SARTAR
COMPANION

HQ
HeroQuest
Glorantha

By Greg Stafford
and Jeff Richard

Moon Design Publications

ISSARIES

Sartar
Companion

Dragon Pass

Very few mortals have ever seen a True Dragon and survived the experience. The Dragonkill War killed all but a handful of humans in Dragon Pass, forever scarring the region. For centuries humans feared Dragon Pass and its dragons.

Issaries

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

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Publication ISS 2003. First Edition - October 2010. ISBN# 978-0-9777853-4-6

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May the axe of Babeester Gor avenge any theft of this book or its contents with great cruelty and pain!
May She pursue its thieves into the Underworld and beyond!

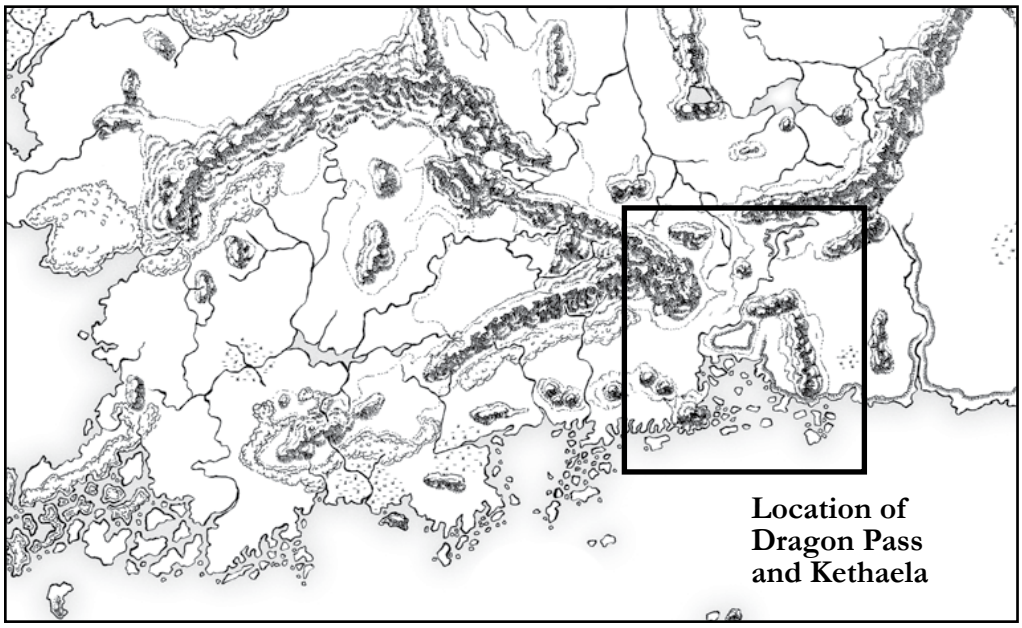
Introduction

Welcome to the *Sartar Companion*. This *HeroQuest* Glorantha book supplements the previous Moon Design publication, *Sartar: Kingdom of Heroes*, and describes several important locations, provides extensive and exemplary encounters, and contains several adventure scenarios for your Sartarite heroes.

This book follows the *HeroQuest Core Rules* and relies upon the background and rules in *Sartar: Kingdom of Heroes*. Importantly, non-player character and adversaries are not given statistics as they are not necessary under the *HeroQuest Core Rules* (although the Narrator is certainly free to create statistics for NPCs if that helps her narrate a campaign).

Where in the World

Glorantha is a fantasy world originally conceived by Greg Stafford in 1966 – well before the Age of Roleplaying Games. Glorantha is a complete universe, self-contained, and unique in its creation. The places, encounters, and adventures in this book are set in the Kingdom of Sartar, a small, strategically important confederation of independently-minded, ragtag tribes recently conquered by the supremely powerful chaos-worshiping Lunar Empire.



Location of Dragon Pass and Kethaela

Places

The *Sartar Companion* provides extensive detail on a number of important locations in the Kingdom of Sartar: the city of Jonstown; the tribal centers of Clearwine and Runegate; the Starfire Ridges and the Colymar Wilds; and two powerful and mutually hostile temples – the Old Wind Temple and the New Lunar Empire. Descriptions of major inhabitants, important locations, and adventure seeds provide depth and breadth to aid the Narrator in bringing these places alive.

Encounters

As originally promised in *Sartar: Kingdom of Heroes*, the *Sartar Companion* contains an exceptionally extensive selection of 42 potential encounters and 31 unique special encounters to aid the Narrator in developing or improvising a variety of *HeroQuest* campaigns in Sartar.

Adventures

The adventure scenarios in this book are written to complement the Colymar Campaign detailed in *Sartar: Kingdom of Heroes*. These scenarios are set during the years 1618-1621, prior to the climactic events of late 1621 (although most of the scenarios can be run earlier or later with fairly minimal changes). The scenarios can also be run independently of the Colymar Campaign or as part of a different campaign of the Narrator's devise.

Cults

The Sartar Companion contains detailed information on several minor Orlanthi cults that were not included in *Sartar: Kingdom of Heroes*.

Jonstown

Welcome to the City

We entered Jonstown through the Main Gate. Bored Lunar mercenaries watched us as local officials performed the customary Sartarite Hospitality Greeting (offering us water and the safety of her walls, in return for our promise not to "steal from us, fight us, or say bad things about us."). Once inside, I was briefly stunned by the noise of the main market; after so long in the countryside and the wilderness the hubbub of traders, animal handlers, crafters, and children can be disorienting.

The main street through Jonstown is paved with stone; the other streets are paved with wooden planks. The Sartarites use the streets as open sewers and the stench was sickening in the hot Fire Season sun. Inns lined the main street, and it was easy for us to arrange lodging. Alynxes, the large sacred cats of the Orlanthi, roamed the street, peering from rooftops or slinking through alleyways. These dog-sized cats are affectionate when hungry, fierce when defending their territory, and ubiquitous. At least they keep the rats and mice at bay.

We passed through the Lunar garrison - a fortress within the city – and went straight to the Library. Heralant said that the Sartarite scholars within that tall stone building would be able to answer our inquiry, as long as we brought enough silver!

Jonstown Confederation

The city of Jonstown unites several of the Sartarite tribes in a confederation. These tribes share Jonstown as a place for trade and a meeting place where disputes between them can be heard and resolved. Jonstown also serves as a cult center for several Orlanthi gods.

Jonstown was founded by Sartar in 1482. After a generation of terrible strife between the Telmori werewolves and the Cinsina, Culbrea, Maboder, Malini and Torkani tribes, Sartar approached their warlord, Hauberk Jon, and offered to make peace with the Wolfrunners. Sartar made peace by finding the Telmori a new king to replace the one killed by Hauberk Jon and in return the tribes agreed to make Sartar's city. He magically erected the walls and established the City Ring.

The four tribes currently comprising the Jonstown Confederation are:

Cinsina Tribe

The Cinsina tribe is called the Wolfslayers because of their ancient victories over the Telmori. They are a large tribe, the second most populous in all Sartar (only the Colymar are larger), having gained three clans after Starbrow's Rebellion. Their king, Queen Ivartha the Skinner, is a tough and independent Vingan hailing from the Red Cow clan. She has no fixed residence, traveling from clan to clan with her household and retinue. The Cinsina did not participate in Starbrow's Rebellion and are said to be allied with the Lunar Duke Jomes Hostralos.

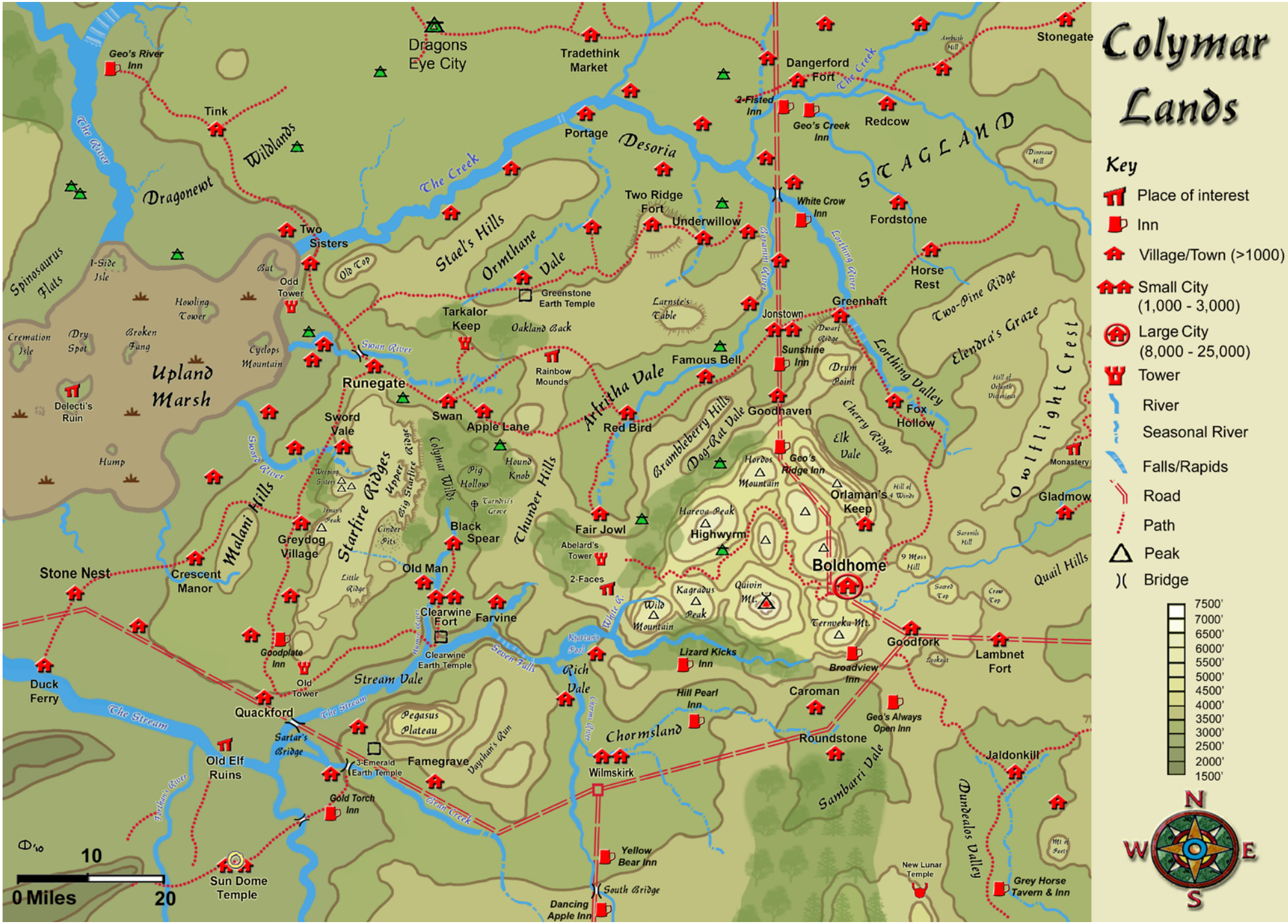
Culbrea Tribe

The Culbrea were once the foremost tribe in Sartar, led by their heroic (and extremely long-lived) king Hofstaring Treeleaper. The guardians of the Hill of Orlanth Victorious, where Orlanth set off on the Lightbringers Quest, the Culbrea once rivaled the Colymar for prestige and power. Now they are but a pale remnant of their former glory; Hofstaring Treeleaper is dead and condemned to a Lunar Hell and the new king, Ranulf Turn-Tail, is a cowardly farmer. Half its clans have been forced to renounce the tribe and forced to swear loyalty to new kings. The Culbrea burn with hatred for the Lunars, but now fears them as well.

My Heroes Rescued Hofstaring Treeleaper

If the events of the Colymar Campaign in **Sartar: Kingdom of Heroes** *have already been played out, it is possible that the heroes have liberated the soul of Hofstaring Treeleaper from the Lunar Hell he had been imprisoned in. In this case, Hofstaring is now offered regular sacrifices by the Culbrea as a tribal hero closely associated with the Orlanth cult.*

Next page: *Map of the Colymar tribal lands and lands around the city of Jonstown.*


Colymar Lands
Key
Place of interest
Inn
Village/Town (>1000)
Small City (1,000 - 3,000)
Large City (8,000 - 25,000)
Tower
River
Seasonal River
Falls/Rapids
Road
Path
Peak
Bridge
7500'
7000'
6500'
6000'
5500'
5000'
4500'
4000'
3500'
3000'
2500'
2000'
1500'
N
W
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10
20
Dragons Eye City
Tradethink Market
Stonegate
Geo's River Inn
Tink
Wildlands
The River
Dragonewt
Portage
Desoria
The Creek
Dangerford Fort
2-Fisted Inn
Geo's Creek Inn
Redcow
SCAGLAND
Two Ridge Fort
Underwillow
White Crow Inn
Fordstone
Two Sisters
Stael's Hills
Ormthane Vale
Olb Top
Spinosaurus Flats
1-Side Isle
Bat
Odd Tower
Howling Tower
Cremation Isle
Dry Spot
Broken Fang
Cyclops Mountain
Upland Marsh
Delecti's Ruin
Greenstone Earth Temple
Tarkalor Keep
Oakland Back
Larnste's Table
Jonstown
Greenhaft
Horse Rest
Two-Pine Ridge
Elendra's Graze
Owlflight Crest
Lorthing Valley
Lorthing River
Bryanni River
Swan River
Runegate
Rainbow Mounds
Famous Bell
Sunshine Inn
Drum Point
Dwarf Ridge
Hill of Orlanth Victorious
Monastery
Sword Vale
Swan
Apple Lane
Arfritha Vale
Red Bird
Goodhaven
Fox Hollow
Cherry Ridge
Elk Vale
Brambleberry Hills
Dog-Rat Dale
Sword River
Malani Hills
Starfire Ridges
Upper Big Starfire
Colymar Wilds
Pig Hollow
Hound Knob
Thunder Hills
Weeping Sisters
Twins Peak
Cinder Pits
Turnbull's Grove
Hordos Mountain
Geo's Ridge Inn
Orlaman's Keep
Hill of 4 Winds
Gladmow
Hump
Greydog Village
Black Spear
Fair Jowl
Abelard's Tower
Hareva Peak
Highwyrm
Stone Nest
Crescent Manor
Old Man
Little Ridge
2-Faces
Boldhome
Suranils Hill
9 Moss Hill
Quail Hills
Kagradus Peak
Quivin Mt.
Wild Mountain
Ternveka Mt.
Sacred Top
Crow Top
Clearwine Fort
Farvine
Clearwine Earth Temple
Goodfork
Lambnet Fort
Goodplate Inn
Old Tower
Lizard Kicks Inn
Broadview Inn
Duck Ferry
Stream Vale
The Stream
Seven Falls
Kjartan's Pool
White R.
Rich Vale
Hill Pearl Inn
Caroman
Geo's Always Open Inn
Quackford
Sartar's Bridge
Pegasus Plateau
Chormsland
Roundstone
Old Elf Ruins
3-Emerald Earth Temple
Famegrave
Daylshan's Run
Wilmskirk
Jaldonkill
Sambarri Dale
Dundealos Valley
Gold Torch Inn
Yellow Bear Inn
South Bridge
New Lunar Temple
Grey Horse Tavern & Inn
Sun Dome Temple
Dancing Apple Inn

Malani Tribe

The Malani tribe has a long and deserved reputation for violence and war. People say the Malani will fight over anything. For nearly three centuries, their kings (who serve Humakt God-of-War) have ruled from Two Ridge Fort and taken tribute from weaker neighbors. The current king, Queen Amalda Edrufsdotter is the daughter of the previous king. The Malani are noted mercenaries and refused to participate in Starbrow's Rebellion (it is widely rumored that Kallyr could not afford the price demanded by Sarostip Cold-Eye).

Torkani Tribe

The Torkani are the most distant tribe of the Jonstown Confederation, with their lands beneath the Indigo Mountains some 60 miles away from the city. The Torkani worship Argan Argar and are rumored to be allied with the trolls of the Indigo Mountains. Their king, currently Queen Yrsa Nightbeam, offers sacrifices to the powers of Darkness to protect the tribe. The Torkani did not participate in Starbrow's Rebellion and fared better than most tribes afterwards as a result.

The Lost Tribes

Two tribes that onced belonged to the Jonstown Confederation have been lost in the last generation, weakening the confederation and the city.

Dincoli Tribe

The Dinacoli Tribe was founded at Blue Boar Fort by the King of Tarsh in 1460 to protect the mainly Heortling clans of the Donalf Flats from the Telmori. The Dinacoli did not participate in the founding of Jonstown, remaining loyal to King Marofdul of Tarsh. They refused to recognize the Lunar kings of Tarsh, and rebelled along with the Wintertop Exiles. The Dinacoli pledged their loyalty to King Palashee Longaxe and later were staunch allies of King Tarkalor. With the death of King Tarkalor along with the hopes of the Tarsh Exiles at the Battle of Grizzly Peak, the Dinacoli joined the Kingdom of Sartar and became part of the Jonstown Confederation.

The Dinacoli fought against the Lunars in 1602 but did not support Starbrow's Rebellion. After the rebellion failed in 1613, King Petrad pledged loyalty to Harvar Ironfist, king of the Vantaros tribe and Prince of the Alda-Chur Confederation. The Dinacoli no longer claim membership in the Jonstown Confederation or participate in its affairs, although individual Dinacoli tribesmembers still reside in the city.

Maboder Tribe

Like the Cinsina and Dinacoli tribes, the Maboder were formed out the Telmori Wars that ravaged the area. Safe behind the walls of Stonegate, the Maboder were a triaty with each clan taking wives from a specific clan (see Sartar: Kingdom of Heroes *page 214). They practiced farming more than herding to give the Telmori less reason to raid and settled in close distance of their tribal fort.*

When the Lunars invaded in 1602, the Maboder refused to aid their Prince in the defense of the kingdom. The Lunars granted the Maboder favorable status and many privileges. Confident in the Lunar alliance, the Maboder broke the ancient oaths with the Telmori with the Black Moon Massacre, where many of the Telmori women and pups were killed. Many of the other tribes were horrified by the Maboder oathbreaking, although others (like the Cinsina) supported it.

The vengeance of the Telmori was horrific. In the 1607, the Wolfrunners took Stonegate and killed or enslaved every man, woman, and child they could, annihilating the core of the Maboder tribe. With that, the Maboder disappear from history.

Wulfsland

The Lunar army avenged their Maboder allies. Led by Jomes Hostralos, a career officer from Aggar who was familiar with fighting the Telmori, the Lunar army was made up of peltasts and all the tribesmen who hated the Telmori. Sartarite rebels and outlaws helped the Telmori (who had always been loyal to the House of Sartar).

Jomes was lucky and tough, and in single combat defeated the king of the Telmori and killed his wolfbrother. After this fight, the Telmori accepted Jomes' terms. Hostages were given, the Telmori territory reduced, and some of their number outlawed from Sartar.

Jomes was named Wulf to designate his accomplishments and received great estates in the old Maboder lands – now known as Wulfsland – to reward him. Many veterans got land their, and they built the Wulf Fort to protect their interests. Jomes Wulf always wears the skin of the great beast he killed; despite being a Lunar general, he is well regarded by many Telmori-hating Orlanthi.

The City

Jonstown was the second city founded by Sartar and is famous throughout Dragon Pass for its Temple of Knowledge (the Jonstown Library) and the House of Peace (the Jonstown Hospital). More locally, Jonstown is important as a market center and meeting place for the surrounding tribes. If Boldhome is the city of Orlanth and the home of kings and princes, then Jonstown is the city of his companions, the home of sages, healers, and traders.

Jonstown is built on three hills. The highest is High Hill (or Old Hill) where Sartar built the Old City. Below it are Meeting Hill (or Market Hill) and Fools Hill. A ramp connects the Old City to the lower New City below. Buildings sprawl on the lower slopes of the hills and in the valleys between them, while sheep and cattle graze on the summits.

Population

For a city of such fame and importance, Jonstown is surprisingly small. About 2000 people make Jonstown their permanent home, around 1150 adults and 850 children of whom about 200 are old enough to be apprentices. About 150 adults hold the legal status of thane; about 500 are carls, and the rest cottars. At times this population is swelled by visiting tribesmen, traders, pilgrims, scholars, and the sick.

There are many foreigners in Jonstown, who are not counted amongst its permanent residents. Since Starbrow's Rebellion was defeated, some 1000 Lunar soldiers, mercenaries, and other Imperial personnel have been headquartered in Jonstown.

Arriving at Jonstown

From a Distance

Jonstown can be approached by river, by royal road, or by trade path. The city lies at the highest navigable point on the Boranini River. Above this point, traders must take their goods by mule. The river lies about a quarter-mile from Jonstown. A road leads from the North Gate down to Littleport where vessels pull up to load or unload cargo. A small inn, The Waterman, caters to the barge-folk who do not want to travel into the city. Sartar granted the ducks a monopoly on river trade along the Creekstream River and the inn's clientele was once exclusively ducks. When the Empire put a bounty on duck heads after Starbrow's Rebellion, it broke their monopoly. Human boatmen moved in to take up the slack.

The city lies on the King's Road, which was built by Sartar himself, and runs south from Jonstown through Boldhome to Wilmskirk. Going north, the Royal Road runs to Dangerford and from there on to the Far Place.

Gate Guards

Traditionally, the Jonstown gate guards are in the service of the Mayor. Since Starbrow's Rebellion, Lunar soldiers watch the gates. At least one can always speak Sartarite. When someone interesting comes forward (such as a chief, known rebel, priest, etc.), the Lunar patrol leader inquires their names, business, and so on. A small entry fee and customs duties on trade goods may also be demanded of those from outside the Jonstown Confederation.

General Authority Attitude

The Jonstown militia serves as market guards and deals with minor troublemakers. They are Sartarites and residents of the city; they are likely to be lenient on locals and harsh on foreigners.

The Lunar garrison is largely contemptuous of the Sartarites and harasses anyone they view as being disrespectful of the Red Emperor, Fazzur Wideread, the Red Goddess, or the Lunar Army, and not necessarily in that order.

Treatment of Troublemakers

Troublemakers are brought to the City Ring for judgment. Members of local clans are exiled from the city and their clans fined to reimburse their victims. Others are heavily fined for damages and exiled for bad crimes. Those who refuse to pay their fines run the risk of being killed by the kin of their victims.
Serious troublemakers – those who threaten the Lunar Occupation - are dealt with by the Lunar garrison and deliver them to the Prefect for judgment. Rebels and those who harm Lunar citizens are crucified.

Cults of Jonstown

Jonstown is a temple city for several minor cults of the Orlanthi religion, the most important being Lhankor Mhy, Chalana Arroy and Issaries. These comparatively minor deities are patrons of specialized urban professions such as scribes, merchants, physicians, and redsmiths.

A very rough and approximate break-down of cults in Jonstown follows. Many members of minor cults are also initiates of Orlanth or Ernalda. A significant percentage of the initiates of these cults reside in Jonstown; initiates living outside the city in the surrounding lands often travel to Jonstown for major cult ceremonies. As a result, the number of worshippers attending these ceremonies is usually far greater than these numbers would suggest.

Cult Breakdown

200 initiates of Lhankor Mhy
150 initiates of Issaries
100 initiates of Chalana Arroy
25 initiates of Humakt
25 initiates of Gustbran the Bonesmith
50 initiates of other minor cults
200 Ernalda-only initiates
200 Orlanth-only initiates
150 initiates of the Seven Mothers

The most important temples in Jonstown are those of Lhankor Mhy (the Jonstown Library), Chalana Arroy (the Jonstown Hospital), Ernalda, and Issaries. Ever since the Lunar victory over Starbrow's Rebellion in 1613, sacrifices to and worship of Orlanth is forbidden in Jonstown. Lunar soldiers are posted on High Hill to prevent any local Orlanthi from gathering to worship the Thunderer. Orlanth worship continues, but is subsumed with worship of the Ernalda or Orlanthi minor cults.

There is a significant Seven Mothers temple in Jonstown serving the needs of the Lunar garrison and for those Sartarites who have converted to the Lunar Way.

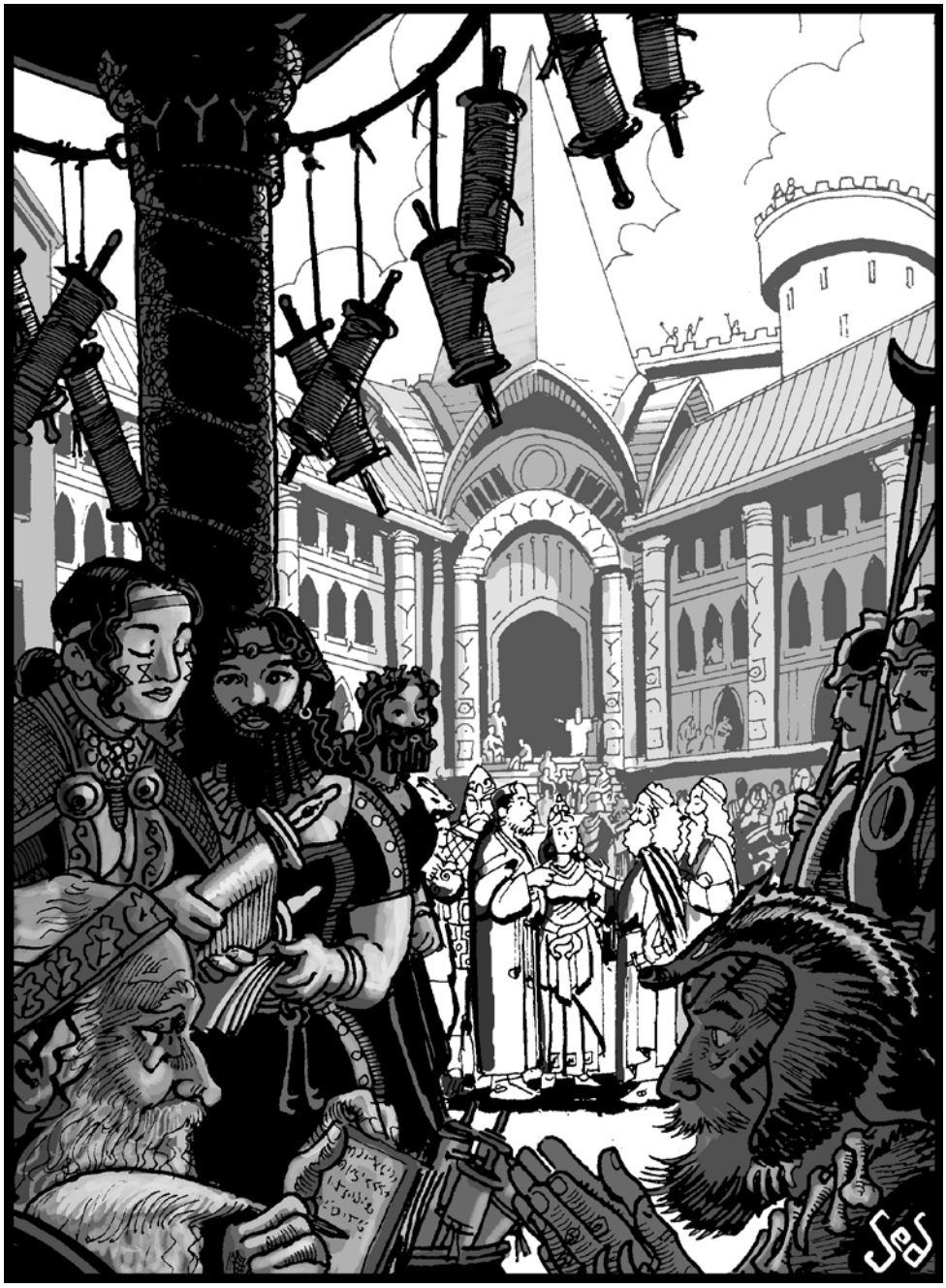
Citizenship

To belong to the city of Jonstown is like clan membership. It extends to all members of tribes of the Jonstown Confederation who choose to live in the city, to the priests of the temples, and to full members of a guild. A citizen must pay taxes, obey the mayor, and aid in the city's defense. Citizens have the right to speak at the city assembly, obtain justice from the city ring, and receive food from the city. Citizenship is not automatic, it must be requested. Members of those clans that make up the Jonstown Confederation who are just visiting usually choose to stay in their tribal house.

City Government

A council, called the Jonstown Ring, governs the city. The kings of the tribes of the confederation and the high priests of the leading temples appoint the thirteen members of the council, each enjoying the status and privilege of a thane. The primary interests of the Jonstown Ring are the city economy and resolving disputes between the tribes; they are conservative, trying to maintain price balances for stable profits.

The Free Sages' Quarter has the largest market for information, scrolls, parchment, and writing supplies in all of Sartar. People from across Glorantha have come here seeking knowledge.



The Jonstown Ring resolves legal disputes, levies taxes, controls distribution of food and other communal property, delegates temporary authority, keeps peace within the walls, schedules stone house building, organizes celebrations, keeps the streets clear, and enters into treaties and contracts. The council's most important religious function is making sacrifices to the wyter of the city, Hauberk Jon.

The mayor is the head of the Jonstown Ring. The citizens elect the mayor every five years from among the council members. The mayor appoints clerks (from the Free Sages), oversees city funds, and appoints a thane to lead the city militia. The current mayor is Lyserian Goodspeech, a wealthy merchant.

A Thane's Tallhouse

Kulbrand the Bent, a citizen of Jonstown and a senior member of the Redsmith's Guild, has a three story timber-framed tallhouse. On the ground floor is an anteroom, which opens onto the street with wooden shutters, where he greets customers. The anteroom gives access to the smithy, which has large doors that open onto the rear garden. Behind the smithy is the apprentice's room. Upstairs is the hall and kitchen, with a common hearth and chimney. The family eats meals at a large table, seated on wall benches. Chests and cupboards hold valuables. On the floor above, Kulbrand and his wife have a large bed to sleep on, with a straw filled mattress. The children have rooms. Once a week they fill a wooden tub with hot water to bathe. Most of the light in the house comes from the hearth, but there are windows of oiled-parchment to let in light during the day and an oil lamp at night.

Jonstown Fyrd

The mayor appoints a thane to lead the city militia or "fyrd". With the Lunar garrison, there is little need for the militia and the Jonstown Fyrd serves as little more than market guards. The thane trains and leads the Fyrd. The city should be able muster some 200 able bodied men to serve the Jonstown Fyrd, but idleness during the years of occupation mean that many are fat and all are ill trained.

Property

All land within the walls belongs to groups recognized by the city council (clans, guilds, temples and so on), not individuals. These groups in turn lease the land and the buildings that go with them to their members. After Starbrow's Rebellion, the city gave some of its land to the Lunar Empire as part of the peace settlement.

Housing

About half the houses in Jonstown are single-storied timber buildings about 12–20 feet wide and 30–50 feet long with thatch or shingled roof, beaten earth floor and stone hearth. Most have a cellar as well as loft space. The house may also be a shop, but artisans tend to work and trade in front of the building, as the light is better outside.

The other half of the city consists of timber-framed 'tallhouses'. Most of these houses are square, 40–50 feet on a side. All have at least two stories; several notable houses along the Prince's Street and around the Sages Quarter have four or five stories. Downstairs is a shop, public room, and servant's quarters, upstairs are private rooms. Stone chimneys are an important sign of status and wealth. Most tall houses belong to the wealthy, but a few are tenements built by the wealthy to house laborers and workers, housing many families in overcrowded conditions. A few of the wealthiest houses are made of stone.

Guilds

Guilds are legal and permanent associations of Jonstown residents sharing a particular trade. They are organized in a manner somewhere between a temple cult, trade union, and a cartel and function as a sort of clan, providing mutual aid, protection, and status. About half the adults in Jonstown 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 Jonstown come in many shapes and sizes. The largest and most important are the Free Sages and the Trade Ring, which are also local cults of Lhankor Mhy and Issaries, respectively. Below are listed some exemplary guilds, including the two most important in Jonstown. There are other guilds not described below, including the butcher, carpenter, leatherworkers, mason, and weavers guilds.

Free Sages. This is the alternative name for those initiated into the cult of Lhankor Mhy in Jonstown. All Free Sages are initiates of Lhankor Mhy; initiates of the Knowledge God from elsewhere are accorded the status and rights of a Free Sage while in Jonstown. The richest and most powerful guild in Jonstown, the Free Sages control not only access to the Jonstown Library, but to all scribes, illuminators, alchemists, educators, booksellers, parchment and ink makers within the city; anyone who wishes to practice such a trade within the Jonstown Confederation must be a member or petition the Free Sages for permission.

Trade Ring. Founded by Sartar himself, the Trade Ring is a merchant guild operating under the aegis of the Jonstown Issaries Temple and is the second richest and most important guild in Jonstown. This guild regulates the markets of Jonstown, mints coins (which are accepted throughout Sartar), negotiates free passage and market rights for its members, and prevents (and avenges) harassment of its members. Membership in the guild is open to initiates of Issaries or to those who purchase a place in the guild. The Trade Ring has no apprentices; it is an association of merchants and traders, and members are left to devise their own means of becoming merchants and recruiting assistants. Although he is not even a member, Gringle Goodsale of Apple Lane has great influence with the Jonstown Trade Ring.

Redsmiths. The Redsmiths Guild monopolizes the secret of working bronze. The guild organizes sacrifices to Gustbran the Bonesmith, protects members, regulates 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 be initiated to the Gustbran cult and accepted as a member of the guild.

Porters. The Brotherhood of Market Porters sets the daily rates for porters working in the market, bullies and intimidates unaffiliated laborers who try to work there, tithes their member's wages, provides for the sick and needy, and pursues blood feuds and compensation on their behalf. Each market has its own leader, or "boss", elected by the established members of the brotherhood. The Market Porters often contend with the street gangs during the fair for work from visiting merchants, leading to cracked skulls or worse.

Inns of Jonstown

As befits a city with almost as many visitors as residents, Jonstown has many inns and taverns. These inns provide accommodations for visitors and their animals, food, drink and entertainment, and serve as community gathering places. Inns are typically built as large halls or tall houses. Part of each inn is dedicated to a tavern, the rest to the innkeeper, his household and servants, and for sleeping. Nearby is a stable for animals.

Inns are required to hang signs with an appropriate picture illustrating their name. A traveler arriving late at night can spot an inn by the oil lamp they keep lighted over the door (the lamps are shielded from the wind by thin parchment boxes).

Most inns maintain a few private rooms that can be rented; other guests stay in the main room or in communal sleeping rooms. The furniture in even the private rooms is typically minimal: bed, chamber-pot, lamp, and, sometimes, a strongbox. Theft is surprisingly rare; innkeepers are obligated to protect their guests and their property. As a result, most innkeepers hire mercenaries or at least an imposing thug or two.

Drinking and eating takes place in a tavern or common room. Most inns brew their own beers on the premises and purchase wine from local tribes. The food is roasted or stewed, and often well seasoned. The fare can range from watered wine and spoiled meat, to surprisingly good meats and beverages.

Sleeping, wining and dining are only part of an inn's functions; they are also places of entertainment, affording at once the facilities of a nightclub, gambling den, and brothel. Many inns offer music and dancing, most have girls available, and all offer gambling.

Crime

There are few opportunities for professional thieves in a city this small, but a small family of thieves, Ma Erissa's Boys, turn a decent living from the Occupation, skimming the Lunar garrison's supplies. Prostitution exists within Jonstown, intimately associated with inns and taverns. Many of its customers are traveling merchants. The presence of the Lunar army caused an explosion of demand. This has dramatically increased the number of prostitutes working within the city.

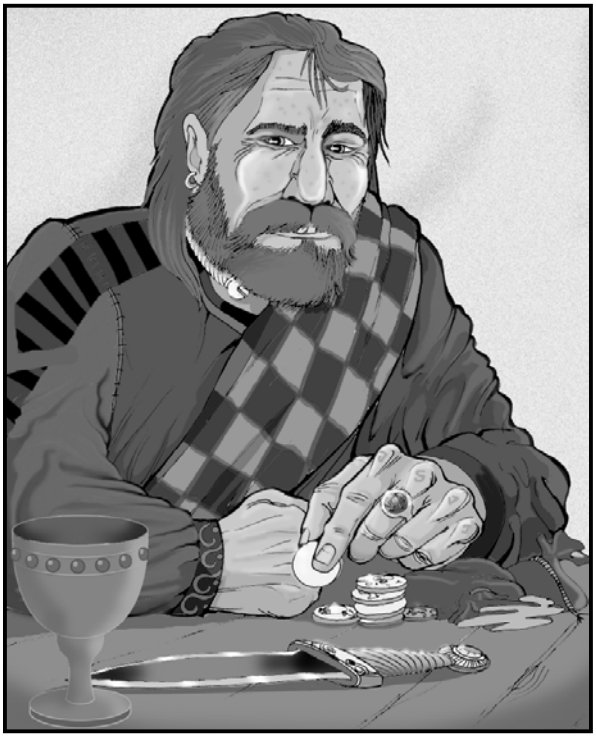
Imperial Occupation

Lightly garrisoned prior to Starbrow's Rebellion, Jonstown proved a formidable stronghold for the Sartar High Council and was too strong to be taken by force. After the Jonstown Council acknowledged the legitimacy of Prince Temertain and surrendered to Fazzur Wideread, the canny Governor-General moved a large Lunar garrison within the walls and placed the city under the administration of a trusted subordinate and kinsman Prefect **Tovtarim Orindori**.

As of 1618, Jonstown is the headquarters of five Lunar regiments. Not all of the soldiers of these regiments would ever be in Jonstown at the same time. Normally, about half of the soldiers are on patrols along the roads and paths of Sartar or carrying out actions against hostile Sartarites, with the other half garrisoning the city.

Jonstown Silver Guilders

The Trade Ring has the right to mint coins, with the prince's head on one side and a symbol of the city (Hauberk Jon) on the other. These coins are popularly called "guilders". The merchant guild happily weighs silver to exchange for coins, at a commission. Rural traders visiting city often have hack silver, carrying their wealth in the form of jewelry or ornaments from which they hack of lumps when they need an equivalent weight of silver.



Arrowstone Cavalry. Horse archers that can also charge into melee with sword and spear, the stone-hearted horsemen of this regiment come from the far off Oraya Satrapy. **Red Aggakastokus** is the regimental commander, a fiery worshipper of Hon-Eel and Yanafal Tarnils. When at full strength, the Arrowstone Cavalry number 500 horse archers.

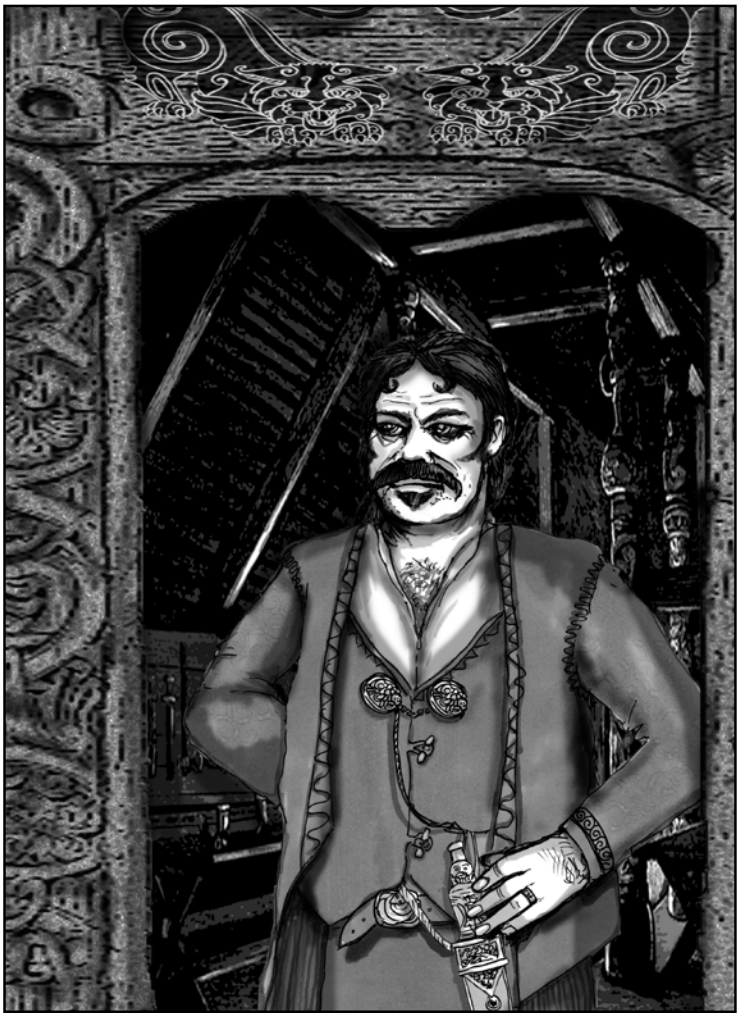
Bagnot Foot. The soldiers of this regiment of medium infantry come from the sacred Tarshite homelands and are trained to fight in a shieldwall. They are very similar to Sartarite mercenaries and worship their own tribal gods. Their commander is **Marofdul of Bagnot**, a kinsman to Tovtarim (and a distant kinsman of the great Fazzur Wideread). There are usually 200 members of the Bagnot Foot in Sartar in 1618.

Doblian Dogeaters. A regiment of peltasts from Pelanda, the Dogeaters fight with javelin and rhomphaia and are feared for their Great Rush charge. Their commander is **Quintas Hurfot**, a Yanafal Tarnils priest with a curious respect for Yinkin cults. 500 soldiers of the Doblian Dogeaters are assigned to Sartar as of 1618, although the actual number of effectives is much lower.

Mirinite Swords. A regiment of traditional Sairdite swordsmen from Mirin's Cross, the Swords are well drilled and fight in close order with sword, spear and shield. The commander is **Diovena**, a devotee of a Lunar war goddess. 500 Mirinite Swords are assigned to Sartar as of 1618, although the actual number of effectives is much lower.

First Tarshite Light Foot. These Tarshite skirmishers come from the area around Slavewall. They are skilled at suppressing guerilla fighters. Their commander is **Ruganath Tuskbane**, who is famed for hunting Tusk Riders deep in the Stinking Woods. 500 soldiers of the First Tarshite Light Foot are assigned to Sartar as of 1618.

Below
Andrin Swenson surveys his prospects in the Black Alynx Inn.



Persons of Prominence

The following persons are prominent within Jonstown. They are likely to come into contact with the heroes. For convenience they are divided between Sartarites and Lunars.

Sartarite

Andrin Swenson

Proprietor of the Black Alynx Inn, Andrin made his first fortune in the ruins of Old Pavis. The reasons he moved back to Jonstown are unclear, although most believe it involved problems with the Lunars. Upon his return to Jonstown, Andrin purchased the Black Alynx from its previous owner. Rumor says that the owner did not sell willingly. Andrin's management of the Black Alynx has been very lucrative, although he is always looking out for other additional business opportunities.

Andrin is an aggressive and ruthless merchant; he is not one to shy away from violence or banditry. He can be relied upon to keep his word and respect the laws of hospitality; beyond that, he acts in accordance with his long-term self-interest. A shrewd judge of others, Andrin speaks with everyone who patronizes his inn, sizing them up and determining whether they might have a role to play in one of his schemes.

Andrin is in his middle years, dark-haired and extremely strong. An initiate of Issaries, Andrin is thoroughly neutral in his politics. He is willing to work with Lunars if the pay is good, rebels if that seems in his self-interest.

Bardrinor the Good

A wealthy merchant and an important thane, Bardrinor is a very skilful negotiator and evaluator of cattle. Not many animal trades and deals are made at the market without this man being present. Bardrinor is held in great respect as a son of Entarios the Supporter of the Greenstone Ernalda temple and of Broddi Strong-kin, the chief of the Red Cow clan of the Cinsina.

Bardrinor is quiet, even timid, and has a calm and reasoned temperment. He is no fighter, but he is a fierce and shrewd litigator. Bardrinor knows Orlanthi law as well – or even better – than most Free Sages. He is generous with his advice and has many friends amongst the countless people he has helped over the years.

Darningle and Darvast Hornos

The wealthy Hornos brothers are called the "Exchangers" and they dominate the Jonstown Trade Ring. Originally long-distance traders operating between Jonstown and New Pavis, the Hornos brothers arrange deals between merchants, helping buyers find sellers. Darvast is the High Priest of the Jonstown Issaries Temple. A born deal-maker, Darvast excels at bringing parties together (always in exchange for a small piece of the action). He bitterly resents the rich monopolies granted to Kurrash Three-Sticks by the Lunar Prefect. To overcome these, Darvast has entered into a strategic partnership with Goldgotti of Wilmskirk, another influential merchant with many agents throughout the Holy Country. Darvast is a smallish middle-aged man with a shaved head and a likeable demeanor. He is very proud of his temple atop Speakers Hill and is a devoted Issaries cultist.

Darningle Lackhand is the younger brother and in contrast to his brother he is a quiet and withdrawn man. He is superb at calculating risks, costs and potential benefits; Darningle serves as a money lender and invests in many business ventures (including some remarkably unlikely ones). Rumors persist of how his lost his left hand, which despite the efforts of the House of Peace, cannot be regrown. He hates the nickname "Lackhand".

Erynn Mercy

The High Priestess of Chalana Arroy at the Wilmskirk Temple, Erynn Mercy is an old woman who reluctantly was one of the members of the Sartar High Council during Starbrow's Rebellion. Despite that, the Lunars allow her to continue healing all who ask. She has restored life to the dead, regrown limbs, and even healed the wounds of a god.

Erryn Mercy seeks to bring peace between the Lunars and the Sartarites, occasionally acting as a neutral arbitrator – sometimes even against the wishes of both parties! No Sartarite or Lunar would dare show anything but gratitude and respect toward her for fear she might withhold her healing powers. Her word is still much respected, yet with increasing years she has become even more passive and opposed to violence. However, many Sartarites privately dislike her passive ways and her willingness to heal the enemies of Orlanth. She knows this and is very patient. She claims that Orlanth has taken greater wounds before and that it took only a century to heal them.

Gorangian Bronze Guts

Originally hailing from Nochet, Garangian has resided in the Library for over 40 years. He is an old man now, bald but with a long grey beard. Garangian is intensely private and tight-lipped in person; in his writings he is verbose and free with his words.

Garangian is a scholar's scholar, writing books and commentary about other books. Despite this, he visibly trembles in the presence of Minaryth Purple and defers to the old man on all matters (although Garangian is often privately frustrated by the old man's antics). Perhaps in reaction to his childhood in Nochet, Garangian is strangely disdainful of women and can be quite rude to them.

Garangian has written so many books and commentaries over the years that he is occasionally incapable of remembering what he wrote previously and ends up contradicting himself. His most famous work is his 120 volume *Compendium of Persons Eminent in Every Branch of Learning with a List of their Writings*.

Kurash Three-Sticks

Kurash Three-Sticks went from thrall to rich citizen through trade with the Lunar Empire and is proud of his ties to it. Kurash is an initiate of the Seven Mothers and Etyries, and generously supports both cults in Jonstown. He is despised by many local Sartarites as an untrustworthy turncoat. For his part he sees himself as just trying to make the best of the occupation and if that means trading with the Lunars then so be it. He has received a lucrative monopoly carrying certain valuable goods from the Lunar Provinces to Jonstown. Kurash's caravans trade between Jonstown, Furthest, and Mirin's Cross and are always accompanied by Lunar guards.

Starbrow's Rebellion: A Flashback

Jonstown is a key strategic city for Sartar. Following the destruction of much of the Occupation Army at the Battle of Hofstaring's Flood, the city rebelled against its garrison and opened its gates to the Sartar High Council. Jonstown served as the headquarters of the Sartar Council following the Council's failure to take Aldachur. When a new Lunar army crossed the Creek at Dangerford led by General Fazzur Wideread, the Sartarites abandoned Jonstown and withdrew into the Larnste hills (which were believed to be better terrain for the Sartarites).

The next day, Fazzur and his army arrived outside of Jonstown, establishing a huge fortified camp between Jonstown and the hills. Rather than assault the hills or the city, Fazzur's men built walls and trenches; starving them into submission. The arrival of Temertain the Last Heir in Boldhome gave the Jonstown Ring the excuse it needed to submit to Fazzur and the Lunar Army.

Below
Lunar commanders Diovena and Ruganath Tuskbane oversee the practice of the Mirinite Swords regiment.

Joh Mith

A famous long-distance trader and Issaries priest, Joh Mith leads an annual caravan over the Rockwood Mountains and returns with exotic furs, spices, and feathers; occasionally even goods of dwarven manufacture. In his early 40s and rather overweight, Joh Mith carries himself well. He always has a cheering smile, friendly winks, and a good word. With his dark troll bodyguard, Joh Mith cuts an exotic figure when he is in Jonstown. He knows one of the few passes over the Rockwood Mountains into Balazar. He is an expert on the lands of Balazar. One secret that Joh Mith keeps is the existence of a giant merchant's castle in the far-off mountains to the east.

Joh is a friend and occasional business partner of Gringle Goodsell, the Issaries priest who resides in Apple Lane. He is married to Zix Porub, a lean and mirthless Issaries cultist from the city of New Pavis. He has two adult children: his eldest son Djimm Mith, who serves as his factor in the Balazar city of Trilus; and his daughter Thinelda Mith, who is married to Jorator of Clearwine.

Lyserian Goodspeech

The Mayor of Jonstown, Lyserian is a wealthy member of the Trade Ring and was the Jonstown factor for Gringle Goodsale in his youth. A member of an influential native family, he has been on the city council for a generation. As Mayor, Lyserian opposed Starbrow's Rebellion and was one of the first prominent Sartarites to acknowledge Temertain as Prince of Sartar. Lyserian works tirelessly to ensure Jonstown's safety through cooperation and negotiation with the Lunar Occupation forces. Lyserian enjoys a strong working relationship with the Lunar Provost.

Minaryth Purple

See page 25 for a description of Minaryth Purple.

Sarostip Cold-Eye

The bold mercenary Sarostip Cold-Eye of the Malani was once chieftain of his own clan and a member of the Sartar High Council with Erynn Mercy. A devoted sacred killer of Humakt the Death God of legendary skill, Sarostip can kill with a glance from his left eye. Ambitious (like so many Humakti of the Malani tribe), Sarostip had hopes to be king of the Malani and of Sartar. In the end, ambition blinded him to the needs of his own kin and he lost his chieftaincy. Now he sits on the Jonstown Confederation Ring, and leads the Jonstown House of Death. Sarostip despises the Telmori.

Red Aggakastokus

Red Aggakastokus commands the imperial Arrowstone Cavalry. He is a native of far away Oraya and comes from a wealthy and aristocratic family from Yelmpost. Aggakastokus worships Yanafal Tarnils and is initiated into the cult of Hon-Eel.

Red Aggakastokus is a superb horseman and a skilled duelist, but is most famous for his bright red hair. Aside from his coterie

of military assistants; he also keeps a skilled chef who regularly receives special and exotic food items from trade caravans and entrancing courtesans. Aggakastokus has great disdain for the Sartarite locals (indeed he cannot understand Sartarite and insists on receiving all official communication in New Pelorian) and even those military of a Tarshite background; seeing few differences between these two groups of uneducated barbarians.

Diovena

Diovena is the commander of the Mirinite Swords, a member of a great house of Holay and famed for her beauty. Diovena has intense violet eyes, dark hair, and, when she is not wearing her bronze cuirass and feathered helm, she wears the latest fashions from the Heartland. Diovena is also feared for her savagery in war and her personal prowess in combat. She has no interest in the male attention her appearance commands; her favorite pastimes are combat and hunting. Diovena regularly drills her troops and is a stickler for their appearance and discipline; recently banning them from fraternizing with the local females and even banning them from Candymans.

Marofdul of Bagnot

Marofdul is the commander of the Bagnot Foot, a regiment of the Lunar Provincial Army. He is the cousin of Tovtarim (and a distant kinsman of the great general Fazzur Wideread). Like his kin, Marofdul is initiated to the Seven Mothers, but also offers sacrifices to the gods of Tarsh. Marofdul is a skilled warrior and wears a suit of heavy bronze scales that is said to be nearly invulnerable to weapons. He yearns for command of an imperial regiment and never misses an opportunity to exaggerate the contributions of his current command in keeping the peace and enforcing the occupation. Marofdul gets along well with many local merchants and innkeepers, particularly Andrin Swenson.

Ontorkol the Priest

The High Priest of the Seven Mothers, Ontorkol is terribly matched with Tovtarim the Provost; indeed, that was probably the point. A fierce missionary from Mirin's Cross, Ontorkol burns with the desire to convert the tribes of Dragon Pass to the service of the Red Goddess by any means necessary. He can be rash and violent, particularly when he believes the barbarians do not properly respect the Red Moon. A skilled magician and fighter, Ontorkol served in the Field College of Magic during the Conquest of Sartar back in 1602.

Quintas Hurfot

Quintas Hurfot is the commander of the Doblian Dogeaters. He is of Navarian heritage and proudly wears his red-sleeved short tunic in all weathers. Initiated into the mysteries of the Lunar Way, Quintas is a priest of Yanafal Tarnils but also offers sacrifices to his native saber-toothed tiger god. His enemies fear him for his prowess with the javelin.

Quintas has a more than passing interest in the religion of Yinkin, and is sure that some followers of this Sartarite cult could prove to be valuable allies and potential converts.

Ruganath Tuskbane

The Commander of the First Tarshite Light Foot regiment, Ruganath hails from the Tarshite town of Slavewall. He is famed for hunting Tusk Riders deep in the Stinking Woods. A brutal combatant, Ruganath is considered uncouth even by the standards of soldiers. Despite this he is held in high regard as his rough and tough and often extremely unorthodox methods can always be relied upon to get results. Ruganath has a painful scar he received fighting against the Sartar High Council in 1613. Despite the ministrations of the Lunar healers, the scar will not heal. Ruganath loves hunting boars and has a curious friendship with Diovena. In war, he wears a helmet made of boar tusks and carries a deadly iron spear.

Tovtarim Orindori

Tovtarim is the Prefect of Jonstown and a member of the powerful Tarshite Orindori tribe and kinsman of the Fazzur Wideread. He comes from the sacred Tarshite city of Bagnot and is famed for his loyalty to his mighty kinsman. An amiable and educated man, Tovtarim's primary goal is to keep the Jonstown tribes peaceable and the tribute flowing to Boldhome. Tovtarim is an initiate of the Seven Mothers but has no personal interest in the cult's missionary activities, saying "they are the gods my people swore oaths to, not the gods of this place." Tovtarim is assisted by a small staff of Tarshite retainers and a larger household of local Sartarites.

New City Locations

The New city surrounds two steep hills: Eurmal Hill and Issaries Hill. Both hills hold common grazing land for the townsfolk. Once this was Jonstown-Outside-The-Walls, an overflow from the old city, but Prince Saronil surrounded the new settlement with walls in 1528, so now it is all just Jonstown. A cliff separates the two halves of the city, crossed only at Sartar's Seat.

Opposite

The Black Alynx Inn is easily identified by the large, ornately carved sign that hangs above its main entrance. Andrin went to great expense to get it made and often ridicules the other Inns in town for having far cruder and simpler signs.

1. Gates and Fortifications

High stone walls enclose the city, twenty feet high and topped by battlements. Three gates pierce the lower city walls, each defended by a two-towered gatehouse. Another gate, at the end of the ramp and reached by a bridge, guards access to the upper city. Small towers defend the longer stretches of the perimeter wall between the gates. At each gatehouse, the taller tower stands 100 feet high, the shorter 30, with a parapet running between them. The gates, of thick oak, reinforced with bronze, are twenty feet high and wide enough to allow two carts to pass one another. A postern gate, guarded by a night porter, gives entry when the city closes the doors after dusk.

2. New Market

By the North Gate is the New Market where all sorts of goods change hands, from local wool to Esrolian glass, Volsaxi bronze, and Pelorian pottery. Despite angry protests from those tribes who still follow the Liberator, slaves are sold here as well. Sellers must pay a tithe to the Issaries temple for permission to lay out their goods.

3. Merchants Quarter

This neighborhood of stone and wood framed buildings has the greatest number of inns and rooms available for hire by visiting merchants. Wealthy merchants, goldsmiths, and traders all reside here, along with more humble residents. Points of interest here include:

Mith House – This three story stone house is the home and warehouse of Joh Mith, the merchant adventurer. Joh Mith is rarely in Jonstown, except perhaps once or twice a year; when his caravan arrives it is always a major event for the Trade Ring. Joh Mith's daughter Thinelda and her husband Jorator serve as his factor in Jonstown while Joh is away.

Jonstown Mint – Perhaps the most heavily guarded building in the Merchant's Quarter, the mint is made of stone with no windows on the ground floor, and only thick doors and shuttered windows on the upper stories. A permanent guard of four constables stands by the doors. The lower floor contains the workshop where the mint's smiths stamp out new coinage. The upper floors have offices for the current master of the mint, Drenyan Good-Word, and the scribes appointed to keep watch on the business and ensure fair play.

Black Alynx Inn – A popular inn for adventurers, traders, and the Free Sages, this inn is a large stone and timber building with two floors and a cellar. It is built around a main room that serves as the tavern and common room for meals and entertainment. Over an open fire pit in the center of the tavern hangs an ornate silver cauldron that the serving women keep filled with slow-boiling meat, vegetables and herbs. The cauldron was brought back from the Big Rubble by the innkeeper Andrin Swenson and is made from five silver plates depicting scenes from the founding of Old Pavis. Andrin keeps a close watch on everything going on in the tavern and often serves as a hiring agent or a silent partner in unconventional business ventures.

