cult).

Law and Punishment

The city constabulary handles day-to-day events in the streets of New Pavis; however, the Lunar garrison intervenes directly in civil or criminal situations as they please, making it difficult for the constabulary to maintain self-respect or good discipline.

Traditional Orlanthi justice is supplemented in New Pavis by the Peace of Pavis, which decrees that killing, theft, and assault within the precincts of New Pavis are transgressions against the city. Prior to the Lunar invasion, serious crimes were heard by an assembly of citizens in the City Court. Under the Lunars, justice is determined by a trio of city councilmembers, assisted by clerks and scribes.

The sentences handed out by City Justice are pragmatic and never disservice Lunar interests. There is no incarceration, except for brief periods of time when awaiting trial or execution. Offenders are fined, sentenced to work (either in the salt mines or for some local project), outlawed, sold as slaves, mutilated, or executed. Criminals either turn a profit or fertilize the pastures.

Lunar military justice is harsh and swift for those who rebel against the Empire. Unless the accused is an Imperial Citizen, no trial is deemed necessary. Crucifixion is a common Lunar military punishment, a slow painful death in full view of the citizens of Pavis. Crimes by provincials against an Imperial Citizen are always subject to military justice in the River of Cradles.

Notable Criminals

Griselda

Small and lightly-built but well-endowed, Griselda would be considered extremely beautiful if were not for her occasional ability to chill the blood with a savage expression. Griselda belongs to a Pavic family who moved to Alone (in Sartar) some time ago and is a remote cousin of Wolfhead's. She has few loyalties, though easily able to inspire affection and respect in others when she wants.

An adventurer, smuggler, and con-artist by trade, Griselda has slain several men and women in

town who had good reputations as duelists. She has contacts with a Sable clan and Sor-Eel. She somehow made the acquaintance of Pikat Yaraboom; she bought further training and magic, and the trolls of the Rubble are fairly friendly to her. Attacking Griselda could get one on the hate list of one of her various friends. Still, she has just as many enemies as friends, so success could be lucrative.

Wolfhead

Wolfhead is one of the more infamous members of the Pavis criminal element, and has achieved particular prominence through his association with Griselda. Basically a loner, Wolfhead prefers not to toil for others but leads a small group of followers loosely associated with the Hole Lords. Wolfhead is fairly tall and heavily built, with gray close-cropped hair and moustache. His sharp features and thin lips contribute to an aura of ferocity enhanced further by an old wound which causes the left side of his mouth to pull back from the teeth in a perpetual snarl. This has given him his nickname; nobody knows his true name or dares to ask him what it is.

Despite exaggerated impressions of him based on his appearance, he is fundamentally cautious, though more inclined to adventurous banditry than the careful sneak thievery in which he was trained. Wolfhead leads a small gang with three other members: Kroked, an experienced crook; Fylchar, a master knife fighter; and Simbal, a bandit from Zebra Fort.

Chukel the Clever

The sole devotee of Lanbril in Pavis is not directly connected to any of the gangs, though he has contacts in all of them. His name among thieves is Chukel the Clever, and he lives in various residences in Riverside and Badside. He is the teacher to whom aspirants are sent to for advanced training in thiefly arts, for he is a master of all of them.

Chukel disappears periodically, and soon thereafter the minstrel Chukan Chanteyman arrives, again to play his lute and sing at taverns and eateries. He also teaches lute to aspiring musicians. As he has no studio, he teaches his students in their own abodes, visiting often to provide the lessons.

The Salt Mines

Those condemned to the Salt Mines of Old Pavis have a miserable existence. The prisoners are taken to a crude stone stockade where they live chained in squalid cells, until it is time for them to enter the mines late each morning and work underground until late afternoon. The labor is hard, back-breaking work. Then the prisoners are returned to their miserable cells.

The stockade is near that part of the Rubble claimed by a powerful troll clan and any prisoner who attempts to escape at night must run a gauntlet of troll patrols. Few even try.

Tools of the Trade

The wooden clubs in the lower right corner are typical of those used by local criminals. They prefer the quieter nature of wood and the possibility that they could be described as "just a walking stick".

Rat

The shadowy patron of the Hole Lords, the man called only "Rat" is a mysterious underworld figure with contacts and spies everywhere. He pays well for useful information and punishes those who withhold from him. Rat has the best information network in the city; there is little that goes on in either New Pavis or the Big Rubble that he does no know about.

Those that have seen him say only that Rat is non-descript; people have spent days with him and were unable to tell anything about him personally. [For more information about Rat, look up the entry for Frekor Firmfarer.]

Directives of the Occupation

Posted by Order of the Governor of Pavis, 1610 S.T.

1. Anyone convicted of committing violence upon the person or possessions of a Lunar citizen or ally will be crucified.
2. All taverns, eating houses, and places of entertainment must be closed by midnight and no citizens may be on the street after then without a pass.
3. All weapon masters, weapon schools, and their students must be registered with the Lunar authorities.
4. All foreigners and outlanders entering the city must register with the Lunar authorities at the gate.
5. All adventurer parties expeditioning in the Rubble must:
   a) Register with the Lunar headquarters before leaving, stating their objective, and estimated time of return.
   b) Pay a tax on all items retrieved to the Lunar authorities.
   c) Declare and display for inspection all artifacts found on the expedition at the Lunar headquarters.
   d) Leave maps of the explored areas with the Lunar authorities.
6. The temple of Orlanth, being a hotbed of seditious activity, will remain closed indefinitely.

All conform to the wishes of Our Lady of Crimson.
All Hail the Reaching Moon!

Murel the Morokanth

Master Murel the Morokanth is a common sight in Badside, selling meat and slaves, and acting as the procuring agent for the Morokanth Tribe in New Pavis. Murel is manipulative, clever, deceitful and thoroughly amoral (at least when dealing with humans). Master Murel purchases unruly human slaves and, with a small gang of hirelings, is known to ambush and kidnap civilized humans possessing useful skills. An obese morokanth, Master Murel is always transported around in palanquin carried by four burly human slaves.

Fandrikus Pharzool

The self-appointed King of the Beggars, Fandrikus controls all facets of begging in the city. All beggars must pay Fandrikus a percentage of their takings and he keeps a motley band of enforcers to collect his dues, Although the King of Beggars is rich enough to hold squalid court in a house of his own in Riverside (R-36) and is part-owner of the "Transients Welcome" inn in the Farmer Quarter, he can often be found at the Teelo Norri Poorhouse (R-94) which he runs like his own personal mini-fiefdom.

Provided his minions do not block the street or hinder commerce, Fandrikus' activities are quietly sanctioned by the Lunar authorities and the beggars of Pavis are among Gimgim's best spies.

Living in Pavis

This section provides information regarding living and working in New Pavis which can be a source of stories and adventures or just used to add depth and color to your campaign.

Currencies in Prax

The basic currency in Prax is a silver coin weighing a little more than 1/8 ounce. Called "**Lunars**" because most of the coins in circulation were minted by the Lunar Empire and are stamped with the symbols of the Red Goddess. Before the Lunar Occupation, silver coins called "Guilders" were minted by the various city guilds, "Stars" by the Yelornan cult, and "Old Pavics" by the Pavis Mint in the Big Rubble.

"**Wheels**" are gold coins minted by the Lokarnos cult. They are named after an ancient race called the Gold Wheel Dancers. A wheel is worth 20 Lunars. The Yelmalio cult leaders have an obligation to use gold as much as possible. This gives them an image of ostentatious wealth which is seldom the case in truth, The Yelmalio cult typically pounds silver coins into lumps of metal before trading it for gold. Square copper coins of Earth cult origin are commonly referred to as "**clacks**" or "coppers". Ten clacks trade for 1 Lunar. The trolls have their own lead coins called "**bolgs**". The bolg is a unique currency, for it is designed for use as a slingstone as well as handy cash. Five bolgs are nominally worth one clack, although troll-hating peoples usually will not accept bolgs as money.

Buying and Selling

The economy of New Pavis is dependent on access to the Rubble. Expeditions into the Rubble bring back treasures, artifacts, and lost knowledge, for which merchants eagerly offer easy coin. This trade has attracted others who live off that coin: foreign merchants, innkeepers, entertainers, craftsmen, prostitutes, priests, and criminals, as well as the farmers who feed them all. The Lunar Occupation has only added to the boomtown feel of New Pavis, with the additional market created by soldiers, administrators, carpet-baggers, and camp followers.

Selling plunder from the Rubble is a major activity in many campaigns. Haggling and negotiating prices can be a source of drama, friction, or outright conflict. Typically the individuals and establishments that buy such goods are also the same ones who sell those goods.

Because *HeroQuest* does not usually track a hero's individual silver pieces, the Narrator is encouraged to treat selling plunder as a means of removing lingering or depletion penalties to a hero's Wealth rating or of gaining bonuses to the same. Additional details on the mechanics of how this works are on the next page in the *Wealth* boxed text.

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 Cultural or Background 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 peasant farmer, and a peasant farmer should always be given a situational modifier when dealing with a slave.

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 selling the Kolli the Portly the magic stone you found in the Rubble 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 merchant the magic stone or the clan chieftain your sword). You can also use Wealth as an ability to influence others through gifts.

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 nobleman might be more difficult than for a clan to pay its taxes!

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.

Another option is to give them a new ability (such as **Fistful of Lunars, Treasure from the Troll King's Tomb**, **Griselda's Ransom**, or so forth) at a rating based on the level of success. After all, what matters under the rules is not how many silver pieces the heroes have but how useful those silver pieces are at overcoming plot obstacles.

The Narrator may want to decide that Wealth is temporarily Depleted after its use, as with Community Resources (see *HeroQuest Core Rules* pages 88-89). The resource is Depleted until the heroes take actions to replenish their Wealth.

So Why Are Prices Even Provided?

The players and the Narrator are not encouraged to provide a detailed accounting of the heroes' financial affairs. That being said, many players enjoy directly spending silver on material items. Moreover, it is consistent with the sword and sorcery genre to be motivated by "a fistful of silvers". Prices have been provided in this chapter to facilitate having that level of detail and fun.

When in doubt, always go with the option that results in Maximum Game Fun for the Narrator and the players.

Buying Items with Wealth

Alternatively, the Narrator may choose to let the heroes buy goods or services with the Wealth ability. The price of the item sets the default difficulty level (but subject to change dependent on the pacing or plot needs of the Narrator). For example:

Very Low Difficulty: 1 Lunar or less.
Moderate Difficulty: 10 Lunars or less
High Difficulty: 50 Lunars or less
Very High Difficulty: 500 Lunars or less
Nearly Impossible Difficulty: Over 500 Lunars

This numbers are ballparks and can be changed based on the style of the campaign. If the Narrator wants to have the players easily purchase land, animals, and equipment then the difficulty should be reduced. Remember, if an item is to be used as an ability, it needs to be cemented with a Hero Point. If an item is simply to enable the use of another ability, no Hero Point is needed.

After a recent Rubble Expedition Joreen has a Wealth of 17. For her next expedition into the Rubble, Joreen wants to buy a mule (to carry heavy items – she had to leave several potentially valuable items in the ruins). The Narrator says a mule costs approximately 45 Lunars or High Difficulty.

Animals & Conveyances

Animal Sellers

Those who wish to purchase animals for riding must first make arrangements with the agents in Farmers Market. These agents then go to the herds and bring in animals to be viewed by the potential buyer on a prearranged day. Often the buyer must go beyond the walls to see a good selection. Also, it is not uncommon for a number of buyers to band together and make arrangements for the agent to bring in some animals on a pre-set day.

Herd man is not openly sold in New Pavis, except in a ground or minced form called mock pork. Most establishments do not serve even this. Steaks or roasts may be discreetly served in certain quarters at a price double that of zebra. Live herd men are not sold within the aegis of the Pavis Royal Guard. Examples:

Butari's Birds (F-13)	Horses (F-65)
Nomad Beasts (Eiritha Temple F-1)	Zebras (F-65)

Type of Beasts

The beasts available in New Pavis are largely Praxian, although some Sartarite livestock have been imported.

Zebras underwent a renaissance when the Sartarites came. Now, the Lunar puppets currently in charge of the Rubble-based Zebra tribe use all their skill to increase the herds, More and more people are buying cavalry zebras rather than horses, and the market for war zebras is very high. The empire has imported specialty animal trainers from the heartland to aid the project and their expertise has increased zebra births. All zebras must be bought through representatives of the Pavis Royal Guard.

Horses are despised by the nomads, and so are usually kept apart, around the zebra pens inside the Rubble. There, they are not necessarily immune from nomad attacks, but they are safer. Some horses are kept within the walls of New Pavis, but not many.

Riding Beasts

Trained animals are suitable for riding (except for herd men, which are trained in some other simple task), but would never fight in a battle.

Bison. *30 L*	**Herd Man**. *15 L*
High Llama. *55 L*	**Horse**. *65 L*
Impala. *10 L*	**Sable Antelope**. *25 L*
Zebra. *70 L*	

Cavalry Beasts

Cavalry animals carry their owner into a conflict, but not fight themselves. Herd men throw missiles but flee at close contact.

Horse. *130 L*	**Impala**. *20 L*
Sable Antelope. *50 L*	**Zebra**. *140 L*

War Beasts

War beasts enter a battle and fight for their master, using the appropriate weapons of that species.

Bison. *90 L*	**Herd Man**. *45 L*
High Llama. *165 L*	**Horse**. *195 L*
Rhino. *1000 L + (extremely rare)*	
Sable Antelope. *75 L*	**Zebra**. *210 L*

Meat Beasts

Meat animals are untrained beasts normally usable only for food, milk, hauling, and breeding. They are unfit for other purposes until trained.

Bison: *20 L*	**Herd Man:** *6 L*
High Llama. *30 L*	**Horse**. *40 L*
Impala. *5 L*	**Sable Antelope**. *15 L*
Zebra. *45 Lunars*	

Other Animals

Several other animals (mostly of Sartarite origin) are available for purchase. Sheep are available, although they tend to die from hoof rot and wool canker. Native beasts have largely replaced the role of sheep, especially sables for meat and impalas for hair.

One common animal that is not available for purchase are alynxes. Alynxes are not owned (and thus not available for sale) but permitted by custom and tradition to freely choose their companions and hunting areas.

Mule. *35 L*	**Cow**. *20 L*
Bull. *30 L*	**Prax Hound**. *2 L*
Chicken. *1 C*	**Goose**. *3 C*
Pig (yearling). *2 L*	**House Cat.** *1 L*
Domestic Duck. *1 C*	**Sheep.** *3 L*
Wild Hawk. *35 L*	

Conveyances

Two-wheeled cart. *An open, wooden vehicle drawn by a single beast of burden. Price: 4 L*

Four-wheeled wagon. *An open, wooden vehicle for transporting heavy loads. It requires two beasts of burden to draw it. Price: 10 L*

Palanquin. *A wheelless vehicle consisting of a chair with a canopy to keep out the sun and dust. It is carried by two to four porter, often trained herd men. Price: 5 to 20 L*

3-man Boat. *A Riverfolk boat made out of reeds. Price: 5 L*

10-man Boat. *A reed or even wooden flatboat. Price: 20 L*

Duck Patrol Boat. *Swift and well armed. Price 50 L*

Examples of Weapons & Armor

HeroQuest models arms and armor like it does everything else: any piece of gear, if sufficiently important to even mention, is treated as an ability to overcome problems. (*HeroQuest Core Rules*, pages 55-56). That being said, weapons and armor affect the plausibility of actions. For example, having inappropriate equipment can result in an action being treated as a Stretch.

More importantly, many players enjoy kitting their heroes out with weapons and armor. If it adds to their fun, the Narrator should run with it. If it does not, the Narrator should simply assume the heroes have appropriate weapons and armor for their abilities. Approximate weight has been included for credibility purposes and for color. Weight is based on a large athletic man; smaller sizes are somewhat lighter.

Common Armor Types in New Pavis

Bronze Greaves. *These are bronze plates molded to protect the lower leg. They either "spring" into shape or are strapped on. They are heavy and make sprinting difficult. Weight: 7 pounds a pair. Price: 50 L*

Leather Vambraces. *These braces of boiled leather protect the forearm. They are sometimes reinforced with strips of bronze. Weight: 1 pound a pair. Price: 2 L*

Linothorax Cuirass. *This cuirass is made up of numerous layers of linen or leather glued together to form a stiff shirt. It is often reinforced with metal plates or scales. The linothorax is much lighter and much less expensive than the bronze plate cuirass. Weight: 11 to 22 pounds, depending on the number of plates. Price: 10 to 30 L (depending on the number of plates)*

Leather Lamellar Cuirass. *This cuirass consists of hundreds of boiled leather plates that have been laced together. The plates are often lacquered. It is lighter and much less expensive than a scale hauberk. Weight: 13 pounds. Price: 6 L*

Scale Hauberk. *This hauberk consists of hundreds of bronze plates that have been laced together and then fastened onto a backing. It provides better protection from blunt attacks than chainmail and is less expensive. Weight: 40 pounds. Price: 65 L*

Bronze Breastplate. *This consists of disc and square bronze plates on the front and back, connected by side and shoulder pieces. The plates are often highly decorated. Weight: 18 to 22 pounds. Price: 100 L*

Bronze Cuirass. *This consists of front and back plates of bronze joined together by leather straps. They are typically designed to mimic an idealized human physique. They provide superb protection but are quite cumbersome and heavy. Weight: 24 pounds. Price: 250 L*

Chainmail Hauberk. *This consists of a bronze metal links woven together to form a shirt or hauberk. It provides excellent protection against cuts and thrusts and is very flexible. Hauberks are often reinforced with shoulder flaps. Weight: 34 pounds. Price: 250 L*

Conical Helmet. *This simple bronze helmet rises to a point at the top and is often decorated with plumes and feathers. It may or may not have nose protection. Weight: 4 pounds. Price: 2 L*

Redsmiths

The redsmiths of New Pavis make bronze armor, weapons, ornaments, and tools. The Redsmith Guild carefully regulates the affairs of the redsmiths and sponsors the sacrifices to Gustbran, patron god of smithing. Each redsmith is assisted by a team of apprentices and journeymen who have not yet gone into business for themselves.

A redsmith's shop is smoky, smelly, loud, and hot. Bronze is melted into molds, hammered into shape, and hardened by long periods of light hammering. For edged tools (and weapons) the hardened bronze is sharpened by grinding.

Goods are purchased directly from the redsmith, who likely has a variety of items ready for sale. All types of armor are sold; certain types of leather and quilted armors are not made by the smith, but received from the Cloth and Leather Makers Guild and then finished off by the smith. Examples:

Derek's Polearms (P-10)
Goram's Sturdy Weapons (P-13)
Honest Hermosius' Fine Weapons (P-10)
Kalf Haldelson (S-97)

Bowyers

Two competing professional bowyers make bows and arrows for sale. The cost depends on the complexity of the bow. Wooden self-bows normally take 5 to 15 hours of time, while nomad style composite bows can take several seasons to complete. Crossbows can take from as short as a week to as long as a season to make, depending on complexity. Examples:

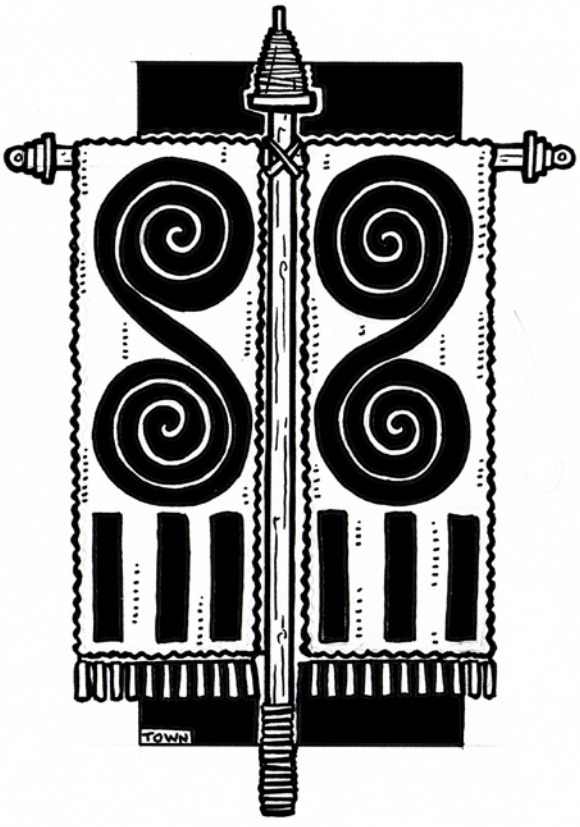
Godja Missiles & Weapons (P-6)
Outrageous Fortune Bowyers (P-12)

Clothiers and Leatherworkers

Clothing in New Pavis is made largely of leather, linen, and impala wool. Most shops do not have finished clothing ready for sale as each suit is made specifically for the customer. Buyers are measured and their clothes are then made to fit them exactly. Cloaks are available immediately and most shops have a variety of them on hand.

The Cloth and Leatherworkers Guild also includes saddlemakers. Saddles are typically custom-made for the specific rider and animals. Examples:

Bison Hide Leathers (P-13)
The Magic Needle (O-4)
Saddler by the Well (F-66)



Open Helmet. *This is the conical helmet with bronze cheek-pieces attached. It is usually decorated with plumes and feathers. Weight: 6 ½ pounds. Price: 10 L*

Full Helmet. *This close-fitting helmet has elongated cheek-pieces to protect the wearer's mouth and throat. A nose guard protects the nose and eyes. It offers excellent all-round protection but suffers by severely limiting vision and hearing, as well as being hot and stuff to wear for long periods Weight: 9 pounds. Price: 20 L*

Common Weapon Types in New Pavis

One-handed Axe. *This common hafted weapon has a semi-circular bronze blade and may be one or double headed. Weight: 3 to 4 pounds. Price: 20 L*

Two-handed Axe. *This long-hafted bronze axe may be single or double headed. Weight: 6 ½ to 9 pounds. Price: 30 L*

Dagger. *These triangular shaped blades are designed for thrusting. They are often decorated. Most adult males in New Pavis carries a dagger. Weight: ½ pound. Price: 10 L*

Broad Sword. *This bronze sword is long (usually between 2½ and 3 feet long), leaf-shaped and flat or lozenge-shaped in cross section. The point is long and sharp enough to be deadly in thrusting, while the curved edge is ideal for slashing. Broad swords are often decorated and are famed as the weapons of Orlanthi heroes and noblemen. Weight: 4 ½ pounds. Price: 50 L*

Scimitar. *This curved single-edged sword was introduced to the Pelorians by the Pentan horsemen. It may be curved back or forward. It is now the defining weapon of the Lunar Empire. Weight: 4 ½ pounds. Price: 50 L*

Short Sword. *This sword has a leaf-shaped blade like the broad sword, but is somewhat shorter in length. Like the broad sword, the short sword is ideal for both cutting and thrusting. Weight: 3 pounds. Price: 25 L*

Rapier. *This long and slender bladed sword is used for thrusting. They require considerable skill to use. Weight: 2 pounds. Price: 100 L*

Thrusting Spear. *This long spear is between 6 and 10 feet long and usually used with both hands. The spearhead is long and leaf-shaped. Weight: 4 ½ pounds. Price: 20 L*

Throwing Spear. *This short spear is between 3 and 6 feet long and well balanced for throwing, although it can also be used for stabbing. They are used both in close-combat situations and while hunting. Weight: 2 pounds. Price: 15 L*

Self Bow. *A simple bow made out of one or two pieces of wood. Surprisingly effective for most non-mounted purposes, the self bow is nearly useless for mounted archery. Weight: 1 ½ pounds. Price: 10 L*

Praxian Bow. *Despite its name, the Praxian bow has been used by the Orlanthi for centuries. A composite bow made out of wood and horn to give it more rigidity, it retains some flexibility. It requires more strength to use than a self bow. The Praxian bow is ideal for mounted archery. Weight: 2 pounds. Price: 40 L*

Sling. *A simple leather thong with a cup to hold a rock. A sling stone can reach incredible velocity in the hands of an expert. There is a minimum range of 15 feet. Weight: neglible. Price: 10 C*

Examples of General Goods

Tools

Tools can usually be bought from general stores or directly from the craftsman. Many tools are home-made and can be bought from other residents of New Pavis.

Hammer. *For knocking in nails and spikes or breaking up objects. Often made of stone and wood. Price: 4 C*

Fish Hooks. *Made of bone, stone, or (rarely) bronze. Price: 1 Bolg*

Woodworking Tools. *A collection of tools including adze, axe, chisels, pull saw, and bow drill. Most of the heads are made of bronze. Price: 20 L*

Writing Tools. *Goose feather quills, sharpening knife, and ink made out of burnt bones, tar, soot, and pitch. Price: 4 C*

Shovel. *Made of wood, stone, or bronze. Price: 1 to 5 L*

50 feet of Rope. *Made from hemp or other plant fibers. More rarely made out of corded leather. Price: 2 C*

Mallet. *Made of wood or rawhide. Price: 6 C*

Parchment (sheet). *Made from the carefully treated hide of various meat animals. Price: 1 C*

Stonemason Tools. *Mallet, bronze chisels, hammer, and trowel, straightedge, and chalk line. Price: 25 L*

Hasp Locks. *A bronze clasp fastened by a bronze lock. Price: 1 to 25 L*

Pick. *Sturdy bronze head with a spike and counterweight for prying. Price: 10 L*

Stone Knife. *Price: 1 C*

Exotic Goods

A variety of exotic goods are available from the merchants of New Pavis, most imported from Dragon Pass or the Holy Country.

Dyes (per batch). *Derived from plants, insects, or minerals, these are most commonly red, brown, orange, blue, yellow, and green. Black, crimson, scarlet, and purple are significantly pricier. Price: 1 to 10 L*

Mordants (per batch). *Used to "fix" color of dyes, Price: 1 to 10 L*

Good Salt (1 oz). *Price: 1 L*

Praxian Spiceroot. *Price: 4 C*

Sweetgrass Spice. *Price: 2 C per bunch*

Musical Instruments

Lur Horn. *A long, bronze blowing horn without finger holes that sounds rather like a trombone. A lur horn can be straight or curved. Price: 10 L*

Bugle. *A circular bronze blowing horn without finger holes. Price: 3 L*

Kithara. *A stringed instrument with a deep wooden sound box. Price: 50 L*

Skin Drums. *A wood or bronze drum with a stretched animal skin head. Price: 1 L*

Lyre. *A wooden stringed instrument with a sound chest and two raised arms connected by a crossbar. Price: 10 to 25 L*

Reed Pipes. *A double-reeded woodwind instrument. Price: 2 C*

Bagpipes. *An instrument consisting of a blowpipe, an animal skin or stomach bag, drones, and a changer. Price: 10 L*

Nose Flute. *Carved wooden flute played with nose instead of the mouth. Price: 1 C*

Treasure Buyers

There are several merchants and temples that are known to specialize in purchasing (and selling) jewelry and artifacts from the Rubble. Other wealthy individuals are known to buy certain types of treasures from the Rubble. Examples:

Harnafel's Magic Goods (R-50)
Honest Kolli's Artifacts (P-2)
Pavis Temple (P-31)

General Stores

Several stores serve as a general stores and outfitters. They typically carry a broad selection of merchandise intended for outfitting expeditions into the Rubble. These general stores typically produce none of their own equipment, buying it from other local producers or importing goods from Dragon Pass or the Holy Country. Examples:

Hold, Carry & Sell (P-8)
Heartland Imports (D-10)

Taverns and Inns

Inns provide a room or rooms for people to rent to live in and taverns do not. They both provide food, drink, and entertainment. The different emphasis and quality of these subjects is what sets the establishments apart.

Using Inns in Your Campaign

Inns make an excellent "home base" for any Pavis campaign, as they are places the heroes can gather and meet with NPC's, hear gossip, and witness the plots and plans of others. A Narrator should encourage the heroes to have a favorite inn where they are "regulars" and to incorporate the clientele of that inn into the events of the campaign. Two example inns are given below, Gimpy's and Geo's.

Geo's New Pavis Inn ★★

This inn is in the center of Oldtown, accessible by a narrow and twisted alley with high walls and covered roof. Lunar soldiers rarely enter this alley except in force as it is considered extremely dangerous.

To get to Geo's, one must descend a flight of stairs. At the bottom of the stairs sits Durand the Doorman, who stops strangers from entering the inn unless they are vouched for by a member of Geo's Own; Sartarites are never considered strangers. Next to Durand is a small black shrine to the Geo's Bouncer, the daimonic guardian of Geo's Inn. Each week, Wilms and Durand offer a cup of oxen blood to the guardian. Fighting is forbidden within Geo's

Inn, and the prohibition is strictly enforced by Geo's Bouncer.

Beyond the shrine is the common room, typically inhabited by a dozen Sartarites, a couple of serving girls, and the proprietor, "Old Man" Wilms Sanchi. The atmosphere here is friendly, jovial and welcoming; the common room is pleasantly cool even on the hottest summer scorchers. A bronze cauldron hung over the hearth fire contains a tasty herdsman's stew of beef, onions, vegetables, spices, and paprika. The common room is a terrific source for gossip and tales, or hints about possible treasures lost, not found, or otherwise hinted at.

Above the common room are private rooms and dormitory style barracks for guests. In the basement below is stored casks of wine, beer, and foodstuffs. There are rumors of secret tunnels leading from the basement to the dwarf-made sewer system.

Beer is brewed next door by Brodurev the Brewer, who runs an operation of eight to ten journeymen and apprentices. Brodurev supplies much of the beer in Oldtown.

Among the regulars at Geo's Inn are several important members of the Garhound clan (most significantly **Govoran the Magnificent**, who often uses the inn as his hall); the Garhound clan serve as patrons of the Geo's Inns. The notorious outlaw **Jarang Bladesong** can often be found at Geo's and the famous weaponmaster Garrath Sharpsword can usually be found here when he is not at Gimpy's.

Geo's Inns ⊬

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 veteran warriors 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.

Expedition Gear

Lamp: *This is a clay or bronze lamp used to burn olive oil or clarified butter. Often highly decorated. The area illuminated depends on its size and construction. Price: 1 to 2 L*

Lamp Oil: *Made of olive oil or clarified butter. 1 C (per load)*

Candle: *1 Clack*
Blanket (hide): *2 C*
One-man Tent: *2 L*
Three-man Tent: *8 L*
Five-man Tent: *10 L*
Bronze Pot or Pan: *1 L*
Small Leather Sack: *1 C*
Large Leather Sack: *2 C*
Cooking Gear: *2 L*
Firestarter: *Bow drill w/fire board. 2 C*
Back Pack: *1 L*
Wicker Torches: *1 C*
Climber's Pack: *Rope, bronze grappling hook. 2 L*

Riding Gear

Saddle and tack are made by the Cloth and Leatherworkers Guild. Saddles tend to be of the Praxian style, each beast having its own distinct saddle type.

Saddle: *1 to 15 L*
Tack: *1 to 5 L*

Clothing (suit of clothes)

The most common clothing is Sartarite with Praxian touches. Most men wear trousers and a long tunic or vest; women wear a dress. Many forego the tunic during the day heat. Sleeved robes are worn by officials, priests, and wealthy individuals. Linings, exotic furs, and fancy stitching or brightly dyed cloth indicate wealth.

Local Linen: *2 L*
Imported Linen: *7 L*
Wool (Llama): *3 L*
Imported Wool: *12 L*
Cotton: *2 L*
Tanned Hide: *15 C*
Leather Garments: *2 L*

Winter Cloaks

Winter cloaks are common protection against wind and night chills. Most are animal hide. Cloaks are normally pinned with a fibula.

Antelope: *2 L*
Bison: *3 L*
High Llama: *5 L*
Zebra: *6 L*
Impala: *2 L*
Woven Hair: *10 L*

Other Clothes and Fashion

Broad Hat. *Sturdy broad-rimmed felt or leather hat of farmers. Price: 10 C*

Girdle. *Narrow belt, often decorated with tassels or an apron. Price: 1 L*

Henna. *Henna is used to decorate the body for ceremonies or important events; it fades through exfoliation in 20 to 30 days. Price: 5 C per application*

Kohl. *Kohl is a black powder used by men and women to rim the eyes, paint eyebrows, and darken eyelashes. Price: 5 Clacks per small container*

Sandals. *Heavy-soled leather sandals with a lace wound up the leg. Price: 5 C*

Sword Belt. *A leather belt worn over the shoulder and then fasten around the waist. Often decorated with bronze plates. Price: 1 L*

Tall Headdress. *Popular with wealthy Sartarite women. Often elaborately decorated with gold, silver, and gems. Price: 10 to 100 L or more.*

Veil. *Yelmalion women cover their head and face with a linen veil. Price: 2 C to 5 L*

Food

Food and drink are available at the many inns and taverns of New Pavis, as well as at the many small shops in the front of most buildings.

Daily Stew. *Price: 1 C*
Oilseed/Date Mush. *Price: 1 C*
Roast Antelope Leg. *Price: 5 L*
2 pounds of cheese. *Price: 6 C*
Frybread. *Price: 1 C*
Prickly Pear Fruit. *Price: 1 C each*
Grapes (in season). *Price: 1 C per bunch*
Antelope Sausage. *Price: 2 C*
Fatleaf Hotpot. *Price: 1 C*
Barley/Meat Pot. *Price: 6 C*
Mockpork on Stick. *Price: 2 C*

Drink

Mug of Ale. *Price: 1 C*
Mug of Mead. *Price: 1 C*
Mug of Cradle Wine. *Price: 2 C*
Mug of Beer. *Price: 2 C*
Mug of Kvass. *Price: 1 C*
Mug of Milk. *Price: 1 C*
Mug of Lunar Wine. *Price: 10 C*
2 gallon keg. *Price: Mug x 15*
10 gallon Cask. *Price: Keg x 5*

Quality ratings have been assigned to each place, ranging from one to four stars. More stars indicate a higher quality and price. Higher prices imply a higher status, and this further implies a higher order of decorum for the establishment.

★ **Poor**. A narrow range of cheap locally produced drinks. Poor quality local food maybe available. Drunken rowdy sing-a-longs are popular. Lodging is often not available, although some places will allow you to sleep on the floor. *Wealth Difficulty: Easy.*

★★ **Fair**. Reasonable range of local drinks. Fair quality local food with stews being the norm. Visiting entertainers are often found here. Dormitory lodging or individual rooms. *Wealth Difficulty: Moderate.*

★★★ **Good**. Good range of local and imported drinks. Good quality local and imported food with joints of meat available. In-house musicians are common as are more popular entertainers. Individual rooms may have locks. *Wealth Difficulty: High.*

★★★★ **Top class**. Exceptional range of local and imported drinks. Superb quality imported food, supplemented with local dishes, the cooks are not local. Well known entertainers are found here along with private shows and dancing girls. Individual rooms and suites with good locks. Most have a dress code, bouncers and guards. *Wealth Difficulty: Very High.*

Old Man Wilms

Wilms is a retired mercenary of the Garhound clan who served the heirs of Dorasar and fought at the battle of Moonbroth prior to the fall of Pavis in 1610. A tall, grey-haired man, Wilms has a face that looks like it was carved out of granite. A deadly swordsmen, Wilms is a better killer than he is a bartender. However, the regulars don't mind his surly laconic service (or lack thereof); what matters to them is the Old Man's loyalty to the House of Sartar, something he has in spades.

Gimpy's ★★

Gimpy's was founded some five years before the Lunar invasion, when three adventurers were brought out of the Rubble by their comrades. Each had lost part of a leg, but the party as a whole was rich.

The three amputees found no one to use powerful magic to restore their limbs, so they retired from adventuring and bought a tavern from its previous owner (who had called it "The Temple", so customers could tell their wives that they had been "to the temple" when they finally staggered home).

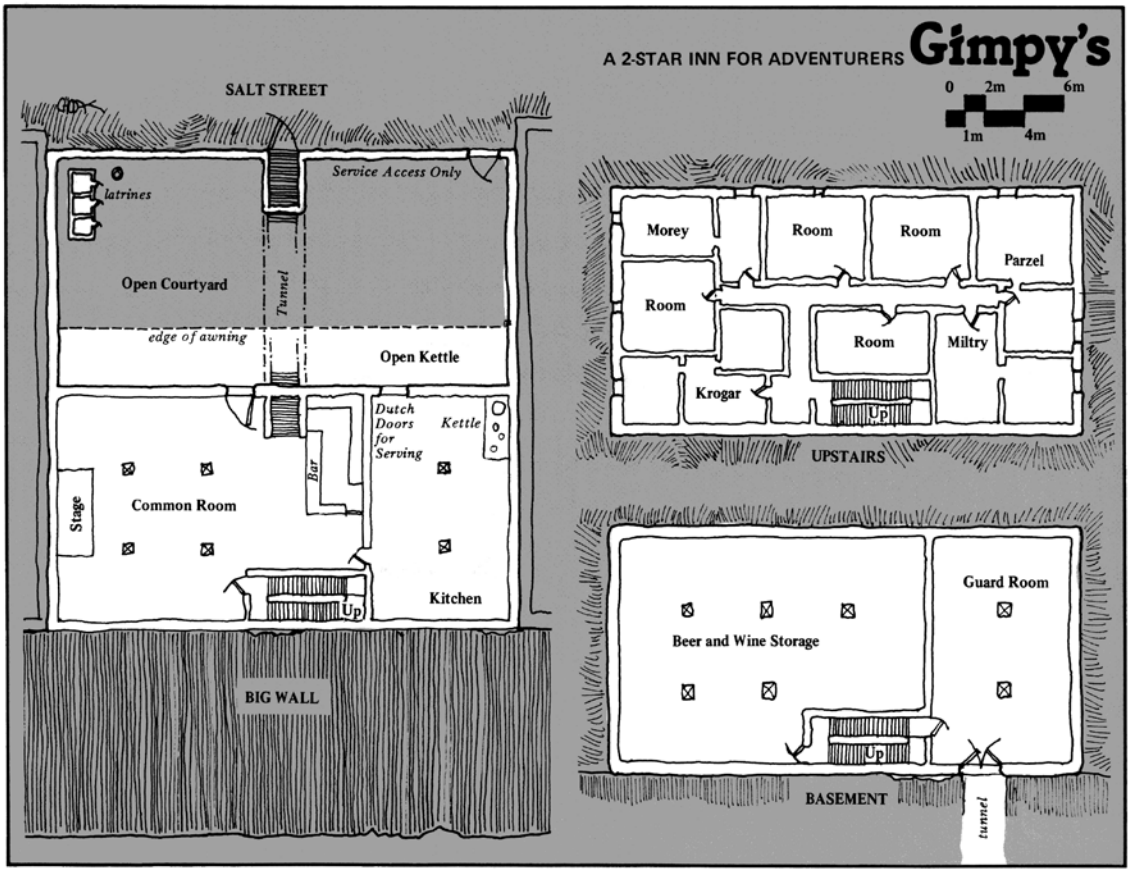
The three new owners attempted to maintain the old name, but their customers found their similar problems so amusing that Gimpy's became the name of choice. Even the owners agreed: they took down the signboard of the Pavis temple and put up one showing a peg leg instead.

The three former adventurers are still the proprietors of Gimpy's and at least one will be found in the common room when customers are there. The three proprietors are **Morey the Short**, and the brothers **Parzel** and **Miltry** Post.

Gimpy's is an adventurers' tavern, attracting every sort willing to set old grudges aside for a few hours. For instance, one might see Yelornan shield maidens and Zorak Zoran berserks in the common room at the same timer albeit at opposite ends.

Griselda and **Wolfshead** are often seen at Gimpy's, and **Krogar Wolfhelm**, an Orlanthi who teaches swordplay at the Humakt temple, maintains a room upstairs. Lunars such as **Derenx the Handsome** and **Jorjar the Quick** come occasionally, usually when it is known that a particularly favored entertainment, such as the Minstrels Three or the Blonde Piper, is performing.

The conversation is of adventuring, and the owners encourage such talk with tales of their own adventures on Temple Hill. Many adventuring bands recruit from the common room, and many adventurers looking for a place in a warband come here for exposure. Fights are common, but not



encouraged, and brawls are forbidden. The occasional petty fight, such as the one where **Rurik Runespear** got his first taste of blood, are less common with the higher class of customer, but not unknown.

Layout

To get to Gimpy's from Salt street, one must enter the archway on Salt street with the pegleg sign over it and descend a flight of stairs into a tunnel which continues toward the Great Wall for about 35 feet, then ascends again. At the top of the stairs is the common room of Gimpy's, which generally has a population of a dozen adventurers and a couple of serving girls, plus at least one of the owners.

This entrance is in the wall facing Salt street. Opposite the entrance is the east wall of the tavern, which is itself built up against the great wall. Between the entrance-side wall and Salt street is a courtyard, which can be reached only by going through Gimpy's or by climbing over the Salt street wall. In the courtyard are benches and tables, and it is used as the eatery known as the Open Kettle. There is always a rich stew available for a nominal sum.

Locals say that the stew comes from a magical artifact the owners and their friends took out of Temple Hill, but the proprietors do not say.

The ground floor consists of a common room and a side kitchen from whence comes the stew for the Open Kettle. Upstairs the three owners each have a room, and one is leased to **Krogar Wolfhelm**. Four other rooms, each with its own chamber pot, are for rent. Usually at least two of these rooms are occupied. Gimpy's basement is known for two things. First, its wine cellar and beer kegs are filled with good, if not exotic, wine and beer which is sold at reasonable prices.

The other claim to fame for Gimpy basement is the tunnel which runs under the great wall into the Rubble itself. The end of the tunnel opens up to the south of the zebra pens, and watchers there keep an eye on it, having been paid to do so by the owners at Gimpy's. These watchers are also regular guards for that side of the zebra pens. In the basement annex, four adventurers are always on guard, encouraged by a generous stipend from the management, and. by all the beer and stew consume while off-duty.

First-time adventurers disappointed to find that one of the four guards is also in the employ of the Lunar empire, and is in charge of filling out the Lunar forms necessary for an expedition into the Rubble. The Lunar forces are well-aware of the tunnel, and of a couple of others like it elsewhere, and they

Noted Residents And Customers

The place attracts noted individuals. Both **Fleeter Nemm** *and* **Bendrath** *of the Pavis temple come by often; the weapon master known as* **Garrath Sharpsword** *is a regular.* **Shalmar** *goes there looking for students, and* **Filbar** *has a regular table which he insists on having when he comes.* **Backhus the Wolf** *drops by.*

Even members of the town council can regularly be found in Gimpy's. Kalf Haldelson is a regular, as is Derenx the Handsome. Kolli the Portly appears when he wants to talk and yarn with his old comrade, Parzel one of the inn's owners.

The clientele is not the most powerful in New Pavis. People like Brygga, Benderri, Sor-Eel, or Jotaran have higher-class places to attend. But riffraff and known criminals are kept out, and the food and drink, while reasonably priced, is not given out on credit, so that the poorest members of the community are excluded.

There is no restriction as to race; trolls and dwarfs are welcome, as is the occasional elf. This has led to some confrontations, but the owners are adamant in their policy, and Krogar is sufficient to keep the peace. Racial, political, or social differences occasionally erupt into duels, but the principal atmosphere at Gimpy's is good-natured revelry, with islands of quiet talk and contemplation.

guard them just as they do the Peoples Gate and the gate through the Pavis temple. The zebra clan guards on the other side of the wall will let adventurers back into the tunnel for a small charge.

Locals tell stories of sub-basements beneath Gimpy's, with secret meeting rooms and yet another, unofficial, tunnel big enough to pass horses through, but this is unlikely: how would one bring the horses into Gimpy's, up and down all those stairs?

Right
Minstrels Guild of Pavis Banner.

Below
The three founders of Gimpy's. At Moon Design we have shipped our books by Military and Parcel Post. I've never heard the story behind how they came up with the name of Morey the Short.

Stables

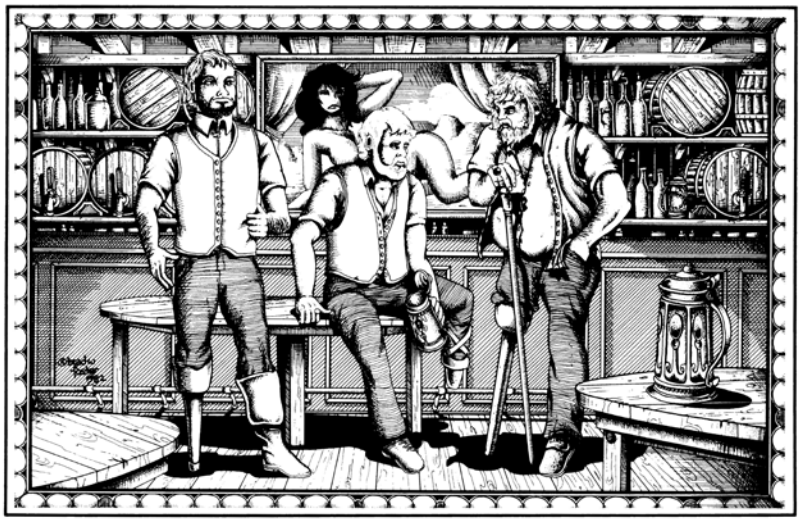
Most inns and other dwellings do not have facilities for large animals; only the wealthy can afford the space. Instead, such creatures are kept in livery stables whose workers are paid to tend the beasts. The quality of care varies.

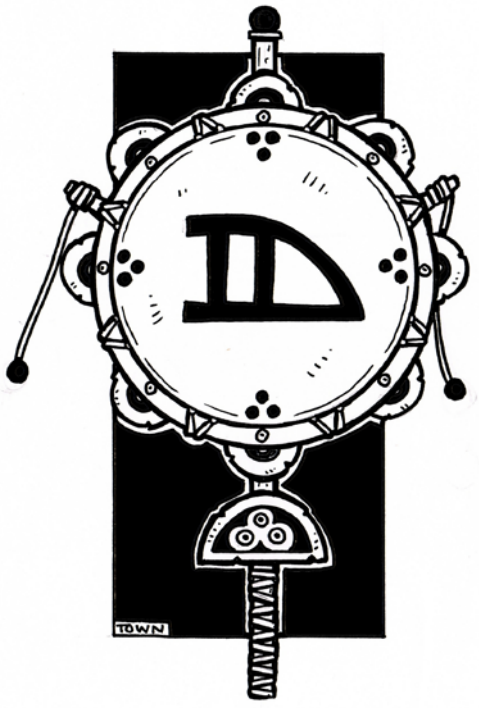
An unusual consideration for Pavis stables is in the types of animals they allow, and the types of animals which are actually kept there. Attitudes of owner and user must be taken into account. Examples:

All Riders Stable (0-6)
Esko's Stables (D-25)
Friendly Stables (D-66)
Hyalor's Care (S-49)
Mother's Beasts (F-2)
Salty Stables (F-30)
Two Boot Stables (R-118)
Whole Beasts Stable (S-84)

Entertainment

Most of the inns and taverns save on entertainment costs by letting the customers entertain themselves, providing the occasional deck of cards or dice as called for (customers must bring their own knives). However, a number of wandering singers and players drop in at various watering holes and perform for tips or occasional free drinks from the customers and management. Each minstrel or group of minstrels has a favorite circle of places to perform, where they are well-known. The circles often overlap. Below are some of the "top acts" of Pavis and where they usually can be found.





The Minstrels Three

This trio includes one former adventurer (the bass) who is now a Healer. The tenor is a Lhankor Mhy apprentice by day, and the baritone ekes out his living solely on his singing earnings. They sing bawdy drinking songs and satirical pieces about people and places too far away to know about it, and are popular, partially due to their reliance on sing-along ditties with amusing choruses.

Favorite spots: Gimpy's, Sable Horn Inn, and Riverfish Inn.

Blonde Piper

This curvaceous lass has a clear soprano voice and a way with a ballad or slightly suggestive ditty that gives her a following anywhere she sings. She may have once been a street waif, though her singing has enhanced her living conditions. Her flirtatious ways provide her with a string of ardent admirers.

Favorite spots: Gimpy's, Erigio's, and Moonlighter's Inn.

The Chanteymen

These three singers (two male, one female) are river folk and have a large repertoire of boat songs and topical songs tailored for particular audiences. They are new on the scene, and are trying to break away from what is still their main source of income--singing chanteys to help river folk do their chores.

Favorite spots: Riverfish Inn, Hormar's Fish Factory, Loud Lilina's, and Sable Horn Inn.

Hallarax The Singer

This member of the City Council is also a first-class bard, and master of the Minstrel's Guild as well as that of the Rivermen. His repertoire has few river songs in it, as that is the job of the chanteymen he captains. Instead, he specializes in heroic ballads, and is not beyond making up new ones to fit recent events. "The Climbing of Condor Crags" is a recent creation of his, to celebrate some henchmen of Duke Raus who climbed Condor Crags to bring their master condor eggs.

Favorite spots: Moonlighter's Inn, Erigio's, and Riverfish Inn.

Chukan Chanteyman

This immigrant from Peloria plays lute magnificently and knows many charming ballads and songs to sing with it, in his pleasing if not magnificent voice.

Chukan is often gone for extended periods of time, but reappears at unexpected times. He can be prevailed upon to teach Lute to aspiring students on a tutorial basis, and specializes in charging exorbitant rates to teach the young of the wealthy, going into their homes to teach the children. See Chukel the Clever, page 193.

Favorite spots: Golden Dolphin, Erigio's, Moonlighter's Inn, and Silibar's Fancies.

Bad-Dream Enostar

Enostar sings songs that sometimes gets nightmare laughs. He has a reputation for being able to really frighten even the most stupid and drunk with his songs, even if he performs to the same crowd more than once. It is said he does not know his audience's nightmares until he begins with his song. As a result, the Lunars call him "Bad Dream Enostar."

Favorite spots: Moonlighter's Inn, Hoplites Home, Sable Horn Inn, and Barrel O'Brew.

Horo's Hounds

This character comes from the Lunar empire, and boasts a trained dog act, using "Moon Poodles", (with white fur dyed pink) in a variety of clever stunts. He is popular among the animal nomads, to whom his dogs are an exotic beast.

Favorite spots: Beleaguered Buffalo, Bob's Bisonburgers, Sable Horn Inn.

Sakurno, The Mystic Esrolian

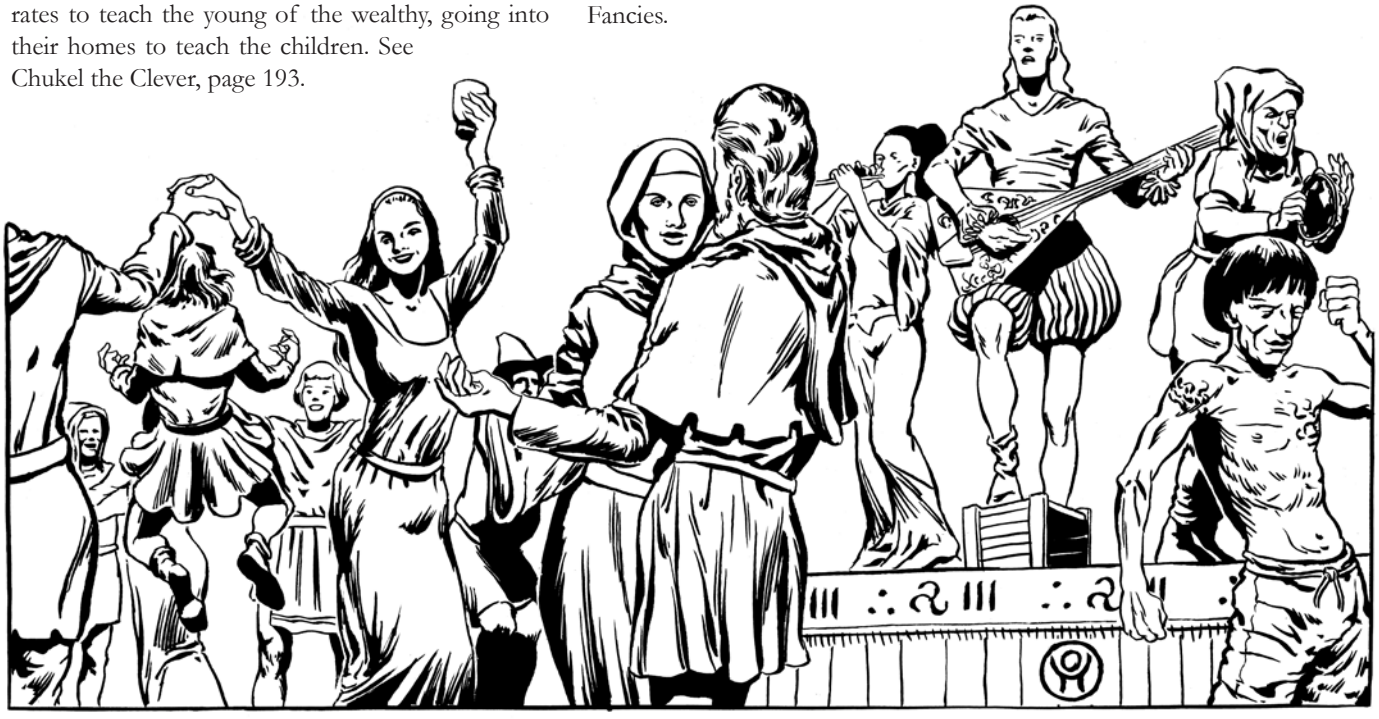
Claiming to come from the Holy Country, Sakurno puts on a variety of mind-reading, conjuring, and prestidigitation acts. His personable ways and rapid patter have made him quite popular, and taverns are crowded on the nights that he puts on his act.

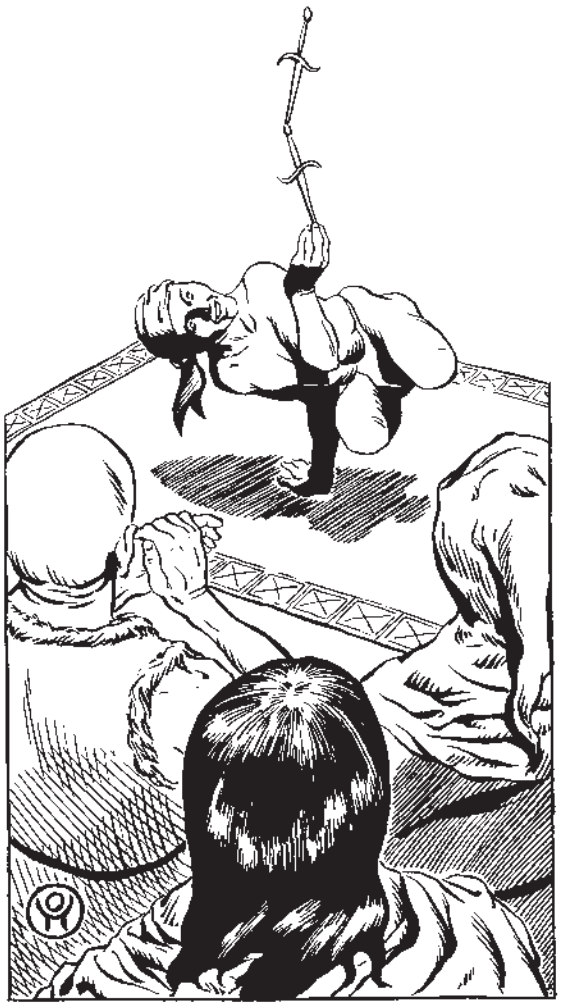
Favorite spots: Moonlighter's Inn, Bristle Inn, Hoplite's Home, and Silibar's Fancies.

Enostar and the House of Sartar

Unknown to almost everyone, Enostar is a descendent of Dorasar and a member of the House of Sartar. He is a son of Brenna, the daughter of Verlain, the son of Dorasar and a slave woman.

Enostar is marked with the tattoos of the House of Sartar. He hid among the commoners when the Lunar soldiers came; since they were seeking noble folk, Enostar was overlooked.





Gambling π

The residents of New Pavis are notorious for their love of betting and gambling. They bet on anything: the result of athletic contests, duels, fights, feuds, games, races, and even the chance of an adventurer's survival in the Rubble! Gambling can be found in most inns and taverns of New Pavis; several even specialize in types of games and betting! Popular gambling games in New Pavis include:

Dice. *Made out of stone, bronze, wood, or animal teeth, dice typically have six sides (but sometimes as few as four or as many as twenty). Players typically throw 3 or 4 dice; the highest number is best.*

Board Games. *Several different racing and running-fight games are popular in New Pavis. The most popular originates in the Holy Country and is called the* Masters of Luck and Death. *It is played on a board depicting a curled up serpent. The pieces move along the board based on the fall of the dice, with points gained by eliminating the other pieces.*

Gambling Sticks. *This game is derived from Kolating spirit practices. Each player has a set of as few as ten or as many as a hundred carved and painted sticks. Each stick's markings determine its value and name. Stick games were games of chance and calculation and the rules and the sticks used vary greatly.*

Knucklebones. *Played with irregularly shaped sheep's "knucklebones" (actually bones from the ankle) which are thrown up and caught in various ways. The winner is the first player to successfully complete a series of proscribed throws.*

The Magnificent Plomber Brothers' Wayfaring Carnival

The Carnival is of Sartarite origin, where it was having financial difficulties until the owners began making the long trek across Prax once a year to play in Pavis, Corflu, and the Sun Dome lands. The entertainment-starved Pavisites flocked to the Carnival's attractions and it was saved. The Carnival stays in Prax and environs during late Earth season and the first part of Dark season, traveling back to Sartar before the first rains of Storm season.

The Carnival has several "freaks of nature", jugglers, acrobats, fire-eaters, trained animals (including a mangy mammoth), and similar treats. On the regular circuit, the Carnival stays in Pavis for the last week of Earth season and the first two weeks of Dark season.

Bathing

Bathing is a communal daily activity for most Pavisites with both steam bathing, ritual cleansing and immersion in water. The baths in New Pavis were designed by the dwarfs and contain architectural features not found in most Sartarite baths. Bathing is not segregated by gender; as a result, Yelmalio and Yelorna cultists do not attend the public baths.

Public Bathhouse (H-10)
Uleria Temple (S-40)

River Transport

River transport along the Zola Fel is controlled by the Riverman's Guild and the cult of Zola Fel. It is common custom for an individual wishing to travel by water to join the cult by paying what amounts to a small tax to the Riverman's Guild Hall. The individual can then travel by boat for a full season without making other payments, except for those demanded by the boatmaster.

Zola Fel Temple (R-139)
Riverman's Guild Hall (R-133)

Permanent Residences

Permanent residence may be maintained in one of the inns. Many people do so, and it is a sign of status to be able to afford it. However, characters may wish a more permanent residence.

It is Nearly Impossible to buy a house in the city. Three rental types are available: tenement, apartment, and private house. By tradition, all New Pavis leases expire on Moving Day (Wildday/ Disorder Week/ Sea Season).

Tenements typically are very cheap and very cramped. The rooms average about 10 feet square and may house several families. Adventurers may wish to rent a room and add locks, guards, or traps if they want to find their valuables when they come home, since these places are full of the poor and desperate. Cooking is forbidden or restricted. These buildings typically are occupied by peasant farmers, dismounted nomads, and thieves.

Apartments are moderately safe, clean, and acceptable. Such a residence might be lived in by a journeyman craftsperson or a moderately successful shopkeeper. Good apartments have a trustworthy supervisor present, reasonable rates, and provide shared cooking facilities for tenants.

Private houses are hard to find, but the right price will bring them to light. Persons who can afford to rent one of these should come prepared with a staff to properly service and upkeep it. Guards may be needed as well. This requires wealth and financial planning.

Temples may house initiates on a part-time basis. There is a poorhouse run by the Teelo Norri cult (R-79) where Lunar initiates may stay. Some other cults offer similar facilities, but require work from the people who stay with them.

Buying the Farm

Dorastor allocated the best farmland of Pavis County to his companions and supporters, and to their kin. Other land was claimed by later settlers, who either joined the communities founded by these original settlers or founded their own. When the Lunars came, the land of several significant landowners was confiscated and given to Lunar allies or settlers.

Left below
Riverman's Guild of Pavis Banner.

Prices for Living Quarters

A Narrator may wish to periodically require a contest against a hero's Wealth to see how easily the hero can afford his or her current housing.

Tenements, Apartments, and Private Houses are rented on a year-to-year basis in New Pavis and as such the Wealth contest should take place only once a year, unless the Narrator otherwise decides.

Tenement*: Very Low Difficulty*
Apartment*: Moderate to High Difficulty*
Private House*: Very High Difficulty*

Inns are rented for shorter periods of time and the Narrator can insist on more frequent checks. If the heroes plan to stay for a season, the difficulty should be increased one level.

1 Star Inn*: Moderate Difficulty*
2 Star Inn*: High Difficulty*
3 Star Inn*: Very High Difficulty*
4 Star Inn*: Nearly Impossible Difficulty*

Land Values

Farm land is measured in very practical terms by the Orlanthi – areas are measured in terms of how long it takes to work with a plow team of four to eight oxen. The plow is guided by the plowman (usually the carl or senior farmer) and the ox-driver (usually his wife or son). Many lands also include small fruit orchards and vineyards.

An **acre** *is the amount of land tillable by one ox-team in one day.*

A **hide** *is an amount of land that one ox-team can plow in a year and is considered sufficient to support an Orlanthi* carl *and his household (see* Sartar: Kingdom of Heroes, *page 33). It is between 80 and 120 acres and there approximately 5 hides to the square mile. It is usually Very Difficult to acquire a hide of land; the Lunars value a hide at 25 wheels for census purposes.*

Five hides *is the amount of land considered sufficient to support an Orlanthi* thane *and his household. This much land typically requires four or five tenant families to work; the tenants are* cottar *clients of the thane. Five hides are approximately a square mile of land. It is usually Nearly Impossible to acquire this much land; the Lunars value five hides at 125 wheels for census purposes.*

These waves of settlements and the unsettling caused by the Lunar Conquest have necessitated innovations to traditional Sartarite land ownership. Traditionally, land in Orlanthi lands is owned by a clan, and only "held" by individuals. In Pavis County, an individual can purchase the right to possess and use specific (but currently unallocated) fields owned by a landowner, either a clan or Lunar landowner. In exchange, the individual is must swear loyalty and pledge military service to the landowner.

Mercenaries of Pavis †

A half-dozen or more mercenary captains serve the Empire or other important local landholders, with more than 500 fighting men in total. The listed captains are authorized by the Lunar administration to recruit men and enter into contracts with employers; unauthorized military units are often branded brigands or rebels by the Lunars and brutally suppressed.

The Mercenary Contract

The first formal mercenary contract was drawn up during the Second Age, either by the Empire of the Wynn's Friends or the Jrusteli God-learners. The ancient versions varied; every locale had regional specifics.

Mercenary Officer's Contract

Each officer will give his complete loyalty, in life and death, to the care and leadership of his employer, or any officer they designate. Each officer will receive:

- *Food and sustenance, equivalent to the amount to keep him healthy, satisfied. and enriched, delivered in a manner convenient to the employer.*
- *Shelter, enough to keep him healthy and protected from the vile elements. as appropriate to his station.*
- *Magical training, as is best for the situation.*
- *Security, for his person and his goods. especially for personal possessions when the owner is absent, within the best means of the employer.*
- *Protection, on lands, marches, and camps of his employer, from all outside forces which oppose the officer because of his foreign status, including laws. curses, and personal vendettas.*

Mercenary Soldier's Contract

Each hired man will give his complete loyalty, in life and death, to the care and leadership of his employer, or any officer they designate. Each hired man will receive:

- *Food and sustenance, equivalent to the amount to keep him healthy and satisfied, delivered in manner convenient to the employer.*
- *Shelter, enough to keep him healthy and protected from the vile elements during periods of inaction or rest.*
- *Security, for his person and his goods.*
- *Protection, in the camps and lands of the employer from outside persons and peoples who oppose his foreign status.*

In game terms, a hero may seek to buy farmland and sufficient animals to work the fields by overcoming a resistance with their Wealth rating based on the amount of land they seek to acquire. This can be a simple or extended contest, depending on its importance. If successful, they must spend 1 HP to cement the farmstead as an ability, which also implies military loyalty to the landowner (which might be a Sartarite clan, chief, Lunar carpet-bagger, Old Pavisite lord, etc). The farmstead may be its own ability, or it may be a breakout ability based on a keyword. The fields are rarely consolidated together; commonly the fields are scattered throughout the area loyal to the landowner in small field strips about the size a plow team can work in a day or two.

While in the Rubble, the Sartarite adventurer Baranthos (a former farmer) strikes it rich and finds a silver statue of some dead god. He trades it for coin in New Pavis and decides to buy farmland with the proceeds to support him and his companions. Baranthos decides to ask the Garhounds for a hide of land, offering the silver as payment. The Narrator decides that this should be Very Hard and assigns a resistance of 5. Baranthos augments with his relationship to Brygga Scissortongue (who he already has a relationship with at 1) and gets a Minor Victory. He must spend a Hero Point to cement the farmstead (as a breakout ability from his Farmer Keyword) and swears loyalty to the Garhound Clan.

Employment

Jobs for adventurers fall into long-, medium-, and short-term employment. In general, long-term employment lasts a year or more. Medium-term employment may be performed between play sessions (depending upon your campaign schedule and style). Short-term employment is for an adventure, which may or may not take more than one session of play.

Long-Term Employment

For long-term employment, a character may join the army or become a mercenary for a nobleman.

Several regular army units, both local and Lunar, accept volunteers. There are two accepted employment schemes. The most-used scheme is for 25 years of service, after which the veteran is pensioned off with a plot of land and enough capital to set himself up for the rest of his life, plus a tidy additional sum for children. Shorter employment, for five years, is possible, but with no pension.

In both these cases, the hero risks being ordered to other territory with his unit. Desertion from the army is punishable by severe penalties, including dismemberment. Consider joining the army a permanent commitment for any character.

Currently, the following military units are accepting recruits. The parentheses indicates the location where recruits must sign up. The regiments themselves are actually stationed up and down the river on guard duty for the empire.

The Sun Dome Spears (S-21)
Medium infantry. Must join the Yelmalio religion. Term of 20 years only.

Sir Holburn's Axe Brothers (F-77)
Heavy Infantry. Professional mercenary unit. Terms of 5 years only. This mercenary band has at times come close to being forcibly disbanded by the Governor for its unruly behavior. It is built around the personal retinue of a Holy Country nobleman who came to Pavis seeking glory.

Longspear Slayers (F-77)
Heavy infantry. Professional mercenary unit. Terms of 5 years only. Originally hailing from northern Tarsh, this unit has acquired a niche selling its services to those who want solid pikemen but don't want to deal with the Yelmalio cult.

Jordan's Scouts (F-77)
Light Infantry. Professional mercenaries. Terms of 5 years only. This small and disreputable unit sells itself as a river security force. Unkind souls suggest it is more at home smuggling hazia along the River of Cradles in the guise of protecting river traders.

Magan's Greys (D-6)
Mixed cavalry. Professional mercenary unit. Must supply own horse or zebra. Terms of 5 or 25 years. They are well-armored horse archers armed with bows, swords and spears.

Antelope Lancers (D-1)
Heavy cavalry. Lunar army standing regiment. Must supply own Sable antelope. Terms of 25 years only.

Marble Phalanx (D-1)
Heavy infantry. Lunar army standing regiment. Terms of 25 years only.

Silver Shields (D-1)
Medium infantry (peltasts). Lunar army standing regiment. Terms of 25 years only.

Pavis Royal Guard (P-31)
Medium cavalry. Professional mercenary unit. Must supply own zebra. Terms of 5 or 25 years.

Medium-Term Employment
Medium-term employment lasts from two weeks to a season. Generally, the work is guarding a warehouse, escorting caravans to Dragon Pass, Corflu, or some oasis, or temporarily augmenting the armed force of a landholder. Hiring usually is through one of the weapon schools or through a close relation. Some of the escort services do not train. It is possible to work for one of these escort or guard services for years on end, but one can always leave one's contract for a new job when employed by an escort service, unlike the army.

Rubble Trackers (P-31)
Band of adventurers supported and maintained by the Flintnail cult. Used almost exclusively in the Rubble as escorts to adventurer parties, horse guards, and guides. Experienced warriors only, no elves or trolls.

Sunspear Guards (S-14)
Yelmalio mercenaries commanded by Gastar the Holy. Infantry unit.

Ingilli Guardmen (R-9)
The preferred guards for river craft. Commanded by a member of that illustrious river family which runs part of Pavis.

Govoran's Men (O-25)
Mixed foot and mounted men. Requires decent experience and a good mixture of skills and magic. Open only to Orlanth initiates. Serves as the private army of the Garhound clan.

The Humakt Battalion (F-72)
Elite foot and mounted men (all swordsmen). Must join the Humakt cult. Commanded by Willem Noralar. Very expensive but always fulfills its contracts.

The Marollo Escort Service (O-6)
Guaranteed to satisfy any escort needs. No restrictions to join. Fees are paid to characters possessing or knowing some exotic skill, spell, or magic item, for remaining on-call and available to the service at need. Very large and popular.

Temples of appropriate cults may also offer employment, depending on their current needs and obligations. This is often seasonal and usually short term in nature.

Short Term Employment

Short-term employment is offered to persons willing to undertake dangerous expeditions into the Rubble. It is always possible to enter the region as an independent. However, the employers listed here are known for their connections both inside and outside the Rubble and make every effort to succeed. Thus, they can promise more safety in return for a bigger part of the take.

This list gives places well-known for hiring short-term adventurers. Hanging around the right (or wrong) places may turn up other opportunities. Terms vary according to employer and attitudes.

Derenx' Weapon School

Offices at the Humakt temple.

Kost The Tracker

Residence in Rich Hill.

Lhankor Mhy Temple

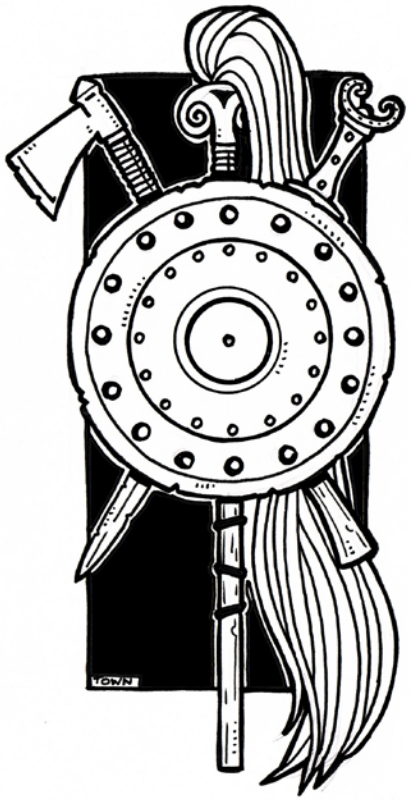
See Temple, Front Office.

Harran The Golden

Offices in Sun Court.

Javan Indagos

Residence in Rich Hill



Right
Weaponmaster's Guild of Pavis Banner.

Training

Heroes may join a school to seek training to gain or improve abilities. To use a trainer, the hero must create a relationship with the trainer (usually at a cost of 1 Hero Point). A hero can gain new abilities or improve existing abilities within the scope of the school (at the normal Hero Point cost). Most schools require that the student swear loyalty to his trainer and school; reciprocally, a trainer and his school is a useful ally or patron. On occasion, rival schools are known to brawl in the streets.

The site of the school typically is the main instructor's house, with practicing space either inside, in rented space nearby, or in space rented from an appropriate temple. The instructor's family lives here as well. The name for the training institute is either the school's title, or the name of the leading instructor. Even an individual instructor is likely to have sub-instructors to aid him.

Joreen the Cat joins the school of Garrath Sharpsword, the famous swordmaster of the Farmers Quarter. She swears loyalty to Garrath, gaining a new relationship: **Member of Garrath Sharpsword's School** *at a starting rating of 13. She spends a Hero Point to learn from Garrath the Three Dragons Attack (a sword technique that is particularly useful when confronting spearmen) at 13.*

Garrath knows much about the Rubble and Joreen can call upon her relationship with his school to get information about some of the ruins she wishes to explore. On the other hand, his school often gets into brawls with off-duty Lunar soldiers; Joreen might find herself outnumbered and in trouble the next time she goes to Moonlighters Inn!

Training Schools

The site of the school typically is the main instructor's house, with practicing space either inside, in rented space nearby, or in space rented from an appropriate temple, unless the training involves being mounted or group tactics, which would require a larger outdoor area. The instructor's family lives here as well. The name for the training institute is either the school's title, or the name of the leading instructor. Even an individual instructor is likely to have sub-instructors to aid him.

Most courses are taught to small groups of indivduals or sometimes just a single student.

Brighteye Spear School (S-14) OY

Jaronak the Bright, retired Light Son of Yelmalio, runs this school. As is usual for his cult, he refuses to teach trolls. His school teaches various spear and shield styles, as well as mounted archery.

Churchak The Quick (R-1)

This superior trollkin reputedly murdered his master to gain his freedom, and has killed several trolls single-handedly since. His home in the city is a refuge for many escaped trollkin, and he rules them in the shadows of the city. His school, say most, is only a front for their gang. Still, he teaches well, if you can find him. His school teaches techniques for sneaking into places (including silent movement, infiltration, and climbing), and "disappearing and escaping".

Darius Oranius (Lunar Barracks, D-3)

Darius is a retired Lunar hoplite who teaches Lunar fighting styles with scimitar and spear, mostly to Lunar soldiers and sympathizers.

Eparikondos Speech School (R-15)

This former Sword Sage came to Pavis to study the ancient tongue and has remained content ever since. For him, no expedition is so exciting as when he hunts down an elusive verb root or discovers an unknown noun. He gives no discounts and takes no apprentices, as he says, "My mistakes remain my own." He teaches a variety of languages and scripts, including New Pelorian, Pavic, Tradetalk, Auld Wyrmish, Praxian, Tarshite, and Sartarite.

Filbar's Fine Swordsmanship (R-55) – Second Story

Filbar is a petty nobleman without any income who found a niche in Pavis teaching the nouveau riche the finer weapon types popular in civilized countries. He teaches a variety of Kethaelan fencing and swordmanship styles.

Garrath Sharpsword (F-53)

This adventurer teacher often disappears with friends and students on expeditions into the Rubble. He takes only students who can work a full day with him, cramming the lessons together. A former Sartarite, he fled after the Lunars invaded that land. His school is noted for its mastery of several styles of swordmanship.

Holfar's Movement School (H-14)

An unusual person, this person is from the Holy Country, and has never been able (or has never bothered) to regrow his severed arms. He has strange ideas and teaches an odd variety of skills. He is pleasant and well-liked, except when he is drunk. His school teaches a variety of athletics including running, leaping, and swimming.

Humakt Temple (F-71)

Besides the usual training by the resident priest and staff of the temple, two noted weapon masters use these facilities. Krogar Wolfhelm is an Orlanth priest who teaches all forms of sword and bladed weapons. Derenx the Handsome is the Guildmaster of the weaponmasters in the town, and teaches one-handed sword and parrying dagger.

Scharman's Academy (R-9)

Scharman Ingilli is a member of the leading river people's family. His academy teaches as many skills for their people as it can and gives a discount to members of the Ingilli following. The academy also has a contract with the river temple, which sends all its students here. Skills taught include Tradetalk, boating, and swimming, as well as more exotic skills such as degustation and taste analysis.

Serena Jonglure (H-38)

A relative of the Lunar-based Malavar Patroma family, Serena Jonglure came to New Pavis from the empire some five years ago. She teaches a variety of fencing styles and swordmanship, in addition to several musical instruments and song styles. She is something of a dilettante, and her students have an annoying habit of picking fights to demonstrate their skill, even though their teacher has not been involved in a fight the entire time she has lived in New Pavis.

Why join a school at all?

There are three primary benefits of joining a school. Least importantly, it permits a hero to raise abilities associated with that skill regardless of whether the skill was used in the session. Secondly, it creates a relationship *that can be a resource for overcoming obstacles and for creating adventure hooks. Thirdly, joining a school enables players to come up with unique fighting (or other skill) styles that add color to the characters.*

Fighting Styles

A fighting style (which despite its name is not restricted to combat) is a narrow ability with a colorful name describing a particular style of martial art. For example, the style of swordmanship taught by Garrath Sharpsword is called Wind and Dragon, consists of flurrying feints and powerful extended strikes. These fighting styles are often specific abilities when fighting more broadly trained opponents (see HeroQuest Core Rules*, page 51).*

Surrak Shonar (F-5) ⊙ᔑ

An impala rider of considerable fame and skill, Surrak reviles city living, but never leaves its enclosure, and no one really knows why he stays within its hated precincts. He instructs with caustic tongue and insightful insult powered by a barely-hidden rage. Young town bloods consider it manly to endure his lessons and boast of it afterwards, swearing by his skill, but most of his students are nomads, especially sable riders. He has no apprentices nor aides. His school is said to produce the best mounted archers in Prax.

Thurkan Thumper (S-70) ●†Ѫ

Thurkan is a brutal human from the Rubble who once played on a troll ball team. He worships Zorak Zoran. He often accidentally hurts his students. He teaches a variety of fighting styles normally associated with dark trolls (such as mace, maul, pugilism, and wrestling) and certain trollish lores such as Darktongue.

Researching Information

The numerous avenues open to heroes pursuing knowledge in Pavis vary widely in expense and reliability.

The first way, slightest in cost (and in reliability), is through gossip and rumors collected in the taverns and markets. Depending upon their persistence and free-handedness with Wealth, they should be able to obtain an amalgam of truth, rumor, and hogwash.

Joreen is trying to find out information about the Blind King's Castle in the Big Rubble. She doesn't trust the sages of Lhankor Mhy, so decides to crawl through inns and taverns frequented by adventurers, spending coin, buying drinks and listening to plenty of tall tales and adventurer's war stories. The Narrator decides that getting any accurate information about the Blind King's Castle is Very Hard; Joreen's Wealth is 17 (using her Rubble Bandit keyword). She gets a minor success and the Narrator gives her a bit of truth mixed in with a lot of false information.

The second avenue open to heroes is a search of the records of appropriate cults and guilds. Each cult retains diaries, receipts, letters, and ledgers with varying degrees of completeness and accuracy. In general, the longer a cult has been established in an area, the more extensive its records.

In Pavis, Lhankor Mhy and Pavis cult documents would be the most extensive and complete; Seven Mothers and guild records would be mostly recent. The degree of official antipathy (or of special friendship) for a person or group may indicate better than usual archives about it. For example, Orlanthi temples may be good sources for information on Chaos or Sartarite history; similarly, Yelmalio temples may have pertinent troll information.

The Knowledge Temple has the most extensive collection of information in Prax. Petitioners can hire the sages of Lhankor Mhy to investigate their library for information of interest to the heroes. Non-cult members cannot perform their own research.

After nearly being killed by some unknown darkness demon on Blind King's Hill, Joreen decides more accurate information is needed before she leads another expedition to the castle. She asks her arrogant cousin Jorjar Latish, an initiate of Lhankor Mhy, to research old documents in the Knowledge Temple (as an initiate, Jorjar is permitted full access to the cult library). Jorjar has the Truth Rune at 1Ш and gets a +6 augment with his Find the Right Scroll. Although the difficulty is still Very Hard, Jorjar gets a major success! The Narrator informs him that he found a remarkable scroll detailing the Blind King's Hill during the Troll Occupation…

Neighborhoods of New Pavis

Explanation

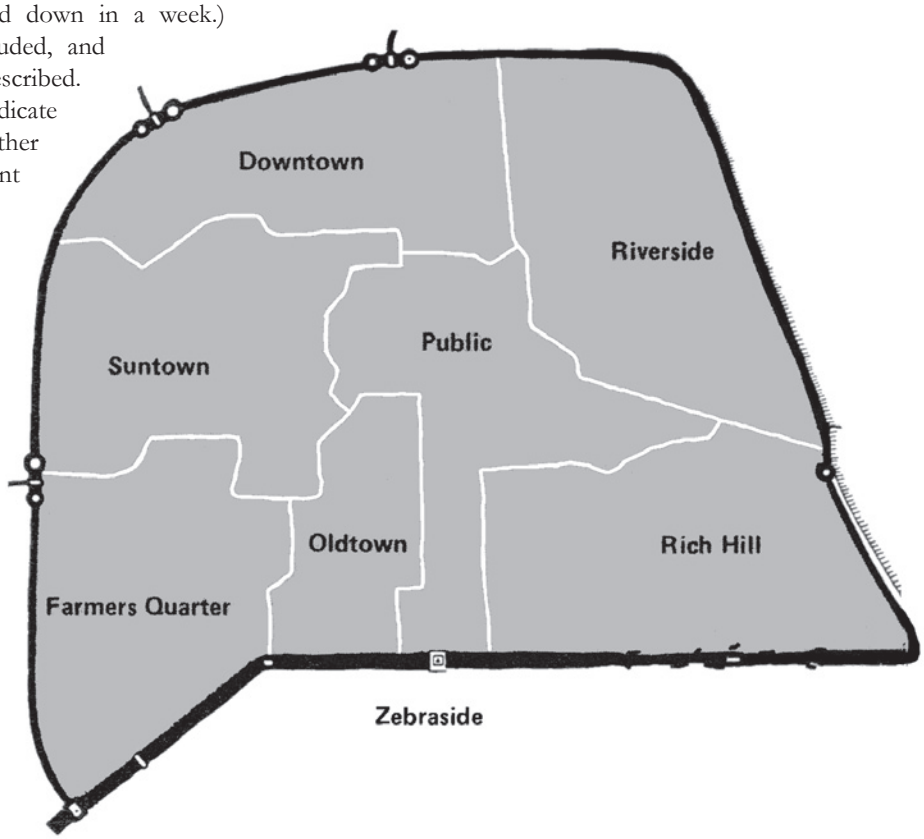
Each of the ten neighborhoods of Pavis has distinctive inhabitants and flavor. Their boundaries wander with the fortunes of the folk who live there. For instance, a portion of the Solar Quarter was seized by the Lunar invaders and included in their Downtown section. The displaced Suntown residents moved into the buildings vacated by those Sartar sympathizers who fled when the Lunar troops seized the city, thereby shrinking the Oldtown section.

In this section, each part of town is described and its boundaries are shown on a map. (The number of buildings is approximate in neighborhoods where shanties go up and down in a week.) Population totals are included, and important landmarks are described. Miscellaneous notes indicate the local street gang or other important facts. Important buildings are singled-out and listed.

Throughout the book, individual buildings will be referred to using the code presented in these neighborhood maps. Each building in the neighborhood is numbered, but this is not an address: it is an artificial reference system for the game master's ease. Each neighborhood is abbreviated by its initial, followed by the neighborhood number of the building.

Neighborhood Initials

Badside	(B)
Downtown	(D)
Farmers	(F)
Rich Hill	(H)
Dwarftown	(M)
Oldtown	(O)
Public	(P)
Riverside	(R)
Suntown	(S)
Zebraside	(Z)



Building Descriptions

Buildings in this description are defined in relation to their meaning to the typical adventurer. The categories; Common, Apartment, Tenement, Shops, and Wealthy, are somewhat artificial for the period, but are convenient and recognizable.

Common

A residence for 10-15 people (2-3 hearths), of whom 2-5 will be workers. These workers will most likely be the owner and employees of the shop in the building. The shop is separate from the living quarters and faces the street.

Apartment

Multiple living quarters with a common entrance to the outside, private entries within. These house 10-20 people. Living units are generally self-contained. No food or maid services are offered to the residents. A shop or stalls probably face the main street, often selling cheap food.

Tenement

Multiple living quarters with a common entrance to the outside. Facilities (i.e., latrine, kitchen, etc.) are shared. These have no services and usually no or poorly-locked individual quarters. These house 15-50 people, depending on size and are typically crowded.

Shops

This indicates a building which is divided into a number of small shops rented by workers and salespeople. They may be places of work, places to sell goods made elsewhere, or an office for meetings.

Inns and Taverns

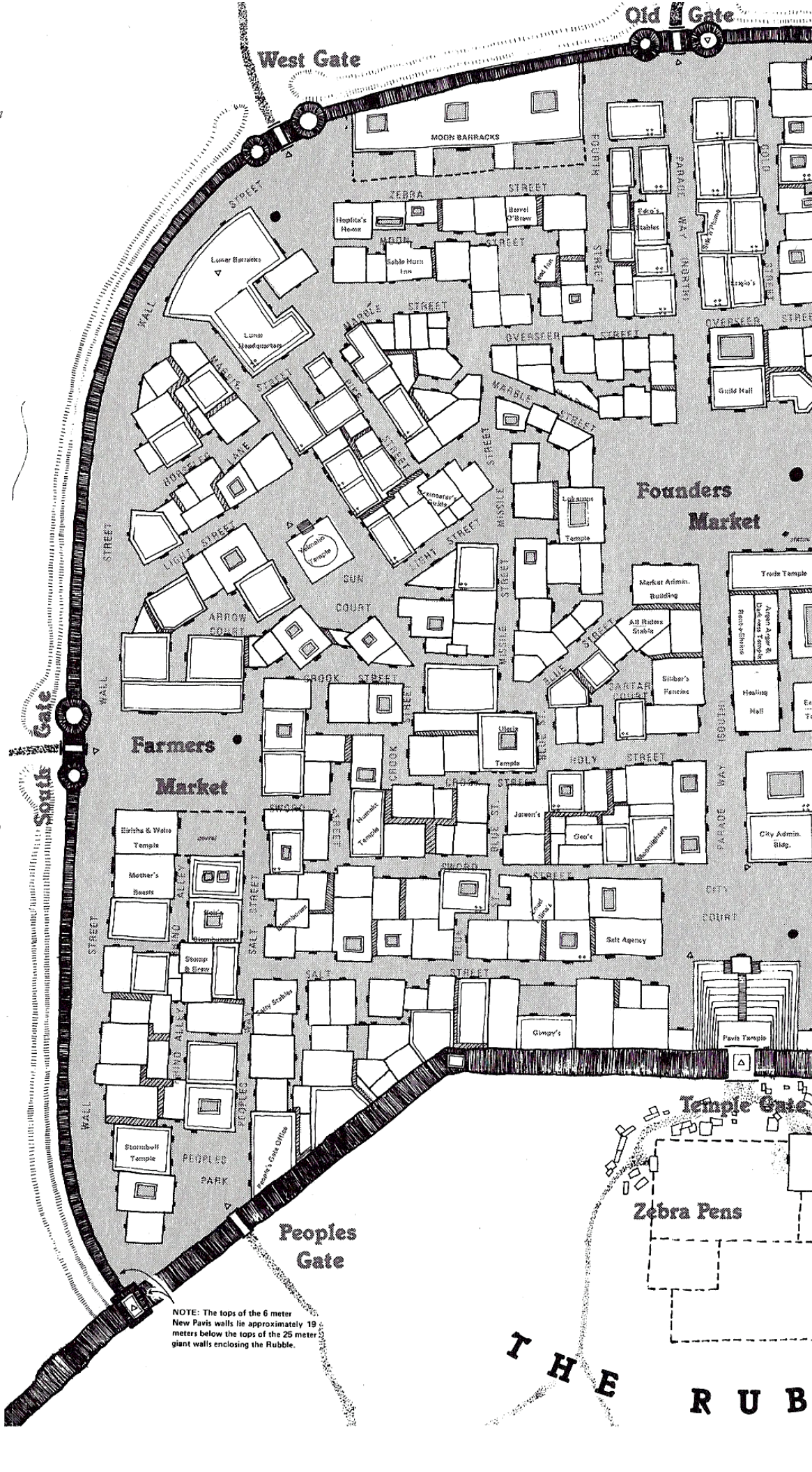
New Pavis has a large number of inns for its size. Narrators may wish to add others, and can do so without disturbing the rationality of the city's population statistics. Pavis is a special place. There is more room for taverns, which often are quite small places, perhaps only someone's front room.

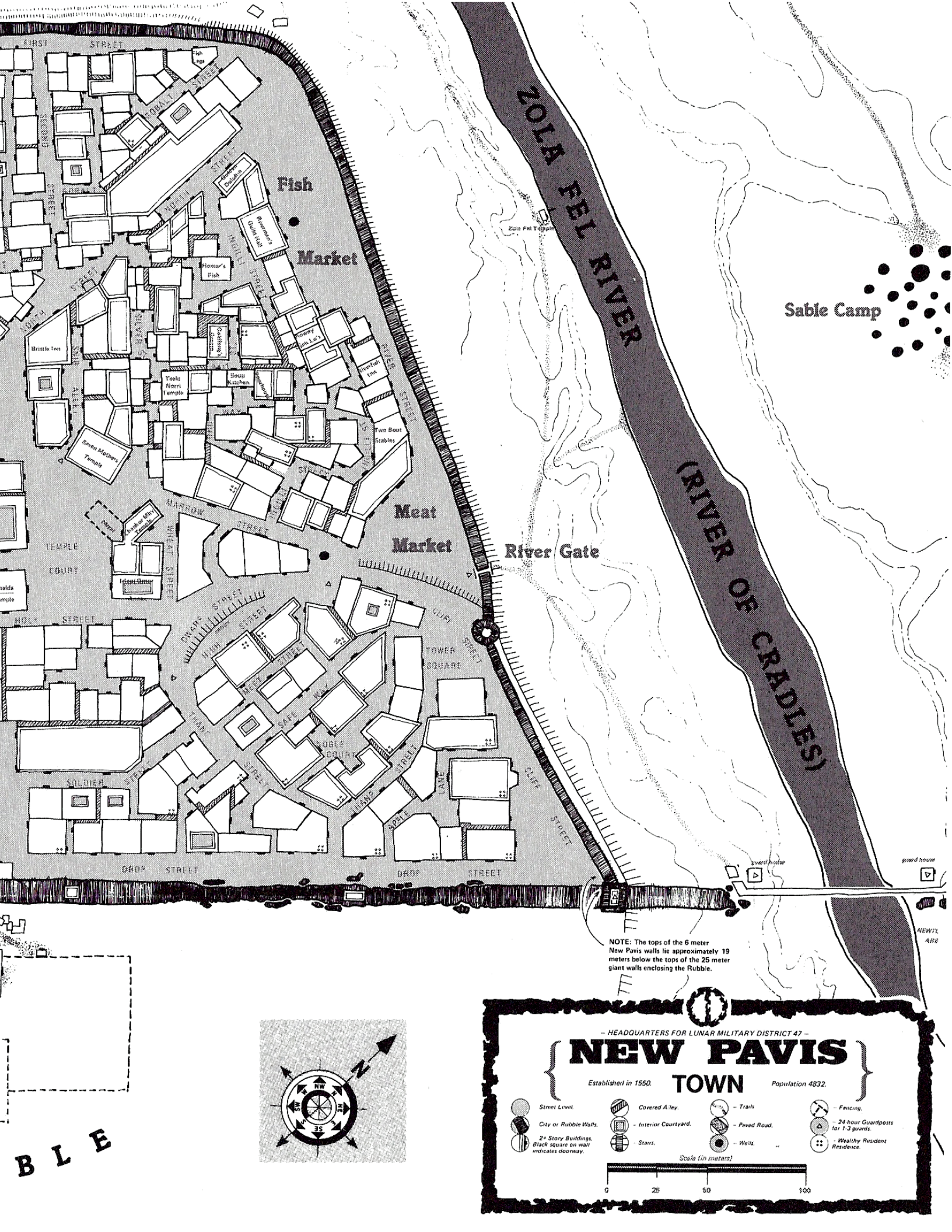
Wealthy

This indicates a large building, usually well-kept, which includes servants quarters, an area for animals, etc. Usually has 5-15 residents. Other buildings are individually identified as places of interest.

Notables' Homes

The homes of many folk of high rank are known to the people. These are always well-guarded, and the defenses may include spells, spirits, magical beings, holy people, or sorcerers as well as human guards.




ZOLA FEL RIVER
(RIVER OF CRADLES)
Fish Market
Meat Market
River Gate
Sable Camp
Zola Fel Temple
Brittle Inn
Homer's Fish
Tree Boat Stables
Green Mothers Temple
Tiola Norri Temple
Temple Court
Tower Square
Noble Court
Soldier Street
Drop Street
Guard house
NOTE: The tops of the 6 meter New Pavis walls lie approximately 19 meters below the tops of the 25 meter giant walls enclosing the Rubble.
– HEADQUARTERS FOR LUNAR MILITARY DISTRICT 47 –
NEW PAVIS
Established in 1550.
TOWN
Population 4832.
Street Level.
City or Rubble Walls.
2+ Story Buildings. Black square on wall indicates doorway.
Covered Alley.
– Interior Courtyard.
– Stairs.
– Trails
– Paved Road.
– Wells.
– Fencing.
– 24-hour Guardposts for 1-3 guards.
– Wealthy Resident Residence.
Scale (in meters)
0
25
50
100
N
NW
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SW
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S

Public Neighborhood

This part of town contains most of the public temples, government buildings, and wealthy shops. The buildings were financed by private parties and public taxes. They were begun to impress the nomads by their size and beauty. They are a source of great civic pride. No street gang claims this area as its territory.

P-1 **Market Administration Building.** Many small shops; administrative offices in the rear.

P-2 **Store. Honest Kolli's Artifacts and Appraisals.** Honest Kolli, a member of the City Council of New Pavis, maintains a large establishment specializing in buying jewelry and magical artifacts from adventurers and converting coins they may have found into jewelry and other ornaments for easy portability. Honest Kolli actually lives up to his name, and takes only a small commission for trading in coins for jewelry. He guarantees to buy the items back at the worth given for them, should the buyer need cash. This guarantee only holds for one full season.

P-3 **Shops.** Various types.

P-4 **Temple, Lokarnos** (ⵙⵔ) Solar wagon god. Shrines to Lokarnos and other celestial gods (including Polaris, Shargash, and other stellar deities) are located at this temple which is maintained by the Yelmalio cult. Temple priest is Thrandren Clubfoot.

P-5 **Shops.** Various types.

P-6 **Shops. Various; includes Godja Missile Weapons.** Makers of slingshots, slings, arrows, and darts. Re-sellers of hand weapons.

P-7 **Shops.** Various types.