Gilded Beard Inn – a favorite of the Free Sages and their apprentices, this inn is run by Morion Vorash. It is a three story high tallhouse with a cellar (used as a brewery). Private rooms on the second floor are occasionally used for discrete meetings with the Free Sages. The inn brews the strongest drink in the city, the seasonal Jonstown ice beer (made only in late Darkness and Storm Seasons). This dark copper colored beer is notorious for its strength; when in season, the occasional civilized (and somewhat inebriated) troll can be found in the Gilded Beard.

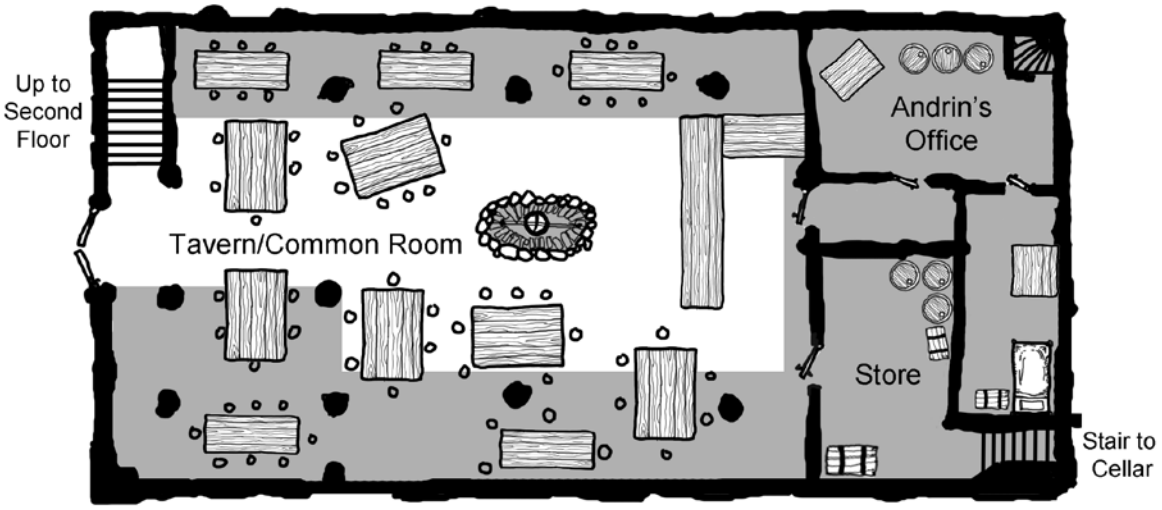
The Bull and Ram – This is the favored inn in Jonstown for caravans arriving from the north, Alda-chur and Tarsh. The innkeeper, Ostlor Fat-Fingers, won the establishment in a game of sword and shields and turned it from a run-down second-class establishment to somewhere visiting merchants were happy to pay extra to stay. The inn is a large wooden hall with two floors of rooms in the rear.

The Servants of the Almighty Dragons

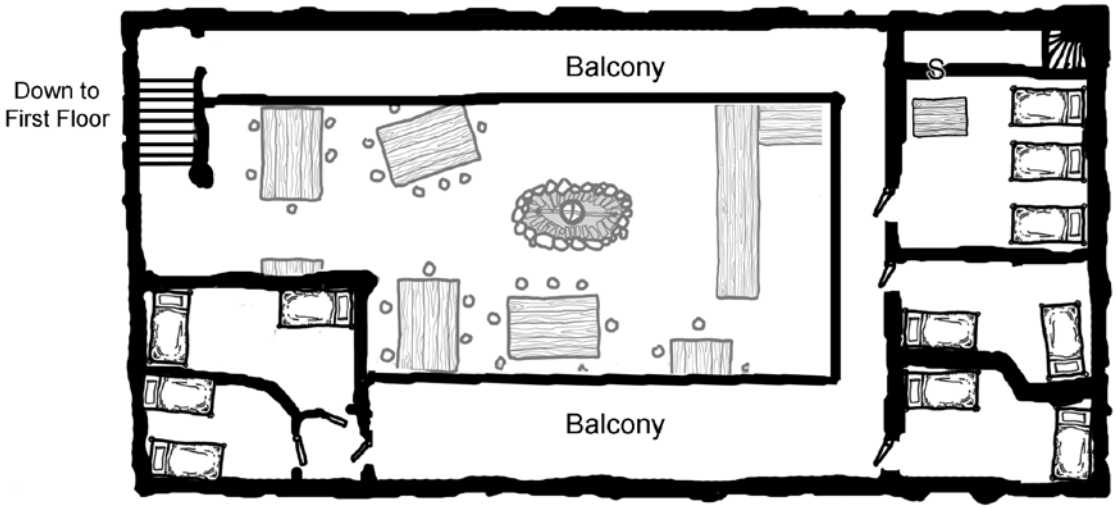
For most people the events of the Second Age mean that those who seek to learn draconic knowledge are misguided at best and dangerous at worst. The Servants of the Almighty Dragons are a secretive club that ignores this cultural taboo and seeks to learn draconic lore and magic. Those who join their meetings initially do so only as associate members. They participate by learning meditative exercises, dances, or to live left-handed. Only those who show true commitment penetrate far enough to gain full membership. Full members can learn Auld Wyrmish, the language of dragons. Without the benefit of long-forgotten surgery, their ability to communicate is limited by human vocal cords and anatomy, often requiring reliance on bells, cymbals and whistles to translate some sounds.

The membership is factional, divided into Scales who each seek inspiration from one of the slumbering dragons of Dragon Pass. Van Varion son of Ingest, a human devoted to the Dragon Rune, is the local leader of the Servants and Toothless Tobran is a noted member. The Servants of the Almighty Dragon are aware of Forang Forash and view him with a combination of reverence and fear. The few members who know of Laughing Singer (page 72) hold him in awe.

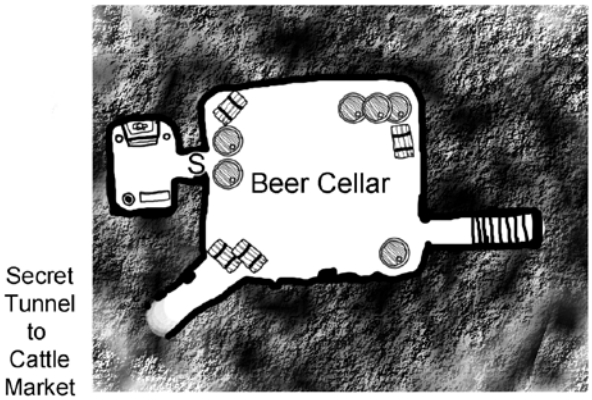
The Black Alynx Inn



1st Floor - Tavern has a cathedral ceiling



2nd Floor - Private Rooms and Balcony



Cellar/Secret Shrine and Escape Route

Jonstown Map Key

1. Gates and Fortifications
2. New Market
3. Merchants Quarter
4. Speakers Hill
5. Cattle Market
6. Craftsmen's Quarter
7. Prince's Street
8. Imperial Garrison
9. Lunar Quarter
10. Fool's Hill
11. Free Sage's Quarter
12. Sartar's Seat
13. High Hill
14. The House of Peace
15. Temple District
16. Jonstown Library

Toothless Tobran's House – This trader often deals at Tink and has dragonewt goods for sale. He is rumored to have given all his teeth to the dragonewts in exchange for trading rights. Tobran is a member of the Servants of the Almighty Dragons.

Hornos Warehouse – this large three-story stone building houses the trading goods of the Hornos brothers, and is the center of their trading network. Bulk goods, manufactured goods, and luxuries are all carefully stacked within and inventoried by clerks. The actual composition of goods changes from season to season. The warehouse serves as a fortress within the walls of the city and is guarded by a small private army of mercenaries, who also serve as the Hornos brothers' debt collectors.

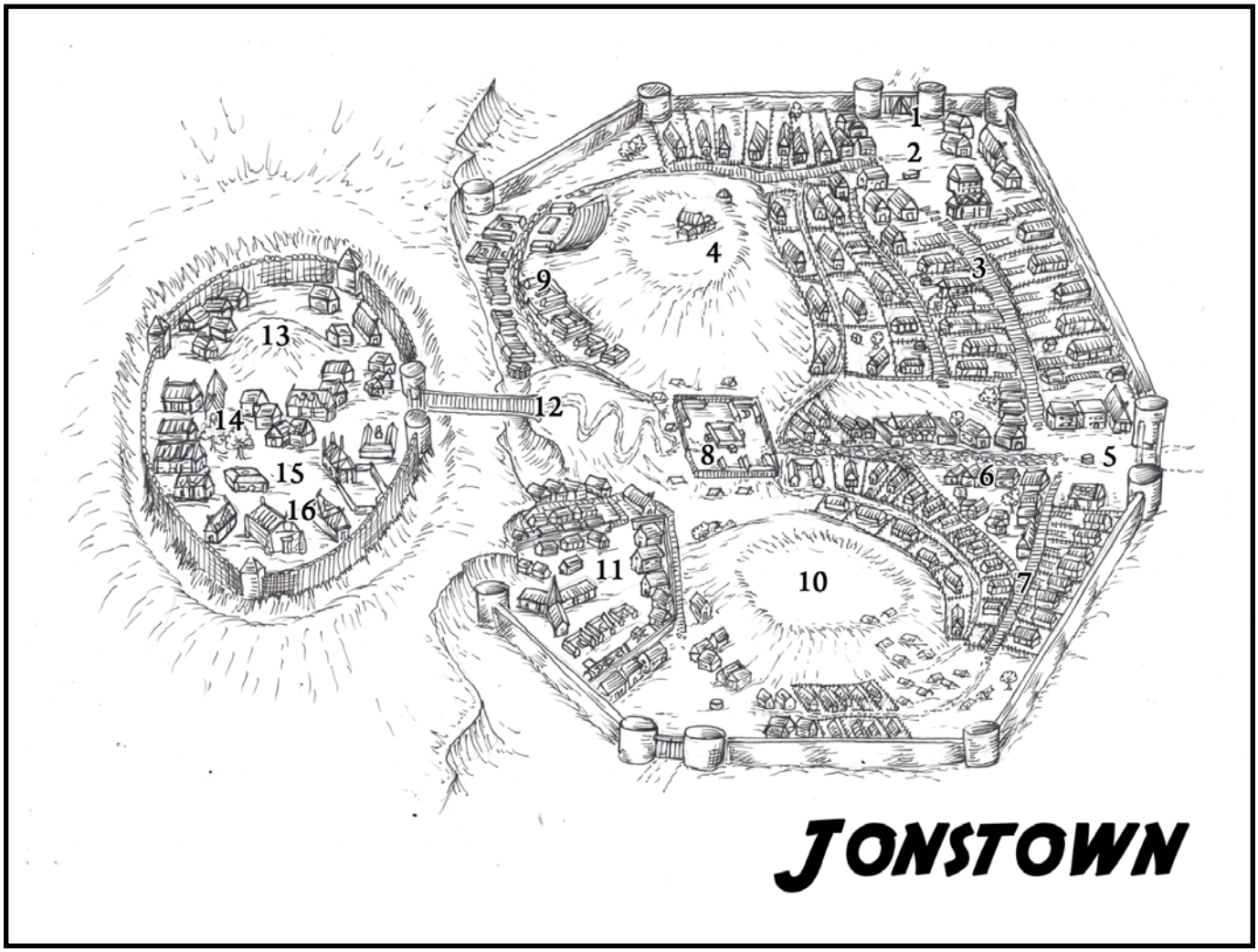
Servants of the Almighty Dragons – The Servants of the Almighty Dragons, a group of scholars researching dragons, have their headquarters in a small, circular stone building here. It has no visible draconic symbols on it.

4. Speakers Hill

To the west of the market rises a hill where Issaries used to trade with Quivin. It was to this shrine, and not the old hill fort, that Sartar first came when he mapped out the city. The shrine grew into a temple as the city grew around it. The heart of the trading community, the temple enjoys a view of all the markets. Here the council keeps its weights and measures, standards used for all trading within the walls; most famous of these are Rindol's Scales, used for measuring gold and silver, which reveal fakes and debased coins. Traders who wish to use the city's scales must climb the hill; the temple never brings them to market, allowing the temple to make sure it receives an offering for their use.

5. Cattle Market

Behind the Main, or Sartar's Gate, lies the Cattle Market where traders sell livestock. Farmers from the clans sell cows, sheep, pigs, and fowls, the major



stapes of the market, but traders also sell horses, and other domestic beasts, foreign or exotic. Many of the animals for market graze on Speakers or Fools hill, but during busy periods, traders have to corral their livestock outside the gates but they still exhibit their prized animals in the fields below Speakers Hill. Members of the Butchers Guild sit in the market awaiting employment, with their sharp bronze knives out before them as an advertisement and proof of skill. Locals, who buy an animal from the market, also hire one of these butchers, taking them home to their house to slaughter the animal and cut the meat. Points of interest here include:

Bardrinor the Good's House – A wealthy merchant of the Malani tribe, Bardrinor is known as a very skilful negotiator and evaluator of cattle. Not many animal trades and deals are made at the market without this timid man being present. Bardrinor is held in great respect as a son of Entarios the Supporter of the Greenstone Ernalda temple.

Kurash Three-Stick's House – Kurash Three-Sticks went from thrall to rich citizen through trade with the Lunar Empire and is an initiate of the Seven Mothers. His caravans trade between Jonstown, Furthest, and Mirin's Cross.

6. Craftsmen's Quarter

Signs hanging over the many houses here bear pictures advertising the trade of the various crafters who call this quarter, the heart of the artisan's guild, home, and help the illiterate customers find the right shop. Most of the time the signs are superfluous as crafters throng the streets to pursue their trade, making barrels, shoes, pots, clothes, bronze ware, harness, candles, wheels, jewelry, and other goods. Points of interest here include:

Tarri Tungorson's House – This Malani tribesman is the main supplier of vellum to the Sage's Quarter and pigskin for house windows.

Smithy of Kulbrand the Bent– A master of the redsmiths' guild, Kulbrand is a favorite to become the guild's elder.

Illig Bare-Leg's House – The elder of the carpenter's guild, Illig willingly cooperates with the Lunar occupiers but is not a convert. Many masters of the carpenter's guild question his authority.

7. Prince's Street

The city's taverns cluster along Prince's Street (one of the two paved streets in the city) that runs from the Main Gate to the Old City. Prostitutes, beggars, and pickpockets clog the street, eager to make a profit from tribe members and foreigners alike. Once the Central Market, where townsfolk shopped for day-to-day goods, lay between the city's two hills, halfway along the street, but the Empire has built its garrison here. Points of interest here include:

Hot Rooster – A popular tavern with Cattle Market regulars, Kollus the Smooth serves renowned meat stews, sausages and pies. Ever practical, Kollus has added an extensive cellar of Pelorian wine.

The Blackbelly Two – Two pigs who escaped the butcher's knives and led the brotherhood on a merry chase across the city finally took shelter in this tavern, popular with adventurers. The regulars took pity on the escapees and when the butchers arrived, they drew swords and sprang to their defense. The innkeeper, Ostlan the Greasy, in sympathy with his outraged patrons, paid off the buyer and his butchers and took pork off the menu. The 'Blackbelly Two' have enjoyed the status of tavern pets ever since, a decision Ostlan never regretted after locals made the journey to his inn to see pigs who had become popular folk heroes.

The Puppet House – Known for its, popular, seasonal puppet show, the Puppet House is a friendly inn where Sartarites and Lunars sit side-by-side devouring portions of fine apple pie. Simbal the Innkeeper is well liked, always chatting and gossiping with the regulars.

8. Imperial Garrison

Until 1613 this was the central marketplace of the city, but after Starbrow's Rebellion the Lunar occupants raised their garrison right in the center of the city, partially as a demonstration of their power. Surrounded by a wooden palisade, the stone barracks are home to rotating and bored regiments of the Provincial and Imperial army. While in the city, they all have to take orders from Provost Tovtarim Orindori.

9. Lunar Quarter

West of the Issaries hill lies the Lunar Quarter, where the occupiers live protected by heavily armed patrols. All the buildings are made of stone in the Furthest

The Emperor's Spoken Word

The Lunar Empire maintains several internal security and spy networks including The Emperor's Spoken Word. Inspired by the Emperor himself in around 3/17 (1372), the Spoken Word aims to uncover rebellion, progressives, and subversives as well as infiltrate the lands outside the Lunar Empire.

Within the Lunar Provinces, the Spoken Word report to Dagius Furius, chief of Lunar intelligence for the Provincial Army.

Lunar Spy: Simbal the Innkeeper

No one guesses that Simbal the Innkeeper is a spy for the Lunar Empire, one of the mysterious agents of the Emperor's Spoken Word . The dozens of doves flocking at his back yard are his eyes and ears, spying on suspicious travelers. He masquerades as an innkeeper, a profession that grants him license to gossip and spread rumors without attracting suspicion.

Behind his grin and hoarse voice, Simbal is a ruthless servant of the Empire who killed two men who stumbled upon his secret, burying their bodies beneath the beer cellar of the inn. He has few qualms about take whatever actions he deems necessary to protect his secret.

style and are at least or more two stories high. The street is neatly paved and the quarter has a grandeur that exceeds the rest of Jonstown. Points of interest here include:

Etyries Shrine - This shrine to Etyries would be a typical unremarkable provincial trading post, except for its treasured Holy Pouch and Brazen Ledger, blessed and inscribed by the Red Dancer of Power herself.

Tovtarim's House - The home of Tovtarim Orindori, the Lunar Provost. A detachment of Tarshites guards the Provost and his household.

Candymans' - Yagos Candyman runs the most popular inn in the city, providing something for everyone – all with a true Lunar veneer. His wife, Fermerela, is a drop-out student of the Lunar College of Magic, and many suspect her behind the mixture of recipes and styles.

Jonstown Theatre – Tovtarim sponsored the construction of a small theatre in emulation of the amphitheatres of Furthest and Mirin's Cross. Hardly a place of high Dara Happan culture, the theatre is used for the vulgar comedies and gladiatorial contests beloved by certain Lunar deities.

10. Fool's Hill

A cluster of shacks and tents cover the side of Fool's Hill in the southeast corner of the city. The people here are the poorest residents of the city: beggars, thieves, prostitutes, and day laborers in the markets. This section of the city continually changes in size, expanding up onto the common grazing on the hill and down into the lee of the wall. The land here belongs to the citizens of the city as common grazing and the residents of the shantytown are squatters.

11. Free Sage's Quarter

After the great fire of 1579, the Free Sages demanded the high stone wall be built around their quarter to keep fires from spreading into their quarter, potentially destroying priceless volumes of learning. The houses here are stone too and the chief librarian refuses to allow anyone to build in anything else. Most are multi-story tenements packed with members of the Free Sages. Points of interest here include:

Jonstown Library – The temple of Lhankor Mhy and the library of the Free Sages, the Jonstown Library is the most important center of knowledge in Sartar. See Page 23.

Irripi Ontor Annexes – The Irripi Ontor cult constructed these buildings to be near the Library. The initiates of Irripi Ontor are forbidden direct access to the library's secrets, but seek the Library's knowledge by other means.

Tosti Runefriend's House – This grand stone building, with its tapestries of Kralorian silk, impresses even well traveled visitors.

Old City Locations

12. Sartar's Seat

Sartar built the Old City on High Hill, an ancient hill fort occupied by the Malani tribe. The only way into the Old City is to walk up a ramp that climbs until it is opposite a place called Sartar's Seat. There a bridge crosses between the ramp and Sartar's Seat where Grizzly Gate is accessible. Places of interest here include:

The Grizzly Gate – The Culbrea offered sacrifices to the ghosts of those who died at Grizzly Peak and asked them to prevent any Lunars entering. When the Empire invaded, the Lunar magicians found a way to guard their citizens against the ghosts; even so when initiates of the Lunar religion pass through the gate, the stones groan. For this, the

Below:
Three Free Sages of Jonstown, initiates of the Knowledge God Lhankor Mhy.

locals also call this the Angry Gate. The gatehouse towers provide a commanding view over the city below and the lands around. The gatehouse tower, Jon's Tower, is the highest point in city.

13. High Hill

High Hill is sacred to the Storm God and the people of the Boranni vale have worshipped here since the Resettlement. Rich houses belonging to thanes and the priests of Jonstown surround the hill.

The tribes of the Jonstown Confederation maintain tribal houses near High Hill where any member of one of the tribes of the confederation visiting the city is entitled to a place to sleep. The tribal houses follow the same design and each has cottar servants and couple of guards.

Since the disaster of Starbrow's Rebellion, sacrifice and worship of Orlanth on High Hill has been forbidden by the Lunar Army. A detachment of soldiers guards the hill and chases away trespassers. Places of interest include:

The Hornos House – This two story house belongs to the Hornos brothers, leaders of the Trade Ring who have made a fortune through trade and shrewd business deals.

Lyserian Goodspeech's House - In this remarkable and statue-cluttered, three-story, stone house lives Lyserian Goodspeech, mayor of Jonstown. Behind the house are rich gardens tended by his wife, Olende the Green.

Dinacoli House - Bolted shut, the Dinacoli abandoned their house and shifted their allegiance to Alda-chur and Prince Harvar Ironfist. Outside is a wooden idol of a horse's head inscribed with Elmal Runes.

Cinsina House – The caretaker here is One-legged Viturian, who never let the house run out of honey. The guards are Jarstak of Pavis and Harmast the Angry – they greet every visitor with staves and poetry. Outside there is a statue of a fat rugged cow.

The Strong House – Built from bronze, brass and wood, the Strong House gleams in the sunlight. This is the meeting place for the City Ring. A great bronze bell on the roof, summons them to meetings.

Malani House – Brandgor Bisonbane is the caretaker, who sings so sadly and softly that even the hardest warrior sheds a tear. Its guards are each accompanied by three ravens. The statue outside is of a boar charging on a bolt of lightning.

Culbrea House – The caretaker is Estavar Bultson, who makes a small wooden statue resembling every new visitor – a collection which now takes up a whole wall in the house. Its guards are Enothan Hot-blood and Askul Jawbone – and their spears can sing. Outside is a carving of a badger, a fox, and an owl.

Torkani House – Jonrik Darkspear is the caretaker here, and many of his assistants are trollkin. The stone statue outside is of a pregnant woman.

Geo's Jonstown – a traditional, but finely crafted long house. The proprietor, Antonor Lukewarm, is a former dinosaur-hunter who has decorated the hall with bones and hides from his exploits. His wife and blind son make wonders from their little vegetable and herb garden attached to the stead.

Opposite:
Lyserian Goodspeech petitions Minaryth Purple and Jorjera Latish for assistance in a legal dispute affecting the Jonstown City Ring.

14. The House of Peace

The House of Peace is the most important temple dedicated to Chalana Arroy in Sartar. The House of Peace is the second main reason (after the Jonstown Library) nobles and important people from all over Sartar make the journey to Jonstown offering gifts and donations.

What began with a donation from Prince Sartar, a small shrine to the goddess and a healer's room in a nearby house has grown into a more significant hospital than the size of the city could suggest. The main hospital is a rectangular stone building consisting of four cloistered wings surrounding a central courtyard. Its lofty pillars and high gabled windows let the healing winds sweep out sickness and disease. Three of the wings are the hospitals wards, differentiated by ailment, the fourth houses the simple cells of four score initiates and more than

Below:
Two White Healers of Chalana Arroy tend a wounded Sartarite thane.

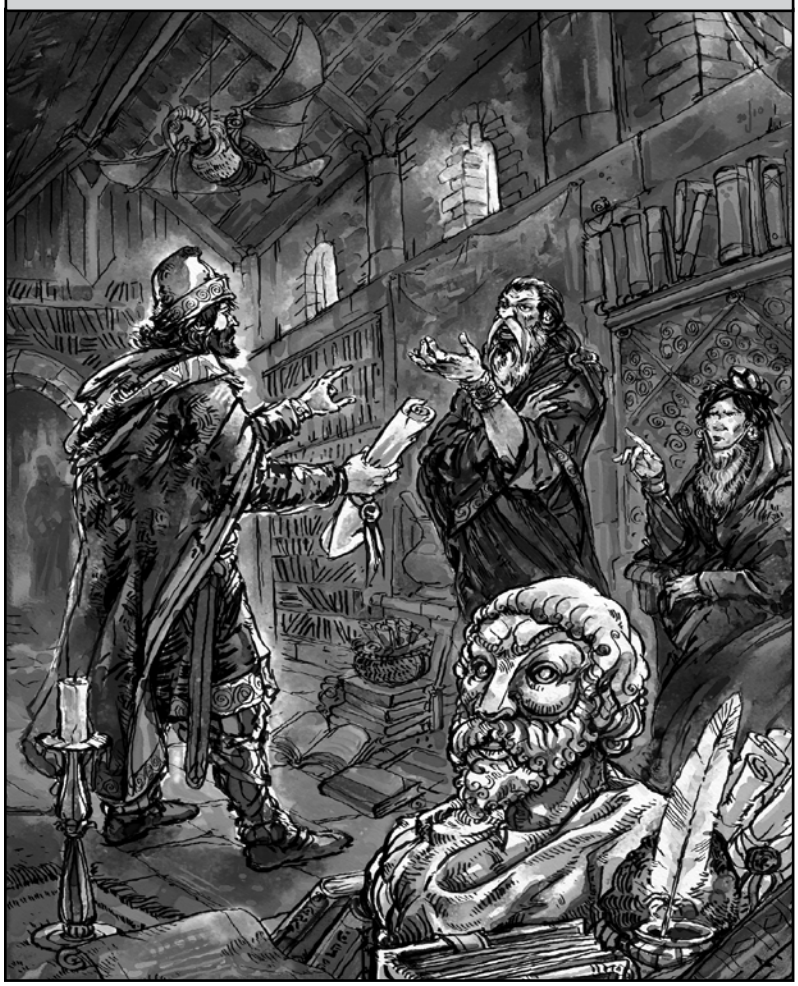
Jonstown's Wyter: 'Hauberk' Jon

When the Telmori crossed the Creek in 1460, they drove the Torkani out of their ancestral homes and into the Indigo Hills. The Culbrea, Maboder, and Cinsina tribes all also suffered, and people fled from the wolf people desperately seeking a leader. The leader they found was a priest of Orlanth from the Malani tribe, named 'Hauberk' Jon. 'Hauberk' Jon led a daring raid against the Telmori tribe and killed their king, his family, and his household, but the cost among the leaders of the tribes was too high. When Sartar approached in 1480 and offered to make peace with the Telmori leaders if Jon and his followers would aid him in making a city afterwards, he readily agreed.

'Hauberk' Jon was the first mayor of the city, which the tribes named after him. After his death, Jon became the guardian wyter for both the city and the confederation. His sacred regalia (impressive chain mail hauberk, dented helmet, sword, and spear) are present at each meeting of the Jonstown City Ring and during sacrifices at the City Temple.

'Hauberk' Jon is associated with the Air Rune and provides citizens of Jonstown who belong to his hero cult (automatic if they are Orlanth initiates; 1 HP if they are not) can use the Air Rune for with the following abilities: Aid Spear Fighting, Bladesharp, Conceal Scent, Restore Friends in Combat, Restore Morale against Wolves, Sense Telmori, and Shield against Blows.

As a companion of Sartar the Founder, 'Hauberk' Jon has always had a strong connection to the Royal House.



twenty healers. The hospital is an important teaching institution and many of Dragon Pass's most famous healers learnt the secrets of healing here.

The wards and quarters are much alike, comprising both communal rooms, centered on warm fireplaces that keep the chill from the air, in the cold winter, to cells that give both privacy and isolation to patients with infectious complaints. The treatment regime focuses on a healthy diet and exercise as well as intervention. Walking patients take healthy, vegetarian meals alongside the staff in the refectory. The central courtyard provides relaxation, fresh air, and an herb garden.

The House of Peace is completely impartial in the conflict between the Sartarites and the Lunars. It treats both sides with equal compassion and mercy.

15. Temple District

This quarter gained its name from the large number of temples built here. The temples were founded for the benefit of the city and the local tribes and are supported by the City Ring and the local guilds. Places of interest include:

The City Temple – This is the home of the gods of the city, most importantly the city wyter, Hauberk Jon. Sacrifices are made here to Hauberk Jon before every public assembly and court, and as part of most public holy days. During Sacred Time, all the deities of the city – including Sartar the Founder - are invited to reside here for the New Year.

The Temple of Ernalda – Ernalda blesses communities and binds them together; she is the patroness of the Jonstown Confederation. The temple walls are covered in ornate frescoes in the Esrolian style. The priestesses of the Jonstown Earth Temple acknowledge the seniority of the Greenstone Temple and often consult that temple to determine the will of the Great Goddess.

The Jonstown House of Death – This Temple of Humakt is traditionally dominated by the Malani tribe, whose kings lavishly patronize the temple. It serves as a mercenary hiring hall.

The Temple of the Seven Mothers – Following the defeat of Starbrow's Rebellion, General Fazzur Wideread had a temple to the Seven Mothers constructed in the sacred Old City. Built of stone, the temple features a painted frieze depicting the life of the Red Goddess from her summoning by the Seven Mothers, her triumph over enemy armies while riding the Crimson Bat, and the submission of Orlanth to her at the Battle of Castle Blue. The temple is protected by a fierce magical guardian that is feared by the local Orlanthi, and more mundanely by a detachment of Lunar soldiers.

The Jonstown Library

Founded by the House of Sartar in 1525, the Jonstown Library is first and foremost a temple to the Orlanthi god Lhankor Mhy. Sacrifices of sheep, cattle, and, most importantly, texts are offered to the god by those who seek his wisdom. The Chief Librarian is always the High Priest of the cult. Texts are placed in the Library by the Free Sages; animal sacrifices are eaten and made into parchment or bindings.

Three stories high, the Library is the most striking building in the city of Jonstown. Built in stone with a red tiled roof, the Library is warded with magical signs and runes to protect it against fire. Solid oak doors bound with bronze bar entry to the arms of the Library. Narrow windows line each floor, too small for a person to pass through but high enough to let light in, yet deep enough to reduce drafts and winds. In front of the entrance is an altar for animal sacrifices. Nearby are screens for stretching treated skins to make parchment.

Like most Lhankor Mhy temples, the Jonstown Library is built in the shape of the **Y** rune. Each "arm" of the **Y** has a special function.

Central Arm

This three story stone hall is some 45 feet high.

Entry Hall (A). The main entry hall into the Library is as far as most non-initiates are permitted to go. Columns support the high ceiling, which rises some 20 feet above the tiled floor. Scholars meet with clients here in the vaulted alcoves. A bronze door in the rear leads to the main library collection.

First floor (B). Here is kept the overflow from the main library collection; voluminous correspondences, records of Sartarite assemblies, records of the Princes of Sartar, unsorted gifts and bequests to the Library, stacks of notes, and so forth. Not since Desosinderus was Librarian have the contents of this room been fully categorized.

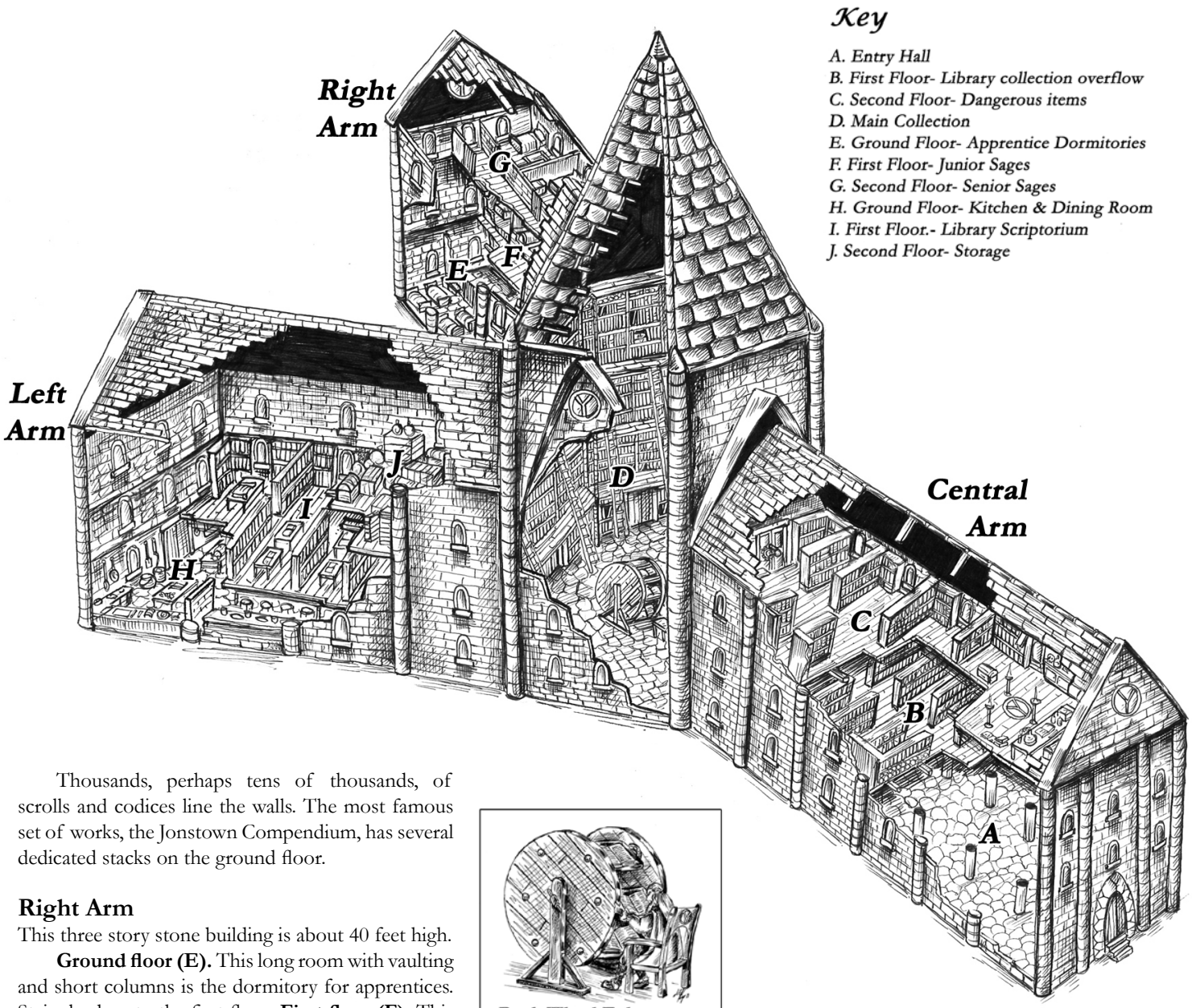
Second floor (C). The only entry to this room is by a dwarf-built door with a magical array of locks and seals; only the Librarian and his assistant know the secret of opening the locks. A trove of dangerous treasures is in this chamber: the Alien Combination Machine; the library's collection of sorcerous grimoires; the Book of Drastic Resolutions, and other texts written in blasphemous languages.

Central Crossing

Main Collection (D). The main library collection is in open vaulted chamber rising some 75 feet from floor to the vault ceiling. This room connects all the arms and has nine doors, three for each floor. Walkways go around the upper floors, with a forest of ladders allowing passage up and down. The three walls are covered with shelves for scrolls and codices reaching up to the vault. Reading tables are on the ground floor and built into alcoves throughout the floor. The great Catalog Wheel of Eonistaran is consulted by scholars seeking a scroll or book. The entire room is bewildering and amazing to all but the most seasoned visitor.

Eonistaran's Catalog Wheel

The great Catalog Wheel of Eonistaran is a wooden device like a broad water wheel. Each of the Wheel's seven boards holds multiple scrolls containing a partial listing of the scrolls and codices within the Library's collection. At least five different organizational systems coexist within these great scrolls; some are numbered, some are based on the first line, another based on a cryptic code, and so on. If a scholar cannot find what he is looking for in one scroll, he simply turns the wheel and looks in another scroll. Most scholars agree that the 120 volumes comprising Garangian Bronze-Gut's Compendium of Persons Eminent in Every Branch of Learning with a List of their Writings is more comprehensive (but far less practical) than Desosinderus the Librarian's more concise Scheme of the Great Bookshelves.



Thousands, perhaps tens of thousands, of scrolls and codices line the walls. The most famous set of works, the Jonstown Compendium, has several dedicated stacks on the ground floor.

Right Arm

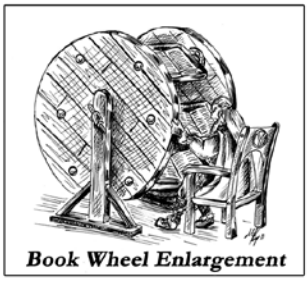
This three story stone building is about 40 feet high.

Ground floor (E). This long room with vaulting and short columns is the dormitory for apprentices. Stairs lead up to the first floor. **First floor (F).** This floor is divided into 10 small rooms for the junior sages. **Second floor (G).** This floor is divided into 6 rooms for the senior Sages.

Left Arm

This three story stone building is about 40 feet high.

Ground floor (H). This long room with vaulting and short columns is divided between kitchen and a large area for communal dining. **First floor (I)**. The Library Scriptorium is ingeniously heated by air warmed by the kitchen. Here the apprentices and initiates copy scrolls and codices. **Second floor (J)**. This storage area is surprisingly neat and organized.



Book Wheel Enlargement

The Jonstown Compendium

The Jonstown Compendium is a series of books kept in the Jonstown Library. It consists of scraps of material that various scribes have thought worth recording over the years. They have been culled from the minds of great philosophers, tribal skalds and lawspeakers, or translated from various odd scrolls and ancient parchments. Each entry is gathered and listed, one after the other, without order, or meaning.

Each entry begins with a number. Sometimes a title of sorts begins an entry, wherein the author or redactor identifies himself. Individual entries can be of any length. One entire volume contains a single entry over 250 pages in length, but most list hundreds of pieces of information. Most entries contain large amounts of dross and trivial information among the bits of useful knowledge. Such is the habit of the sages of Lhankor Mhy, to value all knowledge, no matter how obscure.

The Free Sages of the Library

The Jonstown Library is famed throughout Dragon Pass and beyond as one of the greatest libraries of the Sage God Lhankor Mhy. Housing a collection of many thousands of scrolls and codices, the Library includes rare texts from the Lunar Empire, Seshnela and beyond. The Library is not an educational institution or open to the public: its secrets are available only to those who apprentice themselves to the Free Sages or to those who purchase their services. Across Sartar, there is a great demand for the scribes of the Lhankor Mhy cult; ironically, under the Lunar Occupation, the need for their services has grown dramatically.

The Free Sages hold no loyalty to any tribe or even the city of Jonstown; only to their temple and to the pursuit of sacred Knowledge. The Jonstown Library has approximately 200 Lhankor Mhy cultists: 50 apprentices, 130 full initiates, and 20 sages. Many other initiates and sages of Lhankor Mhy belong to the Free Sages. For many outsiders, to be initiated to Lhankor Mhy's secrets is synonymous with being a Free Sage. Several of the more famous sages are:

Chief Librarian Garangian Bronze-Guts

Originally hailing from Nochet, Garangian has resided in the Library for over 40 years. Garangian has written so many books and commentaries that he is occasionally incapable of remembering what he wrote previously and thus ends up contradicting himself. His most famous work is his 120 volume *Compendium of Persons Eminent in Every Branch of Learning with a List of their Writings*. Garangian is a scholar's scholar, writing books and commentary about other books. Despite this, he trembles in the presence of Minaryth Purple and defers to the old man on all matters (although Garangian is often privately frustrated by the old man's antics). Perhaps in reaction to his childhood in Nochet, Garangian is strangely disdainful of women.

Minaryth Purple

The greatest scholar ever associated with the Jonstown Library, Minaryth Purple has been part of the Library since its founding. He first came to the Library nearly a century ago as the remarkable apprentice of Eonistaran the Sage, and has been closely linked to the House of Sartar ever since. Exiled from Sartar by Fazzur Wideread after the defeat of the Sartar High Council, Minaryth later won a pardon from the Governor after writing an erudite and well-received commentary on Fazzur's previously obscure *Treatise on Horse Breeds*.

Minaryth is the de facto leader of the Free Sages even though he has never been Chief Librarian. Indeed, for as long as anyone can remember the Chief Librarians have deferred to him. Despite his great age, Minaryth is a scribe, philosopher, and grammarian of indefatigable industry. Minaryth's knowledge of the trolls and the secrets of the Darkness folk is unsurpassed. He largely depends on others for empirical research (and for other more clandestine tasks), although the old man is surprisingly spry and hale when he needs to be. He carries the great Lawstaff he won atop Arrowmound Mountain.

Minaryth always wears purple. Robes, cloaks, boots, hats, all are dyed various shades of purple. Few know the origin of Minaryth's fascination with purple. In the time of King Tarkalor, Minaryth was present at the birth of a strange left-handed child and his clothes were splashed with purple blood when the midwife tried to kill the child. At that moment, Lhankor Mhy told Minaryth that the purple would be a key to the Liberator prophesized by Enestakos the Stargazer. Minaryth said, *"The Knowing God's wisdom I can not hold onto long without aid,"* and from then on, the sage always wore purple.

Garstal Shavetop

Garstal is a former apprentice of Minaryth Purple and likely exceeds his master in draconic lore. Fluent in the Auld Wyrmish script of the EWF, Garstal is familiar with the intricacies and enigmas of draconic philosophy, and has even traveled to the Dragon's Eye. Garstal has studied both dragonewts and dragonkind, and is investigating rumors of a fourth True Dragon in Dragon Pass. He has interviewed Forang Forash and is a friendly acquaintance of Van Varion of the Servants of the Almighty Dragons. Garstal is not a member of the Servants, however; his curiosity is primarily intellectual, not mystical.

Kalf the Maker

Kalf Ashartsson is the Jonstown temple's master of the alchemical arts. His room in the Library is filled with glass vessels, tripods, crucibles, and flame. Kalf is usually clad in a leather apron, thick gloves, and obsidian goggles. A Completionist, Kalf is steeped in the sorcerous lore of the Mostali. He holds Isilidian, the famed Dwarf of Dwarf Run, in high regard and has met with him on occasion. Despite this regard, Kalf's greatest ambition is to steal the secrets of the Dwarf's Alchemical Transformer for the Temple. Kalf's contempt for the followers of Irippi Ontor borders on the pathological.

Tall and gangling, Kalf is arrogant and bullying; nonetheless, his services are in great demand. Dyes, medicines, and even poisons are the byproducts of his experiments.

Tosti Runefriend

One of the younger priests of the Temple, Tosti comes from a wealthy family of the Torkani Tribe. He is a well-traveled Knowing Man, who has been to Kralorela and is wise in the ways of dragons and foreign magic. Tall and strong, he is an expert wrestler. If his expertise is questioned at any time, he sarcastically advises the petitioner to go to the East to get their own answers. He often asks visitors to tell him tales of other lands or strange magic before letting them get onto their own business. He is extremely jealous of Minaryth Purple, and pouts if visitors indicate they have worked with or received information from Minaryth in the past.

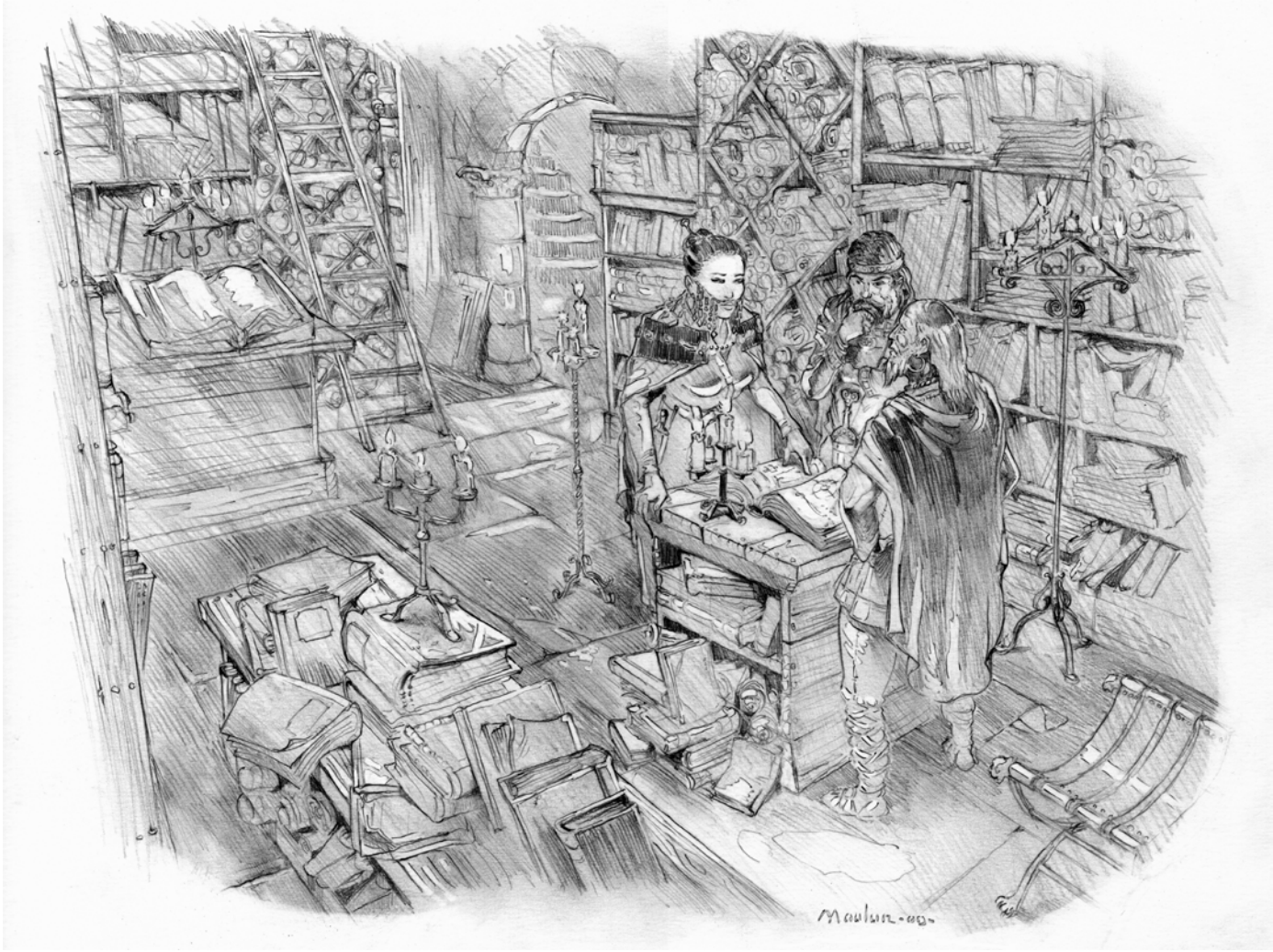
Tosti always dresses in grey robes decorated with dark grey runes. He has several dozen robes with different patterns, but few ever notice they are not the same ones. When traveling or otherwise expecting danger, he wears his magical Three-Eye Amulet and the enchanted Chasuble of Jarrath Weavemaker.

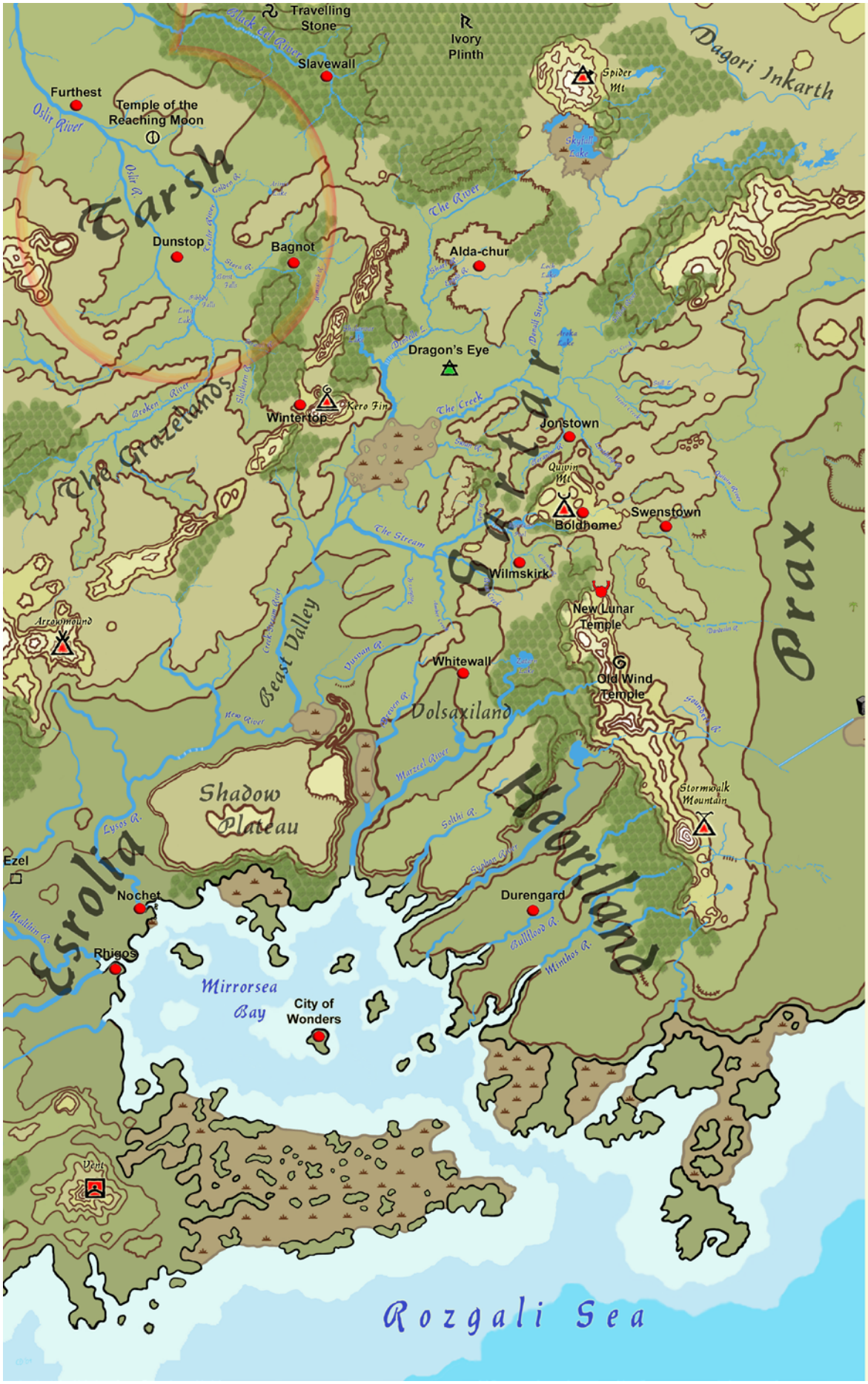
Jorjera Latish

Aristocratic, commanding, and beautiful, Jorjera is a member of the powerful New Pavis Latish family. Her father is the Chief Librarian of the New Pavis Knowledge Temple. Jorjera is a remarkable librarian with a remarkable knack for finding the right scroll. Ambitious and a skilled politician, it is widely believed that Jorjera seeks to succeed Garangian Bronze-Guts as Chief Librarian and has lined up support from powerful sages including the great Minaryth Purple.

Jorjera came to the Jonstown Temple about five years ago and has become a specialist in the genealogical records kept by the Temple. Her knowledge of old clan and tribal disputes is second to none in the Temple.

Below:
Jorjera Latish and Tosti Runefriend discuss matters of occult esoterica with Minaryth Purple in the library's Restricted Collection.




Travelling Stone
Ivory Plinth
Slavewall
Furthest
Temple of the Reaching Moon
Osir River
Tarsh
Dagori Inkarth
Spider Mt
Skyfall Lake
The River
Dunstop
Bagnot
Alda-chur
Dragon's Eye
The Grazelands
Wintertop
Kero Fin
The Creek
Jonstown
Quivin Mt
Boldhome
Swenstown
Orlmar
Prax
The Stream
Wilmskirk
New Lunar Temple
Arrowmound
Beast Valley
Whitewall
Old Wind Temple
Volsaxiland
Shadow Plateau
Stormwalk Mountain
Esrolia
Heartland
Ezel
Nochet
Durengard
Rhigos
Mirrorsea Bay
City of Wonders
Rozgali Sea
Dara
Dragon Pass and the Holy Country
Key
Glow-line
City
Woodland
Peak
Marsh
River
Seasonal River
Rapid/Waterfall
Canal
Oasis
8000 + ft
7000 ft
6000 ft
5000 fr
4000 ft
3000 ft
2000 ft
1000 ft
0 ft
300 ft
600 ft
1200 ft
2400 ft
10 miles
30 miles
50 miles
0
20 miles
40 miles
60
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W
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Clearwine Fort

Welcome to the City

The sight of Clearwine Fort was a welcome one, for since leaving Jonstown we slept under the stars or trusted upon the dangerous hospitality of the locals. When we crossed the ford, mounted warriors wearing bronze scale stopped our caravan. Their leader, a thane who wore two red feathers in his bronze helmet to show his status, informed us that they would escort us to the fort and that we were under his protection until then.

We passed under the boughs of flowering trees as we traveled along the old stone road that led from the Earth Temple to the hill fort. Walls of earth, stone, and timber encircled two hills. Atop the walls were at least a score of wood watchtowers. Pyjeem commented that it reminded him of old Bagnot. At the great stonewalled gate, bronze-clad guards questioned us under the watchful eye of another thane. The thane recommended that we stay in the White Grape Inn, commenting that the patrons of the other inn might be unfriendly towards us.

The village of Clearwine is filled with farmers, crafters and petty traders. The streets are mostly mud, only the road up to the sacred hill was paved in stone; another road was paved with wooden planks. Pigs, sheep and even cows wandered through the village, accompanied by their herders. We were watched with lazy bemusement by the ever-present alynxes (who often outnumber the Orlanthi in these villages). The thatch-roofed or shingled half-timbered houses inhabited by the locals were surprisingly brightly painted and decorated.

Above the village was the stony hill where the tribal meetings are held and the tribal king resides. The other hill appears abandoned to herds of sheep and cattle. Although King Blackmoor is said to be friendly to the Empire, we were still glad not to have received a summons from that ferocious king. All agreed it was better to enjoy the modest comforts of the White Grape Inn rather than risk the barbaric pastimes of King Blackmoor.

History

Built by the Vingkotlings to house the Green Basket, the fort was abandoned during the Great Darkness. Reoccupied after the Dawn, many great heroes of the First and Second Age called this place their home. The ancient Vingkotling hill fort was given to Desaventus Heortsson and his family ruled this place until they were destroyed in the Five Feud Strike.

In the Second Age, the fort became an important administrative center for the Counting of Ogorvalteland and was ruled by its priests and priestesses. Under the EWF, it became known as Ingyastrobos, ["Foreign Teachings Useful Without Extravagance,"] and was a place where people who were curious to learn about the dragons, but did not intend to join the religion, went. The EWF reinforced the fortifications and built the famed iridescent blue tiled walls. It fell into ruin after the fall of the EWF and was again abandoned after the Dragonkill.

Chief Colymar initially settled his Black Spear clan a few miles to the southeast of Clearwine Fort sometime between 1300 and 1315 (dates in this turbulent time are unfortunately notoriously imprecise). This unfortified settlement (also called Clearwine) was burnt by raiders between 1320 and 1325. Chief Colymar called his people together, and they entered and cleared all draconic malignance out of the ancient hill fort that loomed over the valley. They took it as their home, and called it Brondagal, but soon everyone called it Clearwine Fort.

Since then, Clearwine Fort has been the most important settlement of the Colymar tribe. Despite reversals in war, the tribe could always take refuge behind its ancient walls. During the Orldaging Wars, when the Colymar kings were locked in a blood feud with the Malani tribe and fought against High King Tarkalor, the strong walls of Clearwine Fort remained inviolate. Even the Lunar Army avoided Clearwine Fort during the Conquest of Sartar in 1602.

In the turbulent years following the Disaster Year, Clearwine Fort sheltered the surrounding clans from raiders, bandits, and marauding soldiers. Much of the South Village and the Crafters Quarter was burnt down during the Werewolf Riots of 1607, but the town was quickly rebuilt. Kinstrife caused far more damage with the disastrous moot of 1615 when supporters of Kangharl Kagradusson cast out Queen Leika and sent her into exile. Now King "Blackmoor" rules Clearwine Fort with the aid of his Lunar sorcerers and loyal mercenaries.

The Fort

A few miles north of the Sacred Fields is Brondagal Hill and its companion, North Hill. These stony hills protrude out of the southerly spur of the Thunder Hills dividing the Nymie Vale from Farvine. Suitably high and steep to be a defensible stronghold, the hills are not so lofty or craggy to prevent use by humans. The ancient Vingkotlings built a mighty fortress that became an important center of the EWF. Abandoned after the Dragonkill, c. 1325 Chief Colymar cleared all the draconic malignance haunting it. He took it as the home for his people and called it Brondagal, more commonly known as Clearwine Fort.

Tribal center, home of kings, clan village, market place, and cult center, Clearwine Fort is the largest settlement in Sartar that is not one of Sartar's cities. Some 1500 people reside within its walls. The most important resident of the fort is the Colymar tribal king and his household, priests and mercenaries. Many other important thanes of the tribe reside here, along with merchants, crafters, and farmers. Within the walls, the Ernaldor clan constitutes the bulk of the population and dominates its daily life.

Population

A rough estimate of the population of Clearwine is approximately 1500 residents, of which 950 are adults (roughly half male and the other half female). There are 175 hearths in and about Clearwine Fort. About 1200 residents are members of the Ernaldor clan, the rest belong to various other clans of the Colymar tribe. A breakdown of adult occupants includes: 100 warriors (king, thanes and bodyguards), 25 priests (including those priestesses who do not reside in the Clearwine Temple), 50 foreigners, 100 elders, 300 free farmers, 100 crafters and merchants, and 300 cottars (herders and laborers),

The Ernaldori Clan

The Ernaldorings are one of the Five Old Clans of the Colymar founded by Kagradus Colymarsson, the first king of the Colymar. They were the king's own clan; however, the royal bloodline has long since died out. Nonetheless, the Ernaldorings remain one of the largest and richest clans of the Colymar tribe.