P-8 **Shops; includes Hold, Carry, and Sell.** General outfitters with good imported equipment. Sells all types of goods. Owned by the Rugbagian family.

P-9 **Guild Hall.** Meeting place for all guilds of the town. This two-story stone building is the assembly hall for the city's guildmembers. Disputes between the guilds are resolved within, without recourse to Lunar or City justice. The upper floor is often using as a drinking club by senior guild members.

P-10 **Shops; includes Derek's Polearms, Honest Hermosius' Used Weapons. Derek's Polearms.** Derek Dwarfriend is a master armorer of the Flintnail cult and specializes in making and wielding such hafted weapons as axes, halberds, spears, etc. **Honest Hermosius's Used Weapons.** Hermosius, an ex-sergeant of the Lunar army, sells used Lunar equipment. He is no armorer, and is no judge of the fitness of a weapon or piece of armor, though he prides himself justly on never selling an ill-fitting piece of armor--a benefit of his long experience.

P-11 **The Bristle Inn** ★★ The single largest inn in the city is frequented by merchants and moderately wealthy visitors. Food is of fair quality and of great quantity; the drink is good; and the accommodations fair but clean. The innkeeper, Orkan the Black, is a prominent member of the Issaries cult.

P-12 **Shops; the Dorasar Building includes Outrageous Fortune Bowyers.** Makers of excellent bows, arrows, spears, javelins, etc.

P-13 **Shops; includes Goram's Sturdy Weapons and Bison Hide Leathers. Goram's Sturdy Weapons** (shop only; the smithy is in Dwarfside) Goram is an Iron Dwarf whose major skills are in his crafts. On a cult mission to the Rubble, he rescued the iron armor and weapons of another dwarf who had died fighting chaos monsters. Since then Goram has maintained his smithy in the dwarf holes and shop outside where he sells excellent weapons and armor. They say that his eyes light up still when he hears spectacular stories of derring-do and treasure in the Rubble, and he may yet don his iron armor and venture forth again. He gets along very well with most humans, and counts as a particular friend Bendrath, the young new priest of Pavis. **Bison Hide Leathers.** This leather worker is a Bison tribesman named Tokel who followed the way of Issaries after associating with Kost the merchant ten years ago. He settled into New Pavis and provides leather clothing and armor. Tokel's work is known for serviceability. He makes; he does not embellish. His prices are standard. He has a couple of Pavis born lads as apprentices, he can finish a suit of leather armor in a week, or boiled leather armor in two weeks.

P-14 **Temple. Seven Mothers** (ⵔⵠⵜ) The center of the Lunar religion in Prax, this two-story colonnaded stone building was built after the Lunar Conquest of Prax. Within are shrines to the Seven Mothers, the Red Goddess, the Red Emperor, and various other Lunar goddesses including Jar-Eel the Razoress. A gilded statue of the Red Emperor atop a 30 feet tall column is in front. The temple is guarded 24 hours a

Black Orkan (Location P-11)

Dark-haired with piercing eyes, Orkan the Black is a retired Goldentongue merchant from Sartar who now runs the largest inn in the city. Orkan keeps tabs on just about every merchant in the city and a good number of visitors to New Pavis; as a result, he is a reliable source of information for traders. Unknown to most is his long association with the mysterious thief called Rat.

day by a small detachment of Lunar soldiers. The High Priestess is Porusa the Patient.

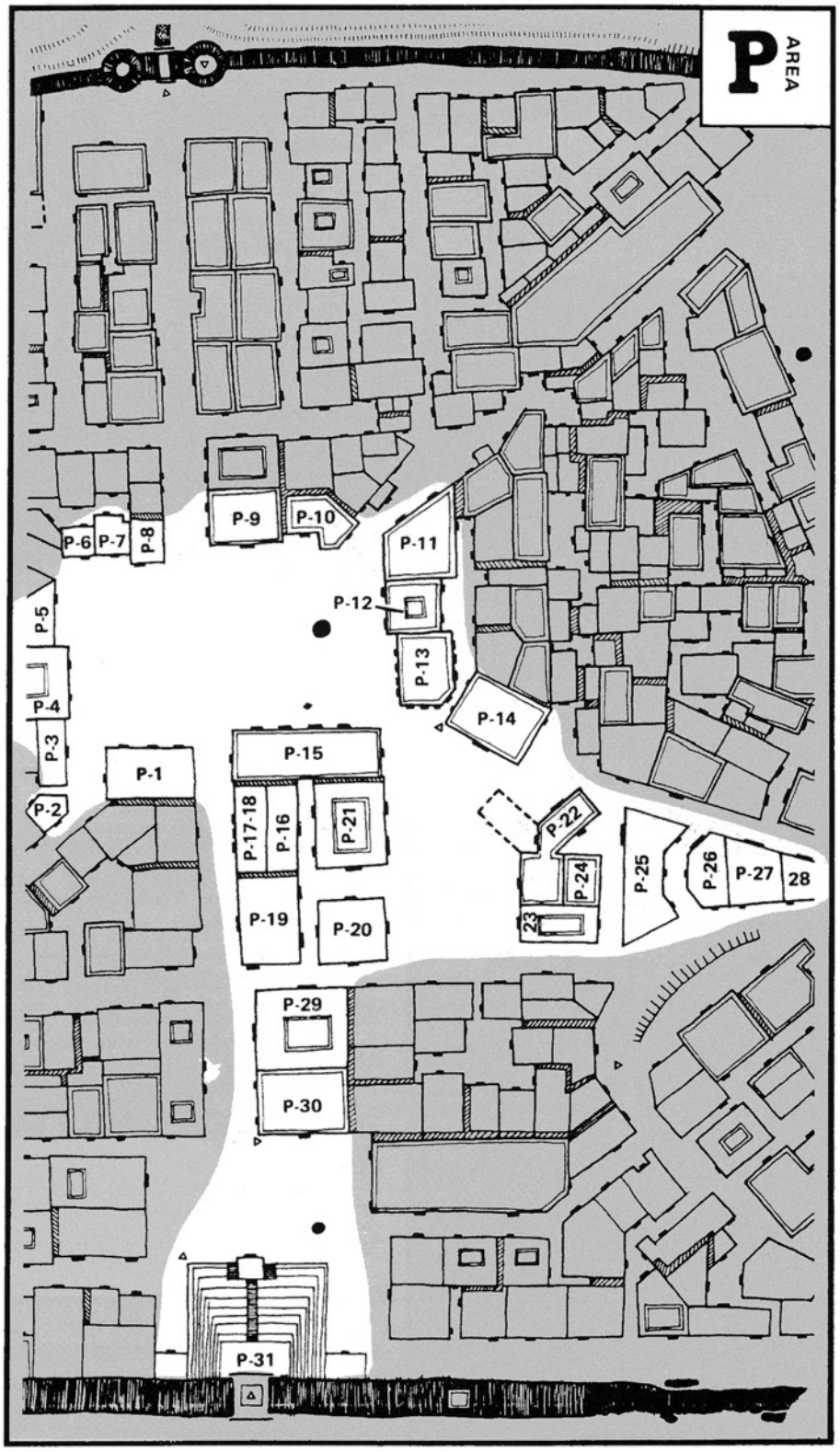
P-15 Trade Temples. Shrines both to Issaries (ᚺᚻ) and to Etyries (ᛞᚺ). A statue of Etyries is in front. This two-story colonnaded stone building faces the market and within are statues of Goldentongue, Harst, Garzeen, and Etyries. The altars before the statues are busy whenever merchants seek good bargains. Business is discussed and transacted within the temple; bargains struck within sight of the trade gods are considered particularly lucky.

P-16 Argan Argar temple (●ᚺ); includes shrines to Kyger Litor, Zorak Zoran, and Xiola Umbar. This black stone temple is frequented by Darkness cultists and visiting trolls from the Rubble. Its security was guaranteed by Dorasar and his Orlanth priests; hence its proximity to the Air Temple. The temple is avoided by dwarfs, Sun Domers, and Lunars.

P-17/18 Temple. The Shrine to the Unknown Gods is open for all worship. Altars to "whether to a god or goddess" are located in this temple; worshipers of gods or goddesses otherwise unknown to Pavis may worship within. This temple also serves as a placeholder for whatever gods and goddesses exist but whose name and nature has not been revealed to the people of Pavis.

P-19 Chalana Arroy Temple (ᛁᛁᛁᛝ). All are welcome in the Healing Hall, Sartarite, Lunar or Praxian, rich or poor; the White Ladies heal all who come. The temple has beds where the ill or wounded may recover. The Healing Hall is well supported by the grateful adventurers who benefit from its services.

P-20 Earth Temple (□ᛝᛁᛁᛁ) This temple is a perfect cube in shape, counting the basements. The earth temple is home to the most important cult in New Pavis, Ernalda the Earth Mother. Built of stone blocks, statues of the goddess and her many daughters are carved into the walls. The temple descends into the earth, where the most important ceremonies and rituals are performed. Men are not permitted into the



underground chamber, the "womb" of the goddess. The High Priestess is Daralanda.

P-21 **Air Temple** (ᘜᖘᗯ) This temple includes shrines to Orlanth and other storm gods but High Priest Faltikus is widely rumored to be Illuminated. *See Page 179.*

P-22 **Knowledge Temple** (ᖻᐃ) This temple includes a shrine to Lhankor Mhy and the New Pavis Library. The High Priest is Gavial Latish. *See Page 182.*

P-23 **Irrippi Ontor temple annex** (ᘓᖻ). Under the terms of the Lunar Armistice, the Irrippi Ontor cult is permitted to copy scrolls from the Knowledge Temple. Teams of Lunar scribes work transcribing key documents borrowed from the Pavis Knowledge Temple. The Irrippi Ontor cultists teach the New Pelorian script and may serve the Military and Civil Administration as scribes.

P-24 **Storehouse.** Knowledge is stored here, but the building must be entered from one of the Knowledge temples.

P-25 **Public Food Offices.** These administer distribution of the city's supply of food to the citizenry.

P-26/27 Granaries. Storage for the public grain and the mills for it.

P-28 **Public Meat Warehouse.** This warehouse keeps only preserved stock.

P-29 **Residence. Mayor's house**, currently occupied by Brygga Scissortongue. The residence of the Mayor is a stone building that once housed Dorasar the Founder himself. Inside are remarkable dwarf-made mosaics depicting the deeds of Dorasar and his ancestors.

P-30 **Offices. City Administration Building**, A two-story stone building connected to the Mayor's House, the City Administration Building houses most of the activities of the city council, the courts, a jail, mayor's offices, city council room, and central watch station.

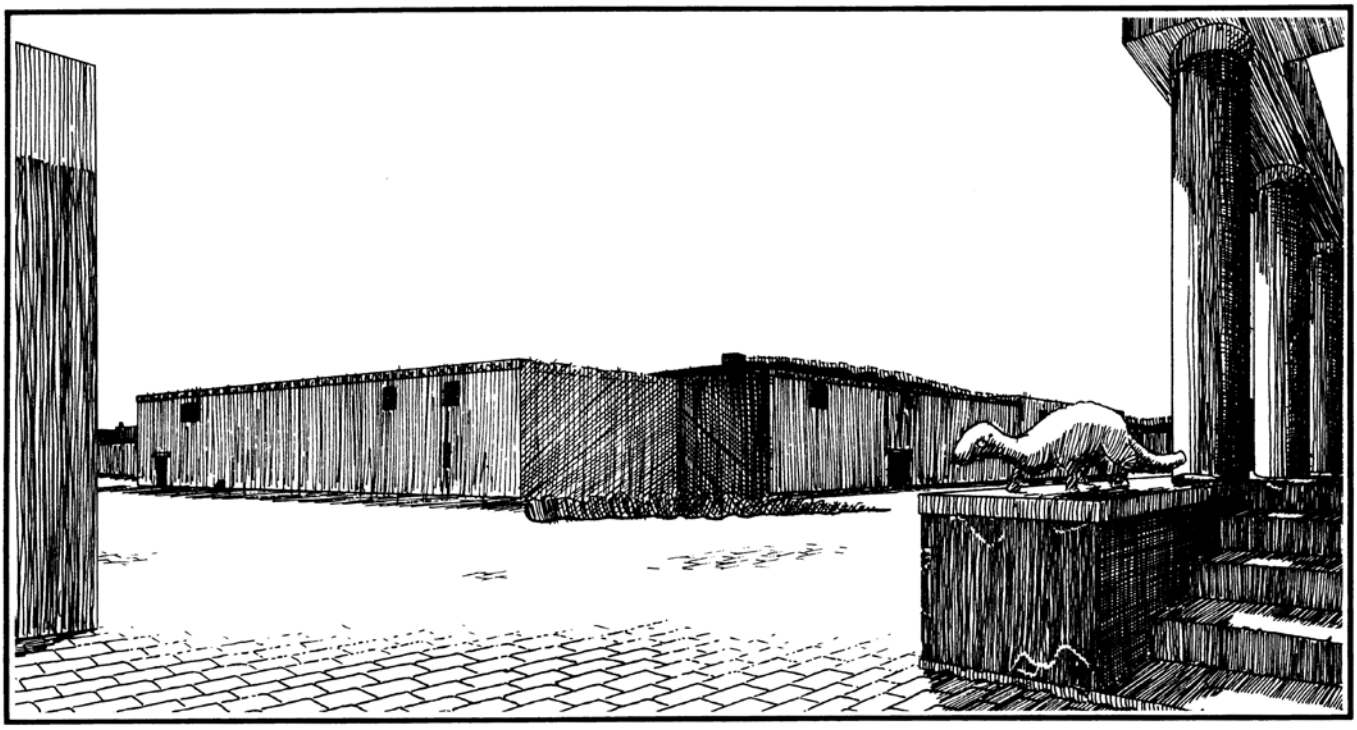
P-31 **Pavis Temple** (ᘏ). Includes Flintnail shrine. Recruiters. Rubble Trackers and Pavis Royal Guard. Residence. Benderri, high priest of Pavis, and other priests live here.

Harkon Oyez the City Crier ᘜᖻᖻᖾ (Location P-30)

Because most people in New Pavis cannot read, all official pronouncements of the city must be read by the city crier, Harkon Oyez. A fat man with a dramatic voice, he reads official pronouncements, local ordinances, and paid advertisements, getting the attention of the crowds by beating a loud bronze gong.

Downtown

Downtown was first settled by local farmers who accepted Dorasar's protection. Their lowly status demanded that they live downhill from the thanes and merchants on Rich Hill. The farmer's original buildings were of great size but of poor strength and most eventually collapsed. When the current Farmer's Quarter was begun, most residents of Downtown moved there. New settlers coming to the city razed Downtown and began constructing its current form.



The locals purchase food at the Founder's Market, but get most of their water from the wells at Old and West Gates, which are much less crowded.

On- and off-duty Lunar soldiers congregate here. The local street gang is called the Red Bastards.

D-1 Residence/Headquarters. Count's Palace, used by Lunars as headquarters. This was once the palace of Varthanis II, the ruler of Sun County. Soon after the surrender of the city, Count Varthanis II gave the palace to the Lunar commanders – under duress, some say. This three-story stone building is built like a fortress; inside, the building is lavishly appointed, with murals depicting the triumph of the Sky Gods over Darkness and Storm. It is used by the Lunars as their headquarters. Attached to the Headquarters are the barracks currently housing the Marble Phalanx companies stationed in New Pavis.

D-3 Lunar garrison. Training. Darius Oranius. This two story building houses the soldiers of the Antelope Lancers and Silver Shields currently stationed in New Pavis. Sables are also stabled here.

D-4 Tavern. Hoplite's Home ★★ Excellent drink of every type favored by humans. This establishment discourages rowdy behavior, Serves fair food, and is a favorite hangout for Lunar soldiers.

D-6 Recruiters. Magan's Greys mercenary cavalry regiment.

D-9 Tavern. Barrel O'Brew ★ This is a low class soldier hangout and drinking spot for Lunar soldiers. Poor food, when any is available.

D-10 Shop. Heartland Imports, expensive knickknacks from the Empire.

D-15 Inn, Reed Inn ★ The name comes from its sign, and the fact that the walls and furniture are made of this flimsy material. Hourly rates are available, and often used, since the place is noisy, insecure, and unclean. Drink is available in cheap plenty, but no food.

D-20 Inn. Sable Horn Inn ★ Frequented by visiting Lunar citizens and soldiers. Rates are low, food is fair, drink poor, but every customer is provided with a private key to his own room.

D-25 Stable. Eskos' Stables, high class caterers to Praxians. Has separate quarters for horses and for Praxian animals, but does not allow anything larger than a bison (no high llamas or rhinos possible). High-class and expensive, these stables assure good care.

D-33 Residence. Shared by Jorjar the Quick, Jotaran Longsword, and Derenx the Handsome.

D-34 Residence. City house of Duke Raus of Rone. Duke Raus maintains this fancy residence in New Pavis as befits his status, but usually resides in his fort in the Grantlands.

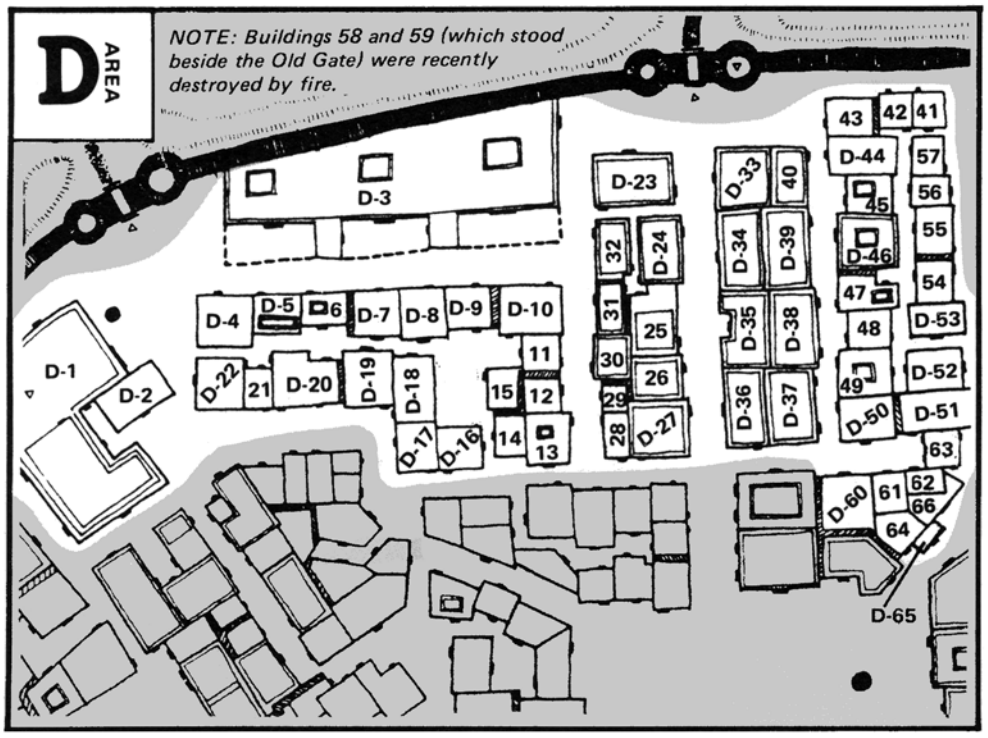
D-35 Inn, Silk 'n' Plume ★★★★ The finest rooms for rent in the city. Strict dress and behavior code. Lunar owned and operated, but very open-minded and respectful to those who meet their prices.

D-37 Inn, Erigios' ★★★★ Ambassador quality food including the best spices and exotic rarities. Strict dress and behavior code. Owned by the (Lunar) Rugbagian family. Several rooms, but most renowned for its food.

D-61 Recruiters. Marollo's Escort Service. These mercenaries serve as private escorts and bodyguards for those exploring the Big Rubble.

D-66 Stables. Friendly Stables; standard rates--no exotics. Allows all animals; usually has horses, mules, and zebras.

Darius Oranius ⊙Φ†
(Location D-3)
Darius is a retired Lunar hoplite who teaches one-handed spear, shortsword, large shield, and javelin, mostly to Lunar soldiers and sympathizers.



Riverside

Ingilli the Fisher was a famous fisherman who aided Dorasar in founding of the city. He was influential among the river folk, both footed and finned. His ranks swelled with people arriving from the poor marshes along the coast, and many were glad to live among the buildings between trips on the river.

The area includes fine homes of influential people, but also many squalid huts crowded with the poor. The streets smell more of fish than do other areas. Most people here buy their daily food from the Fish Market, and they must trek to the well there, or further, for water.

Many of the streets here are so clogged that no horse can pass. The map is deceptive, for the decrepit state of many buildings makes passage through and over them possible to those knowing the way.

The local street gang is called the Dolphins, and they are an angry lot with little to lose, but they are sensible enough to flee from adversity. The local bigwigs have a few standing guards. Thugs and thieves lurk, ready to trap the unwary.

R-1 **Inn. Fish Legs ★** Few accommodations but they are good and safe (if verminous). Fair drink, decent food.

R-41 **Tavern. Homar's Fish ★★** Owned and operated by the Ingilli family since the founding of the city. This serves fresh fish cooked in many different ways, and is famous for its thick fish soup and excellent beer.

R-55 **Training. Filbar's Fine Swordsmanship**, on second floor. Filbar is a petty nobleman from the Holy Countrywithout any income who found a niche in Pavis teaching the nouveau riche the finer weapon types popular in civilized countries.

R -57 **Shops. Includes Hanafel's Magic Goods.** Former Lhankor Mhy priest, now retired, who runs a lively business in buying and selling minor exotic magic items.

R-65 **Training. Eparikondos' School of Speech.** This former Sword Sage came to Pavis to study the ancient tongue and has remained content ever since. For him, no expedition is so exciting as when he hunts down an elusive verb root or discovers an unknown noun. He gives no discounts and takes no apprentices, as he says, "My mistakes remain my own." He teaches New Pelorian, Pavic, Tradetalk, Old Draconic, Praxian, Tarsh, and Sartarite.

Churchak the Quick (Location R-81)

This superior trollkin reputedly murdered his master to gain his freedom, and has killed several trolls single-handedly since. His home in the city is a refuge for many escaped trollkin, and he rules them in the shadows of the city. His school, say most, is only a front for their gang. Still, he teaches well, if you can find him at home.

R-79 Temple. Teelo Norri ΦЯ. This small temple is for the Lunar goddess worshipped by unfortunates and those who would help, clothe, house, and enlighten them. The temple engages in a myriad of charitable and benevolent works; and provides refuge, sanctuary, and religious guidance to the destitute. The priestess here is Berene Pavalava, often called "Mother of Mercy".

R-81 Training. Churchak the Quick.

R-87 Inn. Goldfang's Grotto ★★ Fair food, accommodations, and drink make this only two-star, but the entertainment is considered first-rate. The basement contains transparent tanks where spectators watch, and bet on, fighting fish battling to the death.

R-89 Training. Scharman's Academy. Recruiters. Ingilli Guardsmen. Scharman Ingilli established this place for socializing and engaging in intellectual pursuits. Here young men and their wise elders gather to discuss lore and business, as well as the affairs affecting the riverfolk. Varanos the Tall, the Lhankor Mhy sage, can often be found here.

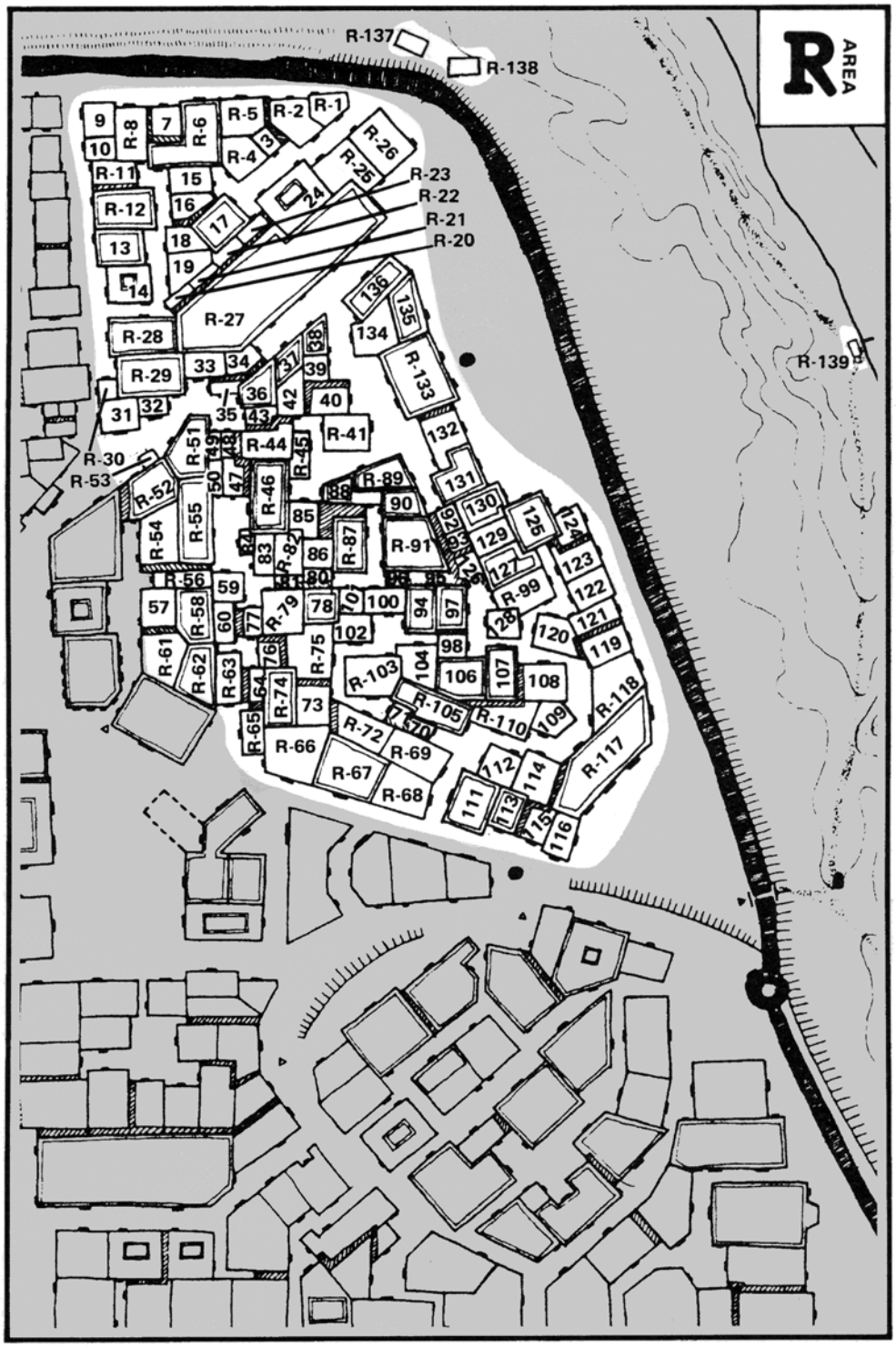
R-94 Poorhouse. Free tenement dwelling space, sponsored by the Teelo Norri temple.

R-95 Sister Soup Kitchen, residence of the Teelo Norri volunteers and source of three free meals a day, served to all who come. Anyone may partake of the Poor Fund and thrice a day receive bread, onions, and red berries (or whatever else is cheap and available to eat). Indigents may sleep in the nearby Poorhouse.

R-105 Residence. Ingilli's outer house, lesser family members. Petitioners of the Ingilli family must wait in the outer house. Ghanara Eberhell serves as the factor for the Ingilli, handling those affairs not important enough for Scharman Ingilli's direct attention.

R-106 Residence. Ingilli's great house, major family members. The Ingilli are the most influential family of Riverside.

R-107 Residence. Ingilli Workhouse, crafts people connected to the Ingilli family.



Ghanara Eberhell (Location R-105)

Ghanara (known locally as the Ghoul) is a stuffy, formal fellow, soberly dressed, clumsily and insincerely manipulative in business manner, but actually a warm and sentimental person. One of the Ingilli, Ghanara has access to all but the uppermost reaches of Pavis society and always manages to think of someone who might be able to do a favor for a friend of the Ingilli.

R-116/117 Shops. Part of the Meat Market.

R-118 Two Boot Stables. Will take any animal, but in practice restricted mainly to horse customers. Serves the Riverside neighborhood.

R-122 Inn. Riverfish Inn ★★ Owned by a prominent fishing and boat family, this inn caters to visiting merchants and the connected tavern caters to local fishermen.

R-125/136 Fish Market. Includes the following:

R-129 Tavern. Rowdy Djoh Lo's ★ The toughest dive in town, where even trolls hang out. Good drink, including some troll drinks.

R-133 Hall. Riverman's Guild Hall.

R-136 Inn. Golden Dolphin ★★★ Favored place for friends of river people and merchants arriving by boat. Good variety of meals served regularly.

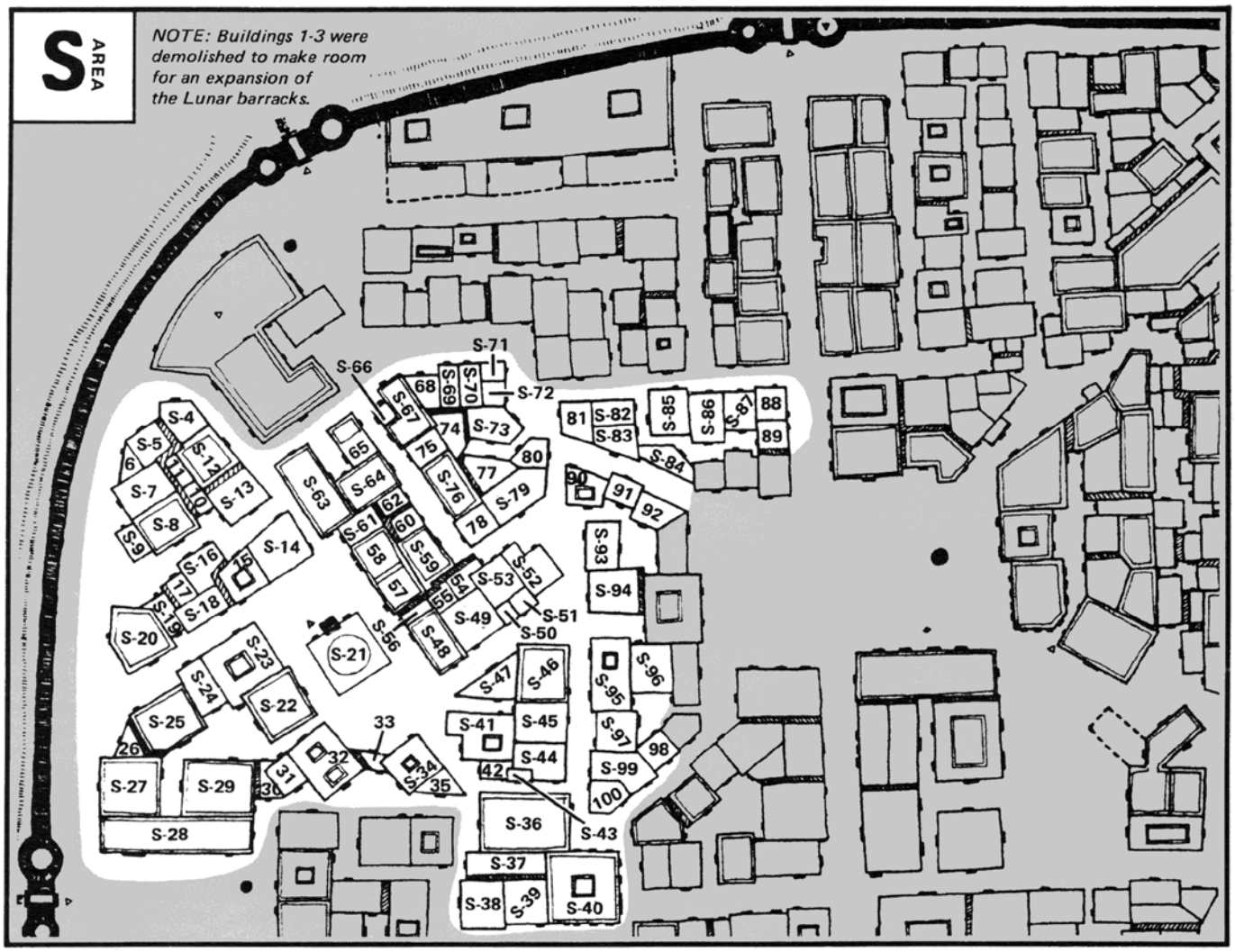
R-139 Temple. Zola Fel This river temple includes shrines to Diros and other gods and goddesses of the waters. The high priest is Reverend Amina. See Page 188.

Suntown

This part of town has always been in the hands of the Sun Dome Templars. Count Varthanis Brighthelm aided Dorasar and received the right to have a small palace within the walls: one of only two fortified places within the walls. To assert his independence, he had his streets run contrary to the general plan forwarded by Dorasar, and his folk have maintained their stubborn and distrustful independence since. They are an unusually integrated neighborhood; even the street gang is more an auxiliary of the temple leaders than ruffian rag-tags.

The Sun Court, surrounding the Yelmalio temple, is the center of their life. Within the community are rich, middle class, poor, devout, and irreligious. It is, thus, less homogeneous than other neighborhoods.

Shortly after the surrender of the city, Count Varthanis gave the palace to the Lunar commanders (under duress, some say). Since then the city influence of the sun people has been less powerful.



Their own merchants bring goods to their Court to sell, and their people usually buy there. They go to the West Gate yard for water, even though the wells in Founder's or Farmer's Markets may be closer.

The local street gang is called Gods Own. The poor members are called The Irregulars, while the rich, who are trained and skilled, call themselves The Chosen. The gang will take safety among their fathers and priests when the going gets rough.

Suntown is distinguished by a lack of inns and taverns. Visiting sun worshipers are usually given hospitality among the residents of the town, and alcoholic beverages are available within the Sun Dome temple itself, which has a monopoly on brewing among its worshipers. Suntowners are often seen in drinking establishments elsewhere in town.

S-14 **Recruiting office.** Sunspear Guards. Training. Brighteye Spear School. Jaronak the Bright, retired Light Son of Yelmalio, runs this school teaching spear and shield fighting. He refuses to teach trolls and other cult enemies.

S-21 **Yelmalio Temple ⊙Y.** Recruiting office. Sun Dome Spears Regiment. The Yelmalio temple of New Pavis is a satellite of the great Sun Dome Temple further south. Its roof is a dome sheathed in gold that shines in the Praxian sun. The High Priest leads the worship inside, but the majority of the priests assemble atop the temple around the dome. The temple is always guarded by a group of Sun Dome Templars.

S-40 **Uleria Temple X.** The Uleria temple is a two-story stone building with graceful colonnades. During the frequent public ceremonies, the cultists choose for their bed people who represent the various gods loved by Uleria throughout history.

S-49 **Stable. Hyalor's Care.** Stable for horses, primarily for residents of Suntown who need on-going stable space.

S-53 **Tavern, Graineater's Glade ★★** This is the only Suntown establishment open to outsiders and serves grain and domestic fowl dishes, usually highly spiced. The Sunrise Surprise drink of mixed liquors is notorious in Pavis. Entertainment consists entirely of Yelm and Yelmalio bards, no others allowed.

S-63 **Residence, Eiskolli family.** Leading family of the Suntown community.

S-70 **Training School.** Thurkan Thumper teaches mace and maul.

S-76 **Residence.** Hucipites, captain of Lunar Marble Phalanx.

Thurkan Thumper ●Xt (Location S-70)

Thurkan is a brutal human from the Rubble who once played on a troll ball team. He worships Zorak Zoran. He often accidentally hurts his students.

Surrak Shonar (Location F-5)

An impala rider and master archer of considerable fame and skill, Surrak reviles city living, but never leaves its enclosure, and no one really knows why he stays within its hated precincts. He instructs with caustic tongue and insightful insult powered by a barely-hidden rage. Young town bloods consider it manly to endure his lessons and boast of it afterwards, swearing by his skill, but most of his students are nomads, especially sable riders. He has no apprentices nor aides.

S-84 **Whole Beasts Stable**. This stable is only for Praxian animals, and takes any breed of those. It is used mostly by visitors to the Founder's Market and surrounding shops.

S-97 **Smithy.** Kalf Haldelson, master of metal workers guilds. Kalf represents the Redsmith guild on the City Council and may leave most of his work to his helpers for days at a time. But, his personal bronze work is of high quality and reliability.

Farmer's Quarter

This area was once mostly open, where nomads and their animals camped. When a riot broke out, some nomads were killed, and all were expelled for a time. When they returned, the farmers had taken over the ground. Farmer's Quarter is a poor part of town with a population of farmers and some nomads.

The street gang is the Skinners, naming themselves from their delight in butchering or mutilating nomad animals, or threatening that they will. The constabulary patrols these streets in pairs.

F-1 **Temple. Eiritha and Waha.** This temple is staffed by exiled Praxian shamans, who perform the rituals to appease Waha and Eiritha. Despite the fact that very few citizens participate in the ceremonies (indeed, most Pavisites avoid approaching this temple), the temple is financially supported by the city and these rituals are considered necessary for the city's existence. Tribesmen who wish to purchase animals appropriate to their tribe must work through the Eiritha temple, agent for all such purchases. Riding animals for Praxians are not kept near the city, and one may wait a week before one can pick an animal. A nomad can usually do the job faster by going out into the plains himself to find a herd.

F-2 **Stable. Mother's Beasts**. Praxian animals only, any size welcome. Expensive, but always good quality care.

F-5 **Tenement.** Home of bow weaponmaster **Surrak Shonar**.

F-12 **Temple. Storm Bull.** A dangerous place feared by most civilized people, this great two-story stone building is the home of Storm Bull in New Pavis. Strongly built and undecorated, the fierce Storm Bull cultists are feared less than their barbaric rituals. Locals say that Chaos monsters are smuggled into

the temple only to be brutally killed by the Bull and his worshippers. Arrogant, half-mad cultists take over the People's Park on holy days, watched warily (if from a distance) by Lunar soldiers. The Storm Bull temple is often closed by the Lunar military government because of violent disturbances, but always reopened. Storm Bull may be feared by most civilized folk, but he is a necessary part of survival in Prax. The high priest is whatever Bull Priest or Storm Khan happens to control the temple at the time.

F-13 **Shop. Butari's Birds.** Butari is a native Pavisite, grandson of a Holy Country immigrant who began the business. He is not a member of the bird cult and sells his creatures without any fear of reprisal from the bird god or his minions. He sells mostly imported creatures similar in survivability to native species. In this way, the local spirits are not as offended. Most of his available birds are hawks (except for vrok hawks), small owls, a largish roadrunner, and parrots with split tongues to imitate speech.

F-22 **Tavern. Stomp and Brew** ★ Powerful drink and hard brawling are the entertainment here. Many nomads like this place, and it is favored by Storm Bull types. Also known as the Foaming Boot.

F-24 **Tavern. Bob's Bison Burgers** ★ Located near to the corral, this Sartar-owned franchise has some fame. In the courtyard is a gigantic dwarf-made meat grinder which reduces entire bison carcasses into hamburger. The proprietor is notorious for using moribund animals as meat when prices are high, but the food is exotic and fairly tasty, and Bob's has a large following.

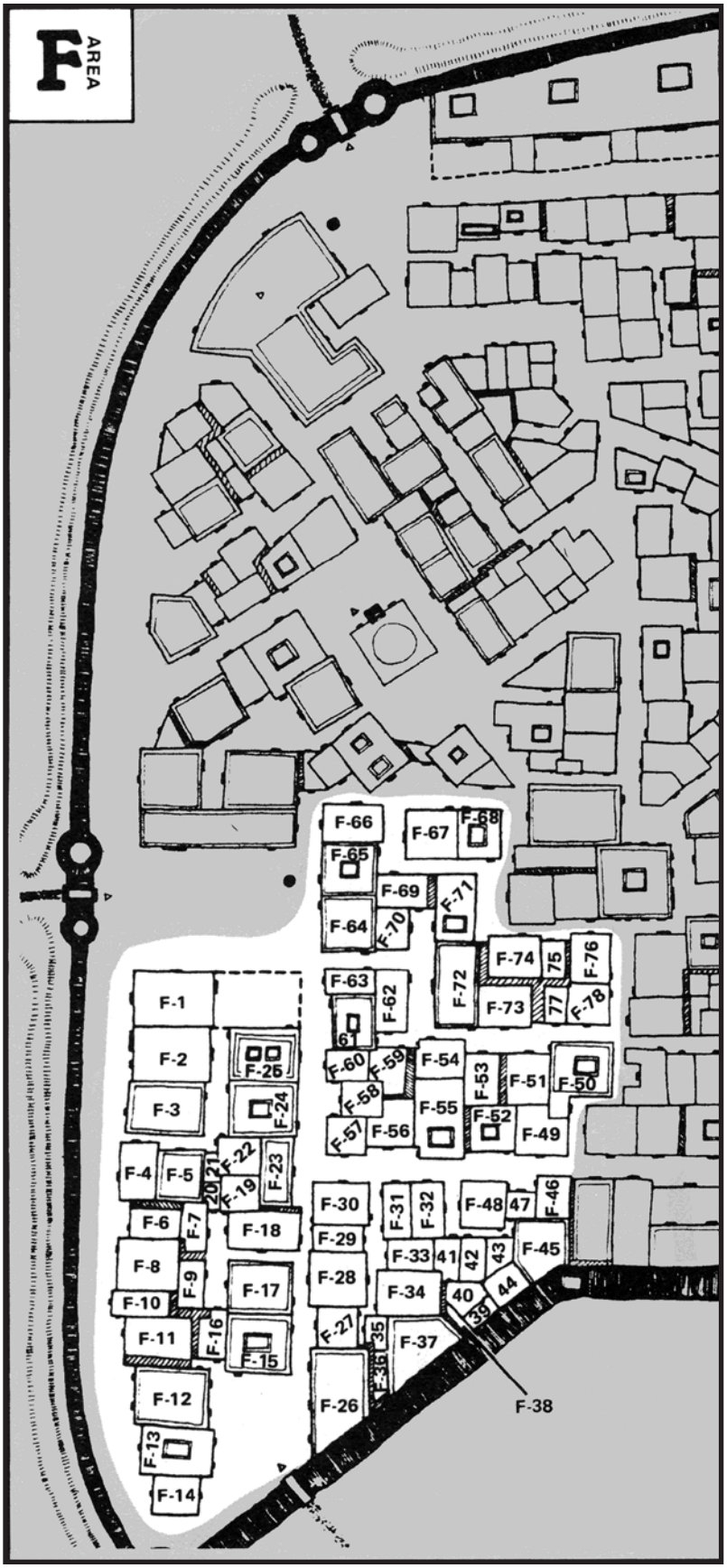
F-26 **People's Gate Offices.** From this office Lunar officials record or spy upon everyone using this gate.

F-30 **Stables. Salty Stables.** Praxian animals only. Inexpensive care, and questionable quality.

F-33 **Inn. Transients Welcome** ★ Low rates, no food, no drink, and poor security make this place popular only with those who can go nowhere else.

F-43 **Tavern. Beleaguered Buffalo** ★ Owned and run by Impala people, this serves the most potent kvass in town. Knife throwing is a popular sport here.

F-50 **Residence. Sitzmag Redmoon**, captain of Lunar Antelope Lancers Regiment.



Garrath Sharpsword ᘜᖇᕼ (Location F-53)
This adventurer teacher often disappears with friends and students on expeditions into the Rubble. He takes only students who can work a full day with him, cramming the lessons together. A former Sartarite, he fled after the Lunars invaded that land.

F-53 **Training. Garrath Sharpsword.** Both shield and sword.

F-58 **Tavern. Bisonbones** ★ Food and drink. Unremarkable except that it was begun by a retired adventurer.

F-65 **Animal Sales.** Horses and zebras.

F-66 **Leather Goods Shop.** Saddler by the Well. This shop is near the well in the Farmer's Quarter. They specialize in non-wearable leather goods, making saddle tack, tents, sacks, backpacks, sleeping rolls, plates, cooking implements, wineskins, scabbards, and many other useful leather items. In an area where herds are omnipresent, people use leather where they might have once used pottery, metal, or wood. Saddler by the Well will work to any design. This is another business owned by **Brygga Scissortongue**, the mayor.

F-72 **Temple. Humakt. †Y** This grim two-story stone building houses the god of Death and War. Fearsome guardians of death and destruction are carved into the temple's facade; more feared are the Swords of Humakt who offer sacrifices to their Lord. Humakt's rituals are warlike, and many are violent and frightening to onlookers. Pregnant women, the sick, and the elderly avoid Sword Street if they can. The temple sword is Willem Noralor. Besides the usual training by the resident priest and staff of the temple, two noted weapon masters use these facilities. **Krogar Wolfhelm** is an Orlanth devotee who teaches all forms of weapons to those friendly to Orlanth. **Derenx the Handsome** is the Guildmaster of the weaponmasters in the town, and teaches various sword techniques.

F-77 **Recruiters.** Sir Holburn's Axemen, Longspear Slayers, and Jordan's Scouts.

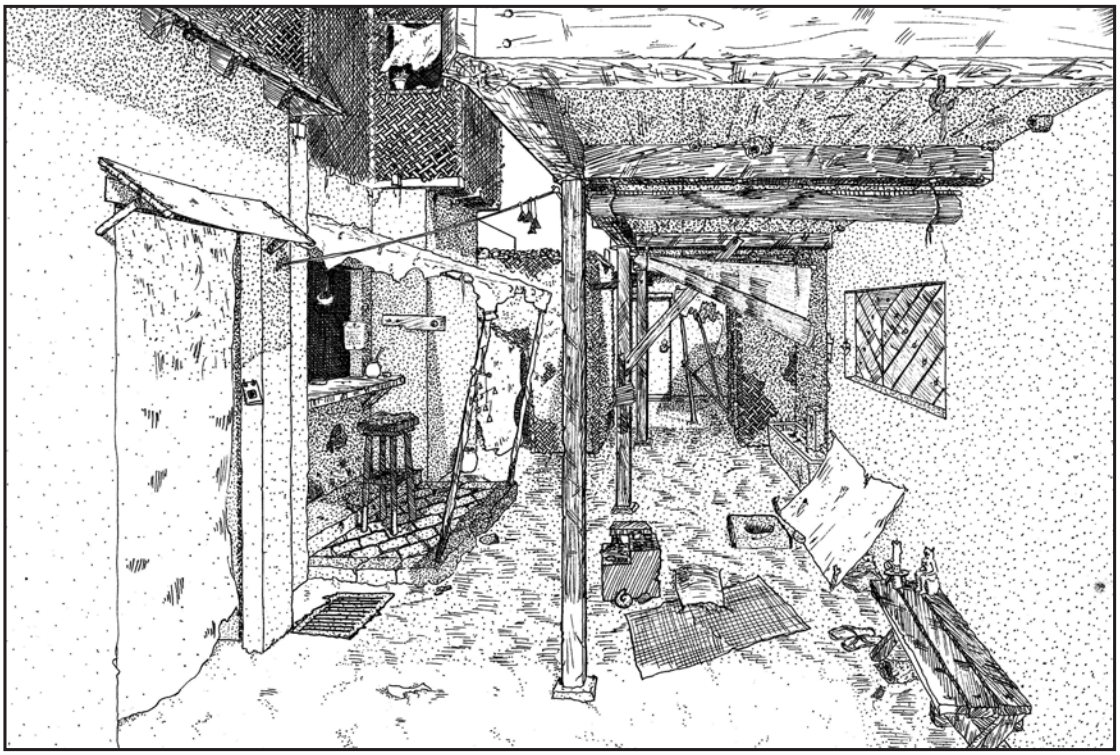
Oldtown

This neighborhood used to be larger, but many Yelmalio people took up residence along the west side and claimed that area for their own. The former residents had moved out when the Lunars moved in, so there was no conflict.

The neighborhood once held many of the moderate and middle class families from Sartar originally settling here. Their cause has declined of late, and the neighborhood is rundown in comparison with a few years ago.

The street gang is called the Deadheads, taken from an insult delivered generations ago to some kid, and brutally avenged. Since then, the gang has proudly clung to the name.

This part of town is sometimes called the Adventurer's or Tourist Quarter. Even before the coming of the Lunars, it catered to transients who were likely to arrive poor and leave rich (or not at all). Several inns and tenements have a variety of quarters for varying purses.

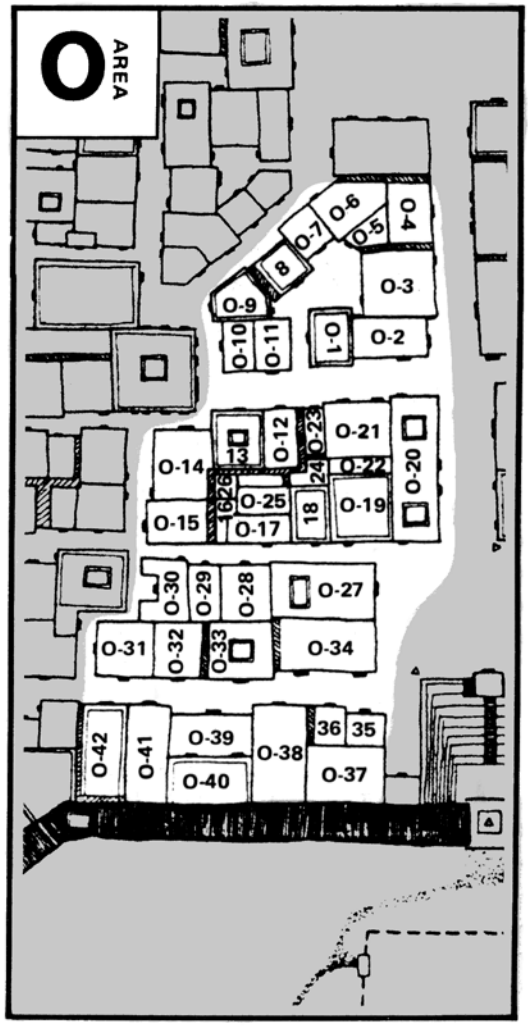


O-1 **Residence. Banaryos**, captain of Lunar Silver Shields Regiment.

O-3 **Inn. Silibar's Fancies** ★★★ Rooms upstairs are of fair quality; the food is good; the drink is excellent. Gambling is the primary attraction here, using games and techniques imported from the Holy Country. Loose dress code for patrons, but a very strict behavior code, and rough bouncers.

O-4 **Shop. Magic Needle** clothing made and sold here. Brygga Scissortongue is the mistress of this establishment. Six competent journeyman-level seamstresses turn out clothing for the rich and newly rich. Prices are standard, as is the work's quality, but Brygga's political position as mayor gives her access to fashionable trims and ornaments available to no other seamstress, so her shop's work is popular.

O-4 **Stable.** All Riders Stable takes any kind of animals. Takes in all types. This stable is favored by the Poljoni, and so has many types actually kept here.



O-7 **Tavern. Nan's Breadbox** ★★★ A quality establishment serving excellent food, good drink, and good entertainment. Several separate chambers can separate clients from one another and provide privacy.

O-14 **Inn. Jareen's** ★★★ Good rooms, good food, and good drink are the rule here. Staffed entirely by women, Jareen's is run by a former adventuress who retired.

O-19 **Inn. Moonlighters** ★★★ Established by Lunars (especially by officers), this is favored by anyone who likes a serene establishment. Serves the best white wine in the city.

O-25 **Inn. Geo's** ★★ Good clean rooms, fair food and drink. Established by an old Sartar family and still radically pro-Sartar. Prefers only known friends. Serves as the recruting office for **Govoran's Men**. See Page 287.

O-29 **Inn. Loud Lilina's** ★★ Also called the Gold Bosom after the sign hung outside. Main competition for Gimpy's, but this establishment attracts a less successful clientele, and also excludes non-humans.

O-34 **Offices.** Office and main warehouse for the city government salt agency which monopolizes output from the mines down river.

O-40 **Inn. Gimpy's** ★★ Favored establishment for adventurers and visitors. Food is only fair and comes from the reputedly magic kettle in the inn's enclosed front yard. The proprietors will store belongings for departing adventurers for a prearranged, prepaid amount of time, then auction them off if not reclaimed. See Pages 202-203.

Rich Hill

This always has been the affluent part of town. The houses are larger, wider, and cleaner. There are armed guards at the houses, and regular patrols of the constabulary. Many of the houses are those of affluent servants but none are of poor or middle class tenements.

Servants of the house owners here go to the Meat Market or the Founder's Market for goods, and are likely to search the city daily for the best fare. Water comes from the well between the Meat Market and the granaries.

The street gang's members call themselves the Fine Fellows, and they are often brutal and cruel in their dealings. They are not appreciated by their parents, either.

Serena Jonglure (Location H-38)

A relative of the Lunar-based Malavar Patroma family, Serena Jonglure came to New Pavis from the empire some five years ago. A beautiful raven-haired woman, she is a well-known (and feared) sword weaponmaster.

Serena teaches various sword-fighting styles, in addition to several musical instruments, dancing, and song styles. She is something of a dilettante, and her students have an annoying habit of picking fights to demonstrate their skill, even though their teacher has not been involved in a fight the entire time she has lived in New Pavis.

H-14 Training. Holfar's Movement School. An unusual person, he is from the Holy Country. Both of his arms were severed in an incident he does not speak of. Despite this, he is one of the fastest, most agile people anyone has ever seen, possessing a powerful connection to the Movement rune. He has strange ideas and teaches an odd variety of skills. He is pleasant and well-liked, except when drunk.

H-26 Residence. Kost the Tracker. The only successful Desert Tracker in the city, a self-made man, formerly of the Zebra tribe.

H-38 Residence. Serena Jonglure. Training.

H-55 Residence. Malavar Patroma family, Lunar landholders. Head of the leading Lunar family in the city.

H-55 Residence. Rass Family of the Indagos Clan, an old Rubble Survivor family.

H-61 Residence. Garhound Manor, influential Sartarite colonists. Leading family of Sartar colonists. Members include Brygga Scissortongue and Govoran the Magnificent. Brygga currently resides in the Mayor's house (P-29). Govoran resides here. This residence is one of the finer homes on Rich Hill. Two stories high and made of stone, it is richly decorated and furnished with grand tapestries.

H-62 Residence. Indagos hearth, influential Pavis Rubble family. Prominent land holding family. Javan Indagos.

H-63 Residence. Sor-eel the Short (see also D-1). Commander of the Lunar Army, Governor of Prax and Pavis.

Dwarfside

At Ginkizzie's invitation, Dorasar built the walls of New Pavis around the caverns of Ginkizzie the dwarf king. The dwarfs built the Pavis temples and helped in the construction of the walls. They assist in community projects, but charge highly for their services.

The map provided shows a single divided tunnel, the area known to the human residents of New Pavis. Very few outside of the Flintnail cult have even seen these areas, but rumors of further tunnels, some said to go all the way to Dwarf Run in Dragon Pass, have never been proven.

Underground New Pavis

Much of New Pavis is navigable from underground. For example, many buildings have basements connected to others by passages.

Every resident of New Pavis knows that beneath the city are the caverns and tunnels of the dwarfs. The Great Drain runs beneath the city to the Zola Fel. Dwarftown is built underneath Rich Hill and is widely believed to reach out into the Big Rubble,

However, it is widely rumored that other, more sinister, tunnels criss-cross New Pavis. Smugglers and adventurers are said to use tunnels to get people and goods into the Rubble. Wild stories of demons emerging from underground tunnels to prey upon the good residents of New Pavis are dismissed as the ravings of madmen. And yet, why are there fully-armored dwarfs patrolling inside the tunnels of Dwarftown?

It is fairly certain that the dwarfs can go under the walls into the Rubble if they have to, but have not been seen to come out anywhere by anyone in the Rubble. It is fairly well-documented that they have no means of traveling underground to the old Flintnail temple in the troll lands. One record speaks of "demon-ridden counter-tunnels. "

M-1 Dwarf Offices and Clearing House. Non-dwarfs and non-Flintnail cultists usually go no further than this.
M-2 Dwarfen Constabulary and Guard post. Armed dwarfs stand guard here.
M-3 Constable's Headquarters.
M-4 Mostali Mall. Open space.
M-5 Metal Fabricator. Makes mechanisms, such as crossbows.
M-6 Bronze Smith. Makes armor and arms.
M-7 Silver and Gold Smiths.
M-8 Alchemists Quarters.
M-9 Human (Flintnail) Living Quarters. A few privileged human Flintnail cultists are permitted to reside within this section of Dwarftown.
M-10 Dwarf Living Quarters.
M-11 Diamond Living Quarters.

The Dwarfs of New Pavis

Approximately 100 dwarfs reside beneath New Pavis in Dwarftown; it is believed many more live within the Rubble. None are true Mostali; those left with Flintnail many centuries ago. The largest number are rock dwarfs, master masons who supplement their work force with human Flintnail cultists. However, all the castes are present in the Dwarftown settlement. Only one gold dwarf is known, Ginkizzie the "king" of Dwarftown and Daughter of Pavis.

Ginkizzie was the king of Dwarftown when Dorasar arrived with his Sartar settlers. Earlier, Ginkizzie had been distressed when human riffraff settled the other side of the river in what is now known as Badside (and which deserved the title even then). Dorasar had thought of taking over that settlement and civilizing it until he was approached by representatives of Ginkizzie.

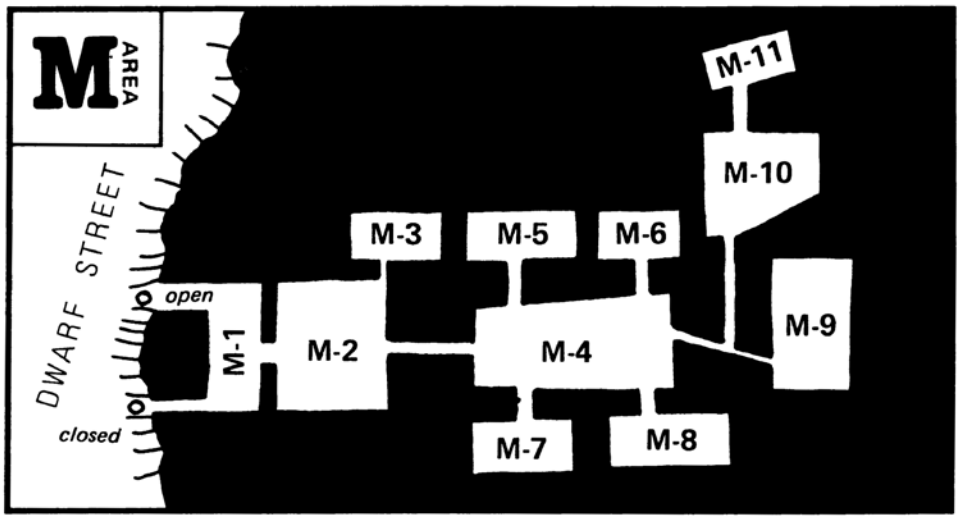
Dorasar moved his people across the river and built his wall around the hill with the dwarf holes. Ginkizzie's people, happy to have their first building project in centuries, helped with the foundations for the Sartarite wall and built the new temple to Pavis, which contains a Flintnail shrine.

Their side of the contract finished, Ginkizzie's people became independent contractors and built other buildings for the settlers, for goods and money.

In the meantime, more and more Flintnail-revering humans left the Rubble and entered the new town, which helped the cult grow to its current size, the largest it has been since the time of Jaldon. Ginkizzie is still the high priest and king of the dwarfs and also serves as a Daughter of Pavis. When the Lunar army came, the Flintnail cultists welcomed them as heartily as did the Pavis cultists, and built the bridge from New Pavis to Badside for imperial coin. However, dwarfs are more rarely seen on the streets of New Pavis these days, and there are rumors that the Flintnail stonemasons are re-opening the troll-blocked tunnels to their old hideouts in the Rubble.

The presence of the dwarfs of Pavis significantly raises the material culture of New Pavis. The residents of this small frontier settlement have steady access to the best stone and metal-workers in Glorantha; many small buildings in New Pavis are better constructed than the palaces of nobles deep in the Lunar Heartland.

Asderand Quarrywalker ◻⌂△ (Location M-1)
Asderand is a slow and patient dwarf, gruff and laconic in speech. This very old dwarf (and can recall the time when the Arrowsmiths ruled Pavis) lost both legs to horrible magic during the Troll Occupation, and moves around on a small bronze-framed wheeled cart. He serves as the contact with non-Flintnail cultists in the Dwarf Offices and Clearing House.



Badside

Old Prophet ᘿᛉᛁ
He resides in a small shack near the Wall. Bearded and toothless, he is one of the oldest residents of New Pavis, born in the City of Thieves before the Dragonewt's Dream, and remembers Duke Dorasar well. In fact, the Old Prophet seems to remember everyone who has ever lived or passed through New Pavis over the last seven decades. The Old Prophet is a cantankerous and easily irritable old man, constantly complaining about how busy and noisy New Pavis has become. He often claims he is dead to keep visitors from pestering him.

Nomads would once camp just outside the gates of Pavis, but foolhardy hotheaded khans ruined their own future fortunes by raiding and losing. Now all nomad gatherings must be on the far side of the river; individuals are allowed within the walls on peaceful missions.

Butchering and meat-aging also take place across the river at the Butchery Grounds, giving employment to dismounted nomads and their attendants. The high ground here also attracts other humans who live there year round but shun the protection of high walls, like the Agimori. Thus a small and ramshackle town, often called Shantytown, Thieves' Town, or Poortown, has grown here and remains most of the year. Badside swells with the tents of visiting nomads in some seasons, but shrinks with the coming of winter cold as people give up scruples and move within the warmer walls. Residents here are mostly humans.

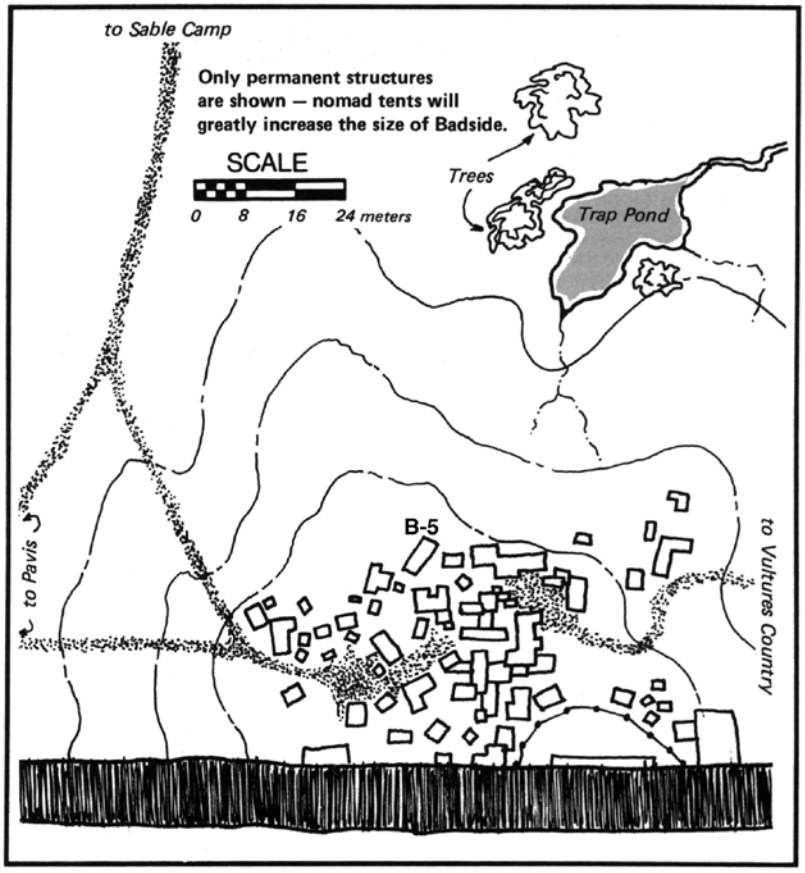
The permanent structures in Badside are generally in poor condition. Rare is the building made out of stone. Most are built from sun-dried earth or other easily gathered local materials. There are no inns in Badside, but several wretched taverns catering to low-lives and other dangerous scum.

These slums are lawless and dangerous. The street gang here is called the Blood Knives; they are in fact skilled at knife-fighting. When they take part in any street fight, they always receive the blame for starting the battle. The Blood Knives are also blamed for most of the thefts in Badside.

B-8 **Tavern, The Butchered Bison** 1/2 ★ This squalid tavern is owned by a bitter exile of the High Llama tribe, called "Priest" by the regulars. Made of sun-dried mud with a dirt floor, the Butchered Bison serves only cheap beer and the foul drinks favored by the nomads. Fights are commonplace, as are fallen women, slave trades, gambling, and similar vices. The bouncer "Dav" has many scars, tattoos, and stories to tell.

The Sable Camp

Several hundred Sable Riders have a semi-permanent camp just to the north of Badside. Currently one clan and three bachelor bands are camped at the Sable Camp: the Angry Serpent clan; the Gates of Dusk band; the Salt-Eaters band; and the Wasp Stinger band.



The Rock Speakers clan

The Rock Speakers clan claim the place called Where the Rock Speaks as a holy place. They number some 400 Sables and their herds number more than 2000 animals. They are one of the more prestigious and wealthier clans of the Sable Tribe, using their access to the markets of New Pavis to equip their warriors with bronze weapons and their nobles with jewelry and other civilized goods.

Most outsiders consider Khan Boronwaha to be the ruler of the Rock Speakers, as he handles all trading with New Pavis and is the warleader of the clan. However, the real ruler of the clan is Queen Delenda. Whenever a decision is made that affects the clan, the Queen has an equal say about the action, even in matters of war. The leaders of the clan typically reside in the Sable Camp. The clan shaman, Teaching Stone, typically camps some distance away from the main camp.

The Salt-Eaters and Wasp Stingers are typical Praxian bachelor societies. The Salt-Eaters launch periodic raids into the Big Rubble, seeking tribute (in the form of salt) from the Troll Stronglands. The Wasp Stingers are a warrior society that specialize in raids against other tribal herds.

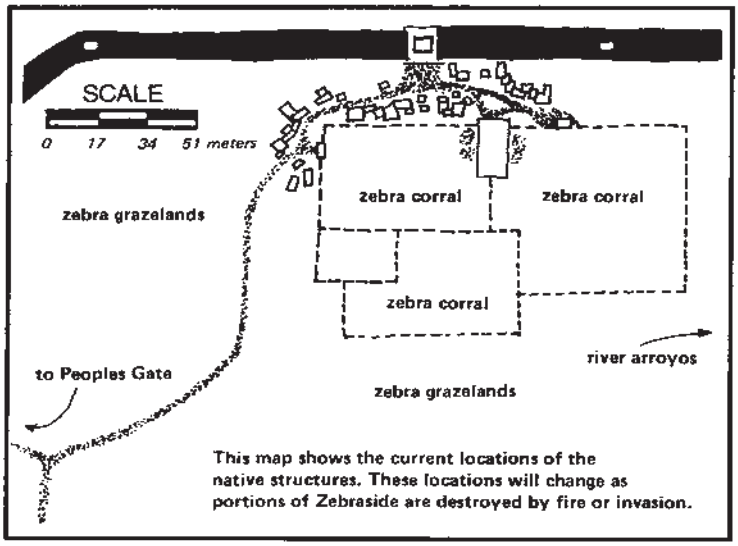
Important Rock Speakers

Queen Delenda

The Queen of the Rock Speakers is a formidable woman and a surprisingly shrewd businesswoman; Delenda delegates all face to face negotiations over trade to her husband Boronwaha, but overall trade strategy belongs to her alone. The Queen rarely meets with New Pavisites, but such meetings can be arranged with sufficient gifts or persuasion. Delenda has been to the Paps on three occasions, and holds Earth priestesses in great respect. Delenda has had several husbands; most important is Khan Boronwaha.

Khan Boronwaha

The senior husband of Queen, Boronwaha is a skilled warrior and trader. The former leader of the Wasp Stingers bachelor band, Boronwaha married Delenda after presenting her with a marriage gift of more than one hundred beasts personally stolen from the other Praxian tribes. Boronwaha is a rival of Khan Roneer (from another clan and Boronwaha fears he has ambitions to woo Delenda).



Zebraside

Zebraside is a small collection of mostly temporary residences on the Rubble side of the wall, notable for extensive zebra corrals and grazing areas of the zebra tribe. Farmed fields raise crops to feed the garrison of Zebra Fort.

In times of troll aggression and/or nomad invasion, the residents move through the People's Gate into the city itself. The area outside the gate is not defensible. Fires occasionally destroy some or all of Zebraside, especially in years following wetter rainy seasons which encourage underbrush growth.

In the arroyos leading down to the river, several tribes of non-humans live, mostly newtlings and a few baboons. They band together for self-protection at need. Since many of the human "residents" actually live in the town and go to their duties in the zebra pens every day, many of the more sedentary town residents believe that Zebraside residents are entirely non-human.

Zebra Bridge

This bridge was made of the same magical stone the giants used for the city walls. The bridge sparkles in sunlight, even when the river is low and the bridge is dry. Zebra Bridge arches high over the river, but has gently sloping approaches for riding animals. The bridge is just barely wide enough for two carts to pass one another, touching hub-to-hub. Four horsemen can ride abreast with comparative ease. The side rails rise to the hip height of a full-grown man.

Whoever controls Zebra Fort controls Zebra Bridge. This is currently King Hargran the Dirty. He charges a toll for everyone and everything which crosses his bridge. The toll is higher than it was before him; where it was once a nominal fee (an Easy Wealth contest), it is now set to how wealthy and how powerful the crossers are (Moderate to High difficulty).

Zebra Fort

Located on the far side of the river across the Zebra Bridge about a half mile from Zebraside, this ancient fortress is the stronghold of the native Zebra peoples. The fort is occupied by people who claim descent from Baragrat the Bold. He was, they say, an ancient king of the Arrowsmith Dynasty. Whatever their origin really is, the fort is as old as the most ancient settlements of the Pavis growth period. It might even be located above the remains of Joraz's private palace, once named Zebra Palace.

The population of the fort is about 300 souls, including an unusually large number of mercenaries. Hargran the Dirty currently rules this band of cut-throats, who collect tolls on the Zebra Bridge. The Lunar empire claims to tax this toll and Lunars officers have been seen in the fort.

Newtling Arroyos

On both sides of the river are steep gullies cutting through the banks. Small colonies of newtlings reside within these gullies, their reed boats banked on the water's edge. They are cautious creatures, scampering into the water at the first sign of a threat.

Teaching Stone

The Shaman of the Rock Speakers, Teaching Stone is an old man and extremely skilled at negotiating with spirits, making petroglyphs that aid him in his dealings with the Spirit World. Teaching Stone is extremely skilled at dealing with hostile spirits, often trapping them into one of his petroglyphs.

Rumors

Rumors are the adventurer's stock in trade and main source of ideas for adventures. The following list of rumors is given with no indication of their correctness or incorrectness. This is up to the individual Narrator. These rumors should be parsed out to the heroes, slowly and in as contradictory a manner as necessary. Some of the rumors undoubtedly are false, as the Narrator can tell by glancing over some of the scenarios-unless, of course, the Narrator changes the scenarios. Other rumors occur solely to give the Narrator ideas for his own scenarios in the city or in the Rubble.

Some names show up only on this list; they have not appeared before, and will not be seen again, though they might lead into adventures coming in Big Rubble or in a later Pavis adventure book. Other items come from Steve Perrin's original Pavis campaign, and have been added purely for local color and remembrance. The Narrator has discretionary use of all of this material, and always should adapt it to his special needs.

The following rumors can be heard by any character who knows the local language and who has the stomach to hang around taverns for days, gabbing and chugging ale and wine. Each paragraph presents a new rumor. The rumor appears first in the entry, then is followed by a likely source. The rumors are loosely organized by their main subject.

Lunar Empire Plans and Personalities

1. Jotaran Longsword is looking the other way concerning anti-Lunar meetings – disgruntled pro-Lunars.
2. The Lunars are going to double tariffs on the river trade with Adari and Corflu – fishermen and traders.
3. The Lunars are upset because the Yelornan cult inside the Rubble are recoining Lunar coins and erasing the Imperial markings – any government worker.
4. The Crimson Bat may be visiting Prax soon – Orlanth cultist.
5. The Constable is appointing trolls to the night watch as part of a Lunar plot to sell out the humans of New Pavis to the trolls of the Rubble – general rumor.
6. Derenx the Handsome is master of the Weaponmasters' guild because he bribed either Sor-Eel or Jotaran for it – general rumor.
7. The Lunars are going to marry Zola Fel into their pantheon and gain full control of the river – Riverside residents.
8. The Lunars will not permit the Yelornans to set up a temple in New Pavis – general rumor.
9. The Lunars are going to marry Pavis into their pantheon and gain full control of the city – general rumor.
10. The Lunars are planning to clear out Badside and develop the area as a Moonboat port – general rumor.

Local Personalities and Scandals

11. Griselda is hiding out in the Rubble with her lover Wolfhead after selling every major player in town false treasure maps – general rumor.
12. Griselda killed a large dark troll in single combat – general rumor.
13. Brygga Scissortongue is holding surreptitious Orlanth worship in her home on Rich Hill – general rumor.
14. Kost the merchant is forming a Bison Rider personal guard – general rumor.
15. Treasure Trove Hurbi has been seen in Adari – local residents.
16. Treasure Trove Hurbi was slain by Griselda and Wolfhead – local residents.
17. Wolfhead and Griselda raided Balastor's Barracks and escaped with great treasure – Gimpy's tavern.
18. Krogar Wolflhelm has a hiding place in the Rubble from whence he raids Lunar patrols and the trolls – general rumor.

19. Krogar Wolfhelm and Wolfhead are brothers – general speculation.
20. A wyrm has been visiting the Sun Dome temple every week or so for the last several months, usually on Fireday – Oldtown residents.
21. Kalf Haldelson secretly leads the Free Pavis faction – general rumor.
22. The new Pavis priest, Bendrath, has been to Balastor's Barracks to search for the Axe – Gimpy's tavern.
23. If you need secret information look for the thief known as Rat. He has spies everywhere – Riverside residents.
24. Fleeter Nemm of the Pavis temple is offering high rewards for artifacts of Pavis' glory – general rumor.
25. Zola Fel cultists believe in subtlety; never trust the word of a fish – Farmers Quarter residents.
26. The Sable and Zebra tribes are plotting to take over New Pavis; their principal agent is Simbal, one of Wolfhead's followers – Oldtown residents.
27. Griselda was the mistress of the governor, Sor-Eel – vague rumors.
28. Sor-Eel is in danger of being visited by the empire's Tax Demons – local idlers.
29. The Lunar investigator, Gimgim the Grim, is actually a member of Black Fang – general rumor.
30. The notorious bandit, Hargart the Blade, has stolen a magical artifact from the Sable tribe – Gimpy's tavern
31. Kolli the Portly spends a lot of his time in Badside – residents of Badside
32. Sor-Eel has exiled Duke Raus of Rone to his river estate for a year – general rumor.
33. Duke Raus has an eccentric collection of phony diamonds in his treasury – Downtown residents.
34. Duke Raus recently found a major treasure and is storing it in his townhouse – Riverside residents.
35. The head of the Ingilli family has just died, and it has been kept secret for a week – Suntown residents.
36. Jorjar the Quick's grandfather was a troll, and so he can see in the dark himself – Oldtown residents.

Zola Fel Rumors

37. The priests of Zola Fel want to marry their god into the Lunar pantheon – Riverside residents.
38. The river is constantly at subtle war with the animal nomads of Prax – general rumor.
39. Many of the old artifacts of the Zola Fel cult are buried in the Rubble and the cult is anxiously seeking them out – Riverside residents.
40. The street gang known as the Dolphins is actually the chosen instrument of the Zola Fel cult – member of the Dolphin gang.

Rumors of Menace

41. The trolls of the Rubble are planning a major campaign against New Pavis; the starting time might be already here – Suntown residents.
42. The Black Fang cult wants information on the interior layout of Duke Raus' townhouse – Oldtown residents.
43. The earth beneath Pavis and the Rubble is honeycombed with tunnels providing secret refuge for a great number of Chaos beasts – general rumor.
44. The Sable and Zebra tribes are plotting to take over New Pavis – Oldtown residents.
45. There is a Master Thief in the area who has robbed many of the houses of the rich – Any merchant.
46. The Master Thief is probably the mysterious personage known as Rat – general rumor.
47. The master thief robbing the rich is connected to Black Fang, or maybe Lanbril, and hides all the loot in the Rubble – general rumor.
48. There is a band of broos in the Rubble that are half-plant, and nearly impossible to slay – Gimpy's tavern.
49. A rebellion is being fomented in Sartar. The Lunars will be forced to leave Pavis, and the nomads are already whetting their swords, ready for the slaughter of the Pavis residents – Any City Peacer.
50. The dwarfs have a secret reconstruction project underway in the Rubble – general rumor.

New Pavis Encounter Table

New Pavis Encounters

These charts determine random encounters within the walls of New Pavis. The results are only guidelines to role-playing, and adjustments must be made according to the campaign and the details of the occasion. For example, cult affiliations may influence an otherwise hostile or friendly meeting. The numbers of individuals in an encounter is at the Narrator's discretion, and not randomly determined.

As desired, the Narrator should roll for a random encounter or just choose one that seems appropriate for the game moment or situation. Sample encounters have been provided for each encounter type. As always the Narrator is free to change any details to fit her campaign as needed or to just completely ignore them.

NEW PAVIS ENCOUNTER	REGION							
	Public	Downtown	Riverside	Suntown	Farmers	Oldtown	Rich Hill	Badside
1. Adventurer	01-05		01-05		01-05	01-10		01-03
2. Beggar	06-15		06-10	01-05	06-20	11-25		04-33
3. Children			11-15	06-10	21-25	26-30		
4. Cutpurse	16-20	01-05	16-21			31-35		34-38
5. Drunk	21-24	06-10	22-30	11-16	26-30	36-45	01-05	39-48
6. Dwarf	25	11					06-10	
7. Eiskolli Family	26			17-21				
8. Farmers					31-38			
9. Fisherman			31-35					
10. Garhound Family	27				39-40	46-50		
11. Guards	28-33	12-15				51-60	10-25	
12. Prostitute		26-30	36-45	22-24	41-44	61-65		49-58
13. Ingilli Family	34		46-50					
14. Lunar Officer	35-37	31-35						
15. Lunar Soldier	38-45	36-45			45-46			
16. Merchant	46-55	46-50	51-55	25-29		66-68	26-40	
17. Moon Mask		51-53			47			
18. Nomad Noble					48-52			59-60
19. Patroma Family	56	54-56						
20. Priest	57-61	57-60	56-60	30-35	53-55		41-45	
21. Resident		61-63	61-65	36-50	56-60	69-75		
22. Rich Family	62-71	64-65		51-52			46-55	
23. Scribe	72-76	66-67		53-55			56-60	
24. Servant	77-78	68-73		56-59			61-70	
25. Storm Bull					61-65			
26. Street Gang	79-80	74-78	66-75	60-69	66-80	76-80	71-75	61-80
27. Sun Watch				70-89				
28. Thief	81-85	79-83	76-85	90-95	81-90	80-85	76-80	81-85
29. Thug		83-85	86-94		91-95	86-90		
30. Watchmen	85-94	86-95				91-95	81-95	86-96
31. Special	95-00	96-00	95-00	96-00	96-00	95-00	96-00	96-00

Encounter: 1

Adventurer

Adventurers are here for the loot of the Rubble. They are often quite dangerous, but at the same time anxious to get any information they can of possible rich hauls. They could be quite friendly, or extremely hostile, depending upon personal and cult animosities.

A band of Adventurers

This band of adventurers can be found in any tavern or inn in the city, depending on the luck they had in their last expedition into the Big Rubble.

Tarkala *(ᘓᕱ∴) hails from Jonstown, born to a once-important family that fled to New Pavis in the wake of the Lunar Conquest of 1602 S.T. An Orlanth cultist and Free Pavisite, Tarkala is also a secret Lanbril initiate and member of the Hole Lords thief ring. A very skilled duelist, she nonetheless prefers talk to fighting. Tarkala is aided by a talking shadowcat who calls himself "Fang".*

Bagtrap *(ᘓᛏᛉ)is an old friend and boon companion of Tarkala. A Humakt cultist, Bagtrap is a recognized weaponmaster and killed a priest of the Darkdemon trolls in the Rubble. He is more idealistic than Tarkala and often serves as the moral conscience of the band.*

Erlinda *(ᗡᛉᗯ) is Tarkala's cousin and the brains of the group. An Ernalda initiate, Erlinda was taught to read and write by the Lhankor Mhy cult – she has a voracious appetite for knowledge and gossip.*

Wahagrim *(ᘓᕱᙆ) is from the Black Bison clan of the Bison Tribe. He serves as the heavy muscle for the band. Wahagrim plans to adventure with Tarkala until he has accumulated enough plunder to buy himself a large herd of bison and marry the daughter of his Khan. Wahagrim holds Ego in contempt.*

"Ego" *(ᗡᓭᐃ) is the newest member of the band. A dwarfen heretic, Ego is convinced of his own individual worth and identity. He is extremely greedy and selfish, but remarkably loyal to Tarkala and Erlinda. Ego is extremely heavily armed and armored and was once an Iron Dwarf from Greatway but was exiled for his Individualist heresy.*

Encounter: 2

Beggar

Perhaps a true unfortunate attempting to survive by begging, or perhaps a charlatan faking injury or disease in order to make an easy living. Officials do not roust beggars unless they block streets or drive away patrons from stores.

Somewhere around a hundred unfortunate households in New Pavis support themselves through begging. Some are mendicant devotees, supporting their religious devotion by begging for food and alms. More are vagabonds, outlaws, and criminals, lacking the support of clan or temple. Both the Orlanthi and the Lunars religions care for the destitute in their own ways. The god Orlanth calls upon his followers to be generous, even to beggars. The Teelo Norri subcult of the Seven Mothers cares for the poor and unfortunate through her Soup Kitchen in Riverside.

Sludge the Enforcer ΦΥ

This ex-priest of Irrippi Ontor was driven mad trying to comprehend the Light of the Goddess. He now preaches his insights to random strangers and engages in theological disputes with dustmotes. **Sludge** *resides at the Teelo Norri Poorhouse in Riverside and, without the knowledge of the Teelo Norri cultists, serves as the enforcer for Fandrikius Pharzool the "Beggar King".*

A tall, gaunt man with mad eyes and a wild beard flecked with foamy spittle, Sludge smells truly atrocious. Aggressive and psychotic, he occasionally has his lucid moments. During these moments of lucidity, Sludge can display truly remarkable education and knowledge with a variety of obscure and esoteric subjects. It is said he can curse the souls of those who do not give him coin in twelve languages, including three dead tongues.

Stories*: Sludge begins to loudly and maniacally rant about some secret of the heroes or about their current mission – even if the information is known to nobody. If calmed down and asked how he knows the secret, Sludge says that "*they*" told him.*

Encounter: 3

Children

This involves a pack/group of 1-20 of the local children who have heard about strangers traipsing around their territory and want to see them. They range in age from toddlers to near-adults.

Depending on the Narrator's interpretation, these tykes can be the cutest kids or a pack of insensitive brats tormenting any stranger, doing it for a few laughs. In general, the children will follow strangers wherever they go. They might be friendly, neutral, or hostile, but their mere presence can be an irritating nuisance, especially if the adventurer is conducting covert business.

Friendly children adopt the adventurers as heroes or a soft touch and tag along, surrounding them asking for gifts, food treats and stories. They dog his footsteps until he goes into a place forbidden to them, and wait patiently outside for his return.

A neutral encounter means the children have a casual interest in the victim. The children follow him around at a respectful distance (at least up to a full two feet!) until their interest wanes or the victim goes in some place they may not enter. They will then disperse until the next encounter.

A hostile encounter means that the kids have decided to welcome the travelers by hurling anything from insults to offal and rocks.

How does one get rid of children? Attacking them could result in the alienation of the entire neighborhood and city officials. Other suggestions include buying the tykes off, scaring them away, or ignoring them.

Encounter: 4

Cutpurse

A thief out to steal a purse and get away with the loot. He or she avoids well-armed or wary targets, but the drunk and awe-struck are easy pickings. He or she would rather never be seen.

Cutpurses lift the money pouches from their victims. Most carry their money pouches around the waist as a money belt, or tucked under the tunic and held into place by a belt. A cutpurse requires significant dexterity and some talent for misdirection. Some cutpurses use sharp knives to slit the belt of their vicitim, allowing pouches stuffed under the tunic to drop to the ground. Others work in teams and apply distraction, such as asking a question or bumping into their victim. Crowded places like inns, markets, or alleys are notorious for cutpurses and other petty criminals.

Fritha the Roaring Girl

Short-haired and petite, **Fritha** *would be strikingly pretty but for her boyish attire and foul mouth. Fritha is called the Roaring Girl because of her public carousing, brawling, and numerous petty crimes. She is surprisingly skilled at fighting with a knife, although she prefers to run away from danger. Fritha is a lay member of Lanbril, paying protection to the Hole Lords. She is an exceedingly skilled pickpocket and cutpurse, relying on her behavior (and pretty face) to confuse and distract her marks. If challenged she often will cause a distraction and then slip away into the crowd.*

Stories*: Fritha accidentally bumps into one of the heroes and smiles chagrined. It is Very High difficulty to notice that she pickpocketed the hero, taking from him a precious item or items.*

Encounter: 5

Drunks

One or more carousers have left the nearest tavern or inn and ostensibly are on their way home, if not to the next inn. They may be from any of the categories described in the Daytime encounters, but have had many tankards of liquor and are a bit wobbly. In this condition their mood can shift from friendly to hostile or melancholy at the slightest turn of phrase.

Mellowy

Old **Mellowy** *is the senior footman of Duke Raus of Rone. Mellowy does not drink when the Duke is in town; however, as the Duke is rarely in Pavis, Mellowy can often be found in a state of extreme inebriation. Normally a genteel, formal old man, Mellowy is a loud, argumentative, and impertinent drunk, fond of bellowing out half-remembered songs at the top of his lungs. Duke Raus is very protective of his people and brutally avenge anyone who injures one his servants.*

Alcoholic Beverages in New Pavis

Beer and ale are the most commonly consumed beverages in New Pavis. Ale is produced with malted barley, beer produced with malted barley and malted wheat. Beers and ales often contain fruits, honey, numerous types of plants, spices and other substances such as narcotic herbs. Hops are not used. As a result, beer is produced and consumed locally, with tavern owners brewing their own beer. Wine is almost as common a beverage, especially with the wealthier classes. Sweet wines are the most highly prized; Clearwine from Sartar fetches a very high price. Wine is far more alcoholic than beer, and is often diluted with warm water. Ale, beer, and wine are used in religious ceremonies and often offered as a gift to the gods.

Drunkeness is considered a run-of-the-mill event by the Orlanthi and they do not regard over-indulgence as a negative trait for men or women. It is considered bad-mannered not to empty an offered cup and leaving a banquet sober is a sign that the guest had not enjoyed it. To encourage merriment while banqueting, there is usually musical accompaniment and singing. One popular song recites, *"Do not cease to drink, to eat, to get drunk, to make love, to celebrate life!"* Sartarite banquets and religious festivals very often turn into drinking bouts! Tavern, beer-shop, and wine-shop behavior tends to be even more drunken. Although New Pavis has a military curfew, inns are open all night, with singing, dancing, and gaming. In contrast, Sun County folk look down on drunkenness.

Encounter: 6

Dwarf

Dwarfs are rarely seen on the streets of New Pavis. When they are, they are usually working on some project: constructing or repairing a building, working on the city walls, or working on the tunnels and passages beneath the city. Most dwarfs encountered are Rock Dwarfs, who mine, quarry, dress, and build with stone.

As a general rule, dwarfs do not speak to humans, except to those of the Flintnail cult, who act as intermediaries between the dwarfs and the rest of New Pavis. Dwarfs largely ignore the humans of Pavis, carrying out their assigned work without the slightest attention to human concerns.

The dwarfs are the finest artisans in Glorantha, unparalleled in their crafts. They can be hired by humans (using Flintnail intermediaries) but it is typically Nearly Impossible to meet their demands.

Dwarf Construction Crew

This group of thirteen Rock dwarfs are working on some construction project. They carry tools of their trade, expertly made hammers, chisels, mallets, and straight edges, as well as a crane and lewis to lift impossibly heavy stones. They also have a remarkable magical crucible they use to mix and create artificial stone that comes out as a liquid but quickly hardens.

The dwarfs come to their work site without warning and immediately begin work. If the project requires destroying part of an existing building, they do so without notifying the owners, residents, or users of the building.

If the heroes protest or try to interfere with them, the dwarfs stop work and huddle amongst each other. They then return to their work. If the heroes again interfere, the dwarfs huddle once again and then march back to Dwarfside. They return thirty minutes later, this time accompanied by an Iron Dwarf, equipped with enchanted iron weapons and armor that render him impervious to any mundane weapons, and by a small mob of Flintnail cultists. If the heroes persist in interfering, the Iron Dwarf tries to kill them – with the full support of the Pavis authorities.

Once the dwarfs have completed whatever they are working on, they rebuild everything they have destroyed and bring it up to dwarf craftmanship standards.

Encounter: 7

Eiskolli Family

The Yelmalion Eiskolli are the most important local family in Suntown. This encounter is with a prominent family member. There are several family members with as many as 20 guards and servants; most are guards.

Unless the character has business with that family member, he had best keep his distance. Wary guards do not want to be interfered with, and no watchmen would arrest a guard for knocking down adventurers who dawdle in front of the procession or who attempt to actually speak to or delay one of those whom they guard. There is always a servant whose job is to talk to tradesmen and who might lend an ear to an appeal from a stranger, but the likelihood of that is low.

Haloric Glowbrow

The Light Captain **Haloric Glowbrow** *is head of the Eiskolli family and the de facto ruler of Suntown. Tall, blonde, and strikingly handsome, Haloric is a skilled spearman and effective leader of his people. He dislikes Sartarites (and especially the Orlanth cult), distrusts Lunars (but respects Sor-Eel and Hucipites), and disdains the Riverfolk (but fears the Ingilli family); nonetheless, he is willing to work with whoever helps him maintain the quasi-autonomy of Suntown.*

Haloric typically wears his gold-plated cuirass and grand crested bronze helmet at every opportunity. When he cannot, he wears a plain white tunic with yellow embroidery. As Light Captain of Pavis, Haloric is always permitted to carry his iron-headed spear.

When traveling through the city, Haloric is often accompanied by his dutiful daughter **Rana Goldenhair**, *generally thought to be the most beautiful unmarried woman in the city. Unknown to her father, Rana seeks to escape from cloistered and restricted life of a Yelmalion woman, hoping to serve Daralanda as a priestess of Ernalda.*

Haloric is typically accompanied by an honor guard consisting of a file (16 men) of Sunspear Guards, wearing crested bronze helmets and polished bronze shields.

Encounter: 8

Farmers

The farmers encountered are from the river valley. They are in town to take care of marketing and produce-selling, and are anxious to get back to their farms, though perhaps they indulge in some tavern style celebrating before leaving.

Hard-working, stubborn, and conservative, rural farmers are usually viewed as rambunctious yokels by their urban brethren. Despite this, they are the backbone of local society, and many adventurers wish nothing more than to make enough to able to afford a plot of land to work. Fiercely free and proud, Sartarite and Yelmalion farmers are willing and able to defend themselves and their property. All farmers love Ernalda; those of Pavis County typically worship Orlanth, those of Sun County Yelmalio.

Bera Haythorne

Bera Haythorne is from Box Canyon Stead of the East Scritha branch of the Althimandi clan. Once wealthy farmers, his family fought the Lunars at Moonbroth and in the process lost their best lands to less rebellious folk. Bera now scratches out a living defending his uncle's farmstead in the Badlands.

Bera is a practical, cool-headed man and a skilled swordsman who never panics in a dangerous situation. He has killed three bandits who tried to steal from his family's farm. Bera is a devoted Orlanth cultist.

Bera is a devoted Orlanth cultist who proudly displays the marks of the King of Storms. He always carries his father's bronze sword, an heirloom from Sartar, and usually wears a farmer's stout hat, worn vest, long dagger, and breeches.

Encounter: 9

Fisherman

One of the fishermen who glide up and down river, and sell their catch in Pavis. A fisherman walks warily in the big city and longs for his boat and the water even before his tasks are completed, even if met in the more friendly Riverside section of New Pavis.

Suspicious, superstitious, clannish, fisherman are viewed as brutish opportunists by outsiders. Nonetheless, without them, trade along the River of Cradles would dry up and New Pavis would die. Most fishermen are unfamiliar with the agrarian life of the Sartarites and Sun Domers, worshipping river spirits and magical fish. Fishermen tend to stick to their own, relying on the Ingilli and their retainers to look out for their interests in New Pavis.

Desi Shing

Known as "Grandpa" by the Riverfolk, Desi Shing is an old, experienced fisherman and an initiate of Zola Fel. Desi Shing roams the river from Pavis to Corflu, rarely leaving his small boat except to trade his haul in the local markets. A cantankerous man past his years of useful service, Desi Shing is no longer respected by the locals and is aided by his young grandson Emanu. Desi has a terrible, shuddering, chest-wracking cough, but is otherwise physically fit enough for his travels.

Desi Shing owns a plain looking river skiff, very old but carefully maintained. Others may scoff at the ancient wooden boat, but its hull is sound, its rigging clean and neat, and its sails are well-mended. A shelter can be rigged on the boat for sleeping and sun protection. Desi's grandson Emanu aids in the maintenance duties, but he still has much to learn.

Encounter: 10

Garhound Family

The Sartarite Garhound family is one of the most important families in New Pavis. The Garhound Family view themselves as the heirs of Dorasar and leaders of the Sartarites in New Pavis and Pavis County. Superficially submissive to the Lunar Occupation, they are the main landowners in southern Pavis County, have much support amongst the rural farmers, and are influential in the cults of Orlanth and Ernalda. The Garhound Family even maintains a small private army (see Page 209).

This encounter is with a prominent family member. There are several family members with as many as 20 guards and servants; most are guards.

Unless the character has business with that family member, he had best keep his distance. Wary guards do not want their charges interfered with, and no watchmen would arrest a guard for knocking down adventurers who dawdle in front of the procession or who impertinently attempt to actually speak to or delay one of those whom they guard. There is always a servant whose job is to talk to tradesmen and who might lend an ear to an appeal from a stranger, but the likelihood of that is low.

Brygga Scissortongue

This small, dynamic woman with fierce flashing eyes is the head of the Garhound Clan in New Pavis and the wealthiest woman in the city. Brygga is always dressed in splendor with fine cloths, trimmings, and gold jewelry. She often travels throughout the city, visiting and advising her clan's many clients. Brygga has a biting wit and is feared for her withering (and shockingly earthy) harangues.

Brygga can often be found accompanied her kinsman Govoran the Magnificent, her nephew Destorfin, or the Orlanth priest Krogar Wolfhelm. Her scribe, the young Lhankor Mhy initiate Galana Harra (who is known for her encyclopedic knowledge of Theyalan poetry) keeps her records and book-keeping.

As befitting such a powerful clan leader, Brygga is guarded by as many as twenty mercenary huscarls recruited from the Sartarites of Pavis County. Twice in the past five years, they have stopped Black Fang assassins bent on killing her.

Encounter: 11

Guard

A private bodyguard for a merchant or other authority of the town. If with his patron, his goal is to keep his employer safe. If alone, he may be fractious and interested in a good fight for the sake of fighting. Could be from almost any culture or cult. On Rich Hill and at certain residences located in the rest of town, paid private guards patrol actively at night, looking for threats to their patrons or their property. Most of them have a working relationship with the Watch, but some prefer to compete with the Watch, and a handful have no liking for trolls so they do not cooperate at all.

Lothran Baldi

Lothran Baldi is from the Heran clan of the Kheldon tribe. His family were crafters in Swenstown but after Starbrow's Rebellion they lost everything and moved to Pavis. Lothran's father is a day-laborer in Oldtown; Lothran became a mercenary bodyguard, selling his sword as a guard or mercenary for hire. His prize possession is his fine bronze sword, Free Man.

A tall and extremely strong man with many clan and tribal tattoos, Lothran is a sword weaponmaster and is fussy about who he serves. He is proud and takes no orders from fools or Lunar tools; Lothran is a dedicated Orlanthi. A man with a ferocious sense of honor, he waits for the Flame of Sartar to be rekindled.

Encounter: 12

Prostitute ⧖

A freelance prostitute. In New Pavis, these women are under the protection of the Uleria Temple but few are true temple prostitutes; most are undisciplined lay members.

Outside of the Uleria Temple, they are tightly controlled by Lunar or neighborhood authorities. In Badside they must pay protection to the local street gangs. The Uleria temple is available 24 hours a day for discriminating and appreciative worshipers.

Samha □⧖∴

A temple prostitute of Uleria, Samha is noted for her remarkable seductive allure and physical beauty. Those who pay the goddess' price may enjoy her companionship and her lovers' are legion. Samha is nonviolent, cultured, graceful dancer and skilled singer. She is close friends with Daralanda, the Ernalda High Priestess; unknown to her lovers, she passes their pillow talk to Daralanda as well.

When outside of the Uleria temple, Samha wears exotic and titillating clothes of silk and linen, and a grand golden necklace. Her bodyslave, Bing, quietly follows her around carrying a parasol to protect her from the sun.

Encounter: 13

Ingilli Family

The Riverfolk Ingilli family is one of the most important local families in Riverside. The Ingilli Family have grown wealthy and powerful managing the affairs of the Riverfolk people with outsiders. They rule the Rivermans Guild, which ultimately controls boat traffic along the River of Cradles, and also rule the Riverside Association, making them the unofficial chiefs of that quarter. Unlike most of their kin, the Ingilli have acquired the trappings of the civilizations in Dragon Pass and Peloria,; despite this they enjoy the deep support of their people.

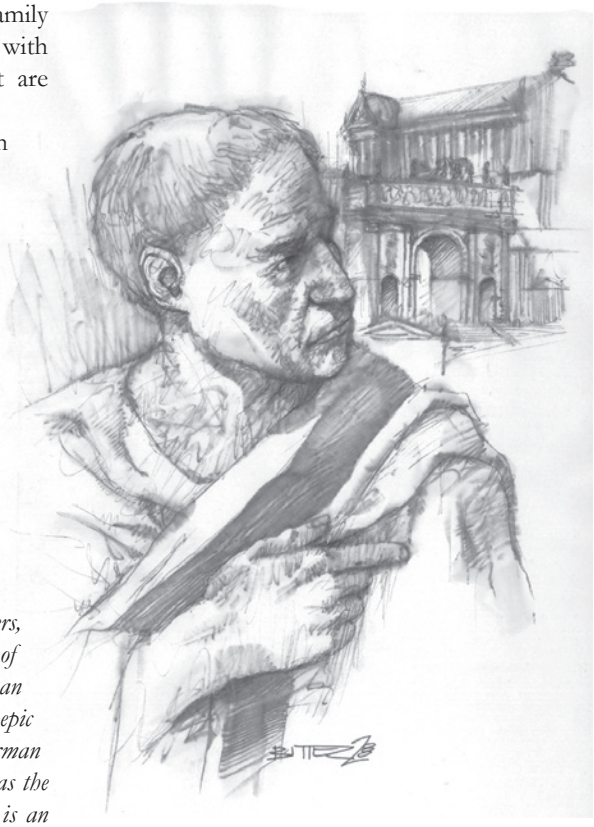
This encounter is with a prominent family member. There are several family members with as many as 20 guards and servants; most are guards.

Unless the character has business with that family member, he had best keep his distance. Wary guards do not want their charges interfered with, and no watchmen would arrest a guard for knocking down adventurers who dawdle in front of the procession or who impertinently attempt to actually speak to or delay one of those whom they guard. There is always a servant whose job is to talk to tradesmen and who might lend an ear to an appeal from a stranger, but the likelihood of that is low.

Scharman Ingilli

Elegantly dressed and punctilious in manners, Scharman Ingilli is the shrewd and calculating head of the Ingilli clan and leader of the Riverfolk. Scharman is erudite and well-educated, routinely citing from epic poems and obscure epigrams to make a point; Scharman is also a poet of no small skill. He views himself as the patron of New Pavis' arts and letters. Scharman is an initiate of Issaries and Zola Fel, and is ever-interested in increasing trade along the River of Cradles (which profits him and his people).

Scharman is typically accompanied by a small crowd of servants and retainers. He is protected by at least a half-dozen bodyguards: large, meaty and intimidating Riversiders carrying bronze tridents. These bodyguards clear Scharman's path and make a startling contrast with their polite and friendly employer. Scharman is usually accompanied by family retainers such as Ghanara Eberhell, several of the crafters, poets, and sages he currently patronizes, and numerous servants.



Encounter: 14

Lunar Officer

An officer of a Lunar garrison regiment. Higher officers usually are accompanied by up to a dozen guards and a few runners, heralds, etc.

Hucipites the Polemarch

Polemarch (commander) of the Marble Phalanx, Hucipites is an aristocratic Dara Happan from the Oronin satrapy. A harsh and severe man, Hucipites demands strict obedience and discipline from his men and expects obsequious servility from the local population. Hucipites cannot speak Sartarite or indeed any local language except New Pelorian and he does not see this as a problem. He wears a polished gilded cuirass and a crested closed helmet. His ornate spear is magical and can burst into flame upon a command.

Hucipites is always accompanied by his bodyguard Balacrus, a follower of Yanafal Tarnils, and several additional officers and servants. Hucipites often makes a show of it as he travels around the city. His way is cleared by a 10-man file of soldiers from the Marble Phalanx; these soldiers can be casually brutal to any local who gets in their way. They have orders to not antagonize anyone without reason, but reasons can be easy to find as needed.

If the players encounter him while he is out and about and Hucipites or his men sense anything suspicious they will certainly stop the players. His men will ask for Rubble Permits, Adventurer's Licences, etc. if they feel the players have been to the Rubble recently. Lunars would be exempted from producing any paperwork, of course.

Encounter: 15

Lunar Soldier

A member of one of the Lunar regiments. Usually out on his own or with friends, self-important and feeling like he owns the town. Willing to brawl with anyone, since he knows he'll get off with only a warning as long as he does not kill anyone.

Lunar soldiers encountered at night are unlikely to be on duty, but rather roaming the town and enforcing curfew against loiterers and street-gatherings. Drunks are left to the night watch: the curfew prevents gatherings of sober and potentially dangerous adventurers.

Optio Lacellus

A brutal, hard-drinking, insubordinate rogue, Optio is also the best and bravest fileleader in the Silver Shields. When he is not on duty, he is drunk, gambling, whoring or brawling – sometimes all four. Banaryos often cannot decide whether to have Optio promoted to centurion for his bravery in carrying out orders or crucified for his insubordination while off duty.

Encounter: 16

Merchant

A merchant about his business probably walking to a supplier to arrange for deliveries, etc. In some neighborhoods, this might be a street merchant with a cart of goods for sale. The goods may or may not be stolen.

A merchant encountered at day is about his business, but at night he probably is engaged in business he doesn't want others to see. Perhaps he is fencing stolen goods, perhaps he is arranging for the assassination of a rival, perhaps he is looking for a few good words to take care of a small difficulty of his. This is an excellent opportunity to get the players employment or trouble.

Rostakar Dati

Rostakar Dati is small, smiling man who never forgets a face or a debt. Rostakar is one of the Issaries merchants who trades the weapons, bronze goods, and luxury goods of Dragon Pass for local slaves, hazia, and curios and artifacts from the Rubble. Pragmatic and practical, Rostakar does not care much who buys from or sells to.

Rostakar operates out a stall in the Founders Market, selling goods from Dragon Pass and buying goods from Prax and the Rubble. He typically remains a season in New Pavis, then returns to Dragon Pass for another season. Rostakar hopes to accumulate enough silver to purchase a residence and shop in the Public Quarter and let his apprentices make the long treks across Prax.

Encounter: 17

Moon Masks ⌀

The Moon Masks are a small corps of information gatherers and enforcers unofficially connected with the Lunar Empire. They wear red masks symbolizing the Red Moon. The Moon Masks are generally thought to be thugs hired from the Red Bastards street gang; the gang occasionally plays along with this by wearing moon masks. New Pavisite residents fear and avoid them if possible. The Moon Masks prefer to operate under the cover of darkness, depending on the specifics of the mission.

Moon Masks ⌀

This group of three people (two male, one female) wearing Moon Masks are carrying out some sort of mission as they move through the streets with deliberate haste. They are skilled knife-fighters. The Moon Masks were hired by another man wearing a Moon Mask; his identity is unknown to them (although they fear it is Gimgim the Grim).

Encounter: 18

Nomad Noble

A Khan of one of the nomad tribes, most likely Sable during the Lunar occupation, They probably have a retinue of tribal warriors with them for protection and as a display of status.

Most nomad nobles have a desire to see New Pavis for themselves. While there they trade for luxuries found nowhere else in Prax, marvel at the grand buildings, and pay at least a token visit to the Lunar authorities, all while keep a watchful eye on other visitiors from rival tribes. Few choose to stay long and soon return to where they feel far more comfortable and safer.

Khan Roneer Smoke Cloud

This proud Sable Khan is a frequent sight in New Pavis, wandering around with his large retinue of armed Sable Tribe warriors (and usually several armed "guides" from the Antelope Lancers). He wears trousers and embroidered mantles of the finest cloth, and an elaborate headdress. Roneer usually rides his sable in town (rarely dismounting) and always carries his prize iron scimitar, a gift from Governor Sor-Eel.

Sitzmag Redmoon makes sure that Roneer is supplied with bronze weapons, women, hazia and anything else he desires. In return, Roneer has embraced the Seven Mothers and his clan serves the Empire as mercenaries.

Encounter: 19

Patroma Family

The Lunar Patroma family is one of the most important local families in New Pavis. This encounter is with a prominent family member. There are several family members with as many as 20 guards and servants; most are guards.

Unless the character has business with that family member, he had best keep his distance. Wary guards do not want their charges interfered with, and no watchmen would arrest a guard for knocking down adventurers who dawdle in front of the procession or who impertinently attempt to actually speak to or delay one of those whom they guard. There is always a servant whose job is to talk to tradesmen and who might lend an ear to an appeal from a stranger, but the likelihood of that is low.

Malavar Patroma

Although grossly overweight, Malavar is deceptively strong. A brutal man, Malavar torments the less fortunate with intimidation and violence for his further gain. He vulgarly displays his wealth with expensive robes imported from the Heartland and an ostentatious heavy golden chain.

The Lunar Conquest of Prax has enriched Malavar Patroma and his family immensely. The Patromas owes their rise to Malavar's long friendship and service to Sor-Eel. Many local farmers pay tribute to him, as do the folk of Zebraside; more lucratively, Malavar controls the hazia trade in Prax.

Malavar can often be found holding court at Erigio's or the Silk 'n' Plume. He is carried around in a gilded palanquin by four burly slaves and guarded by as many as a dozen mercenary bodyguards. Malavar is often accompanied by his brother Keral Patroma (who is also carried about in a palanquin).

Encounter: 20

Priest ᚱ

Priest of one of the temples appropriate to the neighborhood. Even if hostile he or she usually masks hostile attitudes except toward blatantly inimical cults.

Fleeter Nemm ᚷᛉᚺ

The deputy High Priest of Pavis, Fleeter Nemm is Benderri's obvious successor as High Priest. A sturdy man with a black beard, Nemm typically wears his priestly vestments, most noticeably the tall conical hats worn since the EWF. He is a polite and urbane man, but skilled at making veiled threats (which he is perfectly capable of carrying out). Nemm has an extensive network of informants throughout the city and great influence over the city administration and council. Nemm is exceeding knowledgeable concerning the history of New Pavis and can read several dead scripts. He is often accompanied by his wife Broosta, a fellow priest of Pavis and an initiate of Lhankor Mhy.

Fleeter Nemm wants to obtain items which have to do with the history of Pavis the city or Pavis the founder. The Lunars are partially supporting the temple these days with a tax and it amuses Fleeter to use their money to buy material which might eventually free Pavis. He especially is looking for magical artifacts, but examines anything related to the history of Pavis in its days of glory and defeat. One recent acquisition was a suit of copper armor rumored to have been owned by Pavis himself.

Encounter: 21

Resident

A common citizen, perhaps a laborer or craftsperson, about his normal business. The occupation depends on the neighborhood. His background could be anything from barkeep to nomad herder, and his attitudes toward player characters might range from studied indifference to avid curiosity or blatant hostility.

At night this citizen is on an errand which might or might not be legal. If the citizen is known to them, the Watch is likely to believe any story he offers.

Kalf Haldelson

A master redsmith, Kalf is a burly darkhaired man with a salt and pepper beard. He represents the Redsmith guild on the City Council, but still can usually be found working at his smithy. When he himself works, he strips to apron and loincloth and can be seen at the front of his shop, pouring bronze into molds or sharpening weapons with a grinding wheel. Kalf serves as the priest of the Gustbran cult of New Pavis, an initiate of Orlanth, and a member of the cult of Pavis as well. A man of few words, Kalf has great political power within the city. He is also one of the wealthier men in New Pavis, residing in a fine stone house with his wife, family, and servants. Kalf is always interested in high quality bronzeworks taken from the Rubble and is willing to pay good money for a chance to learn lost metalworking techniques of the ancients.

Kalf is the boss of a crew of apprentices, contract journeymen, and several slave laborers.

Encounter: 22

Rich Family

One of the Rich Hill families which together own most of the town. There are several family members with as many as 20 guards and servants; most are guards.

Unless the character has business with that family member, he had best keep his distance. Wary guards do not want their charges interfered with, and no watchmen arrests a guard for knocking down adventurers who dawdle in front of the procession or who impertinently attempt to actually speak to or delay one of those whom they guard. There is always a servant whose job is to talk to tradesmen and who might lend an ear to an appeal from a stranger, but the likelihood of that is low.

Sir Javan Indagos

Sir Indagos, as the locals call him, Javan is the chief of this powerful Old Pavisite clan. Handsome, likeable, and persuasive, he is also ambitious, unscrupulous, and a bit reckless (some say hubristic). Sir Indagos wears fine clothes and jewelry to display his status; he usually carries a pouch with coins that he gives to his clients and the needy. He is armed with the fine bronze sword Dorasar gave his father.

Sir Indagos is always accompanied by a gaggle of wealthy companions, bodyguards, and servants. Many of the exiled Pavis Survivors look to him as their rightful leader, although Sir Indagos has taken no public actions to encourage this.

Sir Javan Indagos is often seen in quiet counsel with Hetaera Thessen, the priestess of Irippi Ontor.

Encounter: 23

Scribes

Pavis has a very large number of scribes and scholars for its population. Most scribes belong to the cult of Lhankor Mhy and a minority are Lunar followers of Irrippi Ontor. Very few others have some interest in knowledge and literacy. Scribes are important people in New Pavis as they are copyists of books, including sacred texts, the secretaries and administrators who take dictation and keep business, judicial, and historical records for nobles, temples, and guilds.

Scribes are also important to adventuring heroes, as sources of information, lore, or translation. There are scribes in New Pavis that can read a number of dead languages including Auld Wyrmish and Jrusteli.

Valstatch Guilder

This mercenary sage of Lhankor Mhy lives to accumulate knowledge and silver. Valstatch may be hired by anyone who pays him enough silver or gives him sufficiently valuable information. Tall and lean, with a forked beard and an embroidered robe, Valstatch is vain and pompous man, always seeking to display his superior intellectual abilities. He is truly knowledgeable, however, and his services are well-worth their high price. Valstatch is willing to trade or even pay silver for information he does not know and searches out those he suspects knows things of interest to him.

Encounter: 24

Servant

Servants are indispensible to the lifestyle of wealthy Pavisites. They serve as maids, domestics, cooks, and perform a myraid of tasks for their masters. Many are slaves, some are free and serve for pay. He or she is busy on master's behalf. May be carrying parcels or goods.

Many Rich Hill residents dislike going out at night, for obvious reasons, and instead send their servants on errands. The servant's main purpose usually is to go to their goal, take care of business, and return as expeditiously as possible, but some servants take any excuse to see the town and extend their time away from duty.

Messenio

Known by many as the "lyingest, cheatingest, laziest slave in all Pavis," Messenio is one of the slaves of Governor Sor-Eel. An inveterate gambler, lech, and carouser, Messenio endlessly conspires to buy, win, or steal his freedom. He spends much of his time hiding from Tyndarus, the chief slave of Sor-Eel's household.

For the right price he might be willing to provide information on Sor-Eel or his family. Messenio would certainly over-promise and later under-deliver on any request made. His masters would never trust him with access to anything private or secret, but he has a way of slithering in where he isn't wanted, or finding unlocked doors that are usually locked.

Encounter: 25

Storm Bull

Members of the berserker cult; boisterous, smelly, and generally barbarous: they may be friendly one minute and deadly the next, at their whim. Player characters should watch their step around them, but sometimes they can't be avoided.

Many Storm Bulls can be found frequenting the abundance of taverns around the city. The City Watch keeps a close eye on them.

Elarona the Bull Priestess

Elarona is the rare female Bull Priest. A Pol-Joni, she was a wild, problem child and grew up to be a fierce fighter. Elarona expects deference from others but gives them none. Strikingly attractive and fair in appearance, she is lusty, energetic, fearless, and crafty. Anyone who can best her in battle earn her respect. Elarona has a passion for gems, liquor, and honey. She and her band of Bullmen roam the plains searching for Chaos. Elanora greatly enjoys setting traps – both physical and intellectual – to bedevil strangers.

Elarona is typically accompanied by her own personal band of Bullmen recruited from amongst the Pol-Joni and Bison tribes. They are foul tempered and dangerous – the town watch discretely follows them when they leave the Farmers District or Oldtown.

Encounter: 26

Street Gang

The appropriate street gang for the neighborhood. There are usually less than a dozen of them, and they feel that they have a natural right to taunt and hassle strangers; few are interested in a direct fight, especially with strangers.

Street gangs on the street at night are dodging the curfew, a favorite way to prove bravery without risking hurt. If they find an opportunity to practice other gang skills at the same time, they take it.

The Fine Fellows

The Fine Fellows are a gang of well-born toughs, mostly from notable families on Rich Hill. These young hooligans affect the language and dress of the lower classes as a symbol of their contempt for their wealth parents,

Their leaders, **Ragger** *and* **Lankin**, *are loud and clever fellows, admired greatly by the rest of the gang.* **Wolf** *and* **Musha** *are decent young men with too much energy and youthful machismo. On the other hand,* **Scar** *and* **Mollick** *are truly dangerous; they go out of their way to hurt and enjoy it. Scar is much older than the rest; he has spent time in the Salt Mine and on Lunar work gangs, and he is destined for a life of crime. Mollick is a ruthless young man without a sense of decency or of morality, and he is proud of what he imagines to be his insights into the way of the world. At any time, up to another half-dozen hangers-on follow the Fine Fellows around.*

The Fine Fellows, though contemptuous of the money and influence behind them, do not hesitate to use their social position and influence to get out of a jam. Since they come from some of the richer families of New Pavis, any heroes that cross their path may find itself at a distinct disadvantage in dealing with local justice.

The Dolphins

The Dolphins of Riverside have ten members. Seven are insignificant youths. **Andor** *is the leader of the gang, a 37-year-old adventurer who has failed consistently at everything he's ever done. He would fail at leading a youth gang, were it not for the help of* **Ongh**. *Ongh has an inexplicable fanatical attachment to Andor and protects him fiercely. Andor's only rival is* **Enbat**, *who would quickly dispose of him if Ongh weren't around. The Dolphins are not an extremely warlike gang, and their current lack of good leadership demoralizes the younger members. In a fight, they do no more than throw rocks, and if attacked run away or surrender. Whenever one of the three older gang members goes down under the adventurers, three of the youths run away. Thus, when all three go down, all the youths have fled.*

When Andor is talking to strangers and it looks as if trouble develop, the gang encircle the victims. At Andor's signal, they rush them.

Encounter: 27

Sun Watch

Peculiar to the Suntown neighborhood, consisting of members of the Sun Dome regiment who rotate as watchmen. Firmly committed to the Sun Dome way, they brook no hassles with outsiders. They tend to be well-armed and short-tempered with non-Sun Domers.

At night the Sun Watch is much less arrogant without the sun overhead. They are all the more watchful for incursions by darkness-oriented enemies, however. They are ready to fight, and use group tactics whenever possible.

Rurik Runespear

This Light Son of Yelmalio is well-known amongst adventurer circles in New Pavis, having led many pillaging expeditions into the Rubble in his youth.

Rurik's father was an innkeeper who followed the Sartar settlers to Pavis. As a youth Rurik ran with the Suntown street gang and made the transition from street-tough to adventurer (and was disinherited by his father) when he killed Herkan Quicksword in Gimpy's. It is rumored he is fated to be killed by Darkness.

Hardy and very intelligent, Rurik is a devout Yelmalio cultist yet manages to get along surprisingly well with many Sartarite Orlanthi, although he hates trolls and attacks them on sight. He has sworn an oath to his god never to retreat from trolls or trollkin. He is famed for having killed the Giant of the Garden with a bright arrow.

It is said by many Suntowners that Rurik intends to go on the Hill of Gold heroquest sometime soon. Rurik wears bronze armor polished to a glow and carries a long spear whose blade is covered in runes.

Rurik commands a file of Sun Dome Spears who serve as the neighborhood watch. They are typically dispersed in patrols of two to four men. The Sun Watch carry spears and a heavy wooden shield covered with a thin layer of bronze.

Encounter: 28

Thief

This professional robber wants a second-story job to perform. Not for him casual cut-pursing or thuggery. His forte is the climb, entrance through skillfully applied force, and the foiling of traps. He is usually inoffensive and attempts to stay far away from any confrontations.

New Pavis is rife with thieves, many of them former adventurers who failed to prosper in the Rubble. In the poorest areas, thieves literally go through the flimsy built walls to steal the paltry goods of their victims. In wealthier areas, property owners have guards and sometimes even employ magical defenses.

Seeker

This small, agile woman was once one of Knobby's Nippers, a child pickpocket and cutpurse. Now she is one of the city's most notorious cat burglars, preying on newly rich adventurers. Seeker (what she calls herself, others she gives whatever fake name strikes her fancy) hangs out in the inns and taverns, seeking information on her next mark, often even approaching them and flirting with them. Then while they enjoy the fleshpots of New Pavis, Seeker climbs into their residence and steals everything that might have value.

A member of the Hole Lords, Seeker is an initiate of Lanbril and often does missions for Rat (usually consisting of breaking into a residence and stealing papers). Seeker is usually accompanied by her black shadowcat, Fang.

Encounter: 29

Thug

A thief out for a mugging. If the possible target is well-armed and ready, he passes on by, since thugs like to bully, not fight, Given a lone adventurer who is unarmored and distracted, the thug moves in for a quick blow and run off with any valuables. Such a thug is more likely to pick softer targets than adventurers, which is why merchants hire bodyguards.

New Pavis is unfortunately filled with violent criminal who treat people roughly, and are often for hire. Many are failed adventurers, outlaws, or simply violent brutes who have discovered how to make a living with their fists or daggers.

Backhus the Wolf

This skilled knife-fighter from Badside is often hired as an enforcer and heavy by all three Lanbril rings (and other shady operators in the town). Backhus is vicious, cold-hearted, and cruel – he's worse when he is drunk; he might make a good gang leader except for his unwillingness to work with others. Backhus has killed three people in duels and injured many more. It is claimed that Backhus is from the Telmori tribe and that he is never seen on the day of the Full Moon.

Encounter: 30

Watchmen

A member of the Town Watch, who work in pairs in the more rowdy neighborhoods. To show their power and authority, they intervene even into the most private affairs. They are apprehensive and cautious if too big a crowd is around.

At night, it is likely to be a trollkin, one of the new watchmen hired by Jorjar for their night sensing abilities.

Pavis Royal Guard

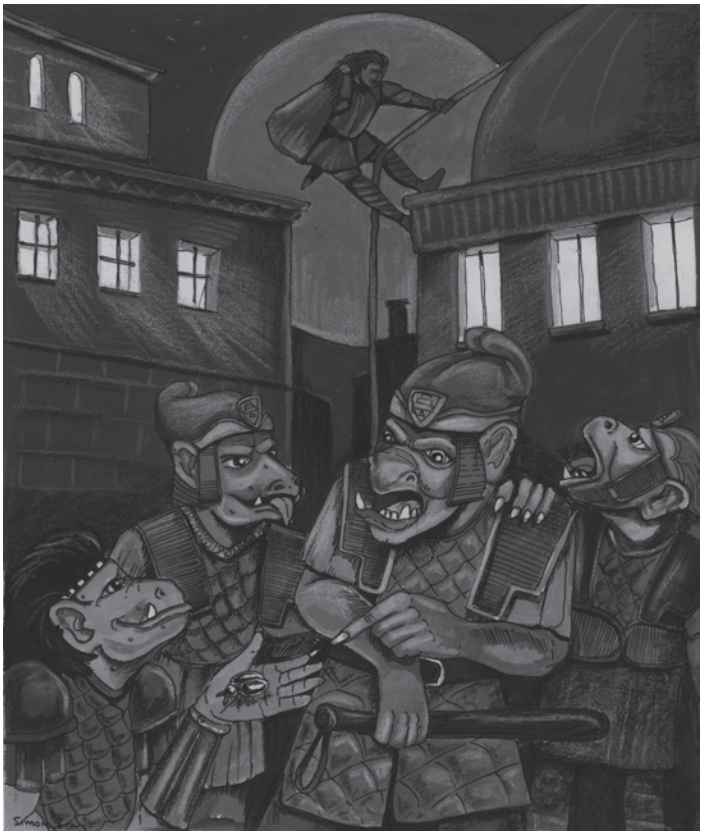
This patrol of the Pavis Royal Guard is led by deputy constable **"Popeye" Dubgal***, an Old Pavisite originally from Zebra Fort. Popeye is loyal to the Lunar administration as the only force capable of protecting Pavis from the Praxians and trolls. Popeye can be a rough enforcer of law and order, and routinely uses force to deal with malefactors.*

Popeye's patrol consists of himself and 2 other members of the Pavis Royal Guard – "Cloudy" Russo, and Fresson. Each member of the patrol is mounted on a trained zebra and carries a broad, single-edge bronze sword and a horse bow. They wear leather lamellar cuirasses and bronze open helmets.

Chooga and the Nightwatch

Jorjar the Quick brought his troll friends from Adari with him to New Pavis where they make up the Night Watch, a force of trolls and trollkin who can get along perfectly well in the dark. The sergeant of the Night Watch is Chooga, a dark troll who is very familiar with humans and very dangerous with the large maul he always carries around. Chooga also carries a sling, whistle, and an alarm horn. Nine trollkin make up the rest of the watch, armed with wooden clubs, slings, and whistles.

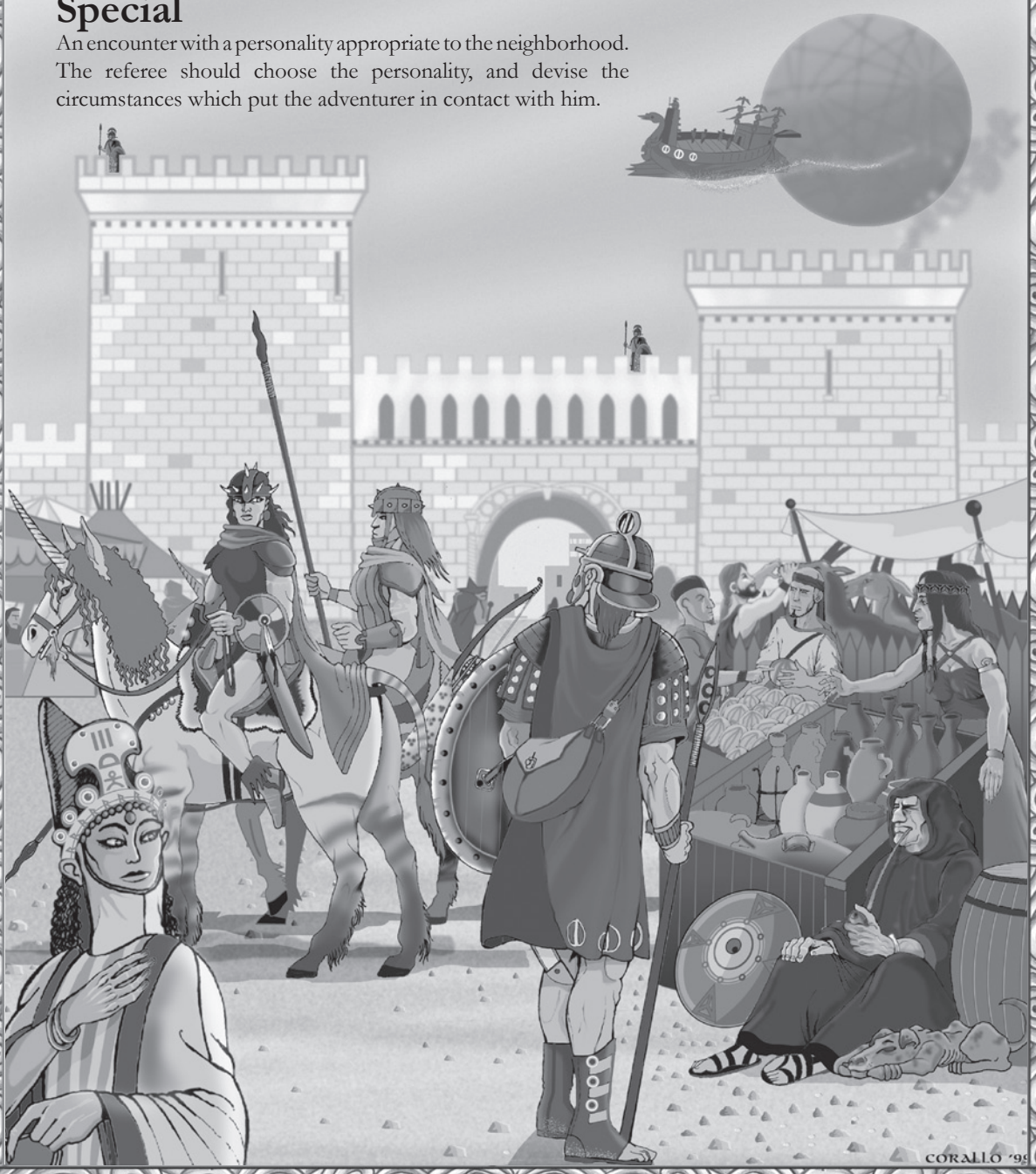
If the trollkin see something that looks improper, they blow on their alarm whistle, bringing Chooga and the rest of the Night Watch. Nightwatch trollkin generally are immune to bribes, as life as a Pavis watch trollkin is pretty near the pinnacle of success for any trollkin, and they feel they are near-nobility.



Encounter: 31

Special

An encounter with a personality appropriate to the neighborhood. The referee should choose the personality, and devise the circumstances which put the adventurer in contact with him.



Special Encounters

Special encounters are items, places, and happenings that can occur throughout Pavis. They are rare and uncommon, and can be the basis for an entire game session or even a story arc.

Special Encounter Table

D20	ENCOUNTER
1	Adventurers Return
2	Black Fang Strikes!
3	Caravan Arrives
4	Desert Wind Blows
5	Drought
6	Evil Omens
7	Fertility Festival
8	Gang Warfare
9	Gates closed
10	House to House Searches
11	Lunar Ceremonies
12	New Proclamation
13	Nomads Raid
14	Prophecies of the Hero Wars
15	Plague
16	Riots
17	Rumor of Chaos
18	Sacrifices to Pavis
19	Troll Activity in the Rubble
20	Yelmalio Ceremonies

[1] Adventurers Return ☌

A band of adventurers have returned from an expedition into the Big Rubble with rumors of mysterious treasures and pouches of gold. The adventurers make for one of the inns or taverns of New Pavis.

Stories:

- The adventurers show up in the heroes' usual inn or tavern, with stories of exploring ruins in the Rubble (e.g., Blind King's Castle, Devil's Playground, Griffin Gate, Pavis Old Mint, Troll Stronglands, etc.).
- The adventurers were successful and returned laden with treasure and loot. They claim there is still more where it came from and are willing to sell the heroes a map at a very high price.
- The adventurers were unsuccessful but claim the treasure was just out of their reach. They are willing to sell the heroes a map for a price.
- The adventurers are con artists and the map leads to a trap intended to kill the heroes. Perhaps it leads to an ambush by bandits, trolls, broo, or worse.

[2] Black Fang Strikes!

The Black Fang Brotherhood is a cult of secretive assassins based in the Big Rubble. It is organized as a large extended "family" with initiates being "adopted" into the family. They are notorious for their use of a long curved dagger, often elaborately made with magical symbols and a "blood channel" carved deeply into it. Assassins typically veil their faces when they attack their targets and then flee from the scene.

In broad daylight, a cloaked assassin of the Black Fang strike against a target. Whether he is successful or not, the presence of Black Fang assassins puts New Pavis on edge. Wealthy individuals hire bodyguards and the Lunar garrison rounds up the usual suspects (who are unlikely to have anything to do with the assassination).

Stories:

- The victim was a notable ally or patron of the heroes. Kin of the victim ask the heroes to investigate who hired the Black Fang assassin and to avenge the victim.
- The heroes witness the assassination attempt and are in a position to stop it from succeeding. If they do, the victim may shower gratitude upon the heroes, but the heroes earn the enmity of the Black Fang brotherhood – and their employer.
- The heroes witness the assassination attempt and are in a position to stop it – but the victim is a high ranking Lunar official or other enemy of the heroes. If the heroes fail to act, the Lunars Close the City Gates and conduct House to House Searches.
- The heroes are the target! An enemy has hired the Black Fang to kill one (or all) of the heroes. Alternatively, it is a case of mistaken identity.

[3] Caravan Arrives

Merchant caravans are the lifeline connecting New Pavis to civilized Dragon Pass and beyond. Most of the requirements of civilization such as bronze, metal goods, exotic goods, educated slaves, horses, and other civilized goods come from outside of Prax and the River of Cradles. However, travel through Prax is very dangerous, with raiding nomads, desert wilderness, and even monsters. Long-distance merchants maximize their safety from Praxians or monsters by banding together in caravans, These merchants hire guides and guards to protect them from danger and achieve economies of scale.

Merchant caravans typically consist of teams of 10 to 200 pack mules, 3 to 60 animal handlers, and as many guards as the merchants dare afford. They are typically led by members of the Issaries cult, although since the Lunar Conquest, the Lunar Etyries cult has made headway into the caravan trade across Prax.

Stories:

- A caravan arrives in New Pavis loaded with civilized goods from Dragon Pass or the Holy Country, undercutting the local producers. Prices for many civilized goods are greatly reduced while the caravan supplies last, creating opportunities for good bargains.
- A caravan is being organized in great haste to cross the wilderness of Prax and caravan guards and guides are being recruited. Plenty of silver is being offered with no questions asked. Rumors circulate that the caravan organizer has a feud with a nomad chieftain or even a broo warlord and is in a hurry to leave.
- A caravan is being organized to cross the Wastes to far-off Kralorela! No previous caravans have ever returned, but the organizer assures his investors that this time will be different. Plenty of silver is being offered for caravan guards and guides – no questions asked!
- The caravan is a troll caravan from Dagori Inkarth! The merchant and his apprentices are troll Argan Argar cultists; the caravan guards are a gang of heavily-armed and armored trolls and trollkin. Instead of mules, goods are carried by enormous praying mantises rode by troll mahouts and by a mob of giant beetles with loads strapped to their backs. The presence of the caravan may trigger a riot in Suntown, as Yelmalio priests encourage the mob to attack the trolls; the trolls are hiring guards in defense. Rare trade opportunities for troll goods are possible.

[4] Desert Wind Blows

The feared Desert Wind is blowing in from the Copper Sands deep within the Genert Wastes. Unpredictable and wild, these terrible winds carry acidic dust, poisonous gases, and debris from the inland devastation which Storm Bull still protects for his lord, Genert the Good God. Sounds of combat and dreadful howling can be heard within these stinging winds – distant echoes of the Eternal Battle.

Nobody wants to get caught outside during the Desert Winds. Windows are covered with leather sheets and doors are barred. The wind is acrid and poisonous; the copper dust can suffocate the unprepared. The sudden onset of the wind can cause heat stroke as its temperature may exceed 125° and its humidity may approach 0%.

Heroes caught outside during the Desert Winds need to find some way to seek shelter. The Narrator should choose the difficulty level (pass/fail cycle or what seems appropriate based on the heroes' actions); failure can mean suffocation or even death depending on the level of failure.

If they continue, the Desert Wind may defeat the Southwesterly winds needed to carry the rain inland. When they blow, many demand that the Storm Bull be placated so that his winds may subside and let the rain come. If not, the Desert Winds may result in Drought.

[5] Drought †

Prax gets nearly all of its rainfall during Sea and Storm Season, swelling the Zola Fel and enabling agriculture. However, some years the rain simply does not come. South-gusting storms can rob Prax of the wet Westerlies in Storm Season. In Sea Season, the Desert Wind may defeat the Southwesterly winds needed to carry the rain inland. When both events occur, the waters recede and drought comes to the River of Cradles. Crops fail, livestock die of thirst, and there are dangers of Riots, Nomad Raids, and Rumors of Chaos.

The Orlanthi identify drought with the demonic Daga, the Spirit of Drought. Traditionally, the leaders of New Pavis performed mass sacrifices to Orlanth to end a drought or even reenacted the Banishment of Daga as a This World Heroquest. However, since the Lunar Conquest such large-scale Orlanthi ceremonies are banned by the Lunar authorities.

Stories:

- Food shortages result in hoarding by merchants and cause food prices to escalate throughout the city. Riots erupt in the poorer quarters of the city. Armed mobs attack shops and residences of hoarding merchants, and threatening to seize the city granaries. Meanwhile, hundreds of Lunar soldiers gather to brutally suppress the riots. Even if the crisis is deescalated without bloodshed, there are still food shortages and Pavis remains a powder-keg.
- The Sartarite residents in New Pavis and Pavis County demand sacrifices be performed to Orlanth at the Air Temple. When the Lunars refuse, Farmers Quarter and Oldtown riots (see above). The Orlanth priests travel to the Pairing Stones to perform the Banishment of Daga heroquest. They need guards, participants, and, potentially, heroquesters.

The Banishment of Daga

There came a time when the rich splendor that Ernalda gave Orlanth began to fade and dwindle. This troubled the Great God and he sought to learn the cause,

"Only one god is doing this," said Ernalda. "But I have refrained from telling you, dear husband, because I know you honor kinship so much, I would never wish to aggravate an already bad situation."

"The world is poorer for your silence," said Orlanth. "And our own people suffer and go hungry. Tell me, good wife."

"At your command, beloved husband, but I fear it will instigate kinstrife. It is your nephew who is the cause of our woe. Your kinsman is drying my fields and starving the world. His name is Daga, and he is the son of Molanni, your niece."

Orlanth replied sadly, "I have fought with my brothers already, and most of my nephews as well. For you, sweet wife, I will go and speak to him, and then I will threaten him, and then I will curse him, and then I will drive him off or kill him,"

Ernalda paused and then said, "There is more, my love, to know of your foe. His father is the same as your Enemy, the tyrant who would hold the entire world in his clutch. Yelm is the father of Daga, born to shameless Molanni."

The Thunderer declared, "Then my decision is made. I will seek Daga and kill him. I shall treat him as they treated Young Varnaval. Then I shall find my kinswoman, daughter of my brother Vadrus, and I shall teach her the power of Justice. Thus shall she be ruined, and another dishonor heaped upon my family and name."

"But we shall eat," said Ernalda. "Your people will love you."

And Orlanth went off, and he fought against Daga, and he was unable to win. Daga was a specter, a wan and frightening thing without substance to strike or force to scatter. When the people saw Orlanth they cried out, and he steeled himself to action for them.

Then Orlanth sought a long while, and learned that there was a secret weapon which could be used to destroy his foe. It was in the guts of Aroka the Blue Dragon, and Orlanth earned himself great honor by killing that terrible monster. Inside he found Heler, the God of Rain, who was his loyal friend afterwards.

Orlanth went against Daga and this time Heler accompanied him. Orlanth pounded the land and covered it with rain. Soon Ernalda was nourishing again, and Drought was banished for as long as Orlanth was amongst us.

[6] Evil Omens ✶

The temples and cults of New Pavis routinely perform divinations to ask the gods for information. The displeasure of the gods can be alleviated through rituals and sacrifice, but the omens must be ascertained first. This event can be combined with Drought, Fertility Festival, Prophecies of the Hero Wars, Riots, River Festival, Rumors of Chaos, and Sacrifices to Pavis.

Examples:

Astrology: An ill-favored planet (the Red Moon, Jagrekriand, or Artia, etc.) crosses a favored constellation or planet (e.g., Orlanth's Ring, the Love Stars, Moskalf, the River, etc).

Augury: A hawk is seen torn apart by three vultures or an eagle dies in mid-flight.

Haruspication: A sacrificed animal is missing a key organ (liver, spleen, heart, etc) or it is revealed to be diseased.

Libanomancy: the smoke from a sacrificial byre is black and foul-smelling. It hangs low, touching the ground and choking the participants,

Meteoromancy: the Desert Winds or Northern Winds are stronger than expected, bringing drought (see Drought).

Oneiromancy: Many residents have a terrible dreams that the River of Cradles runs red with blood and babies float down it.

Stories:

- Evil Omens presage another dire event (Desert Winds, Drought, Nomad Raids, Plague, Prophecies of the Hero Wars, Rumors of Chaos, Troll Activity, etc.), unsettling the city. The dire event occurs as predicted by the Evil Omens, resulting in widespread fear, sacrifices to the gods, and possibly civil riots.
- Evil Omens presage a dire event and the heroes' temple asks the heroes to take action to prevent it. If successful, the dire event does not occur. If they fail, the heroes get the blame by many residents!

[7] Fertility Festival ⧖

The streets of New Pavis are crowded with worshipers and revelers in a joyous fertility festival to please Ernalda and the goddesses of Earth. A procession of young unmarried women and men sing and dance sensuously using their hips and arms. The songs – well known to any Sartarite – have themes of romance and sexual love, requited or unrequited. Sometimes the songs describe tragic events too, but treated very lightly. The dance celebrates female sexuality. The dancers call to any unmarried heroes to join them.

Behind them musicians play horns, flutes, cymbals, and drums. A team of local farmers carry the High Priestess on a portable throne. Others carry terracotta cult images of the goddesses of Earth and other sacred regalia. The High Priestess holds snakes entwined around her arms and wears nothing except garlands of flowers. Fierce women carrying axes (worshipers of the Babeester Gor) guard her. Bringing up the rear are married men and women, clapping their hands and singing praises.

At the Ernalda Temple, animals are sacrificed and a feast is held in the Temple Court; all are invited, even strangers. Unmarried heroes receive the company of the opposite sex. The feast lasts through the night and into the day. At the second sunset, the feast ends and the participants return to their homes.

[8] Gang Warfare ⧗

The various street gangs of New Pavis routinely skirmish for territory, status, vengeance, or to further some criminal enterprise. Armed with rocks, clubs, and daggers (although the Deadheads, Dolphins, and Blood Knives are known to use deadlier weapons), these skirmishes usually involve no more than a dozen combatants on either side and tend to be short and indecisive.

Conflict between street gangs often serves as a substitute for religious conflict between cults. The Gods Own gang of Suntown often skirmish with the Deadheads and Skinners, and the feuds between the Deadheads and the Red Bastards are legendary.

Fights between gangs can also reflect conflict between various notable Pavisites. Many suspect that the Red Bastards are clients of Gimgim and his Moon Masks and the Deadheads are widely though to be allied with the Garhound Clan.

Stories:

- A brawl between two rival gangs erupts in the Founders Market. Hawkers and buyers flee from the square, abandoning their stalls. Lunar guards run back to the Moon Barracks for reinforcements. If the heroes stick around, they are caught up in the middle of the brawl.
- A brawl between two rival gangs is a diversion for some other, more nefarious event. Perhaps Harli's Gang plan to rob a nobleman's home, or the Black Fang Brotherhood plan to murder a notable Pavisite.

- A street gang raids deep into the territory of another, seeking to humiliate the neighborhood gang and maybe even result in its disintegration.
- A brawl between two rival gangs escalates into a general war between neighborhoods and then into a full-fledged riot affecting half the city.

[9] Gates Closed

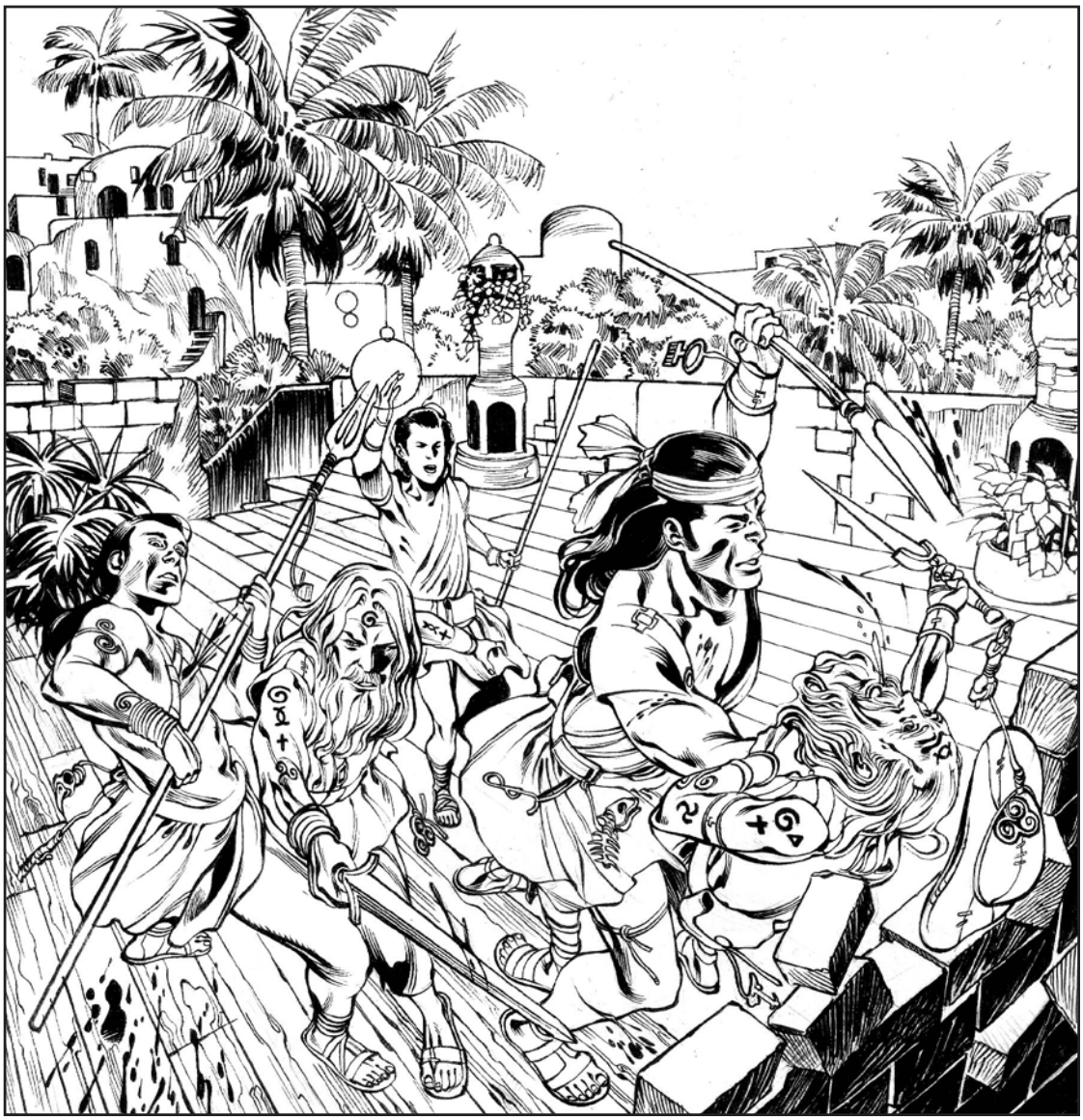
For no stated reason, the Governor has ordered all city gates closed for seven days, except for the postern gates (which are for soldiers only). The Guilds have organized demonstrations. In Oldtown, Sartarite alarmists worry that the Lunars plan some horrible deed against the Orlanthi. Others worry that nomads or trolls are preparing to assault New Pavis in force.

For seven days, the city is cut off from the outside. Lunar soldiers patrol the walls and the major streets in force. No reason or explanation is ever given by the Lunar command.

This event can be combined with other events such as Black Fang Strikes, Desert Wind Blows. House to House Searches, Nomads Raid, Riots, Rumors of Chaos, or Troll Activity in the Rubble.

Stories:

- The gates were closed because of an imminent Praxian assault on New Pavis results on angry mobs (largely from Suntown and Riverside) attacking Praxian residents in the Farmers Quarter. Allies of the heroes are caught on one or even both sides of the violence.
- The gates were closed to cover up some major magical event outside the walls of New Pavis.



- The gates were closed because of an imminent Lunar crack-down on the Orlanthi. A prominent rebel contacts the heroes seeking their aid in getting him out of the city.
- Rumors that the gates were closed because the Crimson Bat is coming to Prax cause riots throughout the city.

[10] House to House Searches

Squads (half-files or even full files depending on the regiment) of Lunar soldiers are going house to house in a neighborhood, searching each building for someone… or something. Depending on the residents (and the regiment) the soldiers either kick down the door before searching or knock:

Kick and Search. Buildings inhabited by Sartarites, Riverfolk, or other undesirables typically get the Kick and Search treatment. One or more soldiers kick down the door and then the squad files in. Cabinets and beds may be overturned, women and child hide in terror, and dangerous looking inhabitants may get assaulted by the soldiers. It is not uncommon for valuables to be taken by the soldiers as plunder.

Knock and Search. Buildings inhabited by Lunars, Yelmalions, or wealthy people typically get the Knock and Search treatment. An officer or senior soldier knocks at the door and informs the master or mistress of the house of their "intent" to search the house, and "invites" them to accompany the soldiers as they search. The soldiers are professional and there is no looting.

Lunar soldiers do not need a judge's warrant or probable cause to search a person or building, merely authorization from a superior officer.

This event can be combined with other events such as Black Fang Strikes, Gates Closed, Riots, or Rumors of Chaos.

Stories:

- Lunar soldiers perform a Kick and Search on the heroes' residence. If the heroes have contraband, the soldiers likely find it, unless the heroes have cleverly hidden it. The soldiers smash up the heroes' residence and steal any valuables they see.
- Lunar soldiers perform a Kick and Search as above – but this time, they are looking for the heroes!
- Lunar soldiers do Kick and Searches throughout the neighborhood, triggering a Riot.

[11] Lunar Ceremony

A procession celebrating a holy day of the Red Goddess and the Seven Mothers is held in Downtown and the Public District. Files of Lunar soldiers line Parade Way and the Temple Court; behind them gather curious onlookers.

To the sound of pipes, flutes and trumpets, the procession leaves the Seven Mothers Temple, led by masked people in costume; a women dressed as a huntswoman in a blue dress runs before the procession as though she is looking for something or someone. Then came several more, each wearing masks: a woman with gold sandals, wig, silk dress and expensive jewelry; young girl with a threadbare shift and flowers; a dangerous looking bandit wearing hobbles and yoke; a philosopher with goatee, cloak, and staff; and a wild-eyed malevolent hag who frightens onlookers.

Then came the real procession, led by women dressed in pure white, scattering flowers over the road. Musicians playing pipes, flutes and trumpets follow. Men and women together, calling out the names of the Red Goddess (all in New Pelorian) and singing a hymn. They are followed by loud men shouting, "Make way for the great and glorious savior of the world" (again in New Pelorian, of course).

After them come the priestesses of the Seven Mothers, carrying the sacred regalia of the temple; magical artifacts and painted statues of gods and demons. The priests are attired as the Lunar gods and goddesses; the high priestess, Tala Errio, is carried on a palanquin by four burly slaves.

The procession winds its way to the Pavis Temple where it is greeted by the priests of Pavis. They offer gifts to Tala Errio, and prostate themselves to her. After some prayers, the procession returns to the Seven Mothers Temple. Before the gilded statue of the Red Emperor, Sor-Eel offers sacrifices and reads out prayers praising the Emperor and the people of the Lunar Empire.

Standing on the steps of the temple, surrounded by the lesser priests and lines of devotees, the high priestess reads prayers and offers libations and plentiful food to the crowd. Everyone around applauds, brings flowers, and goes up and kisses her feet and the hem of her robes.

Finally, priests and Lunar initiates re-enter the temple, accompanied by the cult statues and sacred objects. A guard of fierce soldiers guard the temple entrance while the cult leaders perform their secret rituals within. Outside, the lay members enjoy the food and wine and sing praises to the Red Goddess.

For Orlanth initiates this is an evil day. Malevolent magical entities sweep through the city threatening those with exposed cult markings or those who invoke Orlanth. The streets of Oldtown and the Farmer's Quarter are empty and the buildings locked and shuttered. Few Orlanthi dare to leave their homes on this day; sacrifices to Orlanth are prohibited in the Air Temple and likely extremely dangerous in any case.

Stories:

- The heroes are hired by the Seven Mothers Temples to provide security against a suspected Orlanthi or troll attack. They don't need to be Lunar cultists, although no Orlanth initiates will be hired.
- Lunar demons, summoned by the ceremony, appear where Orlanth cultists are gathered. The demons are illusionary and shifting entities, sometimes red and black, sometimes garbed in pools of red light, and threaten to drive the Orlanthi mad with mental and spiritual torments while swirling around them.
- A wedding rehearsal for marrying the Red Goddess to Pavis fills the streets. Tensions mount as those for and against such a marriage react with support or disruption.

[12] New Proclamations III

The Governor of Prax has made a series of new proclamations to be read out in the City Court by Harkon Oyez (see page 218). These proclamations may announce another event such as Caravan Arrives, Gates Closed, Nomad Raid, or Troll Activities, or may pertain to new legal restrictions imposed.

Some examples include:

- All people within the walls of New Pavis – including weaponmasters but excluding Lunar soldiers and those specially exempted by the Lunar administration – are forbidden from carrying weapons larger than a dagger.
- The Air Temple, being a place of sedition, is hereby closed indefinitely.
- New taxes are imposed on all property owners.
- New taxes are imposed on all merchants.
- New taxes on beer and intoxicating substances.
- New tolls imposed on all goods brought into the city, including from the Rubble.
- Someone (usually Sartarite) is proclaimed an outlaw with a price placed upon his head.
- Particularly unpopular proclamations could lead to Riots, others might presage events such as Gates Closed or House to House Searches.

[13] Nomads Raid

Pavis County is an oasis of civilization surrounded and perpetually threatened by savage Praxian nomads. Fear of Dorasar and his magic long held the nomads in check – the tribes all remember the terrible bloodshed he inflicted upon them during the revolt of 1572 S.T. The defeat of the nomads in 1610 S.T. at the Battle of Moonbroth restored much of that fear, and exiled most of the tribes into the inhospitable Wastelands. In recent years, those tribes have begun to probe the Lunar defenses with raids; few doubt these herald worse depredations. A nomad raid is perhaps one of the few events that can unite Sartarites behind the Lunar Occupation.

In the wake of nomad raids, farmers and herders flee from the eastern borderlands to New Pavis. Tales of nomad savagery and butchery are spread by refugees and victims. Nomad raids may be combined with Evil Omens, Drought, Gates Closed, or even Riot.

In retaliation, the Lunar Antelope Lancers, nomads themselves, are sent to pursue the raiders, who are hopefully slowed by plunder and stolen animals. The Lancers are assisted by mercenaries, Sable auxiliaries, and even by the local Sartarite militias.

Stories:

- Mercenaries are being hired by the Lunars to fight against the Praxians. Good silver for any cavalry.
- Sitzmag Redmoon proposes counter-raiding deep into Vulture's Country. Mercenaries hired to assist.
- The "raid" is actually a peaceful pilgrimage to the Paps by one of the tribes exiled to the Wastelands. The pilgrimage is passing near New Pavis.
- The raiders are actually Sable allies who got greedy.

[14] Plague!

Disease is pervasive throughout Glorantha. The broos of the Rubble carry disease, and so do their possessions. Always present, disease spreads when the gods remove their protection from the community because of Divine Wrath or when wicked shamans and Chaos cultists spread sickness by summoning and controlling demons and spirits. The spread of disease is an especially ever-present threat to urban areas such as New Pavis; its crowded tenements and filthy streets make it easier for spirits of disease to multiply and spread.

If an individual or community angers a god (usually by failing to provide offerings and service or by improper behavior – see *Sartar: Kingdom of Heroes*, page 90), then the god may withdraw its protection, leaving the community vulnerable to demons and disease spirits. When an individual falls ill, healers must be employed (those of Chalana Arroy are considered most efficacious) to heal the sick, but also the clan or cult must seek to determine the cause of sickness – divine wrath, curse, or evil magic.

When the gods are angry with New Pavis (either because of failures of its rulers or of its individual residents), the entire community may lose divine protection. Epidemic may result, aggravated by the opportunism of wicked shamans and evil cultists.

Epidemic outbreaks quickly cause panic with Pavisites praying at the shrines of the gods to appease them and ward off misfortune. The truly frightened offer sacrifices to Mallia Goddess of Disease, strengthening the epidemic in exchange for personal immunity. Such panic can lead to Closing the City Gates, Riots, and Rumor of Chaos.

Stories:

- One of the heroes contracts a serious illness. The other heroes must find a healer, and determine what they or their community did to anger the gods.
- Disease spreads through the heroes' neighborhood, afflicting young and old alike. Divination reveals that the god Orlanth has been angered and mass sacrifices to appease the Thunder God are demanded. These demands, however, are rejected by the Lunar Military Occupation.
- Broo Disease Masters of Mallia, assisted by other Chaos cultists, have poisoned several wells in New Pavis with disease. As disease throughout the city, some offer propitiatory worship to Mallia Goddess of Disease. This angers the gods greatly, who lift their protection and results in an epidemic.

[15] Hero Wars Prophecies

In one of the squares a local god-talker, devotee, or ranting madman prophesizes the coming Doom of the Third Age.

- A scroll was found in the Rubble prophecizing a giant statue on a throne coming to Pavis and repairing the walls of the Troll Break. This secret document was said to be written in Pavis's own hand.

- A madman rants that the House of Sartar shall return to Pavis, leading an army of Praxians and Giants to cleanse the land of Lunar filth.
- Rumors come from the plains of Prax that the White Bull is uniting all the tribes of Prax against the Empire and shall summon Jaldon Goldentooth to wipe all civilization from the River of Cradles.
- A drunk Praxian nomad spits on civilized folk he encounters and rants that "The White Bull has united the nations of Prax against you outlanders. You are all dead, just do not know it yet."
- The trolls have been reported singing about the return of the Elder Giants.

[16] Riots

Occasionally riots and mob violence erupt in New Pavis, as long-simmering grievances explode into mindless violence against both people and property. Mobs may quickly take over the streets of an entire neighborhood, sometimes targeting a hated group, sometimes targeting the wealthy or outsiders. When mobs threaten their interests, the Lunar Army suppresses them with deadly force; most are thus short-lived but violent.

Riots are one of the more frightening dangers in New Pavis. Riots often devolve into mindless mob violence against both people and property, looting shops and homes, starting fires, and injuring or even killing those that draw their ire.

Although riots are usually accompanied by random violence and fire, the most deadly aspect of a riot is often the throng stampeding to flee the area. Houses, shops, and apartments owned by the heroes and located near the center riot may be looted or wrecked; if the heroes are particularly unlucky, the building may be burnt by arson.

Lunar soldiers try to quickly cordon off the neighborhood where the riot takes place. Skirmishes between rioters and soldiers may take place, usually resulting in deaths of both. Once the soldiers take control of the streets, they conduct House to House Searches to round up ringleaders to be executed.

This event can be combined with other events such as Gates Closed, House to House Searches, Gang Warfare, Nomad Invasion, Prophecies of the Hero Wars, or Rumor of Chaos.

Stories:

- A Lunar patrol is accused of acting with murderous intent, and a mob has pursued them to a tavern.
- A fight between rival street gangs has escalated into a major riot.
- Rumor says that someone important was murdered, and the crowd has panicked while waiting for news.
- Another event (e.g., Gates Closed, House to House Searches, Gang Warfare, Nomad Invasion, Prophecies of the Hero Wars, or Rumor of Chaos) results in a panic and a riot.

[17] Rumors of Chaos

Chaos is a feature of Prax. In the Gods Age, Prax was Genert's Garden, a place of plenty. In the Gods War, the great Army of Chaos destroyed Genert and his allies. Their bodies were changed to gorp, their souls were scoured by the Fatal Screaming. The mortal races were only saved because Genert turned the remnants of his army into a stinging cloud of copper which protected the survivors.

It was in Prax that the Storm Bull mustered his forces to fight Wakboth the Devil. He fought on aided by righteous outrage and compassion. When the Storm Bull was thrown to earth, the earth gave him her power and when he finally ran out of allies the cosmos responded to his cry. A massive piece of the Spike crashed to earth and struck the Devil, grinding him and spreading him and his strength about. Chaos was defeated but its presence in Prax is assured by the Cosmic Compromise.

Just on the other side of the ancient walls of Old Pavis are foul gangs of loathsome broo, cannibal ogres, venomous scorpion men, and oozing gorp. Chaotic demons such as Cacodemon and Mallia have been worshiped by evil men in the past, and many Orlanthi fear that the Red Goddess is the Deceiver returned. Rumors of Chaos spread quickly through New Pavis and are easily believed. They may be the result of Desert Winds or Evil Omens and may cause events like Gates Closed, House-to-House Searches, or Riots.

Stories:

- Rumors of broo activity in the Huntlands and the Big Grazing have adventurers worried. Worse yet are the rumors that all the broo gangs have been united under the rule of a would-be Chaotic King of the Rubble!
- Adventurers recently returned from the Rubble claim that the ogres of Ogre Island are trying to summon the Chaos god Cacodemon at their temple in the Rubble. Chaos-hating cults (Storm Bull, Orlanth, etc) sponsor expeditions to Ogre Island to stop them.

- Rumors abound concerning a powerful Chaos artifact beneath the Devil's Playground. Some say this is the real reason why the Lunars have come to Prax: with this artifact, they whisper, the Red Goddess can complete Gbaji's triumph.
- In very hushed tones, rumors are whispered that the Lunars have brought a secret Chaos cult into New Pavis. This cult is responsible for the string of disappearances in the city in recent weeks.

[18] Sacrifices to Pavis

The holy days of Pavis are celebrated throughout New Pavis. Amid great pomp and splendor, the Pavis Royal Guard escort the portable shrine of Lord Pavis through the Temple Gate. The shrine resembles a miniature building or ornate chest – within are the sacred writings of Lord Pavis – and is carried by the assembled priests of Pavis, all wearing their ornate and archaic robes dating from the era of the Empire of Wyrms Friends.

Before the priests, a troop of dancers carry a bright painted cloth dragon (or perhaps Zola Fel) on poles, accompanied by musicians. The dragon mimics the motion of the river, moving in a sinuous, undulating manner at the head of the procession. The dragon dance is intended to frighten away hostile spirits and enemy gods, although the magic behind it is long forgotten by the cult and now the dragons dance primarily for the delight of the children.

The parade makes its way down Parade Way and then circumnavigates the walls of New Pavis and various other key locations, periodically pausing so that invocations can be made in an archaic language (Auld Wyrmish). At each temple, a delegation of priests present gifts to Pavis in exchange for recognition of their right to their place in his city.

[19] Troll Activity in the Rubble ●

For centuries, the trolls ruled the Big Rubble. Even now, they are the most powerful population the Rubble, outnumber the humans of Manside. Darkness demons send by their priests and sorcerers are known to haunt New Pavis on unlucky and ill nights, and many fear that the trolls have secret ways into New Pavis.

Renewed troll activity in the Rubble raises the specter that the trolls will again seal off the Big Rubble (which would likely spell the end of New Pavis). At the very least, it poses an increased danger to any expedition into the Big Rubble; few adventurers are eager to add actively marauding troll gangs to the list of anticipated dangers!

Renewed troll activity also results in clamors for action by the troll-hating Suntown district. If the Lunars do not launch punitive forays into the Troll Stronglands (something Sor-Eel is loathe to do), the Yelmalions may try to organize their own expeditions. Refused that, they may Riot.

Stories:

- The Real City Temple wishes to hire the heroes as mercenaries to protect residents of Manside from depredations by troll gangs. What the Temple does not tell the heroes is that the trolls are raiding for specific item.
- The Yelmalio Temple seeks to hire the heroes for a launch reprisal raids deep into the Troll Stronglands.
- The elves of the Garden seek to hire the heroes to launch a raid on the compound of one of the troll gangs. Rare herbs and magical spices from the Garden are offered (as well as any plunder taken from the trolls).
- The troll activity is concentrated around a particular location in the Big Rubble (Devil's Playground, Griffin Gate, Blind King's Castle). In truth, the trolls are fighting against far worse denizens of the Rubble (broo, Chaos monsters, undead, etc).

[20] Yelmalio Ceremonies OY

All of Suntown turns out for Yelmalio's holy days. Members of the Sunwatch guard the approaches to the Sun Court, preventing outsiders from entering the area.

The focus of all Yelmalio ceremonies is on the Sun Temple. Male initiates gather inside the Sun Temple, where Karial the High Priest leads the worship, but the majority of the priests assemble atop the temple around the dome. Within the Sun Temple, the men sing and dance; most well-known is their special dance simulating the movement of hawks.

In the Sun Court, women and lay members gather to sing praises to Yelmalio and the Light. Beyond them, picked members of the Sunwatch stand with their back to the worshippers, making sure that no trolls or Orlanthi disrupt the ceremonies.

After the sacrifices, all gather in the Sun Court to share the sacrificial meal.

Yelmalio holy days can be dangerous for outsiders. It is not unknown for members of Lightbringer cults (or indeed any cult with a mythological conflict with Yelmalio) to find themselves as unwilling participants in a Yelmalio cult rite such as the "Three Blows of Anger" – when Yelmalio killed three enemies after he lost his wife to the Air gods.

The Big Rubble

Ancient Pavis, now ruined and infested with all manner of danger, is a legendary adventuring area that holds all manner of secrets and treasures. While the following overview of the Rubble provides you with enough information to support a campaign based in neighboring New Pavis, a full write-up of the Rubble will be made available in a forthcoming companion volume.

Introduction

The Big Rubble is the name given to the area within the great walls of Old Pavis built by the giant Paragua, many centuries ago. The walls average 80 feet in height. The giant made them by cutting immense slabs of rock from a distant quarry in the Rockwood Mountains. Paragua drove these slabs upright into the earth, with breaks for the river and for the entry of his Praxian allies. After the hero Pavis captured the city, his dwarfs smoothed the rough walls, built guardhouses at the gates and river, and some years later added the parapets atop the walls.

Why go to the Big Rubble?

The Big Rubble is extremely dangerous; a haunted and ruined city ruled by bandits, trolls, monsters, chaos and even more unsavory inhabitants. The ruins are treacherous with magical guardians and malignant spirits. It is a cursed place and rightly feared.

And yet, people brave the Big Rubble. Within the ancient ruins is the main source of stone, bronze and salt for Prax. There are many hordes of silver, gold, and precious items within the ruins; some still hidden by their original owners, others in the possession of some inhabitant of the Big Rubble.

It is thought the Big Rubble holds greater treasures still. Some believe that within the ruins are the lost secrets of the God Learners or the EWF. Others search for magical weapons to be used against the Lunar Empire… or its enemies.

In 940 the city of Pavis fell to Jaldon Goldentooth. Since then the ruins have been occupied by humans, dominated by trolls, and often used as a place of refuge by outlaws or a place for adventuring by heroic fools.

The giant-built walls are properly in scale with their makers, and the ruins of many cultures lie inside, as well as many troll dugouts and outlaw hideaways. It is widely spoken that treasures lie amidst its ruins and death lurks in its shadows. Ruined guardhouses sit at every gate, and parapets are atop the walls in many places.

The area within the walls covers around 10 square miles of ground. This is larger than any known contemporary settlement of men in all of Genertela (for example, great Nochet covers a little more than 2 square miles and mighty Raibanth covers less than a square mile). There are larger, perhaps natural features in the world, and some believe them to have been settlements, but the Rubble is the biggest definitive settlement.

Centuries of warfare and magic have left a twisted and warped ruin of a city. Ancient and incomprehensible magics are at work here. Repeated attempts to study the mysteries of the Rubble have ended in frustration and failure, including the recent attempts of the Lunar Magicians. As Ginkizzie once remarked to a Lunar scholar after reading his treatise concerning the Rubble, "You know very little, and everything you know is wrong."

Major Rubble Features

The land within the ruins can be divided loosely into four categories: Open, Ruin, Road, and Bridge. They all share the common trait of being dangerous.

Open Land

Open land is held in common. In ancient times the peoples kept herds of beasts here as food, and also farmed large expanses with plow and prayer. Some areas are still farmed or ranched especially those close to human habitation, Most open areas are now wild, suitable for small game and occasional larger beasts. There are few large predators except for intelligent ones such as humans, trolls, or broos.

Ruins

Most ruins in the Rubble are uninhabitable by humans. In may cases the walls are still standing but roof collapses have led to severe weathering of interiors. Some stone buildings of more than one story have survived the collapse of upper story roofs, and may be habitable. A small fraction of the Rubble's ruins have been repaired and reinforced; such buildings present a deteriorated and unsightly appearance, but in fact are as secure and comfortable as most housing in New Pavis.

At the other end of the scale are ruins which are completely fallen to rubble, with little more than occasional traces of standing walls, relict floor tiles and stone pavements, or stone foundations. Occasionally the cellars of the grander ruins of this type are still habitable.

Sometimes no trace of a ruined building remains above ground. Only with the aid of those skilled at reading patterns of vegetation, presence of distinctive ground features, or old maps is there a chance of locating such lost building sites.

Roads

Several permanent roads cross the Rubble. These were dwarf-made and have survived the centuries well. They have good foundations; fitted slabs surface them. They are surfaced with fitted slabs, and are usually 16 feet, sloped from the center for effective drainage. They have resisted encroachment by plants everywhere except perhaps the Garden. In some spots, the road has been purposely destroyed, and often it is littered with broken stone, barricades, or the detritus of ambush. Compared to the land about them, they are open, clear, and the fastest travel routes through the Rubble.

Bridges

These bridges were built of the same magical stone the giants used for the city walls. The bridges sparkle in the sunlight, even when they are dry. They arch high over the river, but have gently sloped approaches, suitable for riding animals. The bridges are wide enough for two carts to pass one another, touching hub-to-hub. The side rails rise to the hip height of a grown man.

Attempts have been made to destroy each of the bridges over the years, but the Jolanti built well. Through fire and magic the bridges have stood unmarked, and will probably exist as long as one stone stands upon another in the Rubble of Pavis.

Rubble Areas

The Rubble is divided into five areas, each with its own particular characteristics. These five areas are Manside, Huntland, Troll Stronglands, Big Grazing, and the Garden.

Big Grazing

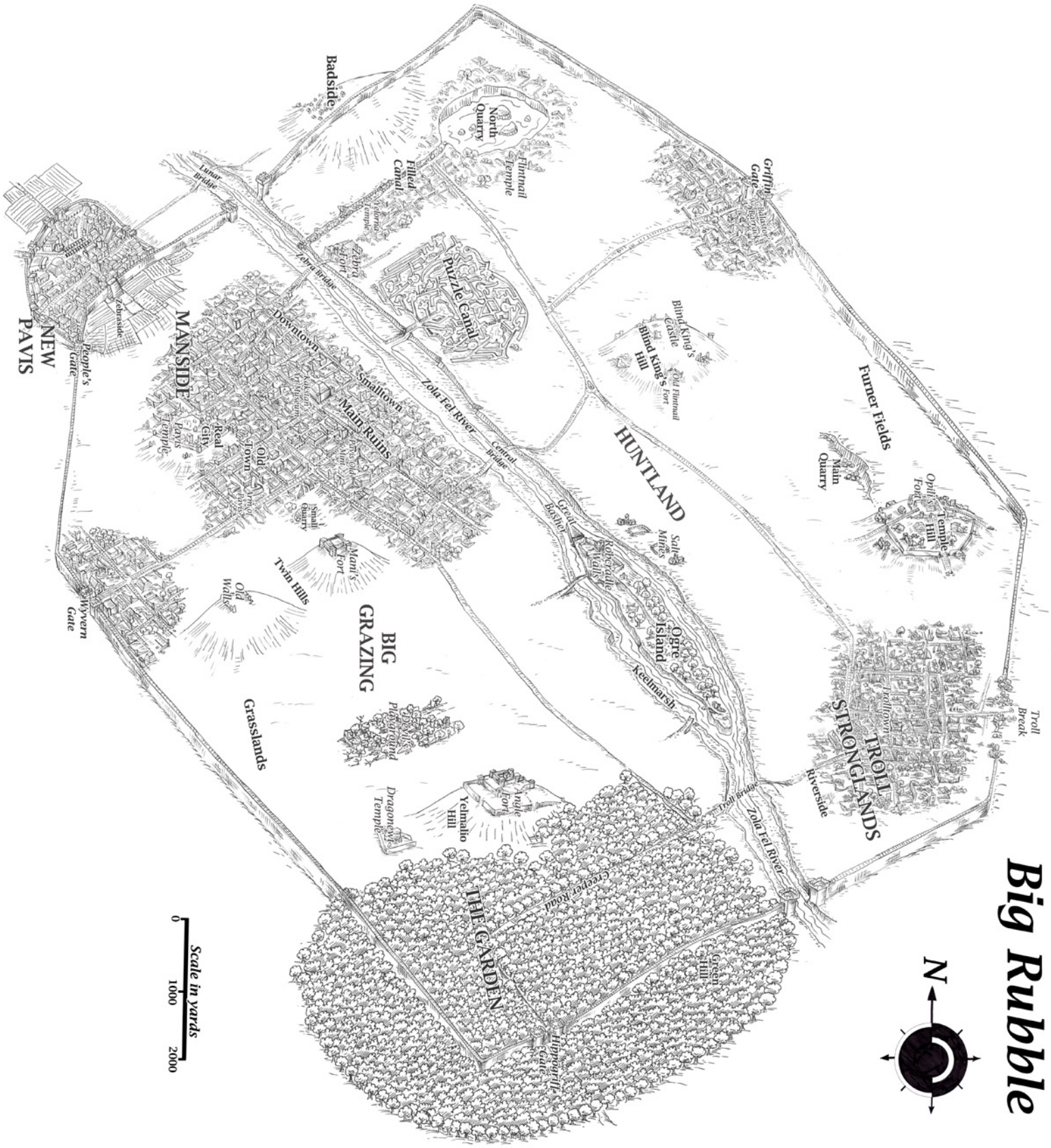
This is mostly open land, comprising in full about a sixth of the area within the walls. It lies south of the river, between Manside and the Garden. This neutral area forms a buffer between the humans and the elves, but trolls are also often found there.

Big Grazing is considered to include Ogre Island, a rumored haunt of ogres and site of an ancient Chaos shrine. A small ogre fort is rumored to be located on the highest part of the island.

A large hill, called Yelmalio Hill, is also located in the Big Grazing, rather too closely to the Garden for adventurer's tastes. The Sun Dome Templars sometimes secretly travel there. They haven't set up a temple there, for some unknown reason. There are some fairly intact ruins atop this hill.

The Devil's Playground is right smack in the middle of the Big Grazing. This area has no buildings or ruins, but is full of biting insects and twisted underbrush. The stories about this area conflict. Some adventurers claim that Chaos monsters dwell underground there in force, and come out each night to revel and destroy. Others claim that any chaos there is long gone, leaving only the plants and bugs. There are certainly no Chaos monsters there in the daytime. Adventurers that go there at night sometimes get ambushed by human bandits.

The Dragonewt Temple is located in this area as well, and its residents patrol the area. They are wise to keep away from, as they are vicious, and care nothing for human life.


Big Rubble
N
Scale in yards
0
1000
2000
Badside
North Quarry
Flintnail Temple
Filled Canal
Lunar Bridge
Griffin Gate
Gladiator Barracks
Zebra Fort
Zebra Bridge
Puzzle Canal
Blind King's Eagle
Blind King's Hill
Old Flintnail Fort
Furner Fields
Main Quarry
Opal's Fort
Temple Hill
NEW PAVIS
People's Gate
Zebraside
MANSIDE
Downtown
Smalltown
Main Ruins
Zola Fel River
Central Bridge
Real City
Pavis Temple
Old Town
Small Quarry
HUNTLAND
Great Basher
Salt Mines
Robcradle Walls
Ogre Island
Keelmarsh
Mani's Fort
Twin Hills
Old Walls
Wyvern Gate
BIG GRAZING
Grasslands
Dragonewt Temple
Inglé Fort
Yelmalio Hill
Creeper Road
THE GARDEN
Troll Bridge
Zola Fel River
Trolltown
TROLL STRONGLANDS
Riverside
Troll Break
Green Hill
Hippogriff Gate

The sages claim that the Big Grazing was one of the centers of the old Robcradle city. The few ruins here do seem to have more than their share of ancient powerful artifacts.

The Garden

The Garden fills the Southwest corner of the Rubble. It is a burgeoning surplus of plant growth that sprawls over the city walls in every direction, stopped only by the river and Big Grazing. The elves stick to themselves and are only rarely met outside their Garden. However, they kill anyone they find in the Garden. Worshippers of Yelmalio occasionally are granted permission to enter the Garden, but only by prior invitation, and no established method is known for soliciting invitations.

The Garden has all sorts of healing plants and valuable herbs, and adventurers persist in invading it for these items. One of the three old gates of the Rubble, Hippogriff Gate, is located here. Its ancient magics are said to keep elves away, so it is still good as a safe way into the Garden.

Huntland

This includes all the area north of the river and east of Temple Hill, except for Zebra Fort. Despite its size, Huntland holds only a few kernels of civilized settlements.

Humans and trolls both hunt here. The Griffin Gate entrance to the Rubble opens onto the Huntlands. There are plenty of ruins near to the Gate, and some maintain a reputation as the most dangerous underground places in the Rubble.

The Blind King's Hill is a grass covered prominence speckled with ruins. The entire hill was once a single enormous compound. A great palace, nearly intact, sits on one side.

The North Quarry, a large open-pit hole filled with water is in the north corner of the Huntlands. The Flintnail Temple, which is inhabited by civic dwarfs, is here. Many bandit families lurk in the ruins spotting the area.

The Puzzle Canal, a bizarre spot about which little is known, is also in Huntlands. The most successful expeditions to this region go by boat, through the entrance to the river.

The Salt Mines are at the south part of the Huntlands, near troll territory. A clan of humans share the mines with a group of trolls. Neither band is trustworthy, but if salt could be taken from the mines without their permission, there would be plenty of folk willing to trade for it.

Manside

Here men have always lived. The temple of Pavis is here, and it is the safest part of the city for humans.

There are several major portions of this area Downtown is a place of ruins with few humans. Real City is the most intact part of the city, and inhabited by many humans and a few dwarfs. The city's ruler is called Gomoranx the Wise. It is the nearest thing to a true town anywhere inside the Rubble. Oldtown is a bunch of ruins clustered along the river. Smalltown is a strange cluster of buildings, evidently built for dwarfs, though now inhabited by some humans and bandits. Real City, Downtown, Oldtown, and Smalltown are collectively called the Main Ruins.

The Twin Hills are a landmark here, and Mani's Fort is atop one of them. Mani's followers are a major clan of Pavis, and are good people.

Manside extends across the river to Zebra Fort. The Zebra Riders are basically bandits and charge grossly exorbitant tolls to use their bridge. However, they are many and strong, and should not be challenged. The Zebra Pens near the city of New Pavis hold much more civilized Zebra Riders.

Troll Stronglands

The trolls own the largest section of the Rubble. They are divided into clans, of which the four strongest are called the Four Great Clans. The Rubble trolls have a long history of wars with humans, but can sometimes be befriended. Nobody has ever seen or heard of a mistress race troll in these parts.

The trolls control Temple Hill, a major adventuring site. Temple Hill has a lot of different ancient temples atop it, of which only the Darkness temples are operative. A troll fort covers part of the hill, and must be avoided, but the temples are worthwhile areas.

The famed Troll Bridge is at the edge of troll territory, right by the Garden. The trolls here are quite deadly, as many adventurers can attest (those that survived), but can be bought off sometimes. On rare occasions, elves are found here instead of trolls. Perhaps they take turns manning the bridge?

Known Inhabitants

By listening to stories from old adventurers and questioning at appropriate times, even the most obtuse adventurers can learn what types of creatures can be expected to be encountered in different parts of the Rubble.

Manside holds mostly civilized humans, but parts of this section are a little wild, and dangerous bandits, or raiding broos can be met. Dwarfs live

here, too, mostly visiting from Dwarfside in New Pavis, or from the Flintnail Fort.

The Troll Stronglands are full of trolls of every sort. Bandits and adventurers sometimes raid here, and so do Broos, but trolls speedily kick them out again. The trolls are disorganized, and some parts of their lands are carefully patrolled by armed dark trolls, while other parts seem to be left to their own devices, with only an occasional trollkin gang scavenging likely to be met by adventurers.

The Garden, naturally, has elves and other aldryami. Trolls raid here often enough to be noted.

The Big Grazing, as a neutral ground, has had bandits, nomads, trolls, elves, ogres from Ogre Island, broos in force, dragonsnails (possibly from the Devil's Playground), a few baboons, gargoyles, and newtlings from the marsh by Ogre Island.

Huntland has bandits, nomads, trolls, dwarfs from the North Quarry, ogres, the ever present broos, gorp, dragonsnails, a few jack o'bears, vampires, baboons, and gargoyles. It is a plenty dangerous spot.

Lunars patrol in all the areas except for the Troll Stronglands and in the Garden. Townspeople live everywhere except the Troll Stronglands and in the Garden. All but the most hardened adventurers or bandits frown on attacking or robbing peaceable humans. Bandits or nomads are a different story, of course, and are one of the common prime enemies of the Rubble.

The nastiest broos are found in the Huntlands. A notorious elf bandit roams the Big Grazing, according to unconfirmed reports There is supposed to be an intelligent walktapus somewhere in the Rubble. Mermaids have been seen in the Puzzle Canal. Duck and centaur vampires have both been reported operating out of the Blind King's Hill. Plants capable of moving by themselves and strangling intruders are known to live in the Garden. There are unicorns in the Rubble, but all are owned by the tiny Yelorna cult of savage, man-hating amazons. A jack o'bear priest of Chaos is supposed to live in the Huntlands. All the preceding rumors may be believed or not, as one desires; most adventurers have heard them.

Official Lunar Census
Figures for the Rubble 1617

1,500	*humans*
2,500	*trolls and trollkin*
1,000	*aldryami*
200	*dwarfs*
150	*dragonewts*
500	*broos & similar chaos*
250	*other (newtlings, baboons, ogres, unicorns, etc.)*
6,100	**Total**

Scholars express misgivings about the accuracy of this census, citing the conveniently rounded figures and noting that the census takers spent little time in Manside and did not actually visit any other area within the Rubble.

Treasures of the Rubble

Besides the many treasure hordes of gold and silver that are hidden in the Rubble, some specific treasures known to have either been found in the Rubble, or believed to stay there follow.

A mighty artifact in or near the Devil's Playground gave great power to chaos monsters there during the Closing. It is still sought by trolls and humans both.

The Pavis Old Mint is intact as an example of an item taken from a giant's cradle. It makes perfect coins, and various ruffians and bandit gangs frequently take it over to make themselves some hard cash from raw metal.

The Puzzle Canal is widely believed to have been made to house some wonderful item or group of items taken by the God-Learners or the Empire of Wyrms Friends. There are many speculations as to why this item or group of items needed to be guarded by water.

A Holy Place to Cacodemon on Ogre Island holds loot taken from the thousands of victims eaten by the ogres living there over the centuries.

The trolls have gathered many potent magical items and taken much treasure over the years they have been raiding the rest of the city. Almost every tiny troll clan has at least one magic item from centuries past. The strongest clans (the Four Great Clans) have many such items.

The elves have their magic plants, and other plants usable as spices, decoration, and even one plant that grows gems and jewelry on its stalks! There must also be some artifact that keeps the Garden green all the way up to the top of Green Hill.

In Manside is a magic museum, which contains several magic art-works at times. Some adventurers know its location and visit it regularly. The North Quarry contains the remnants of the giant statue that conquered the city for Pavis. His organs became gems of rare quality. The Eyestones are located in the Pavis temple, and loyal Pavic cultists have seen them. The Heartstone, Kidneystones, and Liverstones are held by different gangs and forces, but many organ stones wait discovery. Some of these organs may still be within the North Quarry.

How to Get There

The river provides the easiest and most used entry into the Rubble. Regular river traffic sails up and down the river in all seasons. Fishermen provide one-way transport to passengers going into the Rubble, and can sometimes be hailed from the shore to carry people out as well. Lunar authorities also patrol by boat to receive all due exit fees and forms. Entering the Rubble via the River of Cradles allows adventurers to disembark directly into any of the interior regions.

New Pavis has one public gate, one government gate, and at least one known tunnel under the walls. Everyone believes that the dwarfs have a secret tunnel to their Flintnail Temple. Entry via these routes are watched by Lunar guards and clerks. These petty bureaucrats thrive on bribes gained by threatening ignorant and impatient adventurers with more paperwork. Entry from New Pavis into the Rubble leads to the section called Manside.

Wyvern Gate was smashed sometime in unrecorded history. Its proud gatehouse is scattered as pebbles about the gateway. At one time this gate was sealed with rock, lead, and troll magic, but now even the salvageable remains of that are gone. Guards from the private escort services hang around here, eager to sell their services. Wyvern Gate opens onto Manside, and is also fairly near to the Big Grazing.

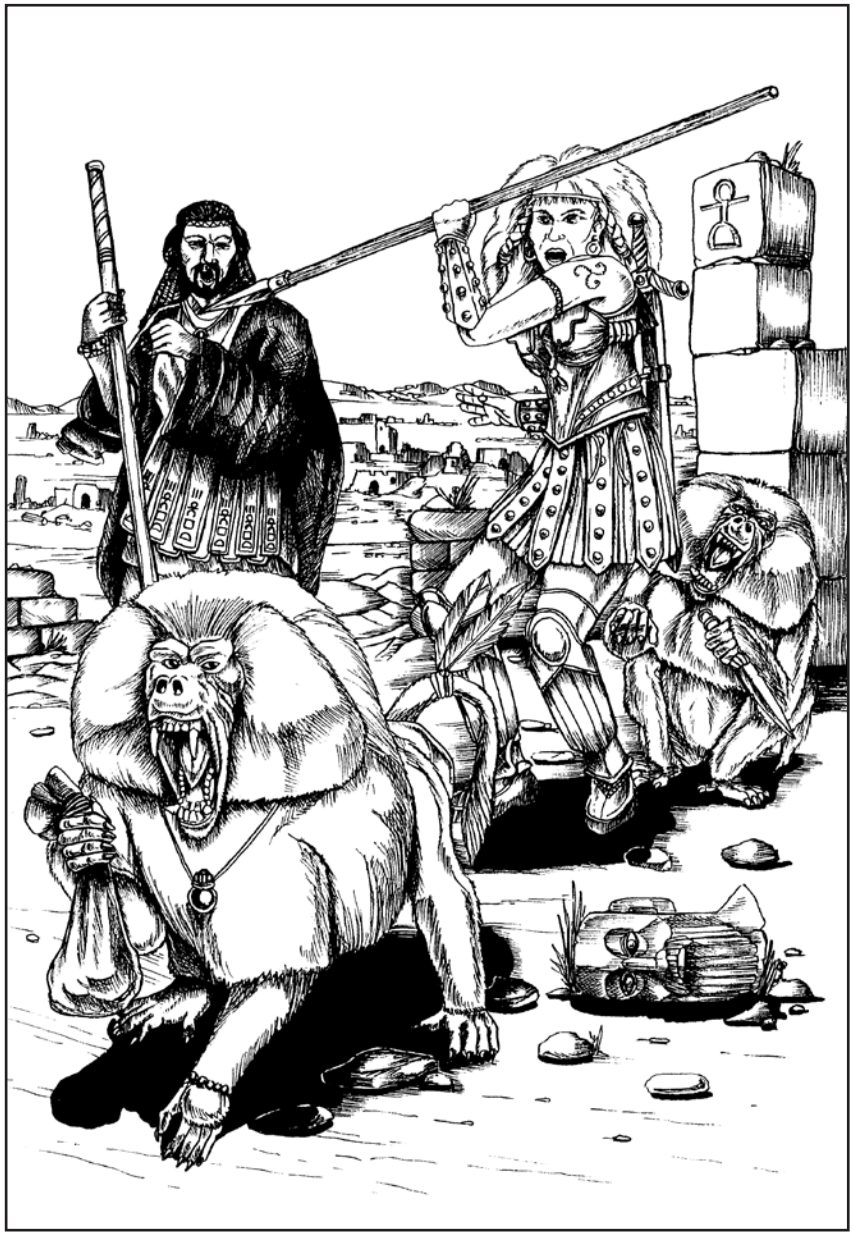
Entry into the Rubble through the Hippogriff Gate leads directly into the Garden. Hippogriff Gate is so clogged by vegetation that it is impassable to mounts of all types. Thick briars, sometimes poisoned, twist up from the ground. Tangled vines, which seem to move by themselves, hang down from the gatehouse. Within the old gatehouse lurk elves, who are reported to send out special spirits against their foes.

It is as easy to climb over the great walls adjoining the Garden as it is to brave Hippogriff Gate. The vines, creepers, and tree trunks against the wall sometimes reach a depth of several yards. These hanging gardens are inhabited by colonies of runners (small arboreal aldryami) as well as birds and other wild animals which are natural sentries for the elves and their domain.

The Troll Break is the largest single entry into the Rubble. It is patrolled sporadically and irregularly by the trolls. Trading takes place at the break, by troll decree, for only there may merchants find the neutrality necessary for their trade. The Adventurers' Free Guard is available for those who wish to go through the break in relative safety.

Griffin Gate still has its guardhouse intact. It is less often patrolled by either the Lunars or the private escort services. However, getting to Griffin Gate involves passing through unfriendly Vulture's Country.

The walls all over the Rubble could theoretically be climbed, but only the desperate or expert climbers ever make the attempt.



FRIENDS OF PRAX

MILITARY DISTRICT 47

Freelance Adventurer License

GOOD FOR THE CITY OF PAVIS AND THE RUBBLE

The bearer, ..., is an adventurer registered and licensed with the Govenor's Office at New Pavis, located on the River of Cradles in the land known as Prax. This license entitles the bearer to the following privileges: to legally enter and adventure within the Rubble of Old Pavis; to exit said Rubble through any approved gate, and to carry from the Rubble all goods and valuables fairly obtained there after paying their 10% Exit Fee; to be eligible to buy Adventurers' Insurance from any gate office; to request and receive assistance from the gate guard in times of need for a reasonable fee; and he can register his armor, weapons, magic, and other valuables with the Lunar authorities to establish legal ownership to assure their return in the event that they are lost.

- by the authority of Sor-Eel
Governor of Prax

.....
Authorizing Official

.....
Date

MILITARY DISTRICT 47 - THE CITY OF NEW PAVIS

Freelance Adventurer Registration Form

This form testifies that the person hereon described has registered in good faith with the Friends of Prax Military as an : Adventurer, Mercenary, Bodyguard, Houseguard. He or she is entitled to bear arms in the pursuance of his or her duties.