The clan's agricultural specialty is farming; they have the best and most farmland in Nymie vale, growing barley, oats, wheat, and cattle. Most of the 1200 clan members live within the walls of Clearwine Fort, although there are several large farming steads outside the walls. In good years, the clan produces a significant grain surplus. In bad years, the clan looks to the Clearwine Earth Temple for succor.

The Ernaldoring enjoy the special favor of Ernalda, stemming from their ancestor Hareva the Priestess (mother of Kagradus) who continues guarding the clan. Other clans and persons often ask the Ernaldoring to intercede with Ernalda on their behalf, giving them rich gifts. The nearby Clearwine Earth Temple serves as the main cultic center for the Ernaldoring clan and most of the temple's priestesses are members of the clan. The Ernaldoring sacrifice to Orlanth and the other Orlanthi gods; Ernalda, however, is the clan's patron deity.

Arriving at Clearwine Fort

From a Distance

The Nymie Vale is the heart of the old Colymar tribe and one of the richest agricultural centers in Sartar. Scores of farms primarily belonging to the Ernaldor and Orlmarth clans are scattered across the valley bottom. Fields of barley, wheat, and oats alternate with orchards of apples, berries, and cherries. Herds of cattle feed in the fallow lands. On the eastern hills, vineyards raise the white clearwine grape.

The Brandgorssons

The four children of Brandgor Bronzebones have dominated Ernaldoring clan affairs and played a leading role in the Colymar tribe for the last two generations. All were thanes of the House of Sartar prior to the Lunar Conquest and are legendary for their loyalty to that House. The surviving Brandgorssons are now elderly but extremely influential. The prestige of this family is such that the Lunars and King Blackmoor treat them extremely gingerly lest they provoke a tribal revolt.

The firstborn was **Estavos Brandgorsson** *who became king after their disaster of Grizzly Peak. He led the Colymar from 1582 until 1591 when he was killed defending his Prince against Lunar soldiers. His son Baranthos is currently chieftain of the Ernaldori clan.*

The second son was **Dangmet Brandgorsson** *a thane of his Prince until he was acclaimed king after his older brother. Dangmet led the tribe from 1591 until 1598, when he was killed by Lunar assassins.*

The third son is **Dunorl Brandgorsson**, *called the Ring-Guarder. As the brother of two tribal kings and counselor to kings and Princes, Dunorl is a man of immense prestige and respect. Dunorl rarely involves himself in Ernaldoring clan affairs, but when he does, his word is final. (see Sartar: Kingdom of Heroes, page 330.*

The only daughter and youngest child is **Yanioth Brandgorsdottir**, *Queen of the Clearwine Earth Temple. The sister of kings, Yanioth is the chief priestess of the Clearwine Earth Temple, and the subject of reverence throughout Sartar. (For more information on Yanioth, see page 39.)*

The Nymie Stream itself is clear, fast-moving, and abundant in trout. Its headwater is a sacred spring near the Colymar Wilds; a tribal priestess tends the shrine and sacred pool, offering sacrifices to the river goddess. Each year, the tribal king ritually bathes in the spring-waters and is given counsel and advice by Nymie. The specific advice given is seldom revealed publicly by the King.

An ancient road runs through the Nymie Vale, going from Quackford to Clearwine Fort and then up to the Black Spear Village. The road is now largely dirt and rock, but smoothed and well maintained. Hedges and trees effectively fence it on both sides for most of its length.

At the junction of the Nymie River and the Stream are the Sacred Fields of the Clearwine Earth Temple. The fertility of these fields is famed throughout Sartar. These fields are blessed by Ernalda and Flamal, and have never failed, even in the worst year. The Earth Temple is in the middle of the Sacred Fields; its distinctive copper walls can be easily seen from across the Nymie River.

Strangers who cross the Nymie River are met by an armed patrol of the king's warriors, led by a thane. They welcome the traveler(s) to the Colymar lands, and then escort them to the Earth Temple or the Fort, depending on their intended destination. Colymar tribesmen may freely travel to the Fort or the Earth Temple without interference.

Gate Guards

The king's warriors guard the gates and always stop everyone, asking names and requiring all travelers to swear to obey the laws of hospitality within Brondagal Fort. The gate guards wear bronze armor and are led by a thane. There is no entry fee, and strangers are not searched or roughed up. However, all strangers are weeded out and brought in groups to see the king (if they are persons of importance) or one of his thanes (usually Kulbrast).

General Authority Attitudes

The king's thanes and warriors are proud of both their status and their tribe. They are respectful of foreigners, although they do not like Lunars (who receive a chilling welcome at best from them). They are usually open to small bribes for ignoring small offences which do not endanger their king or their honor. They are also willing to trade for information. Most of the thanes and warriors are troubled by the king's alliance with the Lunars and his worship of Lunar gods; however, they are sworn men and take their oath of loyalty very seriously.

Treatment of Troublemakers

Troublemakers are taken to the king for questioning. Colymar troublemakers are exiled from the Fort; a legal case is initiated against them in the next tribal assembly (seeking fines and outlawry). Strangers are deemed to have violated their oath and the king's protection is removed. Heavy fines and exile are common for crimes. Serious crimes can result in being killed by the king's champion.

Visiting the King

King Kangarl resides in the royal enclosure atop Brondagal Hill. The king always wishes to see visitors of importance, but leaves lesser visitors to his thane. Kangarl is a very proud man and sits on the Ivory Throne in ceremony, accompanied by a few advisors.

Newcomers speaking before the king will be asked their name, their background (clan, tribal, famous kinfolk), business, and length of stay. King Kangarl expects a gift appropriate to the gift giver's station and can get very angry if none is given. The king is an accomplished warrior, and likes to speak to warriors about their deeds. The king can be surprisingly generous, inviting wandering royalty, thanes, accomplished warriors, and entertaining travelers to stay in the King's Hall. If less impressed, he suggests that visitors stay at the White Grape or the Ram's Head.

Tribal Capital

Clearwine Fort is the tribal center for the Colymar tribe. Here the tribe assembles and resolves disputes between the clans, offers sacrifices to the tribal gods, and acclaims kings and senior tribal leaders. In times of war, Clearwine Fort is the last refuge and citadel for the tribe.

Each clan of the tribe is obligated by oaths and agreements to provide specific support for the tribe: specific numbers of livestock, bushels of grain, goods, and enumerated services. The specific support is different for each clan: the Ernaldori are obliged to provide a specific amount of grain and wine, and the blessings of the Goddess; the Anmangarn are obliged to protect the sacred Black Spear and to aid the tribe in times of war.

Cults of Clearwine

Clearwine Fort is a religious center as well as the tribal capital. Several tribal cults are centered here and sacrifices are made to them by the king and his priests.

Nymie the Counselor

Nymie is the wisest and most perceptive child of Engizi, the River God. She learned its deep secrets from her grandsire Daliath. Nymie counseled Orane to see Durev's many virtues, and warned any who asked about the coming dangers in the Gods War. Many foolishly ignored her counsel and were destroyed.

Nymie is depicted as a beautiful young woman wearing a shimmering silver robe. Those seeking her advice offer gifts of fruits or silver. Nymie has few initiates beyond her lone priestess.

Orlanth Rex and Ernalda. The most important tribal cult at Clearwine is Orlanth Rex, protector of Clearwine Fort and of the Colymar kings, and Ernalda his Queen. A temple to Orlanth Rex and Ernalda stands atop Brondagal Hill near the Tribal Assembly Grounds. Orlanth Rex protects and blesses the Colymar king and grants them greatly enhanced authority. The Colymar proudly boast that theirs is the first and oldest temple to Orlanth Rex in Dragon Pass (although the Tarshites of Bagnot claim their Rex cult is older). Even Blackmoor was elevated to the kingship with the rites of Orlanth Rex.

Some 400 adults (mostly men) in Clearwine are initiates of Orlanth, although sacrifices to Orlanth no longer take place atop Brondagal Hill or North Hill. Another 400 women are initiates of Ernalda and go to the Earth Temple to offer worship.

The Black Spear. The Black Spear guided Chief Colymar to this land and is the guardian of the tribe that bears his name. The Black Spear is in turn guarded by the Anmangarn Clan who bring the Black Spear physically to the tribal assemblies and ceremonies. Since 1616, when King Blackmoor invited Lunar sorcerers to join his household, the Anmangarn have refused to bring the Black Spear out of the wilderness.

Issaries. Issaries the God of Communication and Trade blesses the Tribal Assembly Grounds and the market of Clearwine Fort. The tribe in both locations maintains shrines to Issaries. Some 30 adults are initiates of Issaries and Jarostand Wine Merchant is the market priest.

Yinkin. The Alynx God was a distant ancestor of Colymar's Orshanti clan. The tribe maintains a shrine to Yinkin within the fort and offers annual sacrifice to the Alynx God at the base of Wild Mountain. About 20 adults in Clearwine are initiates of Yinkin.

Humakt. The God of War and Oaths is given sacrifices by the tribal king during times of war. Oaths sworn before his shrine within the walls are enforced by the Swords of his cult. About 30 residents of Clearwine are Humakt initiates (most among the King's Household Warriors); the Temple Sword is the Nameless Humakti.

Lunar Presence

There is a small Lunar presence in Clearwine, mostly around the household of the king. About 20 Seven Mothers cultists reside in the town, led by Ilduvu the Sorcerer.

Town Government

There is no single "town government" in Clearwine Fort. Brondagal Hill, the fortifications, and many sacred places within the walls belong to the Colymar tribe and its chosen officers. The King's Hall and Royal Enclosure are under the direct control of the tribal king, who is also the warleader of Clearwine. The Ernaldor clan has settled below Brondagal Hill and governs its own affairs.

Property

All land in the South Village is owned collectively by the Ernaldor clan. The rest of the land within the walls of Clearwine Fort belongs to the Colymar tribe and is allocated to various tribal offices (kings, priests, thanes, etc) and groups (temples, various crafts, specific clans, etc).

Below:
Queen Leika Ballista of the Colymar tribe. She undertook a journey to destroy Chaos in its own lair for her Crown Test and was acclaimed Queen by her joyous people without any preliminary legal preparations, despite the other rivals.

The Priests of Clearwine Fort

The traditional seven priests maintained by the Colymar king are: a Wind Lord, a Storm Voice, a Rainmaker, a Sword, a Speaking Priest, a Knowing Priest, and an Alynx Priest. This does not include the many priestesses (always at least a dozen, often more) of the Earth Goddesses at Clearwine Earth Temple. King Blackmoor has exiled (but not outlawed) Asborn Thriceborn, his Storm Voice and Wind Lord.

Housing

Most houses in Clearwine Fort are single-storied timber or timber-framed buildings with a thatch or shingled roof. There is usually shelter for livestock within the house and an outside garden for vegetables. In the Thanes and Crafters Quarters, the houses are generally grander, with stone houses or two-story timber houses being common. Most of these houses have cellars.

Regardless of size, most houses are decorated to the best of the owners' ability. Carved beams and timbers, painted walls, and decorated shingles give a bright and festive appearance to many buildings.

Clearwine Fyrd

In times of war, Clearwine Fort can quickly muster some 500 warriors and helpers under the leadership of the tribal king, including:

Thanes and bodyguards: 100 (led by the tribal king). These bronze-clad horse-riding warriors are the elite of the Colymar military. They wear red feathers in bronze helmets to display their status.

Fyrd Militia: 150. These doughty Carls of Nymie Vale fight on foot with spear and shield. Some wear bronze helms and a leather or linen corset.

Skirmishers: 150. Herders, hunters and other young men, they are armed with slings, bows or javelins and little else. Some carry shields.

Helpers: 100. Healers and priestesses from the Earth Temple and assisted by women from the Ernaldor clan.

Queen Leika Ballista

Hanging like a dark cloud over Clearwine Fort is the absence of Leika Ballista, who lost the Ivory Throne to Blackmoor at the disastrous tribal assembly of 1615. A stunning master of archery, Leika Ballista is one of the Vingan warrior women and was acclaimed King of the Colymar following Starbrow's Rebellion.

To prove her worth in her Crown Test, Leika and four boon companions braved the dangers of Darkness and Chaos and led a harrowing raid deep into the Caves of Chaos in Snakepipe Hollow. She came out with the legendary harp called Jeweled Notes, which played magical songs of great strength, and was led by to Clearwine by a great black bull that appeared atop the Starfire Ridges.

Queen Leika is now at Whitewall, defending that holy city with great King Broyan of the Hendrikings. She still has many supporters throughout the Colymar Tribe and many suspect she plans to reclaim the Ivory Throne.

Within a day or two, the king can muster another 500 warriors and helpers from neighboring clans. Traditionally, the Colymar army included the feared war-host of the Black Spear. However, relations between King Blackmoor and the Black Spear Clan are downright hostile and it is doubtful that Blackmoor can now muster the Black Spear.

Persons of Prominence

The following persons are prominent within Clearwine Fort. They are likely to come into contact with the heroes.

King Kangharl "Blackmoor"

The Colymar king is a dynamic and passionate thane who allied with the Lunars to seize the tribal kingship. Although few support his Lunar associations, he is still respected as a warrior and warleader (he led the Colymar army in Starbrow's Rebellion). Kangharl is also increasingly feared by his enemies, who call him "Blackmoor" (an ancient slur against those kings who serve foreign overlords). The son of Kagradus Korlmhysson of the Taraling clan, Kangharl served his uncle King Kallai Rockbuster as thane and warleader. He was exiled following Starbrow's Rebellion in 1613, but returned in 1615 to seize the tribal kingship from his kinswoman Leika Ballista.

The king is a study in contradictions. Once, Kangharl was a devout Orlanthi who, along with Asborn Twice Born, Londra of Londros, and the Nameless Humakti, fought the Lunars who planned to desecrate the Hill of Orlanth Victorious, thereby triggering Starbrow's Rebellion. His hatred of the Lunars and Chaos was so great that it was rumored that he was an Urox cultist. Now, Blackmoor offers sacrifices to the Red Goddess and is initiated into the mysteries of the Seven Mothers. Many of his former companions suspect he is possessed by Lunar demons.

More than anything, Blackmoor is driven by pragmatic ambition and fierce resentment. When his kinswoman Leika was acclaimed king by the tribe, (an honor Kangharl would likely have received instead had he not been exiled by the Lunars), he turned to his sworn enemies for assistance. Although he became king with the aid of Fazzur Wideread, Blackmoor has grown resentful and fearful of the Governor-General (and especially his refusal to return the Lost Clans of the Colymar) and with Ildavu's aid, Blackmoor has reached out to other factions in the Lunar hierarchy. Blackmoor is unmarried but seeks a Lunar noble wife – preferably one with suitable contacts to the Provincial Overseer.

Kangharl is a big, powerful man, outstandingly skillful in arms. His face has heavy brows, ugly nose, and a dark and angry countenance. He is impulsive and headstrong, and always insistent on getting his way. Blackmoor reacts with anger and violence whenever opposed. He is increasingly suspicious and fearful of rivals, and violently persecutes those he thinks could threaten him. Although he is widely called "Blackmoor," he is never called that to his face, as his tribespeople know he would likely kill anyone foolish enough to do so.

Kulbrast the Thane

The captain of the King's Huscarls is a man of fierce honor and a skilled warrior. A devout Orlanthi, Kulbrast nonetheless holds his oath to the king to take priority over his cult (a sentiment shared by Orlanth). Kulbrast is well-respected in Clearwine, even by those who distrust and dislike his liege. However, he carries out his orders effectively, with an iron hand if he has too, even if he disagrees with them. Kulbrast dislikes intrigue and prefers everything honest and open.

Kulbrast is from the Ernaldor clan and knows the ins and outs of Clearwine Fort and the surrounding lands. Kulbrast will know of any group entering Clearwine and interviews most strangers entering the fort.

A strong, powerful man, Kulbrast is rightly famed for his prowess as a warrior and for his iron sword, named Dragontooth. He is very tall and has a long brown beard. Kulbrast wears a finely crafted suit of bronze scales.

Baranthos Estavosson

A member of the Brandgorsson bloodline, Baranthos is the son and nephew of tribal kings. He is the chieftain of the Ernaldor clan and noted for his prudence and practicality. Well-liked by his clan, Baranthos is skilled at resolving disputes within the clan. He fears and distrusts King Kangharl; however, Baranthos is wise enough to maintain good relations with the tribal king.

Now in his middle years, Baranthos is bald and has a noticeable paunch. He is a quiet, thoughtful man. Baranthos is the captain of the Clearwine fyrd, and a surprisingly skilled horseman. In war, Baranthos wears his father's iron chainmail, made by the dwarves.

Baranthos knows almost everything going on in Clearwine outside of the Royal Hall and most of what goes on in the Nymie Valley. His wife is Kendestra, sister of Chief Gordangar Woodpecker.

Dunorl Brandgorsson

Dunorl Ring-Guarder is the former thane of the House of Sartar, having long served Prince Terasarin and Prince Salingar. The senior member of the Brandgorsson bloodline, Dunorl is extremely well-respected by the Ernaldor clan and by the priestesses of the Earth Temple; Queen Yanioth is his younger sister. For a generation, Dunorl and his brothers dominated the affairs of the Colymar tribe. He is known and respected by many important people in Dragon Pass; including kings of men, leaders of the Elder Races, heroes, and outlaws. Even though Dunorl was a noted supporter of Queen Leika, King Blackmoor is hesitant to take any action against him, preferring for old age to take care of Dunorl.

Below:
Important Personalities of Clearwine (clockwise from top): King Kangharl "Blackmoor", Ilduvu the Sorcerer, Kulbrast the Thane, Nameless Humakti, Baranthos Estavosson, Dunorl Brandgorsson, Queen Yanioth of the Earth Temple, and Queen Leika Ballista.

Dunorl secretly plots rebellion against the Lunar Empire and plots to place a true heir of the House of Sartar on the throne in Boldhome. After the Fall of Boldhome, Dunorl founded a secret society to struggle for the liberation of Sartar: Sartar's Band. Dunorl gathered the royal regalia of Sartar and reformed the Iron Ring of Sartar. Dunorl was a principle architect Starbrow's Rebellion; after its failure he handed the Iron Ring, along with responsibility for liberating Sartar, to Kallyr Starbrow.

Now an old man of 70 years, Dunorl remains passionately dedicated to the cause of a free Sartar. White-haired and bent with age, he still carries himself proudly despite shaking hands that can no longer carry weapons.

Hareva Weaver

Proprietor of the Ram's Head Inn, Hareva Weaver is the sister of Beneva Chan, former queen of the Earth Temple, who was exiled by the Lunars along with her husband, Kallai Rockbuster. Hareva is married to Injarlkarth One-Arm, a thane who lost his arm fighting the Lunars during the Rebellion. She is deeply anti-Lunar and plots revenge for her sister's exile. She and Injarlkarth now run one of the two lodging houses in Clearwine Fort, which provides her a network of anti-Lunar contacts and information about affairs throughout Sartar.

Hareva is a cultist of Ernalda and Issaries. She is a plump, smiling woman and skilled at getting people to confide to her in conversation. Hareva's gregarious charm makes a striking contrast to her husband's grim dourness. However, she has bronze will and bold temperament; even veteran warriors would rather face foes in battle than be the subject of her tongue-lashings.

Jarostand Wine Merchant

This wealthy Konthasos clansman is the market priest of Issaries and proprietor of the White Grape Inn. A member of the Garzeen subcult, Jarostand is the primarily wholesaler of Clearwine to outside merchants. With the restoration of peace (admittedly under the Red Moon), this has made him a very rich man.

Jarostand is a short, wiry man in his middle years and is surprisingly strong and sturdy. He carefully trims his brown beard into a point in the Konthasos fashion. Jarostand is honest, fair, and strictly maintains his cult's neutrality. He maintains professional relations with several Lunars merchants in Boldhome.

His wife, Enverdura, is a young woman from the Ernaldor clan. She is his second wife (and kinswoman of his first). She is quite attractive and very perceptive. Yarostand often listens to and takes her advice.

Nameless the Humakti

This Humakti gave up her name when she devoted herself to Death and War. She has taken many gifts and geases – her most famous is her oath to kill anyone who demands to know her name (hence most call her "Nameless"). She is always drawn into every conflict and is a terrible enemy of Life.

Nameless was a member of the Humakti Battalion of the Wooden Sword led by her (former) kinswoman Londra of Londros. She fought alongside Kangharl at the Hill of Orlanth Victorious and when he became tribal king, she became Tribal Champion for the whole Colymar Tribe.

Ilduvu the Sorcerer

Blackmoor's "Lunar sorcerer" is a passionate and bold missionary of the Lunar Provincial Church, originally hailing from Saird. A clever man and a good scholar, Ilduvu is driven by a lust for power. He was exiled from Furthest after illicitly copying a grimoire of Lunar wizardry from his chief priest, an act he shows little regret for doing. Well-connected friends interceded and Ildavu was sent to Clearwine to provide counsel and religious guidance to the newly installed King Kangharl.

The two became surprising allies; Ildavu recognized that Kangarl's ambitions complemented his own. He showed Kangarl the power and the potential of the Lunar Way and initiated him into the mysteries of the Seven Mothers. In the process, Ilduvu has become Kangarl's most influential counselor; it was Ildavu who persuaded the king to permit the Third Bridge Latifundia to be established in Colymar lands, thereby establishing a tie to the powerful Assiday clan of the Heartlands. This stratagem has paid off with dividends with the arrival of Tatius the Bright.

Ildavu is steeped in the mysteries of the Black Moon, possessing magic that can drive men mad with lies and truth. He has mastered several evil tomes. When in great personal danger, he can use the Black Moon to call upon Chaos; however, such magic jeopardizes his plans in Sartar and he has yet to use this power. Ildavu maintains regular contact with the agents of Tatius the Bright as well as with several unsavory aides of the Provincial Government.

Locations

1. Road to the Earth Temple

An ancient road leads from the Main Gate to the Clearwine Earth temple about four miles away. Remarkably, it is stone-paved with two deep grooves to facilitate chariots (and other wheeled traffic).

2. Main Gate and Fortifications

The Vingkotlings built the immense earthworks surrounding the Brondagal and North Hills. Two ditches divide three rings of increasingly high ramparts. The innermost (and highest) rampart is reinforced by a strong stone wall with a roofed walkway and more than two dozen towers.

The fortifications are pierced by two stone-walled gates. The grand Main Gate is approached through a complex of earthworks and its stonework is decorated with depictions of monstrous guardians. The North Gate is smaller and undecorated. The gates may be sealed in times of emergency with pairs of massive wooden doors. They have never been breached in the history of Colymar's settlement.

3. South Village

The most populous area of the fort, the South Village (or Brondagal Village) is settled by the Ernaldor clan. Some 1000 people, mostly farmers who work in the fields of the Nymie Vale, reside here. Most of the buildings are timber or timber-framed, few are more than ten years old, and most have gardens and space for livestock. A few small copses of fruit trees grow within the village boundaries.

The Ernaldor clan governs its own affairs and internal disputes. There are boundary markers denoting the areas belonging to the clan. The most sacred clan site is Hareva's Mound. There is a shrine to Ernalda at the base of the burial mound. Here, the clan assembles to offer sacrifices and to discuss matters. Chief Baranthos resides in a fine timber longhouse near Hareva's Mound.

4. Market Grounds

This open field is the location of the weekly market. A shrine with a bronze statue of Issaries, the god of Communication and Trade, is on the north side of the field. On market days, this area is crowded with traders from throughout the Colymar lands and beyond. Each Earth Season there is a great cattle market held here. Traders from all over Sartar come to sell wares, purchase livestock and make deals for next year. Jarostand White Grape is the market priest and mercantile disputes are typically resolved by him.

5. Crafters' Quarter

The Crafters Quarter is the residence for the many crafters who work within the walls. Redsmiths, goldsmiths and silver smiths, coopers, potters, tanners, dyers, masons, turners, and carvers all ply their trade in small workshops in or attached to their homes. Many provide services primarily for the Colymar tribe and king. The houses here are largely stone. Those not built of stone have been rebuilt since the Werewolf Riots in 1607.

Not only crafters live here. Several successful merchants live in this neighborhood. Also located in the Crafters' Quarter are two large inns housing outsiders and foreigners – the White Grape and the Ram's Head.

The White Grape Inn

A freshly painted sign of a cluster of white grapes swings in the breeze outside this inn, one of two in the fort. Jarostand Wine Merchant runs the White Grape Inn, the Issaries market priest. Travelers, merchants, and foreigners patronize the inn.

This large stone building has two floors, a cellar, an attached warehouse, and stables. The main floor of the building is the tavern and common room for meals and entertainment. Disputes between merchants are typically reconciled here. The upper floor is sleeping rooms. The cellar contains foodstuffs, wine, and beer. There is always at least one mercenary guard here.

The Ram's Head

A skeletal ram's head with immense horns hangs above the entry to this inn. Hareva Weaver owns the Ram's Head, an influential woman of the Ernaldor clan. This inn caters to Sartarites; foreigners are viewed suspiciously, Lunars are refused service.

This timber building is three stories tall and has a cellar. The ground floor is the tavern and common room for meals and entertainment. The tavern area has a cathedral ceiling. The upper floors have private rooms and dormitory style barracks for visiting Sartarites. Wine, beer, and foodstuffs are stored in the cellar.

6. Thanes' Quarter

Here live the rich and important people of Clearwine Fort. Thanes, priests, and their families and households reside in stone houses or large timber longhouses. The main way through this neighborhood is a bumpy log road. Dunorl Brandgorsson maintains a fine two-story stone house here.

7. Humakt Shrine

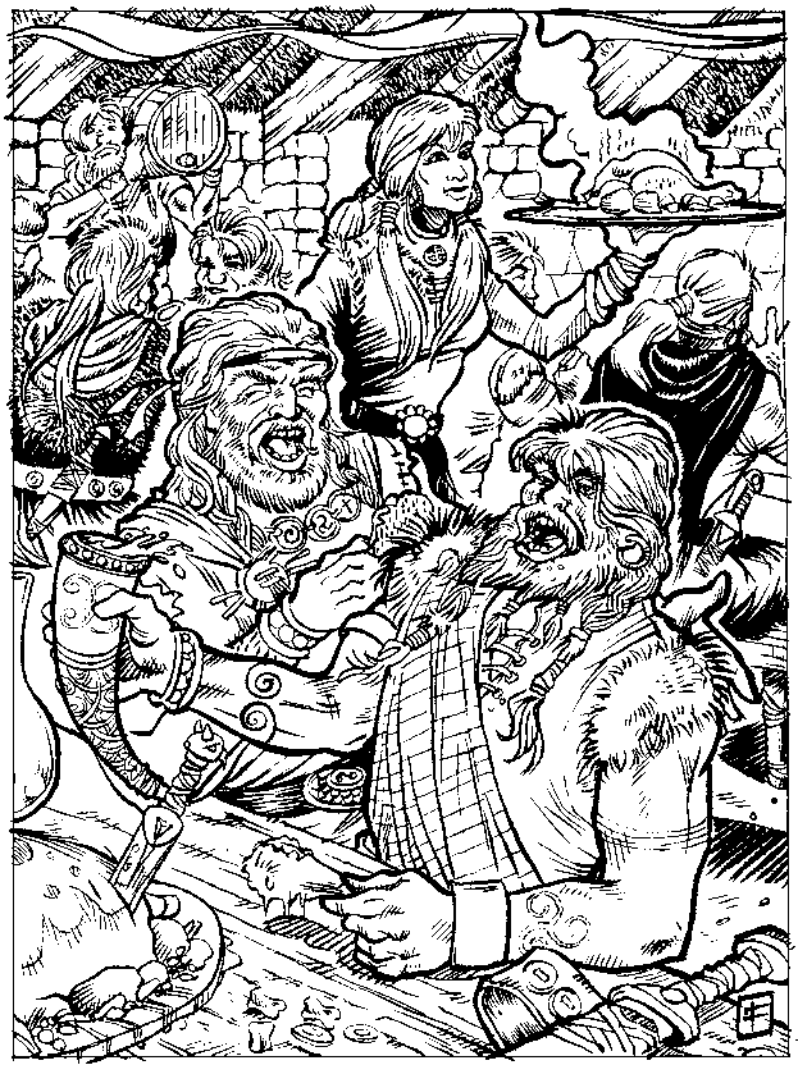
This stone shrine to the War god of the Colymar is removed from the rest of the settlement. The king offers sacrifices during times of war; otherwise, the Temple Sword Nameless the Humakti presides over worship of Humakt. Most inhabitants avoid the shrine except on Death Day when all Orlanthi offer sacrifices to the God of Death.

8. North Hill

This grassy hill is empty of buildings. Small herds of sheep and cattle graze here, accompanied by their herders. Rituals and sacrifices are sometimes held atop this hill at sundown.

9. Blue Mound

The decorative blue glazed tiles that once covered the stone walls of Brondagal Fort were removed as part of the ritual performed by Chief Colymar to clear out the evil draconic malignance. The tiles, as well as other draconic sorceries found within the fort, were broken and piled in a great burial mound. Called the Blue Mound, this is an evil place strong in draconic magic. Ever since the Dragonewts Dream during the reign of King Dangmet, dragonewts occasionally visit the Blue Mound without comment or explanation.



10. Funerary Mounds

The kings of the Colymar tribe are traditionally burnt here atop Brondagal Hill. The tribal kings make regular sacrifices here to the ancestors of the Colymar.

11. Tribal Assembly Grounds

Each Fire Season during Movement Week the members of the tribe assemble at Clearwine to deliberate issues, reconcile disputes, and to judge cases. The tribal king presides over the assembly, but the tribal members must approve all determinations through acclamation. Members typically assemble by clan, although sometimes; powerful thanes and priests are accompanied by their own retainers and supporters.

12. Shrines of Tribal Gods

This area includes shrines to the tribal cults of Orlanth Rex, Issaries and the Black Spear. Painted and decorated wooden statues of Issaries and Colymar Black Spear flank the Rex Temple. The Rex Temple is an ornate and painted timber building that houses twin wooden statues to Orlanth Rex and Ernalda, each carefully painted and decorated with gold and silver jewelry. The gods live in these statues. The temple has doors that open to an open space where the worshippers gather. A fire altar about fifteen feet wide stands in front of the temple doors.

The sacred black bulls guarded by the Anmangarn clan are traditionally sacrificed to the tribal gods on holy days and before each assembly. Even King Blackmoor fears ending the ceremonies at the Rex Temple, although the ceremonies are small and only normal black bulls are offered.

13. King's Hall

The tribal king and his household reside in several buildings atop Brondagal Hill, all surrounded by a rectangular timber palisade. The king actually has several halls at his disposal within the royal enclosure, the greatest being the King's Hall, a grand timber hall some one hundred and fifty feet long and forty feet wide, with buttressed outer walls and a roof shingled in bronze. Here resides the king and his 5 of his thanes (another 10 reside in the Thane Quarter).

Two barrack halls house the bulk of his household mercenaries, some 55 of the 85 professional warriors maintained by the king. Nearby is a small smithy belonging to Darbrand Iron, the king's blacksmith. Darbrand is a dangerous man who stole the secrets of iron from the dwarves; few humans know how to work iron as the secret is jealously guarded by the dwarves.

A smaller building houses the king's Lunar sorcerers and contains a shrine to the Seven Mothers

14. Sacred Way

This ancient stone road winds up Brondagal Hill. It is made of hundreds of stone blocks, each 3 feet wide, worn smooth over the years.

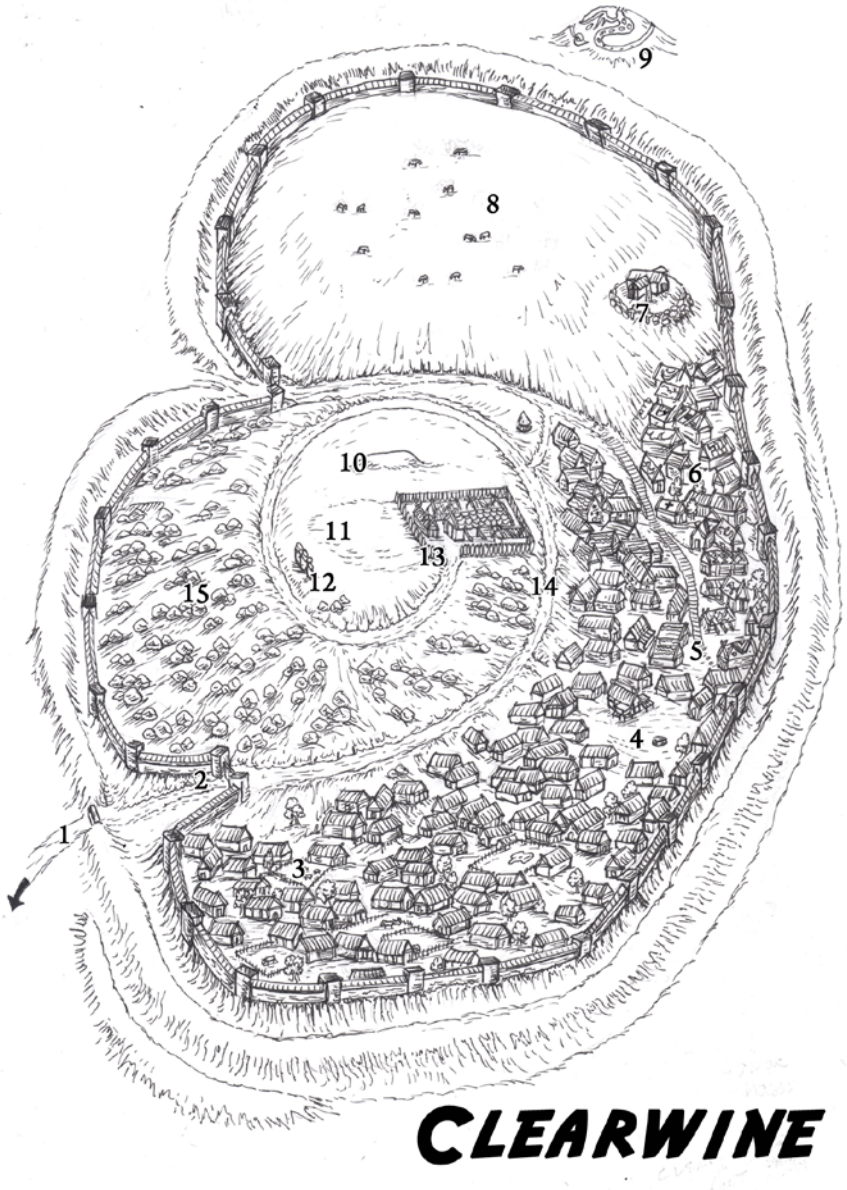
Prior to tribal assemblies the tribal members follow their king and the priestesses of the Earth in a procession up the Sacred Way to the shrines of the tribal gods. Each clan carries their sacred regalia, and leads black bulls and other animals for sacrifice. The procession sings and dances and is accompanied by musicians.

15. Brondagal Hill (Tribal Hill)

This stony hill is sacred to the whole Colymar tribe. Tribal assemblies, ceremonies, and sacrifices take place atop the hill and the king and his household reside in a fort there. A variety of shrines are scattered all over the hill. The air is usually filled with the scent of offerings and sacrifices.

Map Key

1. Road to Clearwine Earth Temple
2. Main Gate and Fortifications
3. South Village
4. Market Grounds
5. Crafters' Quarter
6. Thanes' Quarter
7. Humakt Shrine
8. North Hill
9. Blue Mound
10. Funerary Mounds
11. Tribal Assembly Grounds
12. Shrines of Tribal Gods
13. King's Hall
14. Sacred Way
15. Brondagal Hill (Tribal Hill)



Earth Temple

One of the most important holy sites in Sartar, the great Earth Temple at Clearwine is a center of many agrarian cults, including an intertribal Ernalda cult and the a cult of Flamal the Seed King. Its chief priestess holds status equivalent to a tribal king.

Here Flamal Seed King sired the Daughters of the Vine and here Orane resided when she wore the Necklace of Life. During the First and Second Ages, this was an important temple to Ernalda, but was abandoned by humans after the Dragonkill. When Chief Colymar first came to this land, his wife Hareva discovered the clearwine grape at this site. Hareva founded the temple where sacrifices could be made to the Earth goddesses and their family.

The Clearwine Earth Temple has a powerful voice (at times a predominate one) in Colymar affairs and their chief priestess (or her representative) always sits on the tribal ring.

The Sacred Fields

To obtain Ernalda's blessing for his people, Colymar gave the goddess the land between the Stream and the Nymie rivers. These Sacred Fields belong to the Earth Temple and are the richest, most bountiful lands in Sartar. Barley and oats grow in small rectangular fields (each the amount of land one plow team can work in a day). Trellised vines of the sacred clearwine grape mark boundaries; lines of vines are grown on the steep south-facing slope leading down to the Stream. Shrines to the gods and goddesses protecting the Sacred Fields are at each entry.

The Temple Complex

The green trellised vines of the sacred clearwine grape enclose the temple complex. The main entrance is the **Goddess Arch**, a stone arch sculpted to depict beautiful dancing goddesses. The Arch predates the current temple founded by Hareva the Priestess.

Within the leafy enclosure is a courtyard surrounded by buildings, the most famous being the **Copper House** (also called "The Loom House"), home of the goddess Ernalda. There are many remnants of the pre-Dragonkill temple scattered around the courtyard, most notably ancient carvings and stone reliefs belonging to a long past age.

Daughters of the Vine

Keranna and Vuranna are the Daughters of the Vine, twin daughters of Ernalda and Flamal. They reside within the trellised vines that surround the Earth Temple. Keranna brings song, inspiration, and community. Her twin sister Vuranna brings peace, sleep, and the bliss of forgetfulness.

Keranna and Vuranna were born in the Green Age and inhabited this place. When the Darkness came, they hid in the grapes to hide from those who would kill them. The Great Winter did not kill them, only froze them in a deep sleep. Before they fell into that sleep, they taught the Orvoltes survivors how to call upon them for their blessings and with their help the Orvoltes survived the Great Winter. With the Dawn, the grapes thawed and the Daughters celebrated the return of their Bountiful Mother.

The Copper House

This tall three story building is covered in copper and has a distinctive green color. The support pillars are carved to depict the many aspects and incarnations of the goddess Ernalda. Other images and depictions of the goddess were given as tribute from the local clans and tribes, and are of many and varied design. The Copper House is magically guarded by the great copper serpents that coil around it and by the copper sows atop its thatched roof. Axe-wielding initiates of the dread goddess Babeester Gor and four bound *nakasas* physically defend the building and prevent intruders from entering.

The interior of the Copper House is strictly forbidden except to the initiates of the cult and its holy people. Aromatic incense is burnt within, and the pleasant smoke wafts out to the courtyard. Windowless and sparsely lit, it is widely believed that Ernalda herself resides in the central chamber of the Copper House, surrounded by gods and goddesses of the Earth. By tradition, on Orlanth's High Holy Day the tribal king (attired as Orlanth Rex) and his boon companions triumphantly enter the Copper House to present Ernalda with gifts.

A Song in the Copper House

Rituals to Ernalda inside the Copper House always involve singing and dancing. At the height of one of the rituals, the chief priestess sings:

I am your Mother, I am the One.
I am the wife of Storm and of Sun
I am She, the one who commands.
I am the broad, rich goddess of lands
Who is Mother of Seven, Mother of Five
Mother of thirty who keeps all alive.

In refrain, the entire temple sings as a single voice:

You are the mother, you are the one.
You are the wife of storm and of sun.
We are the seven, we are the five,
We are the thirty who keep all alive.

House of the Priestesses

This long two-story stone building has rooms for up to twenty priestesses; the High Priestess and the Babeester Gor cultists traditionally reside in the Copper House. The building is ornate and decorated in a style similar to the Copper House. Servants live in several nearby timber buildings.

Yanioth the High Priestess

Yanioth Brandgorsdottir is a senior member of that powerful and prestigious Ernaldoring family. She was a friend to the House of Sartar and more; her brothers ruled the Colymar tribe for a generation, and her nephew now leads the Ernaldor clan. As Queen of the Clearwine Earth Temple, she is accorded great deference by all who respect the goddess Ernalda and is one of the most influential and important women in Sartar. Yanioth is proud and haughty, carrying herself with an aristocratic mien despite her years. Even King Blackmoor treats her gingerly and with more than a little fear.

Yanioth was chosen as queen in 1613 after the previous high priestess, Beneva Chan, was exiled along with her husband, King Kallai Rockbuster, because of their leadership in Starbrow's Rebellion. If anything, Yanioth is even more anti-Lunar than Beneva Chan, but acts with subtlety, never taking direct action against the Empire and its puppets.

Yanioth is an old woman now and is past child-bearing years. Several priestesses privately complain that she should take up the mantle of Asrelia and a younger woman should replace her as High Priestess.

Erannina Chan

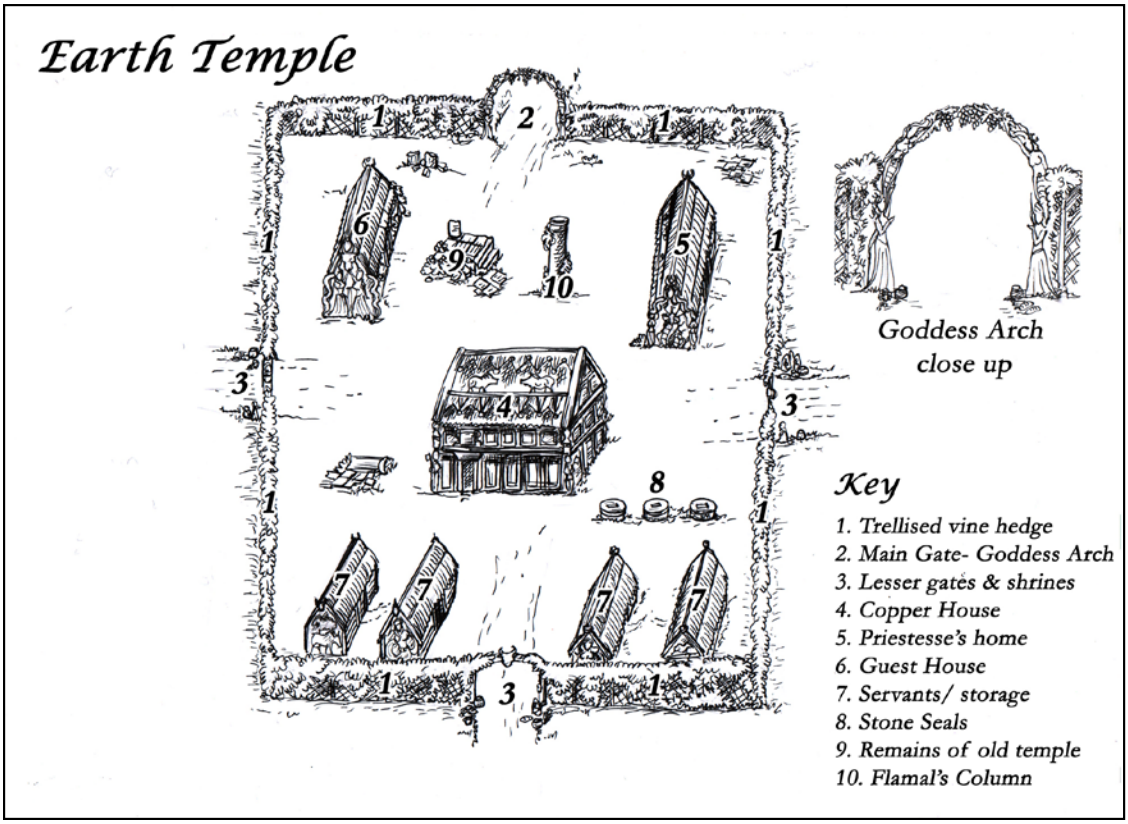
Erannina Chan is a devotee of Babeester Gor and the bodyguard of Queen Yanioth. She was daughter of King Kallai and Queen Beneva Chan, although she rejected family and clan when she embraced the Avenging Goddess while she was in the Holy Country. Erannina aches to avenge her mother and father, and to kill those responsible for their downfall and exile. However, Erannina is sworn to defend Yanioth and trusts that her subtle plots will allow her gain revenge against the Lunars and their allies.

Erannina is a ferocious warrior and carries an iron axe taken from a barbarian Manirian chief she slew in battle. Erannina wears heavy bronze scale and a full helmet with plumes. She spent much of her life in Esrolia and is often mistaken for an Esrolian. Although she is no longer Ernaldori or even Colymar, Erannina is still loyal to those who were loyal to her parents and to the Colymar tribe.

Priestesses of the Earth Temple

Between twelve and twenty priestesses serve Ernalda and her many manifestations at the Clearwine Earth Temple. Priestesses are chosen by the chief priestess and must devote themselves to the goddess they serve. All swear by the Great Goddess to obey the chief priestess as their queen. Many of the priestesses come from the Ernaldoring clan who has traditionally dominated temple affairs.

The temple is defended by four Babeester Gor cultists who rarely participate in the rituals or ceremonies except to guard them. One of the cultists is rumored to be a daughter of the exiled King Kallai.



The Starfire Ridges

Overview

The Starfire Ridges are a dangerous place for those uninitiated to their mysteries; haunted by fiery demons of divine vengeance and by ghosts of murder and betrayal. This chapter describes the Starfire Ridges, and provides several short adventures that are set there.

Before Time

The Starfire Ridges are both holy and cursed.

In the age before the Gods War, men and gods were not as far apart as they later became. Some men even took wives from the daughters of the gods, binding the races of men and gods together. Illavan was one of those early men and was loved by the gods. He won the hand of the divine Erena, daughter of the Sky, who had 150 mothers and 50 fathers, innocence from all for she was gathered from the spring flowers of Above. Illavan and Erena had many sons who in turn took wives from the Erena's sisters. His family, the Illavani, was proud of their marriage alliance with the Sky Gods and they asked their friend Quivin to build a great stone hall so high that from atop it they could ride their horses to the Golden Palace of the Sky Gods.

When the Sky Gods looked at the Illavani, they grew jealous and angry. "These mortals are made with dirt and breath and it is not right that they soil the Sky with bodies that have experienced life!" And so the Sky Gods ordered the Illavani to stop riding their horses to the Sky.

The Ereni were sad, and wept to their husbands, "How will we see our fathers now?" And so the Illavani built a tall tower, so high that it reached the Stars. Again the Sky Gods grew angry. "These mortals are made with dirt and breath and it is not right that they soil the Stars with bodies that have experienced life!" And so the Sky Gods ordered the Illavani to stop building the Star Tower.

But the Illavani protested. "We built this tower so that our wives could see their fathers!" The Sky Gods grew even angrier and said, "You mortals are made with dirt and breath and it is not right that you soil the Ereni with bodies that have experienced life!" And so the Sky Gods ordered the Illavani to give up their wives and return them to the Sky.

But the Ereni refused to leave their husbands and their husbands defied the Sky Gods. This defiance shocked the Sky Gods for no mortal had ever refused their orders. The Sky Gods said, "We must destroy the Illavani and the blessed Ereni, lest they join the Umathings in rebellion against the Emperor. We shall follow the Attacker from Above and burn them to death." And so the Sky Gods accompanied Venebain to kill their own sons and daughters, rather than let the Sky be soiled by us mortals.

Venebain hurled himself down from the Sky, screaming and flaming and accompanied by his fellow demons. The sky demons burnt the great hall of the Illavani until it half-collapsed. They burnt down the high tower until it was nothing but smoldering ashes and cinders. They killed every Illavani and Ereni they could with flames and fiery stones and persecuted the few survivors.

The Sky Gods observed their handiwork with satisfaction. "Now none will dare defy us lest they will suffer the fate the Illavani."

But they were wrong, for the survivors of the Illavani went to Orlanth's Camp and pledged their undying support. The young storm god rebelled against the Emperor and killed the ruler of the Sky Gods with Death. Aided by the Illavani who joined his tribe, Orlanth' and the storm gods attacked Venebain and his demons, and thunder and hail overcame the Sky Gods. Orlanth took possession of the high ridges and gave them to the victorious storm gods. He cast Venebain down into the burning ground where the Star Tower once stood and tasked the survivors of the Illavani with the responsibility to guard against their escape.

Even now, that part of vengeful Venebain trapped in the Cinder Pits tries to escape and wreak havoc upon us for daring to ever defy the commands of the Sky Gods. However, the spirits of the Illavani took the form of red-headed woodpeckers and their ceaseless hammering reminds the Venebainings of the Thunderer's might.

Venebain

An enemy of Orlanth of celestial origin and with planetary powers, his name means "Attacker From Above." Venebain is called the "skirmisher of Shargash," "of the Archer," "of the Young God," and "of Polaris" because he is the front man for these deities. Venebain is identified with the planet Lightfore.

History

The history of the Starfire Ridge in the First and Second Ages is shrouded in mystery. At the Dawn, these lands belonged to the Ogorvaltes tribe and the famed hero Vestorfin, who crushed the Pelorian warlords at the Battle of Argentium Thrille, was burnt here. In the Second Age, the Starfire Ridges were part of the land of Storn, paying tribute to the EWF lords at blue-walled Ingayastrobos.

In the Third Age, Orlmarth Colymarsson first resettled the lands near the Starfire Ridges. The most adventurous of Colymar's children, Orlmarth discovered the sacred woodpeckers of the Illavani and with their aid overcame the Cinder Pit demons. Orlmarth settled at Old Man Stead, presiding over a great household of descendents and followers.

Although Orlmarth was first to settle near the Starfire Ridge, others followed. The Hillhaven and then the Greydogs settled on the western slopes of the Ridges. The Vostang clan settled on the Big Starfire Ridge itself as part of the Colymar tribe and feuded with the Lismelder tribe. When the Vostangings were destroyed by an evil curse, the Orlmarthings inherited their feud, bitterly contesting with the Greydogs over the Starfire Ridge. Control over the Ridges and their rich pastures went back and forth for more than a century until the Orlmarthings finally took possession of the Ridges when King Korlmar of the Colymar burnt down the Greydog Inn in 1552. The feud between the Orlmarthings and Greydogs flares up every few years and violence is lamentably common when members of the two clans meet.

Description of the Ridges

The Starfire Ridges tower high above the Nymie Vale, the highest jagged ridges are some 1500 feet above the valley floor. A distinctive massif of granite and volcanic rock, it is visually dominated by the three steep Starfire Ridges and by the blasted ashland of the Cinder Pits. A maze of rock formations can make passage extremely difficult for those unfamiliar with the area – a gentle slope may abruptly end with a 500-foot high cliff! Deposits of bronze and crystallized gods' blood are not uncommon.

Above the shattered cliffs and Cinder Pits, the Ridges have a surprising amount of life. Much of the upper massif consists of open grassland mixed with small groves of oak, linden, and hornbeam. Rich herds of sheep and cattle graze atop the massif; ferociously watch by herdsmen and mounted warriors, who guard against predators; be they human, wild, or monster. The broo encountered here are usually tougher than average.

Asborn's Stead

Between the edge of the Colymar Wilds and the base of the Big Starfire Ridge is the stead of Asborn Thriceborn, a powerful thane of the Hiording clan and priest of Orlanth. Asborn is an outspoken enemy of King Kangharl and an ally of exiled Queen Leika Orlkensorsdottir. The stead is in a natural defensible location and has surprisingly strong fortifications for its size. For more information on Asborn, please see page 170.

Big Elm Valley

This wooded valley to the west of the Starfire Ridges is marked by the Greydog Vale and the occasional isolated farmstead. The Goodale Path runs through the Big Elm Valley; so called because a traveler passing along it can spend every night in a comfortable inn from Quackford to Runegate.

Below:
Illavan the mortal once dared marry the daughter of the Vengeful sky demons destroyed the Illavani in the Gods Age and shattered their land, leaving behind smoking ashes and the Starfire Ridge. Orlanth cast the demons in the Cinder Pits where they are guarded by the spirits of the Illavani.

Big Starfire Ridge

Beneath the cliffs of the Upper Starfire Ridge is the long Big Starfire Ridge, which stretches around the northeastern massif like some great stone shelf. Miles of stony ground, boulder fields, and strange rock formations make the Big Ridge extremely difficult to travel through for those unfamiliar with it. The eastern wall of the Big Ridge drops between 150 to 350 feet and is broken up by many steep gorges and ravines. There are many caves in the talus at the base of the Upper Ridge cliff; some are used by herders or hunters, others by less savory inhabitants. Packs of broo are occasionally seen on the Big Ridge and several local heroes have earned their reputation by hunting and killing them.

On the southern end of the Big Ridge is a rock formation called the Watch Post Ridge, which overlooks the Nymie Vale and the Cinder Pits. The ruined stone walls of the Vostang settlement are haunted by the ghosts of the Vostang and wandering evil spirits. The locals avoid the place.

The Cinder Pits

A cauldron of ash fields, with fuming vents of ash and poisonous gas, the Cinder Pits are feared by the local Orlanthi as an evil and haunted place. The ground is covered with thick ash and stone boulders, and marked by small explosions of super hot stinking gas. The heat of these smoking vents melts the winter snow, resulting in bubbling and noxious mud pots. There are many large boulders and other rock formations. Blackened skulls rest atop many of these stones and numerous skeletons are scattered throughout the area.

Although the Cinder Pits are similar to a volcanic geothermal area with spattering mudpots and steaming fumaroles, the Cinder Pits are not truly volcanic in nature; rather than the result of some chthonic forces; these fires are associated with celestial stars and planets. In the God Time, Venebain's celestial demons hurled down fire from the stars to devour the Illavani and were in turn imprisoned here by vengeful Air gods. The hissing vents and superheated poisonous gases are the byproduct of the Fire demons' constant attempts to escape and return to the Sky.

Colymar Wilds

Many hostile spirits and otherworldly entities inhabit this dense magical forest. It is extremely dangerous; few who enter the Wilds are even seen again. No roads or paths go through the Wilds. The mysterious Black Spear clan lives within the Wilds and guard the Black Spear of the Colymar tribe.

Greydog Village

The main settlement of the Greydog Clan, the village numbers some 250 residents. It is most famous for the Greydog Inn. The inn is built of wood and thatch, and was last rebuilt after the Raid of the Unliving Army in 1592.

Grey Vale

A steep valley leading down to the Hare Woods and Greydog Village, the Greydog Clan claims the upper pastures of Grey Vale.

Guardian Woods

The victorious storm gods tasked the survivors of the Illavani with the responsibility to keep guard against that part of Venebain that was trapped in the Cinder Pits. Their spirits take the form of a flock of red-headed woodpeckers. Their ceaseless hammering reminds the demons of the Thunderer's might and so the demons stay within the Cinder Pits. The sacred woodpeckers of the Guardian Woods are the guardians of the Orlmarth clan and the physical manifestation of their wyter.

Hare Woods

A mischievous Hare Spirit lives in these woods on the western slopes of the Starfire Ridges. The hare often leads travelers astray and loses them in the woods. The Hare Spirit is good-natured and almost always releases the victim when it gets bored or if the victim knows the secret to set himself free. Lost local children are often found here by their clan.

Hillhaven Village

The main settlement of the Hillhaven clan numbers about 200 residents. It is a ramshackle village compared to Old Man Village or Grey Dog Village. Hillhaven women often marry Grey Dog men.

Illavan's Roofbeam

This sharp arête runs down from the Upper Starfire Ridge to Voriof's Sheep Pen. Because of its narrowness, it is sometimes called the Sword Path. Angry Air gods sometimes attack people transversing the Roofbeam, especially on Air Day, or during Storm Season in general.

Irnar's Peak

This high hill is sacred to Irnar the Lawspeaker the Knowing Companion of King Sartar. Wherever Sartar met opposition by the local clans, Irnar was there to cite precedents, speak the truth, and show the people that there was another way. Lawspeakers seek Lhankor Mhy's guidance atop this hill.

Fire Demons of the Cinder Pit

Venebain's minions are made of living fire, taking the form of angry red-skinned men with long hair and multicolored wings. They breathe flame and poison, and carry burning spears or flaming stone. They are always clad in red-gold plates of metal that cover them completely.

When a fire demon escapes the Cinder Pit, it devours local humans with flame, and brings their blackened heads to one of the strange boulders. The fire demons fear the red-headed woodpeckers of the Guardian Woods and those marked with their symbol.

Little Starfire Ridge
This Ridge is part of Voriof's Sheep Pen overlooking the Nymie Vale. Called Little because of the short length of the ridge, not its height. In some places the sheer cliffs drop over 600 feet! Crude stone fortifications have been built in the rough stony terrain near the cliff for use as a temporary fortified refuge by the Orlmarth during times of war.

Old Man Village
The main settlement of the Orlmarth clan, this 300 person settlement is in the Nymie Vale below the Starfire Ridges. It is called Old Man after Orlmarth Colymarsson and is visited each year by the clan's ancestors. Old Man is the traditional residence of the Orlmarthing chief and the location of the shrines to the clan ancestors. The chief resides in a grand stone longhouse and maintains a large household with thanes, mercenaries, and a redsmith. A wooden palisade and several towers defend the village itself. Another half-dozen or so large farmsteads belonging to the clan are scattered through the Nymie Vale and on the slopes of the Ridge.

Smokey Hill
The bodies of chiefs and thanes of the Orlmarth clan are customarily burnt atop this grassy hill so that they might easily reach Orlanth's Hall.

Stone Creek
Rising in Voriof's Sheep Pen, Stone Creek has carved a shallow (and stony) gorge that joins the Nymie Vale. Sometimes called Bull Run as it is the main path by which animal herds are brought from the Nymie Vale to Voriof's Sheep Pen.

Sword River
The Sword River has carved a steep valley on the western side of the massif. These pastures are claimed by the Goodsword Clan of the Malani and generally respected by the other clans of the Starfire Ridges except during times of war.

Upper Starfire Ridge
This is the highest part of the massif, a little higher than 3800 feet about sea level. From Illavan's Roofbeam, it is a relatively easy climb to the long series of 500 foot vertical cliffs leading down to the Big Starfire Ridge. From atop the Upper Starfire Ridge on a clear day one can see Kero Fin to the west, the Skyfall to the north, the Quivin mountains to the east, and the Shadow Plateau to the south. Below are the Nymie and Swan rivers, and the lands of the Colymar tribe.

It was here the god Orlanth defeated Venebain and cast him down into the Cinder Pits a thousand feet below. The Upper Ridge is a favorite place of the Air gods and, as a result, it is constantly windy atop there. Flocks of storm rams are occasionally seen here. The Upper Ridge is one of the most sacred places of the Orlmarth clan. Many clan rituals such as male initiation and Orlanth worship take place atop the craggy ridge. The clan forbids outsiders to come there and the clan wyter protects the place.

At the northwest corner of the rise stands a Dragonewt Plinth, part of a magical Dragonewt Road running from the Quivin Mountains to the Dragonspine. The plinth is a tall and peculiar standing stone made of an unknown type of rock. Crudely carved with draconic images and symbols, it is often visited by dragonewts and avoided by the locals.

Vestorfin's Hill
Vestorfin the Horseman, a famous hero of the First Age, was burned here. Those fighting against the Grazers or other sun-worshipping horsemen customarily offer sacrifice to the gods of war and victory here.

Voriof's Sheep Pen
This large open pasture extends from the Big Starfire Ridge to the Storm King's Crown. Mostly grassland, there are stands of trees, merging into

Clans of the Starfire Ridge
Several clans have historically claimed some part of the Starfire Ridges; currently the Orlmarth clan controls most of the Ridges.

Arnoring. *This clan of the Colymar tribe controls access to Vestorfin's Hill and some of the pasturelands south of the Little Starfire Ridge.*

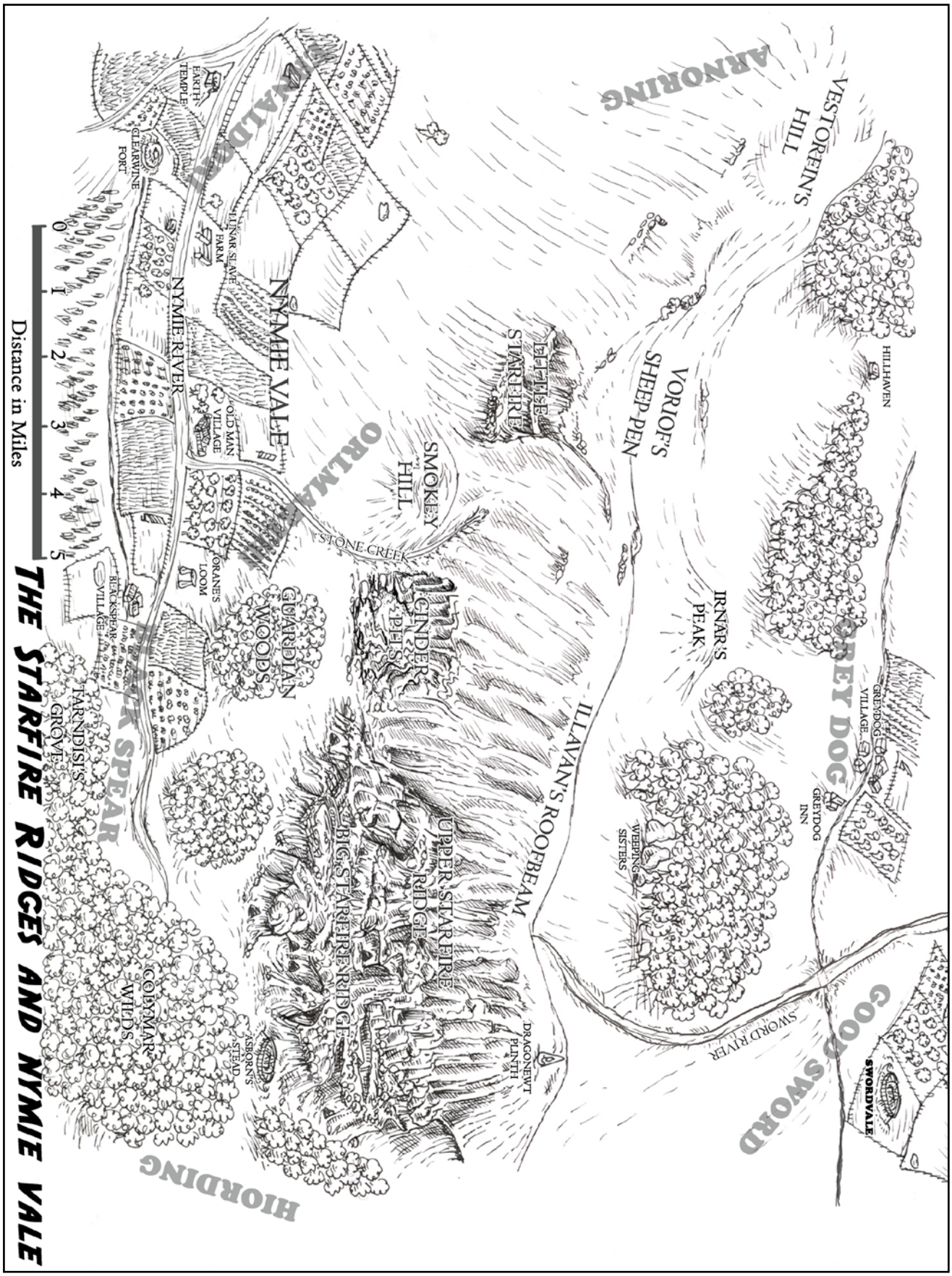
Enhyli. *This Colymar clan is famed for their Elmal worshipping horsemen. The Enhyli claim the pastures to the northwest of the Upper Starfire Ridge.*

Goodsword. *This Lismelder clan is famed for their Humakt cultists. They claim some of the pasturelands on the northwest corner of the massif.*

Greydog. *A famous clan of the Lismelder and the descendents of Indrodar Greydog, the Greydogs feud bitterly with the Orlmarth over the Starfire Ridges. Currently they control little more than the Grey Vale.*

Hillhaven. *This small Lismelder clan once contested with the Colymar clans over the Starfire Ridges. Now they acquiesce to the claims of others.*

Orlmarth. *This clan dominates the Starfire Ridges and its pasturelands, although they frequently must fight off challenges from other clans. Their feud with the Greydogs is famous and rivals the great feud between the Varmandi and Orleving famed for its bitterness.*


THE STARFIRE RIDGES AND NYMIE VALE
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HILLHAVEN
VORIOF'S SHEEP-PEN
IRNAR'S PEAK
ILLAVAN'S ROOFBEAM
ELLISE STARFIRE
SMOKEY HILL
STONE CREEK
NYMIE VALE
NYMIE RIVER
LUNAR SLAVE FARM
OLD MAN VILLAGE
ORANE'S LOOM
GUARDIAN WOODS
GINDER PITS
UPPER STARFIRE RIDGE
BIG STARFIRE RIDGE
DRAGONEWT PLINTH
WEEPING SISTERS
GREYDOG VILLAGE
GREYDOG INN
SWORDVALE
SWORD RIVER
GOOD SWORD
GREY DOG
BLACKSPEAR VILLAGE
BLACKSPEAR RIVER
TARNDISI'S GROVE
COBYMAR WILDS
ASBORN'S STEAD
HIORDING
EARTH TEMPLE
CLEARWINE FORT

the woodlands of the lower western slope. Here the god Voriof would keep his sheep, penned in by the Ridges, a practiced continued by local clans since the Resettlement. Thousands of sheep are brought up here each summer after the snows melt. There are many small stone structures here that are used as summer shelters for the local herders. The pastures of Voriof's Sheep Pen are claimed exclusively by the Orlmarth clan who back up their claims with both law and violence.

Weeping Sisters

Known locally as Old Sister, Tall Sister, and Middle Sister, this rock formation consists of three large granite outcrops from the massif. A local tale alludes to a tragedy concerning their three lovers.

Scenarios on the Ridge

Here are several scenario outlines and scenario hooks for using the Starfire Ridges as a location in a Sartar campaign. These scenarios are designed to be interspersed among others in your campaign play sessions.

Guarding the Herds

Voriof's Sheep Pen is the treasury of the Orlmarth clan. Each Sea Season, thousands of sheep and cattle are herded up to their summer pastures. This is the Wealth of the clan and the herds are watched and defended by herders, mercenaries, and even thanes! Still with some ten square miles of highland to patrol and often limited visibility, the herds in Voriof's Sheep Pen are a tempting target for bandits and predators.

The Orlmarthing normally assume all strangers on the Ridge are hostile unless they are under the protection of a clan member. Mounted patrols, usually led by a thane, challenge any strangers on the Ridge and quickly determine if they are an enemy or a friend. Potential friends are escorted to the clan chieftain to be further questioned. Anything hostile should be killed or, if it is too strong, watched while appropriate forces are mustered.

If the heroes belong to the Orlmarth clan, it is likely they spend time during the year watching the herds. Such duties are likely to be one of two types. The first is simply accompanying the herd: accompanied by a pride of alynxes, the hero spends the entire time with the herd and watches over it. The other is the patrol, usually with a thane making circuits of the Sheep Pen and responding to any emergency. Herders and patrols alike carry horns in case of emergency.

Raiders from another clan

Brave young warriors from the surrounding clans often try to steal livestock from the Starfire Ridges. These raids normally rely on stealth and surprise rather than on numbers. A typical raiding party is about a dozen strong, never more than a score. Too large a band is too easy to spot before it can strike. Too few may be unable to escape with the livestock.

Those watching the herd may spot the raiders as they sneak up to the livestock. Alternatively, they may be forced to react as raiders ambush them. Herders usually flee when confronted by raiders, blowing horns and running to summon help; although some brave herders may confront the raiders and seek to drive them off. Killing is rare in these raiders as they result in lawsuits and paying of wergild (which is far more costly than the gains of a few stolen sheep or cattle (see *Sartar: Kingdom of Heroes,* page 217), and can lead to blood feud. However, if a feud is already raging between the clans, killings may easily happen.

A patrol may see a group of raiders (like Garhendrik's Band on page 94) early on in their raid and must try to chase them off. Alternatively, the patrol may hear the horns of shepherds and pursue the raiders (and the stolen herd). Clever raiders may try to ambush or elude the patrol.

Consequences to Wealth

Raids are a threat to the Orlmarth Wealth resource. If the heroes are defeated in their efforts to defend the herds, the clan's Wealth resource suffers a penalty. See, *Heroquest* pg 89-90.

Outlawed Rebels

Not all strangers on the Ridges are raiders from another clan. They could be a group of rebels outlawed by their clan because of the dangers they posed to the clan. Denied clan and cult, these rebels are desperate and dangerous with absolutely nothing to lose. They might demand the right to kill a sheep or two for food, or they might just kill them without asking. If pursued they will retreat to a hideout in the rugged terrain of the Big Starfire Ridge.

Orstalor the Strong

Notoriously violent and intemperate, Orstalor was outlawed from the Hiording Clan for killing a member of the Enhyli clan and then killing the king's lawman as he gave him summons. He travels alone, and fears nothing on the Ridge, having killed a troll with his bare hands and ambushed a thane of the king to take his sword. Orstalor is determined to die by the words, "Nobody can make you do anything."

Lunar patrol on the Ridge

A strong Lunar patrol approaches the herds. If questioned, the patrol leader will say, "Nothing hostile, just checking things out," and then asks for food. If he is refused, he orders his men to kill three of the clan's sheep. He is clearly not afraid of the clan warriors.

Perhaps the Lunar patrol is escorting a group of Lunar magicians from the Field College of Magic. The magicians will insist on going to places in the sacred tula that are forbidden to all non-clan members such as the Upper Starfire Ridge or the Guardian Woods.

If the heroes resist the Lunar patrol, there will be trouble. They will come back with more men and magic, and with severe retaliations against the heroes' clan. Steads will be burnt, livestock stolen, and slaves taken.

Dragonewt Hunters

A band of crested dragonewts appears at the Dragonewt Plinth and begins "hunting" livestock under the heroes' protection. If they are killed or driven off, a season or so later (when the heroes are again on the Ridge), they return (including those who had been killed!) but this time accompanied by several warrior dragonewts. Again the crested dragonewts will "hunt" livestock; if the heroes try to stop them, the warrior dragonewts will attack the heroes. The heroes will need to kill the warriors or drive them off – a formidable challenge – or the clan's Wealth resource will be penalized.

If the heroes are successful, a season or two later a dragonewt delegation led by a tailed priest and guarded by a large band of warrior and crested dragonewts, many riding demi-birds, (including those killed previously by the heroes) will arrive at Old Man village. The tailed priest, Master Green Spark, will inform the chieftain (always through a dragonewt warrior interpreter called Speaker to Brutes who has been surgically modified to speak Tradetalk) that he has gifts for the heroes.

Master Green Spark will present the heroes with two gifts. This first is a large magical green crystal of fossilized divine blood elaborately carved in the form coiled serpent. The object is obviously of magical power and of draconic origin.

The second gift is a crested dragonewt to serve as the heroes' slave. It cannot speak any human language but can understand Tradetalk. If it dies, it is reborn in the Dragon's Eye and makes its way unerringly to the heroes.

If the heroes refuse either gift (or both), the tailed priest has his interpreter restate that these are tokens of esteem from the Sibilant Tongue in Dragon's Eye and that to refuse them would offend the Inhuman King, something the clan council is loath to do.

God's Blood Crystals

Just as the bones of dead gods provide Glorantha with metal, the fossilized blood of dead and wounded gods has provided god's blood crystals. Some of the power of those gods bled out; that power is contained within the crystal. Each god, or type of god, has unique properties which give its blood crystals abilities. A given crystal is associated with a single Rune and normally has a single ability. A crystal must be attuned by its user by spending a HP, but once attuned its rating may be increased like any other HeroQuest ability.

The Snakestone

This large magical green crystal is made from blood shed by the Ancestral Dragons of Dragon Pass. It can be attuned to a single hero for a cost of 1 HP and functions as an ability with a starting rating of 13. The Snakestone lets its user understand Draconic communication and was once the prized possession of Vistikos Left-Eye. Normal humans respond negatively to the Snakestone and it grants a Draconic Taint flaw at the same rating as the Snakestone ability.

The Colymar Wilds

Overview

The Colymar Wilds are a dense forest in the middle of the Colymar tribal lands. Enchanted by the powerful spirit Tarndisi, the Colymar Wilds are an extremely dangerous place for those who do not know the secrets of the Wilds. Only the members of the secretive Black Spear Clan (the Anmangarn) find safety in the Wilds; for all others the Wilds are a place to avoid.

Before Time

In the Green Age, Glorantha was covered with trees, flowers, and other plants. When Orane came down from Dini and resided in the Nymie Vale, the spirits of the woods gathered to dance with her. Tarndisi was one of those spirits and was the gardener of the elder willows. That golden time ended with Orane's return to men and gods, and the horrors of the Gods War came to the woods of the Nymie Vale. Forests were destroyed by Air gods, cut down by Dwarves, or devoured by trolls.

Tarndisi grew strong enough to survive the Darkness. She typically kept to herself and destroyed those who came into her domain; in that way she and her grove survived. Yet when Heort the Swift sought safety as he traveled from hill fort to hill fort, she sheltered him.

History

Little is known of Tarndisi's Grove before the Third Age. Tarndisi was one of those who welcomed the Dawn, but later she turned in on herself to survive the coming of Arkat and his trolls. During the Inhuman Occupation her grove was an isolated bastion for the elves against the devouring trolls.

Colymar came to Tarnsdisi and agreed to Tarndisi's Pact, delineating that which would be settled and that which would remain wild. During the reign of King Korlmar, clans fought over the Black Spear. Korlmar declared that this must not be, and brought the spear into the wilderness. Anyone who found it by the deadline was made part of the new clan called the Anmangarn and made a guardian of the Black Spear.

For more than two centuries, the Anmangarn Clan loyally served the Colymar King. However, when King Kangharl exiled Queen Leika, the Anmangarn refused to serve him and hid the Black Spear in the vastness of the Wilds. The clan now serves as mercenaries, although they will not fight against their fellow Colymar or for the Lunars and their allies.

Description

The Colymar Wilds are an ancient forest in the hills between the Starfire Ridge and the Thunder Hills. As the name would suggest, the area is wilderness and untamed by humans. Only the members of the Black Spear Clan can survive there.

A primeval temperate broadleaf and mixed forest, the Wilds include various types of ash, aspens, beech, firs, linden, maple, pine, and oak. Many of the trees of the Wilds are malevolent towards humans and are also mobile. They are tended by a group of aldyrami - brown and green elves.

The terrain is hilly and rough, with many brooks gushing out of spring. Large mammals include alynx, badger, brown bear, cougar, elk, red deer, wild boar, and wolf.

Tarndisi's Pact

Here is the Pact Colymar and Tarndisi agreed to:

Neither axe nor fire would be found in her grove; gods would not be called, nor sacrifice made. In return, she would provide Colymar with Nymie's Counsel and provide her blessings to those who could gain them.

The Black Spear Clan (Anmangarn)

Below:
The Black Spear of the Colymar is ceremonially presented to the lawful king of the Colymar by the leaders of the Anmangarn clan after his acclamation. The Anmangarn have refused to present the spear to King Blackmoor, claiming his assumption of the tribal kingship was illegitimate.

The Black Spear Clan is a troop of professional warriors whose principal occupations are hunting and waging war. They stand apart from the rest of Colymar society and are charged with defending the sacred regalia of the Colymar Tribe: the Black Spear. They are a War Clan, living off war and hunting; they do not farm. They breed the fine black bulls of the Anmangarn, who belong to the gods.

Although the clan always calls themselves the Anmangarn, outsiders know these fierce warriors as the Black Spear clan, due to the sacred object that Chief Colymar bore when he led the first clan to these lands. The sacred spear was held in common by the tribe for many years after the creation of the Colymar Tribe, but a dispute about its use nearly led to violence in the house of the king. To resolve the dispute, King Korlmar sent the spear into the wilderness, and swore that only those who could "follow" it, as in the old days, would deserve to have it. He was among those who found it, and in the wilds those people swore a special oath whose contents are known only to them, and to the clan that was made to defend the secrets.

For two and a half centuries, the Anmangarn have guarded the Black Spear. Their initiation rites are harsh and dangerous – even by Orlanthi standards - and ensure no weakling becomes a member. It is possible for an outsider to be accepted as a member of the Black Spear Clan. As a result of their initiation, an Anmangarn clansmember can always survive in the Colymar Wilds and find his or her way through the woods. They are welcome in Tarnsdisi's Grove as "Colymar's Children."

The Anmangarn is a small clan, rarely numbering even 450 members. Due to their violent and harsh existence they have few children amongst them; with most fostered to other clans. Their current chief is Vestorfin Tribute-Taker, a shrewd and resourceful old warleader.

The Anmangarn worship the god Orlanth, although they do not offer sacrifices to him within the Wilds, preferring to worship their gods atop the Thunder Hills. Inside the Wilds, they offer propitiatory worship to Tarndisi as part of their long-standing pact with her.

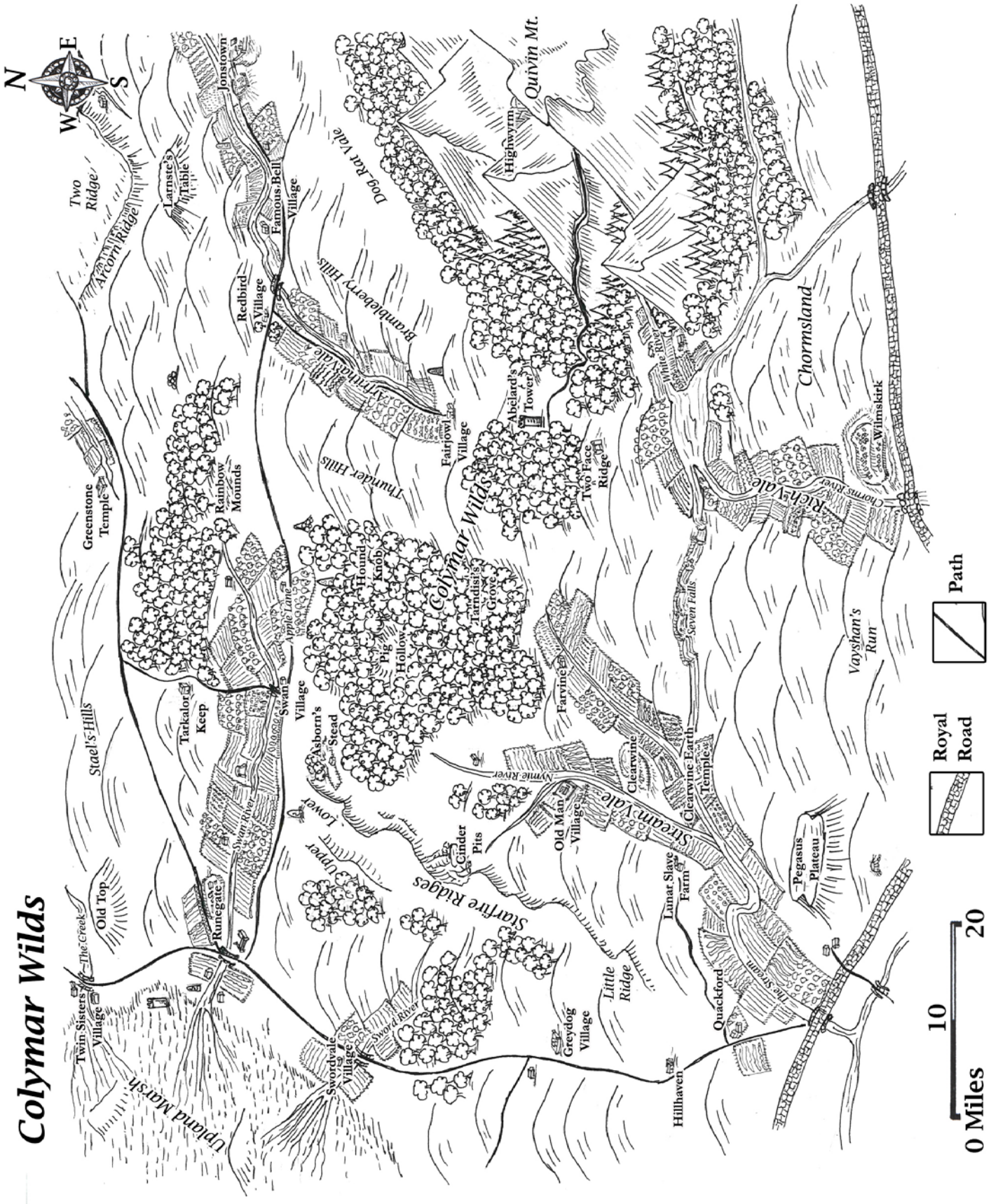
For more information on the Black Spear clan, see the description of the Black Spear Warband on page 135.

Joining the Anmangarn

Obtaining membership in the Anmangarn Clan is extremely difficult. All applicants must swear to defend the Black Spear against the enemies of the Colymar tribe with their life and soul. The applicant is then subjected to a number of rigorous, sometimes fatal, tests.

In one such test the applicant would stand in a waist-deep hole armed with a shield while warriors throw spears at him; if he is wounded, he has failed. In another his hair is braided, and he is pursued through the forest; he fails if he is caught, if a branch cracks under his feet, or if the braids in his hair are disturbed. He must be able to leap over a branch the height of his forehead, pass under one as low as his knee, and pull a thorn from his foot without slowing down.

If an applicant can pass these tests, he swears to defend the Black Spear against the enemies of the Colymar tribe with his life. He is then permitted to take the final test: to find his way to Tarndisi and pledge Tarndisi's Pact. If successful, he is a member of the Anmangarn; if not, he is forbidden to ever enter the Wilds again.


Colymar Wilds
N
E
S
W
Two Ridge
Acorn Ridge
Larnste's Table
Jonstown
Famous Bell Village
Redbird Village
Dog-Rat Vale
Quivin Mt.
Highwyrm
Brambleberry Hills
Thunder Hills
Fairjowl Village
Abelard's Tower
Two Face Ridge
White River
Chormsland
Wilmskirk
Chorms River
Rich Vale
Greenstone Temple
Rainbow Mounds
Apple Lane
Swan Village
Tarkalor Keep
Stael's Hills
Hound Knob
Pig Hollow
Tarndisi's Grove
Colymar Wilds
Farvine
Seven Falls
Vayshan's Run
Asborn's Stead
Nymie River
Clearwine
Clearwine Earth Temple
Old Man Village
Stream Vale
Cinder Pits
Lower
Upper
Swan River
Runegate
Old Top
The Greek
Twin Sisters Village
Starfire Ridges
Lunar Slave Farm
Pegasus Plateau
Quackford
The Stream
Little Ridge
Greydog Village
Sword River
Swordvale Village
Upland Marsh
Hillhaven
Royal Road
Path
10
20
0 Miles

Places of the Colymar Wilds

Asborn's Stead

This fortified and very defensible stead belongs to Asborn Thriceborn, a famous Storm Voice of Orlanth still loyal to Queen Leika. Asborn knows several paths through the Colymar Wilds and is an old ally of Chief Vestorfin. The stead is well defended by Asborn's friends and allies.

Black Spear Village

This small village is the winter quarters of the Anmangarn; during the rest of the year only those too old, weak or wounded to survive in the Wilds reside here. The village is entirely made of a dark timber and abuts the Wilds. The buildings are not painted, but are intricately and ornately carved. Here outsiders may contact the Black Spear Clan.

Colymar Wilds

This is a magical wildland in the Thunder Hills – a dense and dark forest. It is inhospitable to mortals and guarded by the powerful spirit Tarndisi. People who enter never exit unless they know the secrets of the Wilds. Many strange creatures and magical entities reside in the Wilds. It is not uncommon to hear of aldryami entering or leaving the wildlands. See the section *Crossing the Wilds* for more information.

The Black Spear clan hides in this wildland, guarding the sacred spear that Chief Colymar brought from Heortland. King Korlmar negotiated their right to live here along with their black cattle; that right does not extend to others. All the members of the Black Spear clan learn the secrets of the Wilds as part of their initiation rites; the clan are feared as warriors and as raiders who strike from nowhere and return with their booty into the Wilds.

Hound Knob

This prominent round hill at the edge of the Wilds is the highest point in the Thunder Hills. Atop is a strange dark rock formation said to be the Twilight Hound that ate shepherds and herds until the Orlanthi hero Desaventus Widefarer killed it before the Dawn. Sacrifices are traditionally made here by the Colymar kings to keep the Twilight Hound from returning. However, King Kangharl has refused, raising fears among the local herders; now herders report hearing terrible howling from around the hill. Nearby is a dragonewt plinth.

Pig Hollow

Wild pigs inhabit this wooded depression in the Thunder Hills. Brave hunters and thanes hunt boars in these woods. Nearby, there is an ancient shrine where the hero Severen Sevenstrike was immolated. In recent years, a great boar the size of a horse has been reported.

Salinarg's Mound

The body of Prince Salinarg the Last Orlanthi was desecrated by the Lunars and cut into pieces. Dunorl Brandgorsson and a few other thanes loyal to the House of Sartar were later allowed to take a portion of the Prince's body for burning (many say his heart). A mound was raised in the Wilds and Salinarg was burnt atop it.

Those still loyal to the House of Sartar gather here and offer Salinarg gifts and sacrifices on Founder's Day. The aldryami do not interfere even though it brings fire and the storm gods to the wilds.

Tarndisi's Grove

This grove is nearest the Nymie Vale and contains the source of the Nymie River. It is the home of the spirit Tarndisi and the center of her power. It can only be found by Crossing the Wilds (see below). Most people who try to find Tarndisi's Grove get lost if they are lucky.

A dark and hidden queen did hide,
Lady of the forest and the Wild;
Deadly her home to those she lay low,
Gardener of beech and oak and willow.

Thunder Hills

This range of rugged bald hills to the east of the Colymar Wilds is the backbone of the Colymar tribal lands. A mixture of oak groves and open grassland, the Thunder Hills are important pastureland for the clans of the Colymar tribe. Each Fire Season, the surrounding clans bring their herds of sheep into the hills for grazing; raids are common and the well-armed herders are not above ambushing travelers. The hills are sacred to Orlanth who often sends down strikes of lightning upon them.

The Black Spear

The Black Spear of the Colymar is a long black throwing spear that hosts the wyter guardian of the tribe. The spear always finds its mark and always strikes true. It can be thrown an incredible distance; legend holds that Colymar cast it before he crossed the Death Line into Dragon Pass and followed the spear to the Nymie Vale. In battle, it is an awesome weapon with potent magical powers.

The Black Spear may only be wielded by the king of the Colymar or by his designated Champion. The entire Anmangarn Clan is sworn to defend the Black Spear.

Two Face Hills

These jagged hills outside the Wilds were formed in the Darkness when Chaos tried to attack the home of the gods. Shooting stars and lightning bolts barraged them until there was nothing left but shattered rocks. The hills are a wild place, all but impassable, full of steep cliffs, shifting footing and cutting stones. The elves covered them with a thick beech forest, the mighty roots of the trees burrowing through the rubble to take a firm hold.

High up on one of the hills, two massive stone heads have been carved on opposite sides of a U-shaped stone cliff wall so that they stare at each other. Smaller reliefs and runic inscriptions surround the stone heads. On the inner wall is a door surrounded by reliefs; however, the stone head guardians prevent casual entry. It is widely rumored that a great treasure lies within.

Crossing the Wilds

Entering the Colymar Wilds can be a extremely dangerous for those not initiated into its mysteries. The wildlands are enchanted by the magic of Tarndisi and within the barriers between this world and the Otherworld are easily crossed.

Special Encounters

Based on the results of their contest, the heroes may have one of these Special Encounters.

Aldryami

A mixed-group of some 50 aldryami (brown and green elves) resides in the woods of the Colymar Wilds. They serve and protect Tarndisi, revering her as a voice of Aldrya. They are typically hostile to humans, except those who have made Tarndisi's Pact (such as the members of the Anmangarn clan). They are Nearly Impossible to fight in the woods; intruders find them selves shot at from all directions and from a foe that is Nearly Impossible to see in the woods.

The aldryami of these woods have close connections to the Arstola and Stinkwood aldryami. Each Sea Season, on Waterday of Fertility Week, a delegation of aldryami travel to the Clearwine Earth Temple to celebrate the return of Flamal. They otherwise have very minimal interaction with the surrounding human tribes.

Leaders of the Aldryami

The aldryami of the Colymar Wilds have two leaders: one for defense of the entire woods; the other for magic and religion.

Onakal Wood Lord is charged with the defense of the woods. He is a large and tall green elf (a fir tree elf) from the Stinkwood Forest. He hates humans with a determined passion and only sees them as a threat. Onakal organizes and leads efforts to defend the woods, be it from a troll raid, local herders, or a bad windstorm.

Brikala the Reseeder is the Gardener of the aldryami and looks to the health of the woods. She is a slim elf (a silver linden tree elf) from the Arstola Forest in Maniria. Brikala came here to help Tarndisi restore her forest to its former glory. She is a powerful magician and commands many forest and nature spirits. Brikala serves the Arstola Council of Elders and is one of many reseeders that are scattered throughout southern Genertela.

Below:
A rampaging giant was forced to confront itself by the Inhuman King and now does just that for eternity at the portal of Two Ridge Peak.

Anmangarn Camp

The heroes encounter a patrol of Black Spear warriors (similar to the Clan Patrol encounter on page 134). They attack Lunars or known enemies of the Colymar tribe; others are escorted to the main Anmangarn camp in the Colymar Wilds.

The camp seems more appropriate for hunters than for the chieftain of a powerful and respected War Clan. It consists of several dozen hide tents scattered about in the woods, drying racks for animal hides and cured meat, and other facilities used by hunters. About half the clan are here: 125 men and 75 women; all are armed. In a nearby meadow, horses and the fabled Black Bulls of the Anmangarn graze.

Next to the chieftain's tent, a small, portable wooden shrine is surrounded by a wicker fence. It is guarded by fierce warriors. Within is the sacred Black Spear of the Colymar, the wyter of the tribe.

Chief Vestorfin interrogates the heroes to determine if they are allies of the Lunars or of Kangharl. Lunar cultists are summarily killed. Supporters of Kangharl and non-Colymar tribesmen are given a short audience (where Vestorfin makes it clear that he does not acknowledge "Blackmoor" as king) and then blindfolded and escorted out of the wilds (after being told that they will be killed next time they enter the wilds).

Members of the Colymar tribe (who do not support "Blackmoor") are given full hospitality by the chieftain and invited to participate in the clan's hunts (Vestorfin explains, "You found the Black Spear in the Wilds. That makes you our welcome guests.") The Anmangarn are willing to escort their Colymar guests to other locations in the wilds.

Tarndisi's Grove

This is the wildest area of primeval forest in the Colymar Wilds. Ancient willows, huge oaks, tall ash, quaking aspens, and silver fir trees abound. Ferns grow as high as a man and dense thickets of wild berry vines make navigation difficult. Pools of water and small brooks run through the grove. Deer, wild pigs, and brown bears are plentiful, along with many types of birds. Humans feel uneasy in her grove; a Narrator may require that the heroes overcome their unease or suffer a penalty within the grove.

Here resides Tarndisi, the spirit of the Colymar Wilds. She is an extremely powerful and ancient spirit, strong enough to have survived the Darkness, Gbaji, Arkat and his trolls, the EWF, and the Inhuman Occupation. Her existence since the Gods War has been one of loss and suffering; at times Tarndisi's melancholy overcomes her. Tarnsdisi takes one of two conflicting forms:

A beautiful nymph; graceful and benevolent.
A malevolent and ancient willow tree.

Those who enter her grove must not bring axe or fire. Nor may they offer sacrifice or call upon the gods. Those who violate Tarndisi's pact are attacked by Warriors of Wood until they leave the grove or are dead.

Crossing the Wilds

To cross the wilds, the heroes must determine what their goal is (e.g., hide in the Wilds, cross the Wilds at a specific location, find a specific person or group in the Wilds, or to enter certain locations like Tarndisi's Grove) and overcome a resistance chosen by the Narrator with an Appropriate Ability.

Appropriate Abilities*: Wilderness Survival, Hunting, Movement Rune, Odayla Rune, Yinkin Rune, or Plant Rune. Heroes who have violated any part of Tarndisi's Pact get a -6 Situational Penalty to their ability.*

Resistance*: As set by the Pass/Fail cycle, or Hard Difficulty.*

Complete Victory*: The heroes find their goal without complication or additional encounter.*

Major Victory*: The heroes find Tarndisi's Grove (with Tarndisi the Elf or the Willow) or the Anmangarn Camp Special Encounter.*

Minor Victory*: The heroes have the Fox Women Special Encounter.*

Marginal Victory, Tie*: The heroes have the Tarnsdisi the Willow Special Encounter.*

Marginal Defeat*: The heroes have the Aldryami Special Encounter.*

Minor Defeat*: The heroes are lost and must overcome the Great Boar Special Encounter to find their way back to the Middle World. If successful they make their way out of the Wilds at a location determined by the Narrator.*

Major Defeat*: The heroes are lost and must overcome the Twilight Hound Special Encounter to find their way back to the Middle World. If successful they make their way out of the Wilds at a location determined by the Narrator, although it should usually be a place bad or at least inconvenient for the players.*

Complete Defeat*: The heroes are now hopelessly lost in the Otherworld of the Grove. It will take a heroquest to find them and get them out.*

Tarndisi the Elf

Tarndisi occasionally wanders about in the form of a beautiful nymph. In this form, Tarndisi cares for the plants, animals, and other inhabitants of her woods.

If encountered in this form, the heroes hear melodic singing and see a beautiful woman walking gracefully through a grove of willows surrounding a small spring. Her voice is melodic and entrancing, but also touched with sadness and loss.

If approached, Tarndisi is friendly as long as the heroes do not violate her Pact or threaten her; she willingly converses with the heroes. Tarndisi knows everything going on in the Colymar Wilds and often the history and goals behind them. On those matters she does not know, she asks Nymie for counsel at his nearby spring.

Tarndisi is extremely powerful with the Life Rune; she can cure any disease and heal even the most grievous wounds. She can lead the heroes to any location in the Wilds; wherever it is the heroes seek to go is just a short distance away.

In her nymph form, Tarndisi does not fight. If threatened, she merely speaks a word and several nearby trees awaken as Warriors of Wood. The fighting trees attack while the aldryami of the woods appear to pepper the intruders with arrows.

Tarndisi the Willow

Tarnsdisi occasionally roots down next to Nymie's Well and, taking the form of a willow tree, she dwells upon her losses, enemies, and future travails. In

Below:
Tarndisi oftens spends many hours reflecting beside Nymie's Well.

Nymie's Well

Tangled in the roots of an ancient willow tree is a small stone basin that is constantly filled with bubbling clear spring water. Colorful ribbons are tied to the branches.

The basin is inhabited by the waters of Nymie – "Counsel". A water god descended from Daliath, Nymie is a minor god of wisdom. He can answer almost any question posed to him. However, he almost never answers more than one question from the same mortal.

Tarndisi controls all access this well; those who befriend her may be permitted to ask a question of Nymie.

There are no tales of what effects the waters of the well would bestow upon anyone who drinks from it. Rumors abound that the Lunars will pay handsomly for a vial of the water.

this form, Tarndisi can be quite sinister, capable of uprooting itself and stalking travelers. At the same time, she is immensely knowledgeable and wise.

Tarndisi appears as a huge ancient horse willow tree that emanates feelings of sadness, madness, and inspiration. She silently watches strangers who enter her Grove. In this form, she knows a song that lulls the unwary to sleep. She kills those intruders who violate her pact. If threatened, Tarndisi awakens enough Warriors of Wood to chase the intruders away or kill them.

However, those who offer her appropriate gifts, pledges and song can rouse Tarndisi from her dark musings and she takes her "elf-form" again.

Fox Women

Fox-women (elurae) are magical shape-changers that live in Dragon Pass, and are associated with the beast-men of Beast Valley. They spend most of their time in their animal form. They are omnivorous, and mainly eat fruit and insects

Occasionally, a fox woman changes into her human form, which has exotic (vulpine) features. In this form, she hunts larger prey and interacts with nymphs, 'beast-men,' and, when necessary, humans. Elurae are legendary for their beauty and lust, and often seduce lone human males. Elurae often act as tricksters, with motives that vary from mischief to malevolence. Stories tell of elurae playing tricks on overly proud thanes, greedy merchants, and boastful mercenaries, while the crueler ones abuse poor crafters and cottars.

Most elurae can assume intermediate forms, and some are very whimsical about their shape, often appearing as a human with an animal head, an animal with a human head, or a form that combines features of both animal and human. No matter how they transform, however, they always retain their tail, and so are easily discovered by one who suspects them.

Great Boar

This huge hog is the descendent of an earth demon once unleashed in these wilds. Weighing some 800 pounds and with tusks more than a foot long, the Great Boar is a monster. The boar rages and tears up the land around the Pig Hollow and even threatens the woods near Tarndisi's Grove. However, the aldryami take no action against it; either they are forbidden to kill it or hope to use it against humans.

The boar is most active at dawn and at dusk. When encountered, the Great Boar charges out of the woods at the heroes, slashing at them with its long sharp tusks. It is at least very hard to prevent being gored by the boar.

If the heroes kill the boar, Esrola the Earth Mother is angered by their actions; *unless* they offer the meat of the boar to her temple. An Ernalda or Esrolia cultist can use their divine rune affinity to sense that the boar is sacred to the Earth.

Twilight Hound

The Twilight Hound is hellish supernatural dog, with eyes that burn like glowing coals, great size (as big as a horse), immensely powerful jaws that can trap even spirits and winds, and a terrible howl that can terrify the bravest man. The Twilight Hound is a terrible demon, part of the pack of hellhounds that brought Yelm's corpse to the Underworld. It is said that hearing the Hound's howl is an omen of death; usually that of the hearer.

Long banished to the Underworld as a result of the heroic deeds of Desaventus Widefarer, the Twilight Hound again haunts the area around Hound Knob. It can be banished again, if the king makes sacrifices to the Orlanthi hero at the Hound Knob.

Heroes who encounter the Twilight Hound are in big trouble. It is Nearly Impossible to fight with weapons or magic. The only sensible option is to flee from it; normally, a matter of very high difficulty. The hellhounds were cursed by Yelm; as a result, the Hound avoids direct sunlight.

Too Clever Fox

This elurae takes the form of a red fox. As the heroes wind through the wilds, she is decorously perched on a rock by the path. Looking amused, she watches the intruders with clever amber eyes. When the heroes come close, the pretty vixen sniffs the air and then speaks! "I smell [hero's clan]-lings. Taking in the night air in the Old Elf's Grove? I think not. No, don't tell me. Let me guess…" and then she guesses correctly what the heroes plan to do.

She suggests that she could lead the heroes to their goal but also threatens to warn the heroes' enemies (or whoever else would oppose their actions) unless she is bargained with. The heroes need to decide what to offer her and how to negotiate with her. If she is threatened, Too Clever Fox vanishes.

Warriors of Wood

These trees have had their spirits awakened and are capable of motion and combat. The trees appear to be normal trees of the forest, although perhaps a bit gnarled and twisted. They are extremely powerful; their thick bark makes them Nearly Impossible to fight with weapons. The trees attack with their thick branches and roots. They are flammable like normal trees. They speak and understand Aldryami, although they are not particularly intelligent.

The Warriors of Wood have two tactics: attack and defend. If told to attack they will move slowly toward a foe, being careful to stay in contact with the earth, then club at it till it falls. If told to defend they will defend a perimeter of 50 or so feet, attacking anything that moves into that area that isn't a plant creature.

Runegate

Welcome to the City

We approached the town from the east, traveling through fields of barley and apple groves. Beyond the town is the dread Upland Marsh, inhabited by the Army of the Unliving and ruled by an immortal lich said by some to be a God Learner sorcerer who survived the doom of the Second Age. As soon as we could see the huge stones of the Luck Gate, several mounted warriors rode up to us. They were all Humakti, sacred killers of the barbarian Death God. Having ascertained that we were not Chaos or Undead, they escorted us through the famous Luck Gate. Gifts of food, flowers, and even gold surrounded the Gate - offerings to the Goddess of Luck Pyjeem told me.

Inside was a town of timber and thatch. The streets were straight, wide, and regular, but made of packed dirt. The buildings were all made of wood, painted garishly in bright colors. Every house seemed to have wooden horse decorations. The Humakti brought us to the Elmal temple, probably the largest building in the town. There we waited for the Lord of Runegate, an aristocratic priest of Elmal whose demeanor would not seem out of place in the palaces of Raibanth. He tersely interviewed us and then granted us permission to be in the town.

Runegate stinks more of horses than even Jillaro. The local Orlanthi barbarians worship horses and claim that the sun is a horse. A massive horse market outside the town walls, Horsetown, is the home of many hundreds of horses and merchants from across Sartar come here to buy horseflesh. Despite their love for the beasts, the horses of Runegate were decidedly inferior to those of the Grazelanders, being little more than rugged ponies.

History

Little of Runegate's history before the Third Age is now known with much certainty. Runegate was resettled by three bands of horse-worshippers who fled from the Holy Country in 1325, dragging a sacred lintel post that had protected them since the Adjustment Wars. They called themselves the "Hyalorings" and claimed descent from the ancient northern hero Hyalor Horsebreaker. In 1332, their wanderings stopped when they found the stone fortifications of a far older settlement. They placed the stone lintel atop lintel posts in the eastern gate to form a Luck Rune and dubbed the settlement Runegate. Within they built a temple to their patron god, Elmal the Sun.

The Hyalorings bands formed a triarchy of three clans (the Enhyli, the Lonisi and the Narri) with Runegate as their tribal center. Each pledged to take wives only from one specific clan in the triarchy. However, around 1400 the Narri clan took wives from residents along the Stream to make peace with them. This so-called "Fish Marriage" badly weakened the triarchy. When the fierce Varmandi and their Hiording allies attacked in 1410, the Lonisi were destroyed as a clan. The resulting Taral War raged in the Streamvale for a generation and ending when King Robasart of the Colymar tribe intervened. All the feuding clans acknowledged the supremacy of the Colymar tribe and a new Taraling clan was formed out the remnants of the Lonisi and those Varmandi who chose to remain in the lands they seized during the Taral War.

In 1550, the Runegate clans selected an outsider, Korlmar the Woodpecker, as the Lord of Runegate. A loyal friend of Prince Jarolar, Korlmar became King of the Colymar; during his reign Prince Jarolar built the wall around the town and the towers within.

In 1602 the Lunar Empire made a major effort to crush Sartar. The Red Emperor himself led the army and crossed the River south of Dwarf Ford. They marched through the Dragons Eye and towards Runegate Fort, where most of the Sartar army awaited. The two main armies faced each other near Runegate Fort. The Lunar army made camp and rested, watching and waiting. At the height of the Full Moon specters haunted the Sartar camp, and an army of corpses marched out of the Upland Marsh and assaulted Runegate. The defenders were skilled and valiant as they cut down the undead which clumsily clambered over each other to store the walls. Their priests worked hard to kill the dead with magical fires, only occasionally dampened by moonlight, and the healers exhausted themselves to help their companions.

The next morning the Lunar army attacked the fort using the newly killed corpses as if they were ramps to scale the walls. When the main army attempted to intervene the Lunar cavalry harassed them and did not allow them to get close.

That night a glow from the north unreasonably frightened the Sartar army. Many fled and saved themselves. Others watched as a huge bat, town-sized and glowing like the Red Moon itself, heavily flew into sight and clumsily swooped towards Runegate. The city spirits attempted to halt it, but were crushed when it landed right within the walls. The very towers themselves burst from this effort, and the people of the city were seared and eaten. However, the eastern gate (the "Rune Gate") and those sheltering beneath it survived both the attack of the Crimson Bat and the subsequent inferno.

The buildings in Runegate have been rebuilt over the last fifteen or so years, but the town still visibly bears the brutal scars of the Lunar Conquest.

Center of the Triarchy

Runegate is the center of the reformed Hyaloring Triarchy. Its temples, markets, and assembly grounds are shared by the Enyli, Narri and Taraling clans. The Narri and Enhyli clans hold Elmal the Horse God as their patron; the Taralings revere Orlanth Adventurous. Humakt is worshipped by all as the guardian against the Walking Corpses of the Upland Marsh.

The marriage customs of the clans are unusual. The Enhyli take wives only from the Narri. The Narri prefer to take wives from the Taraling clan, but must pay a high dowry. The Taraling take their wives from any clan of the Colymar, although rarely from the Varmandi (as they are descended from that clan).

The Town

Runegate is located in the wide valley of the Lower Swan River. The evil Upland Marsh is about ten miles away and some days its stench reaches Runegate. Herds of horses are raised in the grasslands near the town and the horse is a common symbol and motif for local architecture, weapons, and clothing.

Runegate is a newly built town of timber and thatch. Other than the walls, no building in the town is even twenty years old. The streets are straight; an advantage to rebuilding the entire town all at once.

Population

A rough estimate of the population of Runegate is about 1000 total people. 600 are adults, of which one half are men. This is 120 hearths in and about Runegate. About 500 residents are members of the Taraling clan, 250 members of the Enhyli and 250 members of the Narri clan.

A breakdown of adult occupants includes: 50 warriors (lord, thanes, and mercenaries), 10 priests, 65 crafters and merchants, 20 foreigners, 200 free farmers, and 260 cottars (herders and laborers).

Additionally, 100 Tarshite soldiers from the Dunstop Foot are headquartered at Runegate.

Arriving at Runegate

From a Distance

The Swanvale is a rich farming valley (although not so rich as the Nymie Vale) running from the Thunder Hills to the Upland Marsh. The upper Swanvale is famed for its apple orchards; the lower for its excellent grass pastures. Horses are herded in the lower valley; the upper valley is traditional sheep and cattle country.

Runegate is the conjunction of three trade paths. The Jonstown Path leads east towards Apple Lane and beyond, the Northern Path leads to the Two Sisters ferry and from there into the Dragonewt Wildlands. The Good Ale Path leads south into Lismelder territory, eventually ending up at Quackford.

Strangers who approach Runegate are met by a mounted patrol. They welcome the traveler to the lands of the Three Clans, and then escort them to Runegate. Colymar tribesmen may freely travel to Runegate without interference. Occasionally the patrol consists of soldiers from the Dunstop Foot. They will question, search, and potentially rob newcomers before escorting them to Runegate.

Gate Guards

Runegate has three gates; the most famous is the Luck Gate on the east wall. Small shrines to Humakt can be found at each gate; protection against the Unliving Army of Delecti. The gate guards all belong to the cult of Humakt.

The gates are always guarded by a patrol of local mercenaries, led by a thane. Strangers are escorted to the Lord of Runegate.

General Authority Attitudes

The guards of Runegate belong to the cult of Humakt. They are extremely skilled and dangerous warriors, but strictly obedient to their superiors and their orders. They are honorable and truthful, and cannot be bribed, even for ignoring small offences.

The mercenaries of the Black Oak Brotherhood are a swaggering, arrogant lot. They will harass anyone disliked by their leader Darstan Black Oak and protect anyone liked by him.

Treatment of Troublemakers

The guards and patrols capture foreign troublemakers and turn them over to Selelmal the True for judgment. Colymar tribesman who make trouble are exiled from the city and will have fines levied against them and their clan at the next tribal assembly.

The Black Oak Brotherhood does the same, but they are likely to abuse and rob troublemakers as well. They will turn them over to Darsten Black Oak for judgment.

Troublemakers attracting the attention of the Lunar soldiers are taken to Endelkarth for judgment. Rebels who attack Lunar soldiers will be crucified.

Visiting the Lord of Runegate

Foreigners and newcomers to Runegate are brought to Selelmal the True and interviewed. Selelmal is polite to strangers, asking names and business, and referring the visitors to a likely host or inn when dismissed. Selelmal is particularly interested in news regarding potential threats: the Unliving Army, the dragonewts, Snake Pipe Hollow, and the Yelmalio cults of Aldachur and the Sun Dome Temple.

Town Government

There is no single "town government" in Runegate. The leaders of the Three Clans regularly meet to resolve disputes and disagreements; those than cannot be resolved are brought to the tribal assembly in Clearwine.

The tribal king appoints a "Lord of Runegate" as his surrogate to lead the fyrd, deal with foreigners, and defend the town against the Unliving Army of Delecti. This position traditionally goes to a member of one of the three clans, but occasionally a respected outsider (although always a member of the Colymar Tribe) is appointed. Currently Selelmal the True is the Lord of Runegate.

Runegate Fyrd

In times of emergency, Runegate can quickly muster some 300 warriors and helpers under the leadership of the Lord of Runegate, or the tribal king if he is present. These include: 25 thanes and mercenaries; 25 members of the Black Oak Brotherhood; 100 fyrd militia (farmers from the Swanvale); 100 skirmishers (local herders, hunters and other young men); and 50 helpers (healers and other women).

Property

All land within the walls belongs collectively to the Three Clans or to specific offices (the Lord of Runegate, priests, thanes, etc) and groups (temples and crafts).

Housing

The buildings in Runegate are single-storied timber or timber-framed structures with a thatch or shingled roof. There is usually shelter for livestock within or adjacent to the house and an outside garden for growing vegetables.

The buildings are laid out in straight rows, given something of the impression of an uninspired series of wooden barracks. Most houses are decorated to the best of the owners' abilities. Painted walls, carved beams and timbers, and decorated shingles give a festive appearance to many buildings. The roofbeams of most buildings are carved in the shape of horse heads.

Cults of Runegate

Runegate is a religious center for the Three Clans and for the Colymar tribe. Several tribal cults are centered here and sacrifices made to them by the priests of Runegate. Runegate is the center of the Elmal cult in western Sartar.

Elmal. The patron god of Runegate is Elmal the Sun, god of horses. Some 125 residents (all men) are initiated into the cult of Elmal. On holy days, hundreds more from the Enhyli and Narri clans gather at the temple. The high priest of the cult is Selelmal the True.

Hyalor Horsebreaker. Hyalor was an ancient hero who rescued a shattered creature from death, forming the first bond between Man and Horse. His people wandered, and eventually Beren the Rider led some of them to join the Vingkotlings. Hyalor is so deeply imbedded in the Orlanthi culture that he receives no direct worship. Instead, he receives a portion of the sacrifices given to Elmal, Redalda, and any other deity who includes the horse as part of their worship.

Redalda. Redalda is the Horse Goddess. She blesses the herds of the Enhyli and Narri clans and is well loved by the Three Clans. Some 100 residents (all women) are initiated to the Redalda subcults of Elmal or Ernalda. Many more women from the Narri and Enhyli clans belong to the cult. The high priestess at Runegate is Nallindia Horse Mistress.

Orlanth Adventurous. The proximity of the Upland Marsh and the warlike temperament of the local clans make the martial aspect of Orlanth important for the town. Some 100 residents are initiated to Orlanth, many others left the town when the Lunar soldiers came. The Orlanth cultists hate the Black Oak Brotherhood.

Ernalda. Ernalda is the most important goddess of Runegate (as she is for all Orlanthi), although her daughter Redalda is equally revered. Some 200

women belong to the cult of Ernalda (and are not initiated into the Redalda subcult). Kallvale the Sow is the chief priestess at Runegate.

Asrelia. Asrelia as Goddess of Good Fortune and Luck is offered sacrifices by all the cults of Runegate as the final protection of Runegate. She has no specialized cult; instead she receives a portion of the sacrifices offered to any god or goddess of Runegate.

Humakt. The god of Death is revered by people threatened by the Unliving minions of Delecti that shamble out of the Upland Marsh. The senior Humakti Sword of Runegate is designated a Hundred-Thane and typically looks to the Swords of Indrodar's Necklace as Warleader. About 20 Humakt cultists serve the local House of Death.

Issaries. Runegate is an important trade center and the Horsetown market is the largest horse fair in Sartar. Shrines to Issaries are maintained in the town and at Horsetown. Some 20 residents are initiated into the cult of Issaries. Thus far the priests have been able to minimize the influence of the Etyries merchants who seek to take over dominance of all trade in the town.

Doburdan. This foreign god is worshipped by the Black Oak Brotherhood. A small oak planted outside the Black Oak barracks serves as a shrine. The 25 members of the Brotherhood are all initiates.

Urox. In 1610, a Chaos Flood of broos and other horrors from Snake Pipe Hollow reached the walls of Runegate. The Colymar king offered sacrifices to Urox here and his army defeated the Chaos Flood. The shrine is maintained by the Three Clans, however few initiates of the Storm Bull reside in Runegate, which is the preference of most of the other residents.

Seven Mothers. The Lunar soldiers constructed a shrine to the Seven Mothers. It is used by the Lunar soldiers, Etyries merchants, visiting Lunar dignitaries and other foreigners.

Black Oak Brotherhood

The Black Oak Brotherhood is a band of some 25 mercenaries and outlaws led by Darsten Black Oak. They have forsaken Orlanth and adopted the worship of Doburdan, a storm god enslaved by the Emperor. The members of Brotherhood belong to no clan, but are protected by King Blackmoor. They are arrogant and bullying; most locals consider them to be lawless thugs.

Imperial Occupation

Runegate fell to Lunar occupation in 1613 following the defeat of Starbrow's Rebellion. A company of Tarshite Foot from Dunstop now occupies the town. The Lunar soldiers patrol the Northern Road between Runegate and Jonstown, and serve as a deterrent against bandits and raiders.

The soldiers of the Dunstop Foot wear bronze scale hauberks and helmets, and carry sword, javelins and shield. Only a few officers are initiated into Lunar cults; most worship traditional war gods of their tribe. They are trained to fight in a shield wall.

Persons of Prominence

The following persons are prominent within Clearwine Fort. They are likely to come into contact with the heroes.

Selelmal the True

Selelmal is the High Priest of Elmal and Lord of Runegate, entrusted with the defense of the town by the Colymar tribe. He is extremely steadfast in his duties and presides over the sacrifices to Elmal. Selelmal's loyalty is unimpeachable; he is sworn to serve the king of the Colymar, whoever that is. An Enhyli clansman, Selelmal has served Kallai, Leika, and Kangarl in turn.

Selelmal was instrumental in defending Runegate (and by extension the entire Swanvale and Lismelder lands) from the Chaos Flood of 1610. He hates Chaos and the Yelmalio cult, and despises the Empire for the destruction of Runegate in 1602. Selelmal is widely considered the senior Elmal priest in Sartar.

A distinguished man of his middle years, Selelmal is a superb warrior and possibly the best horseman in Sartar. He is famed for his fine white horse and has sworn to kill any man who rides it other than himself.

Darsten Black Oak

A powerful thane from the Taraling clan, Darsten is a kinsman of Kangharl and the strong right hand of the king. He was once a priest of Orlanth, but after the humiliating defeat of the Sartar High Council, he concluded that Orlanth was doomed to defeat by the Red Goddess. Darsten traveled into Peloria where he learned of Doburdun Black Oak, a treacherous storm god, and was initiated into his secrets.

Darsten is now a priest of Doburdun and leader of that small cult in Colymar lands. He always carries "Addi" - his magical curved dark oak club. Darsten is a fluent speaker of New Pelorian. He uses his club to make deafening blasts of thunder. Darsten is always at least a Hard Difficulty in combat or magic.