Name of Registrant:.....Race:.....Sex:.....
Cult or Guild Affiliations:.....
Name and Address of Employer/Lord:.....
.....
Description of Registrant:Color Hair.....Color Eyes.....Height.....Weight.....
Date of Birth.....Province of Birth.....
Tribal affiliation:.....Are you a Lunar Citizen? Yes, No.
Heir:.....Are you a Lunar Initiate? Yes, No.

Registered armor, weapons, magic, or other valuables (please include a witnessed description of each registered item):.....
.....

- By the authority of Sor-Eel,
Governor of Prax

.....
Registered Official

.....
Date

.....
Registrant

.....
Witness

.....
Witness

- ALL PRAISE THE CONQUERING MOON -

For official use only

Form Number ..... Reception Office ..... Clerk .....

Date ..... Date of Entry ..... Date of Return .....

Approved
Rejected
Dangerous
High Risk
Special Attention
Other

Please complete in triplicate

I. PARTY INFORMATION

	Name	Affiliation
Expedition Leader:	.....	.....
Party Members	.....	.....
	.....	.....
	.....	.....
	.....	.....
	.....	.....
	.....	.....
	.....	.....
	.....	.....
	.....	.....
	.....	.....
	.....	.....

Magical items taken into Rubble: .....
Total currency taken into Rubble: .....
Special items taken into Rubble: .....

II. OBJECTIVE INFORMATION:

Intended geographical objective:.....
Probable races and temples to be encountered:.....
Specific objectives of expedition (if any):.....
Please contact in case of emergency: .....

III RESULT OF EXPEDITION (to be completed after return):

Declared worth of all moneys and other valuables obtained:.....
Declared magical or special items:.....
Actual time of return:.....
Map maker and skill (map attached):.....

IV PERSONNEL INFORMATION

Names of all party members killed or maimed (use attached sheet if necessary):.....
.....
Declared value of money lost:.....
Magical and / or special items lost:.....
Items, areas, and beings of special interest encountered (give full details, use additional sheet if necessary):.....

I hereby swear, on fear of reprisal from (your god) ..... and through respect of the Red Goddess, that all of the above information is accurate and true. Any violations of this oath are punishable by imprisonment or death., pursuant to the Lunar Military Code: Section 5, Article 35.

Expedition Leader: ..... Lunar Governor: .....

Witness: ..... Witness: .....

THE RED GODESS LIVES

Adventures in Pavis

These episodes, scenarios and campaign elements are intended to form the backbone of a campaign set in New Pavis. The campaign arc continues in the Big Rubble book. These adventures feature major characters, themes and plotlines for campaigns set in Pavis.

When do these take place?

It is assumed that these scenarios take place at some point between 1618 and 1620 S.T.

In the Moon Design house campaign, the Pavis Adventures followed the events of the Colymar Campaign in the Sartar: Kingdom of Heroes *book. In the house campaign, the Red Moon Rising scenario occurs in Fire Season 1620 S.T. and the Purple Troll in Earth Season 1620 S.T.*

However, Your Glorantha Will Vary and these scenarios can easily take place at any point prior to Dark Season 1620 with no fear of contradiction from future publications.

Pavis Episodes

This scenario offers an introduction to New Pavis ("Welcome to the City") as well as a selection of scenario hooks for Narrators developing a campaign in the New Pavis setting. This scenario is ideal for a party of heroes just arriving in New Pavis for the first time. The adventure hooks may easily form the basis of plots in between the events of the other scenarios.

Rough Business

The Garhound clan is looking for some mercenaries who are willing to rough up some Zebra Riders. This scenario takes the heroes through the seedy underbelly of the New Pavis meat buyers and into the nomad camps of Badside. If the heroes do their job right, they end up with some enemies, but also some powerful friends.

The Celestial Engine

The heroes should ideally include known enemies of the Lunar Empire or clients of the Garhound family. The criminal known as the Rat solicits (or coerces) the heroes into looking for a Second Age artifact called the Celestial Engine. This God Learner device can determine the position of planets and constellations in the sky. The heroes must hurry to find the Celestial Engine in the ruins of ancient Feroda before a dangerous Lunar magician can get his hands on it.

The adventure takes the heroes all the way down the Zola Fel River from New Pavis to Corflu, with plenty of adventures along the way. The heroes must brave the Tower of Planets, with its strange God Learner guardians to retrieve the Celestial Engine – and likely have to steal it back from the Lunars!

If they succeed in returning with Celestial Engine, they can present it to the Rat and win the support of a powerful Orlanthi holy man. Or they can betray the Rat and try to sell the Celestial Engine to some other faction interested in it.

Red Moon Rising

For this adventure, the heroes should include at least one Orlanth initiate and one Ernalda initiate. In the first part, the heroes find themselves involuntarily participating in a Lunar magical heroquest, taking the part of the Orlanthi gods – as seen by the Lunars! The heroes must prevent the Lunars from defining their gods and rebel against the authority of the Emperor. Success or failure may have long term significance for their cult in New Pavis.

In the second part of the scenario, the heroes are cast into the Salt Mines of the Big Rubble (an echo of part of the Lunar heroquest). In classic prison-escape style, they must find a way to escape from the Salt Mines and regain their freedom. If successful it is revealed that the escape itself was part of the heroquest and that they have returned with magical powers from the otherworld.

The Purple Troll

A sage needs the heroes' aid in selling an artifact and hires them to protect him. But before he can tell them much more, he is found murdered and the heroes are likely to be blamed! Several powerful factions of New Pavis, including a rich Lunar carpet-bagger and his dangerous niece; the redoubtable Griselda and Wolfhead; and Gimgim the Grim all want the artifact and are willing to kill for it. The heroes must find a way to extricate themselves from the situation and ideally make some good money on the side.

Pavis Episodes

An episodic campaign is not much use without episodes. The following adventures are for the use of heroes based in the city of New Pavis. These episodes were selected because they give the players the feel of participation in the life of the city and because they reveal much about the many relationships found there.

Introduction

In the following short adventures, the heroes are introduced to a city under the crimson heel of the Lunar Empire. They are then introduced to the laws and ways of this frontier town through interaction with the citizens and refugees living within the great stone walls.

Welcome To The City

The Road To Pavis

Summary: The heroes approach Pavis along the Lunar military road and encounters beggars and indigents outside the city. The party may gain valuable information about Pavis and environs by questioning these persons.

Setting: As the heroes approach Pavis along the Lunar military road, by the River of Cradles, they see the great walls of Old Pavis sprawling to the left and right of the river. On the right, beneath the great walls, is seen a lesser walled city, nestled against the great wall. The town is built partially on a hill, and above the walls around New Pavis rise the tall walls and lofty homes of Rich Hill.

As the heroes approach the city they see, across the river on the left, another, unwalled, settlement; less imposing, with low, ramshackle buildings and a halo of hovels and desperate shacks. That is the poor luck part of town, known locally as Badside, or Thief Town. The road winds east along the southern bank of the River of Cradles, and terminates at a towered gate guarding the walled town of New Pavis.

As the heroes draw closer, they notice indigents and cripples along the side of the road. Here, in crude shelters protecting them from the sun, lie failed adventurers, the maimed and the blind, the disheartened and dispirited. Mountless nomads passively watch the travelers enter the city. Beggars cry for charity, promising the blessings of sundry gods of war and mercy.

The heroes may pause to drop a few clacks into the hat of a withered adventurer and inquire of him the conditions and rumors of the city, or to commiserate with a fellow barbarian down on his luck. Small boys and crafty older brothers swarm around the heroes, offering to act as guides to the city or to carry the heroes' gear, extolling the virtues of this merchant's wares or that tavern's fare. After the quiet of the plains, the constant chatter and cries are deafening and bewildering. Some examples:

"A few coins for a man with no luck! Pray you'll never lose a leg, and beg for your bed! "

"You've got your hands and legs --share with those who've lost 'em!"

"Bless you, boys. May the Light shine on you."

"How's the Rubble, ya say? Well, it's richer for the arm I left in it for sure. It's a hard place, and no mistake."

"Try Gimpy's Inn in New Pavis. There's plenty of talk there for a smart fellow, and Gimpy's an honest egg."

"Hey, hero! Need a place to stay? Clean and safe? C'mon! I'll fix ya up!"

"Ah, brother, your mount walks well with you. What is the news from the Bison Council? Do the rains swell the grasses yet? Here it is dry, and I never smell the rain."

"Maps to the city! Good guides! Don't get cheated! Say, you look like you are new to Pavis. Need a good place to stay? Need new gear? Food? A good drink?"

The Narrator might use these brief encounters as atmosphere, a source of rumors, or as guides to direct the party through his narrative.

As atmosphere, these characters suggest the harsh toll extracted by the Rubble, perhaps foreshadowing dangers to be faced by the adventurers. Even if the players never have to play one of the wretched cripples lining the highway, they may be able to imagine themselves maimed and forced to learn to live on charity and by begging.

As a source of rumors, this bunch can be as productive as any tavern. The crippled adventurers keep a vicarious link with their former livelihood by hungrily listening to all the gossip, and they are often experienced and can well judge the things they hear. Many have first-hand experience in the Rubble which they may try to parlay into some coin.

A young guide can either lead the heroes away from or into danger, depending upon the Narrator's wishes. One guide might prevent the party from being fleeced by a dishonest pawnbroker; another might lead the heroes to squander their guilders in a cheap dive where they go upstairs with little sisters, coming down rolled and broke.

The Guard At The Northern Gate

Summary: The heroes encounter the Lunar administrators of Pavis and learns of the rules of the city.

Setting*:* Before the heroes lies the gate to New Pavis, now guarded by Pavis' most recent rulers--the Lunar empire. The Lunars charge a small entry toll as an informal tax to help defray the expenses of the New Pavis garrison. The Lunars are shrewd empire-builders, and they try to make every public service pay for itself.

When the heroes approach any gate of New Pavis, they encounter a pair of well-armed and armored veteran guards who casually and routinely study the passersby. Just inside the gates the heroes can see a squad of guards relaxing in a permanent shelter, whiling away duty time gambling and telling crude jokes, all the time alert to any sign of trouble.

One guard confidently awaits the heroes, assuming they are sensible enough not to try to enter the city by avoiding him. If the heroes simply try to walk past, the sentinel signals the other guards, and politely but firmly intercept the heroes. He asks them to wait for a moment while he summons the

Lunar clerk, who emerges from the shelter, blinking in the bright sunlight, and cordially greet the heroes. His name is Belkades; used to civilized Pelorian culture, he is a proper gentleman and townsman, but experienced in dealing with locals.

Belkades: "Gentlemen, is it 'welcome to the city' for you? You don't look familiar, so please excuse my formality. You must register your name and people with us, and agree to observe several rules of conduct within the walls of the city.

"Thereafter, I'd be happy to answer any questions you have about the city and how to get about in it. Now, if you will accompany me to my station, we can take care of these little details and get you quickly on your way. If you will please follow me?" He gestures toward the shelter.

Inside the shelter, the clerk will record names and nationalities, destinations, and purposes. Then the official will discuss the rules of conduct in the city.

Belkades: "Now, gentlemen, I cannot stress too strongly our intolerance for violence and outlawry in the city. Weapons are not to be worn on the streets unless you belong to the city's Weaponmasters Guild. The Lunar guard is quite capable of handling any disturbance and citizens are quick to summon the guard to prevent any dangerous or illegal behavior. The citizens of New Pavis are proud of the peace and security of their home, and are quick to protect it. This is not just another frontier town, and it is wise to remember this."

[Rising from his desk] "Now, I hope you enjoy your stay in New Pavis, and if you have any questions or problems, may I suggest you speak to any guard, who will be able to direct you to someone that can help you. Our administrative staff is located in the city headquarters [D-1], which is near the south end of Marble Street. And, if you experience spiritual turmoil, may I also suggest that you will find the staff of the temple of the Seven Mothers eager to help you with any matters that our administrative staff cannot handle."

"Do you mind if I inquire as to your specific business in the city?"

If the party will discuss their business in the city, Belkades will happily suggest how to get what they want. He emphasizes proper and official channels in achieving objectives and recommends the Seven Mothers temple whenever possible as the center of culture and society in New Pavis. He warns against Badside as being unsavory and dangerous, and specifically mentions the prohibition against unlicensed adventuring in the Rubble.

If the party is uncooperative or seems a risk to the peace, Belkades remains superficially polite and helpful, but after the interview, he assigns a man to tail the party and to report on their activities.

Alternative Actions*:* The party may bypass the Lunar authorities and go directly to Badside, or they may try to sneak into New Pavis without registering with the Lunars. In this case, if constables or a Lunar patrol stops them and takes them to a superior officer, the lack of registration will be discovered quickly.

Non-Player Characters:

1) The Lunar official, Belkades, superficially pleasant and welcoming, but essentially a bureaucrat who does not want to deal with anything unusual.
2) A Lunar patrol; a corporal and several men-at-arms whose duty it is to keep the peace.
3) A "plainclothesman" agent of the Lunar administration, a local familiar and comfortable with all levels of society in New Pavis. He doubles as a minor clerical official at the registration station.

Food, Lodging, And Opportunity

Summary*:* The characters seek food and shelter in New Pavis, and investigate rumors and opportunities for adventure. In the process, the party becomes familiar with the streets and environs of New Pavis.

Setting*:* Once the travelers register with the Lunars, they will want food and shelter. For most, that means finding an inn. For the absolutely destitute and the resolutely frugal, there is the Lunar Teelo Norri temple (R-95), where anyone may partake of the Poor Fund and once a day receive potato bread, onions, and red berries (or whatever else is cheap and available) to eat. They may also sleep in the charity poor house (R-94). Indigents hostile to the Lunars would prefer to beg for food and sleep in the alleys of Badside before accepting Imperial charity. This option is also open to heroes; many a traveler wraps himself in his cloak and beds down in a deserted section of Badside. Sleeping on the street is not allowed within the walls of New Pavis, and constables chase offenders across the bridge and out of town after curfew. Heroes should be cautious; sleeping alone in the open is obviously asking for trouble and, since patrols are infrequent, mishaps may result in serious consequences. Of course, people may also attempt to bed down outside the walls in the surrounding countryside (much safer), or within the Big Rubble, but they should be prepared to protect themselves.

Food may be purchased in any of the open markets in New Pavis or Badside. The food is cheaper in Badside; of better quality in New Pavis. Visitors may eat their food raw or purchase cooked food in market stalls, or they may gather in the camps across the river from Pavis to prepare a simple meal. Since Pavis is an area frequented by visitors of all stations and cultures, often an observer will find friends sitting along the river at sundown, cooking and gossiping, sharing news of the highways and of opportunities for employment and adventure.

For more affluent adventurers, meals and lodging may be purchased at numerous taverns and inns in New Pavis. Such establishments (at least in the better parts of town) tend to attract a higher class of adventurers, as well as more successful traders, businessmen, and townspeople. Good to indifferent meals may be purchased along with strong drink, an attraction popular in most cultures.

Poor folk tend to drink at home or in the modest Farmer's Quarter taverns; those taverns tend to be rough places, dangerous for strangers since the locals may resent foreigners who stumble through or mock local ways. Most poor locals both envy and have contempt for the adventurer, envying his freedom and recognizing his parasitism on established society. Local toughs can prove themselves by baiting and humiliating foreign adventurers, ridiculing the reputation of adventurers as tough customers, worthy of fear and respect.

There are a few taverns in New Pavis which cater to the foreign traveler; these are often more expensive, but are fairly safe. Certain taverns, such as Gimpy's and Geo's Inn, are run by former adventurers; a hearty welcome, respect, and a hungry ear for tales of the wide world are likely to be found here. Such establishments often serve as informal hiring halls for soldiers-of-fortune, and are common meeting places for related transactions.

Also available are higher-class inns, frequented by well to do travelers and officials of the empire. Such establishments are expensive, and a traveler is likely to receive a cool reception unless he is of recognizable wealth or station. Not infrequently, thieves impersonating the wealthy and powerful visit such inns to prey on the careless and foolish. Such activity continues despite all efforts to prevent it.

In the riverbank camps and in the taverns frequented by travelers, rumors and opportunities for adventuring may be found. When the travelers arrive in New Pavis they will discover that the Rubble is currently off-limits to adventuring by Lunar order, because of increased troll activity. They will also privately discover that the ban is generally ignored. Each situation will be alive with rumors and prospects; many individuals with schemes and proposals will approach the adventurers, who will overhear much idle gossip whetting their appetite for riches. However, most of the chatter heard is either useless or misleading; if the information was worth anything, it would be available only for a price. Most schemes are hare-brained, with bad information and less planning.

Sometimes a chance meeting provides a useful opportunity for the characters; typically, though, such encounters snare the foolhardy and the inexperienced, and the game master may thereby provide new players with opportunities to learn to hard way that all rumors and offers of adventure do not lead to fortune.

Beyond the specific offers and rumors of the individuals to be found in taverns and around town, a hero should be told to look for opportunity notices posted on public boards at several taverns, where interested employers may solicit hirelings and specialists for all sorts of tasks. A character should seek employment at various temples, where cultish worshipers may find employment peculiar to their codes and beliefs.

The various guard and escort services in town also frequently hire adventurer-types. The Lunar occupation is known to hire private individuals and groups for specific sanctioned government work, including caravan protection and special missions into the Rubble.

The Lunars prefer to hire locals and free-lancers for many projects, mainly to supplement their force of more loyal, and thus more valuable, soldiers, and to free soldiers for other work.

Additional Illustrative Dialog*:* 1) An evening at Geo's Inn. 2) Around the cooking fire at the river camp. 3) A nasty tavern in Riverside where the foreigners are ill-received.

A Hiring Agent

Yanis Latish (ᘜᘐᘎ), a member of the scholarly Latish family, is well known for discretion in hiring matters and can be found in almost any inn or tavern in New Pavis. Once news of newcomers to the city reach his ears, he seek them out. Once a treasure hunter himself, a old injuries and ill-health now confines him to the city. His knowledge of the Lunar bureaucracy and the needs of his employers means that he is kept by many on a permanent retainer. He will be able to direct newcomers to potential employers very quickly. He is unpopular with his family as he didn't join the Lhankor Mhy temple.

Possible Short Scenarios*:* 1) Street sleepers are attacked in Badside. 2) Dumb schemes for the Rubble. 3) Pickpockets and thieves among the freeloaders at the Teelo Norri poorhouse.

Non-Player-Characters:

1) Freeloaders from Teelo Norri's temple: vagrants thieves, lowlifes of all varieties, as well as true unfortunates.
2) Tavern schemer: eager to try out a hare-brained scheme likely to cost him and any collaborators their lives.
3) A group of local louts on the prowl, looking for someone to bait or abuse. Clods delighting in the primitive and vulgar humorous jape; practical jokers of the twenty stitches variety.
4) Geo's Inn barkeep: knows most of the adventurers of any repute in Pavis. May help the party members avoid hooking up with a real idiot, and may offer advice or assistance, depending on the charm of the party members.

Scenario Hooks

The following scenario hooks begins with a single idea of vague nature, followed by a comment in parentheses. Then a series of people and events augment the idea as needed for the campaign, scenario, or encounter are given.

Belligerence At The Tavern

(Someone is looking for trouble.)

- Backhus the Wolf is drunk and trying to get into a duel with one of the heroes.
- A Lunar officer and his bullies are insulting everyone they think they recognize.
- A sable rider has cut the marks of suicidal death upon his forehead, swears he never will leave Gimpy's alive, and swears he will take ten good men with him.

Mistaken Identity

(The heroes or their associates who are accused of being someone else.)

- A Lhankor Mhy teacher accuses someone of being a Black Fang cultist.
- A merchant accuses someone of being the thief who robbed his store.
- A Lunar sergeant recognizes a deserter from his unit.
- A Sartar exile recognizes an enemy from an old family feud.
- A nomad declares a person to be his escaped slave.

Checking Out Suspects

(Something has happened and interested parties are searching the taverns for information and suspects.)

- Members of the the Ingilli association are asking about musicians and a green pearl necklace which belonged to Scharman Ingilli's daughter.
- Jorjar is looking for the people who hired trollkin to rob Duke Raus of Rone of some money.
- Eiskolli family members are asking for information on the whereabouts of a young man in the Garhound family who is reputed to love one of the Suntown council's daughters and vice versa.
- Someone who works for the Patroma family wants to question people who had their private boats attacked on the river.
- An angry rhino khan is hunting the adventurers who bushwhacked and killed his brother.

Hiring Thugs

(No weapons, just some back-alley scuffling.)

- Someone with newly-minted lunars is hiring people to rough up the bison mercenaries of Kost the Tracker.
- A Sartarite stranger wants to pay someone to attack a private guardsman one night while the guardsman is on duty, supposedly to revenge a slight to the stranger's wife.
- A wealthy landowner wants to hire help in evicting a building full of squatters who aren't paying rent. The squatters are nomads exiled from their tribe.

Escort Service

Marollo Escort service is looking to hire some adventurer-types to guard a scholarly expedition into the Big Rubble. The scholars seek to explore some ruins near Blind King's Castle and have hired Marollo's services to protect them and their camp. Marollo in turn seeks to hire the heroes to do the work. He offers good pay for what he describes as easy work.

What Marollo does not know is that the scholars expect to be attacked by trolls, as the ruin they plan to investigate is the tomb of a long-dead Zorak Zoran Death Lord.

On-The-Spot Mysteries
(Maybe only mysterious to heroes.)

- A person drinking from a mug of beer abruptly falls over dead.
- A tableful of women adventurers begin to sing an unfamiliar song, and one by one the rest of the tables of people join in, even though they do not know this song.
- A pickpocket steals items from almost everyone, and then plants them on a hero, who is accused of the crimes.

Dealing With Squatters
(Characters are hired to kick out illegal occupants.)

- They are escaped slaves who deserve no mercy, but are charmingly nice to the characters.
- They are vile, bitter Lunar soldiers discharged from the army for their wounds.
- They are decent folk with nowhere to go.
- They are diseased and cannot be moved.
- The characters suspect they are disguised thieves in their hideout.

Searching For A Room
(Getting settled in town.)

- The landlord won't speak to people of the characters' type.
- The characters go to the wrong door and find a wild party of people from out of the city.
- They are offered a special deal if they will do something for the landlord.
- The landlord will rent to some of the heroes, but singles out one as a bad influence and says he won't have that individual in his building.

Day Guard Jobs In The City
(Festival day, and guards are hired for the extra workload; as the day wears on, the crimes get nastier.)

- Characters find a storeroom door wrenched open, and inside are a bunch of sassy children.
- A bison has somehow gotten into a shop and must be pushed, coaxed, or otherwise removed.
- Pickpockets are spied working over the crowd.
- Morokanth are seen mugging drunks.
- Murder on the street by an unseen assassin!
- A crowd pelts a shop with garbage and makes ugly threats about skinning the landlord.

Rough Business

Brygga Scissortongue seeks to teach Hargran the Dirty a lesson regarding messing with people under her protection. The heroes are hired to rough up Hargran's thugs. If they do well, they gain the protection of the powerful Garhound clan as well as the enmity of Hargran's Zebra Riders.

Geo's Inn

The word in Oldtown and the Farmers Quarter is that Govoran the Magnificent is looking for a few tough men and women. Orlanthi are openly welcomed, but Govoran will accept any who are personally vouched for by a member of a Sartarite clan.

Interviews are to take place in the Geo's Inn of New Pavis, a place of refuge and support for the Sartarites of the area. In the alley between Holy Street and Sword Street, a group of Sartarite toughs (belonging to the Deadhead street gang) lounge warily. Unvouched-for strangers and known Lunar friends are refused entrance and given a beating if they don't immediately leave.

Inside Geo's Inn, Govoran the Magnificent holds court in the common room, interviewing prospective mercenaries and assisted by several family retainers, including a short woman wearing a hood and cloak. After listening to the heroes explain why they would make a good retainer of the Garhound clan, Govoran questions them carefully. He is particularly interested in their clan history (if the heroes come from beyond cult Pavis County Govoran wants to know why they are in New Pavis) and their cult associations (no Lunars or Chaos cultists are welcome here!). Non-Orlanthi are given a particularly extensive grilling; Govoran does not want anyone who might betray the Garhound clan and foreigners are always more suspect in his mind than good Sartarites.

When Govoran is satisfied with the heroes' loyalty, Govoran offers them the terms of employment: he will offer each man ten silver coins (enough to increase their Wealth by +3 the next time Wealth is used by that hero to overcome an obstacle; this Wealth increase is one-use) and the support and patronage of the Garhound clan. In exchange, the heroes must swear an oath of loyalty to the Garhound clan. If they agree, they get a new relationship to the Garhound clan starting at 13, or increase their existing clan relationship by +1.

Once the niceties of employment are out of the way, Govoran introduces the hooded woman. She removes her hood and cloak, revealing herself to be Brygga Scissortongue, the Mayor of New Pavis and the leader of the Garhound clan in the city. She is a petite woman with fierce eyes and, addressing the heroes, gets right to the point:

Govoran the Magnificent

A charismatic Wind Voice of Orlanth with a loud, booming voice and an eloquent wit, Govoran is a devotee of Orlanth in his Adventurous aspect. Perhaps the most popular (and confrontational) of the priests of Orlanth in Pavis, Govoran is tolerated by Sor-Eel because of his charm and greatness of spirit.

Govoran serves as the warleader of the Garhound clan; indeed, the clan's full-time mercenaries are called "Govoran's Men" and the warband functions as a small mobile temple of Orlanth.

Geo's in Pavis County

Pavis County has two Geo's Inns, one in the Oldtown of New Pavis County, the other in the town of Garhound. Both were founded by Dorasar's dishthane, a boon companion who was a descendent of Geo and kept his lord's household fed and found safe places to sleep. He married the sister of Deskar Garhound and later retired to Garhound. With the demise of the heirs of Dorasar, the Garhound clan now serves as the informal patrons of Geo's and its small cult of Sartar loyalists.

My heroes are from the Zebra Tribe!

It is entirely possible that one or more of the heroes is an Old Pavisite from the Zebra Tribe – most likely one of the Pavis Survivors. Most of the Zebra Tribe hate Hargran the Dirty and the pack of bandits he claims are the Zebra People. If the player has not already done it, this is a good opportunity to help define that hero's conflict with Hargran the Dirty.

"Now to business. Those zebra riding vermin of Hargran the Dirty have been muscling Orlgar the Middleman – our meat-buyer with Sable Riders in Badside – forcing him to pay tribute to Zebra Fort. If we Garhounds can't protect our people from Hargran's bandits, we might as well forget about protecting our people from the Red Moon. I want you to rough up Hargran's thugs and make them think twice about ever messing with somebody under the Garhound's protection. I want you to deliver a savage beating to the dogs who assaulted our man. Just don't kill anyone – I don't want to have to pay any wergild – and don't get the Lunars involved. Get back to me at the Saddler by the Well in the Farmer's Quarter when you have something to tell me."

If anyone asks her how she expects them to deliver a "savage beating" to the Pavis Royal Guard, she says, "*I do not care how you do it – use your imagination.*"

With that, Brygga dismisses the heroes and leaves Geo's, escorted by Govoran and a few Garhound retainers.

The Zebra Racket

The heroes will likely want to learn as much as they can about Hargran and his mercenaries and the meat-buying business before they formulate a plan. This makes a good opportunity to walk around New Pavis, chatting and exploring. Contacts in Badside can be bribed to provide as much information the heroes require.

Orlgar the Middleman

The Garhound clan meat-buyer is a garrulous and likeable middle-aged man, balding and with a sizeable paunch. Once a mercenary for his clan, now an initiate of Issaries, Orlgar spent time amongst the Praxian nomads and is familiar with their ways and customs; he is on surprisingly friendly terms with Khan Boronwaha of the Rock Speakers clan of the Sable Tribe.

Orlgar negotiates with the Sables for all meat consumed by the Garhound clan and their dependents in New Pavis; he was recently attacked and robbed by Jobal Lanza, a man he hates and fears.

Meat-Buying in New Pavis

The Praxian Nomads provide New Pavis with most of its meat. Under the treaty with Dorasar, all of the tribes are entitled to sell meat to New Pavis, but the Sable Tribe uses its current dominance to prevent the other tribes from trading with New Pavis except through Sable middlemen. This trade is a primary source of civilized goods for the Sable Tribe.

When nomads come to Pavis to sell their stock, their leaders first go to the Meat Market. There are many meat-buyers there, either in offices about the square or in booths. The nomads may have sales prearranged in town, or may sound out several traders before striking a bargain.

Once the deal is closed, an agent of the buyer(s) accompanies the chieftains back to the herds and guides them to the Butchery Grounds. This is near Badside and entails driving them to the butchers. The animals are kept in corrals there, and the agent will count and grade the herd. He prepares a voucher for the chieftain; the city clerk approves the transfer and marks out the animals for the city tax. Almost all animal killing is done in this area, as well as the curing, etc. The chieftain can then take his voucher back to the Meat Market office and cash it in for goods or money.

Once meat is ready for market it is delivered via the Meat Path through Badside, across the bridge, and to the meat market. There it is delivered to butchers and other retailers who, in turn, prepare it for sale. The other retailers may, for instance, run food stands, peddle by foot, or own an inn.

Because the Praxian herds include animals sold from other tribes, most meat sold is actually bison, high llama, or impala. Although the Praxians eat herd man, sale of herd man meat is forbidden in Badside (although it is available if the buyer knows where to look).

The Garhound clan meat-buyer, Orlgarl the Middleman, has an office in the building at R-116 in the Riverside District.

Hargran's Shakedown

Hargran the Dirty has decided to get a cut of the entire meat-buying trade in New Pavis, a potentially lucrative source of revenue for his bandit gang. Hargran has obtained permission from Sor-Eel (through copious bribes to Malavar Patroma) to garrison the guardpost on the east side of the New Bridge and to patrol Badside with members of his Pavis Royal Guard. Zebra-riding thugs demand tribute from all deliveries of meat (much larger than the city tax). Those who refuse to pay get beaten up and their goods (and coin) stolen.

The New Bridge Guardhouse

The stone guardhouse on the east end of the New Bridge is garrisoned by three members of the Pavis Royal Guard (Enders, Rinmo, and Lorfin). The guardhouse is a small two-story stone building; on the ground floor, with sleeping areas in the upper floor. All travelers taking the bridge between Badside and New Pavis are stopped by the guards; meat-buyers are forced to pay a toll based on how much the guards think they can extort. Lunar merchants are exempted from this toll. Those who refuse get robbed (unless they are obviously too dangerous to rob); those who resist get attacked. Very dangerous foes get the Lunar soldiers at the west guardhouse set upon them.

The Lunar guardhouse on the western approach to the bridge is of identical construction. However, the trio of Lunar soldiers (usually detached from the Silver Shields) are far more professional than their Pavis Royal Guard counterparts, being primarily concerned with potential military threats (such as a large band of nomads trying to cross the river). In the case of violence, one of the Lunar guards blows a whistle, alerting the guardsmen atop the walls of New Pavis.

The Badside Patrol

The Pavis Royal Guard patrols Badside in with a squad of 6 to 9 (depending on the size of the heroes' band) zebra riders led by Jobal Lanza, a loyal, if greedy, lieutenant of Hargran the Dirty. Jobal and his men are responsible for shaking down the meat-buyers.

The Badside patrol resides at the Zebra Fort in the Big Rubble, crossing over each morning and returning before dusk. The patrol lazily meanders between Badside and the Butchery Grounds, reacting to disturbances and extorting payment from the local residents. They spend much of their time drinking in the Butchered Bison, a wretched tavern.

The Royal Guard does defend those who have paid against those who have not, which some residents consider an improvement over the previous complete neglect of Badside.

The Guardhouse Guards

These three members of the Pavis Royal Guard are little better than bathed bandits. Their main interest is watching for meat-buyers or their agents, and then shaking them down for money. They are thugs, not trained warriors. They wear strips of boiled leather and whatever other bits of armor they have scavenged or stolen from their victims.

Rinmo is the leader. He is a tall, strong man, and extremely good at surviving scrapes. Rinmo drinks excessively and gets very belligerent later in the day. Ebers and Lorfin are not much better than Rinmo; possibly worse, as Lorfin considers himself quite a ladies' man.

Jobal Lanza

Thanks to Hargran the Dirty, this Old Pavisite bandit is now an officer in the Pavis Royal Guard. He wears a suit of scaled bronze armor and a Lunar-style full helmet with a crest of zebra hair. Jobal is a skilled swordsmen and an excellent rider. A brutal bully to those in no position to defend themselves, Jobal is cautious around those who can fight back; he is no coward, but he is not suicidal either. Jobal is extremely greedy and even his loyalty to Hargran has its price.

Jobal leads a squad of 6 to 9 bandits from Zebra Fort: Dubgal, the brothers Gorngarsson (always called Senior and Junior), Joranx, Magan Black, Magan the Short (the two Magans are unrelated and rivals), Opili the Stutterer, Toadwalker, and Tobin. They wear strips of boiled leather and whatever other bits of armor they have scavenged or stolen from their victims. They are cruel, rapacious men, but prefer to ambush their foes than fight them in a straight fight. Each rides a trained zebra.

Busting the Racket

How the heroes decide to bust the racket is up to the players. A few likely options are detailed below. Being players, they may well come up with a completely different plan, which the Narrator should just improvise.

Violence is Always an Option

The most straightforward way to bust Hargran's racket is to find some way to deliver Jobal and his men a savage beating. It should be obvious that the heroes cannot attack Jobal too near the New Bridge, as the Lunar watch would be alerted and likely intervene. Similarly, the heroes must neutralize Jobal's ability to just ride away from the heroes – some sort of ambush is likely necessary. A few likely options:

Ambush in Badside

Badside lends itself to ambushes: the settlement is chaotic, largely outside the interest of New Pavis and its Lunar garrison, and few of its residents would interfere in somebody else's fight.

One option is to ambush the Badside patrol as it meanders through the wretched slum. If successful, the heroes can prevent the patrol from being able to ride away to escape or get reinforcements before the heroes attack. The difficulty of this should be Moderate to High, depending on the players' plan

Fight with the Badside Patrol

The fight between the heroes and the Badside Patrol should be handled as an Extended Contest of Hard resistance (or as otherwise set by the Pass/Fail Cycle if the Narrator so chooses). If the heroes are using deadly abilities (such as the Death Rune) they run the risk of killing members of the Zebra people and potentially causing a feud between the Garhound clan and Zebra Fort.

Appropriate Abilities: Sartarite clan keyword, specific combat ability, Air Rune, Disorder Rune, Death Rune, etc.

Resistance: Hard Difficulty or as set by the Pass/Fail cycle.

Consequences of Success or Failure: Any consequences of Success or Failure is applied as a lingering benefit or bonus to their reputation in future dealings with Brygga Scissortongue. In addition, the following specific consequences apply:

Complete Victory: The heroes completely humiliate Jobal Lanza and his men, capturing them and holding them for ransom. The Zebra People give up on patrolling Badside and extracting tribute from the meat buyers. No revenge is taken against the Garhound clan although Jobal Lanza swears vengeance against the heroes.

Major Victory: The heroes thoroughly beat Jobal Lanza and all his men, capturing several and holding them for ransom. The Zebra People continue patrolling Badside but cease extracting tribute from the Garhound meat buyers. No revenge is taken against the Garhound clan, although the Badside Patrol swears vengeance against the hated heroes.

Minor Victory, Marginal Victory: The heroes deliver a beating to Jobal Lanza and his men. The Zebra People continue patrolling Badside but cease extracting tribute from the Garhound meat buyers, although the Badside Patrol swears vengeance against the heroes and the Garhound clan.

Tie, Marginal Defeat: The heroes' skirmish with Jobal Lanza and his men is indecisive. The Zebra People continue extracting tribute from the Garhound meat buyers and swear vengeance against the heroes and the Garhound clan.

Minor Defeat: The heroes lose their skirmish with Jobal Lanza and his men and receive a brutal and humiliating beating from them.

Major Defeat: The heroes thoroughly lose their skirmish with Jobal Lanza and his men and are taken captive. Perhaps they can be ransomed by their friends?

Complete Defeat: The heroes are savagely beaten by Jobal Lanza and his men and left for dying.

and the needs of the Narrator. Any consequences of success or failure should be applied to the contest where the heroes try to give the zebra riders a beating.

Another option is to attack the zebra riders while they drink in the Butchered Bison tavern. Usually every mid-afternoon, the zebra patrol escape the heat by drinking cheap beer and various foul drinks favored by the nomads. The other patrons quickly leave the tavern when the Badside Patrol come drinking; ever since the Junior Gorngarsson killed one of the patrons in an argument, few have wanted to drink in the company of the Patrol.

The Butchery Grounds

Another option is to assault the Badside Patrol in the Butchery Grounds. The nomads who butcher meat here are not molested by the Badside Patrol; the presence of hundreds of fellow nomads is sufficient protection. However, the local nomads are unlikely to interfere in any altercations between city folk; it is more likely that they form a circle around the combatants and cheer them on and make wagers on particular combatants. The nomads cheer who ever gets the better in the fight, but view the entire affair as entertainment for their benefit.

The Rubble

Particularly bold heroes may sneak into the Rubble and try to ambush the Badside Patrol while it travels from Zebra Fort to Badside. Warn the heroes that such entry is forbidden by the laws of New Pavis and the Lunar Occupation; however, sneaking into the far bank of Zebraside from Badside without being seen by the wall guards can be done (Moderate to High difficulty).

There is Always Another Way

The heroes may decide to resolve the problem without using violence (at least by the heroes), One option is to negotiate with the local khan of the Sable Riders:

Going to the Sable Khan

The heroes might decide to enlist the aid of the Rock Speakers clan of Sable Riders against the Badside patrol. Orlgar the Middle Man can arrange a meeting with Khan Boronwaha; friends of the Sable Rider tribe (heroes with a relationship to the Sable people) can Easily do the same. Outsiders with no connections find it High Difficulty to meet with the Khan. The Sable Riders do not let outsiders meet with Queen Delenda unless they have proven their friendship to the clan (Very High Difficulty).

Khan Boronwaha meets with the heroes in the middle of the Sable Camp, surrounded by hostile-looking warriors of the Rock Speaker clan. The khan wears a decorated hide cloak and wears bronze mail and a fancily decorated bronze helmet with sable horns attached – personal gifts from Count Sor-Eel.

The heroes must plead their case to the khan. The khan has no particular qualm with the Zebra people and is reluctant to take any actions that might antagonize his Lunar allies. Moreover, he has the typical Praxian contempt for weak outlanders – if the heroes are too weak to defeat the Zebra people then perhaps they deserve to pay tribute; if they are stronger than the Zebra people, then why have they come to the Rock Speakers? On the other hand, meat sales have been less lucrative since the Zebra people started patrolling Badside.

Let them roleplay this out. A very good argument (as determined by the Narrator) might reduce the difficulty of persuading Khan Boronwaha to only Moderate difficulty; poor arguments result in Very Hard or even Nearly Impossible difficulty.

Allying with the Rock Speakers

The negotiations with Khan Boronwaha should be handled as an Extended Contest with the heroes.

Appropriate Abilities: Relationship with Sable Tribe, Negotiate or Persuasive ability, Communication Rune, etc.

Resistance: Between Moderate and Nearly Impossible difficulty, depending on players' roleplaying.

Consequences of Success or Failure: Any consequences of Success or Failure is applied as a lingering benefit or bonus to their reputation in future dealings with the Rock Speakers. In addition, the following specific consequences apply:

Complete Victory, Major Victory: Khan Boronwaha agrees to chase the Badside Patrol away from the Butchery Grounds.

Minor Victory, Marginal Victory: Khan Boronwaha does not chase away the Badside Patrol but his warriors provide a +6 (in the case of a minor victory) or a +3 (in the case of a marginal victory) situational bonus if the heroes fight the Badside Patrol.

Tie, Marginal Defeat: Khan Boronwaha refuses to aid the heroes.

Minor Defeat, Major Defeat: Khan Boronwaha takes offense to the heroes and provides the Badside Patrol with additional support (a -3/-6 penalty on any future attempt to fight the Badside Patrol).

Complete Defeat: The heroes terribly offend Khan Boronwaha who orders them to be trussed up and given to Hargran the Dirty as a friendship gift.

Returning to Brygga Scissortongue

Brygga Scissortongue owns the Saddler by the Well, a leather-crafting workshop and store (the preparation of the leather takes place outside of the city walls) in the Farmers Quarter. In a back room she meets with the heroes upon their return. Brygga's reaction depends on the level of success (or failure) the heroes obtained against Jobal Lanza and his gang of Zebra Riders.

Successful heroes are given any plunder taken from Jobal Lanza and his gang (such as his bronze armor and weapons), as well as gifts and tokens of her esteem (such as riding animals and good clothing) that make it clear to other members of the clan that they enjoy Brygga's favor. She praises them, saying the heroes show great promise and offers them the friendship of the Garhounds. They enjoy a lingering benefit to their relationship with Brygga based on their level of success.

Unsuccessful heroes are treated by Brygga as incompetent servants and given a merciless tongue-lashing. Brygga dislikes fools and is disinclined to aid them in the future (a lingering penalty based on their level of failure).

Jobal's Vengeance

If the heroes are successful, Jobal Lanza likely seeks vengeance for his humiliation at their hands. He and his band of thugs should serve as recurring villains. Perhaps they enter into the service of Gimgim the Grim (or other enemy of the heroes) or perhaps they simply ambush the heroes while they travel through the Rubble.

The Celestial Engine

An Irrippi Ontor expedition to the ruins of the ancient port of Feroda has unearthed a strange and important artifact of great significance to Lunar magicians. The players are hired to go to Feroda and steal this artifact on behalf of their patron. The artifact is guarded by a file of soldiers from the Silver Shields regiment and by magical guardians summoned by Renatus Aimilius, leader of the expedition.

Background

The city of Feroda was founded in 720 S.T. by the Jrusteli who used it as a base for snatching the giant cradles that periodically floated down the Zola Fel. Feroda enjoyed a century of growth and prosperity but when the city of Pavis was founded in 850 ST, the port quickly declined. When Thog and his army broke the walls of Pavis in 875 ST, the giant altered the flow of the Zola Fel. This event, called the Bunging of Feroda, silted the river up and the port had to be abandoned. The marshes soon reclaimed the land and Feroda has been lost for seven centuries.

Renatus Aimilius ⊙ΦY

This Sevened Irrippi Ontor priest from Dara-Ni in the satrapy of Sylila is an intellectual and advisor in the service of the Assiday clan. Renatus is considered one of the Empire's most learned scholars and has written a volume on the Middle Sea Empire and the God Learners as part of his immense history of Glorantha. Because of his knowledge, the Assiday clan has sent Renatus to New Pavis to identify and retrieve Second Age artifacts of interest to Tatius the Bright. When Renatus came across a map of Treasure Trove Hurbi showing the location of lost Feroda, he organized and led this expedition to Feroda.

A huge man with an enormous head, Renatus can take one's breath away with his size and imposing presence. His beard is so black as almost to be blue, spade-shaded, and ripples down his chest. Renatus always speaks with a bellowing, roaring, rumbling voice. He is pretentious and self-righteous but also a brilliant intellectual jack-of-all-trades. Although primarily a scholar (whose magic is oriented towards intellectual pursuits), Renatus is a remarkably skilled martial artist specializing in stick fighting.

God Learner scholars came to Feroda to study the treasures looted from the giant cradles and determine their mysterious functions. A chapter of the School of New Order was quickly established in Feroda and housed in a structure known as the Tower of Planets.

The God Learners awakened the colossal stone statue that once stood sentinel from atop the Right Defender and ordered it to walk to Feroda and stand guard. For over three centuries it watched Feroda, even long after the city was abandoned, until the colossus was broken in the great Sundering of 1060.

Among the artifacts taken from the giant cradles was a mechanical ephemeris that could calculate the position of various celestial bodies including planets and major constellations. The God Learners placed the mechanism in the chapter house of the School of New Order. From here the School of New Order used the mechanism as an aid in sorcerous rituals. However, the Tower was abandoned along with Feroda and the Ephemeris Mechanism was lost for some 750 years.

After years of research, the Lunar scholar Renatus Aimilius acquired a map showing the location of Feroda. With the support of the Dean of the Lunar College of Magic, Tatius the Bright, Renatus has brought an expedition to Feroda to unearth the Feroda Mechanism and employ its secrets to benefit the Lunar Empire … and his patron Tatius the Bright.

Through contacts in the Lhankor Mhy Temple (who view the Lunars as professional rivals), Orlanthi priest Garrath Sharpsword has learned about the goal of Renatus's expedition. Garrath has asked his associate Frekor Firmfarer to recruit a party to track Renatus and steal the treasures the Lunars are searching for.

Hired by a Rat

One or two of the heroes (preferably Orlanth cultists but if none are available than any Lightbringer cultist) are approached in the shadows by a non-descript man who tells them that "the Rat wants to meet with you in Gimpy's. Now. Ask Morey at the bar where."

Heroes with any unsavory backgrounds or connections have likely heard of the Rat. A mysterious figure influential with the thieves of New Pavis, the Rat is said to be a dangerous man and not to be crossed.

Gimpy's is quiet today. A few regulars quietly plot in the Common Room, attended by serving girls. Morey, one of the owners, works the bar. Morey directs the heroes to an upstairs room.

The door to the room is open. In the corner of the room, sits a cloaked and hooded man. A small black alynx grooms itself on the ledge outside the window overlooking Salt Street. The small man says, "I have a job I want you to do. It pays well and might get you the favor of those gods who hate the Red Moon. If you aren't interested walk away now and never speak of this to anyone – if you do, I'll know."

If the heroes remain, the hooded man says, "Good. Let me tell you a story."

"Long ago there was a group of evil sorcerers called God Learners who sought to challenge and supplant the gods. They sought weapons to enslave our ancestors and so they robbed the magical treasures from the cradles in which the Elder Giants floated their babies down the River of Cradles. After stealing the treasures their parents gave them, the sorcerers killed the babies too. These treasures gave them insights into magic that nobody had ever had before, or since."

"You probably know that the God Learners founded Robcradle in what is now the Big Rubble to serve as their base for robbing the cradles. But their main base here in Prax was a place called Feroda down in the delta of the River of Cradles. There they had placed artifacts from the cradles; artifacts they used to enslave the gods and spirits."

"So here's the job: it turns out some Lunar sorcerer named Renatus got his hands on a map from Treasure Trove Hurbi. This time Hurbi's map was the real thing and showed the location of a magical tower in Feroda, a lost God-Learner city in the Zola Fel delta. So the Lunar sorcerer grabbed his companions, some soldiers and a team of slaves and two seasons ago they all headed down the River of Cradles to find this lost city."

"They seem to have found something that got all the Lunars excited. My sources say that one of the Red Emperor's Spoken Word agents has even visited Count Sor-Eel and the Moon Masks have grown in numbers. Whatever it is, it must be important to the Lunars."

"I want you to follow them down to Feroda and then steal from them whatever it is they have found. I will pay for your passage with the Riverfolk to Corflu and then you should head to Feroda. Take whatever treasures you can from the Lunars and bring them back to me." Rat wants the theft done quickly and quietly if possible; he wants no direction confrontation with the Lunar Army; most of all, he wants no connection between the deed and himself.

The Rat hands the hero a small pouch filled with silver coins (providing the heroes with their choice of either a one-use ability Pouch of Silver at 13 or a +3 Lingering Benefit to their existing Wealth. If a hero cements the ability with a Hero Point, it becomes a regular and permanent breakout ability of their Wealth). He tells them that much more awaits them when they being him the Celestial Engine; once they take the pouch, the Rat warns them not to double-cross him. "If you do, I'll hunt you down wherever you go and take payment out of your hide."

The Rat

Rat is Pavic, probably of Sartarite descent. He grew up in Badside with the name "Rat." The authorities' reaction to some of his deeds made it wise for him to leave town as a very young man. He wandered as an adventurer after that, mostly in Sartar and Prax's borders, taking the name Frekor Firmfarer. Most of his activities during this time were legal, and he joined Orlanth's cult. On devoting himself to Orlanth (dedicating himself to Orlanth's Thief aspect), he went back to Pavis. He had kept contact with several Pavis thieves during occasional visits to town and now he resumed relations with his old friends, now well-known members of Lanbril.

Rat uses disguises to seem nondescript; people have spent days with him and were unable to tell anything about him personally. As Rat, he does not wear armor; he carries a long dagger. If attacked, he will use his magic in some form to escape. His divine companion (in the form of a small black alynx) is always nearby; whenever possible, he will meet with people in a room with an open window, so that the shadowcat, moving along the edge outside, can watch. He has been known to use easily removable dyes on his plain black and white shadow cat. A few people, such as close friends among the thieves and Faltikus know that Rat and the Orlanth Priest Frekor Firmfarer are one and the same.

Treasure Trove Hurbi

New Pavis' one-man-market in maps and charts, Hurbi knows more about charts than anyone in the city. Hurbi can spot a fake map in a moment and refuses to buy a map he believes is a fake. A slight, excitable man with protruding eyes, Hurbi is neither a fighter nor a magician. He is a remarkably skilled draftsman and his copies of maps are often better than the original. Although Hurbi was born in Badside, he was educated by the priests of Lhankor Mhy and he can read several scripts including Old Pavic and Auld Wyrmish.

Rat does not know where Feroda is (other than vaguely west of Corflu). As a final aside the Rat tells the heroes, "they Lunars got about a half season on you. I am pretty sure they have not left Feroda yet, but I can't imagine they will be down there much longer. I'd be quick if I were you." He gives no source or explanation for this but is certain of it.

Getting Information

Prudent adventurers try to gather as much information as they can. The Narrator should encourage this, while reminding them of Rat's warning to be quick in leaving for Feroda. Here are some likely (and in one case, unlikely) sources of information the heroes are likely to ask about. Other sources must be improvised by the Narrator.

Gimpy's Tavern

Some of the adventurers in Gimpy's have heard about Renatus's expedition to Feroda. Renatus, who was accompanied by a fierce longhaired bodyguard, hired Kajawaha, a Sable Rider from the Rock Speakers clan, to serve as the local guide. Use of Wealth or other appropriate ability may turn up additional information:

- Some years back a group of adventurers were hired by the Zola Fel Temple to find an artifact in Feroda. It is likely the priests of Zola Fel know the exact location of the lost city.
- Treasure Trove Hurbi always makes a copy of any map he sells. He likely still has a copy of the map Renatus bought.
- Renatus's bodyguard is a Humakti named Uruk the Black from Talastar and not a Lunar.
- When Renatus arrived in New Pavis last year, he was often seen in the Lunar Headquarters and in the Temple of Knowledge. He stayed in Moonlighters' Inn (O-19) in Oldtown.
- Cyrilius Harmonius, the Lunarized Pavis priest, was often seen in the company of Renatus. He is known to have taken a boat down to Corflu a week ago.

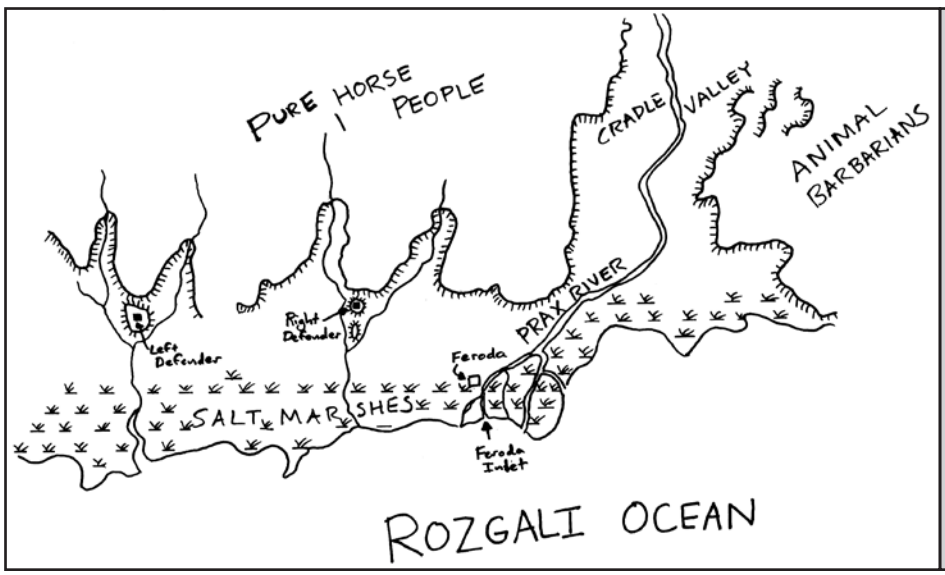
Treasure Trove Hurbi

Treasure Trove Hurbi can usually be found in one of the inns or taverns in Oldtown frequented by adventurers, most commonly Gimpy's or Loud Lilina's. Hurbi is always trying to sell a map to prospective adventurers or, alternatively, to buy one off successful adventurers. He is careful about who he sells his maps to, avoiding those he suspects might react violently if his maps turns out to be wrong.

As it turns out, Hurbi made a copy of the map he sold Renatus. Hurbi is willing to sell his copy, but it won't be cheap (the heroes need to use an ability like Wealth, Pouch of Silver Coins, or other appropriate ability). Alternatively, the heroes could try to threaten Hurbi, although that earns them the dangerous enmity of Hurbi's patron: the redoubtable smuggler and con-artist, Griselda and her gang of criminals.

The Knowledge Temple

At the Knowledge Temple of New Pavis there are several scrolls documenting Feroda and the God Learners. Initiates of the cult of Lhankor Mhy are free to use to temple library; others must work through one of the sages of Lhankor Mhy (such as Gavial Latish or Varanos the Tall).



Hurbi's Map

This Second Age Jrusteli map shows the location of Feroda circa 750 ST. Since that time, the course of the Zola Fel River has changed in the intervening centuries; the present river course is some 6 miles to the east. Although the heroes are likely to be initially shocked that the river does not go to the ruins of Feroda, the approximate location of the lost city can be deduced with some time.

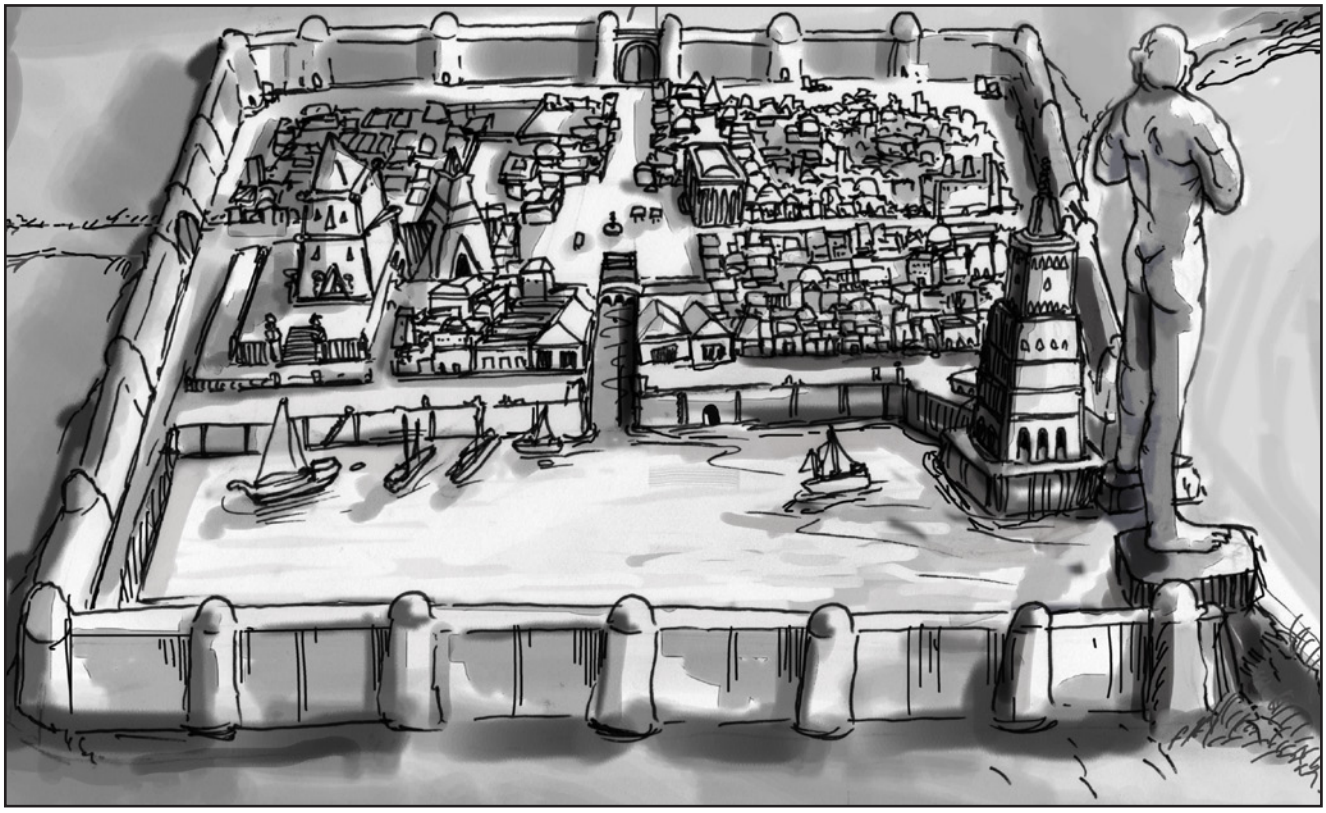
Depending on their success at searching the library (or recruiting a sage), the heroes may get one or more fragments of information (each level of success gets one additional fragment, going from a Marginal Success to a Complete Success):

- From a Second Age text: "The port city of Feroda is located near where one of the branches of the Prax River reaches the Rozgali Sea. Here the treasures of the Elder Giants are gathered by the wizards of the New Order School. The port is guarded by an immense one-eyed colossus that can overpower even the mightiest monsters of Magasta. The Zistorite wizards have built a tower where they perform remarkable magics."
- An original copy of Hurbi's Map from a copy of a Second Age scroll.
- From another Second Age text: "I had often heard this Celestial Engine mentioned on account of the great fame of the Zistorites who copied its design. The appearance in the Feroda Tower, however, did not seem to me particularly striking, more like a lighthouse than anything else. But as soon as Salohkin had begun to explain, by his sublime science, the composition of this machine, I felt that the Elder Giants must have possessed a genius superior to any thing we usually conceive to belong to our nature. When Salohkin moved the device it showed the relationship of the Planets, Wandering Stars, and Great Constellations with the Sun, and there were exactly the same number of turns on the bronze device as the number of days in the real dome of the sky."
- A map of Second Age Feroda showing the location of the Tower of Planets and the Temple of Malkioneran. Renatus made a copy of this map.

The Zola Fel Temple Skiff

The Zola Fel Temple in Pavis is a great skiff moored on the west bank of the river just north of the Lunar Bridge. The Reverend Amina, the High Priestess of the Temple, is very approachable and directs those seeking information about Feroda to Holy Glurf, a large talking fish with a blue collar. Glurf stays in the Great Well.

Glurf is happy to provide information and support to Zola Fel initiates or recognized friends of the temple; others must explain why they want information about Feroda and what their interest is. Oddly, purely mercenary interests are better received by Glurf than an interest in studying or understanding the treasures taken from the giants' cradles. He is most interested in helping those who



My Players Want to Help the Lunars

Players may decide they want to help the cult of Irrippi Ontor and join the expedition to Feroda. In that case, the heroes should be opposed by a band of Sartarite rebels that attempt to ambush them as they leave Feroda with the Celestial Engine.

are willing to swear an oath to aid the Zola Fel (which by definition includes all cult initiates); for these people Glurf is willing to provide for transportation down river to a point near the dead city.

According to Glurf, Feroda is located approximately 10 miles west-southwest of Corflu. Several channels lead from the Zola Fel delta through the Mosquito Swamp to the site. Glurf does not know anything about the "Temple of the Planets" ("the skies hold little interest for my folk") but does say that the old temple to Zola Fel at Feroda can be located by finding the ancient enchanted ironwood mooring post that once stood at the southeast corner of the city. Glurf adds that it would be prudent to make an offering there.

The Judge

Before the heroes are ready to take a skiff south to Corflu, one or more of the heroes are approached by an extremely tall (almost 7 feet tall) bald albino. Under no circumstances does the Judge approach a Storm Bull or Urox cultist. The man, who the heroes notice is not just bald but completely hairless, asks if they would have a short talk with him.

Judge Dahak

"Judge" Dahak (an Old Pavic word meaning "manlike") is a huge albino, enormously strong, and completely hairless having not even eyebrows or eyelashes. He holds no public office, but is given the title due to his remarkable, and often unsettling, erudition. Literate and apparently fluent in every language spoken in Pavis, Dahak enjoys baiting sages – both Lunar and Sartarite – and enjoys displaying knowledge they do not have. The judge periodically displays knowledge of the Second Age history of Old Pavis unknown to the Lhankor Mhy scholars or to the Pavis cult. Where he obtained that knowledge is a constant source of rumor and gossip.

Judge Dahak resides in the Rubble (where it is rumored he disposes justice between bandits), coming occasionally to New Pavis to drink and gamble; encounters with him are always strange and unsettling. Many whisper that the man is mad, despite his eloquence, and there are always curious rumors about him. The Judge is never encountered in the Farmer's Quarter; like many Old Pavisites, he despises the Storm Bull cultists.

The Judge and Storm Bull Cultists

The Judge assiduously avoids Storm Bull cultists, loudly pronouncing his dislike and contempt for the violent, smelly barbarians. Such sentiments are common amongst Old Pavisites, who blame the Storm Bull for the destruction of their ancient city. However, Dahak has a more compelling reason to avoid Storm Bull cultists: he is in fact an ogre, a sorcerer, and a Chaos cultist.

"Folk call me the Judge. I understand you are off to Feroda with Hurbi's map. I have my ways of knowing. A wretched place Feroda, filled with mosquitoes, silt, and failure."

"Unless I have it wrong, I suspect you are looking for the tower where the ancients used to look to the heavens and try to divine the will of their Invisible God. Or maybe they figured they could impose their will on him if they understood the heavens. Whatever they were trying, it didn't work,

because Feroda got bunged and eventually even Pavis got sacked. But I'm not wrong, am I?"

"You find what you are looking for and then you find me. I'll give you more silver than whatever you've been offered. Far more. I'll even tell you what you found."

With that, the Judge excuses himself from the heroes and slips away. If followed, he heads into Riverside and into the Fish Market, where he seems to just disappear.

The Journey

The easiest way to get to Corflu is traveling by river. Riverfolk boatmen routinely travel down the Zola Fel from New Pavis to Corflu. Passage is booked through the Riverman's Guild Hall in Riverside. A hulled skiff, piloted by Korzen Lokazzi, is the next headed to Corflu. The Rat provides silver sufficient to cover the costs of passage.

Once the heroes are ready they can load up Korzen's skiff and begin their journey down the Zola Fel River.

The Big Rubble and Pavis County

After inspection by Lunar soldiers for contraband and treasures, the skiff begins its journey downriver. The huge walls of Old Pavis are swiftly passed, and soon the boat goes underneath the high Zebra Bridge. Beyond are the quiet ruins of Manside, empty husks of Pavis' former grandeur.

After about an hour, the skiff continues past the Central Bridge in the Rubble and on to Ogre Island. Korzen skillfully navigates the skiff around the Great Basher; on their right loom the haunted red ruins of the Ogre Temple. All is quiet, although Korzen keeps his skiff from coming close to the island. If asked about Ogre Island, Korzen makes a protective gesture against evil and says, "It is a haunted place. Do not approach it."

Downstream of Ogre Island, the gloomy ruins of the Troll Stronglands, that seem unnaturally dark even in the mid-day sun, face off against the verdant garden. Korzen visibly breathes a sigh of relief once the skiff passes the great walls of Old Pavis and enters the farmland of Pavis County.

Below the Big Rubble, the Zola Fel is a series of long slow-moving pools separated by sections of shallow, swift-moving riffles and rapids. As the heroes boat down the river they pass the cultivated land that borders the water. Scattered clumps of trees, small farming villages, and broad swathes of marshy floodplain interrupt the agricultural land each side of the river.

River Travel Schedule

Use this schedule to plan the passage from New Pavis to Corflu. It is suggested that the Narrator check for encounters during the trip (see pages 96 to 144); as a general rule of thumb, there is a 20% chance of an encounter every six hours that they travel or beach the boat to camp.

Day 1: New Pavis to Illynome
Day 2: Illynome to New Bog
Day 3: New Bog to Helmbold.
Day 4+ (until next Wildday): Three Blows of Anger.
Day 5+: Helmbold to Chomoro
Day 6+: Chomoro to Raus Fort
Day 7+: Raus Fort to Five Eyes
Day 8+: Five Eyes to Lokazzi
Day 9+: Lokazzi to Corflu

To Illynome

It takes the rest of the day to boat to Illynome. This adobe fort on a low hill overlooking the river is a place of refuge for the Sartarites on the west bank of the Zola Fel. Illynome also serves as a weekly market place for the local farmers.

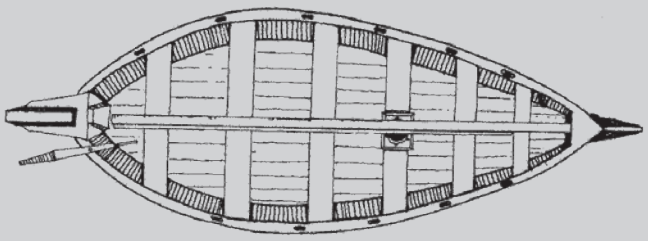
The lord of Illynome is a Talastaring settler named Jothitorang Matu, who took possession of the fort with permission of the Lunar Army. Jothitorang

Korzen Lokazzi

This Zola Fel Riverman is a common sight in the inns and taverns of Riverside. He pilots a reed skiff approximately 40 feet long and, in addition to any passengers, his skiff carries amphora of grain and oil. The skiff has room for up to nine passengers and is crewed by his brother Jesi and his daughter Esela. The primary propulsion of the skiff is a sail, although it can be maneuvered by skiff poles.

Provisioning is the responsibility of the passengers who must buy food in New Pavis and in the villages Korzen stops in along the way. The Narrator may use this as an opportunity for Wealth contests.

Korzen is a skilled riverman, serious and taciturn. His younger brother Jesi is very much the opposite: gregarious and a natural storyteller. Esela is precocious and curious about the world beyond the river.



and his band of Talastaring mercenaries protect the local settlers from Praxian raiders.

When Korzen beaches his boat at Illynome, a fort guard challenges them with the traditional Orlanthi greeting in heavily accented Sartarite:

"A fair wind's welcome to Illynome. You stand on the land of chief Jothitorang. What status do you claim?"

Anticipated answers:

Kinship: If the heroes are of Talastaring background, this is possible.

Guestright: Orlanthi of Pavis County and New Pavis may claim guestright because of the friendship between Jothitorang and New Pavis.

Stranger: A stranger is an Orlanthi from a foreign land. Such may know nothing of local kin and custom, but are still Orlanthi, and bound together in courtesy by this common culture.

Outlaw: An Orlanthi outside the law may claim no protection or guestright from the clan. He is not likely to be turned away, but he receives none of the normal protections of Orlanthi hospitality.

Foreigner: A non-Orlanthi, to be treated with courtesy and caution, but offered no hospitality until he has obtained the welcome and protection of chief Jothitorang.

Unless they are very rude, the heroes should be able to get permission to camp within the walls of Illynome. Those who are given hospitality receive drink, food and shelter by Jothitorang and his household; far better than sleeping on the hard earth courtyard. Jothitorang seeks friends and allies here in Prax, preferably Orlanthi, but works closely with the Lunar Army of Occupation.

Jothitorang Matu

Jothitorang Matu (so called for his sacred pilgrimage to Mt. Matu) was born to one of the rebellious Arkailling clans of Lostside that had supported King Hrodar Grizzlebeak against the Empire. Because of his role in a Talastaring civil war, Jothitorang's lands were given to the Lunar Empire by King Hakon and Jothitorang exiled to Prax, along with his household and oathmen.

Jothitorang is a large, strong man with dark hair and a thick chinstrap beard. He dresses in the Sylilan style and can speak New Pelorian. Jothitorang is an Orlanth initiate and never makes sacrifices to the Seven Mothers or the Red Goddess. Nonetheless, Jothitorang is closely allied to Sor-Eel and aids the Lunar Army in Prax.

The chief is a widower and has two adult children from his previous marriage: a son Hrodar and a daughter Serla.

Adventure Hooks:

- Serla or Hrodar falls for one of the heroes.
- A hero is asked by Jothitorang to carry a message to Corflu refusing Serla's hand in marriage to one of the Lunar officers there. The Lunar officer is outraged and inclined to kill the messenger.
- An outlaw of one of the heroes' clans is resident in the fort.

Sun County

Synopsis:

The heroes enter Sun County, only to be forced to fill an antagonist position in one of the local Yelmalio rituals. This ritual identification of the heroes with the Rebel Gods later comes to the fore in the *Red Moon Rising* scenario (see page 317).

To Sun County

The next morning, Korzen pilots the skiff further downriver through Pavis County and beyond into Sun County. The eastern bank of the river is a high bluff, between 100 and 150 feet high, the western bank is marshy lowland. Copses of whitewood trees can be seen on both banks of the river and occasional fishing villages are seen on the western bank.

A few miles downriver, the heroes see the village of Harpoon, so named for a giant spearthrower that fires huge harpoons. Situated on the bluffs over the river and commanding a clear line of fire down the long narrow channel below, the giant harpoon-thrower was designed to kill any sea monsters that swam up the Zola Fel or to disable pirate ships venturing here. The machine was designed by men and wrought by dwarfs. It is obvious that one shot from the giant machine would destroy the skiff.

As they pass beneath the giant spearthrower, a Sun County militia boat pushes off from shore and moves to intercept Korzen's skiff. Since they have nothing to declare, and therefore owe no tax or tariff, Korzen does not even consider evading the ever-vigilant Sun County Tax and Tariff Militia Patrol.

The militia boat is manned by a half-file of Sun Dome militiamen and commanded by the patrol unit's leader, Coriander Yarrowill. By his weapon, armor, and trappings, Coriander is obviously a Sun Dome Templar, and as such, he is serious business. He also wears a brass arm ring with a Fire Rune identifying him as a member of the Monrogh subcult (see Page 384). Korzen notices the fire crystal around his neck, and explains, "He wears one of the legendary Fire Crystals taken from the Hill of Gold. It lets him burn people and things with a blazing light." Korzen adds, "We don't want no trouble with the Sun Lords.

Do whatever Coriander asks and we get out of here as quick as can do."

Coriander politely orders Korzen to head for the river bank for an inspection. Once at the riverbank, Coriander orders everyone out of the boat. He then asks for a detailed accounting of everything, personal goods and trade goods, carried on the boat. A militia man makes detailed notes on wax tablets as the heroes speak. Then the contents of the boat are removed and spread out over the river bank, carefully inspected, with everything recorded in detail by an efficient militiaman on wax tablets. The boat is then taken from the water and its bottom searched for secret compartments. Finally, the heroes themselves are disarmed and searched.

Prisoners!

If any heroes are marked with the runes of Orlanth, other Lightbringers (except Chalana Arroy), or Elmal, the militiamen get visibly agitated and excited, and call for Coriander while readying their weapons.

We Don't Have Any Orlanthi

If there are no Lightbringer cultists in the party, skip this part of the scenario! Coriander politely allows the heroes to continue on down the Zola Fel.

What About the Rest of Us?

Coriander will not detain any Yelmalians or non-Lightbringer cultist. These party members are free to accompany the heroes to the Sun Dome Temple, but is not permitted to speak to the heroes or otherwise aid them until the ritual is over.

Coriander's demeanor becomes harshly formal. He asks the heroes, "Are you not the Keeper of the Earth? Are you not the friends and liegemen of Orlanth, our foe?" Regardless of their answer, sharp blows from behind to the back of the knees drive the heroes to their knees.

Coriander orders the heroes bound and tells his men to take them to "the wagon." Korzen protests that the heroes have done nothing to offend the Sun Lords, to which Coriander says, "Their presence is needed to please the Bright One. Remain here and any who survive will be returned to you on Wildday. Or leave, it all means the same to me." Korzen states that he shall remain in the fishing villages near Harpoon until the survivors return on Wildday.

The heroes could try to fight there way out of the situation, but must defeat the half-file (8 Sun Dome militia plus Coriander). Remember – the heroes have likely been disarmed! If they take this approach and are somehow successful, the surviving members of the militia run to the Sun Dome itself. Count Solanthos declares the heroes outlaws and demands vengeance, likely bringing Sor-Eel directly into the situation.

The heroes are then frog marched some distance to a large wooden cage placed atop a wooden wagon pulled by a team of oxen. The militiamen shove the heroes inside and the door bolted shut. Coriander gives an order to the ox-drivers, and the wagon slowly rolls into the interior of Sun County, escorted by Coriander's half-file.

If asked why they have been taken prisoner, Coriander says only that they are needed for "the Three Blows of Anger," a ritual of the Yelmalio cult. He provides no further explanation, nor do any of the militiamen.

The wagon rolls slowly towards the Sun Dome Temple, passing through miles of broad wheat farms. Occasionally small bands of angry farmers approach the wagon to shout curses and throw refuse at the prisoners, until they are chased off by the militia. After many hours of bumpy travel in the hot sun, the wagon arrives at a wide grassy area beneath the Sun Dome Temple called the Gathering Place, where a large bronze cage has been erected. A full file of Sun Dome Templars is present to ensure the heroes get into the cage without disturbance; to fight or flee from the Templars is Nearly Impossible.

Coriander Yarrowill

This scrupulously honest Sun Dome Templar is a serious but fair man, who stands high in the graces of the Sun Dome Temple. A member of the Monrogh subcult, Coriander takes the strictures of Yelmalio extremely seriously and insists that the men under his command live up to the high standards set by their god.

Coriander is a skilled spear fighter and an excellent archer. He wears an imposing open helmet with the crest of the Sun Dome Templars and a leather and linen linothorax. In combat, he typically invokes the Light Rune to make his hoplite shield glow like the sun, dazzling and blinding his foes. He wears a legendary Fire Crystal attached to a gold chain that allows him to create fire magic to burn things with his Light.

The eight men of his half-file are typical Sun County militiamen, although significantly more honest and professional than the norm thanks to Coriander's leadership. They are armed with spears and hoplite shields, but are only moderately skilled in combat.

Within the cage sit several dejected prisoners, three unfortunates and a captured Praxian:

Vathmar Daybreak. This prosperous farmer from Daybreak was caught secretly growing hazia for sale to the Var brothers. He is utterly dejected and deeply depressed. Although he knows much about the Three Blows of Anger, he says little more than that they are all going to die for their crimes against the gods, and awaits his shameful death in silence.

Skeelos Var. This hazia runner from New Pavis was caught smuggling hazia by patrol leader Haloric Glowbrow and sent to the Sun Dome Temple to be killed as part of the Three Blows of Anger. A clever, greedy man, Skeelos is part of Malavar Patroma hazia running operation. He knows nothing of the Three Blows of Anger and is terrified by the prospect of "being sacrificed to Yelmalio."

Thorash Var. The slow-witted brother of Skeelos, Thorash serves as his muscle. However, his skills run more towards intimidating farmers than fighting Light Sons. Thorash is self-deluded enough to believe that an untrained thug like himself is a match for a trained Sun Dome Templar.

Gorali High Llama. This High Llama warrior was captured while scouting for his bachelor band. Gorali knows about the story of the Three Blows of Anger and is determined to either survive the ritual or at least to make his death costly for the Yelmalions. He quietly (but constantly) watches the heroes carefully during the night to determine if they are made of sterner stuff than Vathmar or the Var brothers.

The Mournful Song

For those who understand Firespeech, here is a translation of part of the Mournful Song:

Orlanth called the storm – the people groan.
Orlanth brought the evil storm to the Blessed Land – the people groan.
He issued directions to the evil storm – the people groan.
He took away Queen Ernalda, the mother of the earth.
He called upon the evil gales – the people groan.
Your lament is bitter, O Yelmalio, the lament made for you.
The righteous one has suffered greatly, his lament is bitter.
In his righteous anger he slew three of the enemy's friends, the lament is bitter, the lament made for you.
Your lament is bitter, O Yelmalio, the lament made for you.
How long will your bitter lament grieve Yelmalio who weeps?

The cage is guarded by a half-file of Sun Dome Templars. They do not speak to the prisoners but are prepared for an attempt by the prisoners to escape.

Three Blows of Anger

On the dusk of Fireday, a torchlight procession approaches the cage. The High Priest of the Sun Dome Temple, Perimides the Chaste – an aged man supported by two priests, leads, but the procession includes the Light Keeper Gaumata, Light Lieutenant Belvani, and more than a score of priests, Templars, and even five Ernaldan women. They are singing a mournful song in Firespeech.

Five men and women prepare a circle a little distance from the cage, while the other Yelmalio cultists continue their mournful song. A golden bird is sacrificed to the god and the priests call upon their gods to watch this ceremony.

While the Yelmalions prepare their circle, Gorali finally speaks up. "You Storm folk, right? Not cowards like these others?" Gorali gestures to the other prisoners. "See those Sun men and their women? They are husbands and wives, but the Little Sun says they must separate, so that the men can serve the Little Sun without distraction. See that one?" Gorali points to a brooding man in full Templar regalia who

Jaspar Yelo OYt

This Light Priest of Yelmalio served as a Sun Dome Templar veteran file leader until he was called to serve his god as a Light Priest exactly five years ago. Jaspar loves his wife, Danta Wari, with a great passion and is furious that he is forced to give her up because of the evil deeds of Orlanth. Jaspar plans to take that rage out on the heroes and reenact the "Three Blows of Anger."

Jaspar is an extremely skilled fighter with spear and shield. He wears florid, gold-decorated armor, a great open helm with a horsetail crest and two golden feathers, and carries an enchanted golden spear ("Yelo" meaning "shining") that has been in his family since the Sun Dome Temple was founded in Prax. His hoplite shield is thick and gold-plated, and as a back-up weapon, he carries a fine bronze sword. Jaspar is protected by magical guardians that defend him against other gods and spirits.

An unusual baboon named Gorzeek is dedicated to Jaspar Yelo (a source of no little additional frustration for Jaspar). This baboon has had himself completely shaven and his skin dyed bright yellow, and now calls himself "Melo Yelo" (after Jaspar's spear). If anything were to happen to Jaspar, Melo Yelo would insist on avenging his "master".

refuses to even look at the anguished woman next to him. That one is angry about having to give up his wife and plans to enact the three blows of anger of the Little Sun. See, the Little Sun killed three enemies when his wife was stolen by the storm gods, and that one hopes to repeat the act – on us."

At this point, the Yelmalio cultists stop their singing. They place the prisoners' weapons, armor, and other in small piles within the circle. The Templars then form a corridor between the cage and the circle and open the door. The lead Templar gestures for the prisoners to leave the cage and arm themselves. "You do not fight until the Light Son enters the circle." The heroes see that the angry priest glows like the day sun.

Gorali makes the heroes an offer: "If you distract him, I will go behind him and kill him."

Jaspar glows like the sun and waits for the prisoners to arm themselves. If any of the heroes are Orlanth or Storm Bull cultists, he glares with implacable hatred. Once the heroes are armed, Jaspar begins the rites while onlookers chant and ululate.

A Woman Scorned

If the heroes defeat Jaspar Yelo, High Priest Perimides has one of his assistants offer them Jaspar's weapons and armor. Then, to her shock and horror, the High Priest ritually exiles Danta Wari from Sun County; a repetition, the High Priest recites, of Ernalda's perfidy. The priests solemnly turn their backs and

The Duel with Jaspar Yelo

The duel with Jaspar Yelo should be an extended contest with Climactic Scene Consequences. Jaspar Yelo should always be at least Very High difficulty to duel, either physically or magically. Worse yet, because the Three Blows of Anger is a feat, each hero gets a -9 penalty to his ability to fight Jaspar (unless the hero is also using a feat, in which case their feat modifiers cancel each other out).

If the heroes accept Gorali's offer, at one point in the contest they each get a Plot Augment of +9 to their ability for **one dice roll** (unlike the normal Plot Augment). However, Orlanthi who possess the Mastery Rune (representing in this case justice) or Humakti with the Truth Rune must overcome that rune with some other relevant ability – as if overcoming a Flaw (see Sartar: Kingdom of Heroes page 78, 80). Success means the heroes can accept Gorali's offer at the cost of a Lingering Penalty against that Rune. Failure means that their divine nature refuses the deal as dishonorable.

Appropriate Abilities: Any combat or offensive magical ability. Note that most heroes get a -9 penalty to their ability to defeat Jaspar as he is performing a divine feat in a prepared ritual.

Using the Other Captives (Optional Rule): Once in the contest, the heroes may shift any number of Resolution Points to one of the other captives as per HeroQuest Core Rules page 44. If the captive receives 3 or more points, he is removed from the scene and an additional 2 RPs are lodged against him (likely injuring or killing the captive).

Resistance: Very High (or as determined by Pass/Fail).

Consequences of Victory are as described in page 36-37 of the HeroQuest Core Rules. In addition, the following consequences apply:

Complete Victory or Major Victory: The heroes are determined to be the winner of the duel. Jaspar's armor, weapons, and wife (she is formally exiled from Sun County by the High Priest) are given to the heroes. The heroes who fought in the duel gain a lingering benefit when they use their magic to overcome the Fire Rune (or magic derived from it). If Gorali stabbed Jaspar in the back, he claims the weapons and the woman.

Minor Victory: The heroes are declared the victors, although the High Priest determines that their victory was the result of Jaspar's moral failings. Moreover, Jaspar is expelled from the Light Priesthood. He does not lose his weapons, armor, or wife, but does hate the heroes with a burning passion.

Tie, Marginal Defeat or Minor Defeat: Jaspar is declared the victor. The heroes are then driven out of the Gathering Place with sticks and stones, and then brusquely escorted back to Korzen's skiff. They are told they will be killed if they ever set foot in Sun County again.

Major Defeat or Complete Defeat: As above, but the heroes who fought in the duel gain a lingering penalty when they use their magic against the Light Rune (or magic derived from it).

The Booty

If the heroes are declared the victors due to their own efforts, they can claim the belongings of Jaspar Yelo (although if they took Gorali's offer, he lays claim to the weapons and Danta Wari).

Yelo ⊙: *This magical enchanted golden spear may be permanently cemented for 1 HP. It functions as a Fire Rune (Flaming Spear) with a beginning rating of 1Ш (which may be improved as the hero gets a stronger connection with the spear).*

The Gold-Plated Panoply ○: *This gold-plated bronze cuirass, crested open helmet, greaves, vambraces, and hoplite shield is worth a not-so-small fortune.*

leave the Gathering Place to Danta Wari and the heroes. A half-file of Sun Dome Templars led by Light Lieutenant Belvani are present to escort the heroes and surviving captives back to Harpoon.

Abandoned and exiled by her people, Danta looks to the heroes (who may have just killed her ex-husband) for protection. With hesitation (and more than a little fear), she recites from *Orlanth's Wooing of Ernalda*:

"Have pity, great god. Look again!
I need you aid for my bounty.
I need your aid for protection.
I need your presence for my happiness.
I am weak, I need help, I am yours!"

Orlanth initiates strongly feel the tug of the divine when Danta recites Ernalda's lines. They can refuse to aid her, but that requires overcoming the Divine Rune Affinity that ties them to Orlanth (see *Sartar: Kingdom of Heroes*, page 78). Danta hopes for status as a free dependent – a cottar of the heroes; however, she will accept significantly less as long as she gets their protection.

Once she has the heroes' protection, Danta works to turn them against Sun County in general and the cult of Yelmalio more specifically (whom she blames for her divorce, her exile, and the loss of her family). She looks for any opportunity to steer the heroes against the Light Priests of Yelmalio and would swear undying loyalty to anyone who would "liberate" Karni, her 5 year old daughter, from Sun County.

If Jaspar is killed by the heroes, poor "Melo Yello" swears to avenge his "master".

Danta Wari □⧖♜

Beautiful, with brown hair and eyes, Danta Wari is a young initiate of Ernalda of a prosperous farming family from the village of Cornspot. Danta married Jaspar Yelo soon after her initiation (as is the custom in Sun County) and had a 5 year old daughter, Karni, by him. Danta hates the cult of Yelmalio with a burning passion. Danta is quick to discard the Yelmalion stereotype of silent and submissive women. Danta was a shepherdess before marriage and is skilled with animals.

A hero who is willing to act as her protector can cement Danta as a sidekick for 1 Hero Point.

Surviving Captives

For 1 Hero Point, the heroes may establish a relationship with another surviving captive, as a follower or sidekick. The follower or sidekick accompanies the heroes to Feroda and back, unless otherwise directed.

Leaving Sun County

Belvani and his file of Sun Dome Templars escort the heroes, Danta, and the other surviving captives back to Harpoon, a long day's trek. The Templars prevent the heroes from interacting with any locals; their own interaction is laconic in the extreme, consisting of little more than nods, grunts, and the occasional command (e.g., "we pause now," "we go now," "walk faster," and so on).

Korzen's skiff is beached at a fishing settlement below Harpoon. He is pleased to see the heroes return and is eager to leave Sun County and its "cruel Sun Lords." As soon as the heroes are ready, Korzen put his boat back in the water. Belvani and the Templars make sure the heroes leave Sun County.

It takes two days to boat down Sun County, beaching the skiff at fishing villages outside the towns of Helmbold and then Chomoro. Korzen sleeps on the skiff and encourages the heroes to do so as well. Each morning he calls upon the Zola Fel to protect and hide them from the angry Sky. After Serlo asks about their deeds, Korzen warns the heroes not to speak of what occurred in the Three Blows of Anger while they are in Sun County. "You are marked as a foe of the Sun Dome; it is not wise to call attention to yourself while you are in the lands of the Sky God."

Past Chomoro is the little village of Arrowsands and the border of Sun County is marked by an old statue of a king carrying a bow. Once past the statue, Korzen is noticeably relieved.

The Grantlands □

After two days of poling the skiff through the narrow, overgrown, and mosquito infested channels of the North and Great Bogs (not to mention any random encounters), Raus Fort appears as a welcome bastion of civilization, albeit Lunar civilization. Numerous small homesteads dot the land beneath the fort and the party can easily arrange safe lodging in the small tent village outside of the fort.

Short Adventure Hooks for Raus Fort

- Jezra decides to dally with one of the heroes, but makes sure they will get caught in the act by her father's mercenaries.
- Posing as a small child, Muriah befriends one or more of the heroes and infects them with a doll she gives them.
- Lunar agents are spotted following the heroes.

The next three days take the heroes through the largely untamed Grantlands.

The most notable sight is on the second day. The boat passes by a high cliff, some 150 to 200 feet tall. During Fire Season, the cliff is several hundred yards from the river; during Storm and Sea seasons, the water rises, sometimes enough to flow to the base of the cliff. About a yard above the base of the cliff are five "eyes" – each "eye" a cave leading into the darkness. As they pass the Five Eyes Cliff, Korzen offers the Zola Fel gifts of food and prayers.

Soon after the Five Eyes Cliff, the river valley opens up again and the boat heads into the South Bog. Once again, the skiff must be poled through narrow, overgrown channels lined with dense reeds and shrubs.

After three days of travel, the skiff arrives at the fishing village of Lokazzi, a large permanent fishing camp and weekly market. The fisherfolk there greet Korzen and his passengers with generous hospitality, although they apologize for the "meagerness" of the food, claiming the "Lunars have bought everything they could. If they could, they'd buy every fish in the river to feed their people in Corflu." Korzen lives here, and, unless they have behaved barbarically, permits the heroes to sleep in his reed hut.

From Lokazzi, it is only a day to Corflu, although the skiff must be portaged around the dangerous cataracts south of Three Kilometer Island. This is a good opportunity for a random encounter, as nomads and other raiders often wait near the Three Kilometer Island portage for an opportunity to demand tribute or take it by force.

Welcome to Corflu

Finally, the boat draws near Corflu. As they approach, the heroes see clusters of small reed huts and boats of riverfolk fisherman along the river bank. Rounding a bend, they see the island of Corflu, with its wooden stockade on a rocky rise surrounded by the fisherman settlements on the grass flats below.

However, all gape in amazement and awe at the immense Watchdog of Corflu which towers over the stockade walls. Standing nearly three times the height of the Old Pavis walls, the Watchdog can be seen for miles and is an awesome monument to the magical power of the Lunar Empire.

Korzen offers to show the heroes the inn ("Fellow's Tavern, timber building near southgate off the market square"), the market ("Markets are Wildday, but you might find someone at the craftsbarns nearby to help you"), the Trade Alliance Offices ("stone, two stories tall, soldier guards at the entrance, there you'll find the agents of Ingilli and the Empire"), or the docks ("down south at the bottom of the island, can't miss 'em,").

Corflu is filled with slaves and newtlings – a surprising amount of activity given the relative lack of traffic on the docks. At the time, there is only one ship in, a small merchant vessel from Kethaela. Most of the slaves are Praxians, Oasis People, or Sartarite rebels.

If the heroes ask about any excavations nearby they are directed to Hahmi, the slave of Martris Gratifex of the Corflu Trade Alliance (see page 70). The Trade Alliance is well guarded, with loud dogs and armed guards. Within are several clerks and factors of the Ingilli clan.

Corflu Rumors

The following rumors may be heard from riverfolk and townfolk in Corflu and throughout the river delta.

About the Lunars

"Got the newtlings dredging the channel. What's that all about? Channel's deep enough for any coastal trader. What's the point?"

"Those scholar boys always out digging in the swamp a few hours west of town. Think they's gold or something. Plenty of folk get good pay for digging. The Lunars even hire newtlings!"

About Cyrilius Harmonius

"That Pavis priest was here in Corflu about a week ago. The Trade Alliance made a big deal about his coming and even staged a little parade with torches and songs. That priest couldn't get out of here fast enough! First thing in the morning he went off to join them Lunars in the marshes west of town."

Watchdog of Corflu

"The Lunars raised this thing out of the swamp to the west of the town. They had a gaggle of magicians and priests come out here in [early 1618] and they were ferried out to the swamps. A week later they came back with THAT following them. I hear it eats rebels and pirates."

About Feroda

"Don't know much about some lost city, but there's a lot of Lunars digging around a few hours west of town. Maybe that's where they found the Watchdog? They took soldiers, priests, and a whole army of newtlings."

"They says there's some evil place in the swamps west of the town. Built by demons and evil sorcerers, it was. Best to avoid it!"

About Traffic on the Docks

"Lots of Holy boys in and out. All scum, with the manners and morals of goats. Sometimes they are in such a hurry they can't wait to unload their cargo. Spice merchants – hazia most likely."

"Look. What're them Holy boy fat cats up to, thick as thieves with the Lunars? Ever know a Lunar that'd give the time of day to a Holy boy? Yet those Kethaelans ain't sleeping on their ship, and ain't at Fellows. So who's putting them up? The Alliance, that's who… but what's their angle?"

Hahmi is polite and ingratiating. He dismisses the riverfolk as lazy and useless, and happily offers the heroes food and one clack a day to work as diggers for "Master Renatus of Thubana". If the heroes accept, Hahmi issues each a clay "pass," stamped with the seal of the Corflu Trade Alliance. Hahmi tells the heroes to assemble outside the Trade Alliance building the next day at dawn.

Next dawn, seven Lunar soldiers (a half-file) from the Silver Shields arrive. They check for the clay passes, then round the workers up and march them to an awaiting flatboat near Boatmen Hall.

The skiff travels some ten miles along narrow channels through coastal salt marsh. Tough marsh grasses grow high, and the air is filled with birds and mosquitoes. Because of the high grass, visibility is very limited beyond the immediate channel. The coastal sun beats down hard and water is quickly scarce on the skiff. The heroes must pole the skiff to the direction of the boatmaster; the Lunar soldiers stand watch, play dice, or try to sleep in the heat.

Finding Feroda on their Own

Alternatively, the heroes may try to find Feroda on their own. Any heroes trying to buy digging equipment obtains the attention of local Lunar garrison. Soldiers will closely question them as to what they need the equipment for and where they are intended to excavate.

Finding Feroda is another matter. The local riverfolk are unwilling to guide anyone to the "evil city" except for a lot of money (Wealth contest at Very High difficulty), unless the heroes manage to obtain the support of the Zola Fel priesthood.

Alternatively, they could simply follow the Lunar diggers into the swamp. This involves navigating the swampy grasslands (using some relevant ability) and remaining unseen by the Lunar guards.

The Ruins of Feroda

After a full day of travel through the salt marshes, the heroes finally make their way to the ruins of Feroda. The ruins cover far more area than the current city of Corflu, although less than New Pavis (or the Big Rubble for that matter). Flat grassland surrounds the area, except for where a large gully overgrown with vegetation runs on the eastern side of the ruins.

At first glance, the ruins consist of a high stone tower, some 100 feet tall, and many mounds of dirt. Grass-covered earthworks surround the ancient city. On the other side of the earthworks rises the square stone tower. Beyond that rise many smaller mounds, as well as another high earth mound. A half-file of Silver Shields (presumably the rest of the file) watch a score of bare-chested workers and another score or so of newtlings move earth away from that high mound.

Southeast of the ruins is a camp of tents and a corral for mules and sable antelopes near what appears to be a quarry, half-filled with water. Nearby is a large pond.

The file leader tells the workers, "Get some food and water over there. Today you rest. Tomorrow you work. You work until the season is over, then you get paid." The file leader does not care what agreement Hahmi made with them. "You are welcome to leave, but you do not get paid until the season is over and we do not take you back until you get paid."

The heroes are given some cold fish soup and dry bread.

The Lunar Campsite

The campsite is located on a raised sandbank near the Colossus. Fifteen goat- or calf-skin tents have been erected, including 2 supply tents. Twelve of the tents are approximately 10 feet by 10 feet and sleep seven men. The two supply tents are the same size, but filled with supplies; food (dried pork and herd beast, and grain), weak beer, digging tools, rope, oil, lamps, and so on.