Darsten is a stout and greedy middle-aged man who wears his grizzled hair long to cover the scars left by Orlanth's impests. A violent and lawless man, Darsten knows there are few likely repercussions for his action. If Darsten were injured or killed – regardless of the reason or provocation - his cousin King Kangharl would go to extreme lengths to avenge him. Darsten secretly serves Dagius Furius, the Lunar Chief of Army Intelligence, and receives payments from him to carry out various assignments against the enemies of the Governor-General.

Captain Endelkarth

The captain of a company of Tarshite Foot from Dunstop, Endelkarth worships the Lunar War God Yanafal Tarnils. He is loyal to Fazzur Wideread and the King of Tarsh; but also greedy and ambitious. Endelkarth has a good working relationship with Darsten Black Oak; he finds the Black Oak a useful source of information and pays them for assignments too dirty for the Dunstop Foot.

Denied a chance for glory and plunder in the invasion of Holy Country, Endelkarth now focuses on feathering his nest. He will not disobey an order from General Fazzur but he is unlikely to carry out tasks with much enthusiasm without the prospect for payoff (such as plunder) for him and his men.

Jarkandos Longface

The Issaries merchant priest of Horsetown, Jarkandos has made himself one of the wealthiest men of the Colymar. He is a serious, dour man from the Narri clan, and a very tough negotiator.

All purchases of horses from Horsetown by outsiders go through Jarkandros or his apprentices, who charge a commission on the sale. Although he is anti-Lunar in sentiment, Jarkandros has made a fortune supplying horses to various Lunar cavalry regiments in Sartar; resulting in commercial and personal relationships that Jarkandos finds philosophically problematic. For now, he justifies his situation by generating as much wealth as possible for Runegate and himself.

Korol Serpent-Tongue

This famed poet and skald is from the fierce Varmandi clan. As skilled with his sword as he is with his tongue, Korol has killed three men who he goaded with his biting verses; none dare avenge them as he is beloved by his fellow Varmandi. Darsten Black Oak, a frequent target of his satires, despises him heartily. Korol is also a notorious lover and has seduced many women throughout Sartar.

Korol is an initiate of Orlanth and belongs to Destor subcult (also called Adventurous). A handsome, charming man, Korol is passionate and impulsive, witty and sarcastic. He hates the Lunar Empire, loathes Darsten Black Oak, and came up with the nickname "Blackmoor" for King Kangarl. However, his verses are so skilled and entertaining, even his enemies are willing to pay to hear him perform.

Below: *Important Personalities of Runegate (clockwise from top): Selelmal the True, Nallindia Horse-Mistress, Darsten Black Oak, Jarkandos Long Face, Kallvale the Son, and Korol Serpent-Tongue.*

Nallindia Horse Mistress

High Priestess of Redalda at Horsetown, Nallindia of the Enhyli is often mistaken for a Vingan warrior woman at first glance with her flowing red hair and skill at the spear. Stubborn, arrogant, and disrespectful of any authority other than her own, Nallindia is an extremely powerful holy woman and beloved by Elmal and Redalda.

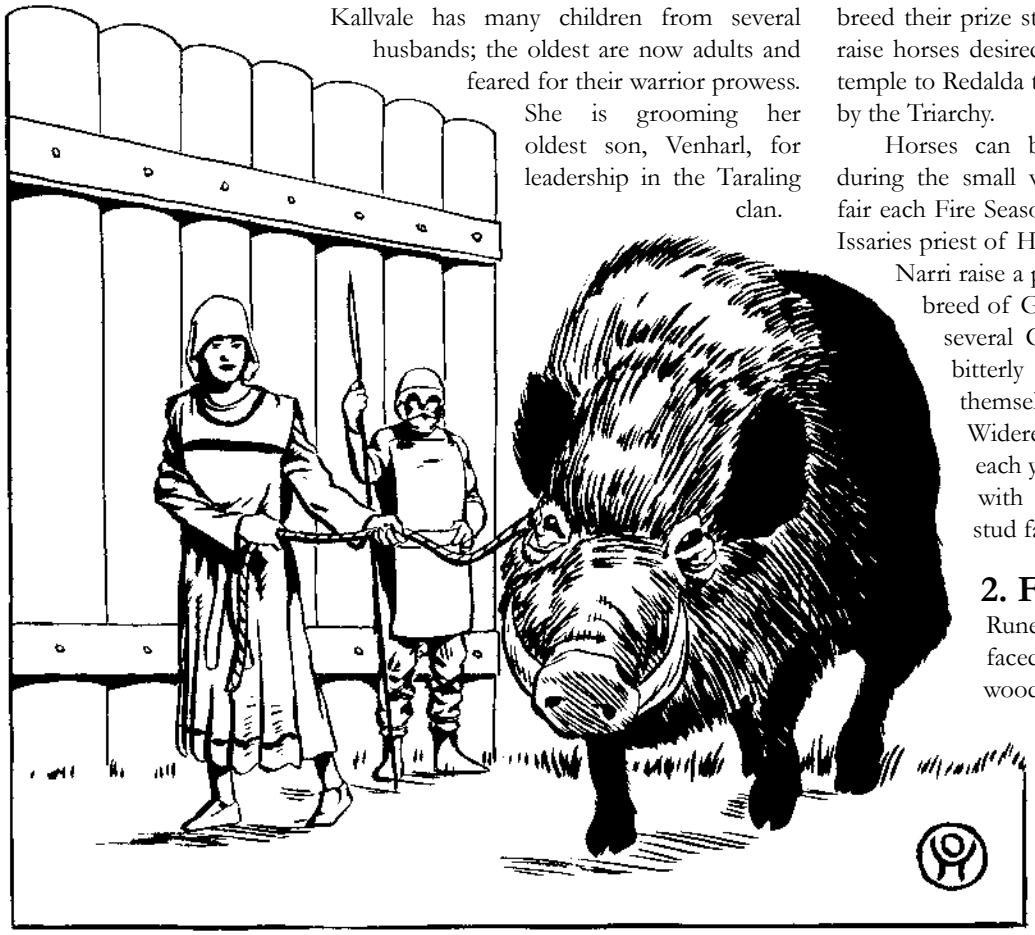
Nallindia's closest companion is a magnificent chestnut stallion that she says is her son from the Otherworld. She hates Chaos, the Undead, and the cult of Yelmalio, but rarely gets involved in tribal affairs.

Kallvale the Sow

A powerful priestess of Ernalda, Kallvale is feared and respected for her single-minded pursuit of the Taraling clan's interests. She supports Kangharl as a member of the clan; however, she increasingly suspects that his interests are no longer that of his kin. Kallvale is known to have friends at the Shaker Temple in Tarsh and has traveled across Dragon Pass many times in her life. She can call upon the protection of a powerful magic boar that lives in a copse of woods to the north of the town.

Kallvale has many children from several husbands; the oldest are now adults and feared for their warrior prowess. She is grooming her oldest son, Venharl, for leadership in the Taraling clan.

Below:
The great magical boar of Kallvale the Sow has protected Runegate on several occasions since it first appeared in 1610.



Starken Var

The origins of Starken Var, the proprietor of the Last Chance Inn, are shrouded in mystery. Some claim he is from the Far Place, others from Tarsh, or even the Lunar Provinces. He came to Runegate in 1615 and purchased the right to operate an inn from King Blackmoor himself. Starken Var is protected and served by a laconic dark troll called Snaggletooth.

A very pragmatic and shrewd man, Starken Var gets along with all of the factions in Runegate: Lunars, the Black Oak Brotherhood, Orlanthi traditionalists, partisans of Queen Leika, foreign merchants, and even nonhumans. He does this by being strictly mercenary in his dealings – silver is silver, no matter who pays it.

Runegate Locations

1. Horsetown

Horsetown is a defended pastureland of the Narri clan northwest of the town of Runegate. Horsetown is the famous stud farm of the Hyaloring clans and is the most important stud farm in Sartar.

A wooden palisade defends Horsetown from raiders and from the Unliving Army. Within, Narri breed their prize stallions with herds of mares and raise horses desired by thanes, chiefs, and kings. A temple to Redalda the Horse Goddess is maintained by the Triarchy.

Horses can be purchased from Horsetown during the small weekly market or at the annual fair each Fire Season. All purchases go through the Issaries priest of Horsetown or his apprentices. The Narri raise a particularly sturdy and quick-foot breed of Galana ponies, although they have several Grazer studs as well (something bitterly resented by the Grazers themselves). Even General Fazzur Wideread has patronized Horsetown, each year presenting the High Priestess with a magnificent stallion from his stud farm in Sylila.

2. Fortifications

Runegate is surrounded by stone-faced earthworks topped by a wooden palisade and several timber watchtowers. The northern earthworks lower than the others as it was crushed by the Crimson Bat in 1602. The original stone towers built by

Prince Jarolar were destroyed by the Bat and have been replaced by timber watchtowers. The near impregnable walls around the town and towers within that were originally constructed under the direction of Prince Jarolar still show signs of the assault and subsequent inferno of the Crimson Bat. The towers have been reconstructed and their pale stone is in stark contrast to the scorched stones of the wall.

There are four gates into the town. Three of the gates are identical and typical of Orlanthi hill forts; they are built into the earthworks and surmounted by a tall wooden superstructure. The east gate is unique and described further below.

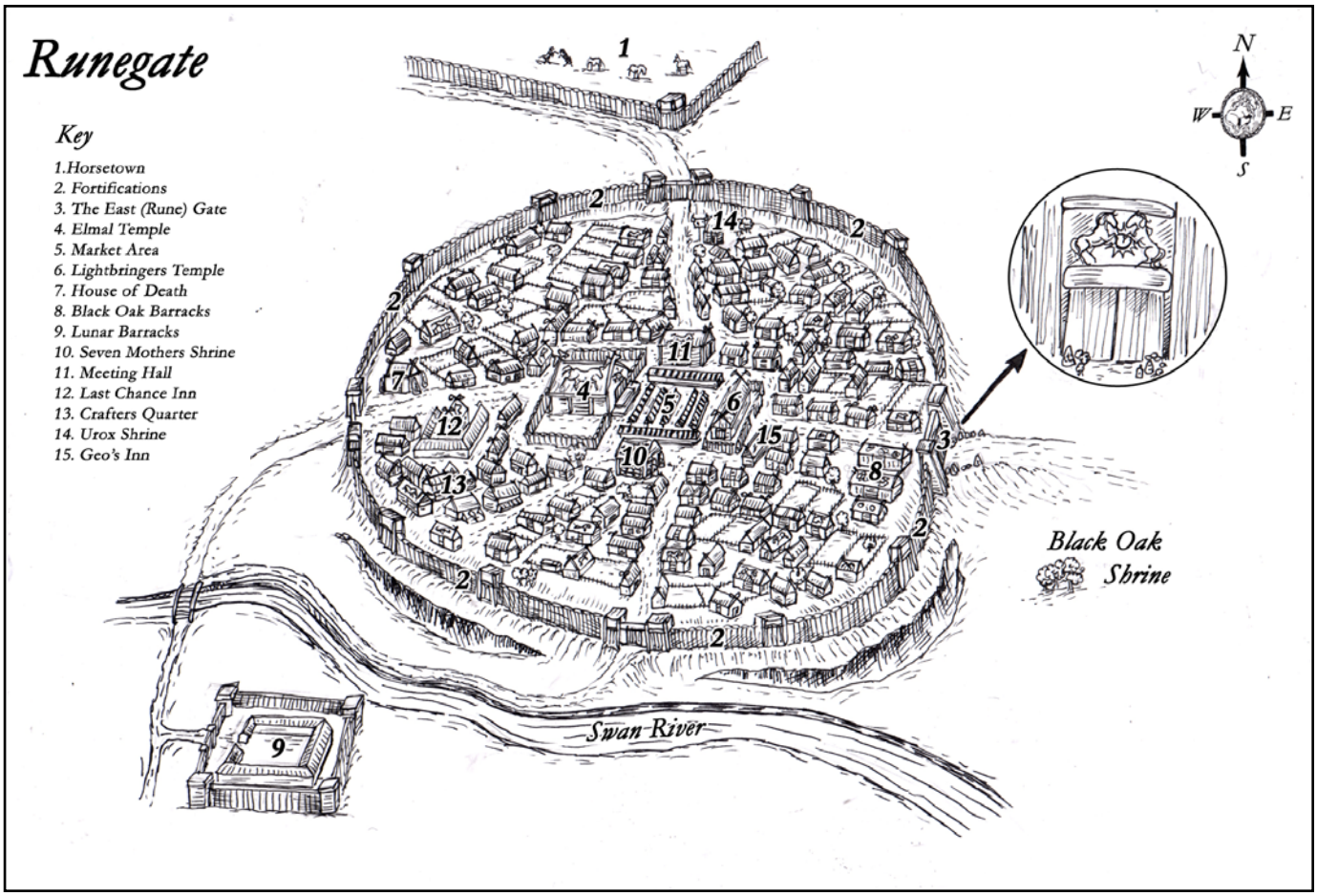
3. The East (Rune) Gate

This is the original main approach to the town. Above the gate is a massive stone lintel beam depicting Asrelia as the goddess of luck and fortune within an eight-sided star. The gate is the only location in Runegate remaining intact from the old settlement; it used to be called the Fool's Gate for only a fool trusts to luck. Yet; all who took shelter under the stone lintel when the Crimson Bat destroyed the town survived and now locals call it the Luck Gate. The gate may be sealed with a pair of massive wooden valves.

The gate is sacred to Asrelia in her aspect as the Goddess of Good Fortune. Gifts of food, flowers, and treasure are offered to Asrelia on either side of the gate. As a result, the gates are usually covered with garlands of flowers, surrounded by plates containing offerings and burning candles, and festooned with belts of coins. The gate guards are extremely hostile to any who try to steal the gifts to the Goddess of Good Fortune. Periodically the priestesses of Ernalda gather the gifts and dispose of them as they see fit.

4. Elmal the Sun Horse Temple

The wooden temple to Elmal is the largest building in Runegate. The roof beams are carved in the shape of horses, and a golden horse is painted on each side of the shingled roof. The entrance faces the rising sun during Sacred Time. This is the tribal temple of Elmal for the Colymar tribe and is supported by the entire tribe (although the cult is dominated by members of the Enhyli clan).



5. Market Area
This open area serves as a market place for the town. On market days, this area is crowded with traders from throughout the Colymar and Lismelder lands.

6. Lightbringers Temple
This wooden temple contains shrines to the Seven Lightbringers (Orlanth, Chalana Arroy, Eurmal, Issaries, Lhankor Mhy, Flesh Man and Gina Jar) and a statue of Ernalda. The temple is open to any god-talker or priest, although Kallvale the Sow serves as the chief priestess.

7. House of Death
This wooden building serves as a shrine to Humakt, a mercenary hiring hall and a barracks for the Humakti cultists in Runegate. It is avoided by all who fear death. Humakt is revered for his power to protect Runegate from the denizens of the Upland Marsh.

8. Black Oak Barracks
These timber longhouses house the members of the Black Oak Brotherhood. The area is generally avoided by the locals, as the members of the Black Oak Brotherhood are swaggering bullies. A scrub-oak outside the town serves as a shrine to the god of the Black Oaks. Here Darsten received his vision of the Summer Thunder.

9. Lunar Barracks
These two long wooden buildings are the barracks of the company of Dunstop Foot assigned to garrison Runegate. Covered walkways connect the barracks; within the Lunar clerks work protected from the rain that is so common here.

10. Seven Mothers Shrine
This small stone building (one of the few in Runegate) is a shrine to the Seven Mothers. Sacrifices to the Seven Mothers and Hon-Eel (the Lunar protectress of Tarsh) are offered here by the Tarshite soldiers or other visitors. .

11. Meeting Hall
The three chiefs of the Triarchy meet here with their counselors, companions, petitioners, and notable guests. Great feasts are held here by the three clans.

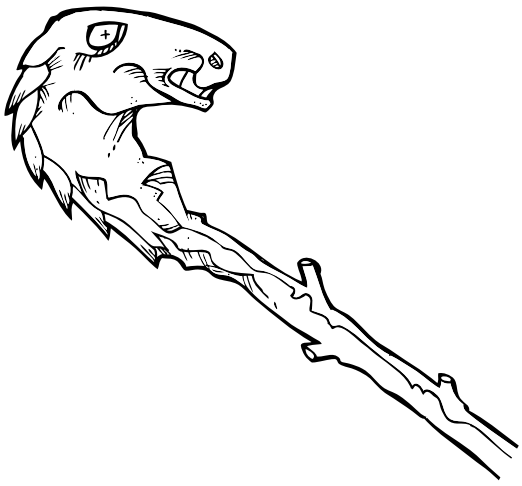
12. Last Chance Inn
The Last Chance Inn consists of three timber buildings (the central building is two-stories high), clustered around a courtyard. Entertainment of food is provided in one of the side buildings, the other is the stables for animals. Sleeping areas are in the central building. The inn is of even more recent construction than the rest of the town, being built in 1615.

The innkeeper, Starken Var, purchases ale from the Lismelder tribe and sometimes the Last Chance is called the "end of the Goodale Path". Gambling is particularly popular in the common room; gambling sticks, dice games, knife games, wagers on horse fights, and so forth all can be found here. Starken Var takes a small commission from the winners and Snaggletooth enforces the paying of wagers.

13. Crafters Quarter
Here are the red smiths, potters, tanners, and leatherworkers of Runegate. This is a busy, noisy, and often noisome area.

14. Urox Shrine
The Colymar offered sacrifices here before fighting the Chaos Flood of 1610 that reached the walls of Runegate. They were victorious – with the help of Urox and his followers – and in thanks, King Kallai had this shrine constructed. The shrine is maintained by the Colymar tribe, but sacrifices are made by whatever Bullpriest wanders into town.

15. Geo's Runegate Inn
Rebuilt after 1602 by supportive Colymar kings, Geo's Runegate Inn is a haven for Sartarite loyalists in the Colymar lands. Even the Black Oak Brotherhood leaves Geo's Inn unmolested; it is said they fear the vengeance of the legendary Geo's Bouncer. Tamara Three Chops, a retired adventurer who once served the god Humakt, is the sole proprieter of the inn and said to be almost as deadly with the sword as Londra of Londros.



The Creekstream River

Mythology

Here in our land is a magnificent body of water whose deep name is Afrasaronafra, which translated into modern tongue means "The River of River." This body of water was the first real river, like we have today. Before Afrasaronafra all existing rivers flowed uphill, like the Syphon River still does. All the rivers flowed that way, bringing water from the oceans uphill, before the Gods War.

Godriver was a son of the river which had invaded the Heavens, and he was invested with tremendous power because his father had been a star that was devoured by his mother. Godriver fought off the invading chaos. Watery or not, Godriver was truly a thing of Heaven and naturally resisted the intrusion of anything offensive.

Korang the Slayer was a Chaos God who bore a huge spear which roared as it sucked the life from its victim deities. Korang the Slayer left devastation wherever he went, and so the other deities conspired against him.

Ten deities set forth. Hard Earth was one, Skyriver Titan was the second, and the third cannot be named, for none know it. The other seven are unnamed, for they ran away. They all went to meet Korang the Slayer in battle near the city of slaves which he had herded together.

First into combat went the god who is unknown now. His magics and being, whatever they were, was no match for the enemy god. The spear, which had shattered an adamant helm, struck the unnamed god. The spear demon screamed as it burned up the life and the soul and the magic and the existence of its victim.

Seven of the combatants fled then. There is no shame in their flight, for flight is always better than a useless death. But we don't name them, because they deserve no credit.

Skyriver Titan remained and fought. He was not unskilled or weak, but when the poison spear, which was sharper than iron, split the titan's armor he tried to flee to his home. As he leapt upward Korang the Slayer stabbed him so that his life force poured out of the sky to the earth.

Hard Earth then thrust himself at the stained spear, which had four corners to its shaft, and with a twist he used the strength of his body to shatter the corrosive weapon. But he was thrown down too.

Without the great weapon, the god was of little consequence. The gushing blood of Skyriver Titan drowned the unarmed god and his city. The conflict between their corrupt bodies and the pure waters caused a ferocious turmoil that broke rock, dissolved earth, and solidified water until the marshes were formed which surround the place where the ruins of the ancient city lie, underwater now.

Godriver fell, and from the sky too fell his water. The gushing wound scattered into drops which fell to the Surface World. At first the drops collected upon the hilltops, then gathered together to rush down slope. The further they flowed, the more little droplets they met, to become a tiny creek. Sometimes the creeks met each other and grew. They streamed. Sometimes the streak met some other old, stagnant and dying water. Those pathetic drops were always ready to live again with the touch of this new water. They were a running river.

Choralinthor was one of those stagnant pools, but his gratitude was from a great being, not a drop of water. Choralinthor, washed anew, swelled in gratitude to make the river into something more. The river settled, collecting now to be an ocean, and the waters again began to fill up in the world.

And today the great wound which Skyriver Titan received is still visible in Dragon Pass, in the northeast corner, if you look at the clouds right. They are always there, and are almost always a great and roiling black mass, like a bubbling and festering wound. The clouds often burst into torrential ran, and that is when the Skyriver Titan's wound erupts open. Sometimes the knot of roiling storm clouds grows madly and spreads wide over all of Dragon Pass, spreading rain. Nonetheless, the hardest flow is always from where the wound was struck. There the water comes down so hard that it is as if the sky is falling, and so the place is called Skyfall, and the lake where it collects is Skyfall Lake.

And also the broken body of Hard Earth is still visible as the six peaks of the Black Dragon Mountains, in Dragon Pass. There is where the damnable Cragspider lives with her great trolls and wyrmish pet.

The Creek and the Stream are the younger brothers of Skyriver Titan. When his life force was draining away they leapt from the sky, adding their own strength to their brother's so it would not be washed away. The one called Creek leapt from the sky to the Indigo Mountains, and the one called Stream leapt to the Quivin Mountains. And they joined the River, and together they all made their way downhill to the center of the world. Thus they were present when the Empty Gods appeared and exterminated the tribe of elder gods, who lived in the mountain, and created the great hole in the center of the world.

When the Empty Gods destroyed the mountain, Skyriver Titan and his two brothers provided the model of action for the other rivers to follow. They flowed into the gap, and all the other rivers also reversed their flow and joined in to help. The void was filled with all the swirling waters of the world. Thus the First River made the great plan which neutralized the Empty Gods, and which created the great maelstrom of the Ocean Without Return.

Basic Description

The Creekstream River is approximately 500 miles long from its source at Skyfall Lake to its mouth at the fabled city of Nochet. With its two great tributaries, the Creek and the Stream, it drains the Quivin Mountains, Indigo Mountains, the Rockwoods, and the eastern slopes of Kerofin and the Dragon Spine.

Because of the tremendous amount of rain and snow that falls in the mountains it drains, the Creekstream River carries a far greater volume of water than its relatively short length might suggest. The river is some 650 feet wide below the Highwater Falls and more than 1000 feet wide below the Upland Marsh. At its mouth, the River is over 3000 feet wide.

Duck Boats

Most duck boats are tightly woven reed vessels that the little duck folk traditionally swam alongside. Cargo and supplies are placed in waterproof leather and reed containers and lashed to the boat. Larger cargos and human passengers are piled high onto reed rafts, with no apparent distinction made between cargo and passenger. The boatman poles the raft in sluggish water, or swims alongside it to navigate it. Ducks join and leave the raft seemingly at random.

Duck boats are gaudily painted with strange names, like Slug Express, Bag O' Worms, Pride of Quackford, and Gorpchaser. Some boats might have spirits or paltry guardians, with crude carvings and foci. The ducks expect their passengers to respect all the ritual observances that go along with travel.

Newtling Boats

The newtlings also build their crafts out of bundles of reeds lashed together. Their boats are 12 to 20 feet long and usually require 2 newtlings to operate them, as they are rather heavy in the water for their size. They can be poled or paddled; oars and oar locks seem to be unused, though such craft could be braced and rigged for them.

The passenger/cargo space is rarely more than a meter wide and three meters long. Because of their wide beam, such boats are quite stable. They survive encounters with rocks and rapids well, because they are flexible. Once they begin to come apart, though, they must be abandoned or rebuilt with new reed sections. The newtlings have a way of rigging a small sail in special situations by treating one newtling as a quasi-horizontal mast, while the other steers. By trading off, the newtlings can move under sail for several hours before becoming too tired.

Turtle Boats

The local Orlanthi use light boats shaped like a bowl, typically with a frame of reeds or saplings covered with animal hides. The keel-less, flat bottom reduces the minimum needed depth to mere inches. Each is tailored to the conditions of the local waterway where it was built. A turtle boat is between 6 and 8½ feet in diameter and can be carried on easily on the back of one man. Most are designed for one to two boatmen, but some carry as many as 6 to 8 people.

Ecology

The Creek-Stream River is full of life: bass, sturgeon, pike, trout, catfish, crappie, bluegill, sunfish, walleyes, frogs, crayfish, river mussels, otter, beavers, kingfishers, geese, swans, herons, and many others. Each year, blackmouth salmon migrate up the River below the Upland Marsh and to the Stream to spawn.

As for river predators, the most feared is the river dragon, a large crocodilian found throughout the river system. Many species of turtles and water snakes also inhabit the river.

Cascades and Fords

For much of its length, the River is deep and calm. There are three notable stretches of whitewater. The first is the Highwater Falls, a massive waterfall about 200 feet high. The second is the Lakes, a picturesque series of lakes separated by steep falls and whitewater. The third is the deep canyon called the New River, dug by Belintar to divert the river to the west.

For much of the year, the River can be forded at several points below the Highwater Falls. The River is impassable most Sea Seasons and often much of Storm Season as well. Ancient carved stones mark most of these fords. Some have villages or hamlets nearby, living off the traders who pass through. An addition to these fords there are many ferry landings up and down the River's length.

Dwarf Ford. This is the most strategic ford of the Creekstream River. Most of the traffic between Sartar and Tarsh crosses here. Several important battles were fought here, the most famous being the Battle of Dwarf Ford in 1565 when Prince Jarolar fell aiding the Aldchuri tribes against the Lunars.

Goranthal Ford. A small village has grown up at this ford, permitted by the Dwarf of Dwarf Run. Each season the Dwarf visits Goranthal Ford detailing the services he wishes to hire. His wages are generous and each season a crowd of laborers, artisans, adventurers, and opportunists gather. The buildings of the hamlet were made by the Dwarf and are identical cubes of stone.

Salor Ford. This ford at the south end of the Lakes is near an old EWF ruined city.

Centaur Ford. This ford south of the Upland Marsh is guarded by centaurs from Beast Valley. The ruins of an old EWF city are nearby. It is the main ford between Beast Valley and the Grazelands. It is one of the last safe crossing places on the Creekstream, for downstream of here the river broadens and deepens. Centaur Ford is also one of the safer places in Beastman Valley. Humans have established a small settlement, Shadey Tree, where a small market thrives on trade with the demi-humans. Local Grazer clans come to the ford to meet and present the centaurs with an annual tribute.

Willford (Valadon). This large Esrolian city is called Valadon by the Esrolians but is known as Willford by the Sartarites and Heortlanders. This is the lowest fordable place on the River.

Peoples of the River

For much of its length upriver from Esrolia, the Creek-Stream River is hardly settled by human beings and is still the domain of inhuman species. Trolls, Chaos monsters, Dwarves, dragonewts, the Undead Army, and Beast men all claim part of its length. Other than those lands claimed by the Wintertop Exiles, only a few human trading settlements can be found upriver from the Holy Country.

The little duck folk and their boats can be found throughout the Creek-Stream River. Persecuted by the Lunars and generally disliked by most of the Orlanthi tribes, the ducks nevertheless dominate the river trade. Duck Point is their most important settlement, although they have several other settlements in the area of the Streamvale.

There are a few adult newtling breeding ponds in the hidden places along the Creek-Stream River. However, most newtlings seen in the area belong to the more adventurous bachelor stage.

Other sentient non-human races of the Creek-Stream River include hadrosaurs, the fish folk and giant otters. The river's intelligent fish do not come from a single species. Rather, every species of fish has a tiny proportion of intelligent members. They do not oppose the controlled harvesting of others of their species, as long as no intelligent fish are slain; some in fact help the fishermen in their endeavors in return for various objects unattainable underwater.

Trade and the River

The River bears most of the traffic between Dragon Pass and Esrolia. The key human towns for this trade are Duckpoint and Quackford. The warehouses of these small settlements are filled with goods from or going to Esrolia.

From Esrolia comes: greenware, pottery, red wine, silver, luxury goods, spices, herbs, fine linens, dyes, cult items of the Earth goddesses, knowledge, exotic goods from across Glorantha, and much more. From Sartar goes: mercenaries, bronze, wool, clearwine, dwarf-made goods, magical artifacts of the Gods War and the Second Age, goods from the Lunar Empire, and much more.

Ruins of the EWF

Many ruins of EWF cities and fortresses dot the landscape of the River. These ruins are feared by the locals and have remained largely unplundered since the Dragonkill. The Beast People especially fear the EWF ruins and strongly discourage their exploration; with force if need be.

Hannand. This was a small city of the EWF at the end of Dendelle Lake. It was a loading place for goods traded from the Dwarf. Strange devices still guard the ruins.

Salor. These ruins at the south end of the Lakes were once an important EWF commercial hub.

Olorost. These large ruins near Duck Point were once an important administrative center for the EWF. Stories say a great treasure remains in Olorost. However, the ducks avoid the place and it is too near the Marsh for the local tribes to explore.

Voss Varainu. These ruins near Centaur Ford were once a proud EWF city. The famous Stitched Zoo was here, where blasphemous experiments were performed to create new types of beings. The beast-folk fear this place as a place of terrible evil and chase away those who would come there. It is rumored that great treasures are still within these ruins.

Bonn Karpach. This was once the gateway to Dragon Pass, it now lies in ruins. The trolls feared the ruins of Bonn Karpach and avoided it.

Dragonewts

Dragonewts claim to be the eldest creatures of Glorantha, descendants of neotenic dragons from before the Green Age. Dragonewts are peculiar creatures who continually reincarnate and metamorphose, ever-striving to achieve dragonhood. They are an enigmatic race, misunderstood and mistrusted.

Dragonewts have a large presence in Dragon Pass, with a large city (called by everyone the Dragon's Eye), eight smaller cities, and many smaller "nests". The dragonewts are feared by the human settlers of Dragon Pass, as much for their unpredictable behavior as for their kinship with the dragons that devoured all during the Dragonkill.

The Dragonewt Life Cycle

A dragonewt is not like other creatures. For dragonewts, death does not exist – it is only an interruption. Each dragonewt is born once but dies hundreds of times; each time it dies its soul reanimates a new body grown from the same egg. All dragonewts hatch from eggs laid by immature dragons. All the spawn are small, of the stage called "crested" or "scout". Individual dragonewts trace descent from whatever dragon or dragons laid the initial clutch of eggs which resulted in their existence. Dragonewts of the same clutch call each other "egg-brother".

Originally True Dragons taught the hatchlings the Dragon Way, and many infants grew quickly to maturity. The dragonewts still in Glorantha have been the slowest to develop, and are still developing through the dragonewt cycles.

When a dragonewt dies, its body is discarded and its soul instantly returns to the egg from which it hatched originally. Each egg can grow any number of dragonewt bodies, and will until the dragonewt matures. After some days the reborn dragonewt emerges, personality and memories intact, from the leathery, unchanging egg, ready to pick up its life from when it died. The time spent in the egg varies with the moral development of the dragonewt.

All dragonewts are four-limbed, bipedal, tailed, left-handed, and have opposable thumbs. Dragonewts do not refine metal, but use bone, stone, and wood for weapons and tools. Only special leaders ever wear armor, though all stages may wear trinkets, jewelry, and bits of cloth. Their language (Auld Wyrmish) includes auditory, olfactory, and empathic components. Dragonewts have no written language, and have very little need for one, as they are immortal, ever-reincarnating, and learn needed facts directly from other dragonewts.

Stages of Dragonewt Growth

Dragonewts have four distinct stages of growth, though their precise shape alters within each stage. Each stage also has distinct responsibilities. Not surprisingly, their particular shape suits their normal occupations.

The Crested Dragonewt (First Stage)

The crested dragonewt is small (between 4 and 5 feet high and weighing around 100 pounds), short-tailed, and has an arched crest upon the head. A vegetarian, it prefers leaves and fruit.

The markings of the crested dragonewt may be of various colors and patterns – usually drab. Its betters will train it as a slinger to bring down birds and rabbits, teach it the art of scouting and skirmishing, and to serve as a slave.

As the stage develops, the tail elongates and the body as a whole enlarges, but the most prominent changes occur in the head: it elongates, grows a more pronounced crest, and the beak lengthens and develops front teeth suited to crop grass and strip bark. At some indeterminable point, often after centuries and many deaths, the dragonewt emerges from its egg as the next stage, the beaked dragonewt.

Communicating with dragonewts

Regular contact of normal dragonewts with outsides is usually assigned to one individual in a group, who tries to act according to human expectations. He learns human languages, and learns to write or otherwise communicate ideas to humans. Sometimes he will own or be an interpreter dragonewt who has been surgically altered so he can stumblingly speak human words. Altered interpreters may have guards, servants, and so on. Such dragonewts not infrequently fall from the Dragon Way.

The Beaked Dragonewt (Second Stage)

The beaked dragonewt is larger than the crested (between 6 and 7 feet high and weighing over 300 pounds) and is carnivorous. The tail now reaches to the ground, and at first the skin is covered with scales and small protrusions. As the second stage matures, the warrior's skin thickens to armor-like material, sometimes concentrated on the back, forepart, tail, or other body part. Whether the protrusions grow into spikes, hard knobs, or horns depends on factors unknown to humans. Thus representatives of this stage may appear very different from one another, except that all seem well-suited to combat. The skin colors and patterns vary, and may change over the span of the stage.

The beaked dragonewt is most often found as a guard or a hunter in dragonewt nests.

Most beaked dragonewts ride upon creatures called demi-birds. Demi-birds are feathered, beaked, and lay eggs, but their bones are solid, and they have vestigial arms, not wings. Dragonewts breed these monsters, which are not found in the wild. The demi-bird is fearless and carnivorous, adding to the fierceness of the dragonewt warrior.

The Tailed Priest (Third Stage)

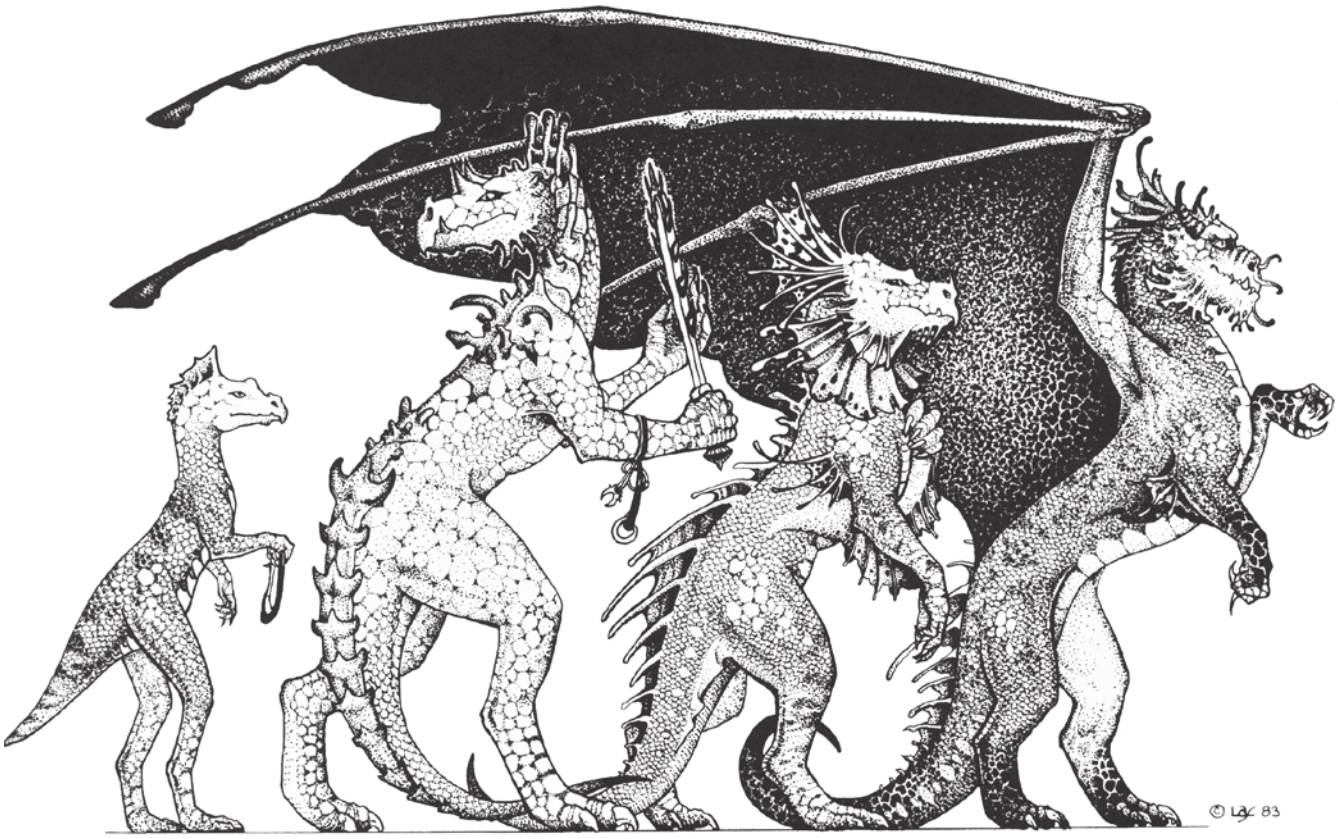
The tailed priest is smaller than the beaked dragonewt (less than 6 feet high and weighing around 175 pounds). Previous armor and natural weapons are, in this stage, nearly replaced by frills, spines, wattles, pouches, and other decorative and communicative devices. Skin colors become more vivid, and the number and variety of the scent glands increase.

A tailed priest will lead and represent; the stage is expert at living peacefully with the outside world. This stage is omnivorous. Some ambassadors to human cultures are recorded as having become formidable gourmets.

The Full Priest (Fourth Stage)

These rare dragonewts are almost never found outside their own nests. One is usually found in each small nest, and several in a town cluster. Their community functions, diet, and powers are unknown. Some have turned into immense dragons in order to defend their nests. The appearance of a full priest resembles that of a tailed priest, but the wings grow increasingly large with age and the size and capabilities increase. The full priest is larger than the tailed priest (over 7 feet tall and weighing about 500 pounds).

Below:
The four stages of dragonewt development: (Left to Right) Crested, Beaked, Tailed Priest, and Full Priest.



Presumably a full priest meditates upon the secrets of dragonhood in preparation for the final metamorphosis. Such a dragonewt will, one day, awake to find itself a full dragon. It then will depart from it nest, to go to wherever dragons go.

The Dragonet (Optional Fifth Stage)

Sometimes a full priest refuses to enter dragonhood. It then remains on earth, in life. The reason for doing this is unknown. Nor is known the full extent of the dragonet's power, although a full dragon is reportedly capable of thinking enemies to death and shaping the land as men mold clay. This stage is usually only present at the dragonewt site called the Dragon's Eye in Dragon Pass, the ancestral home.

Dragonewt Weapons

The Klanth, a weapon made with flint blades set into a wooden haft and grip, is the sacred ritual weapon of the dragonewt warriors. It is used (along with the stone Utuma) only on special occasions; on journals of particular meaning; or used on the first stroke of extremely important battles.

Dragonewt weapons are never made out of metal. Stone and wood are the most common materials for both crested and the younger beaked stages. They later attain weapons made from dragonbone which are magical in nature and can be made to grow along with the individual.

Crested dragonewts use slings and crude *samarin* and *chokin*. The beaked stage uses a wooden klanth and other weapons only until it has undertaken its Weapons Quest and attained the materials needed to make its dragonbone tools.

The weapons made of bone are the Korff, a one- or two-handed sword; a Gami, which is a three-pronged weapon that can catch and break and break swords; Samarins and Chokin, hand-hurled missiles cut from dragon teeth which are jagged on the edge and capable of slicing; and the Utuma, a short-sword made of stone used for either fighting or for the ritual act of the same name where the body of the dragonewt is destroyed so that it can be reborn in a higher form. Additionally, the beaked dragonewts use a large bone bow that has incredible range and power, but is used strictly by the dragonewts.

Dragonewts avoid using body armor except for that which they grow upon themselves. As they age and develop, their skin thickens and hardens.

Dragonewt Behavior

Dragonewt behavior is extremely perplexing to outsiders. They are unpredictable and often seem irrational. To the human eye, all dragonewts of a given stage look alike even to the extent of possessing identical personalities. And yet, even the same dragonewt met twice is likely to act as two different creatures.

What outsiders consistently fail to understand is that to a dragonewt, physical death is an illusion. At each stage of their existence they are expected to participate in experiences that enable them to purify their mundane bodies and souls through Right Action. By cleansing themselves of the webs of illusion which restrict their spiritual growth they eventually reunite themselves with Ouroboros the Cosmic Dragon.

A seeming irony is that the more powerful a dragonewt becomes, the less willing it is to use its powers. Each use of their magic gets them more and more enmeshed into the problems of existence by creating debts which must be paid before passing onto perfect draconic existence.

Utuma ⚓

Utuma is the ritual suicide committed by a dragonewt when the time comes to shed its current form and become reborn in a higher stage of development.

Draconic Magic

Draconic magic is different from the various magical techniques known by men. It is not rune based but based on the spiritual development of the dragonewt – a more developed dragonewt has more powerful draconic magic.

Use of draconic magic hinders a dragonewt's spiritual development, and it may prefer death (with subsequent reincarnation) to using dragon magic in many situations. If the dragonewt does decide to use magic, it may do so sparingly to maintain its spiritual balance. A dragonewt on an important mission is likelier to use magic. A spiritually-impure dragon may use dragon magic to prevent a lengthy death.

⚓ Crested Dragonewt Magic

Crested dragonewts do not know dragon magic and may learn conventional magic from spirits, gods, or wizardry. However, it must forget all such spells before it can progress to the beaked dragonewt stage.

⚓ Beaked Dragonewt Magic

The dragon magic for beaked dragonewts is functional for their role in dragonewt society, making them more dangerous and more effective warriors. Beaked dragonewts have been known to grow in size and strength, shrug off damage, breathe fire, and even sprout wings.

⚓ Tailed Priest Magic

Tailed Priests can duplicate the magic of Beaked Dragonewts and more. For example, they can don a set of ornamental dragonbone armor that is immune to weapons, destroy the soul of another being, and dismiss lesser gods, spirits and sorcerous entities.

Duty to Repay Favors

Part of Right Action is the duty to repay favors. If someone does a favor for a dragonewt then the dragonewt will owe some return favor of equal or greater value. These owed favors are considered to be a great burden on the dragonewt's development since he must attempt to fulfill them through lifetimes, if possible. These are not relevant in terms of friendship or agreement but must be returned even if it impedes their own development. Draconic philosophy urges the dragonewts to avoid these debts but their duties and orders often prevent it, thus entanglements enter into their lives.

Full Priest Magic

These great beings have access to all the magic of the lesser stages, plus more. Since these beings are encountered so rarely, their magical power is largely unknown and often subject to great rumor and speculation. However, they are known to summon and command dream dragons and to shape the elements with their thoughts.

Dragonewts and Dragon Pass

When the gods of Disorder and Chaos began infringing upon the world the dragons and their kin did nothing. They were populous and powerful but did not move when their neighbors and surroundings were destroyed, nor did they seem to be affected when vast portions of their own, lesser kin were wiped out by the invasions of Chaos. In fact it seemed as if the entire dragonewt race was willing to let itself be passively slain.

Two places did resist, one in strength and one in weakness. The stronger was the area known as Kralorela and was able to withstand the universal changes by maintaining their particular net of existence which held their world relatively intact.

The Resistance in Weakness came from Dragon Pass. The dragonewt called Heart of Weakness became aware of the destruction of the world about it and chose to entangle itself with the lives and fates of the lesser creatures. Heart of Weakness confronted Chaos and participated in the Unity Battle alongside the other the races of Dragon Pass, accruing a great debt that the dragonewts have still not fully discharged.

Dragonewts and the Unity Council

The dragonewts were one of the peoples of the ancient Unity or Theyalan Council (see Sartar: Kingdom of Heroes, page 45). To prevent strife in the age of Time, the Only Old One invited the survivors of the Unity Battle to join together in peace. The Unity Council kept Chaos out of Dragon Pass and spread the Dawn to the rest of Glorantha.

Dragonewt Demographics

The dragonewts are an extremely powerful and ancient race, numbering some 20,000 in nine major settlements throughout Dragon Pass. More than 11,000 are crested dragonewts, 6,000 are beaked dragonewts, 2,500 are tailed priests, and perhaps less than about 500 are full priests. Approximately 7,500 live in the Dragons Eye and 10,000 in the other eight "cities". The rest live in small "nests" throughout the region.

The dragonewts have no fear of death as it is born once but dies hundreds of times; each time it dies, its soul reanimates a new body grown from the same egg. As a result, the fully mustered forces of the dragonewts of Dragon Pass would be one of the mightiest armies in the world. Fortunately, that has not happened since the Dragonkill.

Places of the Dragonewt Wilds

The lands between the Creek and the River are claimed exclusively by the dragonewts and are called the Dragonewt Wildlands. The dragonewts hunt and carry out their unfathomable rituals in these rolling heathlands. Wise folk avoid traveling there, especially during Illusion Week of every season, when the ghosts of the dragonewts' prey roam freely. However, there are places within the Dragonewt Lands that attract human adventurers and opportunists:

Bone Hills. The Bone Hills are formed by the thrusting grey stone bones of the Stone Dragon who tried to mate with Kero Fin and was slain by Orlanth. The great stone bones lie atop crushed and fractured green hills. The spine lies along the valley floor and the enormous rib cage towers hundreds of feet into the air, forming a giant colonnade of bones.

Humans feel uneasy here, with good reason. Each year a procession of dragonewts gathers at the Tail Tip Vertebrae with gongs, drums, and strange pipes and then proceeds to walk backwards along the hill, stopping at each bone to kill anything they encounter. They eventually stop atop Skull Hill and then disappear.

Brass Hills. Often known as the Dragonewt Hills, the Brass Hills are a range of low hills and tangled thickets. The central hill is much taller than the rest, its steep sides resembling a great-knotted wing joint. Deposits of bronze are dotted throughout the area, the ore often mixed with strange crystals.

Humans avoid the place despite its riches. Bands of hunting dragonewts prowl the hills, and tend to eat first and not ask questions. Yet bold adventurers can find great wealth. Maps claim that the hills did not exist before the Dragonkill. Some say the ridge erupted from the ground when a dragon awoke to feed. Others say it is the wing of a vast, still-slumbering dragon.

Contemplative Rest. This dragonewt city (traditionally numbered the seventh of its kind) on the Solfint River is near the Hidden Valley of Alone. To humans, this place is most famous as the home of Lord-Prince One Ex. Dragonewt roads lead from here to the Dragons Eye.

Dragons Eye. The Dragon's Eye is the common name for the inhuman architecture that rises above the wide, flat plain. Some call it Harshassam, others call it Darfostalabos. In Dragons Eye live some 7500 dragonewts, making it one of their largest colonies in Glorantha. Here lives the Inhuman King, a True Dragon incarnated in a lesser body, whose decisions rule the dragonewts of the Pass.

Dragonewt Wildlands
Dragon's Eye
Dragonewt Wildlands
Dragon's Eye
Dwarf Run
Snakepipe Hollow
Perilous Hills
Contemplative Rest
Alone
Indigo Mts
Wizardwood Wilds
Orlanth's hill
Cave
Hive
Woods of the Dead
Orlando Hills
Lost Man Wilds
New Hills
Glasswall
Alda-chur
Sword hill
Suchora Ridge
Rune Hills
Skull hill
Dendella Lake
The River
Silent Trade Landing
Salor
Tink
The Creek
Seal's Hills
Glass Hills
Dragonewt Wildlands
Orlanth Mts
Arola Lake
Dangerford
Dodgbourne Hills
Still Lake
Wolf Ridges
Six Sisters
Owlflight Ridges
Jonstown
hill of Orlanth Victorious
Lorthing Vale
Lamster Hills
Table Hills
Runegate
Thunder Hills
Lanstle Heights
Boldhome
Quivin Mtn
High Wyrm
Clearwine
Marsh
Upland
Duck Ferry
Duck Point
Oloqost
Kero Fin
Wintertop
Penendros
Dragon Skull
Ghosts-Around
Bon-Bolar
N
10 Miles 20

Dragons Eye is an alien, unwalled place; with impossible spires connected by narrow bridges, and inhumanly shaped buildings made out of mud hardened to be a strong (and water-resistant) as stone. No two descriptions of the city are ever the same; even the same travelers report buildings being in different locations from the previous visit. It is theorized that the city constantly *changes* to reflect the thoughts of the Inhuman King.

Forang Forash

Known as the "Speaker of All Languages," Forang Farash is a survivor of the Empire of the Wyrms Friends. Originally bound as a special functionary during the tenth century, his spirit was later rebound by an enemy and survived the destruction of the Empire. Forang Forash recently possessed the body of an adventurer and bound the hapless victim's spirit into the trap. This kind of Soul Exchange is rare, but relieves Forang Forash of commanding a possessed body.

Forang Forash now stays in the squalid town of Tink. He lives in the inn and is reasonably friendly to humans. He wears crystalline sunglasses and strange clothing, his own beautifully hand-sewn version of the EWF priestly garb.

Forang Forash is silent about his former life, or how or where he was trapped. He dislikes the age he finds himself in, often telling visitors "You tell me it was bad then, when I lived, but in truth, this is a corrupt and evil time, when men, women and the gods themselves are less than they used to be, and when dragons were real." But he is generally trustworthy and honest, charging a fair fee for his extensive draconic lore and knowledge of the Second Age. He will not leave Tink under any circumstances. At this time he is usually accompanied by a strange man called the Laughing Singer.

Laughing Singer

The man called the Laughing Singer was born in 1582 amid frightening omens. When he was born, the midwife said, "He is left handed, we must kill him." But the mother refused saying, "the world has changed and he shall live." The midwife said, "It is my duty," and stabbed the baby, but purple blood burned the knife away. The blood killed the midwife but when it splashed on the child's parents they were not harmed, nor was the important sage, Minaryth, who has worn purple ever since. His parents named him Orlaront, but most called him the Laughing Singer.

Many years later, Minaryth sent the Laughing Singer to Tink to speak with Forang Forash. Forang Farosh rejected this upstart, like he rejected everything in this new age. Then the Laughing Singer told Forang Farosh the meaning of the marks on his body that no one else could see. Forang Forash became respectful and friendly to the strange man. Some say Laughing Singer is the student of Forang Forash, others say the reverse; but all agree their bond of friendship is unbreakable.

Purple Blood

Orlaront was one of the purple blood. These were mysterious people born cursed, as all left-handers are. Never common, after the Dragonkill an entire generation of them was killed in their cradles, and after that fewer were born, but they never disappeared. They were said to be dragon blooded, but in fact, most of the time it was meaningless. Every so often someone who had the blood would be great, and their deeds would often be attributed to the blood. However, this attribution was wrong; the people were great, not from the blood, but because they were Orlanthi.

Moreover, Dragons Eye is an extremely dangerous place to mortals, as the dragonewts are just as likely to devour intruders as to speak with them. Dragonewt roads connect Dragons Eye to the other dragonewt cities.

Ghosts-Around. The woodlands at the head of the Feyghost River swarm with dragonewts from this city (numbered the eighth of its kind). It estimated that some 1000 dragonewts live here. People avoid this land, as they do not welcome intruders. Dragonewt roads lead from here to Dragons Eye.

High Wyrm. This dragonewt city (traditionally numbered the fourth city) is located in a high valley in the Quivin Mountains above the tree line. Few humans are even aware of its existence, even though some 1500 dragonewts reside here. The Princes of Sartar traditionally traded with the dragonewts each season at the place called Trade Site. Dragonewt roads lead from High Wyrm to dragonewt cities in the Rockwoods and deep in Tarsh.

Silent Trade Landing. Silent Trade is one of the few places where humans can trade with dragonewts in relative safety, though it is not without danger. The merchants who know the rules to conduct the trading guard them jealously. Traders place their goods out for inspection, and interested dragonewts place their goods next to them. A merchant who does not feel he is getting a fair exchange may retrieve his goods or change his offer, but the dragonewts may get angry and violent. Some feel it is worth it despite the risk, for a lucky trader can make his fortune if he has the right goods available. One year, dragonewts might trade bright, singing gems for Esrolian greenware; the next, they might crave Kralori bronzework, but offer only tailless deer or goats in return.

Skull Hill. The shattered skull of the Stone Dragon lies at the end of the Bone Hills, its draconic snout staring across the Donalf Flats. Within the great white stone hill are five caves: the Left Eye, the Glarer, the Snort, the Lug Hole, and the Maw. Trolls come here, marching across Donalf Flats to spit into the caves and laugh. In winter, when the bracken has died back, the broken teeth of the True Dragon jut up from the surrounding peat.

Tink. The squalid village of Tink near the Dragon's Eye is a refuge for adventurers, exiles, and inhuman outcasts. The buildings are irregular in construction and are crowded along a single filthy street. Tink has no walls, no chief, and does not form a true community. A single inn, the Dragon's Inn, hosts travelers. The dragonewts do not molest the inhabitants of Tink and largely ignore its existence. Tink's best-known inhabitant is Forang Farosh, a human who claims to be from the EWF era.

The Dragon Inn

This seedy inn is the only lodging house and tavern in Tink and is a meeting place for all sorts of brigands, outlaws, and outcasts. Green Inanga, a beautiful and conniving opportunist who is always on the prowl for an easy mark, runs it.

The Dragon Inn is a ramshackle wooden building with many rooms, built around a large tavern room. A large bronze pot holds the soup, the ingredients of which are often mysterious. Forang Forash holds court at a dark table in the back of the tavern. Even the most unsavory customers fear the EWF survivor and rarely molest his guests.

Adventure Seeds

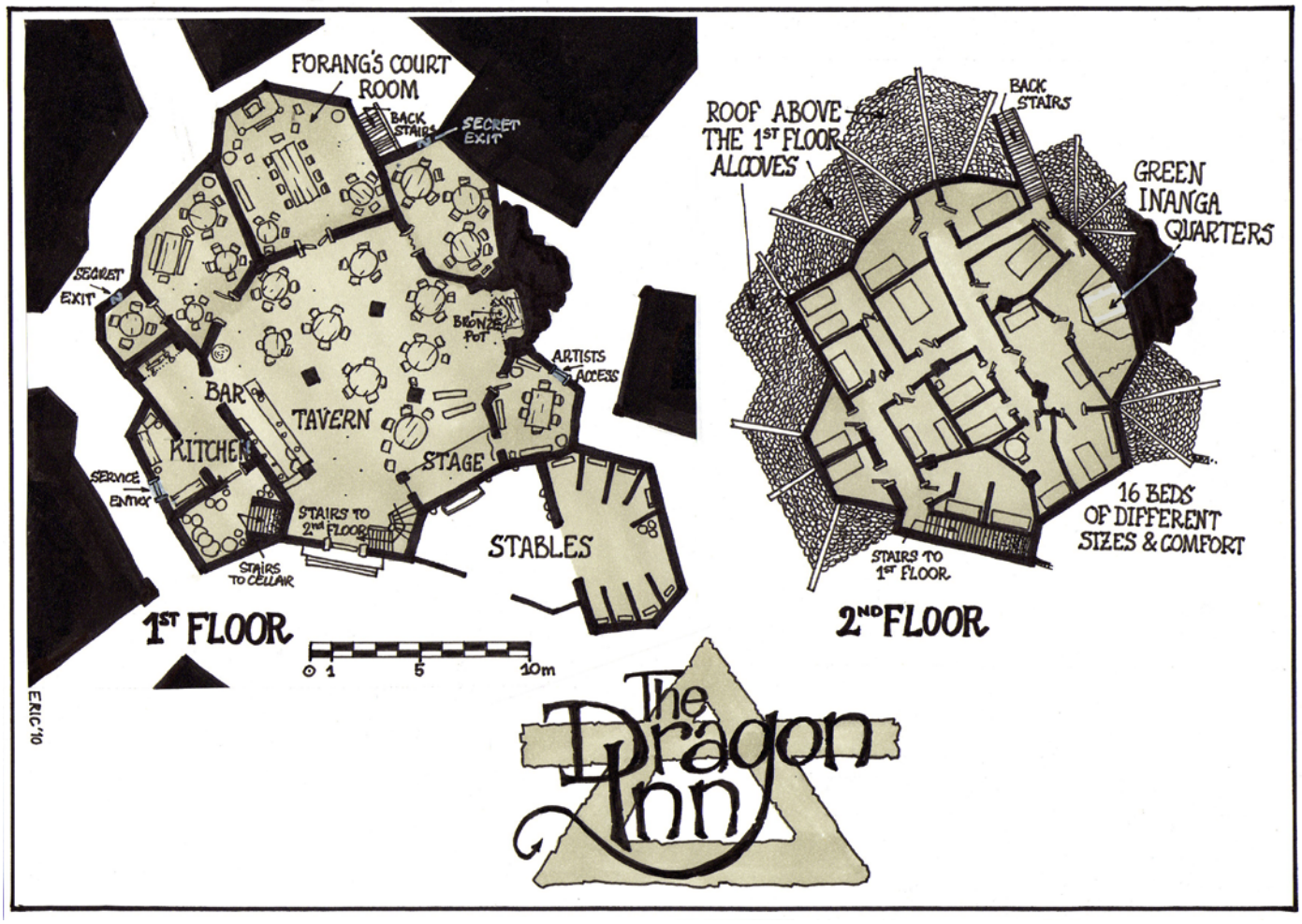
The heroes are sent to the Brass Hills to find a bronze god-bone (see *Sartar: Kingdom of Heroes,* page 31). When shaped into weapons like a sword or spear, such bones can be powerful magical weapons. The dragonewts dislike intruders in the Brass Hills and try to kill any beings they find there. However, the heroes' clan considers the rewards worth the danger.

A drunken guard tells an Issaries merchant hero (or ally of the heroes) about the Silent Trade Landing rites. He claims that he has heard that the dragonewts covet clearwine, perhaps if the heroes bring several amphora of wine to Silent Trade Landing they can get rich! The Narrator must decide if the rumor is true and what the dragonewts offer in exchange for the goods.

A band of dragonewts warriors and scouts led by a tailed priest attack the heroes' clan. The dragonewts seek a single specific cow owned by the clan. The cow has no features or characteristics that would set it apart in the eyes of humans (or other races); and yet, the Inhuman King itself ordered the capture of this specific cow! The dragonewts attack anyone who tries to stop them from taking the cow back to the Dragons Eye. If they are killed, they reincarnate and return to try again. Once in the Dragons Eye, the cow spends its days in a life of perfect bovine contentment.

The heroes seek information from Forang Forash regarding draconic or Second Age lore. On the way to Tink, they are attacked by bands of dragonewts who are hunting humans on the road. Once in Tink, Forang Forash is willing to answer their questions – if the heroes get rid of the Kolating hired by the kinsfolk of the adventurer whose body he possess to exorcise him.

Bands of dragonewts are hunting humans nearby; everyone stays indoors and priests leave traditional food sacrifices at altars.



Old Wind Temple

Breath, movement, wind, and lightning – I am the god one sees in lightning; and I am all of those.

The Dragonbreaking Power

From atop Umath's Throne, Orlanth prepared for his confrontation with Sh'harkazeel. After killing the Mover of Earth and Heaven, Orlanth was called Orvanshagor, "Dragonslayer." The devotees of Old Wind recall Orlanth's preparations and can teach worthy Orlanth cultists the Dragonbreaking ability.

Dragonbreaking is a unique breakout ability from the Mastery Rune. It enables the Orlanth cultist to overcome his fear of dragons and to fight draconic beings and magic. The Dragonbreaking ability can be augmented by Air or Movement Rune abilities. Heroes who wish to learn the Dragonbreaking ability from the Stormwalkers must overcome a plot obstacle and spent 1 Hero Point to gain the ability.

High upon the eastern face of the Storm Mountains is Old Wind Temple, devoted to the wind and its potent energies. Here Orlanth made his first camp and first set the world right. From here, Orlanth prepared to confront the Cosmic Dragon. Old Wind is a holy place to all who revere Orlanth. The site of pilgrimage and devotion, its winds can be heard for miles.

At Old Wind the most holy devotees of Orlanth – the Stormwalkers – meditate upon their breath and seek to become one with Orlanth. They meditated through the Dragonkill and were untouched by the Dragons. The Stormwalkers ignore the irrelevant world of kings, warriors, chiefs, and farmers, but occasionally deign to give scraps of wisdom to the pilgrims who travel here.

History

Umath first made this place, carving it out of the stone so that he might have a place to rest. During his travels down from Dini, Orlanth left his fellow gods and goddesses and made camp here to commune with the primal powers of Air. When Sh'harkazeel the Cosmic Dragon threatened to devour the gods and goddesses, they came to Orlanth and sought his protection. For a year and a day Orlanth filled himself with breath, taking into himself all the powers of Air. When completely filled with power, it was Great Orlanth who leapt into the heavens and challenged the Mover of Heavens.

Orlanth and Sh'harkazeel

Sh'harkazeel - the Mover of Heavens - was the primal Cosmic Dragon and older than the gods. Sh'harkazeel begot itself and dwelt coiled around the world, with its tail in its mouth. The Mover of Heavens was so powerful that it refuted the divine laws of the Cosmic Court, confounded the machinations of Zzabur, and devoured the spirits.

Orlanth and his new tribe of unruly gods disturbed the inner parts of Sh'harkazeel and troubled the Cosmic Dragon. Moving, running about, and creating new things, they gave the Mover of Heavens reason for concern, for their clamor gave the Cosmic Dragon pain.

When Orlanth killed the Emperor, he withdrew to his mountain camp to commune with the powers of Air. Their champion apparently gone, Sh'harkazeel made ready to devour the gods to silence their clamor. The Primal One prepared to attack. The coils of the Mover of Heavens enveloped the Sky Dome, and when the Emperor's sons learned of this, they became numb with fear and fled. Seeking their champion, the gods assembled at Orlanth's camp, full of fear. They came before the Slayer of Yelm and asked him for his protection and aid. Without fear, Orlanth agreed to face Sh'harkazeel.

The gods rejoiced and acclaimed Orlanth as king of the gods. They bestowed upon Orlanth his regalia, his matchless weapons of war, and the irresistible thunderbolt. Orlanth filled his body with breath for a year and a day, made ready his weapons, took up his sword with his right hand, set lightning before him, called forth the Six Winds and various hurricanes, and mounted his irresistible chariot of storm with four steeds, whose names were Crisis and Rage; he placed Humakt on his right and the shield of Aran on his left, a nimbus of lightning around his head, garbed in armor; with a magic word clenched between his teeth, a healing plant pressed in his palm, Orlanth leapt into the heavens to face Sh'harkazeel.

A snorting world serpent, hissing, having thunder, lightning, mist, and hail at his command, Sh'harkazeel, the Mover of Heavens without hands or feet, pronounced an incantation; and it terrified all three worlds. But Orlanth was not terrified and the storm god let fly his breath that poured into the Primal One's belly, so that its courage was taken from

it and its jaws remained open wide. Great Orlanth let lose his irresistible thunderbolt and smote to death the firstborn of Dragons. Orlanth with his own and deadly weapons cut the Mover of Heavens into 49 pieces. The spine he cut into two and fashioned the Dragonspine Mountains. Sh'harkazeel's blood flooded the seas and swore revenge. Its ribs were used to hold up the Sky Dome after the Mover of Heavens had attacked the sky.

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

Finally, Orlanth decapitated the corpse of Sh'harkazeel and, with his left hand, took its head as the source of his Power over Dragons. He fashioned his great hall out of its skull and, with his left hand, carries the Green Head of Sh'harkazeel to confound and terrify his foes. In the heavens, Orlanth's Ring is preceded by the Green Dragon's Head, the source of Orlanth's Dragon Power and his residence on the Other Side.

During the Vingkotling Era, gods and heroes came here to fill themselves with the power of Air. Here Hantrafal made his pact with Orlanth and Hantrafal first showed others how to exchange their breath with Orlanth. But in the Darkness, mortals no longer came to Old Wind until Heort and Rikaldur reawakened Orlanth at the Hill of Orlanth Victorious. After Heort came to reside in Orlanth's Hall, Rikaldur retired to the place of the Old Wind. Other holy men followed, seeking to fill themselves with the Four Sacred Breaths. Some filled themselves with so much power that they became indistinguishable from the divine Thunder Brothers. They were called the Stormwalkers and revered by the Orlanthi.

Aloof from mundane affairs, the Stormwalkers have descended from Old Wind twice in recorded history. They took no role in the Gbaji Wars, refusing emissaries first from Lokamayadon and later from Arkat. The Stormwalkers were part of the Ruling Ring of Orlanthland, although they rarely participated. They received Obduran and then withdrew again from mundane affairs (although many mystics continued to travel to Old Wind to learn the Four Sacred Breaths). When they have deigned to involve themselves in the world, the Stormwalkers have displayed awesome power, as when they aided Renvald in unleashing the wrath and rage of the Storm Gods upon the Machine City.

Unaffected by the Dragonkill, Old Wind Temple was rediscovered by a Jastakos Wild Cat who went into the mountains to investigate the source of the terrible winds that constantly buffeted the nearby hills. Climbing up the cliff, he was surprised to discover that the great winds that blasted the hills came from the steady inhalations and expirations of the Stormwalkers. Jastakos learned the Four Sacred Breaths and in turn taught those who later followed in his path. The Royal House of Sartar lavishly patronized the Old Wind Temple, restoring the cliff halls and shrines (and even building new structures), and protecting the steady stream pilgrims who ascended the cliffs. Now with the Flame of Sartar extinguished and the Dundealos tribe destroyed, few make the pilgrimage to the Old Wind Temple.

The Priests of Old Wind Temple

About a score of priests maintain Old Wind Temple, succor the pilgrims and lead regular sacrifices to the gods of Air. These priests speak for the Stormwalkers and act as their intermediaries with the mundane world. Most of the priests have studied the Four Sacred Breaths at the feat of the Stormwalkers but prefer to exist on the edge of the Inner World.

Description

The formidable crags of the Storm Mountains are notorious for their turbulent and violent weather. Terrible winds tear through the narrow Darmatvin valley below the Old Wind Temple and severe thunderstorms are common in the eastern foothills leading into Prax. The Darmatvin valley leads to the sheer, windswept cliffs of Old Wind, the source of the winds. The top can only be reached by flying or by foot, up a perilous path; the last section over rope bridges and narrow stone ledges. It is for this reason that the Lunars have made no serious effort to assault the temple, despite its proximity to the New Lunar Temple under construction.

Halls, rooms, and shrines to gods and heroes have been built on the rock ledges leading up to the top and appear to hang in the air like a dragon in flight. Rooms for sleeping, storage, and eating have been carved into the rock providing shelter from the fiercest winds and storms. Shrines to air gods unheard of outside of Old Wind receive offerings and are tended by the priests that permanently serve the temple. Although the Stormwalkers need no

The Four Sacred Breaths

Orlanth inhaled the last breath of the Mover of Heavens and learned to master his own Breath. This has a double meaning amongst the Orlanthi. First, the Orlanthi know that their breath is their soul; by mastering one's breath, one masters one's soul. Second, when Orlanth inhaled the soul of the Mover of Heavens, he gained powers beyond understanding. The devotees of Old Wind have learned to master their breath through various breath meditations and thereby gain unity with Great Orlanth. The technique is called the Four Sacred Breaths:

Calm Breath. *Regular breathing, in to the count of 5, exhaling to the count of 5, that clears the mind even from magic, spirits, or demons.*

Storm Breath. *Rapid panting, deeply breathed that gives might and power.*

Healing Breath. *Long and slow inhalations that are blown out upon the place to be healed.*

No Breath. *The devotee stops breathing entirely and finds the deep air which has no form. The No Breath grants mystic insight and wisdom.*

food or drink (sustaining themselves purely by their devotion to the Air), their mortal followers do and the priests work hard to ensure that the temple's larders are full.

At the top, the ledge leads to a flat shelf of rock that overlooks the lands to the east. This is Old Wind Temple (the shelf is sometimes called Umath's Throne or Orlanth's Camp), the great source of the winds. Here the Stormwalkers and their followers meditate upon their breath until they become one with the winds. Gods and devotees mingle and on occasion great revelations are made such as when Darhendrik spoke the Doom of the Five Kingdoms. Sacrifices to Great Orlanth and the Thunder Brothers (including the Stormwalkers) are offered here by priests and pilgrims.

Residents of the Temple

The Stormwalkers rarely go by their mundane names, although when **Elmalandti** left the temple in 1618, he reclaimed his name and his clan. Others go by titles or nicknames given to them by the priests and pilgrims. One ancient mystic, called the "**Weighty Breath**," has not paused in his breath meditations in as long as anyone knows; written accounts from

Londra of Londros

The heroine of such songs as The Wooden Sword in Dorastor, Defense of the Sword against Zorak Zoran, Quest to the Wounding of Arroin, and the surprising Dissolution of the Wooden Sword, Londra is perhaps the most famous Humakt cultist in Sartar, Londra is from the Colymar tribe and the daughter of an Arnoring clan chieftain. She joined the cult of Humakt during her adulthood rites and proved herself a magical prodigy and the tribal priests marveled at her power.

Londra wears a dwarf-made iron cuirass, and greaves and vambraces on her left limbs. In battle she wears a closed bronze helmet with a fearsome crest. Londra's iron sword is blessed by Humakt but she tells none its name. She has Urugh-Ugly's fortune: a vast collection of golden coins that takes 14 mules to transport. Ownership of the gold is disputed with King Kangharl and several other powerful Sartarites.

Londra's most famous exploits was her Founding of the Wooden Sword and establishing that temple inside of the Sazdorf troll stronghold. She was the Warleader of the Wooden Sword, and the commander of such Humakti as Alebard and the Nameless Humakti. Kangharl was once one of her closest friends; his betrayal of the Orlanthi gods led to her self-exile at Old Wind. Several times, Kangharl has sent jurors from the Colymar tribe demanding that she attend a tribal assembly to resolve ownership of Urugh-Ugly's fortune, but she has always refused (sometimes violently).

Although Londra is a Sword of Humakt, she is not a devotee of the War God and does not serve Death single-mindedly. Londra is also an initiate of Orlanth (specifically as a member of the Vinga subcult) and now serves as a priest of Old Wind Temple.

the Second Age refer to him as being centuries old even back then! A more approachable Stormwalker is called "**Teaching Wind**" and permits devout Orlanthi to learn the Four Sacred Breaths from him. Interrupting a Stormwalker in his meditations can be dangerous; when petitioners disturbed the Stormwalker called "**Smiter of Obstacles"**, he killed them and pronounced the Three Curses upon their clan.

On occasion exiles and outlaws have taken residence in the Old Wind Temple, and assist the priests or study the Four Sacred Breaths with the Stormwalkers**. Kallyr Starbrow** took refuge here in the winter of 1616 after her reverses that year. Several surviving members of the Dundealos tribe have taken refuge in Old Wind Temple, most notably **Disaventus the Poet**, a loremaster and skald whose satires can literally kill and whose songs of praise grants immortality.

Another current resident at Old Wind is the Humakti devotee **Londra of Londros** and several Humakti followers. She had been the Warleader of the Wooden Sword, a famous Humakti battalion that included both Nameless Humakti and Alebard as Hundred-Thanes, but disbanded in 1615 following a disastrous raid on the Isle of the Dead (see Sartar: Kingdom of Heroes, page 318).

Making a Pilgrimage

The pilgrimage to Old Wind Temple is arduous and dangerous in the best of times. The safest route goes though the Dundealos Valley and into the eastern foothills of the Storm Mountains. Lunar patrols now swarm these hills, looking for Praxian raiders, Sartarite bandits and pilgrims (and not necessarily in that order). The Lunar Legate Vellius Legillus is determined to prevent Old Wind Temple from being a safe haven for rebellion and strikes savagely against those he suspects of being rebel.

About 40 miles from the Dundealos Valley is the vale of the Darmatvin; a narrow, rocky ravine leading to Old Wind Temple and torn by constant raging winds. The Lunars call this "the Castle of Wind" as the winds are too powerful for them to pass even with the assistance of sorcerers from the College of Magic. And yet those who make the traditional offerings to Orlanth and place themselves under his rules of hospitality can pass as though they have stepped though magic doors and ascend the winding path leading up to the Old Wind Temple.

Pilgrims customarily bring offerings of food, drink, and treasure to the priests of the Temple. Orlanthi seeking the expiation of divine displeasure (e.g., oathbreaking, violation of cult virtues, failed identity challenges, etc) purify themselves by ridding themselves of their possessions and joining the Stormwalkers in breath meditation until they become one with Orlanth. This ritual can take weeks, seasons, or even years.

The Dundealos Valley

This broad valley leads deep into the hills, separating the Verge from the Yellow Hills. An intermittent stream, Willow Beck, meanders through the valley, and then dives beneath the chaparral of Prax. The Dundealos and Poljoni tribes worshipped Ulanin the Rider and Hyalor here, but the Enstalos now prevent them.

Opposite:
Residents of the Temple: (clockwise from top) Weighty Breath, Teaching Wind, Londra of Londros, Disaventus the Poet, Smiter of Obstacles, and Kallyr Starbrow.

Who are the Stormwalkers?
The Stormwalkers are Orlanthi mystics belonging to an ascetic tradition stretching back to the Dawn. Their rigorous breathing exercises train their body, mind and soul allowing them to overcome mundane concerns and become One with the Ever-changing Wind.

After years, decades, and even centuries of practice, the Stormwalkers are immensely magically powerful. At least one was involved in the Ghaji Wars, several others can recall the dragon mystics of the EWF. Others are priests, chiefs and magicians who have withdrawn to seek unity with the Wind. Return to the wars of men and gods would not be welcomed by the Stormwalkers as it would end their communion with the Air.

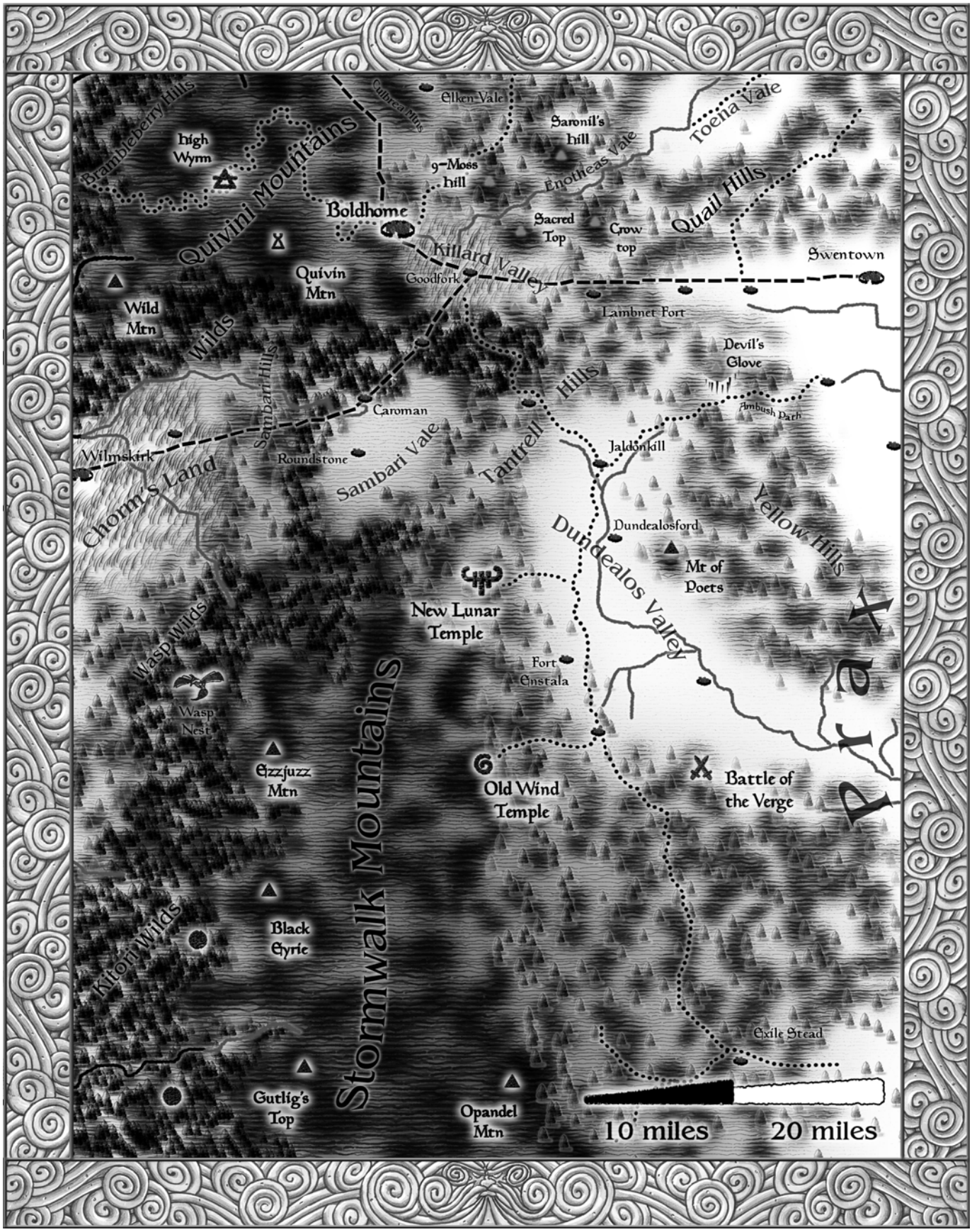
The Stormwalkers

The Stormwalkers of Old Wind Temple have removed their connections to the mundane world through constant practice of the Four Sacred Breath and become One with the Ever-changing Wind. Some always take the form of men; others are winds that can take physical form at will. The Stormwalkers are not priests; they are demi-gods and are worshipped as incarnations of the Thunder Brothers. Mortal devotees of Orlanth gather around the Stormwalkers and from them learn the Four Sacred Breaths and other powerful Orlanth magic. Confusingly (at least to outsiders), the mortal devotees are often also called Stormwalkers.

Naked, bearded, with wild hair and countless tattoos, the mortal identities of the Stormwalkers are long lost. However Lhankor Mhy sages suspect several have been here since the Second Age. One Stormwalker called Heavy with Weight is reputed to have not ceased in his meditations and prayers since the end of the First Age.

When roused, the Stormwalkers have awesome magical powers; their breathing and chants is the source of the winds that tear through this area. In the past, the Stormwalkers have destroyed entire armies with storms and floods. However, the Stormwalkers have not stirred from their roost during the entirety of the Third Age. "What is it to the wind if the scion of Sartar or the scion of Arim calls himself King of Dragon Pass? No mortal can still the wind."

Nonetheless in 1618, one of the Stormwalkers stopped his meditations and flew down into the mundane world (see Sartar: Kingdom of Heroes, page 134). This is widely seen as a terrible sign and heralds the doom of Glorantha, the fateful Hero Wars.


Brambleberry Hills
Culbrea Mts
Elken Vale
Saronil's Hill
Toena Vale
High Wyrm
Quivini Mountains
9-Moss hill
Enothleas Vale
Quail Hills
Boldhome
Sacred Top
Crow top
Killard Valley
Swentown
Quivin Mtn
Goodfork
Wild Mtn
Wilds
Lambnet Fort
Devil's Glove
Sambari Hills
Hills
Caroman
Ambush Path
Tantrell
Wilmskirk
Roundstone
Sambari Vale
Jaldonkill
Chorm's Land
Yellow Hills
Dundealosford
Dundealos Valley
Mt of Poets
New Lunar Temple
Wasp Wilds
Fort Enstala
Wasp Nest
Pax
Ezzjuzz Mtn
Old Wind Temple
Battle of the Verge
Stormwalk Mountains
Black Eyrie
Kitori Wilds
Exile Stead
Gutlig's Top
Opandel Mtn
10 miles
20 miles

For centuries, this valley was the home of the Dundealos Tribe; however, after the tribe rebelled against Lunar rule, soldiers and magicians from the New Temple destroyed the tribe and its guardians. Most were killed, enslaved, or forced to flee to their kin among the Poljoni, where they swore terrible oaths of vengeance against the Lunar Empire. All were evacuated from the Dundealos Valley.

In 1619, the Lunar Empire gave the former Dundealos lands to Tonaling Hardblow and sent settlers from Aggar and Talastar to resettle the valley. Their main settlement is Fort Enstala, built across the Willow Beck from the ruined Dundealos tribal center. Legate Vellius Legillus commands a Lunar vexillae charged with suppressing Orlanthi pilgrims and Praxian bandits.

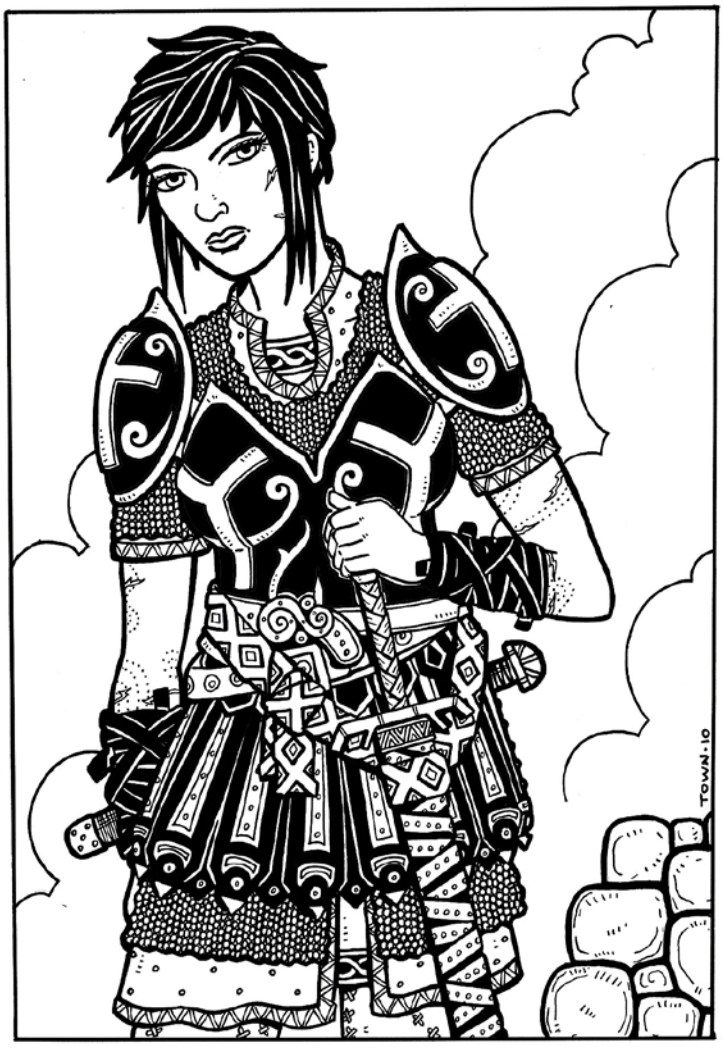
The Verge

The harsh lands of the Verge form the borderland between the Plains of Prax and the Stormwalk Mountains. The rough hills are dry and make poor cropland but the grazing is good – far better than the chaparral to the east. Seasonal streams bring meltwater down from the mountains and the Sounder's River flows year round, but otherwise it is marginal land on the verge of livable.

During the Dawn Age, the Verge was the last refuge of Orlanthi free from Lokamayadon. Here Vargast Redhand defeated Lokamayadon and broke his curse. In modern times, the Poljoni herd their cattle and sheep in these hills, even if they must fight off the animal nomads who raid here seeking metal goods and slaves.

Adventure Seeds

- Heroes must make the pilgrimage to the temple, perhaps to seek assistance regarding a heroquest, to learn the Four Sacred Breaths, or to assuage divine wrath, or to accompany an important non-player character that need to go to Old Wind to make sacrifice to Great Orlanth.
- The heroes have learned a scrap about the mortal identity of one of the Stormwalkers and the fate of his descendants. Armed with that knowledge, the heroes are asked to persuade the Stormwalker to return to the world and fight the Lunars.
- The heroes must travel to Old Wind Temple to meet with other rebellious Orlanthi. However, Lunar Legate Vellius Legillus has been alerted to the meeting and patrols comb the hills seeking Orlanthi.
- The heroes have been sent to Old Wind to warn the Stormwalkers of the construction of the New Temple or perhaps of the arrival of the Crimson Bat. After running the gauntlet of Lunar patrols, the heroes find that the Stormwalkers are politely uninterested in the news and shockingly unconcerned. However, the exiles and outlaws who have taken refuge at Old Wind Temple are extremely interested and worried. They look to the heroes for a plan.
- The players are lunar soldiers charged by Lunar Legate Vellius Legillus with patrolling the wilderness of Dundealos Valley and eastern foothills surrounding the temple and preventing any pilgrims from making the pilgrimage to the temple.



The New Lunar Temple

Yara Aranis

This savage goddess, the daughter of the Red Emperor and the Goddess of Tormented Death, was conceived to terrorize and slay the horse nomads. The cult is more popular in the northern Lunar Empire, but a shrine is included in all borderland temples. She is shown sitting cross-legged, with four arms, each of which holds a weapon or makes a gesture to destroy her foes.

The Lunar Empire is constructing a new Temple of the Reaching Moon in the hills south of the Sambarri Pass. When finished, this grand fortress-temple is to be consecrated in a great ceremony that will cover all of Sartar with the Glowline. As of 1619, only the walls, the gates, a few lonely temples, and housing for the myriad of crafters, laborers, magicians and soldiers have been constructed, with most of the scores of temples as works in progress.

History

The Second Inspiration of Moonson was Yara Aranis, a demon born to the Emperor and the Goddess of Tormented Death. Yara Aranis' first temple was built outside of Glamour, without walls but with a central courtyard open to the sky and surrounded by rows of columns on all four sides which were roofed over in places. Underneath each of these irregular roofs lay an altar, idol, or other minor place of worship. Within it, exposed for all to see, lived the daughter of the Emperor and the hell demon, accompanied by priests and priestesses dressed in imperial scarlet.

In 3/54 (1409 ST) the Red Emperor named his daughter the Goddess of the Reaching Moon, and revealed her powers to be those of the probing and battling forward edge of the Lunar front. The temples provided centers for magical defense, and the "Glowline" which they could set up formed a decisive and permanent barrier against hostile magics as long as the temple was inviolate. These temples are strictly regulated in design, personnel and calendar.

The New Lunar Temple is Sartar deviates from this strict design and is intended to mend the Broken Ring. Lunar sorcerers divined the presence of a tremendous amount of unknown energy in the foothills of the Storm Mountains and calculated that it will expand the Glowline to cover all of Dragon Pass, Prax and the Holy Country: the ancient refuge of Rebellus Terminus.

In 1580 ST Emperor Militaris ordered the plan funded and implemented. Worship groups were seeded and linked to the process, and it has continued since then, stalled more often by politics than by enemy action. But it has never stopped.

The Assiday family committed their entire fortune on this and was a driving force behind the Conquest of Sartar. The foundations for the New Lunar Temple were laid by Governor-General Euglyptus Assiday in Sacred Time 1612. "This is the year we remake Sartar." Unfortunately, Starbrow's Rebellion ended Euglyptus' plans and delayed the project. In 1617, Tatius the Bright arrived in Sartar to take direct command of the project. Needing additional laborers, Tatius ordered the destruction of the nearby Dundealos tribe and enslavement of the survivors. Tatius will accept no delay in the construction of the New Temple and his success will propel House Assiday into a dominant position within the Empire.

Purpose of the New Temple

The New Temple is the most ambitious Lunar magical project since the rising of the Red Moon. Designed as a microcosm of the Perfect Sky as revealed by the Red Emperor at Dayzatar's Gathering, the New Temple is Korkerosian Astronomy made manifest. The full temple complex is to be consecrated in an immense ceremony that shall call heaven down to earth. Sacred representatives of every major celestial body, imbued with magical power, shall leave their homes in the Celestial Loop and gather on the Dancing Ground. Each participant shall move in perfect harmony with their celestial body in the sky and it shall be the same in the heavens as it is on the Dancing Ground. Their magical dance shall remake the Inner World and restore the Perfect Sky.

The Lunar magic that shall change Glorantha requires many large tasks to be finished, all of which

have their own esoteric requirements too complex to explain here. One key condition is worth mentioning: "killing Orlanth." Tatius the Bright and the sages of the University of the Seven Phases agree that the fall of Whitewall will meet that requirement; as a result, full Imperial magical support is being given to General Fazzur's campaign in Heortland.

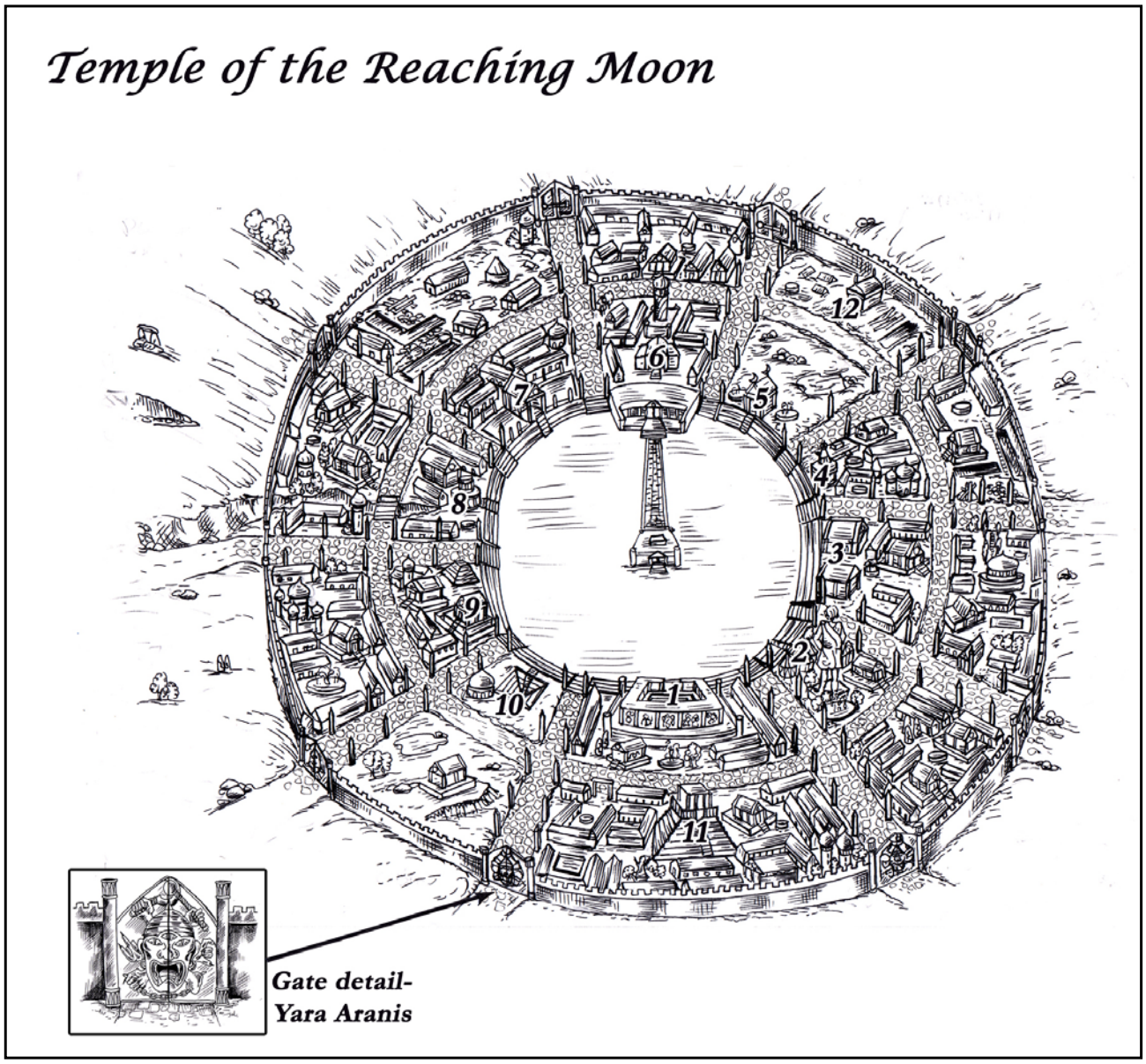
Description

Construction has only begun in earnest on the New Temple since 1618, but the outline of the complex is already visible. A circular wall of defense works protects the New Temple; initially timber, it is quickly being upgraded to stone walls. Magical considerations were adopted in siting the remarkable gates and towers. The ten gates are carved in the image of the demon Yara Aranis who holds the moon aloft in two of her six arms and who devours those who approach her.

In the very center of the compound is a small, understated temple of Sedenya's Footstool, with an altar on top. It is surrounded by a large circular inner court (paved in stone) called the Dancing Ground and is in turn delineated by the ten Moon Temples. Some are big, others tiny. The Temple of Rufelza is little more than a collection of tents and tables. The grandest temple will be the Temple of Sedenya Caelestis ("Celestial Sedenya"), which serves as the headquarters of Tatius the Bright. Between each temple is a processional way leading from a gate to

Temple Map Key

1. *Sedenya Caelestis*
2. *Rufelza*
3. *Takenegi Moonson and Great Sister*
4. *Rashorana*
5. *Ulurda*
6. *Natha*
7. *Zaytenera*
8. *Verithurusa*
9. *Lesilla*
10. *Gerra*
11. *Yelm*
12. *Yanafal Tarnils*



The Temple of Sedenya Caelestis

This grand temple was the first to be completed and serves as the headquarters of Tatius the Bright and the Lunar Field College of Magic. A grand portico of stone columns encloses the area for worship. Stone panels running along the outside walls depict the lives of Sedenya and the triumph of Teelo Imara. Inside is the living area for Tatius and his priests, rooms for magical relics, and an inner sanctum where Tatius spends days on end meditating seated upon the Seeing Throne. The temple is guarded by an embodied star that fell from the Red Moon to aid the project.

the Dancing Ground. As of 1619, only the temple of Sedenya Caelestis and the twin temples to Moonson and his Sister have been completed.

Beyond the Celestial Loop curves around the Moon Temples and is in turn circled by more temples. Here are the temples to the other divinities of the Lunar Religion: the Celestial gods (Yelm, Lodril, Dayzatar, Arraz, Pole Star, Ourania, Buserian, and so on), each of the Seven Mothers, to the Lunar Immortals, and homes for every major Celestial Body and Phenomena (100 in all) - even a tiny temple to the Dark Spot! Many temples include residences for priests and ceremonial staff. As of 1619, only few temples including those to Yanafal Tarnils and Yelm have been completed.

Beyond the Celestial Loop are the residences of the "servants": the laymen, minor orders, soldiers, craftsmen, families, merchants, as well as countless workshops, storage areas, slave barracks and so on. As of 1619, the Outer Loop is an orderly city of timber buildings housing thousands of slaves, workers, soldiers, and priests. Each group is assigned a numbered segment (from 1 to 10) of the Outer Loop and has constructed its own little temple.

Architectural Style

As with other Reaching Moon Temples, there is a common architectural style to the New Temple (a consequence of the Temple being designed and constructed over a fairly short time unlike the crazy hodgepodge of styles in the Great Court of Mirin's Cross). The buildings are built out of red brick, and limestone and granite of reddish hue (taken from nearby quarries.

The temples are built in the Jillaro style, a harmonious form of all architectural elements arranged with strict mathematical precision and complexity. Altar, inner sanctum, and exterior building formed a unity. Each temple is typically set upon a high podium; columns mark the main side or surround the inner sanctum. Within the inner sanctum is the image of the god and sacred relics. The temples are brightly painted and decorated with friezes or a bas relief showing the deeds of the god of the temple, the roof often has statues of gods and demons ranged along the ridge of the roof. Some temples are more complex, with multiple rooms inside the temple, or are circular instead of square or rectangular.

The Moon Temples

Designed by the magicians of the University of the Seven Phases, the ten Moon Temples will be the homes for the great divinities of the moon.

Sedenya Caelestis. *The great temple to the Triumphant Teelo Imara. The first temple finished (although work continues on the elaborate carvings and statuary), the temple also serves as the residence for Tatius the Bright and the headquarters for the Field College of Magic.*

Rufelza. *The temple to the physical body of the Red Moon.*

Takenegi Moonson and Great Sister. *Twin temples to the Emperor and his divine Sister. The second temple finished (although work continues on the elaborate carvings and statuary), the temple is the center of the Moonson cult in Sartar.*

Rashorana. *The goddess of the Black Moon.*

Ulurda. *The goddess of the Crescent Come Moon.*

Natha. *The goddess of the Empty Half Moon.*

Zaytenera. *The goddess of the Full Moon.*

Verithurusa. *The goddess of the Full Half Moon.*

Lesilla. *The goddess of the Crescent Go Moon.*

Gerra. *The goddess of the Dying Moon.*

Residents

During its construction, the New Temple is effectively the second largest city in Sartar, with some 5000 residents (that number will swell with slaves captured in the Heortland Wars). Skilled crafters from Peloria – stone-cutters, sculptors, carpenters, red-smiths, painters, and bricklayers – work on building and decorating the temple complex under the overall supervision of Aggaphegus of Jillaro. Each association of craftsmen has its own district and small temple.

Aggaphegus of Jillaro serves as the Overseer of the New Temple construction and is assisted by countless foremen and bosses. A talented architect, Aggaphegus works off the drawings and calculations made by the University of the Seven Phases. He reports directly to Tatius the Bright and is provided with whatever resources and authority he requires. When Aggaphegus complained that a lack of laborers to quarry and carry stone would delay construction, Tatius created an excuse to enslave the Dundealos Tribe and settle their lands with laborers.

The Lunar Field School of Magic and the University Guards are headquartered in the Temple of Sedenya Caelestis. At any time, as many as 200 of these magicians are gathered in front of the temple to pray, meditate, and chant magical formulas that supply power to Tatius the Bright. These magicians draw upon the tremendous magical energy that lies underneath the New Temple.

Beginning in 1620, priests of the various gods who shall take up residence within the New Temple complex are to arrive from the Lunar Heartland.

Slaves

Although the skilled craftersmen and artisans are largely freemen, the unskilled laborers are almost all slaves. Slaves work the quarries for limestone and granite, make the bricks, and transport stone and wood to the New Temple site. On average, for every one free artisan working on a project, there are three slaves providing the muscle power.

To obtain sufficient slaves to work on the New Temple, Tatius the Bright orchestrated the destruction of the Dundealos Tribe in 1618, resulting in some 3500 new slaves (initially Tatius had contemplated enslaving the entire population of Wilmskirk but was summarily refused by the Governor-General). Beginning in 1619, thousands of additional slaves are obtained as a result of the Conquest of Heortland. Other slaves result from failure to pay Lunar tribute or violation of Lunar laws.

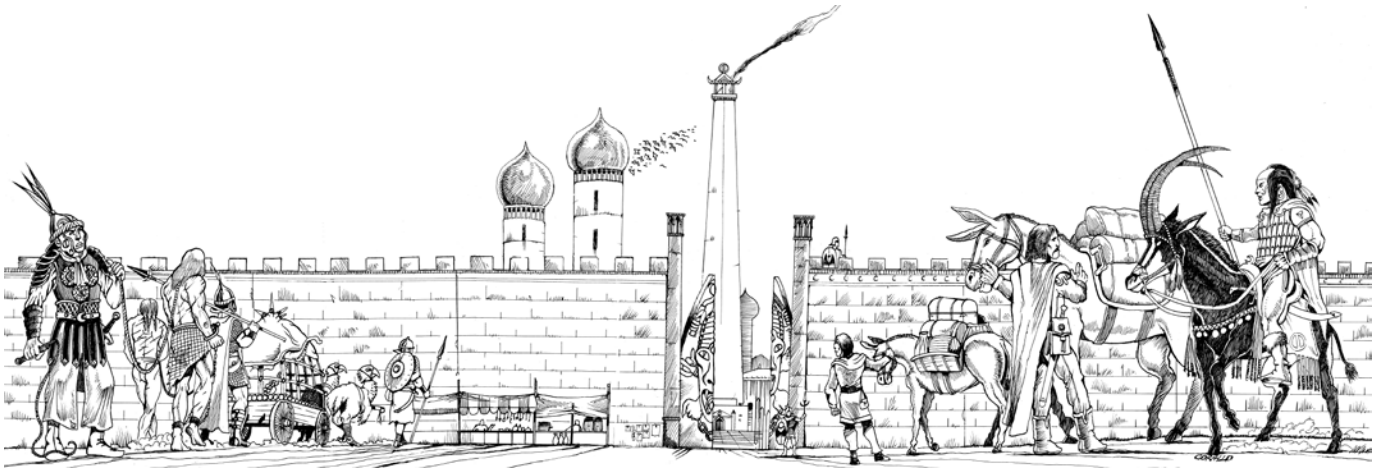
The additional slaves gained from conquest more than compensate for losses due to overwork and poor treatment. The Orlanthi slaves are treated as subhuman cattle by their Pelorian masters and have an appalling mortality rate. Crowded into wooden buildings with filthy rags for bedding, noncompliant slaves are whipped into submission by their sadistic overseers, former slaves themselves. Crucifixion is a standard punishment for minor infractions such as disobedience.

Unlucky slaves from across the borders of the Empire have been sent to work on the New Lunar Temple, including a large number of primitive dog barbarians from Balazar. With strong backs and hands, these slaves have proved their ability to survive the harshest treatment. Most of the slaves, however, are from rebellious Sartarite tribes or (after 1619) from prisoners taken from the Holy Country.

Tatius the Bright

Dean of the Lunar Field School of Magic, chief sorcerer of the Lunar Army, and the most feared man in all of Dragon Pass, Tatius is the head of the mighty Dara Happan Assiday family. A lineal descendant of the god Yelm and chief of one of the Seven Great Associations (one of the broad alliances that rule the Empire), and Tatius is one of the most powerful men in the Empire, reporting directly to the Red Emperor, bypassing both Fazzur and Appius Luxius, the Provincial Overseer. Revered by the Dara Happan aristocracy as the Guardian of the Flame of Virtue, Tatius is intensely pious, innately magically powerful and extremely ambitious. It is his burning drive to be acknowledged as a Lunar Immortal and to govern the Empire as the Great Advisor to Moonson.

Tatius has invested everything in the success of the New Temple and tolerates nothing that might delay its completion (and his subsequent ascension as a Lunar Immortal). To obtain more slaves to labor in the quarries, Tatius and his agents manipulated the nearby Dundealos tribe to rise in rebellion so that he might enslave them. In the assault on their tribal capital, it was the fiery magics of Tatius the Bright that decimated the defending thanes and drove the Orlanthi magicians mad. Each day, Tatius sits upon the Seeing Throne and expands his soul by concentrating it into an eagle and sending his consciousness through Four Worlds.



Adventure Seeds

- A kinsman or friend of the heroes has been taken as a slave by the Lunars. The heroes must find a way to rescue the captive (or captives) from the slave compound without getting killed in the process.
- One (or more) of the heroes been taken as a slave by the Lunars. Weaponless, deprived of their access to the gods, the heroes must escape from the slave compound and gain their freedom. An added incentive: word comes that the Crimson Bat is headed to the New Lunar Temple and the heroes are intended to be part of its first meal.
- A trusted leader (the clan chieftain, tribal king, Orlanth priest or Ernalda priestess) tasks the players with disrupting the construction of the rest of the temple complex. Perhaps they must kill Aggaphegus of Jillaro or one of the Pelorian guild heads or foremen.
- A Poljoni horseman marked with the Dundealos tattoos comes to the heroes seeking their help against the Lunars. The horserider's clan was destroyed by the Lunars in 1618 and he seeks vengeance. Will the heroes help?
- Perhaps the heroes are Lunar mercenaries or allies sent to get more slaves for construction from surrounding tribes. Tatius doesn't care where the slaves come from or how they get them – he only cares that they bring him twenty new slaves by the end of the week.
- Joh Mith (or another merchant as needed) offers a large reward of money or magic items if the Heroes will rescue a young Balazaring slave from the Lunar Slave compound. The slave stands out from the other Balazring natives because he bears a strong resemblence to the merchant. The merchant also offers safe passage with his caravan to Balazar if the Heroes desire it.

Ecklar the Easterner

The cruel and ruthless Ecklar the Easterner is the Overseer of Slaves. A former slave from the Redlands himself, Ecklar treats the slaves under his command with nothing but contempt and cruelty. A huge and powerful man with drooping mustaches and a shaved head, Ecklar runs the slave camps through terror, often administering punishment personally with his Great Knout. Ecklar is assisted by a gang of Redlander toughs who delight in flogging, branding, and inflicting over forms of punishment.

Field School of Magic

The Field School of Magic consists of six units each with some 200 Lunar priests, sorcerers, and magicians from the University of the Seven Phases in Glamour. These units are assigned to the Army of Dragon Pass, with the Field Headquarters leading and trained to make them work as a single unit. These units supply power to Tatius the Bright and his companions to perform magic of awesome power.

The Field School of Magic is protected by two regiments of University Guards, medium infantry bowmen who are assigned to the standard of the various field units. They worship Yanafal Tarnils and are sworn to defend their magicians to the death. Sometimes the magicians have to be quite close to the fighting, and since they are likely to be in a deep trance and utterly helpless, they are very dependant upon their guards for defense. As a result, the University Guards are beloved by the Field School magicians and a part of the Field School's magic is always given to their Guards.

Sartar Rumors

The rumors provided here are spurs to adventure. We have listed 100 rumors so they can be determined randomly with a D100, if desired. The Narrator should take care to present the rumors in an interesting manner, often with the intent of provoking actions by the players.

Each rumor is prefaced by a single letter code which deals with the veracity of that rumor. Ultimately, any rumor can used in whatever manner that best suits their campaign.

Rumor Indicators

(T) Indicates that the rumor is true.
(F) Indicates that the rumor is false.
(M) Indicates that the rumor is meaningless.
(R) Indicates that the rumor may or may not be true at the Narrator's discretion.
(B) Indicates that the rumor is generally true but it also has a substantial false component.

Rumors

1. A master leatherworker obtained many dead Dragonewts' skins from the trolls and, thanks to secret magic; he worked the skins into magical armor, impervious to most weapons. You can buy the magic dragonewt armor in Boldhome. (T)
2. The parents of the Argrath were slain by the Lunars. Just before their death, they had placed the boy in a cradle on the Creek-Stream River. The cradle was picked up by people from the Grazelands, and the boy grew among the Grazelanders. (R)
3. One month ago, a fireball fell from the sky and crashed in the pastures of a Malani clan. Some say it was a flying boat and that it carried a mysterious black chest. (R)
4. The chief of a Malani clan was found dismembered in the Chieftain's Hall a few days after he had been visited by agents of Fazzur Wideread. (T)
5. On the slopes of Kero Fin, there's a hidden place where you can see a living flame. Some say it is a spark of the Flame of Sartar! (M)
6. The recent increase of Lunar taxes is meant to support the decadent luxury of the Prince's concubine, including the ruinous importation of slaves for her monstrous orgiastic parties. (B)
7. Estal Donge has a morocanth lover. (R)
8. The merchant Joh Mith of Jonstown knows a path over the Rockwoods! He trades with the dwarfs of Greatway and knows all the secrets of the mountains. (B)
9. A band of Dragonewts recently ambushed several itinerant merchants. They don't speak; they just look through the goods. Sometimes they find something that makes them angry. Then, they kill the merchant. (T)
10. Temertain is not a scholar but an illiterate impostor. He can barely read and write and all his speeches are prepared by two scholars, Cladius Gandus and Enlli Ga'Nno, both of them close to Tatius the Bright. (F)
11. Kallyr Starbrow is a man. (M)
12. Fazzur is double-crossing the Lunars: he makes them think he is their ally, but he's getting ready to betray the Empire because he's the Argrath ! (F)
13. Near the Rainbow Mountains, during the Darkness Season, you can sometimes hear the desperate howling of mourning females. These are the crying of the Hungry Women, three powerful Troll Mothers, who kidnap Sartarite children lost in the night. (B)
14. The Lunars have discovered the ancient secrets of Pegasus Plateau and soon they will have bred their own flying horses to wield the power of aerial cavalry regiment. (F)
15. The women of the Sundome lands are so desperate for love that they will take any man as a year husband (B)

Below:

The Crimson Bat is the most dreaded weapon of the Lunar Army - a mighty Chaos demon that serves at the beck and call of the Red Emperor. It devours armies and crushes cities. Even before the Crimson Bat accompanied the Red Emperor in the conquest of Sartar, it had generated countless rumors and speculation amongst the Sartarites. Since Starbrow's Rebellion, the rumors of its return have only increased.

16. There is a band of heroes in the south that know the secrets of the great hero Kestang. They can see in the dark and have magics that set Trolls aflame. (T)
17. Never light a fire in the Brambleberry Hills or elves will use plant magic to grow branches through your body. (F)
18. The Blue Sky Shield of Renvald Meldekbane is buried under the ruins of Salor (R)
19. If you ever wear a wolf pelt over time you will turn into a half beast like the Telmori (F)
20. There is a clearing in the forests of the Colymar Wilds, where each Godsday the forest creatures come to dance in lustful abandonment. If you join the dance you can travel to the Otherside and meet a fox woman who gives love and gifts. (R)
21. The merchant Gringle of Apple Lane is a civilized Telmori. (F)
22. The ghost of Jodun Bloodbane has been seen haunting the Feyghost Woods (T)
23. If you swim in the waters of the White River woad will never stick to your body again (F)
24. The Lunars have settled a band of broos on the Birch Ridges to aid their evil army of occupation. (F)
25. Never eat Honey melon or the next time the blue mist of Engloi Fold forms you will be inexorably drawn to travel to the meadow of Orshanti's net and you will never return! (B)
26. There is a thane among the Colymar who claims to be the rightful King of Sartar (R)
27. If you kill a dragonewt you are doing it a favor and helping it to progress to its next spiritual level. So when it gets reborn it will come back and return the favor to you. (B)
28. The sale of Esrolian phallic symbols has grown in popularity since the Lunars have made so many widows amongst the clans. Eorkan Goose-Chaser the only seller of such commodities has recently bought a two story house in Boldhome with his earnings. (R)
29. Yinkini are great at climbing up trees, but can't climb down again. (F)
30. The Deadwood Clan is a homeless clan that latches itself on to other clans and tribes like a tick on a sheep, they often outstay their welcome and are little more than outlaws, but they know the right words to make even a Humakti feel pity for them. (R)
31. Gagig Two-Barb the Scorpion Queen of Foulblood Forest sends her scorpion man raiders as far north as the Sambari lands. (T)
32. Brangbane the Ghoul King rules over a clan of undead which exist in a mockery of good Orlanthi, he is guarded by undead thanes, his lawspeaker is a zombie and his clan hall is made of the bones of his victims. (B)
33. Tusk Riders can bind your soul into your severed hand and steal your powers to make their magic. (T)
34. King Broyan of Whitewall is Vingkot's Heir and the last Vingkotling in Glorantha. He is rightful king of all Orlanthi. (T)
35. You should never let an elf loose in your grandmother's herb garden. (M)
36. The Lunar Commanders get so cold in Sartar that they wear knitted jumpers that change color with the phases of the moon (B)
37. Creeping Crudd is a nasty disease that makes your skin go so scabby and sore that you cannot wear armor or even clothes. (T)
38. Ethilrist is an immortal and mercenary, but we have nothing to fear for he will never serve the Red Emperor for he was tricked by him in the past and holds long grudges (B)
39. The Maize Priestesses of Tarsh are so beautiful they make men's minds melt before they are sacrificed to the fields. (B)
40. Don't eat yellow snow, or blue or black for that matter. (T)
41. If your clan is always at war you will never make a good trade. (T)
42. The Feathered Horse Queen, ruler of the Grazelanders is destined to marry the King of Sartar, so the prophecy says. (R)
43. Argrath is coming! (R)

44. The Lunars bring the coins to pay their soldiers from the Empire in caravans of wagons. Each wagon carries a king's wergild in silver! (B)
45. King Ranulf of the Culbrea is a coward and does whatever Fazzur tells him to. (B)
46. The Crimson Bat, the dread Chaos demon of the Lunar Empire, feeds on living humans every week. (T)
47. The daughter of the Red Emperor is a demigoddess incarnation of the Red Goddess. She is behind the conquest of Boldhome and destroyed Belintar of the Holy Country. (B)
48. The Ducks pay tribute to Delecti in human corpses so they can hide out in the Marshes to avoid hunters (R).
49. The late Moirades is preparing a coup from Hell to reconquer Tarsh (R).
50. Jaldon Goldentooth is preparing to invade Dragon Pass again (T).
51. The Lunars are preparing to attack the Block - they are sending huge engines to cut it up for truestone and to return the Devil to life (F).
52. The New Lunar Temple is being built to cement the Red Goddess' victory over the gods. Once it is built, the gods will be finally and completely defeated (B).
53. King Blackmoor is preparing for war against the Locaem and Malani tribes (R).
54. Fazzur has sold his soul to chaos to be immune to assassins - that's why he has offended so many other lunars without being killed (F).
55. The Lunars are trying to recruit the Telmori as tax collectors (B).
56. A moonboat captain cursed Orlanth when he tried to land in a storm. He can never land now and his ship is haunted by ghosts and wraiths as it drifts in the skies above Dragon Pass (R).
57. The Red Emperor regularly eats roasted babies (R).
58. The consort of the Prince of Sartar is the King of Tarsh's mother and his sister (B).
59. The Flame of Sartar is not fully extinguished; it still flickers on. It can be relit by the true heir of the House of Sartar. (T)
60. Now that Belintar is dead, the damned sorcerors of the Leftarm Islands are rebuilding the Machine City (R).
61. The Uz of Dagori Inkarth are preparing a great spell to recreate Arkat's command - this will compel all Orlanthi to give up their firstborn to the Uz as food. Darkness friendly tribes such as the Torkani will be exempt (R).
62. Cragspider has developed a new type of troll that is as large as a tree and rides on a dinosaur (R).
63. Tatius the Bright is plotting to become Emperor of Dara Happa (R).
64. King Broyan of Whitewall assassinated the Pharoah; he doesn't dare admit it because it was secret murder (F).
65. Blackmoor is being groomed to be the next Prince of Sartar (R).
66. The Queen of fabled Nochet is hiring Sartarites as mercenaries and paying them like thanes! (B)
67. There are fortunes to be made in the Pavis Rubble hunting for lost treasures of the Second Age. That is unless you find a speedy death at the hand of the denizens of the Rubble. (T)
68. King Kangharl of the Colymar hates the Lunars too deeply to truly ally with them. He plans to backstab Fazzur Wideread when the opportunity presents itself. (R)
69. The true reason for the Lunar proclaimed duck hunt is that they heard rumors that the rebel Argrath would be a duck. (F)
70. Sartarite clans with many members among their ranks who enlist to the Lunar Provincial Army will get tax reductions for several years. (R)
71. Dwarves have been seen stealing or moving boundary marker stones late at night. (F)
72. The Greydog clan has allied with the Telmori to breed a new race of war beasts by crossing dogs and wolves. (F)
73. The trolls of Dagori Inkarth are able to produce a fluid they call Queen's Jelly that provides extra long life when used properly. (T)
74. Leika Orlkensorsdotter, exiled queen of the Colymar, is raising an army to overthrow usurper Kangharl "Blackmoor". She can be located at Whitewall. (B)

Below:
Sor-Eel the Short, Commander of Prax and Pavis, listens carefully to rumors that the Argrath – the prophesized heir to the House of Sartar - has appeared amongst the barbarians of Prax.