One of the tents is far larger than the rest. It is constructed around a frame of bent sticks forming a dome. The side cloths are made of felt; leather hides cover the dome, and can easily be removed (and indeed, usually is unless it is particularly windy). Inside are some low folding tables and stools. Four chests contain scrolls, tablets, and several artifacts from the excavation. Maps of the site (including the copy of the Second Age map of Feroda Renatus acquired from the Knowledge temple in New Pavis), ancient coins, small bronze and clay statuettes of demons, and various corroded bronze are scattered on the tables. Three wood-framed cots are arranged around the tent.

This tent is used by Renatus, his bodyguard Uruk, and his guest, Cyrilius Harmonius. During the day, Renatus and Cyrilius spend their time doing various chores such as cleaning artifacts and directing the diggers. They are always accompanied by Uruk the Black. At night they sometimes participate in rituals, but they generally tend to turn in early.

Population of the Camp

It is effectively a small village of some 54 people residing in 12 tents.

Notable's Tent
Renatus of Thubana, Priest of Irrippi Ontor
Cyrilius Harmonius, Priest of Pavis
Uruk Black, Humakt initiate

Standard Tent #1
Silver Shields File Leader Hyemtosus
Silver Shields equipment

Standard Tent #2
Silver Shields First Half-File soldiers (Bendrek, Gwaere, Jomes, Kortilus, Luridas, Pardidrek, Phirmax)

Standard Tent #3
Silver Shields Second Half-File soldiers (Anerasus, Envertos, Kotorum, Joren, Lukaros, Oreneros, Terkotus)

Standard Tent #4
Boss Jokat, New Pavisite work foreman

Standard Tent #5
Free Laborers (Bendarri, Flesso, Fretho, Layla, Rabbit)

Standard Tent #6
Free Laborers (Babalugats, Carruk, Dogboy, Dragline, Koko)

Standard Tent #7
Wranglers (Dolenz, Little Davy, Nasmith, Tork)

Standard Tents #8, #9, and #10
Slaves (7 slaves each tent)

Standard Tents #11 and #12 – empty

An animal corral pens a small herd of 20 mules and 6 sable antelope.

Nearby are a colony of 20 bachelor newtlings and a troop of a dozen baboons. The baboons are not permitted in the camp and the Silver Shields chase them off when they come too near.

The newtlings reside around the shallow lake and the baboons are not permitted in the Lunar Camp. They have taken up residence in the ruins, where they spend more time looking for trinkets to steal than actually do any work for the Lunars.

Laboring for the Empire

If the heroes came to Feroda as "free laborers" they are directed to Boss Jokat, the work foreman. A grizzled Old Pavisite, Jokat assigns the heroes a tent and tells them to get food in the camp. He tells the heroes: *"Work is from dawn to dusk. Do whatever I tell*

Asking around the Camp (Rumors)

The following rumors may be heard from their fellow laborers at the Lunar camp.

About the Lunars

"His Reverence Renatus is the boss. Even file-leader Hyemtosus does whatever he says. He's not a bad boss – he pays us regularly and doesn't let the soldiers strike any of us free men. Every couple a weeks, a squad Lunar Antelope Lancers come and visit with His Reverence for a while and then ride off back where they came from."

"His Reverence said that more Lunar magicians are expected in a season or two. When they arrive, the Lunars will chase away the demons in the tower and then we'll finish the excavation."

"The Silver Shields, on the other hand, are right bastards. They hate being here with the mosquitoes, baboons and the mud even more than patrolling for nomads or hazia smugglers. I think they are just itching for a reason to kill something."

About the Excavation

"When we started here, His Reverence was excited by the stone tower and the high mound and divided us in two groups. One group worked on the stone tower, the other started digging around the high mound. His Reverence was really excited when we opened the entrance to the tower. But I guess the Old Builders didn't want nobody going in that tower, because they placed demons of fire to guard it! When poor Satipo thrust his torch into the darkness, a lion-headed demon exploded in living fire that burnt him to a crisp!"

"After that His Reverence says nobody is to go near the tower until the magicians come. Now we just work on digging around the high mound, that His Reverence says was some old temple. We've been digging through the silt and moving away rubble but I figure it will take a few more days before we can clear the entrance to the temple."

About the Ruins

"The ruins are haunted by demons! Poor Satipo got burnt to a crisp by some lion-headed fire demon inside the big tower!"

"We dug up some junk that His Reverence was interested in before Satipo got fried. I understand why he'd be interested in gold and silver, but why was he so interested in junk like painted pots and little statues?"

"Before Satipo got killed by demons, His Reverence was sure there was some important treasure in the big tower. He kept looking at some map he had and consulting some scrolls whenever he came to the tower excavation. I hear he plans to take the treasure once them Lunar magicians clear out the demons."

"Those baboons in the ruins are thieves. They rummage at night looking for things to steal. That's why there are Silver Shields posted at the temple mound."

Trying to Overhear Renatus and Cyrilius

Renatus: *"I told you not to be premature in your messages to Lord Tatius. The study of the ancients is not an exact science. It does not deal in time schedules!"*

Cyrilius: *His Most Noble Lordship is not a patient man. He demands constant reports. You led me to believe...*

Renatus: *[interrupting him] Nothing! I made no promises! I merely said it looked very favorable. Besides, with the information in our possession, my calculations were correct.*

Renatus: *"Who knows. Perhaps the God-Learner artifact is still waiting in some antechamber for us to discover. Perhaps there's some vital bit of evidence which eludes us. Perhaps..."*

you, or Their Reverences say, or what any of the soldiers tell you. Remember to always respect your betters. His Reverence Renatus is from the Heartlands, and expects us working folk to not speak unless spoken to, and that sort of stuff. Oh yes, and stay away from the Humakti. If he talks to you, probably means those are the last words you'll ever hear. It is short before dusk, so rest up and relax the rest of the day. You won't get another chance until the work is done."

The next morning at dawn, the laborers are awakened by the Silver Shields and set to work. The heroes are told to form a team moving earth away from the mound, which Renatus proclaims had once been the God Learners Temple. Their shift is twelve hours long, effectively from dawn to dusk. As free laborers, the heroes are minimally supervised by Boss Jokat who yells at them only if they obviously slack off. A stone statue of a four-faced god carrying a measuring rod and scissors that once stood more than 20 feet high now blocks the entrance.

A half-file of bored Silver Shields watch the workers, periodically joined by Renatus, Uruk, and Cyrilius. The primary concern of the Silver Shields is to watch for baboon scavengers and keeping an eye on the twenty slaves (who are treated far more harshly than the free laborers).

Left to their own devices, the laborers spend the next two days moving earth and rubble away from the Temple so that the statue can be carefully removed. On the third day, the bronze doors leading to the Temple are uncovered; Renatus orders the doors cleared but forbids any attempt to open them (which would fail anyway, as the doors are held shut by Malkioni sorcery), and posts a half-file of Silver Shields to guard the Temple. He retreats to his tent to study scrolls and contemplate arcane secrets.

That evening clouds cover the night sky and occasionally flashes of lightning illuminate the horizon. Orlanth initiates feel restless, as though their god is warning them that they must act soon. Others fear that the gods are already angry at the imminent reopening of the blasphemous God Learner Temple.

The God Learner Temple

Despite the foreshadowing and divine warnings, players are players and the players may decide to wait yet another day before exploring the rest of the ruins. In that case, they are on hand when Renatus opens the Temple of Malkieren.

On the morning of the fourth day, Renatus, Cyrilius, and Uruk enter the Temple after performing a magical ritual in a strange and alien language (the long dead Jrusteli tongue) to open the doors.

Within they find remarkable mosaics and inscriptions, but little gold or obvious treasure. However, Renatus reads out loud an inscription stating that in 878 ST, their copy of the *Unencumbered Lights of Reason* was moved to the Malkioren Temple in Robcradle. Renatus can hardly contain his excitement.

"Imagine that, Cyrilius – a copy of the legendary *Demon Geneologies* of the God Learners, right under your nose. Once we have cleared out the Tower and found what my Lord Tatius demands, we must return to New Pavis and find the lost God Learner Temple in Robcradle. Who knows what miracles my Lord Tatius may achieve with that book!"

Investigating the Ruins

At some point the heroes are likely to slip away from the work site to investigate the ruins. How they do this, and what the Lunar response is, depends on the players. Any plan must deal with (at least) the following three linked obstacles. If the heroes slip away in the night, and make it past the Silver Shield patrols and the baboons, it is possible that the Lunars never become aware

Failure at any alerts the Lunars that the heroes are investigating the ruins, triggering the episode entitled "**What Was Briefly Yours Is Now Mine**".

Slipping Away

The heroes first need to get away from the other workers. This can be as crude as simply walking away from the excavation or sneaking out of the campsite at night, or as complicated as persuading Boss Jokat or even Renatus for permission to explore the ruins.

The Lunar Patrol

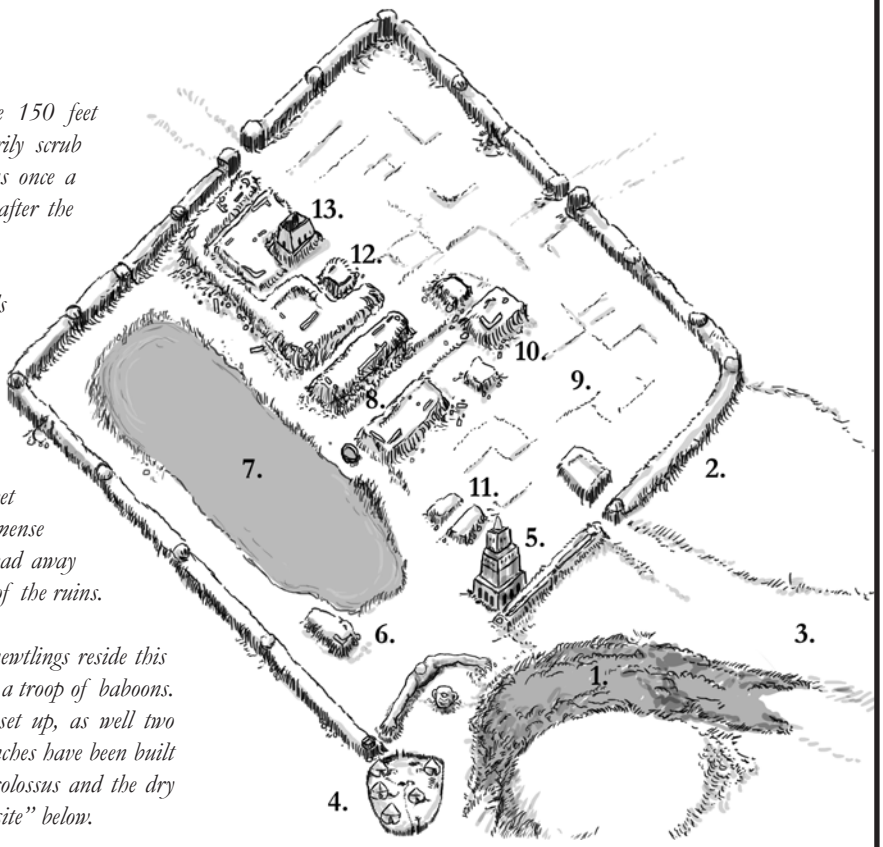
A detachment of three Silver Shields regularly patrol the ruins of Feroda, largely to keep tabs on what the baboons are trying to steal. The patrol is not terribly diligent (they have been in this desolate marsh for over a season and have done little more than chase away baboons). If they spot the heroes during the day, the patrol tells them to return to the excavation. If they spot the heroes during the night, they return to the camp and inform file leader Hyemtosus, who in turn informs Renatus.

The Baboons

A troop of baboons reside in the ruins. The troop has followed the Lunars to Feroda and has taken up residence in the ruins between the Tower and the Temple. They have broken into several mounds searching for metal trinkets and other goods.

The baboons approach the heroes cautiously; they are used to being chased off by the Silver Shields. The alpha baboon says in Tradetalk, "Where

The Ruins of Feroda



1. The Dry Gully: *This dry gully is some 150 feet across. Thick vegetation covers the bottom, primarily scrub oak, sagebrush, and a variety of shrubs. This was once a distributary of the Zola Fel River, but dried up after the Bunging of Feroda.*

2. City Walls: *These thick mud-brick adobe walls once stood a uniform 15 feet high and 25 feet thick. However, time, erosion, and vegetation have worn them down and they are covered with grass and shrubs.*

3. The Quarry: *This large pit is over 300 feet square and is half-filled with water. Two sets of immense hand prints some 60 feet wide and 15 feet deep lead away from the quarry towards the marsh to the southeast of the ruins.*

4. Lunar Camp: *Some 60 to 70 humans and newtlings reside this camp, as well as 20 mules and 6 sable antelope, and a troop of baboons. At this time, there are more than a dozen tents set up, as well two additional tents for supplies. No fortifications or trenches have been built as the camp lies between the granite stones of the colossus and the dry gully. For more information, see "The Lunar Campsite" below.*

5. The Tower: *This is the tallest structure in the city, and has been partially excavated. See the section entitled "Tower of Planets" below. Everyone at the Lunar Camp avoids the Tower, even the baboons.*

6. Temple Skiff: *This almost unnoticeable mound is covered by brush and scrub. A post of ironwood stands about 1 feet high on the southeast corner. Deep beneath the mound is buried the old temple of Zola Fel.*

7. Shallow Lake: *This was once the harbor of Feroda and was lined with paving stones where goods were loaded and unloaded. It is now a shallow lake between 3 and 8 feet deep. The edges are choked with reeds. The newtlings reside here.*

8. Warehouses: *These two long mounds were once mud-brick warehouses central to Feroda's economy and served as a clearing house for incoming and outgoing trade goods – most importantly goods taken from the Giant Cradles. Built atop a high podium, each warehouse is divided into numerous rooms connected by passages.*

9. Common Houses: *Here once stood the adobe residences and workshops of the majority of Feroda's residents. Most of these buildings have been utterly destroyed by flood. Artifacts belonging to the long-gone inhabitants may be dug up; however, it is unlikely that there is anything of value here beyond bronze tools and furnishings (bronze is always valuable in Prax).*

10. Bath: *This flat-topped mound covers what was once the Baths of Feroda. If the dirt is removed (a major excavation project), a beautiful and complex floor mosaic is revealed. It displays gods and heroes from a dozen different pantheons, each labeled in an archaic Western script and depicting the accoutrements of each. Each entity is marked as a god, spirit, or essential form and principle. Both the Lhankor Mhy and Irrippi Ontor temples would be extremely interested in sketches of the mosaic.*

11. Wealthy Houses: *These flat-topped mounds once housed Feroda's wealthy merchants and priests. Artifacts found here are likely to be more valuable than in the Common Houses, as more furnishings were metals, finely painted pottery, decorative mosaics, and other luxury items. Most are still likely only of interest to scholars of God Learner esotericism.*

12. City Building: *This tall flat-topped mound atop a platform was where public business took place. If the dirt and silt is cleared away, a columned stone structure is revealed. The floor is tiled in marble; other precious ornamentations were removed when the city was abandoned.*

13. God-Learner Temple: *This is the second tallest structure mound in the city and has been partially excavated. This is where most of the excavation in the ruins now takes place and there is always a patrol of Silver Shields present. Access to the Temple is barred by Malkioni sorcery until Renatus opens the bronze doors.*

I come from, it would be proper for strangers to give a gift to someone if those strangers were in a favorite spot. Some people would find themselves virtuous if they gifted us."

If the heroes give the baboons a gift, the leader says, "Where we come from there are noble soldiers who do no work, and an ordinary baboon is usually quite glad to do work for such honorable people, if the pay is right." The baboons seek metal items – especially weapons – but will settle for a decent meal. Only the subordinate baboons do any work and they will not enter the Tower ("That is a dangerous place with many evil spirits").

If the heroes refuse to give the baboons a gift, the alpha baboon says, "Of course, that is only a lowly baboon custom. No one would think to impose it on powerful humans like you. But where we come from there would be no shame in asking." The baboons retreat and soon after inform the Lunars that there were other humans poking around in the ruins.

Who is Malkioneran?

Malkioneran was a name the God Learners gave for the Creator of Glorantha (also called the Invisible God). Modern Malkioni believe it was a mask of Gbaji the Deceiver.

The Tower of Planets

Easily seen from a distance, this stone tower is by far the tallest structure in Feroda, rising over 100 feet high. Built from heavy blocks of stone quarried from the southern Head Acres, the tower largely survived the destruction of Feroda. Rubble and earth cover its base, although the excavators have dug a trench exposing the ancient entrance.

The Tower is arranged in three levels of varying height: 30 feet, 30 feet, and 45 feet, respectively. Each floor presents a similar arrangement with four independent, rectangular chambers 9 feet long, which form the floor. All these spaces have barrel vaults. The partition walls are 5 feet thick. At the very top is a stone open-air cupola.

The Baboon Troop

This troop of ten baboons consists of an alpha male baboon, three dominant male baboons, and six lesser male and female baboons. The alpha male, called Chorgssa, is a huge baboon, larger than a man, and an extremely skilled combatant with spear and bite. One of the beta baboons, Rossge, is the troop's Daka Fal shaman. The other two beta baboons are skilled warriors (although not nearly so dangerous as Chorgssa). The rest of the baboon troop is effectively non-combatants.

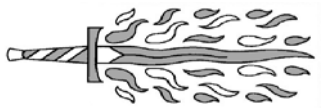
If attacked, the beta baboons protect Chorgssa, who retreats as the rest of the troop runs away. Another 30 baboons belonging to Chorgssa's troop are camped about two miles away, including another dozen beta baboons.

Entrance

The tower had two entrances, both on the south side of the tower. Only one has been excavated. A deep trench has been cleared through the silt and rubble that covers the base of the tower. The excavated doorway to the tower is 10 feet high and 8 feet wide. The walls of the tower are over five feet thick and the wooden doors have long since rotted away. A stone lintel above the door depicts a flaming sword flanked by Western script on both sides.

In the unlikely event that someone in the party can read Second Age Jrusteli, the lintel reads:

I, Kartir, Man-of-All, have been shown to be of good service and loyal to the Sacred Overlord Saval and in his name, had this tower built.



If you shall behold this inscription, and trespass against this place, may the flames slay you, may your family perish, and may Malkerieran destroy whatever you do!

Hiratesh

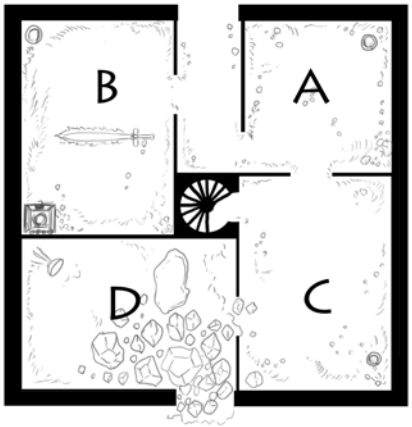
Tower Guardian ⊙

To protect the tower from trespassers and thieves, the Jrusteli bound a magical denizen from the Otherworld called Hiratesh by the God Learners. Hiratesh patrols the Tower for intruders; when it finds them, it manifests (or follows them until it can manifest) and attacks. Hiratesh can manifest wherever there is fire, starlight, or sunlight, taking the form of fiery beings with the heads and claws of lions and the bodies of men.

Each time the heroes enter a room while bearing a flame, the Narrator should roll a D20 in front of the players without telling them what the dice roll is for and adding +1 to the result for each room the heroes have entered without yet encountering Hiratesh. If the result is 13 or higher, Hiratesh manifests itself with a sudden burst of fire and attacks as many intruders as it has bodies. If the result is less than 13, inform the players that their heroes can hear strange whispers in some unknowable language from further on in the tower.

First Level

The first level consists of four identical rectangular rooms. Each corner of every room has a bronze oil lamp (long empty of oil), in varying condition.



Room A

This was one of two entry-chambers into the tower and the only the excavated entry. Most of the rubble which once blocked the entrance has been removed by the workers. Although not pitch-black the room is too dark to make much out; some additional source of light is needed to make out more than the existence passage leading to Room B.

NOTE: At this point, the Narrator should ask the players how their heroes intend to see inside the dark tower (which has no windows). Emphasize that with only one torch or oil lamp, the heroes can do little more than find their way around the tower.

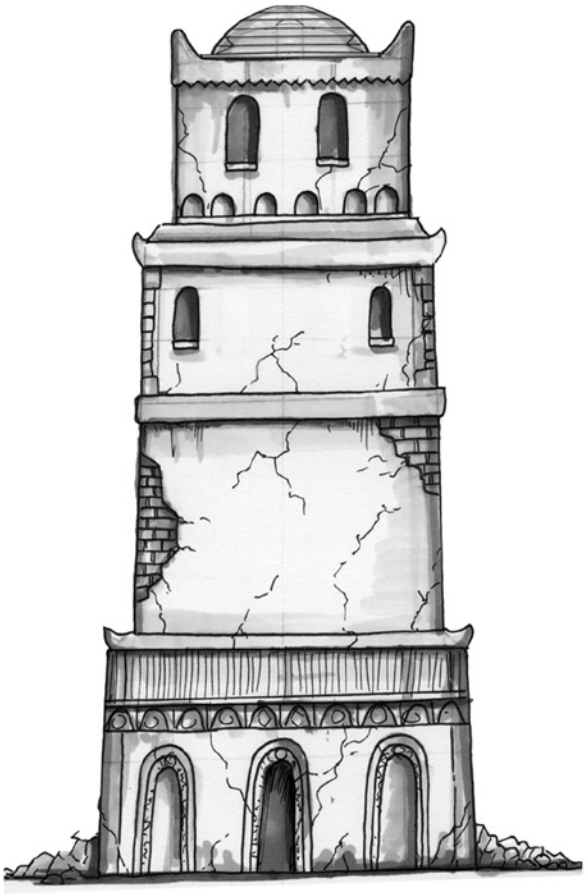
With light, the heroes can see the walls are covered in gilded bas relief depicting three golden men with lion-heads killing a variety of men with their claws (one victim is obviously Praxian, another appears to be a Riverfolk; the third is unknown). Inscriptions in the ornate script of Second Age Jrusteli read:

"O' Angry and brave guardian, your heat and fire permeate everywhere. O' Lord Hiratesh Servant of Malkerieran, you are everywhere. You are the purifying one!"

Room B

This stone room is decorated with a stone relief of a flaming sword. A large, ten foot high ceramic structure is in one corner of the room. A small ceramic door reveals a sooty chamber within the structure. Four copper tubes lead from the top of the structure to the floor above.

It is otherwise completely empty.



THE TOWER OF PLANETS

Attacking Hiratesh

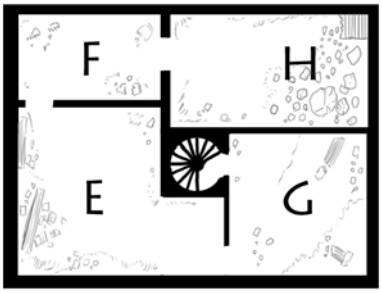
Being made of fire, Hiratesh's current physical manifestation can be destroyed by anything affecting fire (magic, water, sand, lack of oxygen, etc); however, Hiratesh is immune to attacks by normal weapons. Hiratesh can form only so many bodies as the fire source can support. In direct starlight or sunlight, Hiratesh can form as many bodies as there are intruders. In contrast, Hiratesh can only form one body from a single torch or oil lamp. You will need to determine the number of bodies Hiratesh forms at the time of manifestation; Hiratesh does not form more bodies merely because more fire later becomes available.

If all of Hiratesh the Guardian's physical manifestation is defeated, it returns to the Plane of Essences and cannot return to the material world for a full week.

Room C
A spiral staircase leads from here to Room G on the second level. The stairs climb some 30 feet to get to Room G.

Room D
This is the unexcavated entry into the tower and its doorway is blocked by tons of rubble and earth. The floor is covered by silt.

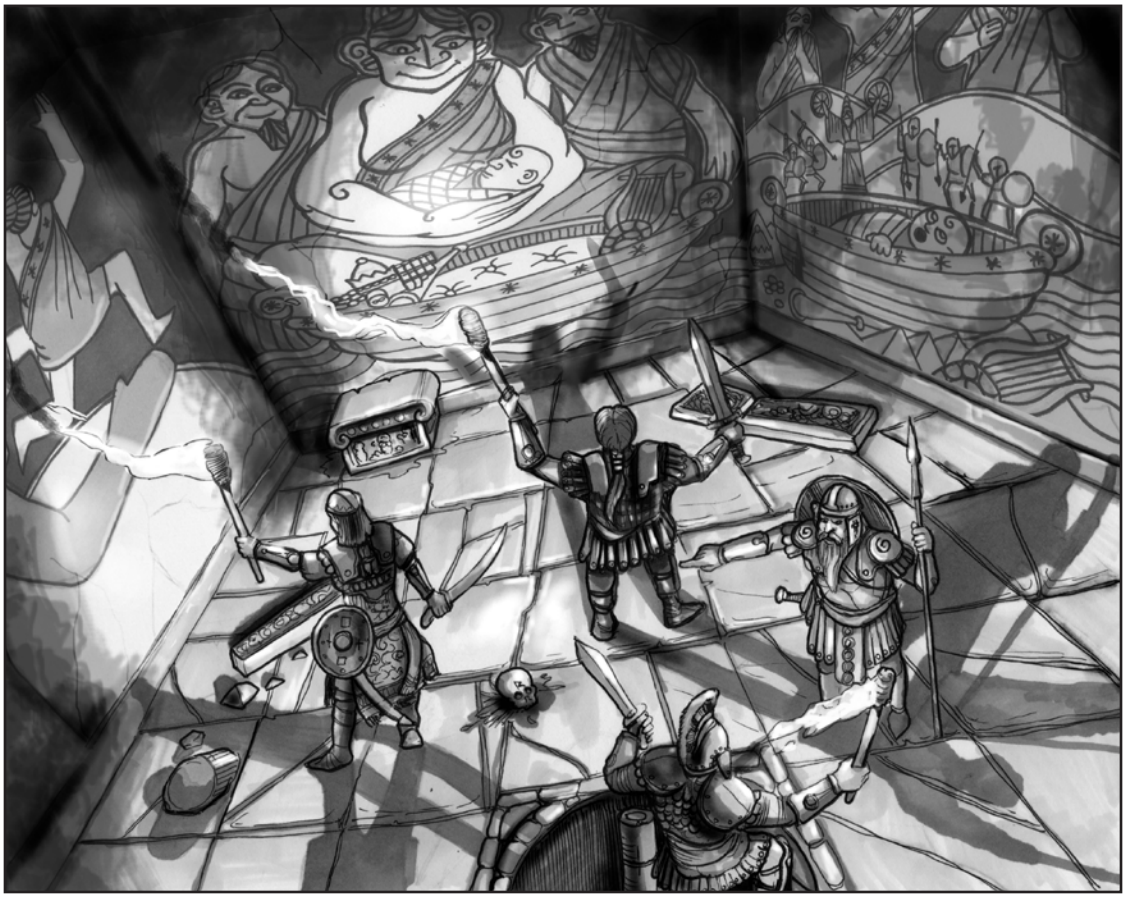
Second Level
This level was primarily used for study by the wizards and visiting scholars. The wooden furnishings on this level were largely removed when the tower was abandoned in the Second Age.



Room E
This room is covered in a thick layer of dust. Four copper tubes go from the floor to the ceiling on one side of the room. A large book-cupboard is on the far side of the room. Inside is a clay pot containing three scrolls, all written in Second Age Jrusteli:

- **First Scroll.** This scroll contains commentaries on another text (not present). It discusses how to properly interpret and understand the Creator, Great Makan.
- **Second Scroll.** This short, didactic historical text is written in the form of a world chronicle (from a largely Seshnegi perspective).
- **Third Scroll.** A classification of various "demons" worshipped by the barbarians of Prax and Kethaela.

The sages of Lhankor Mhy and Irrippi Ontor would be very interested in these scrolls. A hero can exchange these scrolls for a relationship with one of those cults (at the cost of 1 HP) or get a one-use plot augment on a Wealth contest.



Room F
This room is empty except for some pottery shards.

Room G
The spiral stairs from Room C below lead to this room. This room features four murals in faded paint. The **first mural** depicts a group of giants placing a baby cradle laden with treasure into a river. The **second mural** depicts humans killing the cradle baby and taking the treasure while the giants wail and bemoan their loss. The **third mural** depicts the giants leading an army of monsters against the humans and crushing them. The **fourth mural** depicts a man riding on the shoulder of a giant statue and defeating the giants.

The room is otherwise empty.

Room H
This room is filled with the rubble from a collapsed spiral stairway lead to Room J some 30 feet above.

The heroes need to find some appropriate ability to make their way up (Climb, Movement Rune ability such as run up walls, Air Rune ability such as fly, etc). The difficulty of this obstacle is set by the Narrator and should be based on the pacing needs of the game.

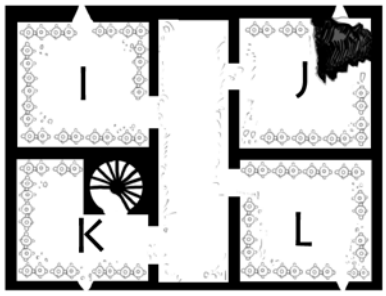
If the heroes fail, they may suffer injuries or other consequences of defeat appropriate for the ability used. The heroes must find another appropriate ability if they wish to get to floor above.

Third Level
This level was once used for Zistorite rituals intended to complement (or be complemented by) the Celestial Engine.

Room I
This room has a narrow window slit; if Hiratesh is encountered here, it has access to starlight or sunlight (depending on the time of day) for purposes of determining how many physical bodies it manifests. All four walls of this room are covered with rows of Zistorite prayer wheels. Copper tubes coming out of the floor lead to the rows and to Room J.

Room J
This room has a narrow window slit; if Hiratesh is encountered here, it has access to starlight or sunlight (depending on the time of day) for purposes of determining how many physical bodies it manifests. A collapsed spiral stairway leads from this room to Room H below. Three of the walls are covered in rows of prayer wheels. Copper tubes connect the rows and lead to Rooms I and K.

The wall without prayer wheels is decorated with a great All-Seeing Eye, surrounded by gilded flames and enclosed by a triangular Law rune. The Eye stares menacingly at the heroes and seems malevolent. Any magical guardian (such as a wyter or divine companion) warns the heroes that there is ancient evil here.



Room K
This room has a narrow window slit; if Hiratesh is encountered here, it has access to starlight or sunlight (depending on the time of day) for purposes of determining how many physical bodies it manifests. A spiral stairway leads up to the Cupola, some 45 feet above. The walls of this room are covered with rows of Zistorite prayer wheels. Copper tubes coming out of the floor lead to the rows and to Rooms J and L.

Room L
This room has a narrow window slit; if Hiratesh is encountered here, it has access to starlight or sunlight (depending on the time of day) for purposes of determining how many physical bodies it manifests. All four walls of this room are covered with rows of Zistorite prayer wheels. Copper tubes coming out of the floor lead to the rows and to Room K. In the center of the room is a strange brass device about 6 feet tall and 2 ½ feet wide.

The Zistorites
The Zistorites were a sect of Second Age Malkioni, closely affiliated with the God Learners. The Zistorites used machines to create combinations of runes to effect magic and ultimately purify Glorantha. They created the Machine God, who was destroyed by Orlanth after an epic ten-year siege of the Clanking City (in the Holy Country south of God Forgot). See Heortling Mythology, page 139.

Zistorite Prayer Wheels
These "prayer wheels" date from approximately 850 ST. Rows upon rows of stone cylinders placed on an axis line each wall from floor to ceiling, some ten rows high. Each cylinder has ten faces and each face is carved with a rune. Copper pipes run between each row and between the rooms (ultimately leading to Room B on the first level).

The prayer wheels are now silent; the pneumatic energy that once powered them long gone. If the wheels are spun, manually or with Air or Movement magic, the heroes should feel a jolt of uncomfortable energy (like a jolt of static electricity). Any magical guardian (such as a wyter or divine companion) warns the heroes that there is ancient evil present when the prayer wheels spin. The effect of spinning a large number of wheels is left to the Narrator; but it is unlikely to be benevolent.

Cupola

Climbing up the 45 foot high spiral stairway brings one to a small ornate dome held up with stone columns and largely open to the air. An oculus in the dome permits viewing of the heavens above the Tower. In the center of the cupola has been placed the Celestial Engine, a curious structure like a cabinet with bronze wheels, rings, knobs, and levers decorated with strange runes. The device detects as magical. Investigative magic like that of Lhankor Mhy reveal gross features of the artifact, but discovery of the artifact's functions requires trial and error.

Taking the Engine

Moving the Celestial Engine from the Tower of Planets is not easy. The artifact weighs approximately 320 pounds, which is far more than can be carried by a single pack animal. Getting the Celestial Engine out of the tower (without damaging its sensitive gears) is a complicated endeavor that should test the players' ingenuity. It should be obvious to even the most primitive hero that it is extremely unlikely a device could survive a fall of any distance without being broken into a hundred pieces (however, what is "obviously true" may in fact be wrong if the Narrator needs it to be).

Even more complicated is the proposition of getting the Celestial Engine past the Lunar Camp and back to New Pavis. A mule can carry approximately 150 pounds for up to 16 miles without stopping; that's less than half the weight of the Celestial Engine! Again, the players' solution for moving the artifact should test their ingenuity.

The Celestial Engine

The Celestial Engine is approximately 6 feet tall, 2½ feet wide and 1 foot deep. It is made out of a muted yellow metal similar to brass. The craftsmanship and sophistication of the engine is beyond any existing Gloranthan human culture. The artifact weighs approximately 320 pounds.

The Celestial Engine was made by the Elder Giants as a teaching tool for one of their children. The Jrusteli killed the child and took the Celestial Engine. Members of the Zistorite sect acquired the Celestial Engine and used it in conjunction with their sorcerous rituals. The Celestial Engine is still operational.

Properly operated, the Celestial Engine displays the position of certain celestial bodies, including the nine planets (even though only eight are in the sky today) and Orlanth's Ring, as they "wander" across the Sky Dome. By turning the knobs, hour, day, and year can be adjusted, displaying the positions of those bodies for the specified time.

What Was Yours Is Now Mine

If the Lunars became aware of the heroes' investigation of the ruins, a rude surprise awaits them as they leave the Tower with the Celestial Engine: the full file of Silver Shields, plus Renatus, Uruk, and Cyrilius. All are ready for combat.

Renatus appears amused. He speaks with a deep, rumbling bellow. Addressing his fellow Lunars Renatus says, "What do we have here? File-leader Hyemtasus, these barbarian thieves have amply displayed more ingenuity than ours. It is sad that we must reward them in this way but stealing from the Empire is not to be tolerated, no?"

He then addresses the heroes, "Barbarians, what was briefly yours is now mine. Surrender the God Learner machine immediately and your lives shall be spared."

Surrender

If the heroes surrender the Celestial Engine, Hyemtasus and the Silver Shields immediately seize and bind the heroes. Renatus orders the slaves to carry the Celestial Engine to the Lunar Camp. "Carefully, carefully you fools!" he yells at them repeatedly.

The Silver Shields escort the hobbled and bound heroes to the Camp, where Renatus has already started to examine the Celestial Engine, consulting several scrolls. The Lunar scholar is overjoyed.

"Wonderful, wonderful! I fear you shall help me test the accuracy of this device of the Elder Giants."

Pointing to the blue crystal, Renatus says, "See that? According to Farabius, this blue crystal should rise and fall with the tides. According to the engine, the tides should rush to their high point during the course of the next day. Shall we test that?"

The heroes, accompanied by the Silver Shields, Renatus, Uruk, and Cyrilius, are marched a short distance to the south to the edge of the intertidal salt marsh. A team of slaves carry the Celestial Engine. The heroes are tied and then staked at the water line in a seated position. Once Hyemtasus is satisfied with the bindings, Renatus again addresses the heroes.

"According to the machine, in a few hours the tide should rapidly rush to the high point. Based on my observations, that water should be about a *ket* [a Dara Happan measurement slightly more than 3 feet] above where it is now. Shall we test that? I propose to return here tomorrow morning. If you are dead and drowned, then I must conclude the Engine's calculations are accurate. If you are still here and alive, then they are flawed."

The Celestial Engine

The Celestial Engine is an astronomical orrery that calculates the position of certain stellar bodies in the Sky Dome for a specific time. It is a mechanical device and operates using a clockwork mechanism of over 100 gears and wheels.

Brass Clock Wheel: The wheel is divided into 32 segments, each representing one sector of the Sky Dome. From a center point (representing the Pole Star) extends up to nine metal hands, each designating a stellar body and marked with its symbol. The hands not only move around the axis but **expand and contract** as a stellar body changes its position in the Sky Dome. Even more remarkable, when the stellar body is not present in the Sky, the hand disappears.

A total of up to nine metal hands can appear on the wheel:

Artia. This tiny red light travels from east to west and takes eight weeks to traverse the sky. It then disappears for another eight weeks. It does not appear at all for two weeks of the year. Scholars identify it with Orlanth's enemy, Artia the Bat.

Boat Planet: This planet does not exist in the sky and has not been seen since the Second Age. It takes four days to cross the sky and then disappears for four days only to reappear.

Jagrekriand: This blood-red light takes two weeks to cross the sky – always taking a different path! – and then disappears for two weeks. Scholars identify it with Orlanth's enemy, Jagrekriand or Shargash as he is known by the northerners.

Lightfore: This prominent yellow light follows the exact path of the Sun each night. Scholars identify it with Yelmalio.

Mastakos: This fast moving blue light crosses the sky from east to west in eight hours, only to immediately reappear in the east. Scholars identify it with Orlanth's chariot.

Moskalf: This white light takes 31 days to cross the sky, disappears for an equal length of time, then appears in the east. Scholars identify it with a daughter of Eiritha (Praxians) or Esrola (Orlanthi).

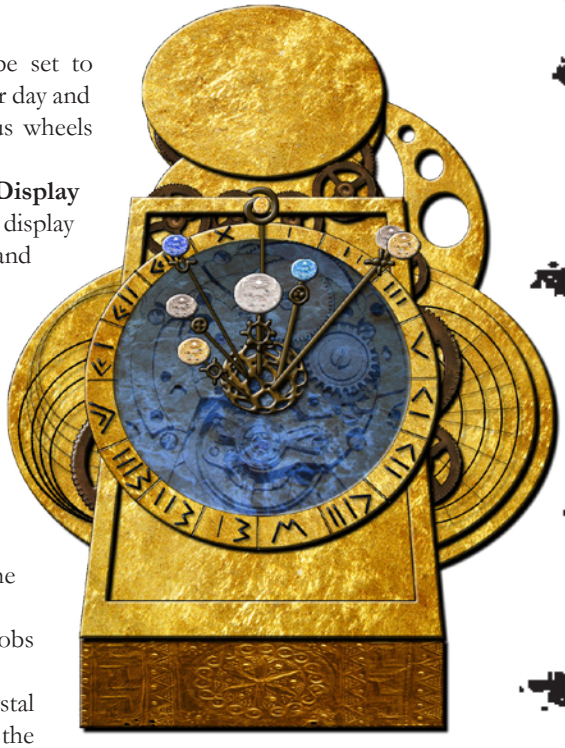
Orlanth's Ring: This constellation of eight orange lights and one green light takes seven days to spiral from the Stormgate to the center of the sky and then disappears for seven days only to reappear at the Stormgate. **Note**: at the time of this scenario, Orlanth's Ring has only eight stars: seven orange stars and one green star. See Sartar: Kingdom of Heroes page 85.

Twin Stars: These two yellowish-white lights cross the sky in three days, vanish for three more days, and then reappear. Scholars identify them with twin gods defeated by Orlanth. **Note**: at the time of this scenario, one of the Twin Stars changes from yellowish-white to red as the Moon waxes and wanes. The lights on the Celestial Engine do not do this.

Wagon: the planetary period given for this gold planet by the Celestial Engine is not correct! The Celestial Engine gives a 20 day planetary period (10 days present, 10 days gone) instead of the 196 day period observable today. Scholars identify it with Lokarnos or with Issaries' Mule.

Wheels and Knobs:

The Celestial Engine can be set to display the sky on a particular day and time by manipulating various wheels and knobs.



Season and Day Display Wheels: These two wheels display the five Theyalan seasons (and Sacred Time) and the seven days of the Theyalan week.

Stasis, Harmony, and Movement Runes: these runes stop, reset, and activate the engine.

Crystal Knobs: These knobs adjust the day and season calculated by the engine.

Brass Knobs: these knobs adjust the year and century.

Blue Crystal: This crystal rises and falls to display the projected tide.

Hyemtasus asks if a guard should be posted. "No, good file-leader. That is their reward for finding my machine: a slim hope of escape to comfort them." With that Renatus and his companions leave.

The calculations of the Celestial Engine are correct. In a few hours, the water rises slightly more than three feet above its current height; high enough to drown all but the tallest humans.

The next morning Renatus orders the Celestial Engine placed on a barge for transport to New Pavis via Corflu. Whilst waiting, Renatus checks up on the heroes. Upon discovering their escape he orders preparations for leaving sped up. Hiding heroes may hear "Cyrillius, these barbarians are more resourceful than I imagined. Inform the file leader to be on his guard".

Once in New Pavis, Renatus will arrange with Malavar Patroma to have the Celestial Engine taken across Prax to the New Lunar Temple of the Reaching Moon (and thereby to his patron, Tatius the Bright).

Surviving the Tide

The heroes need to escape their bonds or otherwise survive the high tide.

Appropriate Ability: Escape Bonds, Movement affinity, Disorder affinity, Breath Water, Hold Breath, Tall, etc.
Resistance: Very Hard or as determined by the Pass/Fail cycle.

Level of Victory

Complete Victory: The hero can escape his bonds with enough time to free all the heroes who failed (before they are drowned).
Major Victory: The hero can escape his bonds with enough time to free up to two heroes who failed (before they are drowned).
Minor Victory: The hero can escape his bonds with enough time to free up to one hero who failed (before the freed hero is drowned)
Marginal Victory: The hero escapes his bonds before drowning.
Tie, Marginal Defeat: The hero cannot escape his bonds, but is only hurt if freed by another hero.
Minor Defeat: The hero cannot escape his bonds, and is impaired if freed by another hero.
Major Defeat: The hero cannot escape his bonds, and is injured if freed by another hero.
Complete Defeat: The hero cannot escape his bonds, and is dying if freed by another hero.

Fast-moving and determined heroes could ambush Renatus on the way to New Pavis or on route across Prax to the New Lunar Temple. However, the details of such an ambush are up to the Narrator. As stated below, it takes approximately 16 days for a riverfolk skiff to travel from Corflu to New Pavis, and about 14 days to travel along the Pavis Road to Dangerford.

Fight the Lunars

Alternatively, the heroes could try to fight off the Silver Shields and the other Lunars. Such a fight should be a group extended contest at Very Hard or even Nearly Impossible resistance, given the Lunars' preparation and superior numbers. If the heroes are defeated, go to the Surrender scene (however, the heroes likely have lingering penalties as a result of their defeat that make it more difficult for them to survive being staked out). If the heroes succeed, the Lunars quickly retreat and seek reinforcements in Corflu. Once reinforced, they track and pursue the heroes.

The Return

The return to New Pavis should not be easy. The heroes must find a way to transport the Celestial Engine back to Pavis County. Remind them of the Sun County river patrol, if they decide to take water transport from Corflu to New Pavis.

It takes about 16 days travel up the River of Cradles from Corflu to New Pavis by riverfolk skiff. It takes significantly longer by land, either up the valley of the River of Cradles, or across the steppes of Prax (approximately 190 miles). Without a guide, it takes a wagon nearly 40 days to travel to New Pavis (there is no road between Corflu and Sun County); men on foot can make it in about 20 days (assuming they are not carrying the Celestial Engine).

The Narrator should liven up the return with Encounters, either rolled randomly or appropriately chosen from the Encounter Section of this book. Additionally, if the heroes defeated the Lunars outside of the Tower (or successfully ambushed and stole the Celestial Engine from them), they may be pursued and hounded by a file of Silver Shields or other Lunar unit.

Back to New Pavis

After a long and hard journey, the heroes make it back to the walls of New Pavis. At this point, the Narrator should remind the players that Lunars soldiers inspect goods and travelers entering New Pavis and that the Celestial Engine might attract unwanted attention.

Once again the players need to come up with a plan to overcome the obstacle. Players being players, it is very likely the Narrator will need to improvise the response. A few likely alternatives include:

Sneak the Engine through a Gate

The heroes may try to sneak the Celestial Engine through the gate, hidden under grain, other foodstuffs, or similar bulk goods. To succeed, the heroes need to succeed with an appropriate ability (e.g., Illusion affinity, Lie, Bluff, Charm, etc) at a resistance set by the Narrator.

Failure means the Celestial Engine is seized by the Lunar gate guards or worse (on a Complete Failure, the heroes are imprisoned and sentenced to the Salt Mines).

Success means the heroes manage to sneak the Celestial Engine into New Pavis without attracting the attention of the Lunar gate guards.

Work with Smugglers

The heroes could work with smugglers to get the Celestial Engine through the gate. Thief rings such as the Hole Lords routinely smuggler goods in (and out) of New Pavis, as does Griselda and her associates. Hazia smugglers (secretly members of the Waiting Mouth society) also would be willing to smuggler the Celestial Engine into the city if the price was right.

There are certain consequences of using smugglers to get the Engine into the city:

Hole Lords: The Rat is informed that the Celestial Engine is in the city and of its whereabouts. He awaits the heroes when they come to pick up the artifact.

Griselda: Griselda and her associates can smuggle the Celestial Engine into the city. Unlike the other smugglers, Griselda is not likely to inform a third party. However, she has some idea of what the Celestial Engine is worth and insists on a partnership with the heroes. As she tells them, "I'm not greedy, I'm only taking half."

The Waiting Mouth: The Krarsht cultists inform Gimgim the Grim that the Celestial Engine is in the city and of its whereabouts. He awaits the heroes – along with a large band of Moon Masks – when they come to pick up the artifact. Gimgim plans to take the Celestial Engine and kill the heroes.

Hide it outside New Pavis

The heroes could hide the Celestial Engine somewhere outside of New Pavis before they themselves enter the city. The Narrator should encourage a bit of paranoia, asking them whether they are setting a guard nearby, and later informing them that a Lunar patrol has shown up in the vicinity. Depending on their actions, third parties may learn the location of the Celestial Engine and try to take it.

Resolution

Once the Celestial Engine is inside New Pavis there are many ways the scenario can resolve. Three are presented here: they can hand over the Celestial Engine to the Rat; they can keep the artifact for themselves; or they can try to sell it to the highest bidder.

Handing it over

The most straightforward resolution is to hand over the artifact to the Rat; if the heroes used the Hole Lords to smuggle the Celestial Engine into New Pavis they likely have little other option.

The Rat arranges a meeting with the heroes in, telling them to bring the artifact to a residence on Sword Street (F-53, near the Humakt Temple), the home of Garrath Sharpsword, a famous swordmaster

The Celestial Engine's Value

Even without knowledge of its functions, the Celestial Engine is obviously worth a fortune to scholars or students of magical power. Outside of Kralorela, only the Skygazers of Yuthuppa can accurately predict the position of the Gloranthan planets in the sky. Even the Skygazers must laboriously calculate astronomical positions, relying upon thousands of ephemerides obtained over several millennia of watching the skies.

For some of the most important figures in the Lunar Empire, the Celestial Engine is easily worth killing for. Tatius the Bright would stop at nothing to obtain the artifact, as the ability to accurately predict the position of the planets would significantly enhance the power of his magical rituals. If made aware of its existence, Gimgim the Grim plans to seize the artifact at any cost.

Value to the Orlanthi

The Celestial Engine is very valuable to the Orlanthi. As with the Lunars (and indeed most Gloranthans), their magic is affected by the positions of the stars and planets (see Sartar: Kingdom of Heroes, page 85). However, the Orlanthi are at a disadvantage against their Lunar enemies in exploiting this: they lack their enemy's centuries of astromical lore. The Celestial Engine could allow Orlanthi heroquesters to leap ahead of their Lunar foes!

and priest of Orlanth. Several locals loiter around the residence; upon the arrival of the heroes they help quickly bring the Celestial Engine inside.

Inside, Garrath Sharpsword greets the heroes warmly. With him is the Rat and Varanos the Tall, one of the sages of Lhankor Mhy. Garrath tells them, "You have done a great deed, perhaps more important than you even suspect. More than I owe you thanks; this is a debt that shall be hard to repay." Garrath presents the heroes with the following gifts:

- An ornate casket filled with silver coins (worth a +9 lingering bonus to Wealth). The casket itself is extremely beautiful and enameled with a draconic design (it can be cemented with a rating of 13 for 1 HP).
- A gold armband decorated with wyrms. If 1HP is used to cement it, it gives the wearer the ability to talk to birds and command them (starting at 13).
- A bronze sword that was not forged, but carved out of the bone of an Air God (see *Sartar: Kingdom of Heroes* page 31). The sword makes bloodchilling howls when wielded. If 1 HP is used to cement it, it gives the user the ability to frighten opponents (starting at 13).

If Griselda aided the heroes in smuggling the Celestial Engine into New Pavis, she claims the enameled casket and its contents as her "half", leaving the heroes with the gold armband and the bronze sword.

Before the heroes take the gifts, Garrath adds, "You have my friendship if you would take it." All of the heroes get a Relationship to Garrath Sharpsword (as a patron) starting at 13. Garrath is respected by a diverse range of peoples: Sartarite outlaws and rebels, bison riders, the Orlanth cult of Pavis, the leaders of the Garhound Clan, and the Javis clan of trolls in the Big Rubble.

What About Renatus?

One way or another, Renatus returns to the city of New Pavis after this scenario. There he studies his findings and sends off messages by Spoken Word agent to Tatius the Bright and to the Imperial Overseer. Renatus plans to put together an expedition into the Rubble to find the God Learner Temple in the ruins of Robcradle and get his hands on the **Demon Geneologies**. *He's not adverse to seeking vengeance against the heroes if their paths ever cross again.*

Keeping the Artifact

The heroes may decide to betray the Rat and keep the artifact for themselves. If that happens, both the Garhound clan and the Orlanthi temple leadership turn dangerously hostile to the heroes. Rumors of a bounty for the heroes' heads spread through Old Town and the Farmers Quarter. The Hole Lords and Chukel the Clever try to steal the Celestial Engine.

To survive in New Pavis, the heroes need a new powerful patron who can protect them against the vindictive Rat; presumably a Lunar or a Sun Domer. Either is willing to serve as the heroes' patron, but for a price: the Celestial Engine.

If the heroes leave New Pavis, the Rat hires a small party of adventurers to hunt them down and steal the Celestial Engine. If that fails, he takes no other action unless they are ever seen in Pavis County again.

Trying to Sell the Artifact

Trying to sell the artifact enrages the Rat as in Keeping the Artifact above. However, if the heroes contact anyone outside the Sartarite community (who are likely hostile to the heroes as a result of betraying Rat), Gimgim finds out about the Celestial Engine and hire Black Fang assassins to simply kill the heroes and take the Celestial Engine. If that fails, Gimgim uses the Moon Masks to hunt the heroes down – with the support of the Lunar garrison of New Pavis. Gimgim's arm reaches far: he cannot be avoided simply by leaving New Pavis. Anywhere the Red Moon has influence, the heroes are in danger unless they surrender the Celestial Engine.

Other potential buyers are frightened away by Gimgim's actions; all except two. One is the Rat, who "offers" to take the Celestial Engine off their hands (without payment) and to place them under his protection. Whether the Rat actually protects the treacherous heroes (or simply informs Gimgim's agents of their whereabouts) is up to the Narrator.

The other bidder not intimidated by Gimgim is the Judge, who offers the heroes a chest of gold and silver (worth a +9 lingering bonus to Wealth). If his offer is accepted, hired thugs take the Celestial Engine away and the Judge departs smiling. Soon after, he informs Gimgim of the heroes' whereabouts and that they "have" the Celestial Engine; resulting in a dangerous confrontation with the Moon Masks.

If the heroes submit to Gimgim, the Lunars take the Celestial Engine and the heroes are threatened and blackmailed into acting as an informant for Gimgim. They are placed under Lunar protection, as long as they prove useful for Gimgim.

Red Moon Rising

This scenario is intended to be set sometime after the Celestial Engine adventure, although it can be run independently. It assumes that most of the players are of Sartarite ancestry or at least belong to Lightbringer cults (Orlanth, Issaries, Lhankor Mhy, Chalana Arroy, etc) or their allies (Ernalda, Humakt, Storm Bull, etc). If this is part of a campaign it is suggested that Lunar Ceremony Special Encounter (see pages 266-267) be run previously; this gives the players at least some familiarity with Lunar rituals.

Summary

The heroes are selected by the Tala Errio, the priestess of the Red Goddess, to be involuntary participants in a Lunar heroquest. The heroes are to take the role of the Rebel Gods (as seen by the Lunars) during the Naming Contest where the Emperor defines and limits the powers of the Orlanthi gods.

After the Naming Contest, the heroes are given to Javis Gan, a troll warlord, to be slaves in the Big Rubble Salt Mines. The heroes must plan and make their escape if they want their freedom!

Desert Winds

Today is Water Day of Stasis Week, Fire Season. The heroes are outside the walls of New Pavis (perhaps on route to the Pairing Stones to participate in the sacrifices to Orlanth; visiting friends or kin; offering a sacrifice to a local god; returning from another adventure; or whatever makes sense for your group of heroes). The heat is miserable – over 110° F – and to make matter worse, terrible winds howl ferociously and a great reddish wall of dust approaches quickly from the northeast, heading quickly towards New Pavis: the Desert Winds of Storm Bull! Nobody wants to get caught outside of the walls of New Pavis when Storm Bull's wrath scourge Prax with choking sandstorms tainted with copper sands.

Farmers, herders, and hapless travelers run quickly to the nearby Old Gate before Lunar soldiers close the gates and abandon them to Storm Bull's fury. Even cultists of Orlanth and Storm Bull seek shelter from this dangerous storm. Ask the heroes if they flee to gate along with everyone else; if they have any sense at all, that is precisely what they do.

My Heroes Won't Seek Shelter

Some players are just stubborn. Remind them that the howling Desert Winds are not only unpleasant, but actually carry acid dust, poisonous gases, and debris from the chaos devastation which Storm Bull still protects for his lord, Genert the Land God. Praxians and local Orlanthi know that survivors of this storm often meet Storm Bull himself, fighting the Eternal Battle against Chaos. Only a fool remains in the open during those dust storms.

If the heroes insist on being such fools they need to overcome the duststorm using some appropriate ability. Unfortunately few abilities are very germane (Air Rune affinity is; most other abilities are a stretch at best), and the resistance is Nearly Impossible.

If the hero fails, he stumbles back to Old Gate and suffers the consequence of defeat from suffocation and abrasion. If the hero succeeds, he can wait out the storm but is hunted by Lunar soldiers. Heroes might even see the Storm Bull charging from within the storm. The Narrator must improvise what happens next, as it is beyond the scope of this scenario.

Selected by the Priestess

At Old Gate, refugees from the Desert Winds are quickly processed by the gate clerks. Heroes with ready weapons are refused admittance (which is normal procedure). Once past the gate, the refugees must pass through a gauntlet of two full files (twenty soldiers) of hoplites from the Marble Phalanx, wearing their full panoply.

The Three Thieves

Some time previously, the Night Watch caught three thieves trying to rob the city residence of Duke Raus of Rone. They are all members of Harli's Men, a Lanbril ring specializing in second-story burglaries. The three thieves have not been sentenced by the New Pavis Court; because their crimes were against a Lunar citizen, they are subject to Lunar military justice.

Dimas the Unrepentent Thief

Dimas is an initiate of Lanbril and a lay member of the Seven Mothers. His family hails from the Real City and now resides in Rivertown. Dimas is charming and charismatic, but also arrogant, manipulative, and vicious; he is secretly a Moon Mask and is certain that Gimgim the Grim will arrange for his release. Dimas sardonically mocks the heroes and his fellow thieves about their likely fate at the hands of Lunar justice. Dimas does not participate in any escape attempt and warns the guards if the heroes plan one.

If asked why he thinks the heroes were taken by the Lunars: *Dimas insinuates they must have done something to run afoul of the Lunars. If the heroes tell Dimas anything about prior misdeeds, he later passes it on to Gimgim the Grim.*

Dumakas the Worried Thief

Dumakas is a lay member of Lanbril and an initiate of Orlanth. The descendent of Sartarite colonists in Oldtown, Dumakas hates the Lunars and fears that somehow they intend to use him against his own people. Dumakas desperately wants to escape before the Lunars can magically do anything to him.

If asked why he thinks the heroes were taken by the Lunars: *Dumakas fears that the Lunars plan to sacrifice the heroes (and the other prisoners) to their Chaos Goddess. At the very least they intend to magically bind their breath.*

Vasilos the Penitent Thief

Vasilos is a lay member of Lanbril and a lay member of Orlanth. He resides with Dumakas (his cousin) in Oldtown. He is truly terrified of what fate awaits him (he has an obsessive fear of the prospect of mutilation even more than execution) and jumps towards the opportunity that gives the best chance to reduce or avoid punishment. Vasilos truly repents of his crimes, but will drift back into crime, assuming he survives.

If asked why he thinks the heroes were taken by the Lunars: *Vasilos has no idea why the heroes were taken by the Lunars. This terrifies him even more.*

Observant heroes notice that behind the hoplites are two Lunar nobles: Polemarch Hucipites (commander of the Marble Phalanx) and Tala Errio, priestess of the Red Goddess. Tala Errio whispers something to Hucipites and then points at the heroes. Hucipites shouts a command in New Pelorian, "Seize them!" Twenty spears are leveled at the heroes and a gate clerk orders the heroes to surrender.

Less observant heroes are completely surprised.

The Narrator should warn the heroes that they have no ready weapons, are likely surprised, and badly outnumbered by trained soldiers. If the heroes insist on fighting their way out, it should be at Nearly Impossible odds (and the Narrator may choose to add situational modifiers). If they succeed, they fight their way out of Old Gate and back into the duststorm (cruel Narrators may then force them to endure the storm, see above). If they fail, they are forced to surrender.

Once surrendered, the heroes are disarmed, stripped, bound, shackled and brought before Tala Errio. She stares intently at each of the heroes; her gaze is not threatening, nor is it friendly. Her other-worldly stare lingers on each hero until there is a flicker of recognition in her eyes. The High Priestess speaks a word in Dara Happan which is scribbled down by a clerk, and then turns to the next hero.

Once Tala is finished, the heroes are taken to the Moon Barracks stockade. No explanation is given for their capture. Strangely, the Lunars do not ask the names of the heroes.

Lunar Prison

Once inside the stockade, the heroes find it's an unsavory dirt floored cell with a few crude sleeping mats. The stifling heat carries the horrible smell of urine and excrement, whilst a few tiny openings near the roof provide some light and ventilation. Bronze collars marked with magical runes are attached to the wall with short lengths of durable chain; the cell has chains and collars for about ten prisoners.

Guards regularly patrol the halls outside the cell, periodically serving crude foodstuffs and water to the prisoners and thereby inviting great clouds of flies with them. Three prisoners are already chained in the cell, and watch the heroes with varying emotions.

Dimas, the apparent leader of the prisoners, greets the heroes as they are brought in. "And who are the newest guests of our lords' hospitality?" he asks sardonically.

With apparent glee, Dimas describes the punishments the Lunars impose on lawbreakers. "If the Moonies are in a bad mood, crucifixion probably

awaits you – it's their favorite way of killing those who offend them. If they feel merciful, they'll just cut your right hand off, or maybe blind you with red hot pokers. Then again, 'rich folk' like you might be able to bribe them to get away with just a branding. That's where they burn evil runes onto your face."

Dumakas adds, "I hear they expose you to evil Chaos magic until you go mad. Worst of all is if they make you slaves of the evil Red Goddess through their secret rituals. Better to be dead than share that fate."

Vasilos interjects, "They don't just cut off your right hand or blind you! They even cut off noses and ears so everyone knows you are a thief! Noses and ears! Why, they are as bad as the Animal Riders! We got to do something!."

The Masks

On the afternoon of Waterday, the Lunar soldiers escort a skinny, middle-aged woman with a kindly face and wearing a crimson-dyed linen chiton in the Riverfolk fashion. She wears no jewelry or other adornments, but is treated with the greatest respect by the soldiers. She is accompanied by two slaves who carefully carry a stack of ten large ornate boxes made from painted wood and rice paper. The slaves arrange the boxes on the floor under the eyes of the Lunar soldiers.

The red-garbed woman bows to the heroes and introduces herself in accented Sartarite:

"I am Berene Pavalava, the dedicated servant of Teelo Norri and priestess of the Seven Mothers. You are those chosen by the Reverend Mother?" She points at the heroes. The three thieves are silent: Dimas watches with interest; Dumakas with horror; and Vasilos with terror.

She waits politely and patiently for the heroes to respond. "You have been given a great honor, my dear, sweet children. The Reverend Mother has chosen each of you for an important role to display that We Are All Us under the benevolence of Moonson and the Red Goddess."

Berene Pavalava opens the boxes to display ten ornately decorated masks and ceremonial costumes. She continues:

"Each mask is imbued with the power of one of the One Hundred True Gods. You must choose the mask that speaks to you. Tomorrow you shall wear the mask and play its part in tomorrow's ceremony. This mundane world of illusions is but a dancing ground and you, my children, are mere shimmers of the truth, dancing to tunes we mortals can barely understand. But tomorrow, thanks to Sedenya, Our Red Goddess, you shall see truth."

Choosing a Mask

The Narrator should display the multi-page spread of the masks (available as a free download at moondesignpublications.com) to the players and read the description (but not the names, goals, secrets, or identity contest) of each mask. Each mask is marked with two runes marking its runic associations.

A hero must share at least one rune with the mask they choose. The Narrator should strongly suggest that the players choose a mask that shares their hero's highest rated Rune Affinity, if possible.

It is important that at least the Intruder be chosen as a mask. The Orlanthi with the highest Air or Movement Rune should be told that mask speaks to him or her.

Mutilation and Orlanthi Justice

As described in the Report on the Orlanthi (Sartar: Kingdom of Heroes, page 216-218), the Orlanthi are a "revenge society" that restrains greed and violence through the threat of the blood feud. If a member of a clan injures an outsider, the victim can demand compensation from the entire clan. If compensation is refused, the victim's kinsmen have the duty injure the offender's clan. Courts exist so that the feuding families can brought into a settlement that can be enforced by the broader community.

Lunar justice, in contrast, is derived from ancient Dara Happan law codes (whose harshest provisions have been ameliorated under the influence of the Red Goddess). Offenses are not prosecuted by the victim, but by the rulers. Fines, mutilations, and executions are all prescribed by lengthy written codes which match each crime with an appropriate punishment. For example, here are illustrative provisions from the Code of Emperor Celestinus (circa 1572 ST):

Provision 8: if a freeman stole either an ox or a sheep or a pig or a boat, and it belonged to the temple or it belonged to the state, he shall make thirtyfold compensation; if it belonged to another freeman, he shall make good tenfold. If the thief does not have sufficient to make restitution, he shall be put to death by crucifixion.

Provision 22: if a freeman committed robbery and has been caught, that man shall be put to death by crucifixion.

Provision 129: If the wife of a freeman has been caught lying with another man, they shall bind them and throw them into the water until they both drown. If the husband of the woman wishes to spare his wife, then the judge in turn may spare her.

Provision 195: If a son has struck his father, they shall cut off his hand.

It goes without saying that the Lunars view the Orlanthi as lawless and that the Orlanthi view the Lunars as sadistic tyrants.

If the heroes refuse to choose a mask, Berene Pavalava says with genuine sadness, "You must choose. Although the Goddess and the Seven Mothers are merciful and forgiving, the Governor cannot be. If you refuse, the Governor has no choice but to condemn you to death."

If the heroes still refuse, Berene Pavalava becomes truly distraught. She begs, "Do not kill yourself meaninglessly, children! I beg you, this is no trick! These are the ancient rites by which the world is arranged – it is a great honor for you to represent your people and your gods." Berene Pavalava then throws herself at the recalcitrant hero's feet and prays until they agree to choose a mask.

If the player still refuses to choose a mask, the Narrator may require that the hero must overcome Berene's Mercy ability with some applicable ability. The difficulty should be Very Hard or as otherwise set by the Narrator (including by the Pass/Fail Cycle). If the hero succeeds, the player may refuse to choose a mask (and be swiftly executed by crucifixion after the ceremony); otherwise, the losing player must choose a mask.

Once the heroes have each chosen a mask, Berene Pavalava bows deeply to them. Her slaves pack up the masks and the costumes. She speaks to someone outside of the heroes' sight, "Captain, these children are known to the gods and under their protection. Have them brought to the staging grounds before sunfall, clean and unharmed."

Escape Attempts

The Moon Barracks stockade is located inside the main Lunar garrison in New Pavis and is swarming with soldiers and protected by the magical guardians of the regiments. Assuming the heroes can free themselves of their chains (see page 334), escape is Nearly Impossible, at best. Failure not only results in their return to their cell, but lingering penalties to their abilities used in the Lunar Ceremony.

Questions and Answers

Once Berene Pavalava leaves, the prisoners are left to discuss. Each of the three thieves have their own reactions and opinions.

Dimas

Reaction: Dimas wants to know what the heroes did to get the attention of "The Mother of Mercy". He tells the heroes that Berene Pavalava is well-known throughout Rivertown and that they must have done some significant to gain the attention of "a powerful Lunar magician". Dimas suggests that if the heroes play along with the Lunars, they might have their fortunes made – or at least a meal ticket. He dismisses any concerns about Lunar "spiritual pollution" or Chaos worship as irrelevant. "What matters this is a chance to win some powerful friends and get some favors in your ledger!"

What he "knows" about the Lunar Ceremony: Dimas says this ritual is performed every year by the Lunars. "It is what makes their magic powerful enough to keep the Red Moon in the sky. They'll kill anyone who messes with the ceremony. Best to do what they tell you to and get out of it alive."

Dumakas

Reaction: Dumakas wants to know why the heroes were chosen, "Maybe the Lunars expect you to betray your own people? Have you helped the Lunars out in the past?" Dumakas suggests that it is their duty as Orlanthi to somehow disrupt the ceremony. "Maybe they will give you weapons and you can use them to kill their priests?"

What he "knows" about the Lunar Ceremony: Dumakas figures that this ritual is somehow designed to enslave the heroes and the people of New Pavis. "Be careful of everything you say and do. Even the smallest mistake could snare you in their evil magic!" Dumakas warns the heroes that the ceremony exposes them to Chaos and that, even if they survive, they must be purified of Lunar pollution afterwards.

Vasilos

Reaction: Vasilos can't decide if he is jealous that the heroes have a way out – or is thankful he was not chosen to participate in one of their evil magical rituals. Nonetheless, Vasilos tells the heroes they must participate in the ceremony; if they refuse, worse things likely await them.

What he "knows" about the Lunar Ceremony: Vasilos fears that the ceremony likely leads to the heroes' mutilation and dismemberment. "I hear they tear their victims into pieces in these ceremonies, just like what happened to their own Red Goddess. Except it is worse, because the pieces can't die! It is a fate worse than death."

The Lunar Ceremony

Before dusk, soldiers come to the heroes' cell and haul them (still bound and shackled) to the stableyards. The heroes are stripped to their loincloths and unceremoniously doused with several buckets of water. The heroes are then escorted to Temple Court. Over a hundred participants in the ceremony, including dancers and musicians, have gathered around the gilded statue of the Red Emperor atop a 30 foot high column. The column has been festooned with garlands and the statue itself has been washed and oiled.

Across the courtyard are the temples of Orlanth and Ernalda. The Air Temple is surrounded by soldiers. Slaves bring the heroes their masks and

costumes, as well as any named items of the heroes, and the soldiers escort the heroes to the Air Temple. The fileleader says in harshly accented Pavic, "You put on the masks in the place of the Enemy. You come when the monsters and nightmares are summoned out of the Pit. You will know when that is. If you do not come, very bad things happen to you. Understand?"

If the heroes acknowledge their assent, the officer orders his men to unbind and unshackle them, and then escort them past the phalanx guarding the Air Temple.

Inside the Air Temple

Inside the Air Temple (see page 178 for a diagram and description of the Pavis Air Temple) are a score of Orlanthi cultists, including three of the priests of the Temple: High Priest Faltikus the Good, Krogar Wolfhelm and Garrath Sharpsword.

Faltikus welcomes the heroes to the Temple of Air and asks if they are ones chosen by the Lunars to participate in what he calls "The Emperor's Precepts".

If the heroes have already made the acquaintance of Garrath Sharpsword as a result of The Celestial Engine scenario (pages 292-316) he greets them warmly: "Well met, my friends. Even in the deepest Darkness, there is always light! It appears the Lunars have chosen more appropriately than perhaps they intended."

If the heroes have not made Garrath's acquaintance, his reaction is largely the same, if not as familial.

Krogar remains grim and stony. "Perhaps that is not such a blessing. We still do not truly know what the Lunars seek to accomplish. Perhaps having strong representatives of our gods binds us more strongly to their magic? I cannot see through their mirrors and deceit – all the omens are ill and I see little cause for joy."

High Priest Faltikus is more reassuring. "Six times before they have done this ritual and what harm has been done? Our representatives have made obeisance each time; no different than when the thanes of Pavis submitted to the Empire."

At this Krogar growls, "No free man with breath in his lungs should ever submit to the servants of the Red Moon."

Garrath puts up his arms to silence his fellow priests. "We do not know what the Lunars seek to accomplish, but we know the sacred story they are re-enacting: the story of Umath and the Emperor."

Garrath explains further, "This is an ancient challenge, perhaps the oldest. Umath pitted his power of Rebellion against the Emperor's power of Authority. You shall each be Umath and force the Lunars to accept the Change. If you fail, our breath shall be strangled by the Emperor."

Finally, the priests warn the heroes of the consequences of failure. "If you do not challenge the Emperor, if you allow the Lunars to define you, then our gods and our people shall be weakened by your failures. The Lunars are prepared; it is up to you to defend our people. Do not fail us."

Umath and the Emperor

Everybody knows the first rule of life: "No one can make you do anything." This isn't a men's' secret. It is a brutal fact. It comes from our own grandfather, who is called Umath.

The Emperor was created by the Old Gods to organize creation. He commanded things to fit into categories of his own creation, like the Masters or the Servants. These were called the Emperor's Precepts and he appointed 294 Judges to make sure everything followed his Precepts. Once he had made his pronouncements, the Emperor proclaimed that there was only one way to do things – his Precepts. As a result, nothing ever moved and nothing ever changed.

But Change created the universe and Larnste is inherent in the cosmos. Despite the Emperor's will, Larnste showed the Great Sky and the Fertile Earth how they could change the world and make something new – Umath the Everchanging. Umath was never still, and for the first time a change crossed over Glorantha.

Umath was born and he moved across the sky. Nothing was moving in the sky at the time, and the Emperor was disturbed. He consulted his 294 Judges and they agreed that Umath did not fit into any of the Emperor's Precepts. The Emperor sent a messenger, one of his sons, with an order to tell Umath to stop moving and go back where he came from. Umath refused and said, "No one can make me do anything." And with that the gods and people realized that it was possible to resist the Emperor.

When the Emperor heard this he was indignant and appealed to the Authority of the Emperor's Precepts. But Umath did not accept this. He said, "This is not Law, only the Emperor's Whim." And with that the gods and people realized that the Emperor had no more Authority than anyone else.

When the Emperor heard this he was angry. He sent a warrior to force out the truth, but Umath defeated the warrior. And with that the gods and people realized that the Emperor could be defeated.

When the Emperor heard this he was frightened. He sent Shargash, who smashed Umath into many parts that move instead of a single entity. These are the storm gods. However, these parts did not fit into any of the Emperor's Precepts any more than Umath did. As a result, even the Emperor was forced to accept Change.

Temple Support

It could be very advantageous for the heroes to have access to the Air Temple Magic Resource during this ceremony. The base ability for this is the highest Divine Rune Affinity of one of the Orlanth initiate heroes (see Sartar: Kingdom of Heroes, page 79). The difficulty of this should be Hard, since the ramifications of failure could be disastrous (see the "Running a Heroquest" chapter of *Sartar: Kingdom of Heroes*). A relationship with Garrath (or any other priest) can augment this ability.

Assuming the heroes are successful, the priests grant them the magic of the temple's wyter. The Pavis Air Temple has a Magic Resource (connected to the Air Rune) rating of 12.

The Blue Ring

If the heroes gain the support of the Air Temple, the priests invest one of the heroes with the Blue Ring of Dorasar. It is a large arm ring made out of lapis lazuli and meant to be held, not worn. This ring belonged to Dorasar and is linked to his divine breath. The Blue Ring is also called Dorasar's Ring, the Ring of Health, the Ring Which Sings of Danger, or simply Deselendeen, its proper name.

Preparing for a HeroQuest Challenge

The heroes need to determine if they will invoke a heroquest challenge when they confront the Emperor's Authority. There are many stories where heroes have wrenched powers from enemies by means of a heroquest challenge.

The heroes must determine which hero shall invoke the heroquest challenge and what ability he will stake (see *Sartar: Kingdom of Heroes,* page 200-201). They need to choose a ceremonial item to hold the heroquest reward – the most obvious is using one of the masks!

Crossing Over

Ceremony begins at sunset on Clay Day, Stasis Week. At sunset, the priests ceremonially garb the heroquesters with the Masks (and associated costumes) and carefully identify each with Orlanthi names:

- **The River Goddess** – Zola Fel, Goddess of the River, God of Waters.
- **The Hare God** – Eurmal, Trickster, Thief, Deceiver, and Betrayer.
- **The Ugly Old Woman** – Ty Kora Tek, Queen of the Dead, Keeper of the Dead, and Grandmother.
- **The Black Bat** – Humakt, Slayer of Men, Taker of Breath, and Deathbringer.
- **The Armless Howler** – Redalda, Horse Goddess, and Horse-Loving Daughter of Vingkot.
- **Handsome Grinner** – Orlanth Adventurous, Larnsting, Defthands, and Raider.
- **White Ram** – Hedkoranth, Hurler of Thunderbolts, and Ram.
- **The Mother of Kings** – Ernalda Earth Queen, Maker of Kings, Mother of Vengeance, and Giver of Customs.
- **The Intruder** – Orlanth Thunderer, Rebel, Disruptor, and the Breaker of Bonds.
- **The Goddess of Lust** – Ernalda, Green Woman, Binder, and the Great Womb.

The priests offer sacrifices and sing poems praising each of the names identified with the masks. If they have temple support, one of the heroes (preferably an Orlanth initiate) is given the blue ring housing the Air Temple's Magic Resource.

At this point, the Narrator should let each player know the Goals of their Mask (it is best if these are written down separately so the players do not know each others' goals). As long as they are acting in accordance with their goals, they should receive a bonus of +6 to + (depending on how well the Narrator subjectively decides they roleplay pursuing the goals).

To act in a manner contrary to the goals of the Mask, the Narrator may force the hero to overcome the strongest Rune ability shared with the Mask. However, if a hero ever succeeds in acting in a manner contrary to their Mask, they lose the bonus and receive an additional penalty based on the degree of their success in overcoming the Mask. In truth, the heroes are heroforming the entities represented by mask (see *Sartar: Kingdom of Heroes*, page 83) – even if they are not devotees of the god represented!

As long as they pursue the goals of the Mask and maintain their identity, the heroes are their Masks and should be addressed by the Narrator by the Orlanthi name of their Mask.

The Masks of the Rebel Gods

The Ten Masks of the Rebel Gods have been carefully crafted by Lunar magicians to embody ten Rebel Gods they identify with the major gods of the Orlanthi. Each Mask has a name (or names) by which the Orlanthi commonly know it; and the magical Ritual names it is called in the Naming Contest. Each Mask also has Secrets that are unknown until the Mask is chosen.

Unused Masks

Ten masks have been provided so that the players have a diverse array of Rebel Gods to choose from and identify with. Only the masks chosen by the players are actively involved in the heroquest. Unused masks are played by Lunar participants and should be ignored.

The River Goddess

Description: this blue mask depicts a beautiful and smiling goddess with extremely long black hair pulled in a topknot and then fanning out, extending down past her waist in rivulets. The hair is held in place with a golden crown formed in the shape of a serpents head, with the topknot coming out of its mouth. She wears ornate bracelets and anklets of precious stones carved as serpents. She wears a divided blue-green skirt that appears to be made out of translucent scales.

Orlanthi Names: *Zola Fel, Goddess of the River, God of Waters.*

Lunar Names: *During the ceremony the Lunars try to name this mask: Oslira, the Blue Dragon, the Goddess of the River, and the Great Nurturer.*

Goals: *The wearer of this mask is filled with three overwhelming goals: be greater and richer than she is now, challenge the Emperor so that she might grow, and move continuously.*

Secrets: *The wearer of this mask can be satisfied by the Emperor if he defines her domain and lets her current flow. This means the difficulty of the Naming Contest is increased by one level (i.e. from Very Hard to Nearly Impossible).*

The Hare God

Description: This garishly painted lacquered mask has two long ears that rise high above the top. Between the ears have been painted runes and symbols of deceit, lies, and ill-luck. A sharp black beard decorates a wildly grinning mouth and mad eyes stare out above. The rest of the costume consists of a garish cloak made of rabbit-skins and ceramic hermaphroditic genitals.

Orlanthi Names: *Eurmal, Trickster, Thief, Deceiver, and Betrayer.*

Lunar Names: *During the ceremony the Lunars try to name this mask: Rakenveg, Fool, Hare Man, and Carrot God.*

Goals: *The wearer of this mask is filled with three overwhelming goals: transgress against the ceremony and disrupt it, cause as much disorder as possible, and survive.*

Secrets: *The wearer of this mask can lie and deceive with great ease; but at least once per session the Narrator should use the powers of the Mask against the heroes. This is the same as the Trickster Flaw (***Sartar Companion***, page 256), and lasts as long as the mask is worn.*

The Ugly Old Woman □†

Description: this painted ceramic mask depicts a hideous, white-skinned woman. Her tongue sticks out of a tusk filled mouth. Serpents have been attached to the mask instead of hair. She wears rags.

Orlanthi Names: *Ty Kora Tek, Queen of the Dead, Keeper of the Dead, and Grandmother.*

Lunar Names*: During the ceremony the Lunars try to name this mask: Anara Gor, Keeper of the House of Dead Gods, Mistress of the Faceless One.*

Goals*: The wearer of this mask is filled with two overwhelming goals: to extinguish the light of the Emperor and the Celestial Beings and to have insatiable greed for material wealth.*

Secrets*: The Ugly Old Woman can fill those who see her with emptiness and despair. Trolls are extremely respectful towards her.*

The Black Bat †●

Description: this hideous black-painted mask has bulging red eyes, a lolling red tongue, and a demonic mouth filled with fangs. The mask is trimmed with black fur. The costume includes a long black wool cloak that is attached to the arms.

Orlanthi Names: *Humakt, Slayer of Men, Taker of Breath, and Deathbringer.*

Lunar Names*: During the ceremony the Lunars try to name this mask: Mahaquata the Bat, Goddess of Death.*

Goals*: The wearer of this mask is filled with two overwhelming desires: to steal the power of this ceremony for herself despite the consequences to others and to kill the Emperor despite the consequences to others.*

Secrets*: With her wings (the black cloak) extended, the wearer can try to obscure the vision of any participants.*

The Armless Howler ⊙ᔓ

Description: this long mask is made of horse hide and is roughly rectangular with an opening in the back for the head. It has mad eyes near the top, and an oval mouth that appears to be howling and filled with carved wooden teeth. A mane of horse hair has been attached to the mask. The rest of the costume consists of a sable hide that wraps around the wearer, hiding the arms and extending down below the waist.

Orlanthi Names: *Redalda, Horse Goddess, and Horse-Loving Daughter of Vingkot.*

Lunar Names*: During the ceremony the Lunars try to name this mask: The Shorn Goddess, Servant of Reladivus, and the Mistress of Nivorah.*

Goals: *The wearer of this mask is filled with three overwhelming goals: to be free of constraints imposed by others, to overcome and bind Shargash and to replace and supplant the Emperor.*

Secrets*: This is the ancient horse goddess. She can outrun any foe and can carry an ally across the sky or earth if she wishes. The wearer of the mask is at a situational penalty when opposing the Little Sun (one of the Eight Celestial Sons of the Emperor).*

Handsome Grinner ᔓ⊙

Description: This mask depicts an orange-skinned, handsome youth with a broad grin and a fox-fur beard and mustache. Its eyes are orange and piercing, its eyebrows also of fox-fur, and the mask wears a silver headband. The rest of the costume consists of a short tunic, sandals, and a sling.

Orlanthi Names: *Orlanth Adventurous, Larnsting, Defthands, and Raider.*

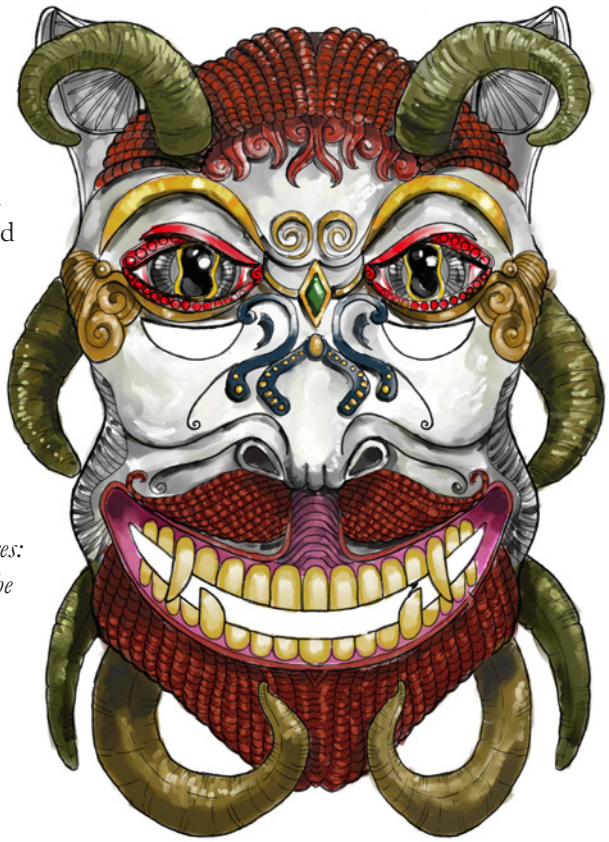
Lunar Names: *During the ceremony the Lunars try to name this mask: Barbarian, Horse-Binder, and Thief.*

Goals: *The wearer of this mask is filled with a three overwhelming goals: a reckless craving for personal power, to obtain recognition and respect above his station, regardless of the consequences, and whatever recognition is offered by the Emperor is insufficient and the wearer must boast and demand more.*

Secrets: *The sling is the power of Lightning and the sandals are the power of Movement.*

White Ram

Description: this mask depicts a white-skinned demon whose broad grin is interrupted by tusks. The mask has a beard and mustache made of a sheep's fleece that has been dyed red. The eyes are grey and piercing. The mask is attached to a headdress with ram horns. The rest of the costume consists of a short woolen tunic and a carved wooden block of wood attached to a long piece of cord (a bullroarer).



Orlanthi Names: *Hedkoranth, Hurler of Thunderbolts, and the Ram.*

Lunar Names: *During the ceremony the Lunars try to name this mask: Walindum, the Iron Ram, Slave of Alkoth.*

Goals: *The wearer of this mask is filled with two overwhelming desires: to charge and fight his enemies, and to pillage and then destroy the things of civilization.*

Secrets: *The bullroarer is the powers of Storm, Wind, and Ice.*

The Mother of Kings

Description: this mask made of silver-inlayed copper depicts a beautiful brown-skinned and green-eyed goddess with an enigmatic smile. Her green-hair is piled up high and she wears a high gilded crown. She wears abundant jewelry and a long green dress in the Tarshite style with its midriff exposed.

Orlanthi Names: *Ernalda Earth Queen, Maker of Kings, Mother of Vengeance, and Giver of Customs.*

Lunar Names*: During the ceremony the Lunars try to name this mask: The Mother of Barbarians, and the Mother of Demons, the Sexual Monster of the South.*

Goals*: The wearer of this mask is filled with lust and the desire to find a powerful (and potent) mate who will sire kings. She has the overwhelming goal to place her children upon the thrones of tribes, cities, and nations.*

Secrets*: No man can oppose the Mother of Kings; all will fight to protect her. Her lover cannot resist her requests.*

The Intruder

Description: This mask made of red metal depicts a fierce demonic warrior with an imposing mustache and beard, and piercing orange eyes. Although the demon looks mostly human, its evil nature is betrayed by two tusks. The rest of the costume consists only of a red cloak, a bronze axe and whips – the wearer is otherwise naked.

Orlanthi Names: *Umath, Orlanth Thunderer, Rebel, Disruptor, and the Breaker of Bonds.*

Lunar Names*: During the ceremony the Lunars try to name this mask: Umatum, the Killer of Emperors, the Outsider, the Intruder, and the Father of Monsters.*

Goals*: the wearer of this mask is filled with three overwhelming goals: to cause destruction with the powers of storm, violence, and thunder, torebel against the Emperor, and to lust for Goddess of Lust.*

Secrets: *the bronze axe is the power of Thunder, the whips are Lightning, and the cloak is Wrath. The Intruder's powers of violence are weak against Shargash.*

The Goddess of Lust

Description: This tarnished copper mask depicts a beautiful blue skinned woman with green hair and a high golden crown. The costume consists only of a short blue cape, two palm branches, and a great gilded necklace – the wearer is otherwise naked (although she is adorned with flower garlands, anklets, and bracelets).

Orlanthi Names: *Ernalda, Green Woman, Esrolia, Binder, Uleria, Great Womb, and Orane.*

Lunar Names: *During the ceremony the Lunars try to name this mask: The Goddess of Lust, Desire, Lewdness, Nakedness, and Fertility.*

Goals: *the wearer of this mask is filled with three overwhelming goals: lust, inspire lust in others, and obtain a male Protector/Lover. Those who spurn her lust earn her contempt and hatred.*

Secrets*: the palm branches are the power of Fecundity; when the wearer dances with her palm fronds she can inspire lust and desire in others. The gilded necklace clouds the minds of men and no lover (or potential lover) can resist her requests. The Goddess of Lust has no power over the Emperor.*

Playing the Masks

Give the players plenty of opportunities to role-play the Masks. One suggested option is to have each player wear a copy of their Mask (full-sized pdfs of each Mask are available at moondesignpublications.com). Another option is to place each Mask in front of its player so the others can see it.

Once the heroes have crossed over to the Gods World, encourage the players to pursue their Masks' goals. If possible, let the players stand up and role-play the goals of their Masks. Encourage theatrics.

Taking off your Mask

The Narrator should tell the players that taking off their masks during the heroquest is a very bad idea and would result in the hero suffering a Complete Defeat for the heroquest. The hero would suffer a Lingering Penalty with the runes he shares with the mask until they could be cleansed of their failure.

It is not possible to remove another participant's mask.

As the heroes dance and the priests sing and the walls of the Air Temple come alive with gods and goddesses, ancestors and heroes. The heroes **cross over** to the world of the gods.

The Pit

To their surprise, the heroes do not find themselves in Orlanth's Hall, familiar to all Orlanth cultists, but in a deep endless Pit. The only exit from the Pit (it proves impossible to fly out of it) is a pair of adamant doors carved with arcane signs of grindingly cruel power. The doors are guarded by the Monster Man, a huge and terrible demon seemingly made out of bones.

Other gods and goddesses mill around with the heroes. Most are monsters and demons; some have great fangs, some are made of bones, others are scorpions, snakes, and even river-dragons. Some are tortured and suffering; others are inflicting torture and suffering. Most are too intent on their sufferings to interact with the heroes, but four can be seen to carefully watch the heroes: Monster Man; a Red-Black Woman; a Tortured Woman; and the Blue Bat.

Let the players interact with each other through their Masks and with the NPCs. Once the players have a chance to roleplay their Masks and pursue their goals, she should move on to the Procession.

Significant Gods of the Pit

The Red-Black Woman

This goddess wears a priestess' costume and an emotionless mask with high curved horns. Her right side is black and her left is red. She holds a bell and a curved knife that drips blood. If any of the following Masks are present, she speaks to the wearer and says:

Intruder*: "The powerful and arrogant must be laid low. That is the fate you share with the Emperor."*
Handsome Grinner *or the* **White Ram***: "The power of the One must be brought to the Many. You must replace the One."*
Black Bat*: "Life is caused by Death. If Death is banished, what happens to Life?"*
Ugly Old Woman*: "Mother, I avenge you and shall wash all in a river of blood."*
Goddess of Lust*: "The old gods thirst for blood, and you must bring strife to the world so that they are slated."*

Goals: *to bring Balance.*
Secret: *this is Bor-Eel wearing the mask of Natha, also called Yanafal Tarnils.*

The Tortured Woman

This goddess howls with pain, and is held upside down and tortured by other demons. She howls with each strike and yet speaks calming words to those around her. "Do not be afraid!" she says in between screams of agony. "Do not fear what is not known – One known is not the One!" If any of the following Masks are present, she speaks to the wearer and says:

Black Bat*: "Do not fear, does not Death cause Life?"*
Goddess of Lust*: "Do not fear, does not Life cause Death?"*

Goals: *to teach that the realities of world should always be in question; and to ask questions about the nature of existence.*
Secret: *this is Priestess Porusa of the Seven Mothers Temple wearing the mask of Rashorana, also called She Who Comes.*

Monster Man

The Monster Man clearly is not human in form, nor ever was as its oversized horned skull has sockets for three eyes. It carries a whip that it uses on any being that approaches the doors.

Goals*: to keep the denizens of the Pit imprisoned unless released by the Emperor.*
Secrets*: this is Javis Gan, a dark troll magician from the Rubble. He is participating in this ritual, ostensibly as a friend of the Lunars. In truth, he is seeking magical weapons that he can use against his enemies, both troll and human.*

The Blue Bat

This goddess is dark blue with an eyeless Moon Mask. She has great bat wings and is falling endlessly down the Pit. If any of the following Masks are present, she speaks to the wearer and says:

Handsome Grinner: *"From the Pole we fall endlessly down the Pit, but from different places we re-emerge. We are more similar than you might imagine."*
Intruder: *"Two moons you need, and one of the sons as well."*
To the other Masks: *the Blue Bat speaks nonsense.*

Secret: *this is Gimgim the Grim wearing the mask of Annilha, also called the Blue Moon and Jakakeel the Witch. If the Rebels can gain the aid of Sedenya (Tala Errio), the Blue Bat can ensure they can kill the Emperor. Without Sedenya's support, the Blue Bat rushes to the Emperor's defense.*

The Blue Bat and the Heirs of Sartar

If any hero is marked with the tattoos of Sartar, the Blue Bat appears shocked and surprised. "Who are you? How did you survive? You are dead – I had you killed!" The Blue Bat denounces that hero to the Emperor, naming that hero "Arkat the Destroyer". The Blue Bat urges the Emperor to kill the Destroyer and his companions.

The Procession

From beyond the gate can be heard the sound of drums and the gentle plucking of lyres. Voices sing:

Let them out, let them out.
Release the monsters and the nightmares!
Release Hunger, Madness, Fear, and Disease.
The Emperor opens the Evil Spirit Prison!

The great adamant gates open and the denizens of the Pit (including the heroes) file out into the bright skylight open.

The sky above is cloudless; neither orange nor dark (see *Sartar: Kingdom of Heroes*, page 198), but filled with light. It is as if it is made of solid stars. The Sun, a bright burning sphere, stands high in the center of the sky. Nine other celestial bodies can be seen; variously yellow, orange, red, brown, and blue. In distant north, south, east, and west looms a godly overseer, each a different color and carrying different tools of measurement. No winds blow and it is difficult to breathe the incense-laden air.

The other gods and goddesses outside of the Pit react in horror when the denizens of the Pit are released. The music stops and scores of gods and goddesses look in horror. Unlike the denizens of the Pit, these gods look divine and not "demonic". They shriek and cry, "Monsters! Nightmares!"

The music starts again the gods and goddesses proceed down a grand avenue in single file, accompanied by drums, lyres, and singing. A half-dozen monstrous demons (led by the Monster Man) herd the denizens of the Pit down the Processional Avenue after them.

The Processional Avenue is lined with tall decorated walls that reach towards the sky. Protective guardians, symbols of blessing and fertility, and lesser creatures prostrate themselves in acknowledgement of the One Hundred Gods and Goddesses. They sing hymns and chant praises of the deities – even the gods of the Pit.

Identifying the Other Participants

Unless the hero has a personal relationship (including a personal hatred or feud) with the mask wearer, it is Nearly Impossible to identify the individual behind the mask. It is Moderate Difficulty (unless otherwise determined by the Narrator) to identify the individual wearing the mask using a hero's personal relationship.

The Ziggurat

At the end of the avenue is a grand ziggurat. Access to the ziggurat is blocked by a spear-carrying god who refuses passage. Ten great gods stand atop the ziggurat. Atop the pinnacle of the ziggurat, the Emperor stands, wearing a great golden mask. Standing next to him is Tala Errio, wearing her High Priestess attire. Eight other gods (including one goddess) stand below him, each with the mask and regalia appropriate to the god. These are the Sons (and Daughter) of Yelm.

"I am the Emperor," says the Emperor. The Emperor stands and names the directions and the quarters of the universe.

Gods on the Ziggurat

Several of the gods on or around the ziggurat are masks worn by Lunar (or other) heroquesters. These are the significant participants likely to interact with the heroes.

The Emperor ⊙⏢Ш

The Emperor wears a golden mask, sandals, vestments, and a double-crown, and carries an orb and scepter. An eagle is perched nearby. The Emperor is called Murharzarm, the Maker of Life and Death, the Measurer, and the Lord of the Four Quarters by the Lunars. This mask is worn by Sor-Eel.

The Red Goddess ⏀♉

The Red Goddess is unmasked and is recognized as Tala Errio. She acts as herself and advises both the Emperor and the heroes. She gives contradictory advice: she tells the Emperor that he must name the Rebels; to the Rebels she says they must reject his names. She cannot see through the heroes' masks, although she tries to engage the heroes in conversation where they might identify themselves.