75. Gringle Goodsell is having a special sale in his pawnshop in Apple Lane. (R)
76. Trolls don't see better than humans at night, they hear better. (M)
77. The Greydog Inn serves a beer that will never give you a hangover, no matter how much you drink. (T)
78. Overovash, the Slaveholder in the Nymie valley, pays rewards to clans who inform him on exiles and outlaws. He then sends out his henchmen to capture and enslave the exiles. (R)
79. The Lunars plan to bring the terrible Crimson Bat to Sartar to destroy the last Orlanthi holy places. (B)
80. The Count of the Sun Domers has placed the pikemen of his cult at the service of the Lunar Empire. (B)
81. This rock will let you glide one time, if you leap off any cliff--I have used it, and will teach you the secret word if you give me your sword. (R)
82. We are ALL descendants of Sartar! Sartar was actually Heort reincarnated, and next time there is a meeting by the Flame we are all going to rush it. (R)

Below:
One of the more unusual ranges of hills in Dragon Pass.

83. King Blackmoor refuses to reenact Tarndisi's Pact because he fears the Black Spear Clan would ambush him during the heroquest! (T)
84. The dryad Tarndisi is really an ancient demon that hates humans and plots their destruction. (B)
85. Queen Kallyr Starbrow took the Kheldon regalia with her to Whitewall. She now serves King Broyan. (T)
86. King Moirades of Tarsh still endures and secretly rules through his son! (B)
87. The Grazeland King and the Feathered Horse Queen are pawns of the Tarshite nobility. (R)
88. A Legion of Vampires, at the command of the Lunar Lords, wait in the Hydra Mountains.(R)
89. Harvar Ironfist is the secret son of Appius Luxius (F)
90. Jomes the Wulf is not human. (F)
91. Queen Kallyr has a secret lover.(T)
92. Dragonpowers are rising again. Doomed are those who make twice the same mistakes. (B)
93. The Locaem tribe is about to split in two.(T)
94. Boldhome is the home of the gods made manifest in the world. Just look at mountains that surround it and the great Royal Palace. That the Lunars have conquered it means that they have conquered the closest thing on earth to Orlanth's home. They will try to conquer the gods next! (B)
95. The Darkness is coming to Dragon Pass sooner than even the Orlanthi priests fear. The Torkani claim two Mistress Race trolls have left the deep caves of Dagori Inkarth,
96. The great Lunar hero-goddess Jar-Eel the Razoress has magic that transforms those rebelling against the Empire into her bodyguards and loyal servants. (B)
97. The infamous bouncer of Geo's is illuminated and recently joined the cult of Danfive Xaron. (F)
98. There is an abandoned dragonewt temple in the Marsh that contains a powerful sky relic. (T)
99. Members of a draconic secret society at the Jonstown library have learned how to use the Dragonewt roads, and use them to travel to other Lhankor Mhy libraries, especially the one in the rubble of old Pavis. (R)
100. Several of the hills and mountains of Dragon Pass are the sleeping bodies of immense True Dragons. (T)

Sartar Encounters

Travel across the lands of Sartar often result meeting other travelers: animal, human or monster. This chapter provides encounter tables, encounter types, and sample encounters for Sartar. The 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 groups or encounters that amuse or otherwise appeal to them, or pick those which work nicely into the existing storyline.

Sartar Weather				
Season	*Average Temperature °F (Daily high/Nightly low)*	*Precipitation (measured as rain)/Days of Precipitation*	*Average Days of Snowfall*	*Seasonal Wind Direction**
Early Sea Season	61/39	12"/23	1	Southwesterly
Late Sea Season	75/49	7"/15	-	Southwesterly
Early Fire Season	80/52	3"/4	-	Southwesterly
Late Fire Season	85/60	2"/3	-	Southwesterly
Early Earth Season	80/55	3"/4	-	Westerly
Late Earth Season	60/40	3"/10	-	Westerly
Early Dark Season	46/30	4"/8	6	North
Late Dark Season	32/10	5"/15	15	North
Early Storm Season	39/25	7"/28	22	Northwesterly
Late Storm Season	60/32	10"/25	10	Northwesterly
Sacred Time	60/36	3"/9	-	Northwesterly
*Note: Unusual winds can blow at any season and from any direction.				

Movement Rates

The amount of time it takes to go from one place to another in Sartar depends on how hard the route traveled is and whether the travelers go by horse, foot, or wagon. A group can go only as fast as its slowest member. When in one's clan lands, the difficulty is always one level easier.

Difficulty	Description	Miles per Day
Easy	Royal Road in good weather	30 miles by horse 25 miles by foot 15 miles by wagon
Light	Royal Road in bad weather; trade road in good weather	25 miles by horse 20 miles by foot 10 miles by wagon
Medium	Herders' path in good weather; trade road in bad weather	20 miles by horse 15 miles by foot 8 miles by wagon
Hard	Herders' path in bad weather or unescorted travel through wilderness	12 miles by horse 10 miles by foot 3 miles by wagon
Very Hard	Snow storm; rocky mountains	5 miles by foot 3 miles by horse None by wagon

Snakepipe Hollow
Perilous Hills
Dwarf Mine
Glasswall
New Hills
Lost Man Wilds
Alda-chur
Dwarf Run
West Bush Range
Dragonspine Mountains
East Bush Range
Suchora Ridge
The River
Chalkman Vale
Oryano Hills
Alone
Troll Lands
Indigo Mtns
Sword hill
Herongreen
Woods of the Dead
Lizardwood Wilds
Orlanth's hill
Dendella Lake
Bone Hills
Skull hill
Dwarf Flats
Salor
Dragonewt Brass Hills
Aroka Lake
The Creek
Dragon's Eye
Wildlands
Dangerford
Dogbone Hills
Kero Fin
The River
Still Lake
The Creek
Stael's Hills
Orathane Vale
Two Ridge Fort
Wolf Ridges
Troll Battle Valley Lands
Greenstone
Oakland Back
Runegate
Lamste's Table
Jonstown
hill of Orlanth Victorious
Upland Marsh
Lamste Hills
Arthna Vale
Lorthing Vale
Six Sisters
Apple Lane
Red Bird
Thunder Hills
Cherry Ridge
Elkvale
Owlflight Ridges
Starfire Ridges
Colymar Wilds
Brambleberry Hills
Culbrean Mtns
Quivini Mtns
Duck Ferry
Boldhome
River Valley
Hills
Wilds/Forest
Sacred Sites
Swamp
Mountains
Towns
Cities
Ruins
Troll Lands
Dragonewt Wildlands
Snakepipe hollow

Encounter Chance

As a rule of thumb, there is a 20% chance of an encounter every six hours.

If the Narrator rolls 4 or less on a 1D20 during a six hour period (day or night), then she should roll on the Encounter Table to see what type of encounter it was. The column on the Encounter Table should match the area the heroes were during the period.

Encounter Regions

The lands of Sartar are divided into eleven different terrain types for the purposes of this Encounter Table. The eleven types are:

Royal Road: The lands of Sartar are connected by the Royal Roads, architectural masterpieces some 12 to 15 feet wide and paved with slabs of stone. The roads run in straight sections, with no curves, and traverse their way up steeper slopes. At intervals, the roads widen to allow shrines and wayside rest stops. Watchtowers and guardposts are spaced along the road.

Hills: Much of Sartar is covered in stony hills that rise some 500 to 1,500 above the surrounding valleys. Many notable hills and ridges reach higher still. The highlands are very rugged: cliffs, gorges, ravines, caves, rock formations, and magical locations make travel outside of the valleys difficult and dangerous. The hills are important pasture lands for the Sartarites.

Valleys: Most of the population of Sartar resides in the fertile valleys. The valleys are nearly all settled and cultivated, divided into small grain fields marked by low walls built from the stony ground. Small fruit orchards and vineyards are common as.

Woods: Much of Sartar is covered with woods of oak, lime and hornbeam. Higher up, beech, silver fir, and spruce are common, with fir, spruce, and rowan on slopes below 5,000 feet.

Creek-Stream River: The Creek-Stream River and its tributaries run through Sartar. These rivers are boated by the ducks and by Sartarite fishermen. Even the tributaries of the River can be surprisingly deep and powerful; fording is usually possible only in a few marked locations. Encounters here are likely traveling on the water or are on the banks of the river.

Quivin Mountains: The Quivin Mountains are steep and almost unclimbable mountains rising to between 6,000 and 7,500 above sea level. They are made up of igneous and metamorphic rocks. The higher peaks are snow-capped year round.

Upland Marsh: The Upland Marsh is a haunted, trackless collection of mucky islands and rocky outcroppings surrounded by slow moving murky sludge. Old water swamp cypresses, weeping willows, and hateful Blackthorn trees make the maze of channels and sloughs nearly impassable except to the ducks and their little boats.

Dragonewt Wildlands: These rolling heaths are the huntlands of the dragonewts and are claimed almost exclusively by them.

Snake Pipe Hollow: This long valley is surrounded by sheer cliffs. The Hollow attracts or spawns monstrous things in great numbers. Occasional Chaos Floods pour forth from the caves in the cliffs to terrorize the surrounding lands.

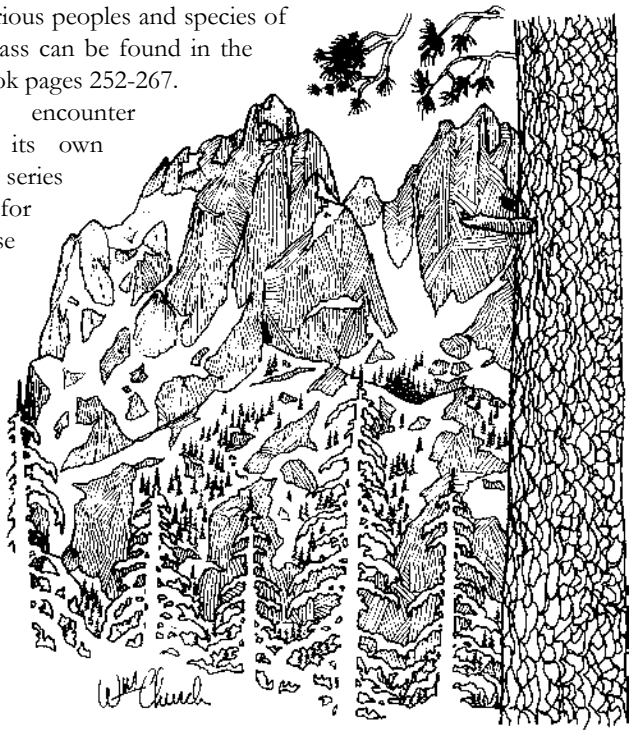
Praxian March: The borderlands between the Plains of Prax and Sartar are rough, dry hills. They make poor cropland but the grazing is good – far better than the dry chaparral to the east. Seasonal streams bring meltwaters down from the mountains.

Troll Wilds: To the north and south of Sartar are troll hunting lands (near the Indigo Mountains and the Troll Woods).

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. More information on the various peoples and species of Dragon Pass can be found in the Sartar Book pages 252-267.

Each encounter is given its own page or series of pages for ease of use during play.



Encounter	REGION										
	Royal Road	Hills	Valleys	Woods	River (* Shores)	Quivin Mountains	Upland Marsh	Dragonewt Wildlands	Snakepipe Hollow	Praxian March	Troll Wilds
1. Baboons	-	01	01	01	-	-	-	-	-	01-03	-
2. Bandits	01	02-05	02-05	02-05	-	01-10	-	-	-	04-11	-
3. Beastfolk	02-04	06	06	06	-	-	-	-	-	-	-
4. Black Horse	05	-	07	-	-	-	-	-	-	-	-
5. Broos	-	07-08	08	07-08	01*	11-15	01-03	01-05	01-35	12-18	01-04
6. Caravan	06-07	-	09-10	-	02-03	-	-	-	-	19	-
7. Chaos Horror	-	09	-	-	04	-	04-05	06	36-51	20-22	05
8. Dinosaurs	-	10	11	09	05-09	-	06-07	07-15	-	-	-
9. Dragonewts	08	11	12	10	10	16-25		16-40	52-57	-	-
10. Dream Dragon	-	12	13	11	11	26-30	08	41-45	-	23	06
11. Ducks	09-10	-	14	-	12-26	-	09-13	-	-	-	-
12. Dwarfs	11	13	15	-	23-24*	-	-	46-47	-	-	07
13. Elves	12	14	16	13-22	-	-	14	-	57-60	-	08
14. Fisherman	-	-	-	-	25-40	-	15	-	-	-	-
15. Giants	-	15	17	23	-	31-40	-	48-49	61-70	24	09-13
16. Grazers	-	16-17	18-19	-	-	-	16	-	-	-	-
17. Lunar Regiment	14	-	20	-	41	-	-	-	-	-	-
18. Lunar Officials	15-16	18	21-22	-	42-43	-	-	-	-	-	14
19. Lunar Patrol	17-22	19-21	23-27	24-25	44-47	41	-	-	-	25	15
20. Merchant	23-25	22-23	28-29	-	48-50	-	-	50	-	26-27	-
21. Newtlings	-	-	30	-	51-65	-	17-20	51-59	-	-	-
22. Ogres	26	24	31	26	66	-	-	-	71-76	28	-
23. Priests	27-29	25-29	32-35	27-28	67	42-45	-	-	-	29-30	16
24. Praxians	-	30-31	36-37	-	-	-	-	60	-	31-40	17
25. Sartarite Farmers	30-49	32-40	38-62	29-34	68-72	-	-	-	-	41-49	-
26. Sartarite Herders	50-64	41-59	63-70	35-38	73-77	46-55	-	-	-	50-63	-
27. Sartarite Hunters	-	60-62	71	39-53	78-79	56-64	-	-	-	64	18-27
28. Sartarite Patrol	65-74	63-66	72-77	54-56	80-82	65-66	-	61-63	77	65-69	-
29. Sartarite Warband	75	67	78	57	83	-	21-23	-	-	70	28
30. Scorpion Men	-	68	-	58	-	-	-	64-65	78-85	71-75	29-34
31. Sky Bulls	76	69	-	-	-	67-71	-	66	-	76-77	35
32. Sun Domers	78-79	70	79-80	-	84	-	-	-	-	-	36-37
33. Telmori	80	71-72	-	59-63	85*	71-73	-	-	-	78-80	38-40
34. Trollkin	-	73	81	64	-	-	-	-	-	-	41-60
35. Troll Caravan	81	74	82	65	-	-	-	-	-	-	61-63
36. Troll Hunters	-	75-76	83	66-67	-	74	-	-	86-88	81	64-75
37. Troll Warband	-	77	84	71	-	-	24-25	67-68	89-90	82	76-80
38. Tusk Riders	82	78	85	72-73	-	-	-	69-70	91-95	-	81-82
39. Unliving Army	-	79	86	74	86	-	26-80	-	-	-	-
40. Wild Prey	83-90	80-89	87-93	75-81	87-93	75-84	-	71-89	-	83-90	83-90
41. Wild Predator	91-95	90-94	94-95	82-95	94-95	85-89	81-95	90-95	-	91-93	91-95
42. Wind Children	-	95	-	-	-	90-95	-	95	-	95	-
43. Special Encounter	96-00	96-00	96-00	96-100	96-00	96-100	96-00	96-00	96-00	96-00	96-00

Encounter: 1

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.

The Baboon Troop

This family of baboons is led by **Bull of the Baboons**, *a legendary baboon who was once alpha male of the Monkey Ruins. He was defeated by an upstart, Red Bottom, and fled with his women to Dragon Pass. Bull of the Baboons dislikes humans but can pretend he doesn't. His troop finds life easy in Sartar – they travel from farm to farm eating grain, livestock, and fruits. If his was chased off, the local farmers would be very appreciative. Bull of the Baboon flees from armed parties and horsemen.*

Encounter: 2

Bandits

Sartar is filled with armed bands seeking cattle or plunder. Most Sartarite bandits are bands of 7 to 35 warriors led by a thane or ambitious carl seeking loot or vengeance. Such bands happily commit acts of banditry against those they encounter who are without powerful protection. Outlaws and bandits are unfortunately all too common. They can range from a band of unemployed mercenaries looking for easy pickings to the fanatical and violent cultists of holy Urox.

You can negotiate with and buy off most bandits (at least when operating from a position of strength). This is easier to do when the bandits belong to a friendly clan or the same tribe; more difficult when the bandits are sworn enemies of the heroes.

Garhendrik's Bandits

Garhendrik *is a well-known Orlanthi warrior and bandit from a nearby clan, and leads a raiding band of 20 bandits in the local hills. Garhendrik is a skilful warrior but prefers to rely on his powerful Movement Rune affinity. Garhendrik always sacrifices to Orlanth before a raid and gives a portion of his loot to the gods.*

His scouts, a pair of Yinkining siblings named **Berenvara** *and* **Berenmast**, *are experts at spotting travellers and Garhendrik knows these lands (and every ambush possibility) better than the back of his hand. Berenvara is shockingly cold-blooded and rarely takes hostages. Berenmast is genial and merciful.*

The other bandits are kinsmen of Garhendrik's or exiles and outlaws that have joined him as his fame has grown. The Lunars have a price on Garhendrik's head.

Garhendrik's ambushes are quick and rely on surprise and shock. Usually the first sign is his men charging out of nowhere. Garhendrik avoids killing other Sartarites and happily accepts surrender and ransom. If the ambush is unsuccessful, Garhendrik and his men flee quickly, only to attack again at a time and place of their choosing.

Garhendrik's band has been stalking a Lunar supply caravan carrying a regimental payroll. He plans to attack it, steal the treasure, and then leave. Garhendrik does not care that the local villagers will suffer from the Lunar reprisals; they do not belong to his clan or tribe.

Encounter: 3

Beastfolk

The Beastfolk of Dragon Pass are a varied group of beings with a combination of animal and human characteristics. They include centaurs, manticores, minotaurs, satyrs, and many other rare forms. They live an utterly simple existence, disdaining most tools, shelters or other human items other than weapons.

Beastfolk culture is dominated by the centaurs, which are considered to be first in prestige among the various sub-types. Young male centaurs are driven from their herds by the local stallion and often wander far, either alone or in a small bachelor herd. When threatened, centaurs are fearsome fighters, being expert archers (and capable of shooting while galloping). In closer combat, they lower their lances and charge to bring their full weight to bear.

Centaurs are the most likely Beastfolk to be encountered outside of the Beast Valley.

The Bachelor Herd

A bachelor herd of centaurs are roaming Sartar, looking for adventure and experience. They are led by **Fost Beru***, an aggressive young centaur who plans to challenge a herd stallion for dominance next year. Fost Beru is physically powerful, headstrong and imposing – he will likely succeed in his challenge in a year or two.*

Fost's closest friend is **Darst Farrar***, a romantic soul and talented musician. Although Fost is the dominant centaur, Darst is the heart of the group and the source of most of their plans and ideas. The last two centaurs,* **Minu Warmu** *and* **Nabirl Elkse***, follow Fost's lead. Minu is curious and gregarious, Nabirl is withdrawn and pessimistic. The centaurs of the bachelor herd have no conception of property (beyond the strictly personal).*

Encounter: 4

Black Horse Troop

The Black Horse Troop of Black Horse County is occasionally seen in Sartar carrying out the mysterious orders of Sir Ethilrist, the Lord of Muse Roost. The mercenaries wear heavy bronze armor in a diverse range of styles and carry lances, swords, and shields. They do not ride horses, but black horse-shaped demons. They are wild, powerful and carnivorous with razor sharp teeth and retractable claws. They serve Sir Ethilrist and not their riders. The demons control their riders.

The Black Horse Troop is supported by fearsome sorcerers that follow a strict and harsh ascetic regimen. These sorcerers use wizardry developed by Sir Ethilrist himself during his legendary heroquest through the Underworld.

Ekwo Reden's Squad ●△†

This squad is led by **Ekwo Reden**, *a Ridderan (warrior) of the Black Horse Troop. Through sorcerous means, Ekwo Reden has mastered the demons of the squad, who in turn master their human riders. Ekwo Reden is a hereditary servant of Sir Ethilrist; his great-great-grandfather followed Sir Ethilrist when he first claimed Muse Roost. Ekwo Reden has haughty contempt for the peoples and races of Dragon Pass.*

Sir Ethilrist has sent Ekwo Reden to scout out Sartar in the event the Black Horse Troop is hired to fight there. Ekwo Reden is bullying to the locals but the demons are even worse, killing passersby and any who get too close. He does not pay wergild to the kin of those injured by his horses and welcomes the option of combat. Those defeated by him and his men are fed to their demon steeds.

Encounter: 5a

Broos

Broos are hated by all Orlanthi. They are a scar upon the face of the cosmos, a festering wound upon the body of Glorantha. They were born when Thed, the Goddess of Rape, consorted with Ragnaglar the Other, to create Wakboth the Chief of the Chaos Gods and further her vengeance against the world.

Broos are most common near Snakepipe Hollow, although bands can be found anywhere in Sartar. Broos are known to kill and eat all sentient life, including their own race. Broo are always hostile when encountered. At least 90% of all broos are male; they reproduce by impregnating any living species. 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 deer, goats, antelope, cattle, and sheep. They are larger, stronger, and more resistant to pain and damage than humans.

Broos roam wastes, deserts, swamps, and mountains in small gangs. Several wild tribes of broo thrive in Snake Pipe Hollow. These tribes

Encounter: 5b

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.

Broo Raiders

This band of broo hails from Snakepipe Hollow, but plan to spread disease, rape, and murder far from the Caves of Chaos. Numbering between 6 and 36 broos, they usually attack from ambush with a wild, frenzied charge. If the initial attack is unsuccessful, they will scatter and flee. If successful, they carry away victims to be used as objects of sadistic pleasure.

The broo are led by the **Broo Warleader***, a huge ram-horned horror who wields an axe and is so warped by Chaos that he will regrow from any injury (including mortal wounds). However, tentacles sprout from extensively regenerated areas; his entire left arm is gone and replaced with a writhing mass of tentacles. He has even been known to gnaw off small bits of his own flesh to awe others.*

The warleader's **Chief Lieutenant** *is a broo sadistic even by broo standards. He has four arms and blood that will melt bronze (too slowly to save his life in a battle, but enough to ruin weapons used against him).*

The other broo are typical of their kind, carrying virulent diseases and corrupted by Chaos. Even these common types of broo strike fear into all they meet.

Disease Spirits

In Glorantha, disease always has a magical origin, be it a sorcerous curse, divine disfavor, spirits of disease, demons, or other sources. Disease spirits attempt to possess those who come in contact with them, thereby causing illness. Most living beings have only their default resistance against the spirits, making disease spirits extremely dangerous (although abilities like the Life Rune, Healthy or Resist Disease are certainly appropriate). If the target fails to overcome the Disease Spirit he suffers the Consequences of Failure until a healer can overcome the spirit and expel it.

Encounter: 6a

Caravan

Dragon Pass is the crossroads of the continent. All trade and other communication between the rich civilized lands of Peloria and the Holy Country (and from there the ocean-bound trade of Glorantha) must travel through Dragon Pass. However, as can be seen from the Encounter Table, Dragon Pass can be a very dangerous place. 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 typically led by members of the Issaries cult, although in recent years the Lunar Eytries cult has made headway into the caravan trade across Sartar. Caravans typically carry high value goods such as metals, furs, textiles, slaves, horses, spices, and exotic items, as well as supplies for the caravan itself.

Encounter: 6b

Goodvoice Trade Caravan

This Issaries trade caravan travels between the Holy Country to the Lunar Provinces. Consisting of a team of roped pack mules, several mounted guards; the caravan is led by **Sora Goodseller**, *a Goldentongue priestess of Issaries from the Colymar tribe. Sora is tall and attractive with long auburn braided hair. She is a shrewd merchant, highly skilled in fighting, and an excellent cook. Sora always rides a distinctive white horse named Snowflake. She will not deal in slaves, but will trade in almost any other item and is always seeking white horses. Sora is not openly anti-Lunar but has great sympathy for the plights of Sartarites*

Sora is assisted by her apprentice Harstal Verlainsson of the Locaem tribe. He is very dedicated to his master and continues to serve her even though he is more than skilled enough to start his own caravan team.

Sora hires local mercenaries to guard her caravan. Their type depends on the region she intends to travel through; in Sartar she prefers to hire Sartarites, in the Grazelands she hires Grazelanders, and so forth.

The Lunar Army also makes use of caravans of mule-drawn wagons to carry supplies from Tarsh to Sartar (and beyond). Food, animals, bronze, weapons, silver, clothing, and other equipment and supplies are carried to regimental field headquarters throughout Sartar (and later Heortland). Anqus Farquinils, Chief of Wagons, is the quartermaster for the army and knows all the roads, sources of the food and goods, and working cogs for efficient supply. He is a priest of Yelm and of Lokarnos the Wagon God.

More recently, near constant trains of pack animals and slaves bring material and supplies to the New Lunar Temple in southern Sartar. Wagons pulled by animals and slaves carry rock from their quarries to the New Lunar Temple site, goaded forward by the whips of the slavemasters and guarded by armed men.

Three example caravans are described below. They may try to hire the heroes as guards or guides. Alternatively the heroes may be tempted to raid and plunder the caravan.

Lunar Merchant Caravan

This merchant caravan is traveling from Pavis to Furthest. It is led by **Pharnastes Rugbagian**, *a devout Etyries cultist in New Pavis and a member of that famous Tarsh trading family. Pharnastes is pragmatic, opportunistic, and adventurous; he speaks New Pelorian, Tradetalk, Tarshite, Sartarite, and Praxian with equal fluency.*

Pharnastes is assisted by his son **Pharnaces**, *who is being groomed to be Pharnastes' factor in New Pavis in a few years. Pharnaces is friendly, open-minded, and very diligent with records and accounts. Like his father, Pharnaces speaks many languages. However, he is less devoted to the Lunar Way being more devoted to his duties to his father.*

Fanzali *is a Sable Nomad from Prax and chief of Pharnastes' caravan guards. Fanzali is brave, proud, and extremely mercenary. He is a skilled warrior, fighting from his sable with scimitar, lance and bow. As long as Pharnastes pays him, Fanzali is loyal to the death. Fanzali leads a band of 8 other Sable Rider braves.*

Pharnastes' caravan is made up of 12 mules, 9 guards (Fanzali's Sable Riders), 4 animal handlers, and the two merchants. Pharnastes and Pharnaces ride sables and there are 12 additional sables for a total of 15 humans and 34 animals.

The caravan carries rich goods taken from the Big Rubble; a treasure in silver artifacts, semi-precious stones, small diorite statues, and a remarkable box inlaid with a mosaic of red limestone, lapis lazuli and other gemstones. The mosaic has two panels, depicting Second Age religious and magical themes. Pharnastes plans to give King Pharandros the box, hoping to get lucrative trading rights from the Tarshite king.

Encounter: 6c

New Lunar Temple Slave Gang

Slave gangs work several quarries to provide building materials for the New Lunar Temple complex. Teams consisting of up to 25 slaves each haul stone blocks for miles, using ropes and wooden rollers. The slaves are chained and collared. Slave drivers with whips motivate the slaves; mercenaries guard the slaves and prevent rebellion.

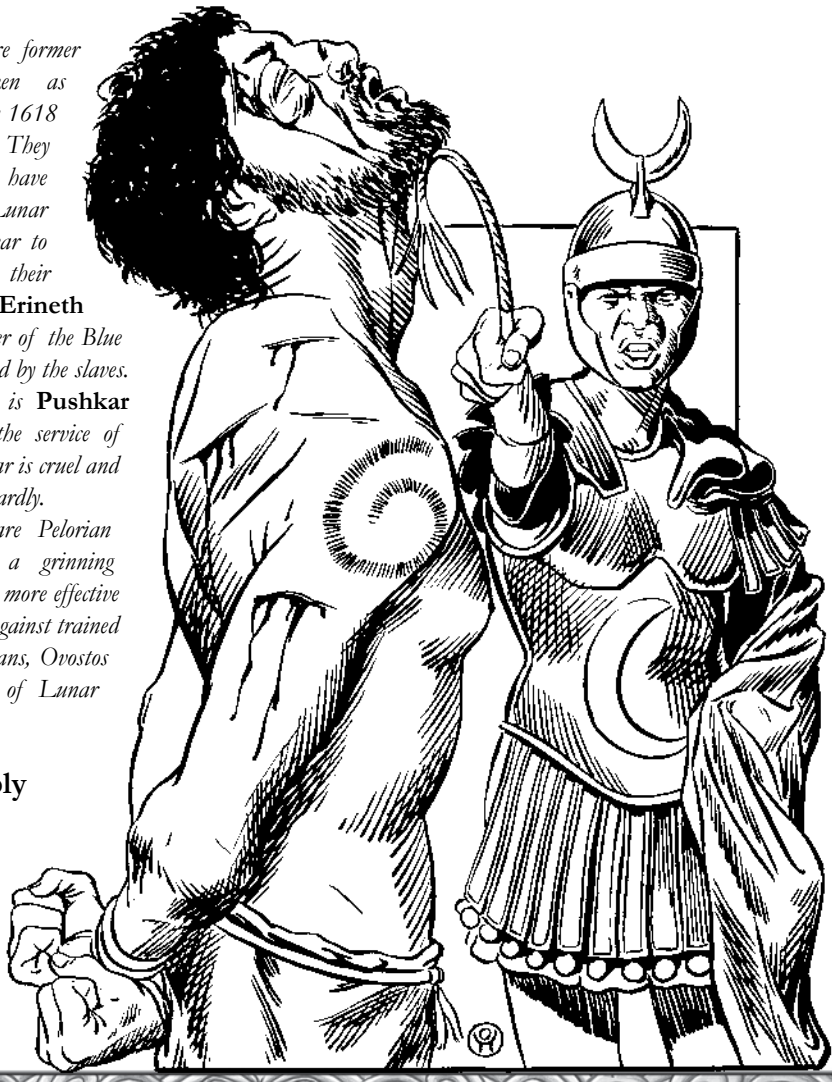
This gang of slaves are former Dundealos tribesmen, taken as captives by the Lunar army in 1618 after the Dundealos rebelled. They hate their masters, but most have resigned that they will die as Lunar slaves. The slaves would swear to serve any who could restore their freedom. Among the slaves is **Erineth the White**, *once a god-talker of the Blue Jay clan and still most respected by the slaves.*

The chief slave driver is **Pushkar the Fat**, *a Redlander in the service of Ecklar the Easterner. Pushkar is cruel and merciless, but also fat and cowardly.*

The five mercenaries are Pelorian thugs led by **Ovostos**, *a grinning Lodrilite. They are brutal but more effective against unarmed slaves than against trained warriors. Against the local clans, Ovostos relies on the nearby presence of Lunar troops.*

A Lunar Army Supply Caravan

This Lunar Supply Caravan is bringing food, bronze, silver, and other materials from the Empire to the headquarters of the Bagnot Foot of the Provincial Army at Jonstown. The caravan is made up of ten four-wheeled wagons each pulled by a team of eight mules (and bear a maximum load of about a 1000 pounds), plus 20 mule skinners, 20 soldiers, 3 officers, 1 scribe and 1 caravan master.



Encounter: 6d

This caravan set off from Aldachur and six of the ten wagons carry food (mainly ground maize) and fodder for the men and beasts. Two wagons carry replacement weapons and bronze armor for the regiment (enough to fully outfit 75 men), one wagon carries general military supplies, and the last wagon carries five locked bronze strongboxes with 10,000 newly minted Imperial silver coins; the regimental payroll and an immense sum of money.

The soldiers all belong to the Bagnot Foot, a Tarshite regiment of the Provincial Army recruited from the area around Bagnot. They typically fight in a disciplined shield wall formation and use sword, axe, or spear. They wear hauberks of bronze scales and unadorned bronze helmets.

Senior officer **Barzanes**, *a professional soldier and member of the Yanafal Tarnils cult, is in charge of the supply train. He seeks to distinguish himself, although his current assignment does not leave much of an opening for displaying brilliance. Barzanes wears a bronze cuirass and his bronze helmet has feathers to show his authority.*

Junior officer **Kornos** *is young and inexperienced. Kornos is extremely brave and well-liked and is excellent at raising the morale of the men. He is not a Lunar and worships his ancestral gods. Kornos is very loyal to the Bagnot Foot and its officers.*

Junior officer **Forron** *is an old veteran, whose primary goal is survival and profiting off the wars in Dragon Pass. He is equally contemptuous of both the locals and the Imperial Army soldiers who have recently arrived from the Heartlands.*

Erastes *is a quartermaster for the Bagnot Foot and serves as caravan master responsible for the mules and their skinners. Erastes is a cultist of Lokarnos the Wagon God and a quartermaster for the Bagnot Foot. He reports to Anqus Farquinils the Chief of Wagons.*

Scribonius *is a regimental scribe. He keeps many tubes with scrolls tracking the regimental supplies and payroll. Scribonius is an initiate of Irrippi Ontor, the Lunar Knowledge God.*

How much is 10,000 silver Lunars worth?

10,000 Lunars is an immense amount of money to a Sartarite tribesman. With this, one could buy a herd of 500 cattle or pay the Lunar tribute for your entire clan for two years! It is a kingly sum. The treasure weighs some 150 pounds in silver; the 5 bronze strongboxes add another 150 pounds.

Here is Junior Officer Forron taking a well-deserved break to smoke pungent but relaxing weeds.

Encounter: 7a

Chaos Horrors

Occasionally Snake Pipe Hollow vomits up a true Chaos Horror. These living manifestations of Chaos naturally parody life, since they represent corruptions, perversions, or reorganizations of it.

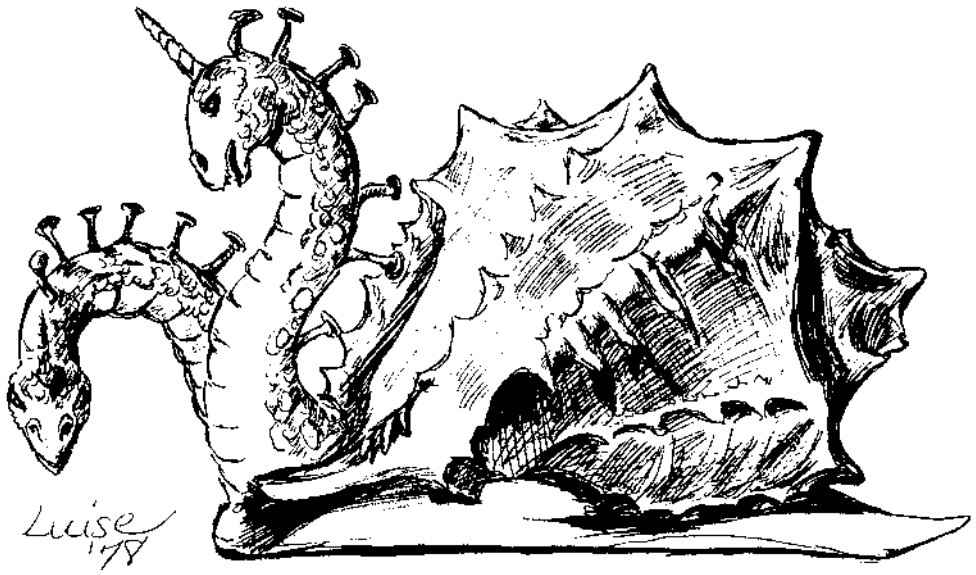
Chaos comes in many forms. Such monsters as broos, ogres, and scorpion men have predictable form and can be said to constitute "races" of Chaos. Other monsters are even more corrupted by Chaos and less predictable in form, although scholars have (with greater or less success) tried to categorize them; these categories are used here. Some of the more common types of chaos horrors are listed below.

Dragonsnails. When Wakboth the Devil was crushed beneath the Block in Prax, a vile and corrupt swamp oozed out from his remains. Monstrous and warped horrors resembling horse-sized snails with multiple heads with vicious teeth; they have an unnatural taste for living flesh. Their thick shells are very difficult to cut or crush. Dragonsnails are horrifically warped by Chaos and bear many physical and magical mutations that defy categorization or even the laws of the universe.

Gorp. These shapeless blobs of putrid tissue ooze along waterways and through ruins, dripping acid and corrosive enzymes. They can be killed only by fire and magic. Weapons pass harmlessly through the tissue, and are quickly corroded beyond use. They have one saving grace: gorp are slow moving and attack by enveloping the unwary.

Jack O'Bear. Shaggy, wiry monsters with bloated orange heads, Jack O'Bears have an insatiable hunger and a Chaotic power not to be sneered at. Those who caught in the Jack O'Bear's malevolent gaze are magically paralyzed – frozen in place and helpless until either they or the Jack O'Bear dies. They possess a low cunning, and often attack their prey by ambush.

Walktapi. This extremely Chaotic abomination has human-like bodies, with heads resembling large tentacled octopi. A walktapus is



Encounter: 7b

formidable and terrible foe to fight, despite its lack of intelligence. It can attack with all eight tentacles, using its arms for balance. Worse yet, it can squirt out a deadly gas cloud, similar to the effect of an ink-squirting octopus. Even when defeated, the walktapi shows it Chaos heritage and refuses to die properly, instead splitting into two similar and completely whole walktapi. Even fire will not destroy it completely, although it will slow down the replication process.

The Left Hand of Chaos

This Chaos Horror haunts Snake Pipe Hollow and the lands above its cliffs. It takes the form of a left hand the size of a horse and with five clawed fingers. The Hand moves faster than a horse and can climb vertical cliff walls with ease. It attacks by grabbing its victim around the chest and squeezing until he is dead. The Hand is Nearly Impossible to harm physically and is hostile to all things it encounters.

The **Left Hand of Chaos** *is worshipped by the local Chaos tribes and they often leave it sacrifices – bound but still living – for it to crush. The Hand does not eat its prey, but when it has left the local Chaos tribes joyfully partake in the sanctified meal. It is rumored that a Right Hand also exists somewhere in the Hollow.*

The Riddle of Chaos

Glorantha is a fragile bubble of stability in an infinite maelstrom of Chaos. That stability is precarious, as the Gods War proved. Only the Lightbringers Quest and the deeds of Heort prevented Chaos from consuming Glorantha.

Chaos tends to reestablish itself. This threatens the existence of Glorantha and its deities. Though Chaos is itself formless and structureless, mutual corruption of Chaos and Order occurs at the weakened seams of the world where Chaos leaks in.

Chaos can enter Glorantha in any of several ways. Spontaneous appearances are rare but possible. As the world randomly arose from Chaos, so Chaos may randomly reassert itself. Once in the world, Chaos will spread.

Encounter: 7c

However, Chaos can also enter the world through the chance or purposeful actions of people. For example, in Orlanthi rituals, participants commonly summon and face their foes, overcoming the world. If they fail in their trials, Chaos may enter the world.

Chaos can also be deliberately summoned, as when the Unholy Trio allowed Wakboth the Devil to enter the world. Tragically, even the best of people, desperate to save themselves and the things they love, unwisely invite evil into the world in this way.

Chaotic Horrors

Chaos monsters frighten normal people. Everyone knows that chaos nearly destroyed the world. Many people have seen the results of Chaotic Horrors murdering livestock. Some have lost loved ones. A few have seen the blasphemous, foul, monstrous creatures themselves. It takes a brave person to stand and fight when faced with Chaos. The Orlanthi secret of "I Fought We Won" is about just such personal courage. People tolerate the Uroxi berserks precisely because they regularly stand against chaos foes.

The first encounter against a Chaos Horror or other Chaos monster should always be a simple contest to see whether the player will stand and fight. Failure means that the player characters objective in any subsequent contest will be to flee the horror if possible. In addition the Consequences of Defeat or Lingering Benefit from the results carry forward to checks to stand against future encounters against a horror. A player character that suffers a Complete Defeat will always flee Chaos in future. A Complete Success means no further checks to stand against Chaos are needed. The Orlanthi say that such a person has learned 'the secret of the Star Heart'.

Uroxi have magic that allows them and others stand against chaos.

Encounter: 8a

Dinosaurs

Dinosaurs are neotenic species descended from failed dragonewts who became entrapped in material flesh. They were befriended and adopted by the goddess Maran who called them her beloved children. They are called Earthshakers by the local Orlanthi because they shake the ground when they walk. They are sacred to the Maran cult of the Tarsh Exiles.

Sometimes dinosaurs are recognized as Original or Normal. Normal dinosaurs are fairly standardized in appearance and traits, and are descendants of other dinosaurs. Original dinosaurs are those dragonewts which have mutated, and they often have a malicious intelligences and magical powers. They are carnivorous, even if their Normal descendants are not.

Many herds of dinosaurs (ankylosaurs, hadrosaurs, brontosaurs, triceratops, etc.) live in the lowlands around the Creek-Stream River and the Upland Marsh, and in the nearby hills and woods. On occasion, a herd may wander into cultivated territory, doing great damage. Several carnivorous species exist as well. The four most common species of dinosaurs in Dragon Pass are:

Ankylosaurs ("Gangan"). 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. If engaged in battle, they can maneuver and bring their club-tipped tail around to strike a foe in front of them. The meat of one ankylosaurus can feed a clan for a week.

Brontosaurus ("Brotard"). Said to be the result of dragonewts trying to magically mature themselves into dragons, brontosaurs are so mindless that they are immune to magic and so huge that they are nearly immune to any physical attack. They are quadrupeds up to seventy feet long and can rear up on their hind legs to eat from the tops of trees. They are peaceful, slow-moving animals, traveling in herds of a dozen or so animals. The meat of a one brontosaurus can feed a clan for a season.

Hadrosaurus ("Magisaurs"). 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. They try to avoid outsiders, but if encountered in a friendly fashion by someone who knows Auld Wyrmish, they will talk and share knowledge. Their knowledge, of course tends to be limited to the hunting territory of various predators and where good grazing can be found.

Encounter: 8b

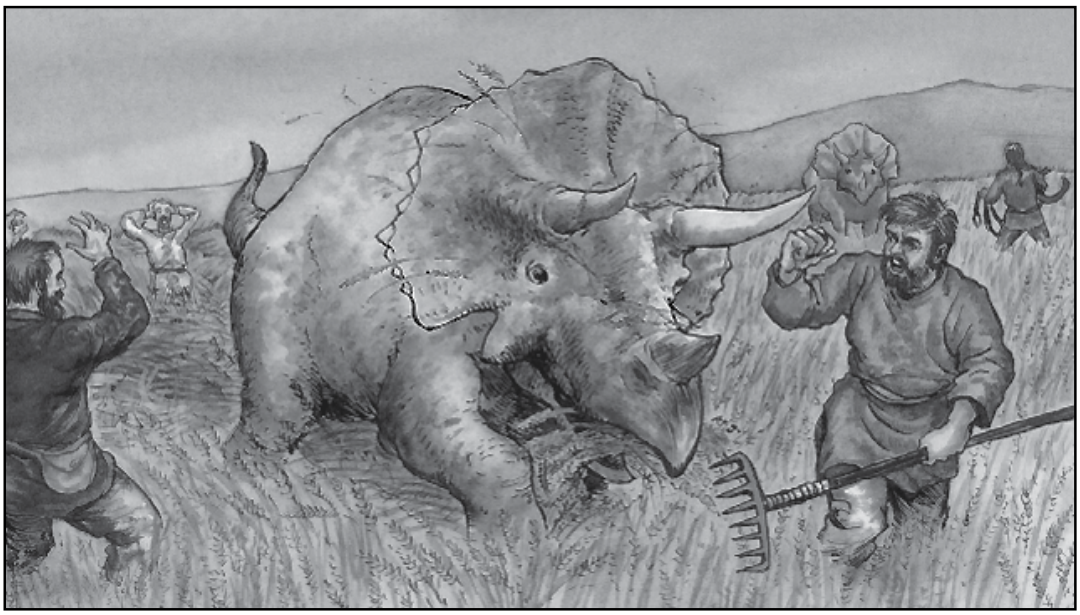
Triceratops ("Darvan"). These are degenerate dragonewts who engaged in deliberate reproductive acts. These rhino-like horned dinosaurs are beaked and tough-skinned. Triceratopses are as large as elephants and live in herds of several dozen. The herd often fights cooperatively, especially against a large carnivore such as a giant. They are pugnacious and often fight each other. They usually feed on tough woody matter and can do quite well on a diet of tree trunks, but enthusiastically eat grain. A single triceratops can destroy a field in a matter of minutes while farmers stand helplessly nearby.

The Triceratops Herd □∇≙

A herd of hungry triceratops is destroying the local woods, farms, or pastureland. The herd is led by an ancient matriarch and consists of between 20 and 30 huge dinosaurs. They are aggressive and fearless. The local clans are worried that the herd might wander into cultivated land and will reward anyone who can drive them away before crops are eaten or damaged too severely. Tensions are rising as harvest time is quickly approaching.

Maran and the Earthshakers

The Earthshakers are the beloved children of Maran, the Goddess of Earthquakes and guardian of the Tarsh Exiles. Her priestesses can magically control the Earthshakers, even the mighty brontosaurus. All Earthshakers are sacred to the Maran cultists and propitiating sacrifices are offered to Maran to keep the Earthshakers away. The Tarsh Exiles will not harm them, even if a herd is rampaging through their fields. The Sartarites and Heortlanders have no such compunctions.



Encounter: 9

Dragonewts

The dragonewts claim to be the most ancient race in Glorantha. They remain aloof from the affairs of other mortals and rarely get entangled in their affairs. Dragonewts and their culture are described in greater detail on pages 67-72.

Bands of dragonewts can be found anywhere in Dragon Pass, hunting or carrying the duties of their stage. They can travel great distances with amazing speed by using the Dragonewt Roads (see *Sartar: Kingdom of Heroes,* page 248).

The Dragonewt Ambassador ≙

A newtling slave with a solid gold neckband approaches the heroes. The little fellow informs them that his master has been waiting for them and they are to follow him.

In a nearby clearing awaits a tailed priest, two beaked dragonewts and five crested dragonewts. The priest and warriors ride demi-birds. One of the crested dragonewts approaches the heroes; it has a mutilated facial appearance. It bows respectfully and introduces itself as Speaker to Lies, explaining in hissing Tradetalk that his master, the magnificent Lord Green Tongue, has been waiting for them and that his master will now accompany the heroes.

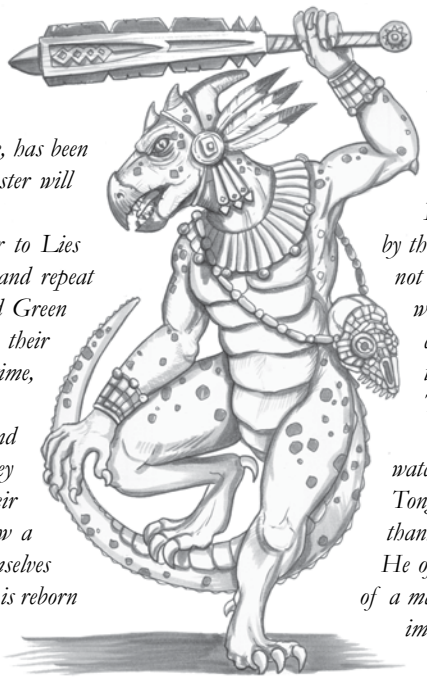
If the heroes refuse, Speaker to Lies assumes the heroes misunderstood and repeat his statement. He states that Lord Green Tongue will reward them for their assistance. If they refuse a second time, the dragonewts attack and eat them.

The entire dragonewt band accompanies the heroes wherever they go for the next year and a day. In their dealings with the heroes, they follow a strict code. They will not defend themselves or the heroes. If a dragonewt dies, it is reborn in the Dragons Eye and will return to the heroes. They will not speak to a non-dragonewt unless spoken to first. Only Lord Green Tongue, as translated by Speaker to Lies, may speak to any other race.

The dragonewts (and their demi-birds) are carnivorous and must eat daily. If the heroes do not feed them, they kill local livestock (or even people) and eat them. They appear completely ignorant of human social customs, except those they witness the heroes act out or the heroes explain to them. This is the purpose of Lord Green Tongue's mission: to learn everything he can about human culture and then return to the Dragons Eye.

Lord Green Tongue *is a tailed priest and always the highest in command. Anytime he says for something to be done it will be done. Lord Green Tongue understands (but cannot speak) Tradetalk and can read and write the Lhankor Mhy scripts. Lord Green Tongue's first incarnation was in 1450.*

*The two beaked dragonewts (***Heart of Glass** *and* **Third Last Light***) are responsible for hunting and defense. Each beaked dragonewt is assigned the service of two crested dragonewts.*



The five crested dragonewts are not named (except for Speaker to Lies). Speaker to Lies is considered to be polluted by the outside world but its usefulness is not overlooked by Lord Green Tongue who protects and teaches it. The other crested dragonewts do whatever their beaked master or Lord Green Tongue commands.

After a year and a day of watching the heroes, Lord Green Tongue (through Speaker to Lies) will thank them and say he is in their debt. He offers them a green emerald the size of a man's thumb that provides the holder immunity to magic affecting the mind.

Encounter: 10

Dream Dragons

Dream dragons are the physical manifestations of the thoughts of sleeping True Dragons. Dream dragons are terrible monsters that ravage the countryside and disrupt the social and cosmic order. These are the dragons most often seen.

Dream dragons are huge in size, serpentine or reptilian in appearance, and fly using wings. They are extremely intelligent; however their actions tend to express emotional impulses beneath the dignity of a True Dragon such as hunger, anger, greed, passion or affection.

Dream dragons are exceedingly dangerous. They have powerful claws and lethal bites, but prefer to attack from the air, vomiting flame, poison gas, or other deadly substance down on their foes. They can also fly over and snatch up a foe, then drop it from a great height. The local tribes offer sacrifices to Orlanth Dragonslayer for protection against the dream dragons and the cult has magical secrets making it possible to kill such huge monsters.

Modag the Dream Dragon

Modag *is the manifestation of the angry dreams of a sleeping True Dragon. Modag has existed since the Resettlement of Dragon Pass and is responsible for the destruction of several villages over the centuries. He resides in the barrow tomb of a long-forgotten hero, where he ruminates on the many subjects of his anger. The subject of his anger appears to change over the years; a century ago he wrought havoc upon the Grazer herds, a generation ago he took to devouring settlers in the Bush Range. Modag is seeking a new target while flying above the heroes.*

Modag is smart and battle-wise. More than 70 feet long, he is bluish black in color. Modag spews out poison gas while flying above his foes. For those he fights in close quarters, his powerful jaws drip a slow, painful poison. If he is wounded, Modag flies back to his barrow to recover.

Encounter: 11a

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 living 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. The Lunars have placed a bounty on ducks, blaming them for Starbrow's Rebellion.

The origin of the ducks is a mystery to outsiders. Legend claims they were cursed by the gods in the Great Darkness for not joining them versus the forces of Chaos, although it is unclear if they were humans cursed with feathers and webbed feat or ordinary ducks cursed with intelligence and flightlessness. Other tales tell of them as an avian folk who forswore their allegiance to Yelm to follow Orlanth, and were denied the sky as punishment. It is true that a majority of ducks worship Orlanth or his associated gods, such as Humakt, Heler, and Ernalda.

Encounter: 11b

Bluebill's Gang ᘜᔑ∴

Bluebill is a duck bandit of some notoriety. He leads a gang of drakes (between 7 and 12 depending on recent successes) who make their living robbing the boats that ply the Creek-Stream River.

Bluebill *is from Duck Point from an important duck clan. He claims his robbery is revenge for the Lunar Duck Hunt and justifies robbing non-Lunars because most Sartarite tribes acquiesced in the Duck Hunt. At this point, Bluebill does not really need a justification; his banditry has made him wealthy and important. Bluebill is a coward and relies on Spark-Valor in times of trouble.*

Spark-Valor *is a Humakt-worshipping duck, also from Duck Point. He serves as Bluebill's "heavy" in the event there actually is fighting. Spark-Valor entered Bluebill's service after a humiliating escape from the Duck Hunt when he was forced to hide in a traveling merchant's saddlebags. Spark-Valor is surprisingly brave and even more surprisingly skilled in combat.*

Bluebill's tactics are quite clever. His gang does 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. An attack usually consists of a few ducks slipping aboard at night, cutting a few ropes and 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 boat usually hastens from the spot (with much cursing), allowing the ducks to leisurely inspect their ill-gotten gains below the surface and swim it away to their lair.

Bluebill and his gang have never killed a duck or a man during their robberies. Bluebill is known to most of the ducks of Duck Point (where he welcomed as a drake of distinction) and has a standing offer with the duck river-boaters: cooperate with his robberies and get a cut of the loot. Amongst humans, Bluebill and his companions try to pass themselves off as merchants (which in fact they are, as they sell their loot openly in human cities).

Encounter: 12a

Dwarves

Dwarves 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, Dwarves 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. Dwarves are cold, shrewd beings whose every action is predicated upon careful calculation. Dwarves that endlessly carry out their tasks and assigned work never age nor die naturally, although they can be slain or killed by disease.

Dwarves do not get along with any other intelligent race. Dwarves fear trolls, detest elves, and despise humans. By human standards, Dwarves are colossally greedy and selfish. Trade is unnatural to Dwarves, 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.

Dwarves created iron to burn their greatest enemies: trolls and elves. Normally, only their soldiers – the feared Iron Dwarves – 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. Dwarves usually use conventional weapon, but have been known to use weapons undreamed of by other races.

Encountered in the open, Dwarves will try to avoid making contact (although they will attack

Encounter: 12b

racial enemies such as trolls and elves). If Dwarves are encountered in their own lands (such as the area around Dwarf Mine called Dwarf Run), they will 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).

The Dwarf Patrol

This patrol of six iron Dwarves is led by Sergeant Hammer Dance. The members of the patrol carry non-standard weaponry: each dwarf is equipped with one-shot flintlock pistols that fire an iron projectile at high velocity and can kill with one shot. Should these weapons fall into the hands of outsiders the Dwarves will seek them out and use violence to reclaim them. The Dwarves wear iron chainmail and carry war hammers and conventional crossbows.

Sergeant Hammer Dance. *This Iron Dwarf is well equipped with enchanted iron weapons and armor that render him impervious to any weapon crafted by men or the other Elder Races. The Sergeant has been assigned the task of verifying rumors that a Third Eye Blue smith now resides in Sartar and killing him if the rumors are true (see page 173).*

Throndbal Second. *This Iron Dwarf is considered strange by his fellows because of his odd philosophical beliefs (including that each dwarf has inherent value outside of his work). He is surprisingly tolerant of humans and can speak Tradetalk (the only dwarf of the patrol that can speak an outsider language). However, Throndbal Second is a disciplined and obedient soldier despite his philosophical ruminations.*

Dwarves Three to Six. *These iron Dwarves display no individual personality. They are superbly trained and disciplined but indistinguishable to outsiders. They do whatever Sergeant Hammer Dance orders them to do.*

Encounter: 13

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 view themselves as the caretakers of the forest, and their every activity is directed towards that end, ever ready to clear up an outbreak of giant insects or incursions by landclearing farmers. The elves have no kingdom in Sartar, although the elf forest called the Stinking Forest is on the northern edge of the land. Still, wherever there are forests, there are elves.

Humans are enemies of the elves because they kill trees to make tools, to clear land for their farms, and to make timber for their dwelling-places. Trolls are enemies because they eat trees and elves and delight in buring their forests with abandon. Dwarves are inherent and innate enemies. Elves maintain small regular units of armed warriors to defend their forests from incursions by other armed forces. They also have a plant based system of communication that quickly alerts them to the encroachment of intruders. Elves are the most skilled archers in Glorantha. Their bows are tied to them magically and can shoot with inhuman speed and accuracy.

Two types of elves can be found in Dragon Pass: the Brown Elves, or Embyli, who spring from deciduous trees; and the Green Elves, or Vronkali, who are born from evergreen trees. Brown Elves hibernate in the winter, relying on the Green Elves for defense.

Encounter: 13b

The Elvish Emissaries

Old Friend *is a special envoy from the Arstola or Stinking Forests to one of the human leaders in Dragon Pass (Temertain, the Lunars, Clearwine Earth Temple, or perhaps the Sun Dome Temple) to negotiate a treaty with that leader against one of their traditional foes (most likely the trolls of the Shadow Plateau or Dagori Inkarth, or the Dwarf of Dwarf Mine). With him is his retinue of nine other elves.*

Old Friend *seeks help from the heroes leading his party to their destination in safety and without offending local humans. Their mission is peaceable (at least as far as the local humans are concerned) but they will gladly attack racial enemies (trolls or dwarfs) if doing so is not likely to be too dangerous.*

Old Friend is an extremely old brown elf (planted just after the Dragonkill) and a powerful magician. He is not afraid to take life, but prefers to find expendable (non-elvish) allies to do his dirty work for him. Old Friend speaks Tradetalk and South Theyalan. He speaks often about the lost wonders of the Unity Council. Old Friend is the leader of the group and all other elves defer to his judgment.