The Eight Sons

Eight Sons of Yelm stand around the Emperor on the ziggurat but only these play a significant role:

The Yellow God ⊙Y⏀

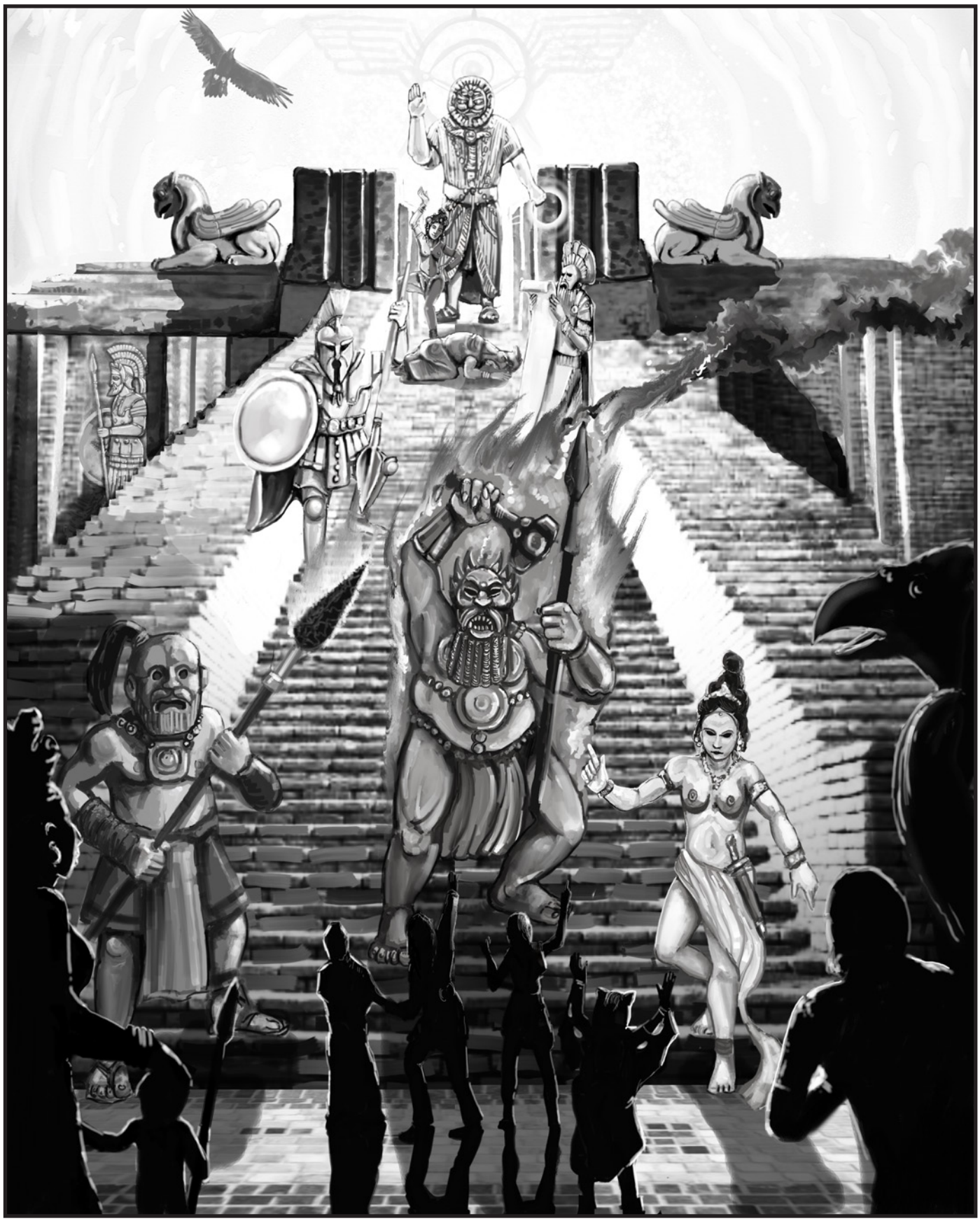
The Yellow God holds the Scroll of Names, in which he writes each name given by the Emperor to a god or goddess. The Yellow God is called Buserian, Zaytenaras, and Irrippi Ontor by the Lunars. This mask is worn by Hetaera Thessen.

The Brown God ⊙Ш

The Brown God wears the high peaked cap of Pavis' High Priest. He sits in submission at the foot of the Emperor. The Brown God is called Deumalos, Crowned God, and Pavis by the Lunars. This mask is worn by High Priest Benderri.

The Red God ⊙⏀

The Red God carries a mace and spear and has the face of an angry and fierce demon. He is wreathed in smoky flame and aggressively confronts all who approach the ziggurat. The Red God is called Jagrekriand, Shargash, the Devourer, and the Red Planet. This mask is worn by Hucipites.



Pavis:
Gateway to Adventure

The Power of Names

In Glorantha, names are extremely magically powerful and often act as a separate manifestation of a person or deity. Names are always meaningful and serve to define a person or deity. A Naming Ceremony is always powerful magic; here on the Otherside, its potential dangers and rewards are far greater.

*Each time the Emperor pronounces a name, a silvery *ting* sound silences all conversation as everyone pays careful attention to what is said. The stakes are high: accepting the Emperor's name allows the Emperor to define that person or deity. Refusing it means challenging the Emperor's Authority and defining oneself. Whether named by the Emperor or by itself, the subject is bound by its Name.*

The White Goddess

The White Goddess is a naked young woman whose robes lie at her feet. She wears only a knife and her hair is coiled up into a high bun. She cautiously walks down from the Ziggurat to watch the Rebel Gods from among them. The White Goddess is called Verithurusa, Jernedeus, and Teelo Norri by the Lunars. This mask is worn by Berene Pavalava.

The Little Sun

The Little Sun wears golden armor and carries a spear. His golden helmet is crested with horsehair and yellow feathers. The Little Sun is called Reladivus, Kargzant, and Yelmalio by the Lunars. This mask is worn by Karial the Pure.

Where are the Seven Mothers?

Deezola

She is found among the gods who serve the Gods of Above. She is masked as Lesilla, the Goddess of Mothers. Deezola holds a harvesting sickle and wears the autumn harvest headdress of the Pelorian peasantry. Her mask is worn by Harnasti.

Jakakeel

She is found among the gods of the Pit as the Blue Bat. Her mask is worn by Gimgim the Grim.

Danfive Xaron

He is found among the Gods of Earth, masked as Orogeria, goddess of the wilds. Her mask is worn by an unnamed Lunar participant.

Yanafal Tarnils

She is found among the gods of the Pit as the Red-Black Woman. Her mask is worn by Bor-Eel.

Irrippi Ontor

He is found among the Eight Sons as the Yellow God. He writes each name given by the Emperor to a god or goddess. His mask is worn by Hetaera Thessen.

Teelo Norri

She is found among the Eight Sons as the White Goddess. She descends the ziggurat to watch the Rebel Gods from among them. Her mask is worn by Berene.

She Who Waits

She Mother is found amongst the gods of the pit as the Tortured Goddess. She patiently watches the Rebel Gods, paying close attention to their every word and action. Her mask is worn by Porusa the Patient.

Lesser Participants

The Twin Stars

The Twinstars are two gods, one red and one pale-yellow. They are among the gods of Earth, but in a conflict they rush to support the Red God. These masks are worn by Sitzmag Redmoon and Teaching Stone.

The God of Tyrants

This god wears the crown of tyrants and appears similar to the Brown God, although he remains among the gods of the Earth. This mask is worn by Cyrilius Harmonius.

Lokarnos

This pale-yellow god is crippled and carries a merchant's balance and a counting stick. This mask is worn by Thandren Clubfoot.

The Spear God

The God of the Spear stands at the base of the ziggurat and bars access to the Rebel Gods. Any who would use violence against the Ten Gods must get past the Spear God. This mask is worn by Banaryos.

Monster Man

This demonic entity appears as a huge monstrous skeleton carrying a whip. This mask is worn by the troll heroquester Javis Gan.

Naming Contest

The Emperor then summons each god in the procession, one at a time. He gives them a name, and they each thank the Emperor and give him gifts. He names the Gods of Above, the Servants of the Gods of Above, and then the Gods of the Earth. The Emperor names the god of eagles, the goddess of quails, the god of the spear, the Ten Workers, and the gods of fire, healer, merchants and bears. He names the goddess of the Full Jar, the goddess of the Sky and Heavens, and the goddess of Women, Marriage, and Obedience. And much more.

The gods continue to interact as named by the Emperor. A snake-headed god hides from the God of Eagles. The Goddess of Bears tries to take a fruit from the God of Pleasure. The God of the Club wards off the Goddess of Gryphons. And so on.

While the Naming Ceremony continues, the heroes should be encouraged to act in accord with the goals of their Mask. The Narrator should feel free to have the heroes interact with various named participants (see page 330) or to create archetypical gods or goddesses for the heroes to interact with.

Narrating the Naming Contest

The Naming Contest pits the Authority of the Emperor to name others against the heroes' innate power of intrinsic self-definition. The heroes must display power of the Masks they wear beyond the limits imposed by the Emperor. If they succeed, they have defined themselves (and discovered secrets about their mask the Lunar do not understand); if they fail, their own powers are constrained.

Ritual Name: the Narrator should read the Ritual Names for each mask. These constitute the starting point for the contest.

HeroQuest Challenge: if one of the heroes prepared a heroquest challenge while in the Air Temple, now is the time to invoke it. See HeroQuest Challenge boxed text below.

Appropriate Ability: The hero must use one of the two rune affinities of the Mask. The heroes may receive bonuses from pursuing the goals of their mask. The Emperor is aided by the other nine gods atop the ziggurat depending on what Rune they use the defy his Naming Authority in the following order:

- **Air (֍)**: Red God; Brown God (reduce the difficulty level by one): and Yellow God
- **Water (≋)**: Emperor
- **Fire (⊙)**: Little Sun
- **Darkness (●)**: White Goddess
- **Earth (□)**: White Goddess; Brown God
- **Movement (ᘐ)**: Emperor; Red Goddess; Red God; White Goddess.
- **Disorder (ᛝ):** Emperor
- **Illusion(∴)**: Yellow God
- **Death (†):** Red Goddess, who states: *"You shall not kill today, but I shall aid you when the time comes."* Increase the Difficulty Level by 1.
- **Life (ᛝ):** Little Sun, Emperor

Resistance: Very Hard or as determined by the Pass/Fail cycle.

Consequences: This is a Rising Action (see HeroQuest Core Rules, page 36-37). The overall Victory or Defeat Level determines the magical consequences of the Contest; the difference between the results determine the physical negative consequences from this magical duel.

Complete Victory: The hero has mastered the secrets of the Mask to the amazement of the Lunars. The hero may add three additional names or titles to the mask germane to how the player roleplayed the mask. The hero gets a +9 Lingering Bonus when using abilities associated with the Mask against the defeated god and its worshippers (including the Lunars).

Major Victory: The hero displays secrets of the Mask far beyond that known to the Lunars. The hero may add two additional names or titles to the mask that are germane to how the player roleplayed the mask. The hero gets a +6 Lingering Bonus when using abilities associated with the Mask against the defeated god and its worshippers (including the Lunars).

Minor Victory: The hero manages to display secrets of the Mask beyond that known to the Lunars. The hero may add one additional name or title to the mask that is germane to how the player roleplayed the mask. The hero gets a +3 Lingering Bonus when using abilities associated with the Mask against the defeated god and its worshippers (including the Lunars).

Marginal Victory, Tie: The hero manages to fend off the Emperor's efforts to constrain the Mask's name.

Marginal Defeat: The Emperor uses the Ritual Names to marginally constrain the power of the Mask. The hero has a -3 Lingering Penalty when using abilities associated with the Mask against the victorious god and its worshippers (including the Lunars).

Minor Defeat: The Emperor uses the Ritual Names to noticeably constrain the power of the Mask. The hero has a -6 Lingering Penalty when using abilities associated with the Mask against the victorious god and its worshippers (including the Lunars).

Major Defeat: The Emperor uses the Ritual Names to substantially constrain the power of the Mask. The hero has an Automatic bump down when using abilities associated with the Mask against the victorious god and its worshippers (including the Lunars).

Complete Defeat: The Emperor uses the Ritual Names to completely constrain the power of the Mask. The hero cannot use the names of the Mask against the victorious god and its worshippers (including the Lunars).

Fetters

Fetters (also called leg irons, leg cuffs, or shackles) are ancient type of restraint used on the feet or legs to allow walking but prevent running and kicking. The fetters used by the Lunars are bronze cup-link shackles that are locked on one end. They are solid and sturdy, but do suffer from one major drawback: a key that opens one fetter will open most other fetters used by the Lunars.

HeroQuest Challenge

If one of the heroes prepared a heroquest challenge while in the Air Temple, now is the time to invoke it. The player must spend 1 Hero Point and name the ability he prepared. The words of the challenge come unbidden:

Am I to have no Honor?
No rings to give out, no flesh?
This is not Just. You dishonor your rank.
Generosity is the virtue, not greed.
So is Courage and my strength.
I will show you my secrets,
And take what was yours.

The two magical combatants fight an Extended Contest alone and cannot be interfered with by friend or foe.

If the hero is victorious, he strips power away from the Emperor (even if he fought one of the other Nine Gods): his ability to impose his Authority on those who defy against him. This becomes a personal ability of the hero: Resist Authority and is associated with the Mastery Rune. He has made a powerful heroquest enemy with the Eel-ariash clan; they now seek magical vengeance on the hero and his supporters.

If the hero is defeated, he suffers all the consequences of failing a heroquest challenged described in pages 200-201 of *Sartar: Kingdom of Heroes.*

Once the Emperor has named the Gods of Above, the Servants of the Gods of Above, and the Gods of the Earth, he summons the Gods of Below:

"I have named all that is knowable or necessary to be known. I have even named those who are invisible or are disobedient. What are you? I shall name you and assign you each a place and position within my divine order." The silver *ting* sound silences all conversation. The Narrator should warn the players that their heroes are bound by their words in this ritual.

The Emperor begins with the Intruder. "You are not known to me. You must be a New Thing. I name you: Umatum, the Killer of Emperors, the Outsider, the Intruder, and the Father of Monsters." And thus begins the Naming Contest.

Consequences

Once the Naming Contest is concluded, the Emperor pronounces his Justice:

"You are Rebel Gods and do not submit willingly to my Authority. I see the dangers you pose in my realm. You bring violence, death, desire, disorder, lies, and change. You must be put back in Ershkintu – the Evil Spirit Prison – and locked behind adamant doors and signs of grindingly cruel power. Release Shargash!"

At this, the Red God descend from the ziggurat with enough arms and maces to beat each hero into submission. He is aided by other gods (the other Sons of Yelm, the Spear God, and the Twin Gods). Armed with the Emperor's Authority, resistance is Nearly Impossible (and for this contest only, Shargash's power is not affected by the results of the Naming Contest).

Shargash seeks to beat the heroes into submission, not kill or maim them. If they surrender, Shargash stops beating on them. Determine their physical condition once they are disarmed, bound and chained by Shargash.

Defeating Shargash

Despite the long odds the heroes may overcome Shargash and escape the Emperor's Authority. In the event this occurs, the heroes may flee to the edges of the cosmos and end the heroquest. They return to the Mundane World in the Air Temple, keeping the results and consequences of the heroquest (see page 341).

Fearing Lunar reprisal, the priests of the Air Temple quickly whisk the heroes out of the temple to some safe place – perhaps a safe house in Old Town or even into the Big Rubble. However, this (and any Lunar reprisal) is beyond the scope of this scenario.

Once bound, Monster Man and his demons are given the heroes. Monster Man drags the heroes *beneath* the ziggurat and then into the darkness. They are joined by more demons: a band of armed darkmen and swarms of trollkin. The Celestial Realm of the Emperor recedes into the distance and the stars can be seen above. As the Mundane World reasserts itself, the heroes discover that: it is night, they are still bound and chained with heavy bronze fetters, and in the company of an armed band of dark trolls who are dragging them through the Rubble accompanied by a host of trollkin.

The Salt Mines

Still wearing their masks and costumes, the heroes are dragged for several hours through the Rubble until the reach a stone tower surrounded by several stone outbuildings. The tower is three stories tall and built from drystone. A pair of heavy stone doors are opened by a team of grunting cave trolls. Skulls of various sentient races, each bizarrely decorated, have been placed around the doorway.

Within the heroes are assaulted by a horrific stench and the whines of mewling trollkin. A grotesquely obese dark troll prostrates itself to Monster Man and receives instructions from the costumed troll. Unless one of the heroes understands Darktongue, they have no idea what those instructions are: "*Put them in the Pit and give them food and water. They are not to be eaten or killed unless I say so. I shall eat whoever disobeys.*".

The Monster Man and his companions leave.

Once his master is gone, the obese troll yells something at the other trolls. Cave trolls and trollkin grab the heroes and open a heavy trap door inside the fortress which reveals a vertical shaft. The trolls haul the heroes down crudely built wooden stairs.

The shaft is cut and rounded with great precision, first through a mixture of clay and rock-salt, and then in the solid rock-salt itself. To render it impervious to water, the shaft walls are lined with animal hides.

As they descend staircase after staircase, the heroes becomes conscious of the presence of other beings in the mine, for strange unearthly sounds greet their ears more and more plainly as they go deeper; and this effect is rendered still more weird through the surrounding darkness, From moment to moment they hear wretched and hollow echoes of voices uttered in snatches and accompanied by the clanking of chains.

Talking to Trolls ●

If the heroes wish, they can communicate with Javis Gan and try to strike a deal for their release.

Javis Gan knows the heroes are still tied to the Otherworld and any bargain struck has magical ramifications. He listens to proposals by the heroes, but is only interested in two types: a pledge of magical aid or food tribute.

Magical Aid

Javis Gan is a heroquester with a mysterious agenda (that is not necessarily good for the humans of the Rubble) and seeks magical allies and weapons. Pledges of magical or military support – especially by the possessor of the Air Temple regalia – receive great interest from Javis Gan. If the heroes swear by their gods and by the River Styx to magically aid Javis Gan when he calls for their aid, the troll chief will release the heroes from the Salt Mine.

This is a very dangerous oath: oaths sworn on the River Styx bind even the gods. Moreover, an oath sworn by the possessor of the Air Temple may potentially bind that temple as well as the heroes. A prudent adventurer may prefer imprisonment to such an oath. However, the specific consequences of the oath are beyond the scope of this scenario.

Food Tribute

For mythic reasons, Javis Gan must accept offers of food tribute, even if they are less desirable to him than magical aid. Food tribute acceptable to Javis Gan includes:

- *Offering up one of their number to Javis Gan (to be eaten by the trolls); or*
- *Offering to provide a large amount of meat to the Javis clan each year or even season.*

The Salt Mines

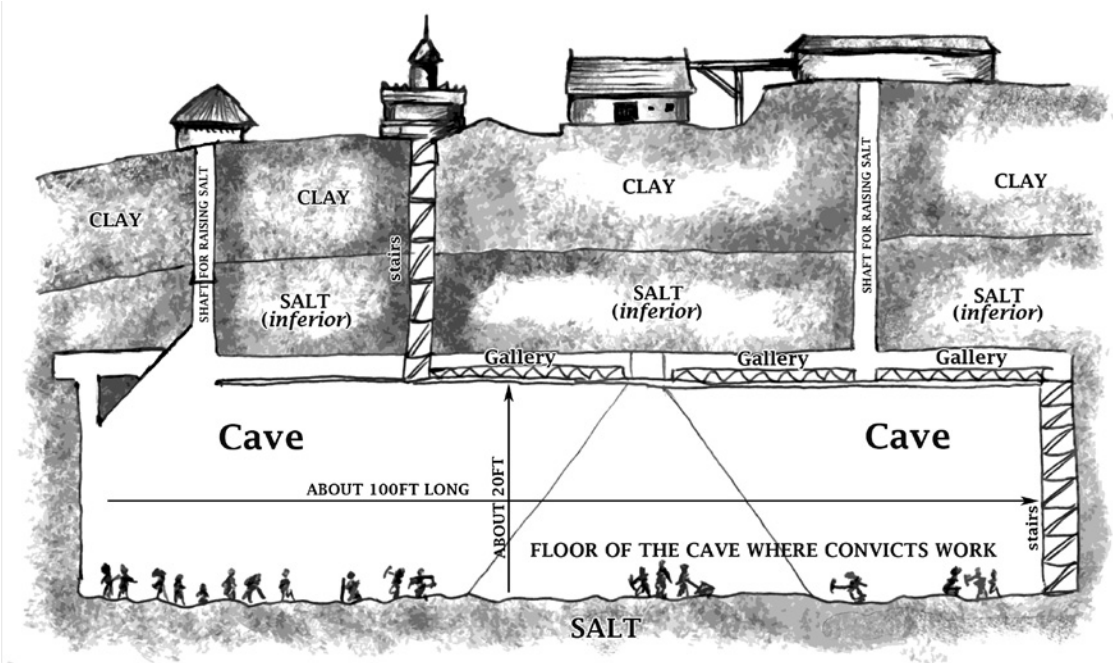
The Salt Mines of the Big Rubble are a valuable resource, and used to be a source of bloody contention. Since the coming of Dorasar, founder of New Pavis, the humans and trolls have entered an uneasy silence over the place.

Humans may mine the halite (halite is the mineral form of salt) during the daytime, and trolls at night. Both shifts are limited to six hours, centered upon noon and mid-night. The evening and morning hours are neutral; anyone found taking salt at that time is considered a criminal by both parties, and may be killed with impunity.

Two stone forts are near the mine sites. Both are crude stone enclosures and house the miserable workers who man the mines. The human workers are condemned criminals; the troll workers are trollkin. They are driven into their squalid, miserable cells each night or day, where guards keep an eye on them and also watch over the mine areas for poachers or invaders.

The keepers of both forts, Foul Eddy for the humans and Robon the Leery for the troll Javis clan, are astonishingly similar in their outlooks and behavior, and neither one has ever been known to send out troops to help a party in need, nor to open their gates to someone in trouble.

Both trolls and humans make their wealth by trading salt to nomads and their own kind (human or troll).



Falling into the Pit

The heroes need to use some appropriate ability to avoid being badly injured when they are tossed into the pit. The difficulty level should be Moderate or as otherwise determined by the Narrator. Failure results in physical damage.

The shaft leads to a horizontal gallery from which another flight, or rather series of flights, of stairs descend another 90 feet in pitch darkness. Below can be heard voices, grunts, mewls, and the constant rattling of chains.

Once down to the floor, the heroes are surrounded by begging and mewling trollkin who are brutally shoved aside by the trolls. The heroes are taken to a wide pit and unceremoniously tossed in, along with some animal skins filled with foul-smelling liquid and some rancid meat of unknown origin. Feeling around on the floor reveals plenty of bones (including the skulls of several human or near-human beings of various sizes), scraps of cloth or skin, and even less savory substances.

Time passes slowly in that foul hole. The sounds of voices, grunts, mewls, and rattling chains grow silent, leaving the heroes alone in the complete darkness.

More time passes. Eventually the sound of voices and rattling chains return, but this time in human voices and largely in the New Pavic dialect. Numerous lights dance about fitfully in small clusters. Voices grow closer and eventually the dancing lights hover overhead. Shocked human faces can be seen dimly seen; one shouts out, "Boss Eddy! There's people down there! The trolls left people here and I thinks they're alive!"

Working the Salt Mine

Ropes are thrown down into the pit so that the heroes can climb up. Once up, the Boss Eddy orders the heroes restrained. A shackled old man with wild eyes (Varan the Mad) cackles, *"They be protected by gods and watched by demons, Boss! Very ill-luck to touch them; worse to steal from them!"*

Eddy listens to whatever the heroes say, but unless it involves immediate payment of a very sizable ransom, it is unlikely he is moved. Eddy tells the heroes they belong to the Daylight Shift of the Salt Mine and that their fate is "to cut and haul salt until you die. Keep your masks and costumes, let your gods and demons watch you in peace." He assigns each hero a pickaxe made of stone and wood and a candle, and orders the other prisoners to show them how cut salt from the floor.

Eddy the Foul

Eddy (short of Ederri Indagos) is from the Real City and has prospered as the Daylight Guardian of the Salt Mines. Obese, violent, cruel and foul-tempered, Eddy treats the prisoners as slaves and works them hard to meet his seasonal salt quotas. He has no interest in aiding adventurers, Lunars, Sartarites, or indeed anything except meeting his salt quotas (of which he takes a cut). Eddy carries a vicious flanged mace and spear as a symbol of his authority; he occasionally uses this to beat a rebellious prisoner into submission or even to death.

Eddy is assisted by his son **Egerri** *and his twin daughter* **Meda**. *Both are young, surprisingly attractive, and, desire experience in the wider world outside the Salt Mines. The twins increasingly fear that they are as much their father's prisoner as the salt miners.*

Eight mercenaries *guard the prisoners from the gallery. They are armed with crossbows. In the event of a prison rebellion, they simply collapse the staircases leading down to the floor and let the trolls deal with the problem.*

Once the six-hour shift is over, the gangs are ordered to leave the floor and return up a different set of wooden stairs to a different stone stronghold. Within is a large stone barrack divided into small dirty cells, where the salt miners lie in long rows upon wretched pallets. The air of these dormitories is foul, and burning resin is used to fumigate them. Many of the other prisoners avoid the heroes on the grounds that they are "sorcerers, demons, or trolls-in-disguise"; this attitude continues even if for some reason the heroes remove their masks.

Each day is the same routine. The prisoners are woken up, given gruel and water, and then sent to the salt mine three hours before noon. They labor for six hours without break and then present their salt for Meda to weigh. If it suffices, she gives a food chit. Other prisoners then put the salt in a sack and carry it away. The prisoners then return to the stone stockade.

The Narrator should introduce the other notable prisoners (or invent her own). Some should be antagonist towards the heroes, others potentially friendly.

The Other Prisoners

There are some 40 other prisoners – both male and female – in the Salt Mine. They are a broad cross-section of the criminal ranks of New Pavis: bandits, burglars, killers, brawlers, and ruffians. Prior to the Lunar Conquest, only those whose kin could not (or would not) pay restitution or wergild were sent to the Salt Mines. Under Lunar rule, service in the Salt Mines is often ordered independently of restitution or wergild.

Most of the prisoners are associated with the various street gangs of New Pavis or even with one of the three Lanbril rings in the city. There is occasionally conflict between the gangs, but Foul Eddy punishes such fights brutally (as they might interfere with the salt quota). Some notable prisoners include:

Karl Five-Stars

A Sartarite adventurer turned bandit. Karl is planning to foment a riot to cover a breakout by himself. Karl is an amoral mercenary and no rebel patriot.

Sykes the Fireboy

The former leader of the Deadheads gang of Old Town. At least seven feet tall and broad in proportion, his colossal bulk is covered by a great shock of flaming ginger-colored hair. Sykes is a rough, barbaric man, given to violent outbursts.

Leukos the Wolf

A hazia smuggler who neglected to give Malavar Patromas his cut. He fears Malavar intends to have him murdered in the Salt Mines.

Pepik "Cargo"

A member of Harli's Men and a second-story burglar who is a close friend of Dimas, Dumas, and Vasilos.

Varan the Chin

This old man still has a lot of strength in his wiry limbs. He is also half-mad, mumbles a lot, sees things that aren't there, and always addresses the heroes by the names of their Mask (even if they aren't wearing it). Varan can tell the heroes that they still walk *"with spirits and demons."*

Jarnarn the Cat

This fierce female ruffian has had her teeth filed into points. She was an enforcer of the Blood Knives gang of Badside.

Escape from the Salt Mines

Sooner or later, the heroes should seek to escape the Salt Mines. Narrating a prison break typically involves a common series of elements each containing obstacles that must be overcome by the heroes.

The Salt Mines and the Otherworld

Although the heroes may not suspect it, they have not yet left the heroquest the Lunars put them on. Although they are no longer in the Otherworld, the heroes are still on a This World Heroquest (see **Sartar: Kingdom of Heroes***, page 186) and are still playing the parts of their Masks as they try to escape from the Pit.*

Foul Eddy, the guards, and the other prisoners do not try to remove the masks and costumes from the heroes. The hero with the Blue Ring keeps possession of it. Most do not even seem to notice that the heroes are wearing ritual costumes; although half-mad Varan the Chin rants that the heroes are still accompanied by spirits and demons. If questioned, no one can say whether they are, or are not, still on a Heroquest. They will only look in puzzlement at such an odd question.

Surprisingly, if a hero removes his or her mask, all others interact with said hero as if the mask was still being worn. Unmasked, the hero still keeps the goals of the Mask. No one else will attempt to take, let alone put the mask on themself.

Cutting Salt

The salt miners work in gangs of six to seven. Salt is obtained by cutting an oblong figure in the floor, deepening the cut until it resembles a blocky mound. The block is then cut transversely into smaller blocks and then broken out in lumps. Each salt miner is expected to cut enough salt to reach their navel during the daily six hour shift. If they exceed this amount, they receive extra food. If they fail, their food rations get cut.

The Plan

Every escape begins with a plan – the players need to collectively come up with theirs. The Narrator should spell out the three questions that any plan needs to overcome. The Narrator may hint that the Masks hold the key to overcoming these obstacles. **Remember, the heroes still have their Masks' goals.**

1. How do they unlock the fetters?

This may be the toughest obstacle of all. The bronze fetters are sturdy; far sturdier than the stone headed pickaxes used by the prisoners. Some options might include:

- **Seducing Meda/Egerri**: Meda and Egerri, the fair twins of Eddy, are sympathetic to the slave miners. A hero or heroine might be able to seduce one of the twins into providing with a key; especially if the suitor offers to bring them both along. If the heroes have already failed to obtain a key by some other route, the Narrator may choose to have the seduction option present itself. The difficulty of this should be Hard or as otherwise set by the Narrator. However, The Goddess of Lust or the Hare God should find this Moderate difficulty or less. This option has the added wrinkle that Meda and Egerri insist on escaping with the heroes.
- **The Movement Rune**: Among Orlanth's names is the Breaker of Bonds. The Mask of the Intruder, White Ram, or Handsome Grinner can try to use his Movement Rune affinity to break their fetters. The difficulty of this should be Very Hard or as otherwise set by the Narrator.
- **Stealing a Key from a Guard**: It is Nearly Impossible to pickpocket a key from one of the guards; but since when did that stop players?
- **Bribing a Guard**: A hero could conceivably bribe a guard to unlock the fetters. However, since it is unlikely the heroes have any wealth on them, this may be Very Hard or even Nearly Impossible.

2. How do they get past the guards?

The second part of any plan concerns getting past the guards. Foul Eddy has eight mercenaries each armed with a crossbow and studded club, and wearing a heavy leather cuirass and helmet. The guards watch the miners work from the gallery; when they travel down to the floor they are always in a gang of at least four guards (the other guards remain above).

When the miners are taken to the Salt Mines, they are accompanied by all eight guards. The guards brutally beat anyone who tries to run away during transit or otherwise disobeys them. Some options might include:

- **Violence is Always an Option:** The Intruder, Black Bat, White Ram, or Handsome Grinner might try to fight their way past the guards. The heroes are unarmed and outnumbered; the difficulty should be high. If successful, they can fight their way out, although deaths might start a feud with the Indagos Clan.
- **Create a Diversion**: The heroes might come up with a diversion such as: a riot by the other miners, digging an escape tunnel, an arranged cave-in, or some other diversion only players could possibly think of. The Narrator should determine the difficulty of the diversion based on the Pass/Fail cycle or her gut instinct.
- **Run While in Transit:** If the heroes manage to get unfettered, they might try to run away while in transit from Stone Fort to the Salt Mines. This is Hard or Very Hard at least: the guards have crossbows and shoot at the heroes as they run. The Handsome Grinner or Armless Howler can run at Moderate Difficulty; the Armless Howler can even take a "rider".

3. How do they avoid being eaten by trolls once they escape from the Salt Mine?

The plan must also determine where the heroes run to. The Salt Mine is at the edge of the Troll Stronglands. Any hero familiar with the Rubble knows:

- To the south of the Salt Mines are the Troll Stronglands, dangerous ruins inhabited by dozens of troll gangs and ruled by the terrible Queen of Opili's Fort.
- To the north and east of the Salt Mines are the Huntlands, a broad grassland surrounded by the ruins of the Puzzle Canal, Blind King's Hill, Griffin Gate, and the Main Quarry. The Central Bridge over the Zola Fel connects the Huntlands to Manside and is only about 1000 yards away from the Salt Mines.
- To the west of the Salt Mines is the Zola Fel River and beyond that Ogre Island, a foul accursed place of ruins and murder.
- The only sensible escape route is over the Central Bridge and to Manside, the largely human dominated section of ruins near the Real City of Pavis.

The Snitch

Every prison has its Snitch and the Salt Mines is no exception. At a critical moment as the heroes discuss their plans (perhaps while working or while in their cells) they notice one of the notable prisoners listening in – preferably one the Narrator has already introduced as a potential antagonist. If the Hare God is present, he is the Snitch.

The dilemma posed by the Snitch is simple: what to do? If the Snitch informs Foul Eddy of the heroes' plan, their escape plan is ruined. Do they kill the Snitch? Do they offer to make the Snitch their accomplice? This is a moral dilemma and may require the heroes to overcome their own Rune affinities (see *Sartar: Kingdom of Heroes*, page 78) and may be affected by the goals of the Masks they wear.

The Great Escape

As with all heroquests, the escape itself should not go as planned. Depending on the plan, the Narrator should throw in close calls and curve balls. The Narrator is encouraged to come up with mythically resonant complications. For example:

- A key non-player character the heroes were counting on to help them chickens out at the last moment. (Did the heroes fail to fulfill any promises during the heroquest?)
- A non-player character ally does something they shouldn't – for example, a watch out attacks a guard (alerting the rest of the guards) or panics at an inopportune moment. (Did the heroes take any reckless or cowardly actions during the heroquest?)
- Foul Eddy shows up in the heroes path – accompanied by five heavily armed bodyguards. (Shargash returns to beat the heroes into submission)
- At the moment the escape itself is supposed to happen, the Salt Mine is raided by outsiders (trolls, ogres, nomads, bandits, broo, or whatever strikes the Narrator's fancy).

The Return

Once the heroes flee from the Salt Mine, they can make their way towards the Central Bridge. Horns sound alarms back at the Stone Fort; the horns can be heard throughout this region of the Rubble, perhaps as far as Manside. At the Stone Fort, the surviving guards rally and soon pursue the escapees on zebra-back. The zebra riders are faster and better armed than the heroes and quickly make up lost time.

As they make it to the Central Bridge the heroes can see another band of heavily armed Orlanthi warriors atop zebras. Several wear shiny hauberks of bronze plates and helmets with feathers; they are clearly better armed than the pursuing Salt Mine guards. Two are clearly recognizable: Garrath Sharpsword and the noted outlaw Jarang Bladesong! The other warriors are his friends, followers, and students.

Garrath hails the heroes, and his companions ride forth towards the pursuing Salt Mine guards. Jarang Bladesong shouts as he cuts down one of the guards with his iron sword, "Your master will call us miserly if we do not give you some gifts in return for what you have given us!" The other guards cry and terror, and flee back towards the Salt Mines.

As the guards flee, Garrath bows and greets the surviving heroes formally. "Revered High Free Ones of the Bright Lands, allow us to escort you to the Holy Hill."

Narrating the Great Escape

The Great Escape is a Climactic Group Extended Contest that pits the heroes against the guards who seek to keep them in the Salt Mine (as well as any curve balls the Narrator wants to throw in). As with any contest, the Narrator and players begin by framing the contest and choosing relevant abilities.

Because the heroes are still strongly tied to the Otherworld, the Great Escape may have unexpected magical consequences.

Resistance: Anywhere from Hard to Nearly Impossible (depending on the Narrator's assessment of the heroes' plan), or as determined by the Pass/Fail cycle.

Consequences: This is a Climactic Action (see HeroQuest Core Rules, page 37). Heroes may be physically injured (or even killed) even if they manage to escape from the Salt Mines. If successful, the heroes gain Lingering Benefit for the Air Temple to its Magic Resource for Resisting Lunar Authority. See, Results of the Heroquest, Sartar: Kingdom of Heroes, page 201.

There may be other consequences depending on the players' plan and their level of success. For example, if one of the heroes seduces Meda as part of their plan to escape, the resulting child receives blessings from the god of that hero's Mask commensurate with the level of success.

Assuming the heroes allow them to, Garrath and his war party escort the heroes from the Central Bridge across the Big Grazing to the Old Walls atop the easternmost of the Twin Hills. A small band of women, with woolen shawls covering their hair and features, and armed men await them within the Old Walls. The ruined walls marked out an enclosed space. From the direction of the Salt Mines come the distant sounds of horns and shouts.

Garrath asks the heroes to stand in the center of the enclosed area. The war party, women, and other men surround them in a circle. Garrath strikes two bronze rods together, then begins a simple rhythmic beat. The others in the circle take up the beat with wooden clappers. They then turn to the left and begin dancing in a circle. Garrath talks, invoking the powers of Orlanth and his ring of loyal friends. "Come in here to us, Father. Bless us with your presence." Garrath's intonation continues until he completes a full circle, whereupon everyone faces inward again, still clacking their sticks.

Garrath recites the names of each hero and removes the hero's mask (if he is still wearing one), placing them all in a large leather bag. He continues, "Welcome back to the world. Welcome to the brotherhood of men. Welcome to the lands of the Sartarites, and the duties of clan and tribe. You are one of us."

With that, the heroes return fully to the mundane world. They are quickly embraced by the men and women of the circle, but there is little time for proper celebrations. Garrath forces haste: "Javis Gan let us know you would be here; how he knew, I do not know. But we must make our way quickly

to Wyvern Gate – the alarm has been raised and no doubt a Lunar patrol is on its way to the Salt Mines to investigate."

Garrath gives the heroes rude cloaks and broad leather hats, and then gives out orders: "Marandra, take these people back to the Real City. Jarang, create a diversion in Manside that should get the Lunars' attention. You all, " Garrath points to the heroes, "come with me." If Meda or Egerri accompanied the heroes, they go with Marandra now.

Wyvern Gate

Garrath leads the heroes to Wyvern Gate, a smashed ruin. Its once-proud gatehouse is scattered as pebbles about the gateway. Some remnants of the great stone wyverns still wind their way around both sides of the gate – enough to lead most adventurers to make magical gestures against the evil magic of the Empire of Wyrms Friends – but the rest are long-destroyed.

Miserable human families reside in squalor beneath tarpaulins and hides stretched across the tops of the rubble. A few armed men lounge around the gate. Garrath speaks quietly with one of guards, handing him a small pouch. "Jarzca says there is no Lunar patrol nearby. Hurry, we must fly!"

Garrath and the heroes flee through the gate and into the fields and orchards of Pavis County. From there, Garrath leads the heroes back into New Pavis and from there to his residence in Oldtown. "You should lay low for a few days; I offer you my hospitality and protection."

Consequences

Once back to safety, Garrath carefully ask the heroes about everything they saw, heard, said, and did. He openly wonders about the meaning of any cryptic by the Red Goddess, the Red and Black Goddess, the Howling Goddess, and the Black Bat. "These were Lunar demons; what they said reveals their secrets, just as what you said reveals ours."

Garrath takes the Blue Ring back, but returns their masks to them. "I shall bring the Blue Ring to High Priest Faltikus. These masks, as named by you, are how the Lunars understand our gods and are bound by what you have said and done. Perhaps the rest of us are as well. For good or ill, you are the nightmares that haunt the Lunars bad dreams."

A day or two later, Frekor Firmfarer assures Garrath that the Lunar garrison is not looking for the heroes. The priest tells them, "It appears safe for you to return to your homes, but you are best to avoid trouble with the Lunars – if that is even possible with your luck. May Orlanth protect you."

Results of the HeroQuest

As a result of the Naming Contest, the heroes may have gained magical bonuses (or penalties) when using the power of their masks against the Lunars (and likely other cults as well). The masks do not need to be worn to get those bonuses or penalties, as the heroes are now defined by the Naming Contest.

The heroes may have gained additional Lingering Benefits and Penalties to various abilities as a result of their experiences.

Additionally, the heroes may have made friends and enemies during the heroquest. For example, the Goddess of Lust may have seduced one of the Eight Sons of Yelm or the Handsome Grinner may have insulted the White Goddess. The Narrator in future adventures should develop the ramification of their actions.

The heroes may also have interacted with each other in ways that have lingering effects. The Goddess of Lust may have seduced the Intruder (or vice versa), or the Handsome Grinner may have fallen for the Mother of Kings and sworn to protect her. The Narrator in future adventures should develop the ramification of these actions.

If the heroes had the support of the Air Temple AND were victorious in the Naming Contest; they have strengthened the Magic Resource of the Air Temple. The value of the heroquest bonus is determined by the hero's victory level in the Naming Contest (see Sartar: Kingdom of Heroes, page 201). Additionally, each hero gets a bonus to any interaction with the Air Temple equal to the heroquest bonus.

Consequences of Failure

If the heroes failed in the Naming Contest, they have shown the Lunar heroquesters weaknesses of the god of their Mask – a weakness that Sor-Eel and Tala Errio will use to dominate the gods and people of Pavis.

If the heroes had the support of the Air Temple and failed, the consequences are dire. The Air Temple – and all Orlanthi in Pavis – receive a penalty commensurate with their level of failure.

Loose Ends and New Enemies

There are likely many loose ends left dangling after this scenario. Each can be the seed of future game sessions, plots, and obstacles.

The Three Thieves

Thanks to Gimgim's influence, Dimas and his two companions avoid crucifixion under the condition that they are to find their former cell-mates and establish contact with them. The heroes find that Harli's Men offer them work and opportunities to fence goods (perhaps stolen from the Rubble). These thread works well with the Spleen of Pavis scenario.

Personal Effects in Storage

It is likely that the personal effects of the heroes (except for named items cemented with a Hero Point) are still in a storage room in the Moon Barracks. The heroes may have abilities that require possession of mundane items now in Lunar possession. The Lunars are not going to return such personal effects – do the heroes contact the Three Thieves to try to break into the storage rooms of the Moon Barracks?

Benene Pavalava

Benene could easily ascertain the identity of the heroes, but does not. She accepts that the heroes' actions were the result of the Lunar ceremony they were forced into and that any reprisals would be both unjust and lacking mercy.

Gimgim the Grim

The Lunar intelligence gatherer, Gimgim the Grim, participated in the Lunar heroquest as the Blue Bat and witnessed the heroes actions. He may be aware that an heir to the House of Sartar resided in New Pavis – he is certainly aware that the heroes have escaped from the Salt Mines.

Sor-Eel orders Gimgim to determine the identity of the Orlanthi wearing the masks of the Rebel Gods. However, Gimgim has no immediate intentions to have the heroes killed; he is far more interested in keeping tabs on them and using them potentially as a chip in the future. As a result, Gimgim is unlikely to divulge the heroes' identity.

High Priest Faltikus

Faltikus the Good is greatly troubled by the actions of his priests and of the heroes. He fears that they conspire to bring strike and conflict with the Lunars; a conflict that would have grave magical implications given the heroes' divine favor. Faltikus protects the heroes' identity as he fears that any Lunar retaliation against them would exacerbate the situation.

Faltikus intends to keep a close eye on the heroes by showering them with attention from the Air Temple.

Tala Errio

Tala Errio also wishes to determine the identity of the Orlanthi in the quest. She has had a dream that the Rebel Gods from the ceremony shall conspire to summon a terrible White Monster that threatens to destroy the Good Land. Tala is greatly troubled by her dreams and writes to her kinsman Appius Luxius, Provincial Overseer, for advice. She spends even more time in meditation and ceremony, wandering the paths of the Otherworld to spy on the Rebel Gods.

Sor-Eel and the Eel-ariash

If the heroes won a HeroQuest Challenge against the Emperor in the Naming Contest, they managed to strip some magical power away from the powerful Eel-ariash clan, one of the greatest noble dynasties of the Lunar Empire. The Eel-ariash clan seek the return of what was taken from them.

Sor-Eel orders Gimgim to ascertain the identity of the Orlanthi participants in the Naming Contest. Sor-Eel knows he could simply ask High Priest Faltikus for their identity, but fears that would destroy his long-term plans for Faltikus.

Javis Gan

The troll warlord informed Garrath Sharpsword of the heroes' captivity at the Salt Mines and his spies in the Darkness let him know about the heroes' escape plans. The heroes unknowingly are in his debt; at some point Javis Gan plans to collect by summoning their aid in a heroquest. Javis Gan may appear in the heroes' future quests; for good or ill, they have a mythic resonance.

Foul Eddy

Foul Eddy thirsts to avenge his losses. He offers a substantial bounty for the identity of the heroes and once he knows their identity, Eddy contracts Black Fang assassins to brutally kill the heroes and their allies.

Meda and Egerri

If the heroes escaped with the aid of Meda or Egerri, they may take one or both as followers or even sidekicks. Both require significant handholding and care in New Pavis and the outside world; however, both are extremely knowledgeable about the Rubble and troll customs.

The Purple Troll

The heroes are asked by the adventurer-scholar Entelor Mephis to protect him as he plays a deadly game – pitting several of New Pavis' more dangerous factions against each other in a bidding contest for one of the fabled Organstones of the Faceless Statue. Entelor offers the heroes hard cash.

Summary

Once the heroes accept Entelor's offer, they are told to meet with him later that day only to discover that the scholar has been brutally murdered. Worse yet, the Organstone is left in the heroes' possession and the various bidding factions want it at almost any price, including the death of the heroes.

The tension between two factions escalate, with the heroes in the middle, until a third, and previously unknown, faction – the Moon Masks of Gimgim the Grim – steal the Organstone. The heroes must find their secret warehouse, steal the Organstone back, and figure a way out of their dilemma.

Background

The Organstones of the Faceless Statue are unique gems of exotic function. The Spleenstone was the valued treasure of the Champions of Pavis, until the city fell to the trolls in 1237. After that the Spleenstone was fought over by troll gangs until it was finally lost to history.

That is until the adventurer-scholar Entelor Mephis found the Spleenstone (which he calls the "Black Statue") while exploring the ruins on Blind King's Hill. Entelor recognized the black statue as one of the missing Organstones. Upon his return to New Pavis, Entelor pit Fleeter Nemm of the Pavis Temple against Malavar Patroma to get the highest possible price.

The Spleenstone

This dark purple and grey mottled stone is cold and dry, and shaped like a brooding male dark troll. It is roughly cylindrical, about 12 inches high and 10 inches wide. The stone weighs about 70 pounds.

The stone is filled with black bile and melancholy, making those attuned to it sleepless, despondent, and irritable. Investigators may hear the stone's restless murmurs whisper in their minds.

A hero may become attuned to the Spleenstone by paying 1 Hero Point to cement the relationship. The stone greatly enhances the willpower and the fury of those attuned to it. The Spleenstone functions as a Sidekick for the attuned hero. It has the following beginning abilities and flaws with which it aids and hinders the hero (which may be improved with Hero Points as the hero gets more strongly attuned):

- *Darkness Rune 5*
  Enhance Fury (of the attuned hero) + 2
  Enhance Willpower (of the attuned hero) +3
  An ability of the Player's Choice at 17

Flaw: *Melancholy (the flaw is always at the same rating as the Darkness Rune), includes sleeplessness and irritability. As a side effect of this flaw, the skin of the attuned hero slowly takes on a purple and grey mottled hue.*

Using Your Favorite Inn

Several of the scenes in this scenario take place at Gimpy's Inn and assumes the heroes are regulars there. In New Pavis, inns function as community gathering places as most apartments and rented rooms are too small and uncomfortable to gather in.

If they prefer another inn to Gimpy's, just change the setting and populate it with its own cast of characters.

Unfortunately for him, Nemm and Patroma are tougher characters than Entelor assumed. Wolfhead and his gang roughed up Entelor to make him easier to persuade. Malavar has sent his kinswoman, Serena Jonglure, to obtain the Spleenstone by other means. Others have learned about the Spleenstone; Gimgim the Grim has ordered Harli's Men to steal it.

Out of his depth and needing protection, Entelor decides to hire the heroes.

The Blonde Piper

Gimpy's (or whatever tavern the heroes prefer to frequent) is busy tonight; the lovely Blonde Piper is playing and she always attracts a crowd and tonight is no exception. Derenx the Handsome and Kalf Handelsson both have tables filled with companions and clients enjoying themselves; Garrath Sharpsword and Krogar Wolfhelm can be seen seriously discussing something in the corner. Morey the Short and the brothers Parzel and Miltry Post work the bar and the barmaids are busy.

This curvaceous lass has a clear soprano voice and a way with a ballad or slightly suggestive ditty that gives her a following anywhere she sings. She may have once been a street waif, though her singing has enhanced her living conditions. Her flirtatious ways provide her with a string of ardent admirers.

That is until a loud throat-clearing from behind the heroes shatters their concentration. "Excuse me. Are you [heroes' names]?"

Behind them stands a middle-aged man with a full beard and wild, untamed hair. His clothing is dirty, torn and unkempt, but made of good quality material. His face is cut and bruised; one hand is bandaged – he looks as if he has not slept in weeks as his skin is mottled and grey.

"My name is Entelor Mephis, sage of Lhankor Mhy. I wish to hire your services. Can we talk somewhere… more quiet?" Entelor gestures to the door leading to Gimpy's (empty) open courtyard.

Assuming the heroes accompany him (Entelor is not at all offended if they insist on waiting until the Piper's act is over), Entelor comes quickly to the point. He explains how he fears that he has made some dangerous enemies – *"dangerous people who find it easier to use violence than to reason"* – and he needs the heroes' protection. Entelor has heard good things about the heroes, *"the word is that you are dangerous people as well – folk not to be trifled with. I shall pay you well for your protection."* He shows every confidence that they are the right people for the job, and is anxious to gets them on board.

The Factions

Several factions with the city seek the Spleenstone. Although they are all introduced during the scenario, the Narrator may find it handy to have all the factions and their important members described in one place.

The Patroma Family

The Patroma family, headed by the corrupt and obese **Malavar Patroma**, *seeks to acquire the Spleenstone on behalf of the Eel-ariash clan (without compromising Sor-Eel). Malavar is aided by his kinswoman,* **Serena Jonglure** *(see page 228) andadvised by* **Renatus Aimilius** *(the Lunar scholar from the Celestial Engine adventure). The Heroes may know him from the Celestial Engine scenario. See box on page 292.*

Pavis Temple

The priests **Fleeter Nemm** *and* **Broosta** *of the Pavis Temple greatly desire the Spleenstone as a sacred relic of their god. They have hired the redoubtable* **Griselda** *and* **Wolfhead's Gang** *to retrieve the statue.*

Gimgim the Grim

The Lunar spymaster **Gimgim the Grim** *has learned of the Organstone and seeks it for his own nefarious purposes. Gimgim is aided by the* **Moon Masks**, **Harli's Men**, **Black Fang** *assassins, and the* **Krarsht** *secret society*

Constable Jorjar the Quick

Jorjar the Quick doesn't seek the Spleenstone, but if he's involved, he is investigating the circumstances of Entelor's murder and the heroes are his top suspects. Jorjar is aided by the town constabulary and his trollkin assistants.

Scenario Timeline

Day One
- The Blonde Piper (late afternoon)
- Murder of a Scholar (dusk)

Day Two
- A Dangerous Woman
- Griselda and Wolfhead
- Between a Rock and a Hard Place
- Black Fang!

Day Three
- Death of a Thief
- Moon Mask Raids
- The Fat Man

Day Four
- Final Confrontation
- Consequences

The Blonde Piper
Ever the popular performer, she always attracts an attentive audience entranced by her beauty, stories, and music.

Upon any expression of interest, Entelor shows the heroes a small bag filled with silver coins (about a hundred silver Lunars). The heroes may be astounded by the amount of wealth – it is enough to buy a small herd of livestock or several trained riding beasts! *"Do I have your attention now?"* he asks. He does not give the heroes the coins.

"While in the Rubble, I came into the possession of an artifact – a statue of a dark troll made out of purple-blue stone – of great value and antiquity. I intend to sell it to a dangerous person for a great amount of money, but have recently received a warning," Entelor gestures at his bandages and bruises, *"that the potential buyer might find it easier to take the artifact than pay for it. That's where I need you. I need partners who are not easy to intimidate."*

Entelor Mephis

Entelor is one of the Wild Sages of Lhankor Mhy (see Sartar: Kingdom of Heroes, page 165) and is typical of the kind: independent, strong-willed, fearless, but hardly dangerous. He is an odd fellow, ill-at-ease in the company of others, but willing to babble endlessly about the marvelous detail of his work. Entelor is very suspicious initially, but trusts anyone who shares his love of knowledge; he can't imagine a fellow sage as a thief or bandit. Entelor's work is well-respected by his fellow cultists.

Entelor originally hails from Boldhome, and fled to New Pavis after the fall of that city. Entelor has no kin in Boldhome but is under the protection of the Knowledge Temple.

Under the influence of the Spleenstone, Entelor is irritable, sleepless, and melancholic. His skin appears grey and mottled.

Bargaining with Entelor

Difficulty: Moderate or as Narrator determines.
Complete Success: Entelor offers the heroes 75% of whatever the artifact goes for.
Major Success: Entelor offers the heroes 50% of whatever the artifact goes for.
Minor Success: Entelor offers the heroes 33% of whatever the artifact goes for.
Marginal Success: Entelor offers the heroes 20% of whatever the artifact goes for.
Tie, or Defeat: He offers the heroes 10% of the artifact sales price. He distrusts the heroes appropriate with the level of defeat.

Entelor initially offers the heroes 10% of whatever he gets for the artifact. If the heroes bargain with him, he'll go as high as 75% (if the players get a Complete Success).

If the heroes strike a bargain with Entelor, the sage seems greatly relieved. "Good! I have a room upstairs on Second Street (R-12). Come by at dusk. I shall give you these coins as a retainer and tell you what needs to be done."

Entelor's Apartment

Entelor resided in a three room apartment; the largest in Nealda's building.

Vestibule*: This small room is the vestibule and serves as storage area.*
Living Area: *Living area of Entelor. A bed with a wool mattress and linen sheets takes up most of the room.*
Study: *This room is Entelor's study and work area. Entelor's body is slumped over his writing desk, his papers covered in blood. He has been stabbed in the back and side at least a dozen times. Several niches hold small shrines to Entelor's household gods, including a small votive image of Lhankor Mhy and a* **Purple Troll***. An open window looks out to the courtyard. On one side of the room is an upended scroll cabinet. More than a dozen scrolls are scattered around the room. The scrolls are written in the Cat-Scratching script and cover a variety of subjects including:*

- **King Lists of Old Pavis***, including various legendary and Elder Race rulers of the Rubble.*
- **A History of Pavis***, from its foundation to the coming of Duke Dorasar. A chapter on the construction of the city out of the Faceless Statue is heavily marked with marginalia.*
- *A scroll entitled* **On Stones** *by Mikhil Baron, a sage of Aldachur, It classifies various rocks based on their behavior when heated, common properties, hardness, and so forth.*

A small chest has been pried upon, its contents emptied and missing.

Murder of a Scholar

Riverside 12 is a two story stone building. The front entrance is a baker's shop, run by Nealda the Baker and her large family (who own the building). Behind the bakery is a common cooking area, and the living area of Nealda's family. The courtyard entrance has stairs that lead upstairs. Above, are four apartments of one, two, or three small rooms.

One of Nealda's sons, Taros the Bear, watches the heroes as the enter the building from the courtyard. Carrying a big wooden club, Taros asks the heroes who they are and what business they have here (as is good Sartarite manners). If the heroes tell Taros they have a meeting with Entelor Mephis, he directs them upstairs ("at the end of the hall").

Entelor's Room

The door to Entelor's Room is a flimsy wooden constructs without a lock or bar. If the heroes knock on the door and announce themselves (as is proper Sartarite manners), they hear a loud crash, as the murderer flees outside the window and climbs to the roof. If they listen before they knock, they have a chance of hearing things being knocked over and broken, as Dimas the Unrepentent searches the study and work area.

If the heroes immediately enter the room, they surprise the murderer, who immediately rushes for the window. It is Very Hard to stop the murderer from climbing to the roof.

Chasing Dimas

The heroes may choose to chase the murderer as he climbs to the roof. Run this as an Extended Contest as the murderer and the heroes climb roofs, leap down buildings, scurry through alleyways, run down

What if I Haven't Run Red Moon Rising?

The following dialogue assumes that the heroes have already met Dimas in the Red Moon Rising scenario. If the players have not met him, Dimas is less familiar with the heroes, but otherwise the scene goes the same. Dimas offers the contents of the chest as a bribe to save his life. He comes up with a different lie regarding why the God of Thieves protects him (perhaps as simple as asserting, "Don't kill me. I'm protected by the God of Thieves.").

streets, and navigate the maze of Riverside as the murderer does everything he can to lose the heroes. The difficulty level should be at least Very Hard. If the heroes are successful, they catch the murderer. If not, he gets away and reports to Harli. Worse yet, failure may alert the trollkin Night Watch of Constable Jorjar the Quick.

If captured, the murderer can be identified as Dimas the Unrepentent Thief, their former cell-mate in the *Red Moon Rising* scenario.

Dimas resists talking. "They'll kill me," he pleads. "How was I to know that ragged scribe was your friend?"

If the heroes can persuade Dimas to talk, he knows little. "Harli told me to rob the scribe. He said the scribe had some kind of blue or black troll and told me to get it. Very valuable, he told me. Then that stupid scribe stumbled into the room. I had to silence him before he could cry out. But I didn't find the black troll before you came in and I fled."

[NOTE: Dimas is lying. Dimas snuck into the room while Entelor was lost in work and stabbed him multiple times from the back.]

Dimas did not find the "blue or black troll" but he did steal the contents of Entelor's chest. His purse is filled with enough silver and gold coins, jewelry rings and valuables to be worth a +6 lingering bonus to a player's Wealth. Dimas doesn't challenge any heroes who take the purse from him. "Go ahead, take it. The scribe was your friend – I figure it belongs to you."

Once the heroes are finished asking Dimas questions, he asks in turn:

"So my old cell-mates, what are you going to do? You know the god of Thieves punishes those who kill their cell-mates. You go your way and I'll go mine. Harli's Men will owe you a favor."

[NOTE: Again, Dimas is lying. A thief owes no obligation to someone from outside his ring. Even if they were cell-mates.]

The next move is up to the heroes. Do they kill Dimas or let him go?

If they kill him, the heroes must announce their deed to witnesses or else the killing was secret murder – a far more heinous crime to the Sartarites than mere manslaughter (see *Sartar: Kingdom of Heroes* page 218). Harli's Men and the Moon Masks may well try to avenge the death of Dimas as soon as they can.

If they let him go, Dimas runs straight to Harli and tells him that the heroes foiled the robbery and that the heroes now have the Purple Troll. Word gets out to the other factions very quickly.

The Purple Troll

If the heroes search Entelor's apartment, they can find Entelor's "Purple Troll" statue sitting on one of the niches in the Study. The statue can be easily moved, but at 70 pounds, it is surprisingly heavy.

The heroes should be encouraged to take the Purple Troll (e.g., "Entelor thought it was worth a fortune and he doesn't have any use of it dead."). If the heroes take it, the Narrator should ask where they intend to store it:

- In the domicile of one of the heroes?
- With a friend or kinsman?
- Pay an innkeeper to store it?

The Narrator should ask the Players what they intend to do (if anything) concerning Entelor's body. Options include:

- Take the corpse to the Healing Temple and try to persuade the priestesses of Chalana Arroy to resurrect Entelor. This is a Very Hard to Nearly Impossible contest against the player's Wealth. If they succeed, Entelor returns from the dead and is eternally in the heroes' debt.
- Take the corpse to the Knowledge Temple to be disposed of according to the rites of Lhankor Mhy. The Knowing Priests are keenly interested in the circumstances behind Entelor's death and ask many probing questions of the heroes. Depending on the answers the heroes give, they may get the support of the Temple to investigate who hired Harli and avenge Entelor. If the heroes try to dodge their questions, the Temple suspects the heroes and summons Constable Jorjar the Quick to investigate. If they conclude the heroes were responsible, the Temple begins a law case against the heroes (see *Sartar: Kingdom of Heroes* page 216-218).
- Inform Nealda or Taros of Entelor's death and let them handle disposal of the corpse. They inform the Knowledge Temple who begin asking questions as above, except the heroes begin as the chief suspects.

Who Hired Harli?

Harli was hired by Serena Jonglure to steal the Spleenstone. However, unknown to Serena, Harli informed Gimgim about the job; once it fails, Gimgim decides to get the Spleenstone himself.

The murder of Entelor was not part of the job. Dimas killed Entelor because of his own viciousness.

- Leave the corpse where they found it. The corpse is discovered the next morning by Nealda's family who immediately inform the Knowledge Temple (and point out that the heroes were the last people who visited Entelor). Constable Jorjar the Quick is summoned to apprehend the heroes and the Temple begins a law case against the heroes.

If the Temple summons Constable Jorjar the Quick to investigate the death of Entelor, the Narrator must improvise how that investigation impacts the heroes, as the details are dependent on the actions of the players and beyond the scope of this scenario.

Unless they try to slip out unnoticed, Taros the Bear should see them leaving. The Riverside neighborhood is then alerted, interested parties and busybodies appear along with the Dolphins, Constables Jorjar the Quick and his trollkin Night Watch, Ingilli family members, and anyone the Narrator chooses to complicate the heroes' life with.

Being Watched by Fylchar

Fylchar is the first of three NPCs (Fylchar, Furner, and one of the mysterious Moon Masks) who tail the heroes throughout the scenario. The Narrator should let these watchers feed the suspicion and paranoia of these players. When the heroes try to see if they are being followed, one is watching. If a hero spots one, they immediately flee the scene, only to return later.

Being Watched by the Moon

The Narrator should heighten player suspicions and paranoia. If players announce that their heroes watch for suspicious activity, the Narrator can tell them that they glimpse someone wearing a red moon mask (the Moon Masks of Gimgim the Grim) following them whom immediately turns down a side street when seen. From time to time, the heroes see a Moon Mask watching them, only to disappear once seen.

A Dangerous Woman

The heroes meet at Gimpy's the next day to plot their next moves. The inn is quiet compared to yesterday, and only a inhabit the otherwise empty common room, including some adventurers. Among the adventurers is Fylchar, a lowlife who normally associates with Wolfhead's gang (and is a regular at Loud Lilena's). The Blonde Piper argues with Morey about how much she is owed for last night's performance.

Let the players plot and ponder.

At some point, the Blonde Piper comes by the heroes' table and flirts with an appropriate hero. She coquettishly suggests that the hero (or heroes) should spend a little money on gifts that a woman might take a fancy too.

The Blonde Piper is startled and outraged when a muscular and handsome young man wearing a white tunic and a large curved dagger rudely pushes her aside. With a Lunar accent, he introduces himself as Furner and asks if they are the "mercenaries Entelor hired before his…," and Furner's lips curl up into a cruel smile, "… unfortunate demise." Regardless of their response, he says, "My mistress desires to speak with you. Come with me."

If the heroes are offended by his treatment of the Blonde Piper, Furner sneers. "If you need a whore, give your goddess a gift after my mistress has spoken with you."

If the heroes hesitate, Furner throws down a small pouch with five newly minted gold wheels with clear disgust and repeats, "Come with me. My mistress shall reward you well if that is what motivates you."

Furner leads the heroes across the City Court, down Drop Street towards the far end of Rich Hill, and to a richly appointed one-story stone house (H-38). Gardens cover the roof and the main door is painted green and bound with bronze.

Inside, the walls of the central room are painted brightly in reds, yellows, whites, and blacks, and the floors have elaborate mosaics. Lounging upon an ornamented backed chair (the only chair in the room) made of intricately carved wood is a beautiful and sultry raven-haired woman – the mistress of the house. She lazily strokes the hilt of the scimitar sheathed in its scabbard that rests on her lap Her other hand cradles a glass cup filled with wine.

Servants bring the heroes wine and food, while the lady watches the heroes with a mixture of wariness with green eyes, almost like a hungry cat.

"I am Lady Serena Jonglure. In understand that, you were hired by Entelor Mephis. Unless I misjudge you, you have an … ornament, a statue of a purple troll, in your possession or at least know where it is."

Those cat eyes size the heroes up and Serena stands up and walks alluringly up to the hero most likely to be receptive to her "charms." Stroking his cheek and handing him her glass of wine, Serena says, "I will be most grateful to you if you tell me where the … statue … is. Most grateful indeed."

Jorjar's Investigation

The chief constable of New Pavis serves as the "eyes and ears" of the City Council, watch for misdeeds, and to keep order within the walls. High Priest Gavial Latish (a member of the City Council) may summon Jorjar the Quick to investigate the murder of Entelor.

Jorjar's investigation should dog the heroes (as they are the one lead Jorjar has) and serve as an ongoing obstacle. Jorjar should threaten the heroes with the prospect of being executed for secret murder, detain heroes at inopportune time, trollkin or town watchmen follow the heroes, and other such actions.

The investigation is perhaps best handled as an Extremely Extended Contest (see HeroQuest Core Rules*, page 80-81).*

Various actions the heroes take may impact Jorjar's investigation and make him more or less hostile. For example, refusing Serena Jonglure quickly brings Jonglure to their door (a -6 situational modifier to the next exchange); allying with her makes Jonglure more cautious around the heroes (a +3 situational modifier to the next exchange).

At this point, the hero needs to resist Serena's seductive charms, using some appropriate ability to overcome her allure. A lustful hero (for example, one with the Life Rune) actually *augments* the difficulty level with the lustful personality trait! A hero that succeeds in resisting Serena's charms keeps his wits; a hero that fails, blurts out that the heroes have the Purple Troll or at least know where it is, regardless of whether the other players want to keep that secret.

In addition to her "gratitude," Serena offers the heroes 25 gold wheels (about five times as much as Entelor gave them, or enough to easily rent a private residence for several year or buy a hide of farmland with livestock) for the "recovery" of the Purple Troll. Serena makes it clear she does not care how the heroes recover the "statue."

If the heroes agree or at least do not refuse, Serena appears pleased and continues flirting with the heroes until she dismisses them from her home. The Narrator may assign a +3 situational bonus to further dealings with the Patroma faction.

If the heroes refuse, Serena is noticeable angry. She tells them, "You will get me that statue, one way or another. Working with me is so much more … enjoyable … than working against me. But one way or another, I will have it." She then dismisses the heroes from her home. The Narrator should assign a -3 or even -6 situational penalty to any further dealings with members of the Patroma faction.

Regardless of whether they accept her offer, Serena has Furner tail the heroes once they leave.

Griselda and Wolfhead

At some point after their meeting with Serena Jonglure, the heroes are ambushed as the heroes travel through one of New Pavis' dark alleys or clogged, narrow streets. Three low-life heavies walk into the heroes' path and block their way, They carry axes, cudgels, and wicked curved daggers. Heroes with underworld connections (or who have already dealt with Griselda and Wolfhead's Gang) recognize them as Kroked, Fylchar, and Simbal from Wolfhead's Gang.

Before the heroes can take any action from behind them (exceptionally alert heroes might hear here first and be able to turn around before she speaks) they here a woman speaking in harsh street Pavic: "I should figure Entelor ropes you lot into this. This can be easy or very hard – your choice."

The speaker is Griselda, a petite red-haired woman and a notorious adventurer, Troll-friend, duelist, and thief. Her sweet, innocent face is belied by the leaf-bladed bronze shortsword she has ready. At her right is the feared gang leader Wolfhead, a tall

Furner

Furner came to the wilds of Prax from the Lunar Heartlands seeking his fortune. He found Serena Jonglure instead, becoming one of her most ardent admirers. Furner desperately seeks his lady's attention, and fanatically pursues whatever Serena tells him to do.

Furner is a cruel and violent man whose handsome features are marred by a perpetual sneer. He is skilled with a scimitar (although not so skilled as Serena Jonglure) and eager to fight duels to avenge any insult, snub, or slight. Furner has won all of his duels to date; if he lost, the victor would face the consequences of Lunar justice as Furner is an Imperial citizen and member of the Yanafal Tarnils cult.

and heavily built man with a nasty scar on his face that sets his mouth in a perpetual snarl. Wolfhead has readied a short spear with a vicious looking blade. The heroes may have already met them in the *Celestial Engine* scenario. Alone, either are considered amongst the most dangerous duelists in New Pavis; most see fighting both suicidal. Griselda continues:

"Someone tells me that you spend some time with that Jonglure doll. I shouldn't have to tell you she is no sterling character of a female nature. But if you speak with her, I wager that means you got that statue which rightfully belongs to my associates? Let's play this smart and easy. You bring us the statue and we be partners together. Fifty-fifty. Don't you agree Wolfhead?"

The big man just stares at the heroes as Griselda smiles innocently. She continues:

"Let this proposition rattle around your noggin. But don't take too long. Tell us tomorrow if you are in or if you are out. Word to the wise – it is better for you if you are in."

With that, Griselda and Wolfhead turn around and the other gang members slink away. From the distance Furner watches it all.

Griselda

Griselda is one of the most notorious adventurers in New Pavis. Petite and beautiful, Griselda is known to have contacts with Governor Sor-Eel, the local Sable clan, and the trolls of the Big Rubble. Many consider her the most dangerous woman in Pavis.

Wolfhead

Wolfhead is an infamous member of the Pavis criminal element, and leads a small group of followers loosely associated with the Hole Lords. He is a dangerous man, a master of both spear and bow. Wolfhead is fundamentally cautious, though more inclined to adventurous banditry than careful sneak thievery.

Kroked

An experienced crook, Kroked is the gang's heavy muscle and looks it. Tall and thin, Kroked is suspicious of everyone except Griselda and Wolfhead. He is skilled with the throwing axe and maul.

Fylchar

A master dagger fighter, Fylchar is even taller than Kroked. He does not look particularly like a crook; Fylchar is baby-faced with short blond hair and smooth cheeks. After Griselda, Fylchar is the smartest member of the gang and always on the lookout for his own interests.

Simbal

A Zebra tribesman from Zebra Fort, Simbal is not tall, but heavily-built and extremely strong. He has a sweeping mustache and a large jaw. Simbal is a skilled fighter with spear or sword, but relies on his great strength in most circumstances.

Between a Rock and a Hard Place

After meeting both Serena Jonglure and Griselda, the heroes likely need an opportunity to regroup and try to get their bearings. The heroes may want to take actions such as:

Hiding the Statue

The Narrator should ask the players if they plan on keeping the statue where it is. Play with the players' paranoia after the meetings with Serena Jonglure and Griselda.

Clever players may come up with a very clever hiding place. Depending on the hiding place, the Narrator may need to improvise the Moon Mask Raids and Twist events; however, the Moon Masks can access most hidden locations in the Rubble because of the involvement of the Krarsht secret society.

Research

The heroes may wish to research the about Purple Troll, Griselda, or Serena Jonglure (see Researching Information on page 212). What they learn depends on who they ask:

Street Connections

The Purple Troll. Thieves, smugglers, and other lowlifes are aware that there is a lot of silver being offered for a statue of purple troll. The word on the street is that the various street gangs have been offered a bag of silver (others say a bag of gold) if they can deliver the statue, no questions asked.

Rumors run wild about the identity of the person behind the offers. Some say it is the Lunars, other claim it is a rich Sartarite exile, others claim it is another scam by Griselda along the lines of the Great Chart Caper. All agree that they wouldn't want to be the person who has that statue – unless they have an army of muscle.

Griselda. Griselda is both highly regarded and feared by the most local lowlifes. Most would agree with Olav Dickin's-son's assessment:

"Griselda? Not a dame to cross. She killed one them Loricek Death Demons in the Rubble, just to get revenge for her brother. No, she's definitely not a dame to cross!"

Serena Jonglure. The "Lunar swordmistress," as she is commonly known, is a figure of fear amongst most lowlifes. She's followed by a pack of scimitar wielding dandies and rakes, who all seek to impress her with wit and willingness to fight duels for no cause. Serena Jonglure herself is generally

thought to be a better duelist than Griselda. She's known to be a kinswoman of the Lunar crime boss, Malavar Patroma.

The Rat

If the heroes have a relationship with the Rat, they might decide to ask him for information and advice. He's willing to provide both in exchange for a piece of the action.

A meeting with the Rat is always at place chosen by the thief, usually in the Farmers Quarter or in Riverside. The Rat has a runner tell the heroes where the meeting is going to be on very short notice. Ask the heroes if they really intend to carry the 70 pound statue into a bad part of town before they go off to the meeting.

The Rat tells the heroes that several thief rings and gangs have been hired to steal a very valuable artifact that Entelor recently took from the Rubble. More than that and the Rat needs a day to ask his own contacts.

If the heroes give the Rat time to ask around, he tells them the next evening (after the Dimas' Death but before the Moon Mask Raid events) that this artifact is probably one of the Organstones of the Faceless Statue. Moreover, both the Pavis Temple and the Patroma family are trying to get their hands on the artifact, "and it seems even less savory players have their hands in the game as well."

The Rat makes his own play for the Purple Troll. "You get me the statue, and I can find a buyer. We split the proceeds fifty-fifty. Give me a little time, and I can get you into a safe place until the heat dies down. Do we have a deal?"

If they agree to the Rat's deal, the heroes should return to the statue's hiding place just in time for the Moon Mask Raids.

Knowledge Temple

The sages of Lhankor Mhy can identify the purple troll statue as the Spleen of Pavis, as Entelor often used their services in his search for the Organstones.

Pavis Temple

The heroes may ask the priests of the Pavis Temple about the purple troll statue. Fleeter Nemm, the second priest, is known to have sponsored expeditions into the Rubble to seek artifacts of bygone glory and his wife, Broosta, is a Lhankor Mhy cultist as well.

Fleeter Nemm and Broosta can easily identity the purple troll statue as the Spleen of Pavis; indeed, they are the leaders of one of the factions trying to acquire the Spleenstone! Fleeter Nemm and Broosta tell the heroes the same information concerning the Spleen of Pavis that the Knowledge Temple could, but also informs the heroes that it is their duty to sell the Spleenstone to the Pavis Temple!

The Pavis Temple offers the heroes 50 gold wheels (about ten times what Entelor gave them; that's enough to buy two hides of farmland with livestock or rent a middle-class urban residence for several years) for the statue. They can arrange to have the money ready the next day. If they agree to Fleeter Nemm's deal, the heroes should return to the statue's hiding place just in time for the Moon Mask Raids.

Black Fang!

At some point during the second day (or that evening), a Black Fang cultist attempts to kill one of the heroes. The assassination ideally takes place in a crowded public place (where the heroes would not have ready weapons) and while the heroes are separated.

Who is the Rat's Buyer?

Whoever the Narrator needs it to be. It could be the Pavis Temple, it could be Brygga Scissortongue or one of the Orlanth priests. Plot-wise, the role of the Rat is to add another level of conspiracy and one more moving actor to complicate the players' plans.

Regardless of the specific buyer, the heroes' share should be 35 golden wheels.

The Spleen of Pavis

Pavis Knowledge Temple #2,957

After the Too Tall Battle, the Faceless Statue collapsed, all magical energies exhausted. Its body made the great quarry whose stones built the city's interior. Construction was swift, thanks to the statue's stone and dwarfish craft.

The dwarf aid was voluntary, although Pavis gifted them with some headstone, bowelstone, and marrow dust. They came because they wished to honor the Faceless Statue. They were led by Flintnail Hardeye, who was one of the ancient race of Mostali, the Dwarf-Makers. Before he left the city he fathered a son upon one of Pavis' daughters; this son began the Flintnail cult when he grew up. This centered around a temple of masons and sculptors built within the quarry, whose existence has continued through all Pavis' history, providing the crafts people and experts necessary for the continued building within the city grounds.

Five general types of stone came from the statue quarry. The Headstones were used exclusively in the creation of the original King's Villa, later called the Temple of Pavis. The stones were radiant crystalline growths and included the most exotic of the Organstones built right within the structure of the temple palace. Armstones were used to construct walls for the city, while ordinary buildings' walls were made from Bodystones. Legstones were used for streets, steps, and bridges. The bowelstones made plumbing, dungeons, and sewers.

Organstones, mentioned above, are unique gems of exotic function. Mastering them was the craft of the Mostali, but many people could put them to some use. For example, a Heartstone was once set upon the scepter of Pavis, while Liverstone is useful as a purifying agent. Trollkin once fought a war over the Kidneystones. In Pavis' temple, the Eyestones are magical preceptors, while the Toothstones are immortal soldier guardians.

One of the Organstones is described as looking like a "crouching dark troll": the Spleen of the Faceless Statue. The Spleenstone was the valued treasure of the Champions of Pavis, until the city fell to the trolls in 1237. After that the Spleenstone was fought over by troll gangs until it was finally lost to history.

Who Hired the Black Fang?

The Narrator should encourage the players to suspect either Griselda or Serena of having hired the Black Fang. In truth, neither hired are responsible: the Black Fang was hired by Gimgim the Grim to throw the heroes off-balance and to prevent them from consummating a deal with one of the other parties.

Humakt, Babeester Gor, or Yinkin cultists get a chance to use an appropriate divine rune affinity to magically sense the ambush; otherwise, unless a hero has a specifically appropriate ability to sense ambush or assassins, they are surprised when a nearby passerby pulls a curved dagger from seemingly nowhere and yells, "The Black Fang has chosen YOU!"

The chosen hero must try to overcome this obstacle with an appropriate ability (including martial keywords such as the Mercenary or Thane), – however, the hero does not have time to ready weapons. Regardless of success or failure, the assassin disappears into the panicked crowd and runs away. Pursuit should be Very Hard or even Nearly Impossible.

If captured, the Black Fang assassin threatens the heroes with the cult's vengeance unless they immediately release him. Under no circumstances does the cultist provide any useful information; the cultist fears the Spirit of Retribution far more than any threat the heroes can make.

Death of a Thief

On the morning of the third day, a large crowd gathers around the residence of one of the heroes (if the heroes have stored the Purple Troll at a residence, it should take place at this residence). The mutilated corpse of Dimas the Unrepentent Thief is outside the door; one of his feet has been severed and shoved in his mouth (those knowledgeable about the Lanbril cult recognize this as meaning that Dimas got greedy and betrayed his own ring. No one admits to witnessing the body being left at the door.

News of Dimas' murder spreads quickly to the heroes. Worse yet, the City Constable Jorjar the Quick shows up at the scene with several constables to announce an investigation into Dimas' secret murder. The heroes are likely already Jorjar's Suspect Number One and if they remain at the residence, Jorjar and his assistants come to take the heroes for questioning at the City Administration Building.

Narrator's Note: In truth, Dimas was killed by Serena at Patroma's order for murdering Entelor and still failing to obtain the Spleenstone.

Jorjar's Investigation

Depending on their actions, the heroes may have bonuses or penalties in their attempts to throw Jorjar off their trail. For example:

- If the heroes are seen near the body of Dimas, by witnesses they receive a -6 situational modifier to the next exchange in the contest.
- If heroes directly contacted Jorjar about the murder, they receive a +3 situational modifier to the next exchange in the contest.

Moon Mask Raid

Sometime after the Death of a Thief (preferably while the heroes are away), a gang of Moon Masks raid the place where the Spleenstone is hidden. They have been led there by evil demons of the Chaos Goddess Krarsht who burrow through earth and stone to reach the location. Gimgim the Grim accompanies the raid.

Any witnesses (for example a player character guard) see a horrific six armed demon erupt from the floor, spitting sticky goo that entangles all around it. Immediately in its wake comes a gang of Moon Mask-wearing killers who attack anyone who moves – the dreaded Moon Masks of Gimgim the Grim! One Moon Mask follows the demon towards wherever the Spleenstone is hidden. The demon and the Moon Masks then return down the hole the demon erupted from. Whether any witnesses survive to recite what happened is up to the Narrator.

If a hero was present at the scene and tries to flee, at least three times as many Moon Masks as heroes attack and the hero is at a situational penalty because of the sticky demon goo. There are enough Moon Masks to make trying to fight them off Nearly Impossible.

Who Offers the Most Gold?

The HeroQuest Core Rules do not encourage detailed accountings of the players' financial affairs. Rather wealth is simply another ability by which the heroes can overcome obstacles.

That being said, players often enjoy being money-grubbing mercenaries. Describe what the heroes could acquire with the various offers and encourage them to mentally spend the gold before they even have it. Some potential purchasers offer more than others:

Malavar Patroma offers the heroes the most – as much as 100 gold wheels (enough to buy 4 hides of farmland or rent a prosperous merchant's residence). The Judge offers a similar amount.

The Pavis Temple offers the heroes somewhat less – 60 gold wheels. If they are partnered with Griselda or with the Rat, that comes out to 30 gold wheels.

Serena Jonglure offers the heroes significantly less – 25 gold wheels.

Gimgim the Grim and the Loricek clan offer nothing. They plan to take the statue by force.

When the heroes come to where they stored the Spleenstone, they find the place in ruins. Strands of a disgusting glue-like substance are everywhere, like the web of an obscene spider. If appropriate there are dead bodies and a possible survivor or two (or any heroes who were overwhelmed by the Moon Masks). The victims have been hacked with daggers and stabbed with strange six pointed throwing stars. All were coated in poison.

Worse, the Spleenstone is gone.

The Tunnel in the Floor

In the floor is a circular hole approximately 6 feet in diameter descending down into the pitch dark. The hole is smooth and beyond the ability of most men to craft, although stonemasons know it conceivably could be the work of Flintnail cultists or dwarfs.

If the heroes follow the tunnel into the darkness (and presuming they have a source of light), it descends about ten feet and then levels out. The tunnel winds around and meanders in the darkness; the heroes have the constant feeling that an inhuman presence is watching them. Particularly perceptive heroes might hear scuttling sounds from time to time, like that of insects. The sounds recede quickly, only to be heard again from a different direction.

Eventually the tunnel leads to a different tunnel running from left to right of the connection. This new tunnel is of a different construction, built of carefully laid stones. Depending on the time of year, the floor is covered in water – there may be anything from a small rivulet of filthy water to several feet of water. Any member of the Flintnail cult can recognize this as the Great Drain the dwarfs built.

Following the tunnel to the right eventually leads to the outflow into Zola Fel river. Following the tunnel to the left eventually comes to a dead end. There are numerous conduits that lead up to the city streets above or into the basements of buildings. If the heroes follow a conduit, it is up to the Narrator to determine where it leads.

Uncle Malavar

Immediately after the heroes have learned that the Spleenstone is missing, they stagger into a throng of dozen or more preening dandies armed with scimitars and daggers. They are the students of beautiful raven-haired Serena Jonglure. Serena carries a harp and a scimitar. Furner is present and glares at the heroes with barely disguised contempt.

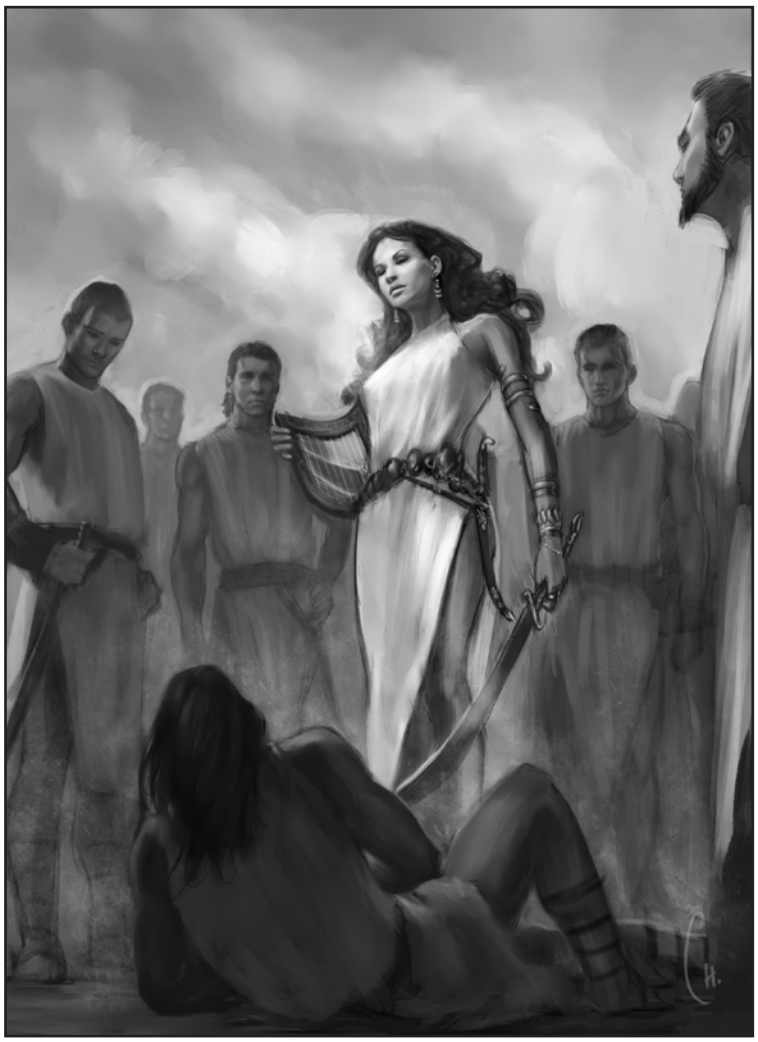
Serena smiles pleasantly at the heroes and says, "I was hoping to run into you. Walk with me," Her entourage surrounds the heroes, giving them no chance to run away.

Serena brings the heroes back to her residence in Rich Hill. The dandies wait outside her residence. Servants bring wine, and she lounges on her chair in the central room. "Now, let's talk about Entelor's statue. Shall we?"

From another room comes a man's voice, mellifluous and musical. "Yes, let's talk about that statue. We are all interested in hearing about it. Yes?"

A fat man wearing ornately embroidered silk robes, enters from another room. He is flabbily fat with bulbous pink cheeks and lips and chins and neck; his eyes are made small with fat puffs around them. As he advances, all his bulbs rise and shake and fall separately with each step. An ornate massive gold necklace hangs around his bulbous neck, and gold ring festoon the pendant cones that are his arms and fingers. The fat man is accompanied by several heavily armed mercenaries. Serena stands and bows deeply to him, saying, "Uncle Malavar…"

The fat man smiles wanly and purrs, "Before we begin, good sirs, please forgive an old man's



indulgence of his only blood-kin. I say, I distrust a man who does not indulge his blood-kin. If he won't do well by his blood-kin, how will he treat his associates?"

With that, Malavar Patroma lowers his bulk onto Serena's chair, and his bulbs stop jouncing and settle into a flabby rest. He looks at the heroes thoughtfully and asks, "Are you a closed-mouth band like the rest of these hill-barbarians?"

If they answer no or say they like to talk, Patroma exclaims, "Better and better! I distrust close-mouthed men. They generally pick the wrong time to talk and say the wrong things. Talking's something you can't do judiciously unless you keep in practice."

Regardless of how they answer, Patroma continues. "Now, sirs, we'll talk if you like. And I'll tell you right out that I'm a man who likes talking to men that like to talk. So to begin things, let's talk about my Spleenstone. Where is **it**?"

Let the players roleplay their way out of the situation. Some likely options:

Tell Patroma the Statue was Stolen:

Patroma scoffs at the heroes. "Well sirs, I expected more from you. Yes I did. You say my Spleenstone has been stolen? How convenient for you, sir! Find it anyways. I believe you know how disagreeable things can be for those who fail me. Yes sir, young Dimas found it most disagreeable indeed! Now bring me my statue! I give you until tomorrow, or you will share Dimas's disagreement."

Tell Patroma about the Moon Masks:

Patroma is thoughtful for a moment and then replies with anger. "You say, sir, that a gang of men imitating the Governor's clown stole my treasure while it was in your possession? Ridiculous, sir! Unless you bring it to me tomorrow, you'll be wanting to wear one of those ridiculous masks yourself. Yes, sir, you will. Because if you don't, I will have Serena cut off your nose, your ears, and anything else that displeases me! Yes, sir, that is precisely what I will do!"

Promise to Bring Patroma the Statue:

Patroma laughs with delight and his fatty bulbs rise up and down with his laughter. "You're the men for me, good sirs, cut along my own lines. No beating around the bush, no excuses or lies, but right to the point. 'I get you the statue.' I like that, sir. I like that way of doing business. You bring me my statue tomorrow and I will pay you 100 wheels in gold. I wager that is more wealth than any of you have had at one time. Yes sir, I wager that is the case."

The End of the Discussions

When there is nothing more to discuss, Patroma dismisses the heroes. After a pause, Patroma gets out of his chair, and stops them before they leave. "You bring me my statue tomorrow and we'll forget these difficulties. Yes sir, we will. There is nothing that gold can't ease or repair. No sir, nothing at all! But if you don't bring me my statue, then I would not want to be in your place. No sir, not at all."

Future Deals with Serena

Based on their actions, the heroes should receive bonuses or penalties to any future interactions with Serena and her faction:

- Promising to bring Serena the statue is a +3 bonus on future dealings;
- Claiming the statue was stolen is a -3 penalty;
- Flat out refusing to sell the statue is a -6 penalty.

Between a Woman and Her Gold

As the heroes return from their meeting with Malavar Patroma, they are again ambushed by Griselda, Wolfhead. and Wolfhead's Gang.

"Times up. What says you? Are you in or are you out? Are we going to do this the easy way or the hard way?"

Again, let the players roleplay this out. Let them know that fighting Griselda, Wolfhead and the gang is going to be Very Hard, maybe even Nearly Impossible. Some options include:

Refuse to Partner with Griselda:

Griselda glares at them menacingly and Wolfhead looks positively murderous. "So it's the hard way with you, is it? "

If the heroes have any secrets that could make life in New Pavis very difficult, Griselda knows it. How she knows it is up to the Narrator, but she does. And she lets the heroes know that she knows.

If the heroes are pure as the snow atop Kerofin, that doesn't stop Griselda. She let's the heroes know that there are plenty of people in Pavis – people **previously** (and she emphasizes that word) allied with the heroes – that might react violently to someone who sells Pavis out to the Lunar Empire.

If the heroes still refuse to partner with Griselda, she warns them, "I'd be walking carefully from here on and start growing eyes on my back. New Pavis isn't a safe place for fools. Let's see if you live long enough to sell that statue to the Lunars."

With that Griselda and company carefully withdraw and make their plans to discredit the heroes **and** steal the statue in the process. The specifics of this are up to the Narrator.

Tell Griselda they are Partners:

Griselda smiles, "We bring the Purple Troll to my friends at the Pavis Temple. We all go together to my friends; that way you know we are all on the level and this is a square deal with no cross. You have Entelor's Purple Troll, right?"

Tell Griselda the Statue was Stolen:

Griselda reacts angrily. "You say the statue was stolen? Does that explain why Fylchar sees you talk with that Jonglure doll again? You tell Jonglure the statue is stolen by thieves? So why are you still breathing? I says to you Wolfhead, I think they play us for fools." Wolfhead growls menacingly and the other gang members circle around the heroes.

The heroes might be able to convince Griselda that the statue really was stolen using an appropriate ability. The difficulty level should be whatever works best for the pacing of the adventure. If they fail, Griselda assumes the heroes still have the statue and are planning to sell it to Serena. She plans to watch their every move and then steal the statue when they next meet with Serena.

Tell Griselda about the Moon Masks:

Griselda sighs thoughtfully. "So Gimgim the Grim has the statue. Why you not tell me that first? So I wonder, can we steal back what Gimgim steals from us?"

Unfortunately, Griselda has no idea where Gimgim might take the statue. She suggests to the heroes that, "You keep your ear down to the street, we do the same. If the Masked One tries to move this statue out of Pavis, we'll hear of it. And if we hear of it, we can steal it. We got a deal?"

Future Deals with Griselda

Based on their actions, the heroes should receive bonuses or penalties to any future interactions with Griselda and her faction:

- Promising to bring Griselda the statue is a +3 bonus on future dealings;
- Claiming the statue was stolen is a -3 penalty;
- Flat out refusing to sell the statue is a -6 penalty.

Talking to a Rat

The heroes may seek out the Rat for information about where the Moon Masks may have taken the Spleenstone.

The Rat is obviously concerned that the Moon Masks have gotten involved. "They work for Gimgim the Grim, the Lunar spymaster. Or maybe they are Gimgim, for he is never seen without his Moon Mask." The Rat tells the heroes he needs some time to talk to his sources. "Meet me this evening after dusk. I should know something by then."

The Narrator should play up any paranoia the players have. They are watched throughout the rest of the day: from time to time they get a glimpse of Furner, or Fylchar, or a mysterious individual wearing a Moon Mask who disappears as soon as he is seen.

That evening, Rat has information for the heroes. "My people tell me that the Moon Masks use an abandoned building on North Street near the alley to Silver Street as a safe house. That's my only lead. If you go there, expect the Moon Masks to kill you. Remember, they work for the Lunars and probably can call on the garrison if they get it trouble."

Other Sources

Few besides the Rat have a chance of finding the location of the Moon Masks' warehouse. Heroes with a relationship to one of the Lanbril rings can try to use that relationship ability to persuade the ring leader to tell them the location (all three Lanbril rings do business with the Moon Masks).

A Final Twist

It is entirely possible that the heroes find themselves at a dead end. Nobody knows where the Moon Masks operate from; nobody dares cooperate with the heroes against the Moon Masks. Worse, both Griselda and Malavar want the Spleenstone and their agents can be seen tailing the heroes.

If this happens, the Narrator may just resort to a deus ex machina. The heroes may spot a Moon Mask tailing them. When spotted by the heroes, the Moon Mask flees to their warehouse in Riverside (R-49). The heroes should be able to follow him and learn the location of the warehouse.

The Moon Masks' Warehouse

The Lunar conquest of New Pavis brought with it the Krarsht cult, under the protection of Gimgim the Grim. Krarshtkids from the Big Rubble have tunneled underneath the great walls into New Pavis, creating tunnels used for smuggling and clandestine travel.

Several of these tunnels meet up in a basement beneath a small rundown adobe building off North Street in Riverside (R-49). Here the Krarsht smugglers store contraband until they have arranged to ship it elsewhere.

The local residents know well enough not to investigate the abandoned building, and conspicuously ignore the traffic that comes in and out of its door. The Dolphin street gang are paid to watch the building; the Pavis Watch is paid not to watch.

Brothers Lip

The two Krarsht initiates call each other Brother Lip. They wear Moon Masks and are each armed with curved short swords and nets which they use to entangle their foes. Trespassers are sacrificed to Krarsht in the basement shrine.

Outside of the Krarsht cult, the Brothers Lip have no contact with each other. One Brother is a Lunar clerk assigned to Commander Banaryos of the Silver Shields. The other Lip is a manual laborer from Riverside.

Going through the Front Door

This is an abandoned house about 13 feet wide by 32 feet long made out of mud-brick and coated with a thick mud-plaster. The roof is flat, of packed clay on reeds over rafters whose ends project slightly over the front way.

There is only one obvious entrance into the building; a sturdy wooden door that is barred from the inside. With some difficulty, the door can be smashed open with brute strength or with tools, although those inside the building (and the entire neighborhood) may be alerted by the noise and have time to prepare. The Krarshti have a secret knock they use to have those inside open the door. It is up to the Narrator whether heroes that scope out the building get a chance to see and hear a smuggler use the secret knock.

Alternatively, the heroes might come in through the roof. With a maul or other splitting tool, the heroes can smash the clay and reeds and make their way inside, although the denizens (and the local neighborhood) may be alerted by the noise.

The Front Room

The front room is filled with broken crates and timber planks. Storage jugs containing food, oil, and water are concentrated on one side of the room. A pair of mattresses for the guards are set up on the other side.

Two armed men reside in this room at all times, Krarsht cultists who fulfill their duties to the secret society by standing guard. They serve a day or two and then are replaced by other cultists.

The Rear Room

Stacks of large empty crates are piled up in the center of this room.

The crates can be easily moved, revealing a trap door to stone stairs winding down into the darkness. Some 45 feet below can be seen some flickering dim light.

The Antechamber

The stairs lead to a small stone antechamber. A passage leads to a torch lit room beyond. An obscene figure of a fanged mouth with six arms has been painted on the wall.

The Shrine Chamber

Beyond the antechamber is a torch lit stone room, about 30 feet square. A side chamber can be seen on the right side. The air has a sweet pungent smell, and a lengthy time in the chamber results in mild nightmarish visions.

In the middle of three of the walls is a horrifically realistic sculpture of a large six-legged monster without eyes or face but terrible fanged maws. The statues reach from the floor to the ceiling.

In the center of the room is stone altar covered with evil signs and thickly coated in dry blood. A naked body lies sprawling atop the altar, adding fresh blood to the altar. A censer on the altar is the source of the sweet pungent odor (the fumes of burning hazia).

Behind the altar stands a bald man wearing a plain robe and carrying a sacrificial knife, still dripping blood. The man yells out, "Die, blasphemers!" and suddenly all the lights go out!

Horrible clicking sounds like mammoth cockroaches scuttling across stone combine with a sickening drooling. Out of the darkness, inhuman demons assault the heroes with tongues that shock and burn, fangs coated in paralyzing venom, and by spitting disgusting pratzim!

Side Chamber

This room is both the personal quarters of the Tongue of Krarsht and the storage room for valuable contraband in the possession of the cult.

A simple straw mattress and woollen blanket serves as the Tongue's bed. Stacked around the room are wooden crates, each embossed with Lunar trade

The Tongue of Krarsht

The priest of this shrine to the Waiting Mouth is called the Tongue of Krarsht. He oversees the feeding of sacrifices to Krarsht, maintains the shrine, and inducts new members. The Tongue has many false names and identities, all lies. In truth he is nothing more and nothing less than simply the Tongue of Krarsht.

If he must fight, the Tongue uses Chaotic magic. He can transform his mouth into that of a hideous fanged monster with a venomous bite. His tongue can strike foes more than 20 feet away and deliver a powerful disruptive shock. The Tongue can see in darkness without penalty and can scrabble up walls like an insect (or a Krarshtkid). If captured, the Tongue snaps his own neck rather than risk revealing any secrets. However, the Tongue prefers to escape in the darkness down one of the Krarshtkid tunnels.

Krarshtkids

From the parts of Krarsht hacked off by Storm Bull in the Great Darkness grew the Krarshtkids. Resembling much smaller versions of the Waiting Mouth, a Krarshtkid has a central body 3 to 4 feet in diameter with six legs jutting around its perimeter at roughly equal spacing.

Krarshtkids spit a conical web consisting of a disgusting cohesive and viscous liquid called pratzim *at their foes. Pratzim binds and entangles its target. Once entangled, the Krarshtkid uses its extremely long tongue to deliver a potentially fatal shock. Once entangled in* pratzim *and shocked, Krarshtkids bite their prey with fangs carrying paralyzing venom.*

These creatures can eat anything but favor loam, clay, sand, and limestone. They are the primary builders of the underground Krarsht temples and tunnels. As they eat, mature Krarshtkids make individual 10 feet diameter tunnels, turning the earth and stone they munch (through their digestive tracks) into a form of stone which they line their tunnel walls.

Fighting the Demons

Three horrific demons (actually krarshtkids), aided by the Tongue of Krarsht, attack the heroes in the darkness. The heroes must overcome the demons, slaying them or at least chasing them off. Because the heroes are fighting in darkness, assign them a -6 situational modifier unless they can see in darkness or magically provide light.

Resistance: Very Hard or as otherwise determined by the Pass/Fail cycle.

Complete Victory: The heroes defeat the krarshtkids and capture the Tongue of Krarsht.

Major Victory: The heroes defeat the krarshtkids but the Tongue of Krarsht escapes through one of the krarshtkid tunnels.

Marginal, Minor Victory: The heroes chase off the krarshtkids and the Tongue of Krarsht, but they escape through the krarshtkid tunnels.

Tie, Marginal Defeat: The heroes are forced to flee out of the chamber. If they return, the chamber has been emptied.

Other Defeat: The heroes are overcome by the demons and are bound up in pratzim. The heroes must find a way to escape before they are sacrificed to the Hungry One.

runes. Several have valuable contents, as described below:

1. Two small crates of preserved foods, These each weigh about ten pounds, but are surprisingly valuable, since the foodstuffs are luxury delicacies like salted Newtling tail, which command small fortunes from buyers who sell to the rich. However, only much experience in trade and exchange reveals the real value of this commodity; to less discerning eyes, the items look like simple preserved food.
2. Several crates contain clothing, woolens, and house wares, and are marked by various traders, handlers, and merchants.
3. Four crates of approximately 200 small packages of dried hazia stamens wrapped in leaves from the hazia plant. Each package is worth up to 20 Lunars on the black market. The hazia belongs to Malavar Patroma who has commissioned the Krarsht cult to smuggle it into the Lunar Heartlands. Since Patroma controls the hazia black market, it is likely any attempt to sell the hazia comes quickly to his attention.
4. A crate containing the Spleenstone, already packed with straw.
5. A crate containing a carefully packed notebook made out of folded parchment. It is filled with writings in both the Dara Happan and New Pelorian scripts. The writings are riddles concerning the Enigma of the Serpent.

The Left Passage

This circular tunnel (made by krarshtkids) is 10 feet in diameter. After about 150 feet, the tunnel turns left, goes straight another 150 feet and then connects to part of the Great Drain. The smugglers use this tunnel to access the sewers of New Pavis.

The Right Passage

This is a 10 foot diameter circular tunnel (made by krarshtkids). This tunnel is over 1000 feet long, and leads to a sub-basement of the Lunar Headquarters. Side passages lead to a half-dozen different basements in Downtown, including Erigio's Inn. The Lunar sub-basement is guarded by Lunar soldiers.

The Rear Passage

This 10 diameter circular tunnel descends sharply down some 250 feet and then leads southeast underneath the Big Rubble. The tunnel is seemingly endless and is poorly ventilated, making travel with torches problematic. After traveling over a mile the tunnel descends again. The tunnel ultimately leads to the krarshtkid hives underneath the Devil's Playground.

Last Confrontation

Once the heroes have the Spleenstone, it is time for the climax: the players need to decide who they are selling the Spleenstone to and how they plan to deal with the disappointed parties. Options include:

The Standoff

After the heroes have retrieved the Spleenstone from the Krarsht shrine, the factions confront the heroes as they enter the Founders Market. The political clout of Malavar Patroma keeps the Lunar and city guard away from the Market, even though it is after curfew. From Temple Court comes Serena Jonglure and her coterie of scimitar-wielding dandies. From Blue Street comes Griselda and Wolfhead's Gang. All are armed, all are looking for trouble.

Griselda says, *"Its time we be ending this game. You give me the statue, and I give you the gold. We walk away satisfied and amicable."*

Serena replies, *"I don't think you are in a position to make such a deal, Griselda. You [the heroes], give me the statue, and we all walk away with what we want."* Griselda snarls, *"That's not going to happen. Give ME the statue."*

Both gangs have their attention on the heroes. If the heroes side with one, they run the risk of being attacked by the other. If they try to run away, both gangs are poised to attack.

How this gets resolved is ultimately up to the players. Persuasive characters may try to negotiate an end to the standoff; failure means a fight breaks out (and the heroes suffer a penalty based on their level of failure). As this is the Climactic Scene for the story, apply the Climactic Scene consequences (*HeroQuest Core Rules,* page 37).

The Political Deal

Also, the heroes may have arranged a behind-the-scenes deal with one of the factions, exchanging the statue for gold and protection. Options include:

- Publicly presenting the statue to the Pavis Temple (bypassing Griselda and Patroma).
- Presenting the statue to Governor Sor-Eel (bypassing Gimgim and Patroma, and neutralizing Griselda).
- Publicly presenting the statue to the Pavis City Council (neutralizing all the factions, but likely not getting paid for the effort).

Players being players are likely to come up with solutions far beyond the imagination of the authors. A political deal quickly lead to a new story arc as the heroes discover the price of the deal was more than they had thought.

The Enigma of the Serpent

This book is written in Dara Happan with New Pelorian commentary. It is a collection of paradoxical stories, questions and statements from the Golden Dragon Society of the Empire of Wyrms Friends. A few sample sections are reprinted below:

"The Dragon Sun is the impossible emperor. It is able to pass all of the tests, even though it has no hands to shape the clay, no genitals to create a child, and no soul to fill the empty room. It receives the regalia as if it had hands, and it wears divine clothing which was intended for a creature only a hundredth of its size."

"The Dragon Sun adjures all Darkness and finds manifests all forms of Light and Truth within its scales. In this way it brings Light and Truth unto the heartlands and illuminates all to expose falsehood."

The Narrator may allow heroes with the Law Rune or the Dragonewt Rune to use this book as a grimoire, with spells relevant to the paradox of the Dragon Sun and the Fire Rune.

The Mexican Standoff

Particularly cruel Narrators may add the following twist to the Standoff option:

Just when matters couldn't get any worse, they do. A small mob of Moon Mask wearing thugs approach from North Street. The lead Moon Mask says to the heroes, "You'll be handing that statue over, but those two don't look like they'll be collecting it. Serena, Griselda, your boys better take a couple of steps back. Now, about that statue…"

The Mexican Standoff poses the heroes with a far trickier dilemma than just the Standoff. If the heroes agree to give the statue to any faction over than the Moon Masks, the other two factions may attack with superior numbers. Worse yet, if the heroes give the statue to the Moon Masks, they don't get paid.

Consequences

Depending on their actions, there are likely short-term and long-term consequences for the heroes.

Getting Paid

Assuming the heroes managed to sell the Spleenstone to one of the factions offering gold, they get paid the amount they were offered. Depending on who they sell the Spleenstone to, they get paid as followers:

To Griselda: The heroes get paid 500 silver coins (25 Wheels), a combination of shiny new Lunars and old Pavic Guilders. They also get the protection of (and a relationship to with appropriate bonuses based on their actions) Griselda and Wolfhead's Gang.

To the Rat: The heroes get paid 700 silver coins (35 Wheels), again a combination of shiny new Lunars and old Pavic Guilders. They also get the protection of (and a relationship to with appropriate bonuses based on their actions) the Rat and the Hole Lords.

To Malavar Patroma: The heroes get paid 100 Wheels. They also get the protection of (and a relationship to with appropriate bonuses based on their actions) the Patroma Family.

To Gimgim the Grim: The heroes get paid 50 Wheels (although Gimgim offered them nothing). They also get the protection of (and a relationship to) Gimgim and the Moon Masks.

To Fleeter Nemm: The heroes get paid the equivalent of 50 Wheels, in a combination of silver Lunars and gold wheels. They also get the protection of (and a relationship to with appropriate bonuses based on their actions) the Pavis Temple.

Enemies

The heroes also get some enemies based on their actions. At the very least, at least one (more likely several) of the factions now dislike the heroes. Depending on the Narrator's preference, these enemies can be treated as a Flaw or as a lingering penalty on any future interactions with that faction.

These enemies are likely to take additional actions against the heroes, such as:

Griselda: Griselda takes action to blacken the heroes names in Oldtown and Farmers Quarter. Even if unsuccessful, there are some areas (such as Loud Lilena's in Oldtown) where the heroes just aren't welcome. Griselda and her gang may also ambush the heroes with the intention of robbing them.

Malavar Patroma: Serena's students challenge the heroes to duels at inopportune times. Smugglers are unwilling to work with the heroes. And the heroes are routinely searched and interrogated whenever they enter New Pavis. Malavar may decide to hire the Black Fang to assassinate one or more of the heroes.

Gimgim the Grim: The heroes find that Lunar officialdom is relentless hostile. Smugglers and several thieving rings are unwilling to work with the heroes. The heroes are blamed for crimes and activities they did not commit and are more likely to be caught for any crimes they do commit.

The Krarsht Cult: The Tongue of Krarsht likely requires some time to repair the damage caused to his "cell" (the shrine must be moved to a safer location, the krarshtkid tunnels covered up, etc) but when that is completed he seeks vengeance upon the heroes. The form that vengeance takes is up to the Narrator: Black Fang assassins, Chaotic demons, or corrupt Lunar officials are all possibilities.

Jorjar's Investigation

If the heroes sell the Spleenstone to Patroma, Jorjar's investigation ends quietly. If not, the Narrator should continue the Extremely Extended Contest until there is a resolution. A defeat may result in a new story arc as the heroes are condemned to the Salt Mines (or worse).

A Fistful of Lunars or Money in Rules Terms

The players and the Narrator are not encouraged to provide a detailed accounting of the heroes' financial affairs. HeroQuest purist Narrators may simply give the heroes' Wealth rating a lingering bonus based on the level of success or give them a new ability **Fistful of Lunars** (or some similar ability) at 17/1Ш/5Ш (depending on the level of success). After all, what matters under the rules is not how many silver pieces the heroes have but how useful those silver pieces are at overcoming plot obstacles.

However, for big payoffs such as from selling the Spleenstone, many players enjoy directly spending silver on material items such as that listed in the Living In Pavis chapter. If so, let your players do that – that is precisely why those prices were included in the chapter! Remember, when in doubt go with the option that results in Maximum Game Fun for the Narrator and the players.

The Cult of Pavis

Mythos and History

Pavis was a hero who appeared approximately 800 years after Time Began, during the Third Council of the Empire of the Wyrm's Friends. Half man and half aldryami, he grew up in his human father's family. As a man he moved from Shadows Dance to Dragon Pass, and studied under the tutoring dragons then present in the empire. There he met the Dwarf and gained a mastery of Stone.

By animating the great Faceless Statue of the Throne in Shadows Dance and bringing it to Prax to defeat Waha in a wrestling match, he gained sovereignty over the area around the River of Cradles which took his name. Later, when Waha was grievously wounded during an invasion of Dragon Pass, Pavis taught Aldryami Healing to the Priestesses of the Paps, and the god was cured. This cemented bonds with the nomads of Prax and made the city of Pavis safe for the time.

Though it was considered strange for a half-breed elf, Pavis had many connections with the dwarfs, particularly with one Mostali named Hardeye Flintnail. Records are unclear, but it is thought that Flintnail may be the famous "Dwarf" of Dragon Pass. Flintnail gave many gifts to Pavis, and constructed great works. One of the most permanent was the son he begat on Shelbaris the Fair, one of Pavis's daughters. This son began the Flintnail cult, a cult of masons and metalworkers.

Half Man and Half Aldryami?

Pavis was indicative of the sort of strange magical experimentation that took place during the rule of Third Council. Pavis' birth was miraculous and heralded a return to the unity that had once existed amongst all mortal races in the Gods Age. Many influential peoples of the EWF fervently hoped that Pavis would become the sire of the Original Man, a being that unite all mortals. Unfortunately, the experiment failed, but the city Pavis founded remained.

With the aid of Flintnail, Pavis created an immense city from the body of the Faceless Statue, then departed and never was seen again. His daughters began the cult of Pavis, and the rule of the city passed to the Arrowsmith dynasty, a noble family of the Pure Horse nomads.

After some battles with trolls and the Giants of Shadows Dance, the introduction of the Sun Dome Temple into the area provided a firm fighting force for the city. Pavis and his city flourished. Eventually, Pavis retired from this World into his temple in the Real City where he still resides as the city's divine protector. His children became the priests of his cult, worshiping their father and organizing the rituals to lend him magical energy to unify and defend the city he founded.

The prosperity did not last. In a hundred years the Empire of the Wyrm's Friends was destroyed, and Jaldon Toothmaker, the hero of Prax barbarians everywhere, had ravished the city. The Arrowsmith dynasty was wiped out and the city lived on among ruin. But the cult of Pavis survived, and continued the magical ceremonies that enabled the human population of the Big Rubble to survive in their increasingly underground Refuges.

The worst crisis came in the form of Gerak Kag, dark troll priest from Shadows Dance. The trolls and trollkin fought their way through the nomads of the plains and set up shop in the city, sealing it against intrusion. The last Champion of Pavis, Balastor, died during the final defense of the city, as the last of the Pure Horse people abandoned the walls to dwell on the plains of Prax.

Troll magic closed the city for 400 years, and constant struggles occurred between the trolls and the last remnants of humans, elves, and dwarfs. The Pavis cult held to its rituals, and their intimate knowledge of the city aided worshippers in every crisis. The cult kept non-troll dwellers alive in the ruins until the city was re-opened during the time of strange magics and phantoms from the past known as the Dragonewt's Dream.

Children of Pavis

Pavis is known to have successfully sired seven children on different species of mortals – six daughters and one son. Magical beings, these children were unsuited to rule and the city leaders invited the Arrowsmith Dynasty to rule the city instead. One daughter, Shelbaris the Fair, married Flintnail the Dwarf and produced offspring as well, presumably using Pavis's own magical techniques.

The priests of Pavis claim to be the heirs of his children; hence the high priest of the cult is called the Son of Pavis (regardless of gender) and the other priests are titled Daughters of Pavis (again regardless of gender).

After the second procession of unborn Dragonewts opened the gates to re-open their temple in the Rubble, Dorasar, a grandson of King Sartar, came to found a city outside the old giant-built walls. Pavis and Dorasar negotiated a settlement effectively giving ground and buildings to Pavis, and the air to Orlanth, and Pavis agreed to extend his protection to the new city which became part of the old.

New Pavis (or Pavis Outside the Walls, in the Sartar tongue) made a refuge for the Rubble survivors. Even the Pavis Survivors, the zebra-riding mercenary remainder of the old Pure Horse people of Prax, returned to their ancestral city. With this resurgence of human society, the Pavis cult has come back from the basements and cellars of the Rubble and has set up in New Pavis.

Even under the Lunar Occupation, the Pavis Cult has continued to grow. The Goddess wants to "marry" Pavis to add him to her ever-growing Pantheon, and he plays very hard-to-get. With the support of the invaders, open worship of Pavis has increased, especially among those Orlanth worshippers needing somewhere to go after the closing of the Orlanth Temple by the Empire.

The Cult in the World

Pavis is a city cult. Like most of them, it is essentially a worship of the founder of the city. Worship maintains the potency of the city's guardian, without which the city will die. The cult draws worshippers from town residents. Most are principal worshippers of other gods, but worship at the Pavis temple as well to support the city's strength. With the agreement of the Orlanth cult, Pavis became the patron god of Pavis Outside the Walls as well as in the Rubble, and the Sartarite colonists worship Pavis as well as to their normal gods.

The cult of Pavis does not provide its own adulthood initiation rites. Instead, the priests use whatever religion they believe in. For example, during the Troll Occupation, initiation was performed by ancestor worshipping spirit societies. Now most initiation is done according to the Sartarite or Yelmalion rites.

Funeral customs for the cult are similarly non-specific, and the priests will use whatever other religion they believe in when they determine funeral arrangements. For instance, the old Arrowsmith dynasty cremated their dead atop the city gates, while during the closed period of the city the cult was run by a family who buried their dead in several plots about the Rubble.

Nature of the Cult

The cult of Pavis exemplifies many city founder cults. Like most of them, it is essentially a worship of the founder of the city, believing that this reinforces the potency of the guardian, without which the city would wither. Pavis is the magical guardian for New Pavis and the Big Rubble. By performing their ancient ceremonies and rituals, his priests can call upon Pavis to succor and defend the city. Without Pavis, the city would never have survived the bleak centuries of Praxian warlords and the Troll Occupation.

The cult draws worshipers from town residents. Most principally worship other deities, but worship at the Pavis temple as well to augment their city's strength. Since the agreement with Orlanth, Pavis became the patron god of Pavis Outside the Walls as well as over the Rubble, and the Sartarite colonists worship him as well as their own gods.

The city god normally arbitrates between the local manifestations of the more wide-spread gods. The Pavis temple hierarchy acts as a middleman for the hopes and aspirations of all political and social factions in the city. Like all founder cults, Pavis is far more political in function than spiritual.

Depiction

Lord Pavis is always depicted as a green-skinned man with a long beard (with vines and flowers tied in it). His only crown is garlands and flowers, with perhaps vine with fruit. Pavis wears the long robes associated with the Empire of the Wyrms Friends and carries with him a scroll and the tools of a stonemason.

Particular Likes and Dislikes

Because of the founder's own family ties, the cult of Pavis befriends both Mostali and Aldryami, and often settles disputes between the two races.

Since the trolls of Kyger Litor and the animal nomads of Prax have often worked to destroy the city, the temple has little love for either. There have been, however, both troll and nomad worshippers of Pavis, and relations with the cults of Waha and Eiritha are good. The same never will be said for the ignorant and brutal Storm Bull worshippers and the fanatics of the Jaldon sect who broke the old city.

Rune Affinities

Pavis is strongly associated with the Man Rune, although it is not necessary for a hero to take the Man Rune in order to be a member. Any initiate of Pavis with the Man Rune of 1 or higher may use it directly as a divine rune affinity. This is a byproduct of Lord Pavis' experiments in the Second Age.

Man Rune Affinity

The Man Rune is shared by all mortal humanoid species, but as it represents the humanoid shape itself, it is unusual for it to be one of the dominant runes of any mortal (in game terms, it is rare that it is one of a person's three runes). Nonetheless, Pavis is strongly associated with the Man Rune and his initiates may use the Man Rune directly within the boundaries of Old and New Pavis to foster unity amongst those who share the Man Rune.

Pavis initiates are known to use the Man Rune to placate others who share the Man Rune within the boundaries of Old or New Pavis, and to mate successfully with other species sharing the Man Rune.

Organization

The cult of Pavis traditionally has a single high priest (called the Son of Pavis) and six other priests (known as the Daughters of Pavis). The high priest specializes in divination, and the others in necessary functions representative of Pavis' work. One of the Daughters is always of the Flintnail cult, representing Pavis' daughter who married the dwarf. The Son of Pavis is not required to be male, but always has been, and the Daughters are only infrequently female, but the titles are traditional. Sometimes there have been extra priests, who are given the jobs of being associate priests and are not officially Daughters of Pavis. Since the troll invasion, the temple hierarchy was not up to strength until the last few years in the safety of New Pavis.

The Real City Temple

The Real City Temple is the home of Lord Pavis and the founder of the city still resides within the cracked but intact crystalline structure, in defiance of the worst that nomad or troll could do. The temple was built out of the Headstone of the Faceless Statue, whose rocky exterior was polished down by tireless dwarves to reveal the crystal within. There are no visible entrances or windows, giving rise to its nickname "The Room Without Doors".

This cyclopean structure has given spiritual backbone to the surrounding colony of humans ever since it was founded. The human culture of Pavis has always been centered on this temple. It is enormous in size and seems to be carved out of a single piece of translucent, pinkish-white stone. The only mar on the structure is a single crack running the height of the front.

Although there are no doors or windows, Pavis himself dwells within this temple. His priests know the spell that allows them to enter his temple (contained within the grimoire Master of the Faceless King*); for all others the temple is physically inaccessible. Those who have entered the temple claim that it is larger on the inside than the outside.*

Grimoires

Grimoires are texts that explain, describe or otherwise analyze Gloranthan metaphysics. Most grimoires focus on a single rune (and usually narrowed to have some defined subset of the Rune) and contain formulae detailing permutations and combinations of that rune with other runes.

As with other magical keywords, it costs two hero points to gain or increase a grimoire. Your relationship to the grimoire shows that you are able to read it, but initially your understanding will be very limited. A grimoire should be given a brief description to provide guidance for possible spells. Spell effects may be listed in the entries for each grimoire.

When you acquire a grimoire, choose (or create) four spells from the list of sample grimoire spells (if one exists) as those you have already learned. You may perform your spells directly, using your rating in the grimoire, and describe them as having obviously extraordinary effects. Unlike theist and spirit effects, however, spells are very specific and limited.

You write on your character sheet the name of the grimoire and its associated rune; for each spell give a name and the rune that modifies that of the grimoire.

Rodamarg has studied the Debaldan Grimoire, an ancient formulary of elemental spells associated with the Water Rune. His player writes on Rodamarg's character sheet: "Debaldan Grimoire (𓈖) this grimoire contains spells pertaining to the seas and water vessels." Rodamarg's rating in the Debaldan Grimoire is 5𓏺. Rodamarg chooses the following spells that he can cast with the rating of 5𓏺:

Calm Waters (𓈖𓏺𓏺𓏺) this spell calms the waters within earshot of the caster, making its surface placid.

Move Vessel Quickly Across the Waters (𓈖𓆑) this spell greatly increases the speed of a vessel the caster is aboard for as long as the caster can continue chanting the spell uninterrupted.

Create Rogue Wave (𓈖𓎛) this spell creates a great rogue wave that can swamp ships and drown men and follows simple voice commands ("drown the man in front of me", "swamp the ship to my right"). Once the wave has carried out its command, it dissipates.

Stop Vessel in the Water (𓈖𓎟) this spell can stop a vessel in the water for as long as the caster can chant the spell uninterrupted.

You can't attempt to gain new spells within a grimoire until you have at least a 1𓏺 rating. You may have the rote formulae for a spell already in your book, but until you interact directly with the forces you're harnessing, you lack the understanding to use them. You may acquire a maximum of one additional spell per session. This requires you to travel to the Other Side (typically understood as achieving unity with the Law or the One, depending on your sect's philosophical beliefs), and to overcome one or more significant plot obstacles (as pacing warrants).

Your rating in any grimoire allows you to create a portal to the Other Side and achieve intellectual union with the source of your magic (be it the One, the Great Mind, Logic, or whatever your denomination believes). You may typically attempt to cross over once per session; these are always simple contests. If you fail to cross over, or to overcome an obstacle, you lose your chance to gain any new spell during the current session. Gaining spells in this fashion does not cost a hero point.

Designing Your Grimoire

The Narrator and player should collaborate to develop the subject and scope of a given grimoire. How much detail a grimoire needs depends on the campaign and style of game; some Narrators find it useful to list each spell contained in a grimoire, others need only know the Rune and a brief description of its subject and scope.

Most grimoires describe somewhere between five and ten spells in total; only the most powerful grimoires have more than a dozen. When a hero has learned all the spells written in the grimoire, he cannot learn more until he has achieved Mage status in that grimoire (see *HeroQuest Core Rules*, page 116).

The New Pavis temple is the political center of the cult. Most of the priests reside there and few lay members worship anywhere except at the New Temple. Most non-initiates believe the New Temple is the magical center of the cult; they are wrong. The Pavis Temple of the Real City (in the Big Rubble) is the home of Lord Pavis. Within that magical Room Without Doors, the priests speak directly to Pavis.

At the height of its glory, there were several holy places throughout the city dedicated to Pavis. The various devastations have profaned most such places, except for the Real City temple. Despite the casting-down of the temple's outer walls and the crack in the inner walls, the temple of Pavis remains the magical center of Pavis.

Holy Days and Sacrifices

The Godsday of each week is special for this cult, and there are appropriate neighborhood festivities. Citizens and visitors are urged to join these, but taking part usually is voluntary. The High Holy Day is Godsday, Fertility week, Earth season.

On the High Holy Day, a Waha shaman from the Paps joins the ritual wherein the priests re-enact the healing which Pavis did for Waha. The Pavis High Priest offers magical gifts to the Pavis representative of the Eiritha cult, and she must travel back to the Paps with the Waha shaman to complete their part of the ceremony. This all serves to reaffirm the magical and political reminder of the "charter" by which Pavis is permitted to exist on the plains of Prax.

On his holy days, Pavis is offered sacrifices at both the temple Outside the Walls and the temple in the Real City. More animals are sacrificed Outside the Walls, yet more food is consumed in the Real City.

Lay Members

Most members of the cult of Pavis are mere lay members who worship Pavis along with the other gods of their religion. Anyone in the city can join the cult of Pavis, even if they also worship other gods. Worship at a city festival is all that is needed. All citizens of the city of Pavis must be lay members of the cult of Pavis. Lay members support the city against its enemies. This is usually done by joining the city militia or by paying for someone else to take one's place. They also help in the temple's upkeep.

The temple serves as a social meeting place for people throughout the city, and as a mutual welfare organization. Lay members get to participate in the

city festivals and ceremonies, and belonging to the cult of Pavis is a prerequisite for Pavis citizenship. Members also get food, drink, and social connections.

It costs 1 Hero Point to join the cult of Pavis as a lay member. When you join the cult of Pavis, write "Lay Member of the Cult of Pavis" with a rating of 13 on your character sheet. This ability measures your relationship to the temple of Pavis and its community, as well as your knowledge of the history and lore of the city of Pavis.

Initiates

If you are a citizen of Pavis, literate, and have a rating of at least 1 in your Lay Member of the Cult of Pavis ability you may initiate into the cult of Pavis. Your Lay Member of the Cult of Pavis ability becomes Initiate of Cult of Pavis, at the same rating. Initiation is done in a secret ceremony overseen by the priests of Pavis.

All initiates of this temple must theoretically have been born in Pavis or in New Pavis and every initiate must have been a lay member for a season or so. In practice, rituals of adoption exist for deserving non-Pavisite candidates. An initiate of Pavis may not worship any enemy of the city such as Storm Bull, Kyger Litor or Zorak Zoran.

Temple initiation gives one some influence with the ruling council of Pavis. Initiates of Pavis always can find the directions of the compass whether in New Pavis or the Rubble.

Initiates of Pavis are instructed in the secret tome *Master of the Faceless King*, a book written by Lord Pavis in Auld Wyrmish. Initiates of the Cult of Pavis may spend two hero points to gain this book as a grimoire. An initiate who takes a relationship to the grimoire chooses four spells as described in the *HeroQuest Core Rules*.

Master of the Faceless King

The Faceless King was a mysterious statue sitting on the Throne in Shadow's Dance. Pavis learned how to master the statue and used it to defeat the giants and nomads. He then built the city of Pavis out of the body of the Faceless King.

The Master of the Faceless King grimoire details how Pavis built his city out of the body of the Faceless King and that by mastering the secrets of the statue, one can achieve harmony with the city built out of his body. The parts of the city correspond to the parts of the (literal) Body Politic of the Faceless King; the slums of the city were built near the urban cloaca while the hilltop Real City was made from its head.

Initiates learn the hidden meanings that call upon the power of the Faceless King within his city. Two of the spells are widely known. One is a twelve-vowel mantra popularly called Harmony of the Parts. As long as the mantra is repeated, it calms the passions of all who hear it. Another is a ritual called Soothe the Dyspeptic Stomach that can suppress (temporarily) hostile Darkness magic in a prepared location. These spells greatly contributed to the survival of humankind in the Rubble during the Troll Occupation.

Another spell is known by all members of the priesthood of Pavis: the ritual that enables entrance and egress into the Room Without Doors.

At least ten other spells are known to be hidden within the Master of the Faceless King. The spells should be created by the players and the Narrator. All call upon the power of the Faceless King within the boundaries of Pavis and their power should be restricted accordingly. All spells from this grimoire function only within the walls of Pavis (which encompass New Pavis thanks to the grace of Lord Pavis).

Other Grimoires

Once an initiate has proven to the priests of Pavis that he knows the *Master of the Faceless King* (ᓭIII) at 17 or better and has an Initiate of Pavis ability of at least 1ᗯ, he can petition the priests for access to additional Pavic grimoires. If he overcomes a plot obstacle established by the Narrator, the initiate can spend two hero points and add additional Pavic grimoires at a starting ability of 13.

Besides the *Master of the Faceless King*, there are several other grimoires in the possession of the priests of Pavis.

Alchemical Wedding of Lord Pavis III

This book is written as an allegorical story where Lord Pavis marries each of the elements and forms, producing a myriad of offspring, the result of harmonious combinations. This book describes how various Runic conflicts and tensions can be resolved harmoniously. Strangely, it employs marital metaphors and is also used in various civil rituals of the city of Pavis. Some hint this book has deeper occult meanings and describe some six spells.

Book of the Original Man ᛯ

This book is a collection of prayers, each allegedly penned by Lord Pavis. It sings of the Original Man, the unifier of all Mortal races and of the essential common nature of all who share the Man Rune. Among the songs are well-established friendly greetings to the dwarfs and aldryami, as well as magical means by which different species sharing the Man Rune may reproduce. Four other spells are contained in the songs of this book.

The Book of Treaties ᚱ

Many widely-spread cults were local victims of the once powerful Pavis city cult. Pavis has some magical entities under his command as a matter of treaty obligation with Otherworldly powers. The Book of Treaties describes these entities and spells out the terms of their obligations to Pavis and how to invoke each entity. This book is only made available to the priests of Pavis.

The technique for summoning each magical entity must be learned independently (each is a spell); understanding Pavis' Treaty with the Air does not help understand Pavis' Treaty with the Darkness. If one summoner calls upon a particular magical entity during a week, another cannot call on the same elemental later in that week. Should a particular magical entity be destroyed, a new one cannot be summoned until the next cult High Holy Day.

ᘐ **Orlanth – Umbroli.** The summoner may use this air elemental as he wishes. The air elemental was attached to the Pavis cult at the time of the founding of New Pavis.

ᚔ **Zola Fel – Manthi.** A water elemental serves the cult of Pavis. Zola Fel is the god of the River of Cradles. He befriended Pavis because the city brought river trade to him.

□ **Eiritha – Gati.** This earth elemental can be used to dig foundations and hold up walls. It was given to Pavis upon the occasion of the healing of Waha.

⊙ **Oakfed – Sali.** After much struggle, Pavis stripped a Fire Elemental away from the nomad Oakfed to serve him.

● **Kyger Litor – Dehori.** During the long battles with the hordes of the troll goddess. this shade was wrested away.

Devotees

There are no true devotees of Pavis in the sense that word is used in the *HeroQuest Glorantha* magic rules. Pavis was a hero within Time and his deeds are not emulated (or even understood) by his worshippers.

The cult of Pavis does have up to seven full-time priests and once had several warrior-priests called the Champions of Pavis. However, these are temple offices and the people serving these offices are not considered incarnations of Lord Pavis. They are his servants, not devotees.

Excerpt from the Book of the Original Man

"Ideas are certain patterns arranged class by class of the things which are by nature sensible, and that these are the sources of the different sciences and definitions. For besides all individual mortals there is a certain conception of man uncreated and imperishable.

And in the same way as many impressions are made of one seal, and many images of one man, so from each single idea of the objects of sense a multitude of individual natures are formed, from the idea of man all men, and in like manner in the case of all other things in nature."

Isn't this a Wizardry School under the *HeroQuest* Rules?

Yes. Pavis is not a god that you can gain magic from by emulating. He is not a cosmic god or even a personal one; his cult is merely the social glue that holds the people of his city together. However, Pavis himself was a magically powerful magician attempting a Great Experiment with the support of the Third Council. His city was a sideline to that goal; a place where the Great Experiment could take place.

With proper study, Lord Pavis' writings and teachings do provide sufficient understanding of Gloranthan runes to manipulate them in the form of spells. Correctly reciting the formulae from these texts produces a known effect. However, Lord Pavis' wizardry has little if anything to do with the wizards of the west who venerate the sacred texts of Malkion. Even though Lord Pavis' magic works identically to western sorcery under the rules, very few Gloranthans would think Pavis is anything other than a theist cult.

A Malkioni sorcerer capable of reading Auld Wyrmish would find the Pavic grimoires to be nothing more than blasphemous and abhorrent sorcery. Similarly, a Pavic cultist capable of reading the Abiding Book of the Malkioni would be similarly appalled.

Priests

The temple of Pavis traditionally has one High Priest (called the Son of Pavis) and up to six other priests (known as the Daughters of Pavis). Since the troll invasion, the hierarchy never has been up to strength. The High Priest specializes in divination, the others in necessary functions to maintain Pavis' blessings on His city. One traditionally is of the Flintnail cult, representing the daughter who "married" the Mostali. The Son of Pavis is not necessarily male, and the Daughters are not usually female, but the titles are traditional. Priests of Pavis will always wear the costume of the Empire of the Wyrms Friends on official occasions, although the city was never an official part of that Empire.

At the time of the beginning of the Lunar Occupation, there were five Priests of Pavis. All were old men. The High Priest was very leery of any connection with the Lunar Empire, but kept up a facade of cooperation for years.

The priesthood maintained itself throughout long devastation. Now they are expanding as best they can. Each Daughter of Pavis specializes in a particular area of Pavis' lore. Much time is spent meditating, attending official functions, presiding at city ceremonies, and so forth. An applicant for a vacant priesthood must have at least a 11Ш rating in the Initiate of the Cult of Pavis keyword and at least a 17 rating in any of the grimoires of Pavis.

The priests of Pavis must stay within the city except for special missions, always directing their regard toward the city's welfare. The cult has no special ecumenical restrictions. Within New Pavis, the priests of Pavis are prestigious; the city council hears them automatically.

Champions Of Pavis

The Champion of Pavis is a warrior priest devoted to the protection of the city of Pavis and its people. There have been no Champions of Pavis since the death of Balastor, 400 years ago. This is because most attempting to prove themselves worthy have died at the hands of trolls and other denizens of the Rubble. Only now, with the relatively safe environment of Pavis Outside the Walls to fall back on, has the temple had any real chance of creating another Champion. Due to the turmoil of life in Pavis, a Champion must be a fighter first and possess a fighting ability or keyword of at least 11Ш. His political and social future will be more assured if he also knows the skill of stonemasonry of at least 11Ш.

The priests want proper Champions of Pavis, and are fairly desperate for such. A Champion of Pavis must be an initiate of Pavis first, but a ready applicant who convinces the cult priesthood of his aptness could possibly become an initiate and Champion in a single ceremony.

The Champion of Pavis is always required to remain within the Rubble or New Pavis except when called upon by the priests to perform missions for the glory of the city. The Champion of Pavis (or the senior one if there are actually two or more) is automatically Captain of the Pavis Survivors. This could well be a figurehead post unless the Champion is an expert rider and horse archer, but the Survivors train their Captain in the appropriate skills.

During the Lunar occupation, the Pavis Survivors were outlawed. A motley collection known as the Pavis Royal Guard was substituted, and it now serves the occupation forces. If a Champion of Pavis were to appear, the Lunar army would feel obliged to offer him some sort of sinecure in the command of the Royal Guard. The Champion of Pavis also has an elaborate manor house set aside for his residence. Unfortunately, the traditional house is in the Rubble and is rumored to be a temple of Zorak Zoran at present. The Champion can reside at the temple of Pavis, in fairly luxurious rooms, until he can take possession of the proper house once again.

Miscellaneous Notes

Rune priests of Pavis wear the costume of the Empire of the Wyrm's Friends on official occasions, though the city was never an official part of that empire.

The Cult of Flintnail

Mythos and History

Before Time. Flintnail was simply one of the Mostali, partaking in Mostali activities with all the other Mostali, and barely managing to survive the destruction of most of the others. There are no stories of Flintnail's Godtime doings outside of the temple sanctuary.

After Time began, Flintnail proved to be a rogue who refused to follow the rockbound Mostal way. The new nature of Time fit his ideas of the universe and, while still respectful to his father Mostal, he took every opportunity to explore the surface world and the ways of the men who inhabited it.

He put his Mostali knowledge to work as a craftsman, and won great respect as a stone worker from the humans of the First and Second Councils. It is said that Flintnail taught many tribes of men how to work stone, and he never denied this.

In the Second Age, during the time of the Empire of the Wyrm's Friends, Flintnail became prominent. With many of his kinfolk he journeyed from Dwarf Knoll to Pavis' current location, following the Faceless Statue as it marched to Pavis' command against the nomads of Prax. The statue died after defeating the giants in their city of Paragua; the dwarfs honored him by converting his substance into walls and structures of the city of Old Pavis.

Flintnail himself soon left Old Pavis. Before he did so, he married Shelbaris the Fair, one of Pavis' daughters, and together they made a son, who grew up to become the first high priest of the cult of Flintnail in Pavis.

Flintnail was never again seen in Pavis, but he is one of the immortal crafters for Mostal and is thought to be laboring for his creator somewhere in the world. Sartarites believe Flintnail to be the famous Dwarf of Dwarf Run in Dragon Pass. The dwarfs do not speculate on Flintnail's identity.

Shelbaris the Fair

Shelbaris the Fair was the daughter of Pavis whom Flintnail took to wife. Legend is not clear whether or not she left Pavis with Flintnail, but their son stayed to found the cult.

Nature of the Cult

This cult of the builders and maintainers is a political mainstay of the cult of Pavis and the two support each other. As long as there are builders and maintainers in Pavis, there will be a Flintnail cult. Within the city of New Pavis, membership in the Flintnail cult is prestigious; there is always a Flintnail member on the city council. Outside the city the cult has no power whatsoever.

The Flintnail cult entombs their dead in stone. Some of this latter cult dead have been entombed in mortuaries cut into the gigantic slabs making up the old city walls. The essences of Flintnail cultists enter the project on which they are working at the time of death and refer, for instance, to a particular house not in the name of its current resident or owner, but in the name(s) of the worker(s) who died working on it. As a result, maintaining buildings constructed by members of the Flintnail cult is an important ritual for honoring their dead.

Particular Likes and Dislikes

Uniquely for a dwarf-related cult, Flintnail practices tolerance for elves. Individual members of the cult have forgotten this tolerance without retribution, but it is a basic principle, because Pavis was half-Elven, and his daughter was the wife of Flintnail. Like Pavis, Flintnail has little liking for Storm Bull worshipers or Kyger Litor, though nomads are accepted through necessity. Trolls are feared at all times, but usually tolerated, following the example of the Pavis cult.

Depiction

Flintnail is always depicted by the humans of Pavis as a friendly, clean-shaven dwarf serving Lord Pavis, building his city, or giving gifts. The dwarfs do not depict Flintnail.

Rune Affinities

Worship of Flintnail does not provide any divine rune affinities.

Cult Organization

Flintnail's cult is confined to the city of Pavis, both inside and outside the ancient walls. All small temples within that area owe allegiance to the temple of the High Priest, which is in New Pavis.

The cult of Flintnail has one dwarfen High Priest (Ginkizzie the Dwarf) and several human priests. Until the influx of the Sartar settlers, the cult rarely had any human priests, but now the relative peace of New Pavis has allowed for a higher population of priests than the cult has ever known before since the breaking of the city by Jaldon Goldentooth.

Center of Power, Holy Places

The center of power for the cult at this time is its main temple in New Pavis.

However its holy places are three in number. One is the former Flintnail temple in the Pavis Rubble near Temple Hill, where Flintnail took Pavis' daughter to wife. A place of strange magic, cultists frequently pilgrimage there to perform or reinforce magical rituals, despite proximity to troll territory.

The second is the Great Throne in Shadows Dance. The cult still possesses the secret of controlling the Faceless Statue, and when another should appear on the throne, the cult is ready. Every year, at least one initiate of the cult makes the pilgrimage to see if the Throne has once again been occupied.

The third holy place is Dwarf Knoll, a place of magic on the plains of Prax. Here Flintnail first met Pavis and learned of his plan to awaken the Faceless Statue. It is reputed to have been a dwarf city in Godtime, and there still may be dwarfs in residence. In any case, it is a danger-fraught journey for any Flintnail cultist, for the knoll sits in the middle of the Long Dry, and the territory is constantly patrolled by the perpetually warring tribes of Prax.

Holy Days and Sacrifices

The High Holy Day for this cult is Clayday of Stasis week of Earth season, and they have regular holy days on Earth day of Stasis week and Harmony week of each season, as well as the Claydays of Sacred Time. On these days the human worshipers provide magical energy to maintain the ancient dwarfen spells of Flintnail.

Lay Members

Any being can become a lay member of this cult so long as they live either in New Pavis or the Rubble and are concerned with building and maintaining the city. Lay members are expected to participate in the building trades and support the associated cult of Pavis in all things. There are no other demands on lay members.

All stone masons in New Pavis or the Rubble must be at least lay members of Flintnail under the laws of Pavis (and is part of the stonemason keyword). Lay members serve as apprentices and journeymen to the cult initiates and masters. Lay members can find employment as builders through the cult, which acts as a clearing house for those wishing to work and those needing builders. There is much ritual connected with this, a holdover from the days when human or dwarf builders in the Rubble had to watch out for the predatory trolls and bandits.

Initiates

A candidate for initiation into this cult must be human and literate. All Pavis dwarfs are automatically initiated into the cult upon their first work assignment. The candidate must also have been a lay member for at least five years, and be at least a journeyman stonemason, with an applicable ability of 1𓃭 or more.

Besides the usual obligations of worship and incidental service, the initiate must spend at least one season a year in direct service to Dwarftown. Most human initiates rapidly grow oppressed by the low ceilings, poor light, and small rooms of Dwarftown, and perform alternate service by working with the Rubble Trekkers or other tasks. Initiates serve in the city militia and are prepared to drop everything to fight off attack by troll or nomad, and to never accept either as overlord of Pavis.

Initiates are the construction bosses and full members of the stonemason guild.

Initiates of Flintnail are instructed in the secret tome *Secrets of Stone,* a series of small thin square

Secrets of Stone 𓂀

This series of Mostali ideograms has been engraved on small thin mica sheets. The sheets are placed in a small box containing a light source, permitting the text to be "projected" onto a flat surface for reading.

The grimoire consists of a long list of hierarchical organized declarative statements. It divides its subject into three categories. The first is knowledge and identification of each kind of stone, ceramic, and aggregate. The second is knowledge and identification of equipment and tools of interest for working with such material. The third is knowledge of various dwarfen techniques and procedures for mastering these materials.

Among the many techniques and procedures contained in the Secrets of Stone are included:

- *A formulaic procedure by which stone can be molded and shaped through oral command;*
- *A series of mathematical markings that enable a section of wall or other stonework to be held up so that work can be done on it; and*
- *A ritual involving both markings and oral commands that awaken the essence of a stone statue so that it becomes fully animated and subject to the caster's orders.*

mica sheets engraved in Mostali ideograms and held in a small box containing a light source. Parchment copies exist, but do not have the same level of information as the original.

Initiates of the Cult of Flintnail may spend two hero points to gain this tome as a grimoire. The grimoire is a breakout ability from their stonemason keyword, An initiate who takes a relationship to the grimoire chooses four spells as described in the *HeroQuest Core Rules*.

Ginkizzie the Dwarf

Ginkizzie is a Gold Dwarf, the class of dwarf that represent the mind of Mostal. He teaches dwarf and human what they must know to further the Way of Mostal, and keeps the lore of the dwarfs. Ginkizzie knows the full history of Pavis since its founding, although he only gives out any such information on a strictly need to know basis.

Ginkizzie has remarkable ancestry as he is the product of Flintnail, a true Mostali, and Shelbaris the Fair, daughter of Lord Pavis. Ginkizzie founded the cult of Flintnail, which has proved a useful resource over the centuries. Although he has remarkable understanding of human society for a dwarf, Ginkizzie is not adroit at human politics and relies heavily on his priests to understand the mercurial humans of New Pavis.

Initiates must not reveal the contents of the *Secrets of Stone* to anyone except dwarfs and fellow initiates.

Priests

Ginkizzie the Dwarf is the High Priest of the Flintnail cult. He has appointed several senior initiates to serve him as priests, and who are supported financial by Dwarftown. The priests carry out Ginkizzie's instructions, and direct and train the initiates. The priests of Flintnail hold great prestige amongst the citizens of Pavis; they are the agents of the dwarfs and the guildmasters of the stonemasons.

The Rubble Trackers

Flintnail cultists dream of the eventual recovery of the Rubble and plan to return Pavis to its old glory. To help in this, the cult maintains the Rubble Trackers, a band of adventurers who hire out to adventurer parties as horse guards, guides to well-known trouble or treasure spots, and general explorers.

The leaders of the Rubble Trackers are Flintnail initiates skilled with crossbows and axes or warhammers. The rank and file of the Rubble Trackers are human mercenaries; all are lay members of Flintnail.

The cult is picky as to who can hire a tracker. Their main function is to escort the annual pilgrimage from New Pavis to the old temple in troll territory. The trolls have learned to be discreet during this period of pilgrimage, though Zorak Zoran berserks can usually be counted on to attempt to show those trollkin with beards their place. Once in a while a major troll effort is made to stamp out the procession, and there have been a few times when the procession had to be cancelled for the year, but in general, the trolls rarely succeed.

Associate Cults

The Flintnail cult is actively associated only with the cult of Pavis. They have a long standing close kinship; a member of the Flintnail priesthood is always also a Daughter of Pavis.

Dwarfs

Dwarfs are short, stocky humanoids (usually less than 4 feet high and weighing over 100 pounds. Dwarf facial features are rather grotesque-looking to humans, but are not hideous or repulsive. They have disproportionately short limbs and many are hunchbacked or otherwise distorted. These seeming deformities make them better-suited to their cramped tunnels and heavy labor. Their gnarled bodies have massive bones and are powerful with twisted muscle. Pound for pound, Dwarfs are the strongest and toughest of the races of Dragon Pass.

The iron discipline and unyielding attitude of dwarf culture is inhuman in its rigidity. Dwarfs are cold, shrewd beings whose every action is predicated upon careful calculation. Dwarfs that endless carry out their tasks and assigned work never age nor die naturally, although they can be slain or killed by disease.

Dwarfs do not get along with any other intelligent race. Dwarfs fear trolls, detest elves, and despise humans. By human standards, Dwarfs are colossally greedy and selfish. Trade is unnatural to Dwarfs, though the famed (and extremely ancient) Dwarf of Dwarf Mine trades secrets and goods in return for the wealth and services of the outside world.

Dwarfs created iron to burn their greatest enemies: trolls and elves. Normally, only their soldiers – the feared Iron Dwarfs – are seen outside of their underground complexes. Dwarf soldiers are extremely heavily armed and armored with the best iron armor. They are always superbly trained and disciplined. Dwarfs usually use conventional weapon, but have been known to use weapons undreamed of by other races.

Encountered in the open, Dwarfs try to avoid making contact (although they attack racial enemies such as trolls and elves). If Dwarfs are encountered in their own lands (such as the area around Dwarf Mine called Dwarf Run), they stop all intruders to make sure that no hostile parties wander about their domain. They confiscate any goods they consider to be of dwarf origin (e.g., chainmail, crossbows, dwarf weapons, and anything made of iron, etc).

Dwarf Castes

When first made, a dwarf is assigned to a specific task, and he performs that task only, except during Sacred Time, when special tasks must be fulfilled.

The Rock dwarfs mine, quarry, dress, and build with stone. They are the architects of dwarf society and build cities and laboratories for the other castes. Rock dwarfs work in cement as well as pure stone.

The Lead dwarfs invented plumbing and later developed glassblowing and glassmaking as well. They often work closely with the Quicksilver dwarfs. Lead dwarfs also specialize in making seals and wards to prevent entrance or to block off an area forever.

The Copper dwarfs make implements, useful utensils, and some weapons. The original Copper Mostali created the first coinage in the world – clacks. They produce tools and containers for all the castes, as well as their own. They create special magical conduits which purvey energy to all parts of a dwarf community.

Tin dwarfs summon and control the magical entities of earth, called gnomes. They also create semi-living constructs such as jolanti and nilmergs which work for the dwarfs in specialized tasks, hard labor, or harsh environments. They also manufacture replacement limbs and organs for crippled dwarfs.

Brass dwarfs are alloyists and metallurgists. They create new useful metals from combinations of old ones. They are also in charge of heating the forges and keeping the necessary heat channeled to appropriate spots and at the correct temperature for the job at hand.

Silver dwarfs are enchanters and sorcerers. All dwarfs learn wizardry appropriate to their caste, but these specialize in creating magical items and working with magic power. They construct great spells that take years or centuries to complete.

Gold dwarfs are teachers and represent the mind of Mostal. They maintain the continuity of dwarf sorcery through correct education and indoctrination. They keep the lore of the dwarfs.

Iron dwarfs, the blacksmiths, are devoted to the science of war. They forge armor and weapons, and also learn how to use the weapons of war.

Each of the nine dwarf castes learns their own special skills. These vary with the caste. A dwarf learns only those skills useful to his job.

Dwarf Religion

Dwarfs do not have a true religion. Instead, they follow the Way of Mostal. This path defines the universe for the majority of dwarfs everywhere. It gives them personal immortality at the expense of illusory freedom. Dwarfs that keep at their tasks, doing the things that dwarfs are meant to do, live forever – a powerful incentive to maintain this way of life.

Eventually the World Machine shall be repaired by the dwarfs and Mostal shall be restored. Every time a dwarf makes a tool or turns a screw, that glorious day draws nearer. When that happens all the many races of Glorantha shall find their properly subservient place within the Machine or die, and the cosmos shall work properly.

Orthodox dwarfs argue that humans and other races can only find their place in the Machine after it has been repaired, and that teaching secrets to such beings can only prove disastrous in the long run.

Flintnail's dwarfs are different, They believe that non-dwarfs can and should assist in the rebuilding of the cosmos. They are called "Openhandists" by orthodox dwarfs and trade dwarf secrets and goods in return for the wealth and services of the outside world. This "generosity" is only relative, of course, and they insist on recompense for their "gifts".

Flintnail's penchant for humans and his proclivity for giving wondrous gifts to human supplicants has effectively barred his cult from direct dealings with most Mostali and dwarfs. The Pavis dwarfs are considered to be heretics or even apostates by nearly all other dwarfs. The tunnels in Dwarftown of New Pavis are rumored to lead to such dwarf strongholds as Dwarf Knoll and Greatway, but no Flintnail cultist, has ever confirmed this, and known actions of cult members seem to contradict this rumor.

The Cult of Lanbril

Mythos and History

Lanbril was a son of Grandfather Mortal. In Godtime, humans came late among the other gods. While he claimed to be equal to the other gods, they rejected him as inferior because his father was killed by Death, the first sword.

Lanbril was enraged, and the rage warped his soul. If the other gods held him to be inferior, let them so believe. Lanbril studied the ways of deceit, and perfected the techniques of seeming not to be doing what he was indeed doing. When other gods worked with magic and power, he rejected these in favor of physical skill and covert manipulation. He cultivated Disorder, and worked to, attain the illusion that all was right until repair was impossible and he had made his escape. Lanbril did invent a magic of his own, to confound the pursuit of his victims, and to confuse those suspecting his presence.

After a while, Lanbril's mad influence permeated the world. Some devout cultists go so far as to state that this influence inspired Eurmal to help Orlanth in stealing Death from Humakt. This story is rejected by most theologists. During the Darkness, Lanbril taught mortals to survive by skill and cunning, and by watching out for themselves first. In historical times, thieves and other self-seeking scum plague all communities, following Lanbril's path.

Lanbril's gift is to help the guilty to avoid punishment, including death. Death is the final escape; punishment does not follow a Lanbril cultist past the grave, and Lanbril ensures that the soul gets back into circulation, someday.

Nature of the Cult

Lanbril is a cult of the criminal underworld in human societies across the world. Trolls, elves, and dwarfs do not often embrace Lanbril, but the god is not unknown among these races, especially by those who have been tainted by contact with humans. He is the deity to whom thieves and criminals may turn for concealment and improvement of skills.

Lanbril, the patron of sneaks, criminals, and of the human underworld, is the expression of all egotistical and antisocial acts which must be done covertly. Any being, mortal or immortal, who acts in this manner may come under the guidance and protection of Lanbril. The nature of human society is such that Lanbril always finds followers.

This covert cult exists in natural counterpoise to centralizing and ordering forces in society. The stronger the social order, the better the chances for Lanbril thieves. (This creates a natural conflict with Krarsht, who seeks the replacement of Order with Control.) Paradoxically, the Lanbril gangs often regularize the criminal element. Lanbril cultists do not advertise themselves, and are not known to society at large, except as thieves, who provide training in certain skills. The notorious Black Fang of Pavis was a Lanbril cultist during part of his mortal term.

Lanbril supports any established legal and economic order which permits proper conditions for his cult. Therefore most rings do not work as revolutionary agents against an established hierarchy. Most thieves are vocally patriotic, and defend their tribe or town against enemies.

Depiction

Each temple-ring of Lanbril depicts the god differently. However his face is always blank, masked, or hooded as Lanbril is the master of disguise.

Lanbril likes secrecy, trickery, and treachery to be applied by his followers to established society. Lanbril is not pleased by internecine strife, or violence for its own sake, since many criminal endeavors require precise and trusting co-operation for their success.

Rune Affinities

Lanbril encompasses the Runes of Disorder, practicing his trade regardless of consequences for others; and of Illusion, masking facts which could lead to detection of crimes. All commentators agree that Lanbril is stronger in Illusion than in Disorder.

Disorder Rune Affinity

Lanbril practices his trade regardless of the consequences for others and delights in trickery and treachery. His cultists are known to use the Disorder Rune Affinity to: lie convincingly; to open locks; and to free themselves from bonds. Initiates strong in this rune are selfish, shameless and treacherous.

Illusion Rune Affinity ∴

Lanbril masks his crimes and his actions with falsehood, concealment, and tricks. His cultists are known to use the Illusion Rune for a variety of criminal purposes, including: to lie convincingly; to block magical attempts to determine who committing a crime (including by divination); to move unseen and unheard; to blend in with one's surroundings; to conceal items; to disguise oneself; to appear exceedingly ordinary and forgettable; to mimic the voice of others; to feign one's own death. Other uses of this power is to manufacture magical dusts whose varying enchantments may cause the inhaler to sneeze uncontrollably, sleep, block any scent trail which might exist or that stink so badly even humans can track it by scent; or powders that may explode and create thick opaque clouds of smoke.

Initiates strong in this rune are deceitful, indirect, and manipulative.

Opposed Runes

Lanbril is in conflict with the runes of Truth (ϒ) and, to a lesser extent, of Harmony (Ш).

Particular Likes and Dislikes

Lanbril has few friends. The tiny Black Fang Brotherhood is an ally. Due to Lanbril's success in concealing his Godtime activities, most cults embodying the Truth Rune are his enemies. Members of any cult, of course, pursue thieves who steal their goods.

Thieves' Argot

This secret language is taught to all Lanbril initiates. A distinctive language, Argot contains common sounds from many different tongues; mutually intelligible dialects, similar in parts to the dominant regional tongue, exist in different cities. A character speaking Argot usually sounds like a particularly unintelligible member of the lower classes. Argot has a limited vocabulary and range or expression. Argot is unknown to most Gloranthans, including many peace keepers.

Cult Organization

Lanbril thieves are organized into separate rings around solitary priests. The priest leads the ring, and is responsible for selection and maintenance of a secure site for the temple. He is also responsible for co-ordination between ring members, arranging for needed training, for planning special crimes, etc. Although the priest does not normally take direct part in fencing loot, most rings depend upon their priest to ensure proper division of the spoils of their crimes.

Initiates of the cult form the core of the ring, and are the only representatives whom lay members meet. The initiates have a multitude of aliases, appearances, and disguises. The appearances and identities of the initiates and of the temple itself constantly shift. No lay member ever knows which of the gang members is actually the leader, and only the inner few know the full extent of the hideout/temple.

Co-ordination between rings occurs whenever individual gang bosses see fit to arrange it. Groupings of rings are usually called families, and these groups may stay together for a long time, or break up immediately after the job at hand is completed. Certain lines of Lanbril priests have maintained criminal families over generations, and even centuries. Rings and families are subject to all the perils of individual temperament which one would expect in an organization of outlaws and the criminally insane.

As there is no one organization of the individual rings, there is no stable hierarchy in the cult of Lanbril. An important family leader might be consecrated Chief Priest, but his term of office would usually be short, limited to the period of personal pre-eminence.

Priests and Rings

The boss of a thief-ring is titled the priest of Lanbril. Each priest is the boss of a different ring. The ring's leader is responsible for the selection, consecration, and maintenance of the temple site, which is then made secure by the intervention of Lanbril. The temple is both a worship site and a refuge. Within the security of the temple, the ring's leader-priest maintains authority over his ring through the power to exclude the recalcitrant from the temple's protection and from the organization of thieves in the congregation.

There are three Lanbril rings in New Pavis at this time, each with its own priest and hidden Lanbril shrine.

Center of Power, Holy Places

Activities of Lanbril's followers have occurred in many places in Glorantha. Only a stealthy priest would hope to establish a cult shrine near any of these locales, since areas in which such activities have been exposed become more vigilant.

Holy Days and Sacrifices

Wildday of Disorder and Illusion weeks are propitious times to petition Lanbril and to carry out great deeds in his name. Individual priests have organized High Holy celebrations on random days having special significance for them.

Lay Members

Lay membership in Lanbril is open to the whole criminal class of the community in which a ring makes its home. Joining Lanbril under these circumstances is largely a matter of perceptive slumming The adventurer must find the fringes of the underworld, gaining the attention of local cult members who may eventually invite the potential lay member to join the gang. Just when that is depends upon the character's efforts and the Narrator's judgment, but it probably should be more than a week and less than six weeks.

Adventurers in search of a Lanbril contract are probably victimized by the established thieves, robbers, pickpockets, muggers, and con men of the

Locks and Lock Picking

Locks are made individually by local craftsmen working to their own designs. The locks made by a redsmith are larger and coarser than those made by a jeweler. The sophistication of a lock varies by its place of manufacture; locksmiths from Peloria or the Holy Country make more complex and effective designs than those from rustic Sartar. The best locks are made by the dwarfs.

Lock picking is a common skill among the Lanbril thieves. Locked goods are often less well-guarded than goods in the open, and this presents opportunities for sneaking and craft. Lockpicking is a skill requiring the use of special tools. These are called lockpicks, and take the form of small metal probes and tweezers. A character may pick locks only with proper lockpicks.

Miscellaneous Notes

Non-Lanbril Thieves

Not all thieves are Lanbril cult members. Many gods of Sartar and Prax have thieving abilities. Orlanth thieves follow the tradition of their god the Adventurer and often try especially daring malfeasances. Eurmal the trickster made the first theft, and many of his followers are also thieves. Eurmal thieves try to turn their crimes into exercises in the grotesque, and concentrate as much upon embarrassing their victim as on gaming wealth.

Many thieves worship no gods at all on levels higher than lay member, depending on their own skill to prevent capture.

But the Lanbril cult ignores fictional conflict, allowing the criminal to practice his trade with great objectivity. Also, the cult of Lanbril protects its thieves from cursory community detection.

Other lands in the world claim similar gods to Lanbril under different strange and exotic names. There are many thief gods, but all are disguises of Lanbril, King of Thieves!

Special Devices

Lanbril cultists use a variety of special tools, such as lockpicks, extendible ladders, hooks, knives, and saws used to enter forbidden places. Some other devices used by thieves are intended to distract while the guards investigate the device, the thief goes about his business. Examples include:

The Magic Chirper *is a perfect example of such a red herring. It consists of a fancy box with a carefully worked grill allowing sound to emanate from the interior, while concealing the insides. Inside the box is a mouse or bird. The design of the box amplifies the normal noises of the poor beast to be loud enough to attract attention. Often the animal is hurt, so that it whimpers, cries, or screams. This trick may work as often as once a year in a large community. Variations of the trick are obvious all of them are regularly used.*

The Whumper *is simply a clockwork mechanism in a box which produces percussive noise at a pre-set interval, either rhythmically or in a random pattern. Whumpers are only made in highly civilized areas, such as the interior Lunar Empire or the Holy Country; they require complex mechanical skills to produce. Typical Whumpers produce a scraping sound every few seconds. They can also be made to produce a rapping noise every 15-90 seconds, a foot fall every minute or so, or similar sounds, always to distract and lure away guards.*

The Thief's Helper *assists in entering buildings. It looks like an ordinary staff, about 4 to 5 feet long, but it is made of telescoping tube sections with a claw grapple at one end and a chisel spike on the other. When the thief is ready to enter a building, the Helper is extended by sliding out the sections and fixing them in place with pegs (which also serve as ladder rungs). The ladder may be made as long as twelve feet. The Helper is set into the ground, or is hooked onto the end of a protrusion on the building. The thief then climbs up the ladder to the desired height and draws the Helper up. The spike on the end is strong enough to be used to jimmy open windows, etc.*

Other Lanbril gear includes reversible cloaks, reversible hats that can be folded up to be placed in a pocket, spidersilk cloaks that can be folded into a pocket, footholds which attach to walls without pounding, glass cutters, and so forth.

The Lanbril special devices are given as examples of unusual *HeroQuest* abilities that can be used to overcome obstacles.

cult before they attain their sordid goal. If they foil members of the cult, however, they may attract its attention more quickly.

The interviews take place during what appears to be a normal barroom conversation (actually with the ringleader or an important initiate). The interviewer conceals the fact that he is actually interviewing at the time. If the character fails, the Narrator should tell the player that his character is meeting nobody new, and that his chances have probably soured.

A lay member of Lanbril's cult is a member of a criminal ring or family, with all the implications of that status. Disloyal ring members find that Lanbril's enforcement is nasty and brutal.

The ring usually arranges subsistence for those members who need it, and hides wanted members inside the temple for periods of time.

Initiates

As with lay member induction, the prospective initiate usually has no idea that he is being tested until he is suddenly hailed as a full ring member and an initiate. An initiate of Lanbril must possess an affinity with the Illusion or Disorder Rune of at least 1.

Once in, the initiate cannot easily leave. Until this moment, he has not known who the boss was, but now he does, and the boss wants only loyal ring members. Ring members may escape this stricture only by leaving the city of the ring in-which they were enrolled. Initiates of Lanbril cannot become initiates of Harmony or Truth cults.

Initiates must maintain their position in the temple by leading and participating in thefts. They must contribute to the prosperity of the ring, and must remain in the good graces of the ringleaders and the master thieves.

Initiates form the core of the rings, planning and leading crimes involving other initiates and lay members. They are the liaison between the boss and the lay members. The exact set-up for dividing loot varies, but one common method is to give 20% of the proceeds of a crime to planner of the crime, 40% to the character leading crime, 15% to the other participants, and 15% to the ring's boss.

Devotees

The rare devotee of Lanbril is called a Master Thief. The Master Thief is at once the epitome of a Lanbril thief's aspiration and an embarrassing superfluity. A cult aim is mastery of thief skills, but Lanbril has no overall thrust, no religious or philosophical axes to grind, so the devotee is less exalted in Lanbril than he is in other cults.

The Cult of Yelmalio

Mythos and History

Yelmalio (meaning Little Sun) is the title for the Brightness of One Light, the son of Yelm the Sun. During the Gods War, Yelmalio led the fight against the Air gods, carrying the magic and power of his father against the gods of Air and Darkness. The Brightness of the One Light fought many beings for the cause of One Light in the Gods War.

But at the Hill of Gold he was disarmed by Orlanth, and then he was ambushed by Zorak Zoran, who stole his fire powers. The Son of the Sun fell and bled out his life-giving heat. The Many Lights were corrupted and extinguished, or else they became some of the Destroying Gods. The Many Lights died in droves when the sky fell, then in groups and finally one by one. Then they were all extinguished. Darkness reigned. No light existed.

But the Brightness of the One Light can never be extinguished. It only seems to be, but its power will always be relit. A Cold Light flickered back to life. It had the secret to Rekindle, and though it was cold it was still light, and it set into motion the passing of fire from torch to torch until it came at last to Yelm. Yelm was rekindled, the sun rose again and the world was renewed. Warmth and Light had come from Cold Light. The torch of Cold Light was put away, now unneeded in the reborn world. It was ready, however, in case it was needed again. No more did people worship the Brightness behind the Sun and Fire, but instead revered the lesser and more manifest forms like Yelm, or Polaris.

Three times has the Brightness of One Light returned to the world. First to combat Gbaji, second to combat the dragons and third, recently, to combat the approaching darkness once again.

Once evil men stopped the sun to make Gbaji, the Great Liar. When they made the Liar then the universe was broken. The Cold Light rekindled, prepared again, and woke in the world.

The Pure Light was revealed at the Battle of Night and Day where the men of the lowlands were victorious against trolls and traitor Orlanthi. They built a special kind of temple called the Sun Dome to house their god. The Yelmalio shone for centuries and protected the people. When Yelmalio was no longer needed, and the last temple was abandoned except by Yelmalio's birds, the yellow wren.

Yelmalio was needed the second time when Dragons rose and oppressed people with the Draconic Lie. The prophet Severinalus prepared for the darkness to come. He settled many temples, for many places prepared once again for the time that the fires all went out. The little dragons worked to destroy these temples, first with people and subtlety and then with violence and cruelty. The dragons extinguished most of these lights only after a great

I gift and grant thee and thy children a rocky waste.
And from that rocky waste shalt thou bring forth a Garden,
By labor of Man, blessing of Earth, and bounty of Sun.
But no gift is free, and no joy is without struggle.
Drought, Beast, Man, and Monster shalt ever covet thy Garden.
I command thee!
Guard thy Garden fiercely, in purity of thought,
Keenness of weapon, and brightness of worship,
Lest they gift and grant be scattered like dust in a windy land.

– from the Seven-Hundred Blessings of the One Light

fight, but most were destroyed and their survivors fled from temple to temple. All was lost, but then from the Sun Dome the cult rekindled the sacred lights and the dragons fell. Only in the temple in Prax did the sacred lights continue to shine, however dim.

The third time that Yelmalio came again was recently. Everyone sees how our world is troubled, and the sage Monrogh has unbanked the coals and rekindled the sacred Brightness again. His vision brought him to Yelmalio, the Brightness of Yelm, and he established again the temples. He started in Vaantar, site of the first Sun Dome, then sent messengers to awaken older temples, as had been done before; and priests to awaken abandoned ones. Sometimes evil things squatted on sacred sites, but they were cleared away and the Brightness of the One Light was established again. It has spread and many of the old Sun Domes are again alive. They prepare to defend themselves, and keep their secret fires ready for the disaster that is to come.

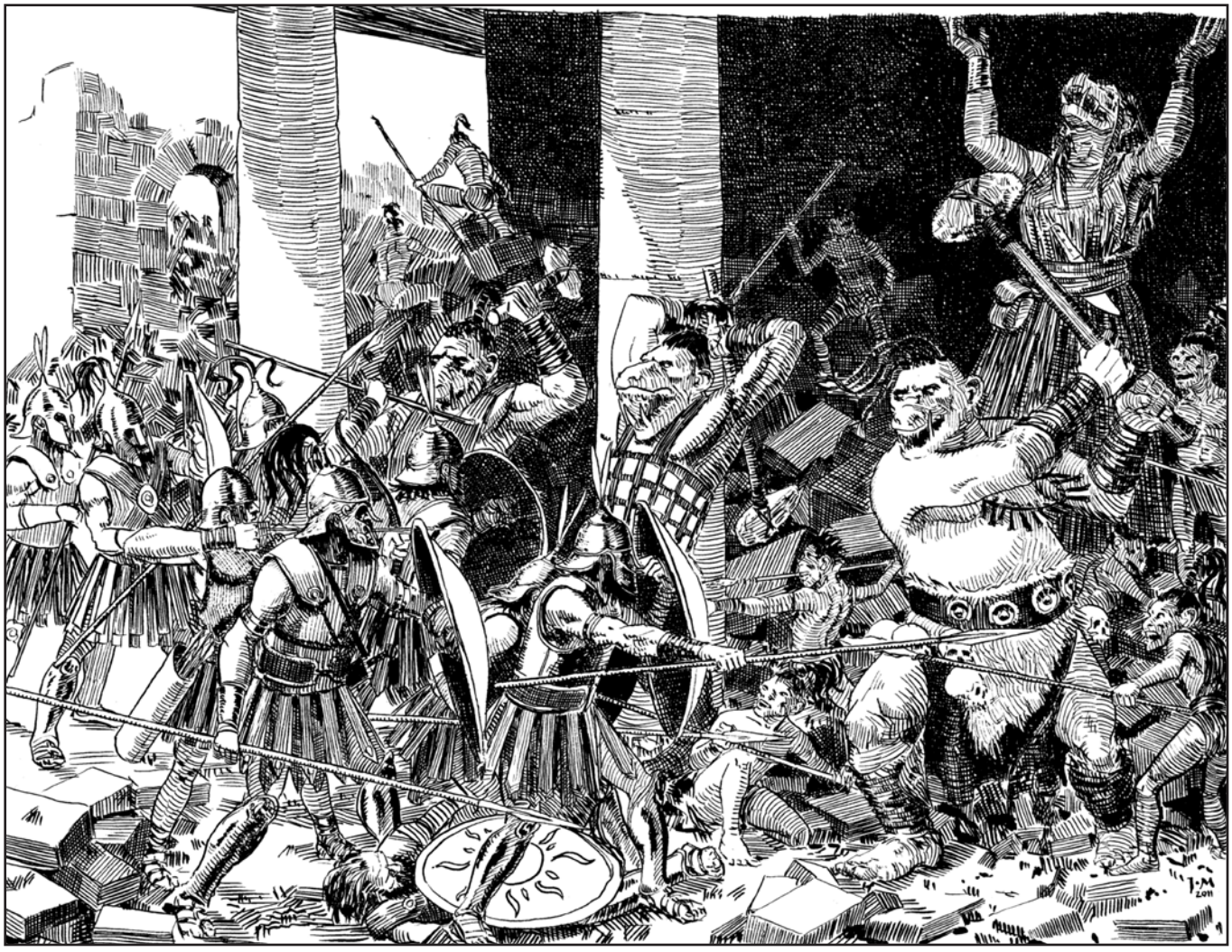
Nature of the Cult

Yelmalio is the god of the bright Sun Dome – the shining light of the sky when both the Sun and Night are absent. The god is not the fiery Sun (although sometimes confused with it), but is strongly associated with the planet Lightfore.

The cult survives by the training and hiring of pike-armed soldiers as mercenaries – the famous Sun Dome Templars. The cult wields little influence outside of its own members. Cult members are often accused of treachery by their Orlanth-worshipping neighbors. Members of the cult return the world's distrust, for they tend to regard outsiders as unclean. The rest of the world thinks the cult unnecessarily aloof, but they prefer to hire Sun Dome mercenaries to hunt trolls rather than risk their own citizens.

Depiction

Yelmalio is shown as a warrior, carrying a long spear and armored in gold.



Rune Affinities

The cult is connected with the Runes of Light and Truth (the torch of light and knowledge).

○ Light Rune Affinity

The Light Rune is a subset of the Fire Rune stripped of its heat. Yelmalio fought much during the Gods War and his initiates can use their Light Rune when fighting with spears, throwing javelins, or using the bow. Initiates often use their Light Rune to blind their foes with bright light, to demoralize Darkness and other things of the Underworld (such as the Undead) with the light of the Sun, or dazzle their foes with the glow of their shields or armor. Initiates can use this rune to purify themselves, defend themselves against the temptations of women and defilement, and remove temptation. Yelmalio provided protection for his people in the Great Darkness and amongst other magic his initiates can use their Light Rune to terrify and injure trolls, illuminate their surroundings, see in the darkness, and see great distances.

Hawks and wrens are a combination of the Beast and Light runes, and Yelmalio cultists can use the Light rune to speak to birds and command them. Horses are connected to the Light rune as well and initiates can use their Light rune to help them fight from horseback, heal horses, and make them run fast.

Initiates strong in this rune are pure, pious, chaste, and ascetic.

ᛉ Truth Rune Affinity

Yelmalio's association with the Truth Rune comes from his steadfast dedication to his vows and his connection to the Light of Knowledge. Initiates have used his Truth Rune to reveal lies and falsehood, shining his light into dark corners. His initiates have used his Truth Rune to bind oaths, blind oathbreakers, burn away falsehood, expose lies, and reveal illusions. The intense discipline of the Yelmalio militia and Sun Dome Templars comes from their love of the Truth and initiates also use the Truth Rune to stay in formation, to fight as one, and to overcome the unvirtuous.

Initiates who are powerful in this rune are aloof, steadfast, truthful, disciplined, and just.

Opposed Runes

Yelmalio is in with conflict Darkness (●) and Illusion (∴), and has an ancient rivalry with with the rune of Air (֍).

Particular Likes and Dislikes

Yelmalio is friendly towards most Fire and Sky deities, although his cult stands outside most Fire and Sky religions. However, as a result of their intertwined history, the cults of Yelmalio and Elmal are mutually suspicious of each other. Because of aid given in the Darkness, the cult likes and is liked by elves.

Yelmalio tolerates the Lightbringers for the aid they gave his father, despite previous battles. Yelmalio claims Ernalda as his wife; however, the cults are not closely associated even in Sun Dome Temples.

Enemies

The cult is hostile toward Zorak Zoran, who destroyed Yelmalio's powers of heat. Worse, Kyger Litor and all her kin are despised for the long fight they put up against the forces of Light before the coining of chaos.

Cult Organization

Recognizing no central authority except the Sun itself, the cult is broken into less than twenty scattered communities of temple-towns. In the past, some individuals have temporarily unified many of these temples under their personal leadership, especially if they held the legendary Orb of Sovereignty, but this is an exception rather than a rule.

Each temple is headed by a single High Priest. He has three administrative assistants who report to him, each of whom may be a Chief Priest. One is called the Light Captain, and he commands the mercenaries and military policy. The second is the Light Guide, and is in charge of internal affairs and leading the people. The third is the Light Keeper, who is in charge of the magical and religious duties of the cult.

Promotion within this hierarchy is possible only when the High Priest dies or otherwise retires. The senior-most Chief Priest moves into his position, and the main deputy of that assistant moves into his post.

The temples offers sanctuary to any who seek it within their main temple buildings, and each temple is noted for its magical powers in protecting the

Lightfore ○

This prominent yellow light travels nightly from east to west exactly on Yelm's path. It rises when Yelm sets and sets when Yelm rises, and is often called the Little Sun. Because of the different night lengths throughout the year, it moves fastest in winter (when it is also brightest) and slower during the long summer nights. Its path always crosses over the Pole Star, and so it travels north and south of the center of the sky throughout the course of the year. On the first day of the year it rises in the constellation called Youth, and some cultures mark many events of the year (and the Godtime) by this god's path through the heavens.

Lightfore is the object of a hero cult worshiped by people who fear the night. He is also known as Yelmalio to the Orlanthi, Sun Daughter to the Praxians, and the home of the Emperor Daruda to the Kralori.

When the Vain Gods corrupted themselves with ignorance,
Then the Ignorant Gods corrupted other gods due to Freedom,
Then the Free Gods corrupted the world due to cruelty,
And then the Cruel Gods corrupted for its own sake.
The One Light released the Many Lights to oppose the corruption.

– from the Seven-Hundred Blessings of the One Light

refugee. The temples are resented for this policy, even though an outlaw never may leave the temple if he wishes to maintain his protection.

The Sun Dome Temples typically have two orders of priests: leaders of sacrifices and ceremonies, called Light Priests: and sacred military leaders called Light Sons. All priests of the Sun Dome Temples are devotees of Yelmalio. Both orders report to the High Priest of the Sun Dome Temple.

Light Priests

Priests of this subcult often are considered to be very aloof from their people, but their word and wish are followed implicitly by their congregation. The High Priest and the Light Keeper do not speak to non-priests at all.

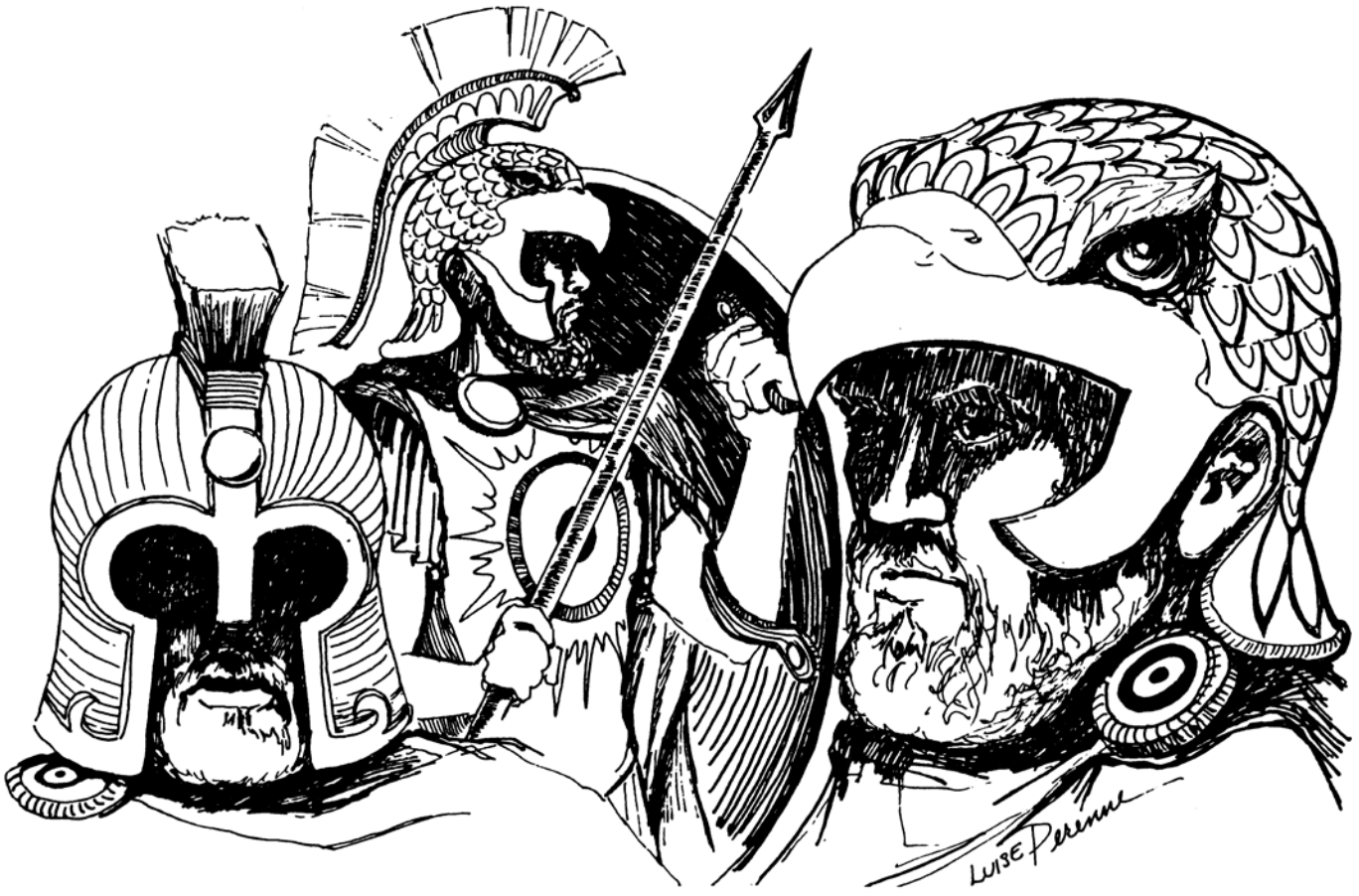
Priests of the god are not allowed to marry after they are priests, but those previously married may remain married as priests with one exception: if they have spouses who are initiates in any Earth Cult, they must divorce them exactly five years after they take their priestly vows. This symbolizes the sundering of Sky and Earth when Air tore them apart.

Light Sons

Priests of this subcult are fighting devotees. They specialize in weapons use, particularly the weapons traditional to the sky, the Spear and Bow. Any initiate with the Light Rune affinity of at least 11ᚳ and who otherwise meets the requirements for devotee may seek to be accepted as a Light Son of Yelmalio. A Light Son must have served loyally in the Temple militia or with the Sun Dome Templars for at least four years.

Light Son status comes with many unusual restrictions. A Light Son never may ride any animal but a horse nor marry anyone from another cult except a priestess of an Earth cult (thereby symbolically re-uniting the Sun with his mate, the Earth). Every Light Son must own a gold spear for ceremonial purposes, and are urged to own properly gilded spurs, helmet, and cuirass. On all Firedays Light Sons speak only in the cult tongue of Firespeech.

If they are men, they never must disguise themselves as women, though women may disguise themselves as men. Light Sons never eat fish, potatoes, or raw eggs in any form. They always



allow cult priests to sit before they do, at table, on the ground, atop a horse, or any place else. No Light Son ever may sleep under a red blanket or ride upon a horse with a red saddle blanket, because red is the color of Fire, the lost power. Light Sons may not show mercy to trolls, but they lose all cult status if they ever torture any human type, and that does include trolls.

Light Sons also have some unusual benefits. They are given the first portion of any meal they eat with fellows of their cult. They receive one untrained war horse and gear when becoming a Light Son, though they must purchase the horse's training and any replacements. They may pick three Initiates of the cult as their personal guards and these three attend the Light Son at all times and pay loyalty to him before all else, even before the High Priests or other priests of the cult. This loyalty breaks only upon death or when the follower becomes a Light Son. Becoming a priest does not break this bond.

Light Sons are urged to make pilgrimage to the Hill of Gold in Vanch.

The cult prefers that their Light Captain be a Light Son as well, and prefer that Light Sons deal with outsiders.

Center of Power, Holy Places

The cult considers the Hill of Gold, near the town of Bikhy in the Lunar Province of Vanch, to be especially sacred, for it was there that their god was sorely wounded, lost his weapons, and bled much of his power upon the earth before he rose again in cold light. This is a place of pilgrimage and Heroquest, although no temple exists here.

Holy Days and Sacrifices

The cult celebrates its weekly holy day each Fire-day, and considers the Fireday of Truth week of Sun season to be the High Holy Day. Seasonal high days are always in Truth week.

Yelmalio appreciates sacrifices of birds and horses, and the weapons and armor of defeated foes of the cult. Items made of or decorated with gold are always favored by the god. Red colored animals or items are greatly disfavored by the god.

The dead of this cult are burned at dusk with smokeless fires if they have not rekindled after seven days. Services begin with a great mourning and the burning, then wine or beer follow, as do victory paeans and the call for the soul to join with the Sun in the Underworld. At dawn the sunrise is read for omens, and the ceremony concludes.

The worshippers of Yelmalio anticipate descending to the underworld mansions of Yelm, where the sun god stayed in Hell after his death at the hands of Orlanth. There, in the halls of eternal Light, they will find their final contentment. This is accomplished through many lifetimes of work, and true worshippers are willing to return many times to attain this. They will, in fact, even return to the same body, and in this way the cult practice allows resurrection of its members.

Initiates

All initiates of Yelmalio **must** possess the Fire Rune with a rating of at least 1Ш. Their Fire Rune is thereafter effectively replaced with the Light Rune (O) and restricted to only those powers within the Light Rune subset. Initiates of Yelmalio are unable to use any Fire Rune powers outside of those contained in the Light Rune subset. The Light Rune is not, however, the only rune by which Yelmalio may be approached – the Truth Rune is an equally important path to Yelmalio.

A new initiate of Yelmalio receives a wondrous gift from the god but is imposed a geas by the priests.

Furthermore, all initiates of Yelmalio must be free men born into residence in the temple area or who served at least two years with the temple mercenaries. If a Lay Member has served as a mercenary for the temple for five years and not yet joined, then he must choose either to be initiated or to leave the temple.

Initiates are required either to spend four days per week working for the cult, or work two weeks per season for the cult. The temple provides one set of armor and weapons for all initiates. Initiates further receive plots of cult land to work as long as they remain with the cult.

Most priests of Yelmalio discourage the use of magic from sources other than other Celestial gods as unclean. As a result, Yelmalio initiates tend to have fewer charms and spells than members of other local cults (although exceptions certainly exist).

The Three Blows of Anger

When Ernalda was stolen by Orlanth, Yelmalio was furious. In his rage, the struck three blows of anger and killed three enemies, each friends and allies of the Air gods. The Three Blows of Anger are ritually reenacted when Yelmalio priests are forced to divorce their wives; members of Lightbringer cults are forced to serve as the victims of Yelmalio's wrath.

Yelmalio's Gifts and Geases

Yelmalio gives heroic powers to his initiates at the cost of a geas imposed by his priests. Each gift grants a specific and narrow ability based off the worshiper's Light or Truth Rune. However, each gift comes with a geas: an idiosyncratic taboo enforced by unbending oaths. Geases are determined by the priests; heroes who offend their priests run the risk of truly restrictive geases!

The player and the Narrator should develop a Yelmalion's gift together. Yelmalio's gifts should enhance the hero's Light or Truth abilities in some narrow fashion.

The geases are determined by the Narrator. Yelmalio's geases should give the initiate a corresponding idiosyncratic weakness based on the Light or Truth runes as well.

Rurik of New Pavis joins the cult of Yelmalio and chooses a gift allowing him to see in the dark like a cat (a narrow ability using Rurik's Light Rune). The price for this gift is a geas from Yelmalio that Rurik must never flee from or surrender to Darkness creatures.

Common Geases

The common geases of Yelmalio include:

- *Never eat meat on Fireday*
- *Never eat meat in Fire Season*
- *Never eat the meat of birds*
- *Never eat any meat but bird*
- *Never eat any meat*
- *Celibacy during each Fireday*
- *Celibacy during each Truth Weak*
- *Celibacy during Fire Season*
- *Total celibacy*
- *Speak only Truth to everyone*
- *Never seek shelter from Storm*
- *Never let a horse suffer needlessly*
- *Never wear armor*
- *Never use a shield*
- *Never use an axe*
- *Never use a sword*
- *Never use anything except spear, bow, and shield*
- *Challenge all cultists of Darkness on sight*
- *Challenge all Darkness creatures on sight*
- *Never believe a troll*
- *Never believe a dwarf*
- *Never believe a Darkness cultist*
- *Never believe an Orlanth cultist*
- *Never eat the meat of horses*
- *Never love any but Earth cultists*
- *Never bathe*

Devotees

A Yelmalio initiate may dedicate himself completely to his god and become a devotee of Yelmalio. A devotee must renounce his initiate status to any other divine cult and also permanently lose the ratings and abilities of any spirit magic or wizardry he may have had. He must enter one of the two orders of Yelmalio priests – the Light Priests or the Light Sons. The devotee must take another gift from Yelmalio and receive another geas from the priests.

Feats

O Defender Against Monsters

Yelmalio is ever the defender against monsters and rebels. You carry the Golden Shield that shines like the sky dome, and the Justice Spear that pierces monsters, trolls, dwarfs, elves, barbarians, firemen, and even cannibal women. Each time you fight against them, you force them off but always suffer wounds. But as long as you keep your Truth inviolate, you always survive.

O Rekindle

The Brightness of the One Light can never be extinguished. It only seems to be, but its power will always be relit. You have the secret to Rekindle, and though even though the Fire is cold, it is still Light. You can take the dimmest light and pass it from torch to torch until it is rekindled as burning Fire.

Y Unbreakable Line

Yelmalio is the Captain of the armies of Light. He divided his spears into ranks eight deep and drilled them through the winter. As long as their Truth remains pure and untarnished, their line cannot be broken by any foe they directly face.

Subcults

Monrogh

This is the cult of the Founder of the Cult, the mortal son of Yelmalio. Monrogh was born in Sartar and had the vision of the Brightness of the One Light. Worshippers may use the Light Rune to make their shields glow like the sun. His worshippers may wear a brass arm ring with the Light rune inlaid in gold. Members of this subcult strictly enforce the rules and taboos of the Yelmalio cult.

The Sun Dome Temples of Genertela

At the opening of the Hero Wars, there are 15 surviving Sun Dome Temples in Genertela. The area in southern Peloria called Saird is the traditional center of the cult and has the majority of Sun Dome Temples.

In the First Age, the first Sun Dome Temple was built in Vanch by Emperor Mahzanelm; a great structure that would be both temple and military enclave for the Dara Happan Empire. Five Sun Dome Temples more were built in Saird in the wake of the First Theyalan War (circa 368 S.T.) to serve as Dara Happan military anchors to keep the rebellious Theyalans under the control of the High Council. During the years that followed, new Sun Dome Temples were built throughout the lands occupied by the Bright Empire. However, when Arkat raised the Heortlings into their final rebellion, vengeful Heortlings and their troll allies destroyed every Sun Dome Temple they encountered.

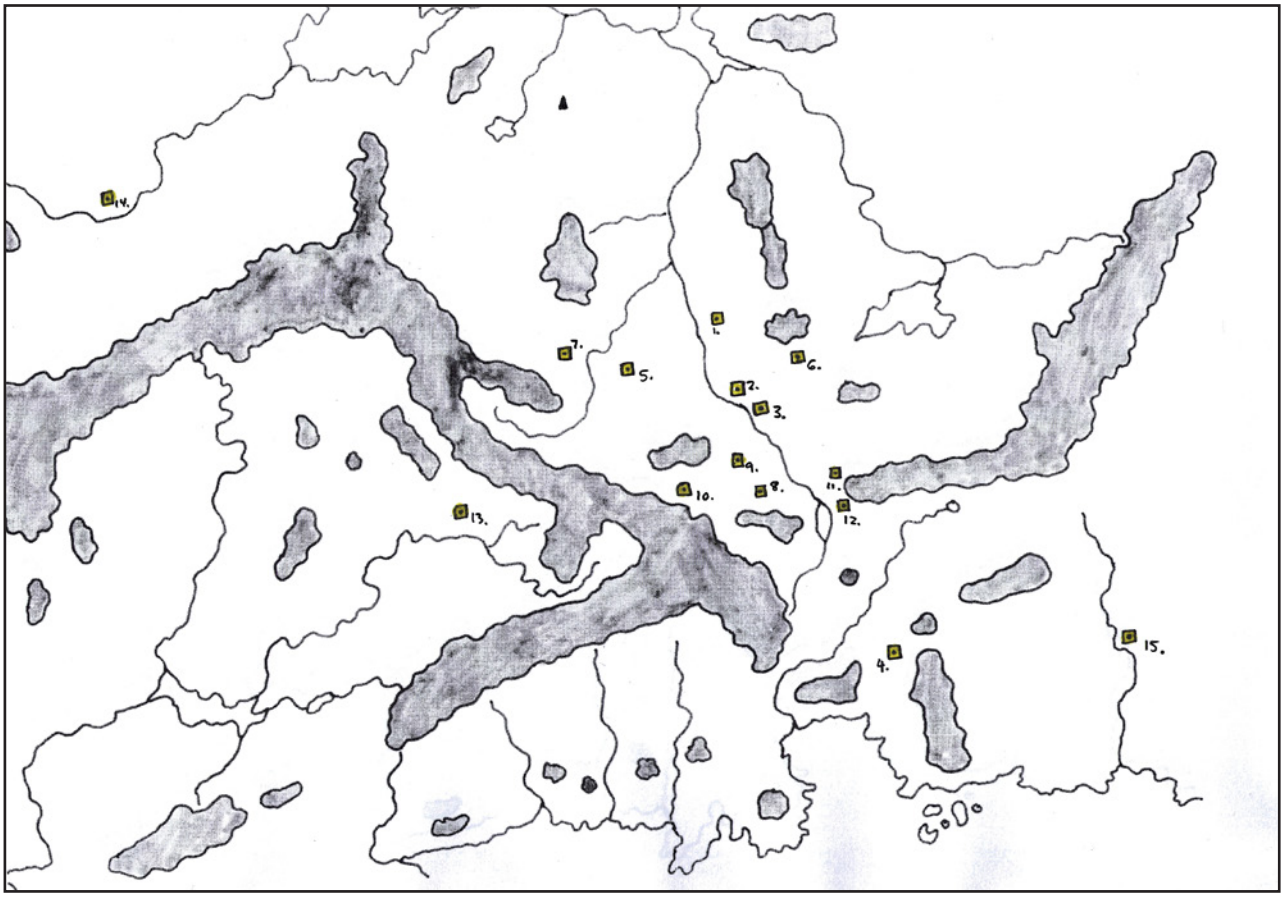
The cult was reborn in the Second Age, when several abandoned Sun Dome Temple were relit in Saird circa 562 S.T. These Sun Dome Temples later became a major military arm of the Empire of Wyrms Friends, even managing to found new temples at the frontiers of that empire. In the last dying stages of the EWF, the Sun Dome Temples suffered badly but allied with Verenmars and became the military bastion of his Kingdom of Saird.

In the Third Age, Jannisor's failed rebellion against the Lunar Empire included Sun Dome Temples. Many of the Sun Dome Temples of Saird were part of the Kynnelfing Alliance that fought against the Conquering Daughter. Now the Sun Dome Temples serve as military anchors for the Lunar Provincial Government.

Outside of Saird, there are only four temples – one in Fronela, one in Delela (near Karia), one in Sartar, and one in Prax. These temples are almost entirely autonomous and independent of their cousins in South Peloria.

Key to the Temple Map

1. Peralam
2. Daughter's Road
3. Domanand
4. Vanntar
5. Little Cafol
6. Laramite Hills
7. Linstingland
8. Zalador Hills
9. Orenair Sun Dome
10. Upper Forantin Sun Dome
11. Ever-Victorious Glory
12. Goldedge
13. Karia March
14. North Dona
15. Mo Baustra (Prax)



The Temples

Throughout the entire region of central Genertela, including the Lunar provinces where the temples probably originated, there are no more than fifteen temples extant during the Hero Wars period, including one each in Dragon Pass and Prax, and two in Lunar Tarsh.

The temples which house the major places of worship for this cult are uniformly shaped, although many vary somewhat in size. They are always square-based with slightly tapering walls, and with a single huge staircase rising from the western side and going to the roof. Atop the roof is an immense dome sheathed with gold. Worshippers inside the temple can see through the gold and look upon Yelm during worship.

The congregational priests lead the inside services, but the majority of the priesthood assembles atop the temple around the dome. Non-worshippers inside the temple or anyone who climbed the staircase to the top of the temple with unholy intent would be blinded for life if they were not killed.

Retirement Towers

Aging priests may voluntarily elect to withdraw from the world into retirement towers. Freed from all practical concerns and human communication, these retired priests pass their remaining days experiencing the Light and Truth of Yelmalio through divination and meditation in isolated sacred hermitage.

Monrogh Lantern

Monrogh Lantern was the son of Jarosil, the son of Venharl, of the Running Fox clan. As everyone knows, he had The Peculiar Vision at his initiation, but unlike all before him he saw the portents come true, recognized opportunity, and risked all to achieve it. He alone of hundreds since the Dawn succeeded and established the Temple.

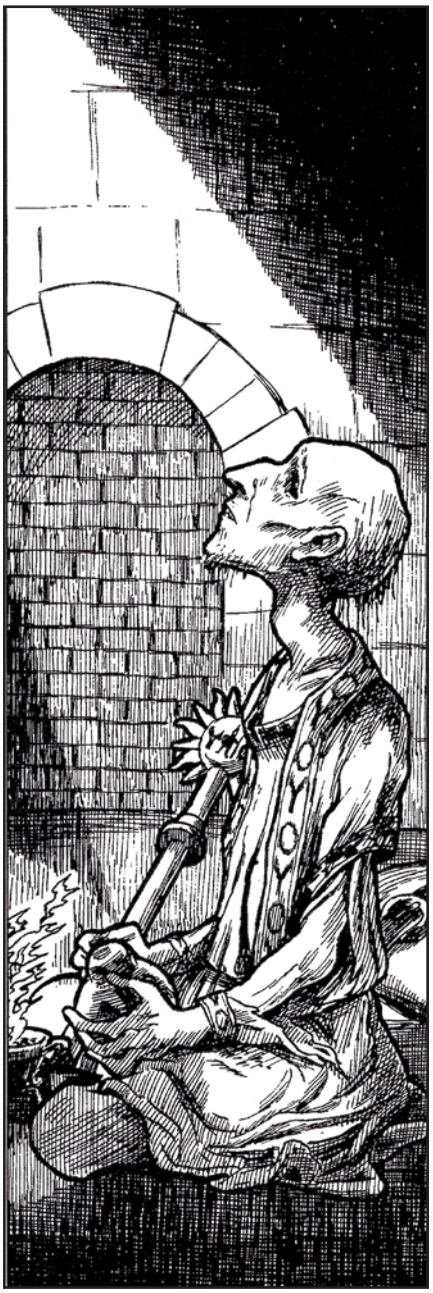
Monrogh is the one who traveled to the sun god to find the truth which was needed. He traversed the worlds, and met with the elf lords and the wandering souls who had still been seeking the vision. They were assembled as the Witnesses, who have brought their magics to the cult.

Monrogh did not know the name of the god for whom he searched, but when he returned to this world he brought back Yelmalio. This deity was already known among the elves, and was said to be the wounded body of the sun limping across the sky (perhaps even the immortal part, since it was not in the underworld with the Emperor.) He recited the List of Visionaries, whose works had prepared the way for the liberation of Yelmalio among humans.

The success of Monrogh at attaining the truth attracted the rest of the Elmal worshipers who wanted to join the new sun religion. They were the first converts.

The number of converts grew quickly, and Monrogh organized a band under Varthanis Brighthelm to accompany Tarkalor's kinsman, Dorasar, to the ancient city of Pavis. He was so much more popular than Dorasar (and successful against the trolls of the Rubble) that half the surviving tribes asked him to lead them. Varthanis also chanted the List of Visionaries which included Arinsor Clearmind, a famous lord among the dragonfriends.

A retirement tower is a simple cylinder of stone or brick some 30 feet high, roofless, and open to the sky. The diameter of the cylinder at the bottom is 18 feet; the top tapers slightly. There are no windows or openings except a single door at ground level and the open tower top. Inside there is nothing; by the grace of Yelmalio, during the day, regardless of time of day or cloud cover, the tower is filled with warm sunlight as if at noontime, and at night, even in the coldest weather, the tower stays comfortably warm. The retired priest spends his waking hours seated on the bare stone floor, his face upturned to the solace of the ever-bountiful sunlight.



Fifteen retirement towers are scattered throughout Sun County. The three towers at the Sun Dome Temple are almost always occupied by retirees. The three towers at the Old Sun Dome are abandoned and derelict. Nine individual towers are scattered near the village of Goldbreath. These towers are rarely used. Only one is occupied at present; the other eight are sealed until needed. In fact, unknown to all but the current High Priest of the Sun Dome, one of the sealed eight towers here is inhabited by an ancient undying priest, who has been cursed by Yelmalio.

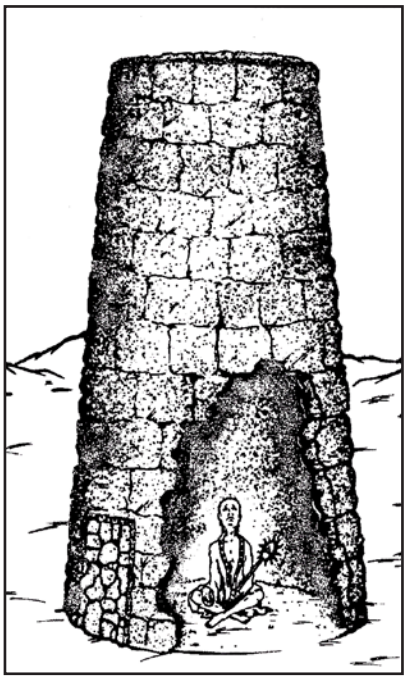
Monetary Policies

The temple has a peculiar and troublesome habit of always measuring costs in gold Wheels, an oddly fractional system for a world which runs on silver Lunars, but the cult is adamant on this point. It certainly, and perhaps intentionally, helps contribute to their general isolation.

The priests and lords of the cult have a religious obligation to use the cult metal (gold) as much as possible. This gives them the image of ostentatious riches, which is not always the case. They despise silver, and pound silver coins into lumps of metal before trading them for gold, even though it decreases the trade value with local money changers and those who work in precious metals.

Racial Types & Special Customs

The people of the cult have tended for generations to be blonde and brown-eyed. Many Lay Members practice the restrictions of the Light Sons and Priests, except for the marriage restrictions. Women usually are well-covered, and cultists are scandalized to see naked arms and legs. Men of the cult favor beards.



Divine Companions

The divine servitors of Yelmalio are lesser celestial beings associated with the Light Rune. This cult raises the vrok hawk that can be awakened to bear divine servants of Yelmalio. Yellow wrens are also favored as bearers of the Light Rune.

Jonstown Compendium #7,517:
The Return of Yelmalio

Before the time of Tarkalor there was a great dissension among the Quivini tribes which made them easy prey to their foes. The quarrel stemmed from an increasingly powerful and vocal cult within their cultural religion.

Elmal is the Orlanthi god of the sun, a trusted thane of the Chief God who is charged with defending the homestead when Orlanth and his companions depart upon the Lightbringers' Quest. His priests participate in the great festivals and important Sacred Time annual rituals, and have parts in many of the most widely-know stories.

The native mythology tells of how Orlanth and Elmal met, fought while standing upon a precarious bridge, and both ended up in the raging waters. Orlanth rescued Elmal; they became friends and companions afterwards. Orlanth and Ernalda created the Foreigner's Wedding so that Elmal could marry their horse-loving daughter and join the clan.

The deity gave its initiates blessings upon the earth, good barley crops, healthy horses, and winter protection.

During the Dawn Age there was a clash of cultures as the Elmal magic impacted with the fierce sun god who was worshipped by the nomads of Peloria. The beliefs of the two cultures in their own sun gods were challenged for the first time. Each held true, but the fierce nomads were weaker and unable to withstand the shock.

The war ended with their defeat, and they retreated to places where no people had ever lived before.

The withdrawal of the nomads revealed a greater threat: the native Dara Happan solar religion which covered all the regions previously occupied by the nomads. The impact upon the Theyalans is recorded, but the crushing splendor of the great golden towers of the Dara Happan sun god was especially strong upon the Elmali.

The Theyalans recognized that Yelm, the Dara Happan Great God, was the manifestation of their own Emperor, an enemy of Orlanth. The Orlanthi also realized that Yelm was also the Sun God.

Although no battle was fought pitting Yelm against Elmal, the overwhelming material and magic from the lowland religion slowly enriched the upland cult. The enrichment was at first in ways which did not matter at all, for the Orlanthi ways said nothing about them. So gold was the metal most used among them for non-decorative items.

Later, some of the Elmal clans adopted lowland ways because they were more effective, such as when they started using the heavier Lod-plow, or began weaving gold threads into their tapestries.

Once the Eyetooth clan brought in the antesmia statue. They did it because they were rebelling against their king, and they wanted to be able to bring a sunspear down from their god, and were willing to pay eternal worship and tribute to a foreign deity in order to succeed.

Tarkalor was the youngest son of Prince Saronil, who was very old or already dead at this event. He was looking for a way to make a name for himself, and had been dragged into a feud with Kitori clans. He sought allies among the enemies of his father, and promised the disgruntled Elmali that they could have their own lands, and the chance to make their own rules, if they would help him in his task against darkness. They did, and as a result of their powers the Kitori were smashed, and their survivors ran away into the waste places. The conquered lands were divided among the victors. The best were given back to the beastmen, and the rest to humans. The Volsaxi tribe was begun, and the Sun Dome Temple too. Monrogh, the first Son of Yelmalio, swore loyalty to Tarkalor when he became king, but no other count has.

The old religious/social conflict of the traditional and innovative sun worshipers had weakened many kingdoms throughout Peloria before. Tarkalor managed to disarm it and strengthen his position at the same time. Whether Tarkalor was conscious of what he was doing we do not know, and he did not tell.

At that time the lunar authorities constantly advised the leaders of the solar religion, and someone among them decided to import the cult to Tarsh to pacify some troublesome Tarshite natives. Later, the cult was transplanted elsewhere.

In this manner the number of initiates grew, and it increasingly adopted other lowland solar ways.

The Cult of Zola Fel

Mythos and History

Zola Fel is one of the descendants of the Ocean of Terror. He was born during the invasion of the world by the waters during the Godtime and went ahead eagerly to scout the (then) forests of Prax ahead of the invasion of the Waters. He had penetrated deep into the Rockwood mountains before the coming of chaos.

When chaos destroyed the Spike, many sea gods leapt into the tear in the world to try to plug it. Most were destroyed. Homeward Ocean began to succeed, and to aid him, all the waters of the world flowed to him to lend power. Zola Fel received the call on a cliff top in the Rockwoods. He leapt from the cliff to the valley and flowed back to the sea, setting up his present course.

Two meetings during the Greater Darkness affected Zola Fel. He was first of the sea's children to meet the great giants of the Rockwoods. He was the first party to an agreement that led the giants to send some of their warriors to the sea to aid the fight. In exchange, Zola Fel agreed to serve the great giants and carry their children to the sea. The second meeting was with a god who had found a way to travel over the waters. This god, Diros the Boater, was on his Voyage of Pacting, making agreements with the waters of the world to let his boats sail on them. He and Zola Fel came to a mutually advantageous deal.

The cult of Zola Fel has been quiet since the coming of Time, as befits such a small cult. There have been little dealings with the land dwellers, partly due to the inconvenience and partly due to an antipathy for Waha The most important disturbance was the Giants' Revenge and the Bunging of Feroda performed to stop the plundering of giant cradles on their way to the sea. When Pavis came he defeated the old foe, Waha, but he also drove out the friendly giants. This ambiguous relationship has continued through the ages of the world.

The cult promises its dead that they shall flow to the Heart of the sea to be purified before returning to the world again. This continues until the spirit is pure enough to remain at the Heart. There is no guarantee that the spirit shall be reborn in the River of Cradles. Funeral rites are performed by committing the body to Zola Fel to make the trip to the sea. The trip begins with chants asking the river to cleanse the soul of its grosser impurities as the body drifts downstream.

Nature of the Cult

The cult exists to help the river to flow strongly and cleanly, keeping the Void filled with water. The cultists also serve as the main source of river transport, and many wrest a livelihood from the waters with Zola Fel's blessings. Fishermen and boatmen alike need this cult.

Depiction

Zola Fel is depicted by his runes when he is depicted at all by his cult initiates. Lay members and outsiders depict Zola Fel as a god with a long beard, and wearing the hat and skirt of the Riverfolk. Streams of water flow from his arms to the ground, sometimes with little fish swimming along the flow. Occasionally, Zola Fel is depicted as having the body or legs of a water serpent or dragon.

Rune Affinities

The Runes of Zola Fel are Water and Movement.

Water Rune Affinity

Zola Fel is the most important source of the Water Rune in Prax. He is the waters of the Zola Fel River, including all waters from and becoming part of him. Initiates have used his Water Rune to do such things as: purify water; breathe water; hold something buoyant; sink something; gather fish; swim like a fish; summon/command lesser gods of the River; defend against fire; and raise or lower the waters of the river. Initiates strong in this Rune are enduring and patient.

Movement Rune Affinity

Zola Fel flows constantly from the Leaping Place to the sea and is always in motion, although he rarely leaves his set course. Initiates have used his Movement Rune to do such things as: walk on water; change direction of water's flow; swim far; swim quickly; hasten boat quickly through the water; and to travel quickly up or down the river. Initiates strong in this Rune are changeable and opportunistic.

Particular Likes and Dislikes

Zola Fel is not interested in the doings of most land dwellers. His priests, when they come on land, are friendly advisers to the boatmen and potential advisers (friendly or not, depending upon the advice Zola Fel is a subtle cult, and not averse to treachery) to Pavis. Elsewhere, the priests are just curiosities.

Zola Fel is friendly to Diros and the few water spirits of Prax, and he is also allied with most of the other rivers of the world as well as his parent sea, the Ocean of Terror. Like most water deities Zola Fel disdains the quenchable fire and sky gods. He also dislikes the storm gods, for they can bring freezing cold and blocking ice. Zola Fel has special hate for Waha, for in the Great Dark, Waha degraded and polluted his sister, forcing her to wash away the remains of the Devil.

Cult Organization

There are three major temples to Zola Fel: the Leaping Place (where Zola Fel jumped to begin his return to the sea); the Corflu temple (where he returns to his parental sea); and the Pool of Kinope, the sacred spring in the North Bog that is home to the elder daughter of Zola Fel. The most important temple, with the high priest, is at Corflu.

In addition to these major temples, there are also half a dozen minor temples including the New Pavis barge (which replaced an older temple in the rubble) and several shrines in villages along the river.

Each temple is presided over by a priest, all of whom are responsible to the high priest at the mouth. Each temple has jurisdiction over one or more shrines, each of which are presided over by a godtalker or part-time priest. There may be other priests to assist at an important shrine. If not, excess duties are handled by initiates with priestly ambitions.

Priests

The River Priests maintain the temples and shrines, and determine and interpret the needs of the River. They are responsible for detecting pollution, obstruction, and unauthorized use of the sacred waters. They also speak to and for the god in spiritual matter. River Priests are appointed by the High Priest at Corflu or by Kinope at the North Bog. Any initiate acceptable to the High Priest or Kinope may be appointed as a priest, assuming there is a vacancy at a temple or shrine.

A River Priest may never stay two consecutive nights out of the river. A River Priest must make regular inspections of the section of the river for which his temple or shrine is responsible, and must make a pilgrimage to both the river mouth and the Leaping Place each year.

Holy Days and Sacrifices

Holy days occur on Waterday of Movement week. The High Holy Day occurs on the Holy Day of Sea season, when Zola Fel is supposed to have answered the call of the sea gods. This is a time for pilgrimage from the Leaping Place to the Mouth, renewing the pledges of power and support to the mother waters. These pilgrimages can be spectacular, with many decorated floats and rafts, and leaping fish churning the waters. Towns along the way greet the participants with food, floral offerings, and sacred waters from sibling rivers.

Lay Members

Zola Fel accepts most races into its cult except for creatures of chaos. There is a nominal membership fee (Easy Difficulty) or the equivalent in goods or services, and membership lasts until the next seasonal holy day.

Lay members are permitted to ride in the watercraft of cult initiates. This is the main usefulness of lay membership for most land-dwellers. It is common custom for an individual wishing to travel by water to join the cult by paying what amounts to a small tax to the local priest, and then the individual can travel by boat for a full season without making other payments, except for those demanded by the boatmaster.

Initiates

The cult of Zola Fel accepts most races into the cult except for creatures of Chaos, although it favors aquatic and amphibious races. All initiates of Zola Fel must possess an affinity with the Water Rune of at least 1. Initiates must pledge to keep the river pure and clean, and to respect the laws of the priests. Initiates of Zola Fel can only use their divine rune affinities in the vicinity of the river or one of its tributaries. All initiates of Zola Fel can enroll into the Riverman's Guild in New Pavis.

Rivermans Guild

The Rivermans Guild is the brotherhood of Zola Fel cultists in New Pavis. The guild has a monopoly over river transport on the Zola Fel and pays for the upkeep of cult temples, shrines, and River Priests. Any initiate of Zola Fel may join the Rivermans Guild. Hallarax the Singer is the guild's elder, but most know that he reports to the leaders of the Ingilli Clan.

Subcults

The Cleansed One

This character was originally a broo who, sickened by his foul condition, quested mightily to remove the taint of chaos from his being. He was able to find the true purification in the deep waters, and used Zola Fel as his route. He is now a symbol of whatever chaos-destroying powers the river possesses.

The Cleansed One can lead questers on a path to cleanse themselves of a Chaotic taint by traveling to the Purifying Waters in the Heart of the Sea. The quest is difficult, but not as deadly as some of the other local purifying quests known to the Praxians.

The Cleansed One Hears the Voice of the River

His eyes opened through the arts of the Three-Bean Circus, the Cleansed One perceived the tragic perversion of his condition, and he despaired, and would have destroyed himself. He wandered disconsolate and unknowing, and coming upon the river Zola Fel, he threw himself in the swift, deep waters that he might drown. He sank to the bottom and tumbled along the river bottom, buffeted by the current. But miraculously, surrounded by darkness and despair, at the brink of death, he discovered within himself a mysterious hope and desire for life. His spirit cried out, and was answered by Zola Fel, for suddenly the Cleansed One could see through the dark river depths and could breathe the pure river waters.

And he felt a hand grasp his right hand. The Cleansed One quailed, for he knew his nature was unclean, and he sensed the hand on his was pure, and he would withdraw in shame and fear, but the hand held tight, and drew him to the banks of the river. And then it seemed to him that on the river banks he slept the refreshing sleep of the pure and innocent, yet all that time his spirit was awake and speaking with a Voice, This Voice spoke to him of mysteries and quests, of tasks and trials, of duty and service, of paths that might be traveled to the Heart of the Sea and the secrets of purification that might be found in the Deep Waters.

Diros the Boat Planet

This small, pale blue planet rose before the Dawn, but disappeared in 920 S.T., heralding the start of the Closing of the Oceans. It used to take four days and nights to cross the sky, then spend another four sailing through the Underworld. While in the sky it traveled along the Celestial River, and was known as Diros to the Orlanthi, Anaxial in Dara Happa, the High Llama's Lucky Star in Prax, Tsankth in Vormain, and Waertag to the Waertagi. Its disappearance caused people throughout Glorantha to fearfully take note; when the Closing struck their land all discovered what this evil omen had portended.

Diros the Boatman (☊)

Zola Fel was befriended by Diros, one of the earliest gods of ships, and his cult became associated with Zola Fel. The aquatic worshipers feel the association is superfluous, but the air-breathers and merchants in the cult find the Boatman invaluable. Members of the Diros subcult can use the Movement Rune to propel their boats safely and quickly. Diros' magic works even outside of the Zola Fel river, although not on the open ocean.

Devotees

Only those entities that live their entire life in the river can devote to Zola Fel. As a result, Zola Fel does not have human devotees.

Divine Entities

Zola Fel is the Source of Waters (for his river valley at least) and his followers can summon and command the Zola Fel's Manthi (the divine helpers of the River of Cradles). Manthi are not easily classifiable, as they flow and change shape.

Daughters of Zola Fel

Zola Fel has hundreds, perhaps thousands of daughters, minor river goddesses taking the form of animated water, aquatic creatures such as fish or river serpents, or beautiful women with pale blue skin and long, flowing hair. In the Pavis area, Kinope is probably the best known of these.

The Daughters of Zola Fel can control any non-sentient creature born in their father's river and can magically sense event occurring along its length. If attacked, the Daughter assumes watery form and attempt to drown their foe.

Glubaw Drowner

A Daughter of Zola Fel and the cult goddess of reprisal, Glubaw Drowner attacks any apostate initiate the first time the apostate is near the river after his apostasy. She manifests herself and attacks as a huge torrent of river water seeking to pull the apostate into the river and drown him.

Miscellaneous Notes

The tributaries of the River of Cradles are mostly mountain streams without cults. The spirits of these streams are generally subservient to Zola Fel, and he watches over them. There are sometimes small shrines to both Zola Fel and his tributary at the points where the tributary enters Zola Fel. These tributaries are considered part of the river under priestly restrictions.

A Zola Fel temple may be located in shallow or deep water, at the bank or in a pool. The temples are always located in still water, for convenience. When land-dwellers are likely to join in a worship ceremony, a boat or section of the shore is set aside for the land-dwellers. In every worship service, there comes a point when even land-dwellers must enter the water (at least up to the waist).

Pavis

When Pavis arrived after the giants had left, Zola Fel traded friendship and support for trade and influence. The cult now heavily depends on river trade for much of its income and the cult fishermen sell most of their catch at the city of Pavis, so Zola Fel's cult is linked solidly to Pavis.

Intelligent Aquatic Life

Zola Fel is a rather unusual cult. Most of the members seen by others are human, but the majority of the members are actually water-dwellers. Over the general river length, about 25% of the members are land-dwellers, mainly human fishermen, boatmen, and a few traders; 20% are amphibious races mainly consisting of newtlings, with a few ducks; and 55% are full water-dwellers, composed of a few merpeople, some of the river elves from the Puzzle Canal, and the intelligent fish of the river.

The river's intelligent fish do not come from a single species. Rather, every species of fish in the river has a small proportion (less than one in a thousand) of intelligent members. Almost all of these special intelligent fish become initiates of Zola Fel.

They do not oppose the controlled harvesting of their species, as long as no intelligent fish are slain; some, in fact, help fishermen in their endeavors in return for various objects unattainable underwater.

The Cult of Seven Mothers

The Seven Mothers is the most important Lunar cult amongst the people of the Lunar Provinces. The cult provides a gateway between traditional religious practices, such as the Orlanthi, and the Lunar Way.

Mythos and History

Before the coming of the Red Goddess, the lands of her birth were a dangerous frontier between the Carmanian Empire and the plains tribes of mounted nomads in Pent and the Redlands. Four conspirators secretly met and prepared the most incredible ritual of all time, and in 1220 they achieved their goal despite Carmanian interference. The four conspirators were joined by three others. Two were required victims of the ritual, the third a mysterious entity otherwise unknown. In searching the Otherworld, they had located the shattered pieces of an obscure, long-broken goddess. Inside the wall of time they managed to reconstruct her into a living entity. This was the birth of the Red Goddess. Those who wove the spell are called the Seven Mothers, and are worshipped together and independently.

In the year 1247 S.T. the Red Goddess attained her own immortality and proved it to the rest of the cosmos. Those who had aided in her creation were honored by her presence, and found their own way to divinity as well. Within 30 years of the Apotheosis of the Red Moon, they all had left the earth and joined the goddess in immortality.

Throughout the rises and declines of the Empire in the four hundred years since it was founded, the Seven Mothers have performed the same function as they did while alive. During their own lives they were responsible for lighting the spark of the Lunar Way in the world, and now in their immortality they are responsible for kindling the Lunar spark in all persons who enter the cult.

The Seven Mothers are especially powerful at the edges of the Empire where they form instructive temples to serve as bases of Lunar operation. They are ever at the beginning of the Empire just as they were at the beginning of the goddess. Even in the Empire there are many who are content with worshipping the collective Seven Mothers of the Red Goddess without joining an individual Immortal cult.

Nature of the Cult

The Cult of the Seven Mothers is charged with guarding the spiritual welfare of the Lunar Provinces and borderlands. As such it seeks to suppress the foes of the Empire and to guide its friends. In the former role, the cult creates warriors, terrible in their fury. In the latter role, the cult teaches those wanting to awaken their Seventh Soul and meet the greater Red Goddess.

The Seven Mothers provide an avenue for converts to join the Lunar Way. As such, its form differs in parts of the Empire, taking a shape that represents the easiest approach for people into the Lunar Way. The form represented here is that taken in Dragon Pass region and in civilized Prax.

The Seven Mothers may be worshipped individually or altogether (as presented here). The seven branches of the cult act in harmony to familiarize outsiders with the stories of the Red Goddess and the Lunar Way. Just as the original mothers taught the Goddess, so do their holy people teach outsiders about her.

The Red Moon ☋

The Red Moon is at once the material form of the Red Goddess, the source of Lunar power, and a planet inhabited by a rich mix of immortals, heroes, demons, and spirits. From below the Moon is visible as an orb whose surface color changes from red to black to red again in a weekly cycle. The red half is visible day and night, although viewers can only identify the black half at night by the stars and planets it obscures. The available power on which a worshipper can draw upon is determined by the phase of the Moon, which varies depending on where he is in Glorantha.

Who were the Seven Mothers?

The following is an explanation of the Seven Mothers given by Porusa the Patient, High Priestess of the Seven Mothers in New Pavis. She makes clearly anachronistic and factually incorrect claims regarding the original cult affiliation of the Seven Mothers in order to make these Lunar deities understandable to the Orlanthi of New Pavis.

The Seven Mothers

Queen Deezola *was a ruler of lands on the Arcos River, and a priestess of Arachne Solara. She is called the "Binder Within", and she is the Seven Mother of healing.*

Jakaleel The Witch *is the "Spindle Hag" and was once a shaman of the Blue Moon in the mountains of Jord. She is the source of the Lune spirits of the pantheon.*

Teelo Norri *is called "Young Life" and she was drawn apparently at random from the streets of Torang for the ritual. In the pantheon she is cup bearer to the Red Goddess, and also the source of the Fund for the Poor movement.*

Irrippi Ontor *is the "Brown Man" and was a priest of Lhankor Mhy. He came from Yuthuppa and was a friend of Yanafal Tarnils.*

Yanafal Tarnils *is called "Ram and Warrior." An exiled nobleman from Yuthuppa who still ruled his lands. He defeated his master, Humakt, in battle and became war god for the Lunar Empire.*

Danfive Xaron *was a bloodthirsty outlaw who volunteered for the most dangerous task in the ritual and is now called "Bridge for the Seeker." He is the guide of the dead and the teacher of redemption.*

"**She Who Waits**" *is a mysterious, unnamed personage in the myths whose identity was unknown to outsiders. She is the Lunar equivalent of Ginna Jar.*

Birth of the Goddess

There was an earlier time that the Good Lands now belonging to the Lunar Empire been overcome by corruption, tyranny, and despair. The One had, once again, begun its descent into the Many. The Center was weak. The Many were strong.

Our Good Land was overcome by a cruel empire from the West, called the Carmanians. They loved to kill and destroy. The Carmanians seized any city that they wanted, and they wanted all the large ones. They extracted slaves and taxes from the others. Their rule was harsh upon all the people in our land, because they wished us to abandon our gods for theirs. Many did.

They were led by a madman called Shah Bisodakar. This man was a usurper of their evil empire, and he had spent many years offering sacrifices to obtain terrible magical powers from his dark god.

In those days our province of First Blessed was called Rinliddi. It was an ancient and noble realm, and when the Carmanians sent their conquering armies they resisted longer before they fell. For this the people of Rinliddi were oppressed and punished.

In Rinliddi was a little town called Torang. In Torang seven inspired individuals gathered in secret. The myth says they were acting as did the Great Rebels, who overthrew the Emperor God in mythic times. Others say they worked for personal reasons, for political reasons, or as pawns of destiny.

Some were women, some men; some adults, some children. One of them was a great magician, another was powerless; one was a great warlord, another a useless prisoner; one was a murderer, another a healer. One was cultured, another a bumpkin. One was known by everyone, another by no one. In this inclusive manner all of the peoples of the land were represented. These seven beings are now known to us as the Seven Mothers, although three of them were men.

They hated the evil Shah, and they prayed to the Beyond for help and guidance in overcoming the shadow of ignorance which the shah and his demons spread. They decided at last to perform the most destructive and offensive ritual which they could perform. They performed their ritual in the year 0/0 (1220 ST) on Godday, Disorder Week, Dark Season. Evil Bisodakar felt an unnamed danger approach, and he commanded his ice demons to cover the land and report any strange events to him.

The seven questers spent years in the Gods World, but the whole ceremony took only days of normal time. Seven beings departed, one remained, and six returned, plus the baby goddess. When she was born three miracles made all the local people aware of her divinity.

The first miracle was the Path of Beckoning. She was born in winter. On the night preceding her birth a howling snow storm covered the land with a thick blanket of snow. The whole land was impassable by the huge frozen drifts. But in Torang there were clear, dry paths which led to the shack where the infant lay. This path brought the first curious folk, whom became the first worshippers.

The second miracle was the Serenade of Animals. Not only people, but also creatures came along the paths to see what was occurring. When one hundred animals were present they sang with beautiful voices, not their own bestial noise, and praised the Goddess.

When the Carmanians first heard about this birth it was from spies. They sent spies to see their own official investigators to see this magical child in person.

The Goddess, an infant wrapped in linen, sat in the arms of each of the various Mothers at different times. From there she viewed the visitors, gestured to bless them, and spoke to some. No one who came to see her went away disappointed.

The investigators were not disappointed either. The Carmanians always acted quickly to suppress all such acts of rebellion. They had many tactics which they could use to succeed. The chief magi of the evil empire were consulted. They saw their evil god laughing, and they said this meant doom. Thus the sorcerers decided to take no chances. They sent their best sorcerers and soldiers to kill the baby and the Seven Mothers. The assassins rode to Torang upon steeds which had been enchanted to ride day and night. They had never failed in this sort of mission before.

The murderous assassins arrived at night. They thundered down the streets to reach the building. They trampled down the people who gathered outside the house that night, and then began to slay all whom they saw. Their quarry was prepared, thanks to a miracle. As the riders were riding upon the house, the flames in the fireplace grew bright and hot and leapt up so they seemed to fill the whole room. All of the people inside worked in conjunction and drove back the flames into the fireplace. At that moment a trio of wicked sorcerers appeared within the roaring flames. They were all scorched by the intense flame which was concentrated there, and had to pause to protect themselves from this surprise. Yanafal Tarnils leapt among them and cut them all in half.

Then the riders crashed in, through the walls. It was so quick that even the Seven Mothers had no preparation, except that the Third Miracle occurred.

In the moment when the enemy burst in, before the Seven Mothers had time to react, the Young Elementals flickered into being around the goddess, in the center of the room. They performed the rites as their ancestors had done. They reconstructed the world, just as the Greater Elementals had done in days of old, but this time a little world, right there in the room. This was a miraculous reconstruction. They remade the world, and better this time so that the enemies of the Goddess were slain. The four Elementals then promised to pay homage to the child when she was empowered, and went away.

The total failure of the soldiers and priests frightened the Carmanians. They began to prepare a stronger retaliation to crush the rebellion, which had by then spread farther through the nearby lands as people received word of the goddess' rebirth. But there was nothing which the Carmanians could do to immediately threaten the goddess directly at that time. She was safe, and in that time the first province of our great land was created.

The Seven Steps of the Goddess

1. The Descent into the World

A woman is laying aside her cloak and clothing. Her hair is bound in a knot on top of her head. She maintains a belt with sickle knife, and a wreath upon her brow. Otherwise, she is naked.

Phase of the Moon: ◑ Full Half
Day of the Week (Dragon Pass): Gods Day
Seven Mothers Teacher: Teelo Norri
Ancient Goddess: Verithurusa the White Moon.
Phase Associations: Youth and Innocence, and the desire to experience the world.
Comparable Runes: Fire ⊙ and Movement ᘐ.

2. The Empty Victory

A hideous demon stands over the fallen form of the Goddess, holding a sword, but no shield. Compare this illustration with plate number six.

Phase of the Moon: ◑ Crescent Go
Day of the Week (Dragon Pass): Darkday
Seven Mothers Teacher: Deezola
Ancient Goddess: Lesilla
Phase Association: Birth and Motherhood.
Comparable Runes: Earth □, Life ⧖.

3. The Meeting

The naked woman is sitting and listening to the woman opposite her. The spider-woman is Arachne Solara, and she is a shining Goddess, humanoid, but with four extra arms coming from the sides of her cloak. The cloak appears to be star-flecked cloth, and she has a sunburst about her head.

Phase of the Moon: ● Dying
Day of the Week (Dragon Pass): Waterday
Seven Mothers Teacher: Jakaleel the Witch
Ancient Goddess: Gerra
Phase Associations: Woe and Suffering, the threshold between the Living and the Dead.
Comparable Runes: Harmony ᛘ and Spirit ᛟ.

4. Illumination

The Goddess holds a handsome but snarling deity with one hand holding his wrists, her foot standing on both of his, stretching him.

Phase of the Moon: ● Black
Day of the Week (Dragon Pass): Clayday
Seven Mothers Teacher: She Who Waits
Ancient Goddess: Rashorana
Phase Associations: Illumination and Liberation.

Note: A Lunar understands the full meaning of the Lunar Cycle and can begin to draw upon the power, abilities and associations of the other phases. Only those who have achieved Lunar Sevening are affiliated with the Black Moon.

5. The Hunt

The Goddess, without weapons, is riding upon a giant bear. There is no ground underneath, but stars are visible in the background. The ancient Sky Bear drove the stars around the sky. It was subject to no one but itself, until our Goddess tracked it down.

Phase of the Moon: ◐ Crescent Come
Day of the Week (Dragon Pass): Windsday
Seven Mothers Teacher: Danfive Xaron
Ancient Goddess: Orogeria
Phase Associations: the Hunt for what is missing in order to be made whole.
Comparable Rune: Air ֍

6. Full Victory

Like plate number two, the poses of the characters are similar, but the Goddess and the demon have exchanged places. Here, the Goddess stands victorious over the prone form of the demon. She holds a spear and shield, no helm.

Phase of the Moon: ◐ Empty Half
Day of the Week (Dragon Pass): Fireday
Seven Mothers Teacher: Yanafal Tarnils.
Ancient Goddess: Natha.
Phase Associations: Revenge, taking the injustices she has suffered and visits them upon the deserving.
Comparable Runes: Darkness ● and Death ✝.

7. Triumphant Return

Clothed, armed, with no helm, the Goddess rides upon a bat. She is surrounded by a sunburst and armed with a great scythe. It is at least *"She Who Waits,"* the Goddess and Liberator of the Seventh Soul.

Phase of the Moon: ◐ Full Moon
Day of the Week (Dragon Pass): Wildday
Seven Mothers Teacher: Irrippi Ontor.
Ancient Goddess: Zaytenera.
Phase Associations: Insight and Understanding. Insight can cause madness but understanding restores balance to a perturbed mind.
Comparable Runes: Truth ᛉ/∴ and Fire ⊙.

Rune Affinities

This cult contains an unusual mixture of runes. Each of the seven subcults of the Seven Mothers is associated with a phase of the Moon and one other Rune. Here are the associations made between runes and the individual Seven Mothers by the Lunar Provincial Church:

Teelo Norri: ☽ The Full Half Moon is the Goddess's phase of Descent in the Mortal World. It manifests as the power of personal transformation and the fires of purification.

Deezola: ☽ The Crescent Go Moon is the Goddess's phase of The Empty Victory. It manifests as the power of the Earth and its life giving powers.

Jakaleel: ● The Dying Moon is the Goddess's phase of Meeting. It manifests as the awakening of the spirit and the threshold between life and death.

Irrippi Ontor: ☽ The Full Moon is the Goddess's phase of Triumphant Return. It manifests as the power of insight and knowledge.

Danfive Xaron: ☽ The Crescent Come Moon is the Goddess's phase of The Hunt. It manifests as the power of reconstruction and tempered violence. Despite its Air Rune associations, this subcult has no wind-based abilities.

Yanafal Tarnils: ☽ The Empty Half Moon is the Goddess's phase of Victory. It manifests as the power of death and the shadow world.

She Who Waits: ● The Black Moon is the Goddess's phase of Illumination. It manifests as the power of balance, opposites and of integration.

The collective cult consists of the Moon rune, while to either side are the runes of Life and Death; these normally incompatible runes are united by the power of the Moon.

Life Rune

The Seven Mothers balance the powers of Death with their power of Life. Initiates make use of the Life Rune to do such things as: to heal body and soul, to overcome pain and suffering, and to restore youth and vigor. An initiate strong with the Life Rune is generous, compassionate, and agape.

Death Rune

The Seven Mothers embrace the power of Death as a necessary part of life. Initiates have used the Death Rune to do such things as: fight with scimitar, sever limb, terrify with fear, and shatter the weapons of a foe. An initiate strong with the Death Rune is relentless, disciplined, and flexible.

Moon Rune

Only those who have awakened their Seventh Soul through initiation into a Lunar Cult (such as the Seven Mothers) can possess the Moon Rune.

Antagonistic Runes

The Red Goddess can reconcile incompatible runes such as Life and Death or Truth and Illusion. The presence of the Moon Rune enables the Lunars to combine otherwise incompatible Power Runes (see *HeroQuest Core* rules, pages 117-119). This has proven to be a decided advantage for the Lunar Way in its conflict with the old gods of Glorantha.

However, the Lunar Way is antagonistic to the Air Rune (), except when it is chained and bound as Danfive Xaron. The strife between the Moon () and the Air () is deep and permanent. Philosophical and mythic reasons explain this.

The turbulent air is a driving force of the cosmos. Its violent and destructive nature is integral to that force. The air gods value their rebellious nature, and are willing to suffer the misfortunes that their instability makes.

The Red Goddess has tamed radical change and transformed it into a predictable servant for herself and her followers. They have imposed an order upon the formative and destructive powers of the world.

The Lunar way has proven dominant in Peloria, and the older hierarchies of the storm gods have given way to the Goddess.

This has included mundane world effects, for since the coming of the Red Goddess the weather in Peloria has warmed noticeably. The ice storms which once roared southward from the Wastes of Valind still bring snow, but the snow lasts only a couple of months. Lunar priests regularly challenge the Ice Demons to combat, and often defeat them. This way the cold armies are reduced, and the dark destructive storms of ice have not pelted the Empire since the barbarians were driven out over 150 years ago.

Moon Rune

Meaning: *Inclusiveness, illumination, Seventh Soul, the Moon*
Manifestation: *Glamour, cycles, balance, illumination.*
The Moon Rune is the manifestation of the Seventh Soul and the source of glamours, temporarily manifestations of the impossible nature of the Cosmos. The Red Moon is a mask that veils the real unity of the Cosmos. It is a neutral force without fear or favor.

Only the Illuminated truly understand the full implications of the Moon Rune. Non-illuminated Lunar initiates grasp only a fragment of the Moon's fullness and their magic is limited to their understanding of a specific phase of the Moon.

Particular Likes and Dislikes

The cult likes anything that likes the Lunar Empire, and dislikes anything that dislikes the Empire.

In philosophical terms the cult embraces all those who follow the principle of Lunar inclusiveness, "We are all us," that obey the Lunar cycle and acknowledge the Red Goddess. This means that even chaotic creatures are welcome within the Lunar pantheon, a fact that makes enemies of chaos-hating cults.

In practical terms the Empire likes anything which accepts the Lunar Way of cyclicism and subservience to their Red Goddess. This also can include chaotic things.

There also is an inherent and mythological conflict between the Air and Moon, and their cults, as they struggle for the "Middle Heavens."

Enemies

The only true enemy of the Seven Mothers and the Red Goddess is Orlanth, the Last Rebel, eternal enemy of peace and stability. Worship of this turbulent and barbaric deity is discouraged within the Empire, and its campaigns of conquest have been intended to break his power. Former worshippers of the Storm God are encouraged to worship tamer, more palatable atmospheric deities, such as Molanni, a consort of Yelm, Doburdan, a Pelorian thunder god, or Entekos, goddess of Good Weather. In New Pavis, the Air Temple has not been closed, as it is needed (at least for the time being) to bring rain into Prax, but fervent Lunars expect this tolerance to be only temporary pragmatism.

Orlanth was not chosen by the Red Goddess as her Last Enemy. Their hostility is a cosmic process, and inevitable. When the Goddess' cyclical revolution replaces Orlanth's turbulent rebellion as the motive principle of the Middle Air, then Orlanth shall no longer have a place in Glorantha.

The defeat of this troublesome god shall finalize the Red Goddess' integration into all Glorantha. Vast lands in the East, West, and South do not need to be conquered by the Lunar Empire to defeat Orlanth. Their ultimate acceptance of the Lunar Way will be inescapable when Orlanth is bound.

Cult Organization

The Lunar religion is extremely rich, complex, and subtle. It fills philosophers with deep insights, gives broad practical solutions to many everyday practices, and provides the shallow unwashed mobs with what they want. The Lunar religion embraces differences and diversity, it has proved that it has no single set form, and acknowledges the overlapping facets of many of its inner aspects and working parts.

The Lunar Empire has won many converts with its message "We are all us." Individuals, families, bloodlines, guilds, clans, tribes and nations have converted to the Lunar Way through many different paths; sometimes by conquest, often by persuasion.

The missionaries of the Seven Mothers have brought many into the Lunar religion by teaching a simplified version of her faith, most closely aligned with the gods of the Orlanthi Pantheon, and thus easiest to understand. Through these teachings, the Seven Mothers can bring the gift of Sevening even to the Orlanthi barbarians. That being said, the inherent affiliation of those barbarians with the rebellious Air Rune has made the Orlanthi stubbornly resistant to the Lunar Way. The New Lunar Temple in Dragon Pass is intended to resolve this problem.

In Dragon Pass and the Lunar Provinces, the temples of the Seven Mothers are part of the Lunar Provincial Church and overseen by the General Guide for the Lunar Way. The office has been an important one for travelers on the Silver Road; a Guide is eligible to serve on the Moon once she completes seven years of service. The office is also a source of much influence as the Guide appoints the High Priestesses of each Temple. The General Guide reports to both the Provincial Overseer and the Red Dancer of Power, an immortal who changes shape each year to bear a child by a different assistant. The current General Guide for the Lunar Way is Icilius Overholy, who was appointed in 1618.

The organization of each temple is typically the same. A High Priestess presides over the temple with the assistance of six priestesses, each of whom represents one of the Seven Mothers and a phase of the Moon (however, not all temples have a full complement of priestesses). The priestess of "She Who Waits" does not lead worship but instead runs the Secret Moon, a clandestine group who take orders directly from, and serve at the whim of the High Priestess.

In some cases, the central temple may open subsidiary temples to favored Mothers. Such satellite temples, for example the Temple of Yanafal Tarnils in Alda Chur, have a similar hierarchy to the main temple, but with more junior members of the cult filling the positions.

The presence of these 'offshoot' temples can be especially confusing to outsiders, because the deities often have their own Immortal cults outside of the Seven Mothers cult.

Depiction

Each of the Seven Mothers has its own individual iconic depiction.

Queen Deezola *is shown as a queen, seated on a throne, wearing a crown and carrying a scepter, the badges of her rulership.*

Yanafal Tarnils *is a bearded soldier, clad in breastplate and helm, kilt, greaves and vambraces, carrying a scimitar in one hand and shield in another.*

Irrippi Ontor *wears a toga and a cap, and carries a sack of scrolls.*

Jakaleel *is depicted as an old woman; in one hand she holds a spindle. The shaft of her spindle is of bone.*

Danfive Xaron *wears a short tunic and has manacles on his wrists and ankles. He is prone; his prostrate body forms a bridge for the other mothers as to walk across.*

Teelo Norri *lies in repose, wearing the short simple dress of a poor maiden. She looks peaceful and expectant.*

She Who Waits *stands one leg, the other bent across her lap. Her palms press together in front of her chest. The pose is that of the mystic, meditating.*

Priests

Priests of the Seven Mothers are commonly titled priestesses, although people are free to use the masculine form if they desire. Both forms are used in this text interchangeably.

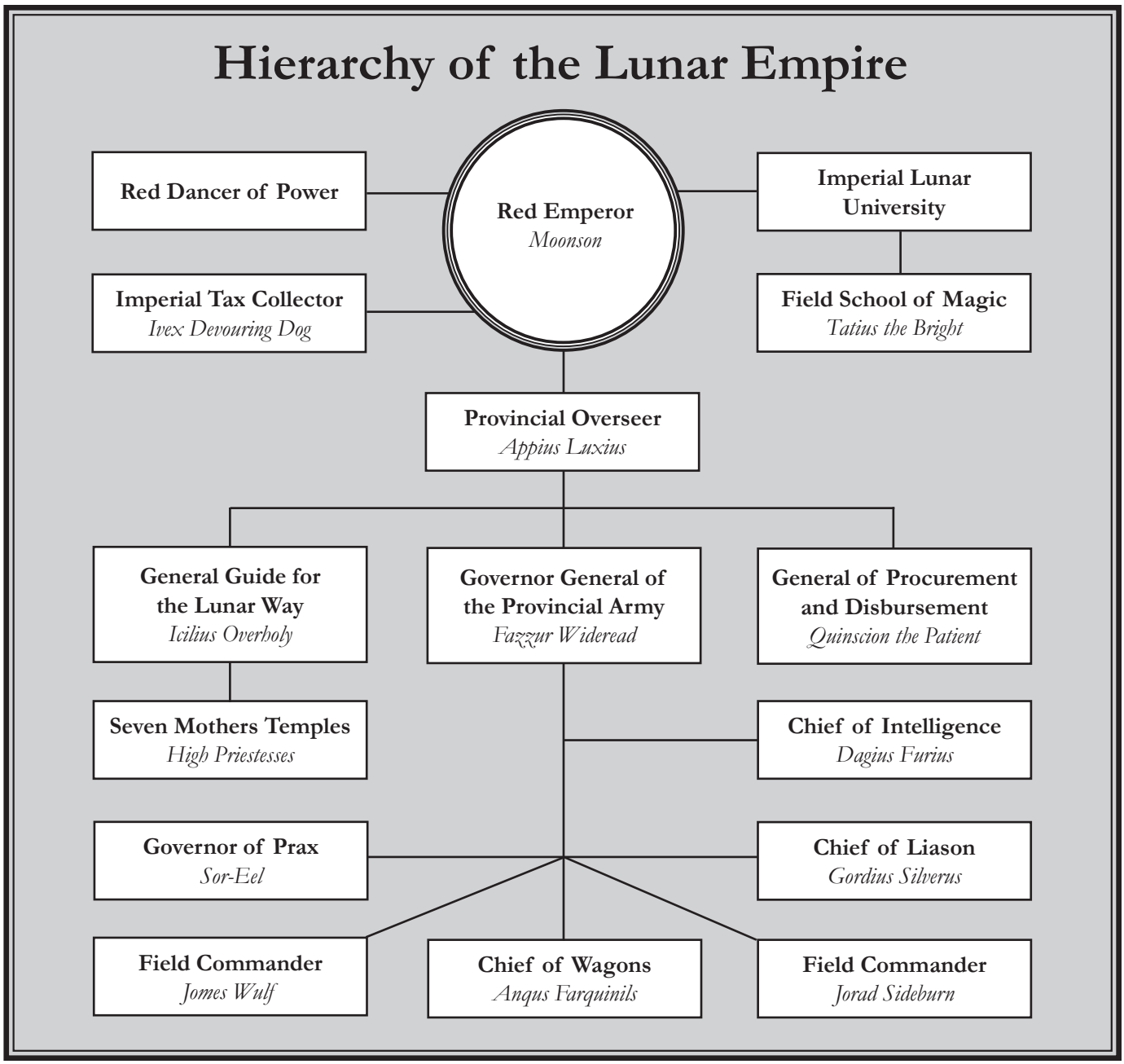
Once Sevened, most priests are able to lead the worship of the different Seven Mothers with equal ease. High Priests of the cult typically come from either the Deezola or Yanafal Tarnils subcults, other priests sometimes dedicate themselves to their subcult or once sevened are moved on to serve another aspect of the goddess.

Center of Power, Holy Places

The cult's holiest place is held in common with all other Lunar cults. It is a temple in the city of Torang, in the Sultanate of First Blessed. The site of the temple is where the Red Goddess was born.

Holy Days and Sacrifices

The High Holy Day is Godday, Disorder week, Dark season – the day the goddess was born. Other holy days are each Wildday of every week, when the Red Moon is full, with the seasonal holy days being during Illusion week.



Worship is made to the Seven Mothers collectively and individually to a specific mother. In Dragon Pass, these worship ceremonies resemble sacrifices made to the Orlanthi gods. For example:

- People sacrifice to Queen Deezola for health. Deezola accepts sacrifices of grain, libations of wine, and loaves of bread, herbs, and flowers.
- Sacrifices to Yanafal Tarnils are for success in conflict or war. Yanafal accepts sacrifices of rams, particularly favoring black or crimson rams, a stallion, or a rooster.
- Sacrifices to Irrippi Ontor seek knowledge or understanding and involve ink and parchment or vellum in barbarian lands.
- Sacrifices to Jakaleel the Spindle Hag are for the dead. She accepts items of runic metal such as lead or copper inscribed with the names of the dead for whom people are praying.
- Sacrifices to Danfive Xaron are for atonement, and involve penance, including self-flagellation, crawling on hands and knees for miles, and piercing the flesh with needles.
- Sacrifices to Teelo Norri are for rites of passage and changing circumstances in life. Teelo Norri prefers sacrifices of jewelry, coins, or bars of metal which the priestesses sell to pay for the Poor Fund.
- She Who Waits does not accept sacrifices and seems unmoved by human importuning.

These holy day worship ceremonies are attended by lay members and initiates alike and provide magical energy to the Seven Mothers and the Red Moon.

Lay Members

Most people who worship the Seven Mothers are lay members in the cult. They worship the Seven Mothers and the Red Goddess, but they do not have the Moon Rune. Lay members regularly give magical energies to the Seven Mothers temples, so that the priestesses can protect and bless the Provinces. For most people in the Lunar Provinces, this is enough.

Anyone can become a lay member of the Seven Mothers simply by attending worship ceremonies of the Seven Mothers and spending 1 Hero Point to develop a relationship to the local Seven Mothers Temple. The relationship is a breakout ability from whatever Rune the lay member chooses to approach the Seven Mothers from.

Naskara is an initiate of Ernalda, and has the **Earth** *and* **Movement** *Runes with a rating of 1* ᛇ *and the* **Harmony** *Rune with a rating of 16. She decides to become a Lay Member of the Seven Mothers, basing the relationship on her Earth Rune.*

A lay member has few duties except for showing up at worship ceremonies, but may partake of the Poor Fund at any time, getting potato bread, onions, and red berries to eat, and a place to sleep under the roof of the outer temple.

The Little Sisters

Individuals who does not possess the Moon Rune(☋), may initiate to the Seven Mothers as though they were simply other gods, spirits, and philosophies. Many individuals do just this even though most Lunar illuminates agree that such worship is self-deceiving and delusional, ultimately blocking spiritual development within the Lunar Way.

What does converting feel like?

As related by a new convert to the Lunar Way:

"The feeling was strange at first. Like a bunch of ants creeping around inside my bones at first, and then a rather unpleasant itch under my skin that quickly gave way to warmth, flowing in ripples through my muscles, and then a huge happy feeling of profound relief. When the power started to wane for the first time, I felt dizzy, like the ground was shifting one way and the sky the other way, but slowly. Made me sick to my stomach, but when the power started to come back, I felt better, then good. Now when I go to the holy ceremonies, I still feel that profound relief, a wide happiness. I am only aware of it when I try to be."

In the Lunar Provinces, these theistic cults are called The Little Sisters. Examples of Little Sister cults that can be found in civilized Prax and Sartar are described later in the Cults of the Seven Mothers section of this chapter.

To join one of the Little Sisters, the initiate must share a rune of with one of the Seven Mothers at rating of 1. This rune serves as her divine rune affinity, tradition knowledge or grimoire ability until she chooses to awaken her Moon Rune with the *kindling* rites. Although magical effects produced this way are not glamours and are not subject to the lunar cycles, they are very limited.

Selelmakt is from the Garhound clan (but is not an Orlanth initiate) and possesses the Truth Rune at 1 but does not have the Moon Rune. Selelmakt can initiate to the cult of the Little Sisters through the Truth Rune of Irrippi Ontor. He can evoke some Irrippi Ontor magic through that rune. He cannot use the Moon Rune until it is kindled.

Initiates

All initiates of the Seven Mothers or any other Lunar cult have the Moon Rune. Those who possess the Moon Rune at 1 can be initiated by the Seven Mothers and join a Lunar Cult appropriate to their Lunar Phase.

Very few natives of Dragon Pass possess the Moon Rune affinity outside of the initiation rites of the Seven Mothers. To initiate to the Seven Mothers, most people need to have their Moon Rune awakened as part of the Seven Mothers initiation rites. This rite is called *kindling* by the Lunar religion and it is the first step on the path towards *Sevening*, commonly called *Illumination* by outsiders.

Initiating into the deeper mysteries of the Lunar Way is not always a simple choice. A person may become an outcast among family, friends, and society as a result of this act. Amongst the Sartarites, accepting the Lunar Way is commonly viewed as embracing Chaos and normally results in outlawry from one's clan and community and reprisal from the Orlanthi gods and spirits. For those Orlanthi with the Air Rune, initiating usually requires the painful penance and proscriptive discipline of the Danfive Xaron subcult.

However, the new convert gains protection and support from her Seven Mothers temple. An initiate must give at least one week a Season in service to the temple. The nature of the service varies, but does not include military service if the initiate does not wish it. An initiate should attend the weekly services, or sacrifice and meditate privately if that is not possible. An initiate is expected to show the Lunar attitude of inclusiveness – We Are All Us.

More importantly, those who initiate to the Seven Mothers have their Moon Rune kindled as part of the initiation.

To be kindled and gain the Moon Rune, a prospective Lunar initiate should have a rating of at least 1 with a rune affinity. The new Lunar initiate must choose a Seven Mothers subcult with a Lunar Phase that can replace that affinity. She replaces her rune affinity with the Moon Rune in that Lunar Phase and joins the Seven Mothers subcult.

If the prospective Seven Mothers initiate has the Air Rune, that rune **must** be replaced with the Crescent Come Moon through the Danfive Xaron cult.

Newly kindled Lunar initiates cannot choose the Black Moon (which requires Illumination).

Naskara is an initiate of Ernalda, and has the **Earth** *and* **Movement** *Runes with a rating of 1 and the* **Harmony** *Rune with a rating of 16. She decides to initiate to the Lunar Way and replaces her Earth Rune with the* **Moon Rune** *in its* **Crescent Go** *phase (◐) which now has a rating of 1. Naskara is now a Lunar initiate. Having lost her Earth Rune Naskara is no longer an initiate of Ernalda and may suffer from her agents of reprisal (See Sartar: Kingdom of Heroes, page 144).*

It is possible to have your Moon Rune awakened outside the Seven Mothers and their restrictions, but that is beyond the scope of these rules.

Lunar Phases

There are Seven Phases of the Moon, each with its own rune. Six of these phases are commonly known and a seventh which is understood only to Illuminates.

Each Lunar Phase is associated with one of the Seven Mothers and to an ancient goddess that presaged the return of Sedenya. Each Phase (except the Black Moon) is can replace one or two conventional Gloranthan Runes with the Moon Rune.

◐ **Full Half** – Descent into the World
Seven Mothers Teacher: Teelo Norri
Ancient Goddess: Verithurusa the White Moon
Phase Associations: Youth and Innocence, and the desire to experience the world.
Replaces: Fire, Change.

◐ **Crescent Go** – Empty Victory
Seven Mothers Teacher: Deezola
Ancient Goddess: Lesilla
Phase Associations: Birth and Motherhood.
Replaces: Earth, Life.

● **Dying** – Meeting
Seven Mothers Teacher: Jakaleel.
Ancient Goddess: Gerra
Phase Associations: Madness, Woe and Suffering, the threshold between the Living and the Dead.
Replaces: Harmony, Spirit.

◐ **Crescent Come** – The Hunt
Seven Mothers Teacher: Danfive Xaron
Ancient Goddess: Orogeria
Phase Associations: the Hunt for what is missing in order to be made whole.
Replaces: Air.
Note: the Crescent Come Phase **cannot** create any glamours of the Middle Air (such as wind, rain, flying, lightning, and thunder).

◐ **Empty Half** – Full Victory
Seven Mothers Teacher: Yanafal Tarnils
Ancient Goddess: Natha
Phase Associations: Revenge, taking the injustices she has suffered and visits them upon the deserving.
Replaces: Darkness, Death

◐ **Full Moon** – Return
Seven Mothers Teacher: Irrippi Ontor
Ancient Goddess: Zaytenera
Phase Associations: Insight and Understanding. Insight can cause madness but understanding restores balance to a perturbed mind.
Replaces: Truth or Illusion, Fire.

● **Black** – Illumination
Seven Mothers Teacher: She Who Waits
Ancient Goddess: Rashorana
Phase Associations: Illumination and Liberation. Only those who have achieved Lunar Sevening (see below) are affiliated with the Black Moon.
Replaces: The Black Phase does not replace, but supplements existing Moon Phases.

Some time after joining the cult of the Seven Mothers, Corwen the Humakti is kindled by the teachings of Yanafal Tarnils to understand the illusions that confined him. He replaces his Death Rune (rating 5) with the Empty Half Moon Rune (which now has a rating of 5). He can now use the Empty Half Moon Rune (◐) to create glamours of Death and Darkness (although such glamours are stretches unless he joins the cult of a Lunar Immortal of the Empty Half Moon phase such as Yanafal Tarnils). As he has now lost his Death Rune he is no longer an initiate of Humakt he may suffer retribution from Humakt himself (see Sartar: Kingdom of Heroes, page 172).

Glamours

Once kindled with the Moon Rune, a Lunar can use her Moon Rune to create Glamours – the building block of Lunar Magic. These Glamours may mimic affinities, spells, or charms, but are in truth something else – the power of the Moon. All Glamours are subject to the Lunar Cycle.

Lunars create glamours, drawing upon the impossible nature of the Cosmos to create temporary reality. *A glamour is something you create.* Potentially glamours are unlimited in type and power, but in practice they are constrained by your own ability and understanding. Glamours create temporary realities that cause permanent effects, but which disappear upon the will of the maker. Any effect that the glamour has caused like a broken bone or a healed wound remains after the glamour has gone.

A Lunar magician can use her Lunar Phase to create Glamours mimicking the runes that Phase can replace. **The direct use of the Lunar Phase incurs a Stretch penalty of -6** (*HeroQuest Core Rules*, page 52) – unless: (1) the Lunar belongs to the cult of a Lunar Immortal and is creating Glamours in accordance with the teachings of that Immortal; or (2) is using a Lunar grimoire. The use of the Lunar Phase as an augment does not incur a Stretch penalty.

Lunar Evocations

Lunar Evocations resemble Rune Affinities and are dependent on the Phase the kindled initiate is attuned to. They can be spontaneously created or ritualized as a breakout ability (*Sartar: Kingdom of Heroes page 77*)

The Lunar Cycle

The changes in the Red Moon's phases affect the magical power of the Red Goddess upon the world. All Lunar glamours, regardless of the Lunar Phase their caster is attuned to, follow the Lunar Cycle as described below unless specified otherwise:

- ◐ **Full Moon:** *All stretch penalties are cancelled. Praise the Goddess!*
- ◐◐ **Full Half, Empty Half:** *All glamours work normally as described in these rules.*
- ◐◐ **Crescent Come, Crescent Go:** *All glamours are treated as stretches. If a glamour is already a stretch then it may not be cast. Augments may be used as normal.*
- ●● **Dying Moon, Black Moon:** *Only augments may be used.*

It is worth repeating that the Phase restrictions are independent of the Lunar Cycle. A Lunar whose Moon Rune is tied to the Dying Moon still suffers penalties when the Red Moon is in the Dying Phase and benefits when the Red Moon is Full.

from the Lunar Phase keyword. The Lunars cannot channel the power of the gods through themselves because they have no gods – because of this, there are no Lunar feats.

Halcippus is a kindled initiate of the Seven Mothers and has the Empty Half Moon Rune (☾) at 5Ш. He can use the Empty Half Rune to create glamours of Death and Darkness. These glamours are subject to the Lunar Cycle and are stretches as he is not a member of an Immortal cult.

Lunar Grimoires

Grimoires are texts that explain, describe or otherwise analyze Gloranthan metaphysics. Aspiring Wizards in the heartlands of the Lunar Empire have a vast range of Grimoires available to them that can be based on any rune. In the provinces, Grimoires of the Seven Mothers usually focus on a single Moon Phase and concentrate on the Mother associated with that phase. The glamours produced by Lunar spells are often colored by their Moon Phase. Spells in a Lunar Grimoire are always used directly and perform one function very effectively. Even if the caster is not a member of an Immortal cult, spells do not suffer stretch penalties. Spells are subject to the cyclical nature of the moon.

Magatheus is a kindled initiate of the Seven Mothers and has the Full Moon Rune (☽) at 5Ш. He has studied the Grimoire, The Light of Knowledge ☽ (a grimoire tied to the Full Moon) and has learned the spell, Glamours that Blind the Eyes (amongst others). Magatheus may create this glamour without a stretch penalty, but it is subject to the Lunar Cycle.

Common Lunar Grimoires

The following are common Lunar grimoires known to many initiates of the Irrippi Ontor cult.

Y☽ Secrets of Identification

This grimoire attributed to Irrippi Ontor himself provides an intellectual technique for the calculation of ideas and the confirming or disproving of suppositions. By mastering the complicated logical arts described within this grimoire the cultist can form correct judgments and syllogisms, decipher written scripts, and even identify the constituent runic powers of a thing or event.

Y☽ The Light of Knowledge

This grimoire was written after the Battle of the Four Arrows of Light and attributed to Irrippi Ontor's discussions with his followers. Alternately materialist, metaphorical, and mystical, the grimoire describes the Four Arrows of Light: the light that bedazzles with illusions and revealed secrets; the light that blinds and demoralizes; the pure light of the sky revealing Dayzatar; and the secret Lunar light that comes from within.

Lunes

Lunes originate from the moon and can be contacted by spirit magicians of the Lunar Tradition. They shift and vary in shape and power depending on the Lunar Cycle and Phase. They can create glamours that resemble Spirit Magic charms that are connected to their Moon Phase. Many types of Lune are known.

Tarradellokina is a kindled initiate of the Seven Mothers with her the Dying Moon (●) at 7Ш. She uses it as if it were a Spirit Rune for her Lunar Tradition (Jakaleel Spirit Society). She possesses a variety of charms including Talk Freely ●, Clean with Fire ◑, Moon Madness ☽, Healing Moonlight ◔, Deadly Glance ☾. These glamours are subject to the Lunar Cycle and are not stretches as she is considered a member of an Immortal cult (see page 406).

Lunar Cults

The second stage of Lunar worship is joining the cult of a Lunar Immortal – a supernatural guide who has seen the Truth and is able to make others aware of it. An initiate may join any Lunar cult that she shares a Lunar Phase Rune with and has a rating of at least 1Ш. All initiates of the Seven Mothers are members of the Seven Mothers subcult that was chosen at their initiation.

A Lunar cultist may use evocations, charms, or spells to create glamours appropriate to the teachings of her Lunar Immortal. **Such glamours do not receive stretch penalties**!

Halcippus is a kindled initiate of the Seven Mothers and has the Empty Half Moon Rune (☾). He decides to join the Immortal Cult of Yanafal Tarnils, one of the Seven Mothers. He can use the Empty Half Rune to create glamours of Death and Darkness, and to the extent these glamours are appropriate to the teachings of Yanafal Tarnils they are **not** *stretches as he is now a member of an Immortal cult. For example, Halcippus may cast glamours that kill or terrify, but cannot (for example) summon demons of darkness since Yanafal Tarnils never did such a thing. His glamours are still subject to the Lunar Cycle.*

To maintain the insights provided by their Lunar Immortal, members must follow **strictures** to keep in contact with their Immortal's teachings. Strictures are usually based on the life of the Immortal but some have other rationales for them. Strictures ground Lunars so that they can function in the world of illusion. If they break their strictures, they risk losing their insights and their sanity.

To be regained, Strictures must be retaken at a temple to the Immortal. Depending on the Immortal, this may be a trivial exercise with shame being the only punishment while other temples may inflict serious sanctions such as fines, whippings and mutilations.

Seven Mothers Subcults

The Seven Mothers occupies one of the unique places in the Lunar religion. The Mothers together act as a collective vehicle kindling newcomers' Moon Runes, but they also act as subcults of that collective and finally as individual immortals with their own identities and followers. Each of the Seven Mothers is a Lunar Immortal which can also be treated as a subcult of the collective cult of the Seven Mothers.

Initiates of the Seven Mothers belong to the subcult chosen at their initiation at no additional cost. To join another subcult in play usually costs 1 hero point and overcoming a small plot obstacle (such as gaining permission from a priest of the cult). One can only join a cult that shares your Moon Phase.

Teelo Norri ☊◑

Teelo Norri was called "Young Life" and she was drawn apparently at random from the streets of Torang to attend the birth of the Goddess. The Seven Mothers performed the Awakening Rites and woke Teelo Estara, the nascent Goddess, within the body of Teelo Norri. The consciousness of Teelo Norri faded away, but the intact child returned to consciousness following the goddess's ascension after the Battle of Chaos. In the pantheon she is cupbearer to the Red Goddess, and also the source of the Fund for the Poor movement. She is the source of the cult's Change Rune.

There is little real development of this cult, save for the people interested in simple protection and innocence, though she is revered as the Lunar goddess of youth. Kindled initiates of her subcult are taught to incorporate the Change Rune into their lives as the Mantra of Selflessness. This repeated chant of "I am not that" allows the nascent seventh soul to begin its transformation from the many into the one. This manifests itself as a universal benevolence towards the kindled initiate.

Kindled initiates of the Teelo Norri cult can use the Moon Rune in its Full Half phase (◑) to create glamours of Fire (☉)(typically purification and the lighting of sacred fires) and Change (☊) (typically involving transformational rights of passage – births, marriages, and deaths, or escaping from harm).

Initiates of her Little Sister subcult, the Little Cupbearer, can use their Change Rune (☊) to escape from harm or be martyred.

Common Strictures: These are some of the more common ones (although many others are known): never use the Moon Rune as the Chaos Rune, remain chaste, own no material possessions, serve the poor, and always wear white.

Deezola ⧖◑

Queen Deezola was the reluctant ruler of Torang, a priestess of the Earth, and is called the "Binder Within" in the pantheon. Deezola attracts things and peoples to her, and non-coercively binds them to her cause. She is the source of the healing and earth magic for the Seven Mothers, but is also the favorite of nobles and poets.

Kindled initiates of Deezola can use the Moon Rune in its Crescent Go phase (◑) to create glamours of Life and Fertility (⧖) (typically healing and life giving) and of Earth (□) (typically women's' magics, attraction, and blessings).

Initiates of her Little Sister subcult, the Good Queen, can use their Life Rune (⧖) as an ability to heal wounds.

Common Strictures: Never use the Moon Rune as the Chaos Rune, must not be a virgin, must belong to a noble family or have held a position of authority, be generous to all poets, artists, and musicians, lead indirectly without coercion.

Jakaleel the Witch ⧖●

Jakaleel the Witch is called "Spindle Hag" in the Pantheon. She was a great shaman of the Before Dark Tradition in the mountains of Jord before she joined the conspiracy of the Seven Mothers; she is now teaches the Lunar Tradition for spirit magicians. This cult also explores the diverse horrors and solaces contained in the secrets of the Underworld.

As founder of the Lunar Tradition, not only does she teach a path of walking in the spirit world, but also she is the path to the Lunar spirit realm and the Goddess's Lunes. In the Seven Mothers there are no spirit worshippers of any of the phases as only those who have the Moon Rune can perceive the true reality of this realm and not be driven mad.

Lunes

Lunes are Lunar entities, beloved of the Red Goddess. Lunes are illusionary and shifting entities, taking whatever form they find appropriate. They must form from the light of the Red Moon, or when that is not present (or too weak to form a Lune) from a piece of rare rock brought to the mundane world from the Red Moon itself.

Lunes are typically summoned and controlled using Lunar spirit magic or Lunar grimoires. Some immortals teach evocations that can summon and control Lunes; such evocations are typically a stretch. Lunes may also serve individual Lunars as magical helpers or guardians (analogous to divine companions or magical sidekicks).

Lunes are subject to the Lunar Cycle. During Dying and Black Moon phases, Lunes are so weak they cannot form outside of the Glowline.

Danfive Xaron and the Air Rune

The Air Rune and the Moon Rune are incompatible runes. A would-be Lunar with the Air Rune must replace that rune with the Moon Rune in order to be kindled. Within the network of Seven Mothers temples administered by the Lunar Provincial Church, that is done exclusively through the teachings of Danfive Xaron. Other means exist within the Lunar Empire (such as Hwarin Dalthippa).

The example of Danfive Xaron shows that even the most brutal criminal or rebel can be redeemed by the Lunar Way. Danfive Xaron's harsh teachings can replace one's "Umatum Soul" (Air Rune) with the Moon Rune and reintegrate the former follower of the Rebel Gods into the Lunar Way.

Kindled initiates with spirits and not souls use their Moon Rune Phase (●◐◑◯◑◐●) or their Spirit Rune (ᛟ) as their Lunar Tradition keyword (see *HeroQuest Core Rules* page 112). Typically, kindled initiates swap their Spirit Rune for the Dying Phase (●) and so automatically join the Jakaleel Spirit Society.

Due to Jakaleel's unique relationship to the Lunar tradition, Spirit Society members are treated as though they belong to the cult of a Lunar Immortal with strictures derived from the taboos of individual Lunes. As an Immortal, Jakaleel also imposes the standard stricture to never use the Moon Rune as the Chaos Rune.

In Sartar and Civilized Prax, the Jakaleel spirit society uses the Seven Moons form. Some examples of Jakaleel spirits include:

- ◯ **Full Moon lunes**: These are sedate manifestations of the Divine Intellect, spreading understanding and placing things in their correct place in the Cosmos. The stricture of their charms is to wear a silver full moon rune around you neck.
- ◐ **Empty Half Moon lunes**: These are demons of vengeance and balance that rend their enemies with razor-sharp attacks. The stricture of their charms is always dress in black.
- ◑ **Full Half lunes**: These are spirits of defense and purification and manifest as holy fires. The stricture of these charms is to always defend an innocent.
- ● **Dying Moon lunes**: These mind-bending manifestations of the Dying Moon cause madness, remarkable inspiration, or both. The stricture of these charms is always tend to the dead.
- ◐ **Crescent Go lunes**: These virtuous manifestations of innocence and fertility are used to bless and heal. The stricture of these charms is always sleep on the earth.
- ◑ **Crescent Come lunes**: These demons are wild and passionate hunters that can track any prey. The stricture of their charms is to pursue any prey until it is caught.

Jakaleel cultists also summon the spirits of the dead. The spirits are almost always hostile but can be bound into the cultist's service.

Other Spirit Societies of the Lunar tradition include the Red School of Masks, the Young Elementals and the Hell Witches. Most of these societies provide access to Lunes as well as normal spirits.

Irrippi Ontor ᛉ◯

Irrippi Ontor was a priest of Buserian the God of Scribes. He came from Yuthuppa and was a friend of Duke Yanafal. It was Irrippi Ontor's investigations that found the ritual that birthed the goddess. This voracious thirst for knowledge and learning characterized everything Irrippi Ontor did. Before the great Battle of Four Arrows of Light, he taught his secrets to his closest followers and bade them spread his knowledge to all who sought it.

Irrippi Ontor was the first teacher of Lunar Wizardry and discovered the secrets of creating formulaic glamours that act as spells. Those kindled initiates who follow in Irrippi Ontor's path swap their Truth Rune or Illusion Rune for the Full Phase (◯) and so automatically join the Irrippi Ontor subcult.

Kindled initiates may use their Moon Rune Phase (●◐◑◯◑◐●) to learn Lunar Grimoires or may learn the grimoires independently.

Kindled initiates of Irrippi Ontor can use the Moon Rune in its Full Phase (◯)to create glamours of Truth (ᛉ) (typically finding secrets or reading any script) or Illusion (∴) (illusions, concealment, and lying), and Fire (⊙) (typically intellectual insight and bureaucracy). Kindled initiates with the Full Phase (◯) may not use both the Truth (ᛉ) and Illusion Rune (∴) together, but must choose one exclusively.

Initiates of his Little Sister subcult, called the Brown Man, can use the Truth Rune (ᛉ) as an ability to read anything.

The sages of Irrippi Ontor have written many grimoires that use the Lunar Way to master wizardry. Lunar philosophers claim these grimoires prove the superiority of the Lunar Way. These grimoires function as described in the *HeroQuest Core Rules* (page 115), with the exception that they are tied to a Moon Phase and are subject to the cyclical nature of the moon.

Common Strictures: Never lie to fellow Lunars. Never let a wrong statement go uncorrected. Never use the Moon Rune as the Chaos Rune.

Danfive Xaron ᘜ◐

Danfive Xaron was a bloodthirsty outlaw chosen for the most dangerous task in the ritual and was called "Bridge for the Seeker." His partial success earned him the position of Gatekeeper, Porter, and Night Watchman for the pantheon.

Within the Heartlands, this cult is very gloomy and presents a last chance for society's most desperate dregs to rehabilitate themselves. Criminals and rebels of any sort get refuge and immunity from punishment for their previous crimes (for as long as

they maintain membership in the cult), even former Orlanth initiates, but the cult has harsh standards (looking at the opposite sex in the first year merits blinding and dismissal in some temples). This cult has some connections with the Ferryman of the Dead.

In the Provinces, Danfive Xaron is the accepted Seven Mothers path to redeem former Orlanth initiates to the Lunar Way. Temples still impose strictures requiring discipline and obedience to the Seven Mothers Temple.

Kindled initiates of this cult can use the Moon Rune in its Crescent Come phase (☽) to create glamours of Air (☊) (typically involving tempered violence, strength, endurance, and hunting people or other prey). Initiates cannot use the Crescent Come phase to produce glamours of the Middle Air (such as wind, rain, flying, lighting, and thunder).

There is no Little Sister cult of Danfive Xaron acknowledged by the Provincial Church.

Common Strictures: Strictures are set by the temples, but all require strict discipline and unquestioning obedience by the former rebel. Temples in the Lunar Heartland typically require celibacy, personal poverty, or additional ascetic disciplines, but in the Provinces, strictures are imposed to rehabilitate the former follower of the Rebel Gods into the Lunar Way. Failure to observe strictures results in physical punishment, with penalties ranging from extra work to castration, mutilation, or dismissal from the cult to secular authorities for punishment.

Yanafal Tarnils †☽

Yanafal Tarnils was called "Ram and Warrior" in the old rituals. He was an exiled nobleman from Yuthuppa who took service as a mercenary commander with Queen Deezola in Torang. High honor and bravery are upheld here. This is the major war cult of the Empire, though others are nearly as popular.

Kindled initiates of this cult can use the Moon Rune in its Empty Half phase (☽) to create glamours of Darkness (●) (such as terrifying one's foes or confronting darkness) and Death (†) (typically involving combat or battle).

The Yanafal Tarnils cult possesses several military grimoires containing spells for war and battle. The most famous of these is the *Forty-Nine Stratagems* (☽) (attributed to Yanafal Tarnils himself).

Initiates of this Little Sister subcult, called Yanafalio, the "little brother" or "shield bearer" for the great war god, can use the Death (†) rune as an ability to fight in combat or battle.

Common Strictures: Be honorable in all thoughts and actions. Obey all orders from a military superior. Use only curved swords (scimitars). Never use the Moon Rune as the Chaos Rune.

Sevening and Illumination

Awakening the Moon Rune within is only the first step towards illumination through Sevening. A candidate for Sevening must travel to the Illumination Examiners to perform the Sevening Rites. From New Pavis, the nearest Illumination Examiner is at the New Lunar Temple in Dragon Pass.

In the Sevening Rites, the candidate's personal world view will be deliberately and consciously assaulted by Immortals, Demons and the Universe. The candidate survives this heroquest only with the protection of an Immortal that bounds, protects, and preserves the individual as she dissolves into the All.

These rites can be extremely dangerous and likely lead to death and madness unless the candidate has mastered the accepted and practiced methods taught by the approved Lunar Immortals.

A common manifestation of the Seventh Soul is the awareness that the normal barriers and separations that differentiate the world's things can be ignored. Once Sevened, a Lunar can embody contradictory runes such as Life and Death. In game terms, this means that a fully Sevened hero can ignore cult or religious restrictions. However, the full game effects of Sevening are beyond the scope of this book.

A Sevened heroine adds the Black Moon phase (●) as a break-out from her Moon Rune (☽), marking the start of her journey into the greater range of Lunar magic.

Lunar Chaos

The Moon Rune embraces Chaos and the Red Goddess blatantly displayed her connection with Chaos when she unleashed the Crimson Bat on her enemies. Throughout its history, the Lunar Empire has made devastating use of Chaos, such as the Battle of Chaos, the Skyburn, the Moonburn, the Night of Horror, and the Chaotic monstrosities used in the Conquest of Sartar.

The Lunar Way in no way condones the worship of chaos entities which follow the ways of Gbaji and fall into moral depravity. The religion and state do not forbid it, either, as required by their philosophy. The rulers are adroit at manipulating the results if people do fall into the way of the Chaos gods. Lunar history contains lessons of generals and priests gone bad, and point them out as bad examples.

Sedenya

The Lunars claim Sedenya is the infinite power that underlies the Lunar Way and is manifest as the reincarnating Moon. Since Creation Sedenya has been killed or died many times, but She has always been reborn. In her current form, Sedenya is the Red Moon, returned to life to bring Balance and Justice back into the world. Her living form as the Red Moon is what most people worship, although they sacrifice to other Sedenya's forms when those powers are need. She is the goddess of illumination.

By its faith, the Lunar Empire must accept Chaos in philosophy and make use of it as necessary. The Crimson Bat is an example of how this can be done, as may be the vampire regiment rumored to be training in the mountains of Peloria. Yet many Lunar heroes gained fame by killing Vivamort cultists or smashing the slave heads of Thanatar. The awareness of the educated or sensitive concerning the proximity of Chaos makes them acutely aware of their dire responsibilities. The teachings of the Red Goddess, though passionate and fierce, strongly admonishes against certain temptations.

That being said, Lunar initiates can call upon the Chaos inherent in the Lunar Way to overcome an obstacle. A Lunar hero may swap her Moon Phase with the Chaos Rune to perform ANY magic effect as long as it can be described as perversion or corruption of the hero's original magic or as purely Chaotic magic. The hero now has the Chaos Rune instead of that moon Phase.

Halcippus, a Lunar with an Empty Half Moon Rune of 15, is campaigning against Orlanthi rebels in the Aggar hills. Fighting against a Sword of Humakt, Halcippus finds that his Death glamours are at a great disadvantage against the Humatki's Sword God Feat. Halcippus decides to call upon the Chaos powers of the Moon and corrode away the devotee's sword with amazing eldritch hellfire. He pits his new Chaos Rune affinity of 15 against the Humakti and gets a Major Victory! The Humakti's sword melts away into an unclean stinking mass. However, Halcippus is now tainted with Chaos.

Calling upon the powers of Chaos has its dangers. If the hero fails, she gets a lingering penalty as the powers of Chaos warp and curse her (in addition to any other penalties she might receive from the contest). Perhaps she gains goat's horns or cloven hooves or the desire to eat flesh. The nature of the penalty should be worked out with the Narrator. On a complete failure, she is fully warped into a Chaos monster herself!

Even if successful, the hero is still tainted with Chaos (having swapped her Moon Phase with the Chaos Rune). Lunar illuminates are able to conceal that taint from detection via the Black Moon Rune.

Illumination and Occlusion

Illumination is a peaceful and harmonious unification with the all.

Occlusion is the result of failed comprehension of the All. It is often described as "being crushed by the indifference of the Cosmos," "an awareness of the insignificance of the individual," and "a loss of the self not replaced by anything else." The subject senses that in some manner that the Individual is All but usually interprets this to mean that All is Me. Most occluded are those who have tried to awaken their Seventh Soul outside of the Lunar teachings, but occasionally an illuminated Lunar encounters a revelation more powerful than she is ready for and falls into occlusion.

The full game effects of illumination and occlusion are beyond the scope of this book.

Agents of Reprisal

The Seven Mothers have no set agents of reprisal. Even if a person leaves the embrace of the goddess, their kindled Moon Rune still ties them to cyclical magics (including her non-Lunar runes, spells, and spirits) but shall never be able to use Lunar magic.

Other Lunar Cults

The Seven Mothers cult is an introduction to the extensive and sometimes bewildering Lunar religion. Kindled initiates may move to other Lunar cults within their moon phase, which may in turn allow transfer to still other cults, each specializing in some Immortal or aspect to bring the worshipper closer to unity with the Red Goddess. This list makes no attempt to be complete, referring only to those cults in Dragon Pass and Civilized Prax.

These brief notes are to indicate the potentials of the expanded cults outside the Seven Mothers.

Etyries

This immortal is called a daughter of Issaries, and she is the Lunar goddess of trade. The main cult is very similar to that of the Lightbringer. Like Issaries she has many magical associations connected with her duties as Messenger of the Goddess. The Seven Mothers has no Etyries subcult; she is always worshipped as an independent goddess.

Kindled initiates of the Etyries can use the Moon Rune in its Full Half phase () to create glamours of Communication () (typically bargaining) and Movement () (typically involving traveling).

Initiates of Etyries's Little Sister subcult, the Messenger of the Goddess, can use their Communication Rune () to bargain with outsiders.

Chaos Rune

Meaning: 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.

Red Goddess

Moon Goddess, Mistress of Time, Natha, Sedenya, Sister of Chaos, and Lurker Upon the Veil are some other titles given to this unique goddess. The Red Goddess founded the Lunar cult, a religion which 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.

Red Emperor

Every citizen of the Empire worships the reincarnating Red Emperor. A few men of noble blood dedicate themselves directly and specifically to the cult of the Red Emperor. They are rewarded by his special favors, special tasks, and the highest positions of governance. The Lunar Phase associated with the Red Emperor varies according to the current Mask of the Red Emperor, currently Full Half.

Red School of Masks

The Red School of Masks is a Lunar spirit society based in Moonbroth. Comprised of shamans, madmen, and other petty magicians taught by the Lunars, the Red School of Masks embodies principles similar to the Praxian Spirit Tradition. Called the Loonies for their strange rites, many who seek to join are driven mad by the experience.

Further Information

Lunars and Chaotic Balance

The world hates the Empire because it includes chaos within its worship. This is a clear and necessary stand for the old gods to have, for their very existence is based upon the fighting of chaos.

But the Red Goddess, born inside Time, has other options, and wisely uses them to maintain her power among the gods of the cosmos. Her secrets are woven into Balance and Time, resulting in the Lunar cycles laid upon the surface of the world.

The Lunar religion is one of unendurable freedom compared to most of the religions and societies of its time. Inner secrets reveal the immense dangers of such freedom, and Lunar disasters of over-experimentation sometimes are noted. But to attain such cosmic freedom it is necessary to include a worshipful understanding of the chaotic bondage of mindlessness and the Void. Such concepts, though, are alien to most trained minds of the world, and proven ways of life and religion do not bend easily in the face of novelty. The Lunars, of course, consider this rigidity to be ignorance and imbalance.

It is unnecessary for Lunars to be exposed to gruesome chaotic things, and warnings spread throughout their teachings admonish the unprepared to stay off those dismal paths. The more awful manifestations of chaos, such as the Crimson Bat, are no more loved by loyal Lunar citizens than they are by the Empire's enemies. But chaotic elements are tolerated officially, and rather than knowing nothing but fear toward such monsters, Lunar citizens have the questionable surety of the words of government and religion that such horrors can be controlled.

Full Moon and Werewolves

In Dragon Pass the Full Moon coincides with Wild Day, the same day that the Telmori transform from men to wolves. Many Orlanthi believe that the Full Moon causes werewolves to transform. This is an error. Werewolves pre-date the Red Moon by hundreds of years.

Lunars, Chaos, and Enemies

It has been stated that most cults dislike, hate, or fear chaos, but that the Lunar religion includes the unthinkable things within its worship and thereby earns the enmity of the world. The effect of this needs consideration.

Knowing that the Lunars embrace chaos and seeing that the vast majority of them display no sign of it or no liking for it either, causes most outlanders to ignore the chaos problem. In a world of practicality, philosophy falls by the wayside.

However some circumstances will always provoke recognition of the Lunars as embracers of chaos and this will always force some reaction. Lunars who visibly use or openly show Chaos features, runes, spirits, charms and spells will provoke reaction. Heroes with the Eternal Battle Rune (ᛞ) the have the ability to feel the effects of unseen Chaos through the Pain of Chaos (*Sartar: Kingdom of Heroes*, page 177), and so will blur this distinction and will react more often.

The Glowline

The power of the Red Goddess is cyclical in nature, waxing and waning with the phase of the Red Moon. This proved a decisive weakness during the Empire's wars with Sheng Seleris and so the Glowline was created by Yara Aranis to maintain Lunar magical constancy within its limits, as if it were always the Half Moon.

The Glowline is held and maintained by the Temples of the Reaching Moon. From outside the Empire, the Glowline is visible as an insubstantial veil of faint, red light.

As travelers near the borders of the Empire, the Lunar Source becomes more and more visible. The Jonstown Chronicles contain an anonymous description:

"As I journeyed north through Dragon Pass there did appear a thin pinkish hue in the distance, laid like a thread on the horizon. When I had reached Glasswall, overlooking Dwarf Run, that light in the north was a sunset of blood.

"Once across the Bush Range, the glow becomes full and rich and warm, rising higher and higher into the sky. Bagnot marks the end of the Glowline and there appears a thin arching sliver of crimson above the horizon. The glow surrounding it is less, as if the light gathered to become the moon itself.

"Riding further north causes the moon to seem to rise further into the air. The closer one goes to the orb, the larger it grew, and the higher it appears in the sky. It is a most remarkable sight, and surely would alarm anyone not prepared for it beforehand."

It should be noted here that Prax is not within the Glowline, which is some 200 miles away, across Dragon Pass.

Temples of the Reaching Moon

The Reaching Moon Temples are imposing imperial magical edifices and a cornerstone of the peace and prosperity the Empire has enjoyed for the last 150 years. A temple to Yara Aranis is at the heart of the complex, twinned with one to the Red Goddess. Around the main temples are others, including temples to the Red Emperor, Seven Mothers, and other Lunar immortals. In frontier lands, the temple complex is a military citadel and serves as a center of imperial administration.

Each Reaching Moon Temple is schematically similar: a large central hall from which radiate six wings. The central Celestial Hall is circular and holds a living, magical representation of the Air and the Heavens over Genertela. Every planet, every star, everything in the Sky, is shown in its proper place, all centered on the Red Moon.

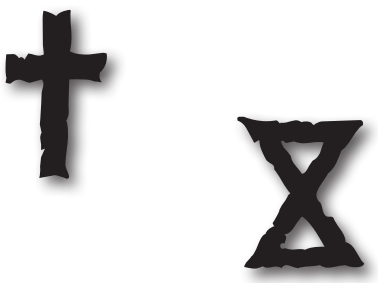
Some of the six wings form naves; others are cloisters for the temple's priests and magicians. Within each nave is an altar to Yara Aranis, Goddess of the Reaching Moon, where criminals and rebels are sacrificed to feed the Glowline and their tortured souls are bound forever to the temple as slaves and guardians.

The New Lunar Temple

This Temple is intended to be the Reaching Moon Temple for Sartar. Sited in the hills southeast of Sambarri Pass, it is built some distance from the Old Wind Temple, which it is intend to magically suppress. Construction proceeds under the eye of Tatius the Bright who was personally appointed by the Emperor for this task.

As conversion proceeds, different lengthy rituals are performed which will, after several years, firmly establish the Lunar presence by allowing Glowline to creep forward and engulf the region. Once complete, it will be known as the Temple of the Moon Victorious for its role in the conquest of Orlanth.

See *Sartar Companion* for more details.



Scale in Km.
0
100
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Sultanates & Kingdoms
LUNAR EMPIRE
ERIGIA
EOL
THRICE BLESSED
REDLANDS
BLUE MOON PLT.
SPOL
BINDLE
JHOR
ORININ
KARASAL
FIRST BLESSED
ORAYA
REDLANDS
WORION
SILVER SHADOW
DOBLIAN
KOSTADDI
JARST
DARJIN
BROLIA
GARSTING
TALASTAR
TORK
KINGDOM OF VANCH
KINGDOM OF IMTHER
RYST
SYLILA
BALAZAR
BILINI
DORASTOR
SARD
QUEENDOM OF HOAY
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ORMSGONE VALLEY
GRAZELANDS
SARTAR

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