Earth Power *is a brown elf with a philosophical inclination. She has a fascination with the Earth cults of Dragon Pass and Esrolia, viewing them as an inferior animalistic version of the elvish religion. Earth Power is very friendly towards Earth cultists and will initiate conversations with them whenever she sees an opportunity to do so. She happily discusses philosophical issues with humans, although she is often disappointed by their lack of insight. Earth Power speaks both Tradetalk and South Theyalan fluently.*

Sun Follower *is a green elf and their chief warrior. He worships a Sun God that he identifies with Yelmalio, Elmal, and Yelm – Sun Follower does not understand humans that distinguish between those gods. He is an extremely skillful archer even by elf standards. His enchanted copper armor makes him magically resistant to physical and magical attacks. He speaks Tradetalk.*

The other 7 elves are typical of their kind. They do not speak any human language and are unlikely to communicate with the heroes. In any case they defer to the other three elves. They are all capable warriors, excellent hunters and trackers in any wooded environment, and remain alert at all times. They tend to keep their distance from humans and are very resistant to entering any buildings, especially ones made of wood.

Encounter: 14

Fishermen

Fishermen, both human and non-human, are common on the Creek-Stream River and its tributaries. All fishermen are at least lay members of the Engizi cult or its subcult of Heler. Amongst the Orlanthi, fishing is one of the Four Providers. However, they are the lowest status of the Four Providers and fishers have a cottar's wergild.

River fishers most often use nets or traps, although many Sartarites enjoy angling. Fishers use barbed fish-spears or tridents to catch frogs and large fish. Some fishermen build weirs to make it easier to spear large fish. Sartarite fishermen build row boats out of leather and willow rods. They are sturdy boats, but not as reliable as the duck or newtling boats.

The River Nymph

A group of fishers ask the heroes for help. They are **Parasarlth** *and his daughter* **Matlinde**. *Parasarlth is a typical Orlanthi fisherman, but Matlinde is a beautiful young woman with light-blue skin and long black hair. She is extremely powerful with the Water Rune and initiated to the god Heler. Matlinde tells the heroes they need help against a pack of hungry River Dragons "sent by my mother's brother who is angry at my father for having loved my mother." Parasarlth and Matlinde promise loyalty to any hero who can get rid of the River Dragons.*

Not far away is a large pack of River Dragons. If approached by people other than Matlinde and Parasarlth, the lie languidly in the sun. They defend aggressively against any attack, but otherwise take no action. If there is any attempt to communicate with the River Dragons, a huge snapping turtle (weighing around 1000 pounds) crawls out the water and asks in perfectly understandable language if the heroes speak for Parasarlth. The turtle's name is Urgnal and he is a son of Engizi. Urgnal demands compensation for his sister having lost honor to "that cottar".

The heroes must fight, flee, or find a way to compensate Urgnal for his sister's lost honor. If successful, Pasasarlth and Matlinde pledge their loyalty to the heroes. Given that Matlinde is the granddaughter of Engizi and the great-granddaughter of Heler, their friendship could prove very valuable.

Encounter: 15

Giants

Giants are an extremely ancient race that fought the gods, the dragons, and the mortal races. As a result, most are stunted and degenerate versions of the true giants and rarely grow more than 50 feet tall. They are usually of low intelligence, and are aggressive and argumentative even amongst themselves. Because they are naturally contrary giants are nearly immune to any emotion- or mind-affecting magic.

Giant culture is a simple version of primitive human culture. Their main problem is to acquire the material goods. Most giants must be content with crudely tanned hides for clothing, rocks for tools, and trees or branches for weapons.

Giants are feared and disliked by other races because of the vast destruction that inevitably follows in their wake. Giants are cantankerous and harbor an inner rage which can explode catastrophically at the slightest provocation. Only a few extraordinary giants have peaceful or friendly relationships with other races.

Giants often descend from the Rockwood Mountains into Snake Pipe Hollow. There they gather at a place called the Shade Table where they wait and sniff the wind for the smell of blood.

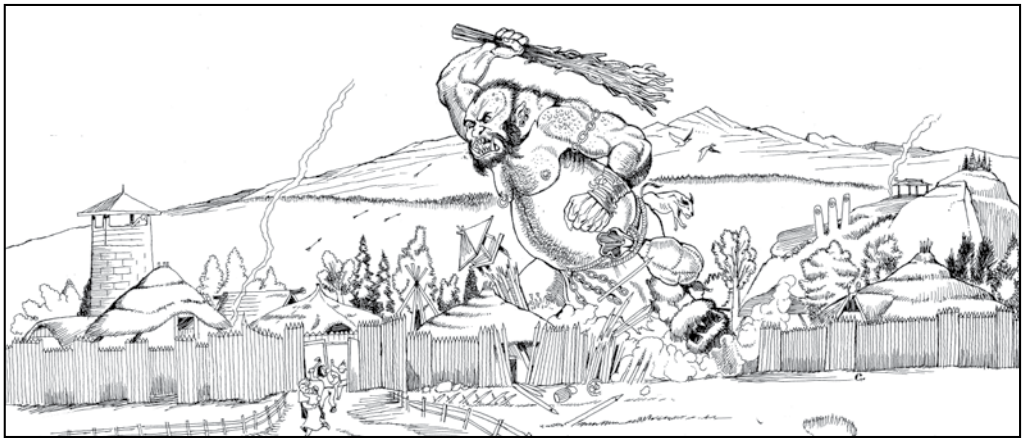
Mountain Yeller

This 30 foot high giant gets his name from his habit of yelling atop mountains before rushing down into the lowlands to cause havoc and destruction. **Mountain Yeller** *loves to destroy settlements and isolated steads; he begins by throwing large rocks and then uses a great knobby club to finish the job. Fortunately, his habit of yelling before his rampages gives the locals some time to prepare.*

Mountain Yeller's great size makes him Nearly Impossible to fight physically. He is quite stupid and can be tricked easily; especially if he is told some activity is even more fun than smashing things. Inevitably, however, Mountain Yeller finds that smashing things is more enjoyable than the other activity and he returns to his last rampage with added anger and vigor.

True Giants

A few individual giants remain from ancient times and are far more powerful, intelligent, and cultured than their distant descendants. The number of true giants in the world are dwindling, for although they are immortal, none have been born for many centuries. They can be several hundred feet tall and personally remember their conflicts with the gods.



Encounter: 16

Grazerlanders

The Grazerlanders are horse-riding nomads, largely confined to their valleys in the southwest of Dragon Pass. They live off their great horse herds and do not herd or eat cattle. The Grazers are outstanding horse archers; in close combat they fight with spear and lance. In battle, they are typically skirmishers who harass and disrupt with repeated fast attacks upon their flanks or rear until they determine it is time for a lance change against their wounded and demoralized foes.

The Grazers worship spirits of Sky and Earth; their most important religious leader is the Feathered Horse Queen, who often said to be the real ruler of the Grazers. They are organized into clans of about 500 adults; each clan rules several slave villages that grow grain to feed the horses. For more about the Grazers, see page 124.

Grazer warbands are in high demand as mercenaries as they are amongst the best horse archers in Glorantha. The Grazers often lead raids against the other peoples of Dragon Pass, seeking plunder and slaves. In 1619, the bulk of their raids are directed against Esrolia, but smaller bands can be found raiding Sartar and its environs.

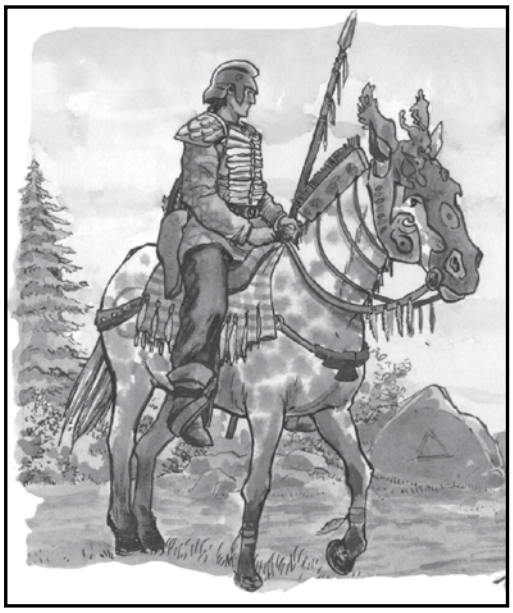
Grazelander War Party ⊙†ᚢ

This Grazelander band is on the war path, seeking plunder and slaves. They are well-equipped with weapons and armor and ride the best horses in all Glorantha, but their numbers are small. They can be negotiated with and bought off (or even allied with) by strong parties. Several of the Grazers speak Tradetalk as well as Grazelander.

Jaloraste Shooting Star *is the leader of this raiding party. He is proud, arrogant and contemptuous of non-Grazers, especially farmers. Jalaroste is a member of the elite Golden Bow Spirit Society and can shoot magical flaming arrows with inhuman accuracy. He rides a magical Goldeneye horse called Skyhoof that can ride into the Otherworld. Skyhoof is intelligent and battle-trained. Jaloroste wears a long coat of bronze scale mail.*

Taradaran Bright Lance *is Jalaraste's best friend. He is handsome, friendly, outgoing, and completely fearless. He loves to charge with his lance and engage them in close combat. Those who fight him bravely and honorably can win his respect. Taradaran reveres the Feathered Horse Queen and all Earth priestesses, and will not willingly attack or harm a woman (which is why Jaloraste is raiding Sartar and not joining his compatriots in Esrolia). Like Jaloraste, Taradarn wears a long coat of bronze scale mail and rides a battle-trained Goldeneye horse called Hoof-thrower. Hoof-thrower is intelligent and vicious in combat.*

*The other seven Grazers in Jaloraste's war party (***Jalasdral, Wanasdral, Bandroste, Chukorda, Endars, Karndaro,** *and* **Hendrenroste***) are less accomplished than Jalaoraste and Taradaran. They are skilled horse archers but wear only leather riding coats, baggy trousers, and a bronze helmet.*



Encounter: 17a

Lunar Regiment

Over the course of 1618, some 10,000 additional Lunar Army soldiers (approximately 10 regiments) are sent to Sartar in preparation for the invasion of the Holy Country. More regiments arrive in 1619 and 1620 to reinforce the Armies of Heortland and Esrolia. These regiments snake down the royal roads of Sartar and make camp in the valleys. A typical day's march is about ten miles, but fifteen or even twenty mile forced marches are not unknown.

A typical Lunar regiment and its baggage takes up nearly a half-mile to a mile of road. Scouts (similar to the Lunar Patrol encounter) explore ahead of the regiment, looking for ambushes (in a pacified territory like Sartar, these scouts are often less diligent than in Heortland or Prax). The bulk of the regiment follows, accompanied by its baggage train and followed by a rearguard. The horns and drums announcing a regiment can be heard from a great distance. Closer up, standards and regalia proclaim the war gods and guardians of the regiment, as well as important honors.

A Lunar regiment takes food, fodder, animals, water, and the like from the villages it passes on its march. Sometimes the regimental commander pays for what his soldiers take; more often the locals are told they are lucky that is all they took. Sometimes bands of marauders drift behind the regiment, raping and pillaging.

March discipline depends on the regiment. Some regiments march in good order and formation; others appear more like a mob. There are usually several short halts and a long midday halt of an hour, during which the soldiers eat. Regiments typically are billeted on the local villages; where there is no village (or the local population deemed too dangerous), the regiment must camp.

Beryl Phalanx ⊙⏢†

This is one of the famous "Ten Wall Regiments" of Dara Happa and has been in existence since the Gods War. The unit specializes in fighting and defeating Storm worshippers like the Sartarites and claim to have been founded by their war god Urvairanus to defeat the Ram People at the Field of Hurdurus.

Encounter: 17b

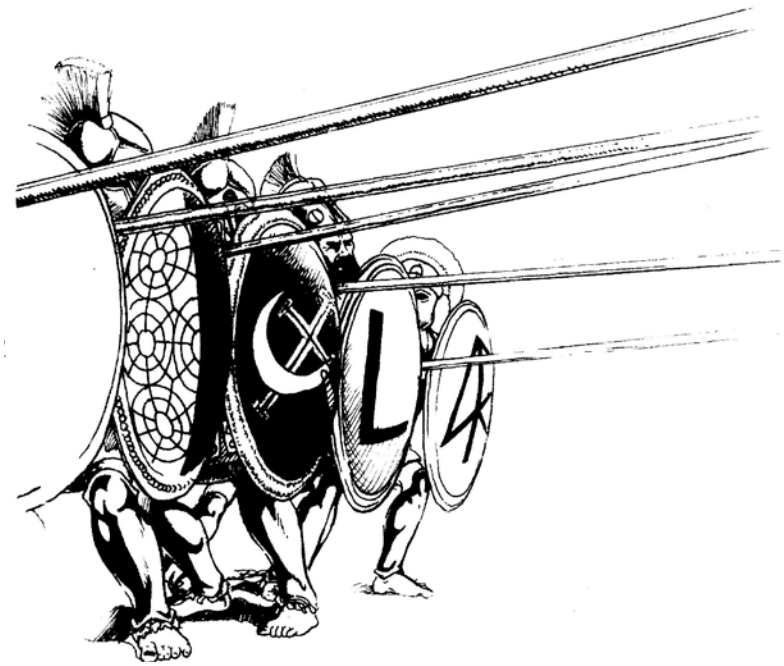
The Beryl Phalanx consists of 800 to 900 (the paper strength is 1000) heavily armored soldiers that fight in drilled, close order. Each soldier of the Beryl Phalanx is equipped with bronze cuirasses and greaves, crested helmets that cover their entire face, heavy shields, and long stabbing spears.

The Beryl 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. Darvesh the Unyielding is the regimental guardian and protects the regiment against Ram People as long as the regimental battle standards are 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 Beryl Phalanx is commanded by Polemarch **Urtherion Tashkenth**. *A member of a prestigious Darleep noble family with holdings throughout Dara Happa, Tashkenth obeys Fazzur Wideread only because his Emperor has ordered him to. He is married to a member of the Assiday family and was a close friend of Euglyptus the Fat. Tashkenth is assisted by l0 staff officers, all Dara Happans.*

The soldiers of the Beryl Phalanx are Dara Happans, recruited from Henjarl and headquartered in Darleep (a city about 20 miles to the north of Alkoth). Many soldiers are Alkothi. They are contemptuous of all barbarians (which to them is anyone who is not a Dara Happan).



Hoplites

The phalanxes are the backbone of the Lunar Army. They are formed of rank upon rank of heavily armored Hoplites. Each Hoplite carries a large shield and a very long pike. They are trained to fight in rigid formations which allow them to mke the most of their weapons. In ideal conditions they are unbreakable in defence and unstoppable in attack.

Encounter: 18

Lunar Officials

Officials of the Lunar Occupation and their agents can be encountered throughout Sartar. These could be members of the Army Staff or their retainers, tax collectors, religious functionaries, agents of the Provincial Overseer (such as the Spoken Word or the Lunar Coders), or other important Lunar officials. Such officials are nearly always Lunar Citizens and are protected by the power of the Lunar Army.

Lunar officials are usually accompanied by bodyguards; from a few mercenaries in the case of a tax collector to the elite band of veteran soldiers that guard Fazzur Wideread. Their authority over a Sartarite community can be all-encompassing. Even a tax collector has the right to enslave Sartarites who do not pay their tribute to the Empire.

Lunar Envoy ⊕⊬ᔑ

The heroes encounter a Lunar envoy headed by Gordius Silverus, either on the road or at the nearest settlement. Gordius is seeking information that will help him in negotiations with a local tribal king.

When Fazzur Wideread desires to speak to a tribal king or other important Sartarite, he sends his trusted aid **Gordius Silverus**, *the Detachable Right Hand of Fazzur. Gordius Silverus is the Chief of Liason, usually called Chief of Barbarian Affairs. Eloquent, wise, pragmatic, and surprisingly fair, Gordius Silverus is Fazzur's mouthpiece amongst the barbarian tribes.*

When Gordius Silverus desires to intimidate the local tribes, he may be accompanied by as much as a regiment of Lunar soldiers. However, normally he travels with a much smaller escort: a squad of cavalry (see the Lunar Patrol for an example), an aide or two, several scribes, and a several slaves. Gordius Silverus always travels with a large sum of gold, silver, and gems, and usually several other priceless gifts.

Gordius Silverus is a Tarshite from the border town of Slavewall and is extremely familiar with Orlanthi customs and laws. An initiate of Etyries, Gordius speaks fluent Sartarite and can read Cat and Dog Scratching (along with New Pelorian). He is bearded and wears the dress clothes, furs, and jewelry appropriate for a wealthy Lunar officer; Lunars from the Heartland are often shocked by his appearance ever since he has Sartarite clan tattoos clearly visible!

The Spoken Word

The Lunar Empire maintains several internal security and spy networks, including The Emperor's Spoken Word. The Spoken Word is an internal security organization operating within the political and military spheres of the Lunar Empire. Inspired by the Emperor himself in around 3/17 (1372 S.T.), the Spoken Word aims to uncover insurrectionists, progressives, and subversives while encouraging the expression of loyalty to the Emperor through service as a political cadre.

Encounter: 19

Lunar Patrol

The roads of Sartar are patrolled (and tolled) by Lunar squads. These squads usually consist of between 7 and 12 heavily armed soldiers led by an officer. If attacked by superior force, the patrol leader has orders to withdraw to the nearest Lunar garrison. Reprisals can be brutal. When ordered to do so, the soldiers of the Lunar Army display no qualms about enslaving civilians or burning down villages and crucifying their inhabitants.

The basic mission of most Lunar patrols is to follow a known route at regular intervals and look out for anything out of the ordinary – which if found will be dealt with or reported as appropriate.

Lunar Cavalry Patrol ⌽☋†

This patrol consists of a squad of the **Chiton Cavalry**, *a medium cavalry unit from Saird. They are named for their distinctive wool chiton (a type of tunic fastened at the shoulder) that they wear under their lacquered leather linothorax. The Chiton Cavalry wears bronze helmets with cheek pieces. They are armed with scimitars, bows, thrusting spears, and shields. The Chiton Cavalry are drilled to fight in close order.*

This patrol is led by Troop Leader **Valens**, *a professional cavalryman and initiate of Yanafal Tarnils. Valens is a superb soldier, honorable and severe, and pitiless and unforgiving when crossed. Valens does things "by the book" and strictly obeys orders. He is an educated man and reveres Fazzur Wideread. Varens speaks New Pelorian, Saindite, and some Sartarite.*

When encountering groups of barbarians, the patrol stops them and demands their names and homeland. They inspect wagons and unusual goods, asking where they are going and so forth. Heroes with unusual possessions (large amounts of gold, weapons, the Red Hands of Hofstaring, ritual heroquest regalia, etc) better have an explanation that is good enough for Valens; otherwise, he orders the patrol to detain them and bring them to the nearest garrison. If barbarians resist his orders, Valens orders them killed.

Second Leader **Tatius** *is Valens' right hand man and fellow Yanafal Tarnils cultist. He is brash, ferocious, and prone to acts of violence. If provoked by barbarians, he simply cuts them down in hot-tempered anger. At times Tatius can be surprisingly generous and kind for such a cold-blooded killer. Tatius is extremely loyal to Valens but otherwise very pragmatic.*

Ten cavalrymen make up the rest of the patrol. They are typical members of the Chiton Cavalry and well-drilled.

Encounter: 20

Merchants

Wandering merchants travel between clans, tribes, and cities buying items locally and selling them farther a field. Most traveling merchants only have a few pack animals. Those with five or more mules are considered carls; those with two or more are ranked as thanes. Most wandering merchants are members of the Issaries cult. The priests of Issaries run the local and city markets but permit non-cult members to trade there.

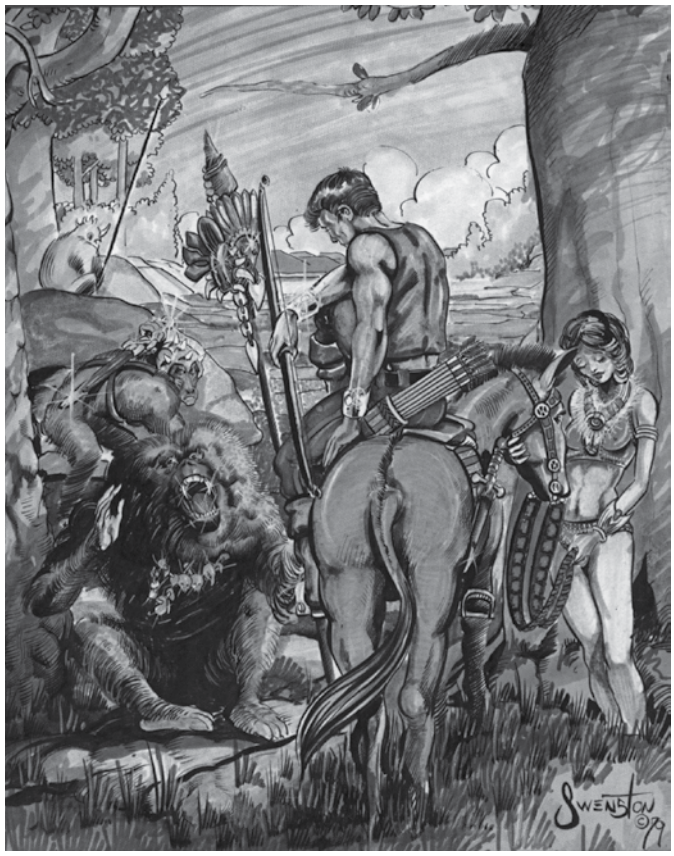
Biturian Varosh

This wandering merchant priest of Issaries Goldentongue is a familiar site in the markets from Sartar to Prax. **Biturian Vorash** *has many contacts with the peoples and gods of Prax and works hard to maintain his neutrality despite occasional pressures to do otherwise; nonetheless, he dislikes and distrusts Lunars and generally avoids Etyries merchants. Biturian is well-liked by many Orlanth priests in Prax and Sartar. Biturian is assisted by Eye-Whisper, a lesser god of Issaries who guards and protects him. Eye-Whisper was greatly weakened by a Yelmalio cult ritual and as a result, Biturian generally dislikes Yelmalions but does trade with them.*

A tall, strong-featured man, Biturian Varosh is surprisingly skilled with his quarterstaff. He is scrupulously honest, but a tough and savvy bargainer. Biturian rides a Pavisite Zebra.

Biturian Varosh is selling goods from Prax: bison hides, leather goods; truestone (magical fragments of the Block); and various curios and artifacts from the Pavis Rubble. He seeks to buy: bronze goods, especially weapons and cookwear; cloth; silk; and curios and artifacts from Dragon Pass. Biturian seeks high value, low mass goods; with only six mules, a bison, and a zebra, he is not a bulk merchant and maintains a diverse and eclectic stock of goods. When he encounters the heroes, he seeks to trade with them.

Norayeep *is his wife and assistant, a Bison Rider from Prax who used to be his slave. She is canny and perceptive. Norayeep is pregnant with their first child and Biturian plans to return to Swenstown so she can give birth. Norayeep is a kinswoman to two influential Bison Tribe leaders: Varaneena Cow-eye and Narmeed Whirlwishbane.*

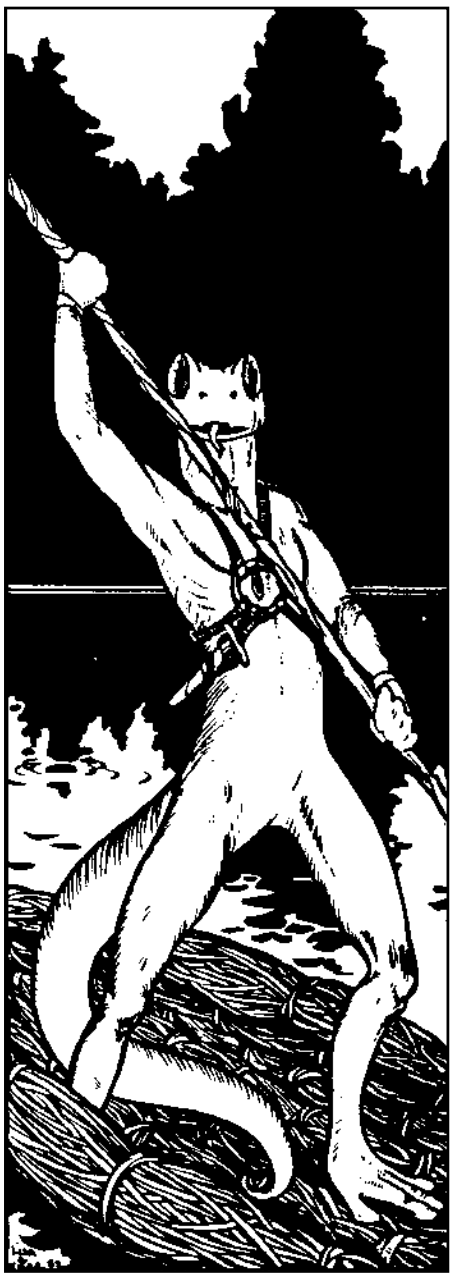


Encounter: 21

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. Newtlings are often enslaved by dragonewts, which the newtlings do no seem to mind. They are generally shy and fearful, especially of humans who often cut off their tails as food (however, among the Sartarite tribes it is considered uncivilized to eat other sentient beings). They are poor fighters; when forced to fight they use tridents and slings.



Newtling Band

This band of newtlings is spreading word of the Great Newt to other newtling bands. They seek the eye of the Great Newt, lost since the age when the Great Newt battled the Old One. Unfortunately, no newtling has any idea where the eye of the Great Newt might be. They are traveling in three newtling reed boats.

*The six newtlings in this band (***Croaker, Blue Eye, Short Tongue, Long Tongue, Fly Snapper,** *and* **Red Tail***) are cautious and fearful of humans but their trust can be easily earned with food and kind words. If their trust is gained, they can be hired cheaply to boat up to six humans around. If they are attacked, they flee to the nearest water and swim away.*

Encounter: 22

Ogres

Ogres are evil and corrupt people 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 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 usually handsome or beautiful.

Ogres are intelligent creatures, 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. When ogres enter Snake Pipe Hollow, their natural blood-lust asserts itself. This may occur without the ogre betraying himself. Of course, when traveling companions ask why the ogre is eating his dead friend, even the ogre should realize he blew his cover.

The Friendly Travelers

Talsta Greybeard and his companions pose as a group of Tarshite travelers on their way to the nearest city. They seek to hire the heroes as guides (and guards); Talsta claims that they were abandoned by their previous guides (from some tribe known to dislike the tribe of the heroes). He offers the heroes silver and friendship. However, Talsta and his companions are actually in league with another Chaos band (see the Broo or Scorpion Men encounters for possibilities) and plan to lead the party into an ambush. Talsta and his family speak Tradetalk, Tarshite and Sartarite.

Talsta Greybeard *is a spry, old man with a long greybeard and a friendly smile. He laughs if asked whether he is a Lhankor Mhy cultist, saying, "I wish! I can't even read! I'm just an old man and not even particularly wise." Talsta views all humans as food animals that must be gently humored until it is time to slaughter them. He is a Cacodemon cultist and has Chaos magic that makes it impossible to determine his real motives. Talsta is not his real name or even his first False Name. He is skilled with the quarterstaff he carries.*

Talsta's daughter **Broosta** *is beautiful, raven-haired, and flirtatious. She is promiscuous and takes a fancy towards any available handsome hero, asking him to "protect her" and calling him such things as her "strong guardian". Her real objective is to distract the heroes and to soften them up before the ambush.*

Talsta's brother **Ralza** *is dour and unfriendly. He loudly protests Talsta's decision to "hire guides" claiming he can protect them and surely can find the way. Once hired, Ralza grumbles and complains about the heroes, but appears jealous of them. Again this is all an act: Ralza is serving as a distraction. Ralza is a Seven Mothers cultist and speaks fluent New Pelorian.*

Encounter: 23

Priests

This encounter could range from a solitary wandering Orlanth Priest to a grand procession of Earth priestesses guarded by Babeester Gor Axe Maidens and accompanied by hundreds of dancing and single cultists. Priests are full-time magical leaders and are supported by their cult, clan or tribe. Many are devotees of their god. Priests are held in extremely high regard by the Sartarites and cultists often present them with gifts and sacrifices for the priests to give the gods.

Most of the priests encountered are Sartarites, although a few are from Prax, the Holy Country, or even Tarsh and the Lunar Provinces. If encountered on a holy day of their cult or religion, they are likely leading worship ceremonies for the gods.

Wandering Orlanth Priest

Orvanlarnste *Storm Voice is a priest and devotee of Orlanth. He travels Sartar in his ox-drawn wagon that serves as a holy place for Orlanth worship wherever it goes. Orvanlarnste was outlawed by the Lunars and there is a price on his head. Still he travels from hill to hill, supported by the locals and always one step ahead of the Lunars. Orvanlarnste is a powerful magician and a skilled warrior with his iron sword "My Reply"*

In his wagon is a wooden and painted image of Orlanth known as "Little Great One", His thunderbolts are gilt with silver and garlands are strewn at the images' feet. Orvanlarnste says "He speaks to the Allfather for me and brings us the good rains or the destructive thunder storms." Orvanlarnste is typically accompanied by a throng of cultists. He can open the threshold to the Otherworld and can be persuaded to support Orlanthi heroquests.

Encounter: 24a

Praxians

The Animal Nomads are a bizarre conglomeration of feuding tribes to whom horses are taboo. The Five Great Tribes of Prax (identified by the type of beasts they ride) are the Sable Riders, the High Llama Riders, the Impala Riders, the Bison Riders, and the inhuman Morokanth. Thanks to their alliance with the Lunar Empire, the Sable Riders are currently the dominant tribe in Prax.

The Praxians have always raided the civilized peoples of Dragon Pass. They live in wastelands which all other people find completely uninhabitable. The Praxians are proud of their life in the Wastes and hold it as proof of their superiority to weak outlanders. To the Sartarites, the Praxians are fierce, ruthless, and unpredictable warriors hardly more civilized than their beasts. To outsiders, the Praxians are untrustworthy and given to treachery.

The Praxians worship spirits, the most important being Waha the Founder, Eiritha the Herd Mother, and Storm Bull. Waha freed the herd beasts and women from the darkness, taught men to kill and dress beasts, established the customs of Prax, and first learned the songs of power. The Praxians hate horses; horses are taboo according to the laws of Waha and may not be herded, ridden, or eaten.

Most Praxians encountered in Sartar are raiding parties, seeking to gain goods not otherwise available in their harsh wastelands. Clothing, weapons, and metal are especially valued booty. Raiding tactics differ by tribe; however, all Praxians practice a variation of hit and run tactics when raiding outlanders.

Praxian Raiding Party

This bachelor band of High Llama riders is in Sartar seeking plunder, especially weapons and metal goods. They strike by ambush, seeking to steal or kill animals and take their goods. Then as quiet as they came, they leave, retreating back to their plains. The High Llama riders are armed with lance, javelins, and a long-handled stone-headed mace.

Maroho *is the leader of the band. He is charismatic, reckless and exuberant; he is an accomplished warleader and has attracted the attention of several potential wives among the High Llama people. Maroho will attack even strong parties, trusting to the speed of the high llamas to flee if they encounter fierce resistance.*

Encounter: 24b

Shulkan *is a member of the Storm Bull Spirit Society and is very serious about his role as a Chaos fighter. He believes all Lunars are Chaotic and seeks to do what he can about them, their minions, and their allies. Shulkan prevents the party from attacking Urox cultists and greets any Uroxings with gestures of friendship.*

Arstanveks *is the most thoughtful of the band. He can speak a smattering of Tradetalk (the only one of the Praxians who can speak an outlander tongue). He is actually a far more competent warleader than Maroho but is in awe of Maroho's eloquence and avidly follows him.*

Boronvarish, **Enswaha**, **Vian** *and* **Tokal** *are typical young High Llama braves who follow Maroho to get plunder and a reputation.*

The Five Great Tribes of Prax

There are five "legitimate" tribes of Prax, all descendents of the original people who migrated from the Spike with their mighty leader, the Storm Bull. Each tribe is made up of several clans or similar kin-based social structures.

Bison Riders are dependent upon a heavy and slow animal for their livelihood. Like their beast, the Bison Riders are big and thick, slow to move but terrible upon impact. 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 Riders are the smallest tribe but can be counted the most powerful. Their beasts tower over the other Praxian steeds and are able to run down even the swiftest skirmishers. Their men are armed with long weapons to reach the earth, clothe themselves in leather, and fear no one on the plains.

Impala Riders make up for their lack of stature with numbers, being the most populous tribe in Prax. They scorn protective armor, preferring to trust to 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 arrows. Although experts with the bow, they are quite worthless in close combat.

Morokanth are the strangest people of Prax. Among the descendants of the Storm Bull were two types: 2-legs, called men; and 4-legs, called animals. 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 the animals. The Morokanth are the exception, and they alone herd and eat men.

Sable Riders ride giant antelope with curving horns. Because of the crescent shape of their horns, they are sometimes called Lunar Deer. The tribe has men of different troop types mixed within the same clan. Some are lightly-armed skirmishers, while others are prepared for close combat. When the Lunar Empire invaded Prax, the Sables sided with them and helped them achieve victory.

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 lesser 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.

Encounter: 25a

Sartarite Farmers

Most Sartarites live on their steads or in small villages with few 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 and sheep are the most important livestock; however, pigs thrive, and ducks, chickens, and geese are common, as the ubiquitous alynx cats.

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.

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 (see below) 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.

Tarkalor's Stead

This stead is typical of its kind: a prosperous family farmstead centered on a married couple, their adult children, grandchildren, dependents and guests. Fourteen people live

Encounter: 25b

on the stead, all members of the same clan. The stead has a small herd of livestock: 20 cattle (including 8 oxen), 40 sheep, 20 pigs, and 2 horses. A pride of 8 alynxes live on the stead and assist in herding. Scattered nearby are many field strips assigned to Tarkalor by his clan.

The steadhouse is a long hall-like wooden building with rows of wooden supports to carry the roof. Half of the hall is divided into stalls for the livestock; the other half is home to Tarkalor and his household. A hearth-fire burns in the middle, and smoke escapes through shutters in the roof, which are used to provide light in the day. Raised floors on the side aisles serve as a sitting place during the day and at night a place for beds.

Tarkalor Orkarlsson *is a wealthy and important local farmer in his middle years. Tarkalor is a good warrior, possessing a fine bronze sword "Footbiter" that has been in his family for many generations. Tarkalor is a very shrewd man but also very proud; he is very defensive of his rights and status, telling his sons, "No one can make you do anything." Tarkalor takes hospitality very seriously; those he welcomes into his stead are treated as valued friends and under his sworn protection.*

His wife **Ondurale** *comes from an enemy clan of the heroes. She is extremely vengeful but pragmatic; she seeks to protect her family by insuring that any insult to their honor is avenged. Ondurale is dedicated to Ernalda and the goddesses of the hearth and often travels to the nearest Ernalda temple to make sacrifices. The have six adult children; three sons (Starkvaldes, Tarkangian, and Tarkganvar), and three adult daughters (Ondurissa, Durlandra, and Duressa).*

Starkvaldes *is the oldest son of Tarkalor and Ondurale. Incredibly strong and powerful, Starkvaldes fears nothing and embodies his father's maxim. Starkvaldes fights with an axe called "Battle-troll" and is a devout Orlanth worshipper. He is married to* **Mernkara the Weaver**, *a hearty woman from a local clan. They have two young children.*

Tarkangian *is the middle son and a skilled woodworker. He is a dutiful son and a good farmer. He is quiet and soft-spoken, but has a piercing eye for seeing problems down the road. Tarkangian is recently married to* **Beneva Blue**, *a young woman from another local clan.*

Tarkganvar *is the youngest son. He is reckless and passionate, and a skilled fighter. He is extremely loyal to his brothers. Tarkganvar has been on several raids of other clans and is responsible for herding the family's livestock. A handsome young man, Tarkganvar is quite a lover and carries on affairs with two women from another clan.*

Duressa *is the youngest daughter; her sisters Ondurissa and Durlandra are married to men in other clans. She is a beautiful young woman, passionate and opinionated. Duressa is very intelligent and knowledgeable about regional affairs. She is Tarkalor's favorite child and listens carefully to her advice.*

Kalf the Grinner *is a son of Tarkalor's from a previous marriage. He is likeable, easy-going, and the friendliest to strangers; Kalf once was an apprentice merchant in a nearby city but returned to help his father with the farm. Kalf speaks Tradetalk.*

Vargast the Outlaw *is an old friend of Tarkalor's who was given lesser outlawry by his clan for killing a man (perhaps a kinsman of the heroes). Vargast is a skilled duelist and a violent man, but completely loyal to his friend. He assists Tarkganvar with the herds.*

Three cottars, **Aski**, **Haranfin** *and* **Dushi**, *work on Tarkalor's farm as laborers. They obey Ondurale in all things and view her as the chief of the stead.*

Meeting Tarkalor

A key complication to friendly relations with Tarkalor is the fact that his wife Ondurale comes from a clan enemy of the heroes. She encourages Tarkalor to kill the heroes and avenge her clan.

When the heroes arrive near Tarkalor's stead, the Narrator should determine the relationship between his clan and the heroes' clan (see Encountering Other Sartarites). If the clans are enemies or are feuding, Tarkalor and his sons may stage an ambush or send someone to contact the clan chieftain depending on the strength of the heroes.

Encounter: 25c

If the clan relationship is neutral or friendly, Tarkalor rides up to meet the heroes, accompanied by his sons and Vargast. Tarkalor asks the heroes if they are really from their clan. "You are one of those people? My wife says I should kill you now to avenger her people. Why shouldn't follow my wife's advice?" The heroes should use some appropriate ability to persuade Tarkalor to grant hospitality.

Even if Tarkalor grants hospitality, Ondurale still desires vengeance but dares not violate the laws of hospitality.

Encountering other Sartarites

Whenever Sartarite heroes encounter people from another Sartarite clan, the Narrator should first determine the clan relationship between the heroes and the other Sartarite. In many cases, this may already be established through the clan creation process or the Narrator's background.

When the Narrator has no idea what their relationship should be, the clan relationship can be determined by having the players test their clan's Peace Resource rating against a resistance equal to their clan's War Resource rating. The heroes may augment the Peace Resource as normal; however, the War Resource should be augmented by the most appropriate hero Flaw.

Complete Victory or Major Victory*: The clans are friendly or allied and full hospitality is granted to the heroes.*

Minor Victory, Marginal Victory, Tie*: The clans are neutral. The heroes may pass through clan lands unhindered. Food, drink, and shelter are available. Talk and trade are possible.*

Marginal Defeat, Minor Defeat*: The clans are neutral but suspicious. The heroes may pass through clan lands with an escort. Limited talk or trade is possible.*

Major Defeat*: The clans are enemies. The heroes are driven off and not permitted to cross the clan lands.*

Complete Defeat*: The clans are actively feuding. Violence is very likely.*

Apply any bonuses or penalties from the contest as a lingering Consequence of Victory to social interactions with members of the other clan.

While traveling through Sartar, Korolvanth encounters a group of Sartarite farmers. Korolvanth is a member of the Orlmarth Clan who have a Peace Resource rating of 18 and a War Resource rating of 9. Worse yet, Korolvanth has a Reputation Troublemaker of 11. The flaw is mitigated somewhat by his ability to augment the clan's Peace Resource with his Compose Flattering Poem ability of 19.

Korolvanth manages to give the Peace Resource a +3 augment, but gives the War Resource a +9 augment. He gets a Major Defeat but spends a Hero Point to bump the result to a Minor Defeat. After Korolvanth gives the farmers the name of his clan, his personal and family names, and a list of his famous deeds, the farmers are suspicious of Korolvanth (and his reputation of causing trouble). They summon the local patrol to escort him through the clan lands. Korolvanth has a penalty of -6 to any social interaction with members of this clan.

Encounter: 26

Sartarite Herders

The herds of cattle and sheep raised by the Sartarites are the clans' most social important source of wealth. Cattle are grazed in the valleys and hills in herds of between six and fifty animals. Sheep are more typically grazed in more distant hills and mountains in herds of between thirty and several hundred animals. The Sartarites use packs of herding alynxes to herd cattle and sheep, having replaced the dog with the alynx.

The Sartarites practice limited transhumance with their herds, bringing them up to the hills each year after the snows melt and returning to the valleys after the harvest. Each clan claims valuable pastureland for their sheep and cattle and fights often break out when the herds of unfriendly clans mingle. Heated disputes over pastureland occupy much time during every tribal assembly; many famous feuds (like the Orlmarth-Greydog Feud) began over pasture disputes.

Herders are much favored by the god Orlanth, who includes the Ram and the Bull among his epithets. Sartarite herders are expected to fight to defend the herds from bandits and bests, and are usually armed with spear and sling. All herders carry a horn made from ram's horns to communicate with other shepherds and to warn of attack. Wealthier herders carry bronze swords and ride horses. Most herders are willing to steal cattle and sheep from clan enemies when they get the opportunity.

Varandestor's Herds

Varandestor is the protector of this herd of thirty prize cattle, including his magically fertile stud bull Whitehorn. Varandestor is accompanied by his two brothers Varankoranth and Varankorol, and by his boon companion Garanarios Cat Witch. A pack of seven alynxes assist them in herding the cattle.

Varandestor Varankaranthsson *is the oldest of three brothers and a notable warrior and adventurer. A worshipper of Destor and Hedkoranth, Varandestor wields his bronze sword like a whirlwind and hurls deadly thunderstones from his sling. He is proud, charismatic, passionate, and competitive. Varandestor is generous and loyal to his friends; violent and dangerous to his foes.*

Varankoranth *is the second brother and a worshipper of Hedkoranth. He is bigger and stronger than his brothers and possesses a grim sense of humor. Varankoranth would rather die than be thought a coward and is very vengeful.*

Varankorol *is the third brother and a talented poet. He has a generous soul and is patient and kind. Varankorol is very much the opposite of his brother Varankoranth, being a live and let live type of person. However, he would die for either brother and would be uncharacteristically vengeful if either brother was harmed.*

Garanarios the Cat Witch *is a Yinkining and the boon companion of the three brothers since they were all children. She has a sardonic sense of humor and often mocks strangers (relying upon her friends' reputation to protect her). Garanarios often wanders away from the herd, sometimes to look for the tracks of predators or bandits, sometimes just to take a short nap.*

Encounter: 27

Sartarite Hunters

Hunting is an important source of food and goods for the Sartarites. The woods, mountains and wetlands of Sartar are full of wild game (dinosaurs, wild prey animals, and wild predators are all hunted by Sartarites). A few clans like the Anmangarn (also called the Black Spear Clan) live primarily off hunting, but for most clans hunting is supplemental to farming and pastoralism.

Traps are used for small game, but larger prey is hunted with bows and arrows, daggers, javelins, and with spears. Orlanthi hunters use trained alynxes to find and drive prey. Sartarite hunters use a wide variety of strategies, including stalking, baiting, stand hunting, spot and stalk hunting, line drives, flushing with alynxes, and calling.

Some hunters are specialized professionals who hunt for a living and worship hunting gods such as Odayla and Yinkin. Others are thanes and warriors seeking to hone their martial skills. Hunters typically carry a horn for communication with other hunters. Hunting parties range from the solitary Odaylan cultist who is accompanied only by his hunting cats to a chief or king and his companions, guided by their Yinkin priest.

Hartkos the Bearwalker

During the day, this huge solitary man lives and hunts in the wilds far from human cultivation. A devotee of Odayla, Hartkos is a fearsome warrior and even Uroxing berserks avoid his anger. Hartkos dislikes people but does not attack strangers unless they repeatedly refuse to leave after being asked. It is possible to befriend Hartkos, but very difficult. He lives in a small hut in the woods.

Each night he becomes a huge grizzly bear (weighing some 1200 pounds). He hunts at night and attacks any trespassers he encounters because they have frightened away his quarry.

Hartkos can talk to the animals and hates poachers in his woods. He attacks and kills Telmori or Chaos on sight and without hesitation.

Encounter: 28

Sartarite Patrol

Each Orlanthi clan is defended by a small group of elite warriors, the thanes and huscarls. These warriors are well equipped, trained, and ready to fight whenever necessary. They are mounted on horses that are 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.

Clan warriors patrol the lands belonging to their clan. They always careful with strangers and question them to assure they are not enemies (see *Sartar: Kingdom of Heroes,* page 248). Friendly travelers are given hospitality; unfriendly travelers are driven off or killed. A typical patrol consists of a thane and 6 to 11 armed retainers.

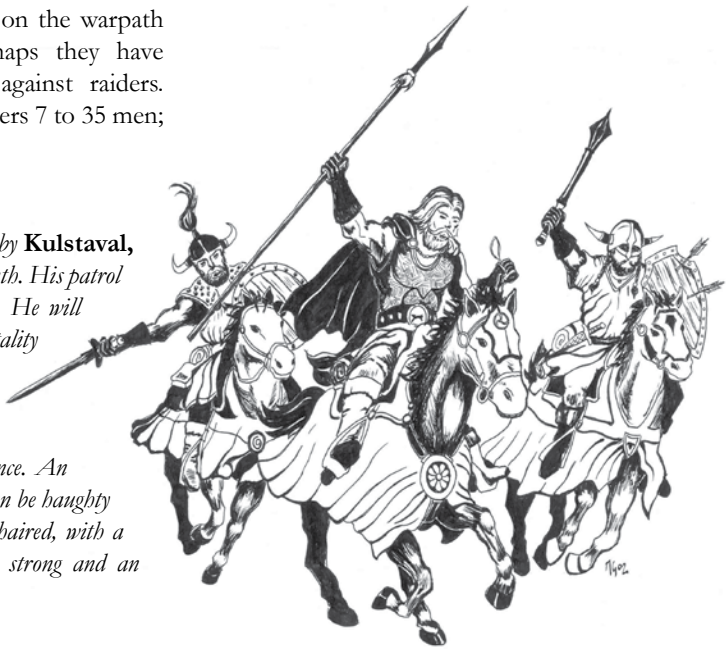
Alternatively, these warriors could be part of a larger warband led by a chieftain or other warleader. Perhaps this band is on the warpath against a clan enemy; or perhaps they have mustered to defend the clan against raiders. Warbands intent on raiding numbers 7 to 35 men; one intent on war numbers more.

A Clan Patrol

This patrol of mounted warriors is led by **Kulstaval,** *a veteran thane and god-talker of Orlanth. His patrol watches the lands claimed by his clan. He will question strangers and offer the Hospitality Greeting ritual to those he determines are friendly (see Sartar: Kingdom of Heroes, page 248). Kulstaval drives off clan enemies with sword and violence. An honest and forthright man, Kulstaval can be haughty in his dealings with strangers. Brown haired, with a pointed beard, Kulstaval is physically strong and an excellent rider.*

In battle, he is deadly and devious, cutting down foes with his famed sword Battle Breacher. Kulstaval wears bronze scale armor and a crested helmet with two red feathers (marking him as an important man of the tribe). He is loyal to the House of Sartar; although Kulstaval fears Temertain is a fool. Kulstaval hates the Lunars but fears their power – the memories (and scars) of Starbrow's Rebellion. He escorts Lunars and their friends away from the clan lands; if they refuse he rides to the local chieftain or king. Kulstaval is equally suspicious of Yelmalio cultists and trolls, questioning both carefully to determine whether they are hostile.

Kulstaval is always accompanied by a band of armed retainers – his household huscarls and young men seeking fame and fortune. Among them, **Enjosvil** *is his bodyguard, a dour Humakt initiate and a veteran of many campaigns.* **Destorniskis** *is an Orlanth cultist and the younger (and more reckless) brother of Kulstaval.*



Encounter: 29a

Sartarite Warband

Warbands are a common sight in Sartar since with the demise of the House of Sartar, clan and tribal warfare has again become common. Mercenary bands roam the hills looking for employment and war, rarely caring which tribe they fight for. Such bands happily commit acts of banditry against those they encounter who are without powerful protection.

Three sample warbands are provided.

The Black Spear Warband

The Anmangarn Clan (more commonly called the Black Spear Clan) in the Colymar Wilds is a famous War Clan, living off war and not fields and herds. Traditionally, they served the Colymar kings and guarded the tribal regalia; however, they refuse to serve King Kangarl and proclaim their loyalty to the exiled Queen Leika. The Black Spear now serves as mercenaries, although they will not fight against their fellow Colymar or for the Lunars or their allies. Each member of the Black Spear clan is a warrior and the clan's adult initiation ceremonies insure that no weakling joins the clan.

When fully mustered for war, the Black Spear number 250 thanes, warriors and skirmishers, and 50 helpers. Unusually, more than a third of the clan's warriors are women. Smaller bands serve as mercenaries. It is said that one Black Spear warrior is worth three warriors from other clans.

The Black Spear warriors rarely fight in a shield wall; instead they are the masters of hit and run. Their skirmishers attack from ambush (creeping up through woods or high brush to close in on their foes), throwing javelins and thunderstones while screaming a bloodcurdling war cry. Then the horse thanes attack with a breakneck charge and bolts of lightning. A clan war god fights with them, heroforming one of their champions and making him nearly invincible. If their assault does not break their foe, the Black Spear disappear as suddenly as they attacked, using magic to make pursuit Nearly Impossible.

The Black Spear Clan is led in war by their chieftain, **Vestorfin Tribute-Taker** *(or sometimes "the Weasel"), a shrewd and resourceful old warleader. Vestorfin refuses to fight against a prepared enemy or in a set-piece battle; he withdraws from powerful foes. Kings*

Encounter: 29b

and warlords bid on his services nonetheless. In combat, Vestorfin wields the deadly Red Spear (only the king of the Colymar can wield the Black Spear) and the famous bronze sword "Great Fury."

The senior warriors of the clan do not wear armor in battle. Instead, the clan Orlanth priest prepares magical woad (see Sartar: Kingdom of Heroes, page 124). They fight with bronze sword, spear, and shield. Skirmishers typically do not wear armor and fight with javelins and slings. All Black Spear warriors are rightfully famed for their stealth and their war prowess.

Uroxing Warband

This violent and fanatic band of Uroxing bullmen roams the hills and wilds of Sartar seeking Chaos to kill. Failing that, they will happily fight anything that crosses their path. The warband consists of 50 mounted warriors, mostly belonging to the Poljoni or various Praxian nomad tribes, although several Sartarite tribes are represented. Lunar patrols travel great distances to avoid this band of crazed but skilled berserks.

The leader of the Uroxings is their Storm Khan, **Onar Onari** *(see Sartar: Kingdom of Heroes, page 178). He is from the Poljoni tribe and loves war and strife. Onar Onari fights with mad berserk abandon, and his heedless of danger to himself or his men. His horse "Strife" is nearly as dangerous as he, crushing skulls with its hooves, while Onar Onari strikes furious blows with Bladger his axe. He is loved and feared by his Bullmen who would happily follow him into the depths of Snake Pipe Hollow, even if it meant horrible deaths to each and every one of them.*

Morak Mor *is Onar Onari's right hand man and the second most respected Bullman of the band. Morak Mor is a Praxian from the Bison Tribe and a member of the Storm Bull Spirit Society. He provides anti-Chaos charms to the other Bullman and is the group's main magician. He fights with sword and lance. Unlike many Uroxi he is able to hold his temper quite well and always looks before he leaps.*

The other Bullmen of the warband are typical of their kind. They obey only Onar Onari; he is their only law. About half are mounted on horse, the rest on various Praxian beasts. They fight with swords, axes, lances, and maces.

Alebard's Battalion

The name of this mercenary warband of Humakt cultists is something of an exaggeration as it has rarely numbered more than 40 followers of the War God. Nevertheless, this battalion is feared throughout Sartar, in part because it is the heir of the famous battalion of Londra of Londros, and commanded by her former Standard Bearer, Alebard Elf Friend.

The battalion is based in a sturdy stone watch tower (popularly called Alebard's Tower) high in the Thunder Hills that serves as their House of War and Death. Alebard leads his battalion to fight for any Sartarite chief or king that meets his price.

Alebard Elf Friend *is a devotee of Humakt and powerful with the Truth Rune. Alebard is a better tactician and leader than he is a fighter. His oaths are binding and fearsome; to swear on Alebard's sword is to be irrevocably bound by your words. In turn he is bound by several geases, including one forbidding him from killing an elf. Alebard recovers instantly from any wound that does not immediately kill him. Alebard is dutiful in his sacrifices to Humakt and his tower is now one of the more important temples of the War God in Sartar.*

Nameless the Humakti (*see Sartar: Kingdom of Heroes, page 172) is an occasional Hundred-Thane of the Battalion. She is one the best swordfighters in all of Sartar and the most powerful Death magician of the Battalion.*

The members of Alebard's Battalion are all Humakt cultists and wear heavy bronze armor and swords. They are all skilled swordsmen and disciplined in battle. The Humakti can fight on horseback or on foot, and typically fight in loose but drilled formation. On foot, they are skilled at fighting and breaking shieldwalls and phalanxes.

Encounter: 30

Scorpion Men

More scorpion than man, these Chaos Horrors resemble a centaur, with the chest, arms, and arms of a man, but the abdomen, venomous tail, and rear six legs of a scorpion. They attack with clubs and their stinger can easily kill a man with its deadly poison. They eat sentient beings.

The Scorpion Men are foul, partially-human creatures spawned during the evils of the Great Darkness, when Chaos oozed into the world and corrupted all that it touched. During that time many creatures elected to join with the evil, and the taint of Chaos lingered upon them long after their evil gods were slain.

Scorpion Men are relatively unintelligent and their warbands reflect a consequent lack of social organization, usually grouping a few followers around one superior individual. Their society is based upon servitude to gigantic queens, who perform most of the breeding. There are many hives of scorpion men in Snake Pipe Hollow and the Chaos Print of Heortland. They live by raiding and hiring out to optimistic employers who forget their employees' Chaotic nature.

The Scorpion Men

This band of a dozen Scorpion Men is on the rampage, attacking and eating any sentient beings they encounter. They attack by ambush, but if that fails, the Scorpion Men flee, occasionally turning frustration or desperation for a ferocious charge against any pursuers who get too far ahead of their group. Although most of the band is relatively unintelligent, their leader is shrewd and cunning.

K'Avent *is the leader of this band of Scorpion Men but was born a Sartarite warrior of the heroes' tribe. During a raid into Snake Pipe Hollow he was ambushed and captured by Scorpion Men and chosen for the Ritual of Rebirth. When K'Avent hatched, he remembered his former life but his Chaotic rebirth drove him completely mad. He now serves his queen as her chief warleader and brings magically powerful captives back to her for the Ritual of Rebirth.*

K'Avent still wears his old bronze armor over his human parts and appears as he did, except for his scorpion half. The heroes likely recognize him as Aventus, a famous Chaos fighter of the tribe who failed to come back from a raid into the Snake Pipe Hollow some years ago. If reminded of his former existence, K'Avent attacks with berserk frenzy. He has lost none of his former skill with the sword and his tail sting is particularly lethal.

The other twelve Scorpion Men (Kroko, Mogo, Bogo, Koko, Doko, Pogo, Roko, Togo, Noko, Goko, Zoko, and Felch) are typical of their species, and sub-human in intelligence and appearance. They do whatever K'Avent directs them to do.

Encounter: 31

Sky Bulls

Sky bulls are large cattle with vast, feathered wings. They live in small herds dominated by aggressive males. Mature males weigh from 1,100 to 1,600 pounds (500 to 700 kilograms). Their horns are long and sharp, and are present in both males and females. Even though they are herbivores, sky bulls are fierce and violent. They will attack Chaos on sight. Sky bulls sweep from the sky and stomp on foes with their hooves and they fly back out of reach to repeat the attack. They can be found everyone that Urox the Storm Bull is worshipped and cattle are herded. Great herds of sky bulls can be found around Stormwalk Mountain in the Storm Mountains.

One time Urox was trying to seduce a cow goddess called Felestha. She said he had to walk on all fours if he wanted to have her, so Urox did. Then she challenged him to jump over a nearby planet if he wanted her. Urox did, to her surprise. She didn't realize he was a storm god and could fly, and the planet was low. She was delighted, and they coupled.

She bore a pair of twins, and they were cattle. They walked on all fours, and they could also leap incredibly high. But they didn't have Umath's innate powers, but instead has huge powerful wings to bear them. They were the first of the Zazur, or Storm Bulls, and ancestors of that powerful race. The sky bulls aided Urox during the Gods Wars and were his favored companions. They wage an ancient war with the griffins who once ruled the sky. When the griffins threatened the sky bull herds, Urox named Baskelos (another of his divine children) to be the herdsman of the sky bulls, and to protect them, which he did.

Sky bulls will not stand to carry a rider and, if somehow mounted, will take every opportunity to buck or knock him off, even if the attempt injures the bull itself. A famous Orlanthi heroquest to the top of Stormwalk Mountain and first performed by the hero Gorangi Vak, is the only way known to ally with a sky bull so that it might be ridden (and even then only by the heroquester). Occasionally Uroxi devotees and holy places are protected by sky bulls sent by Urox.

The Old Bull

This herd of sky bulls is led by a huge and destructive old bull. The old bull lusts after mortal cows and attacks local herders to get to the object of its desire. It can scent Chaos; it attacks any Chaos it smells on sight. The old bull is sacred to the local Urox cultists.

Encounter: 32

Sun Domers

The Yelmalio cult is a hostile enclave of Solar worship amongst the storm worshipping Orlanthi. The cult survives by the training and hiring of pike-armed soldiers as mercenaries – the famous Sun Dome Templars. They are found only in Sun County and in the city of Aldachur. The Sun Dome Temple in Sun County is a self-sufficient community centered around the temple itself. Among the Aldachuri, the Yelmalio cultists have supplanted the Orlanth cult as the leaders of the community.

Sun Domers are xenophobic and militaristic, ruling over hostile populations of farmers. They are known for their belligerent distrust and hostility towards their Orlanthi neighbors. Yelmalio cultists are offended by and scornful of the sexual license tolerated by the Orlanthi. Travelers can expect no hospitality from Yelmalio cultists and can expect petty to grievous abuse from Sun Dome soldiers and officials. The Yelmalio cult reserves special hatred for Darkness and Chaos worshippers.

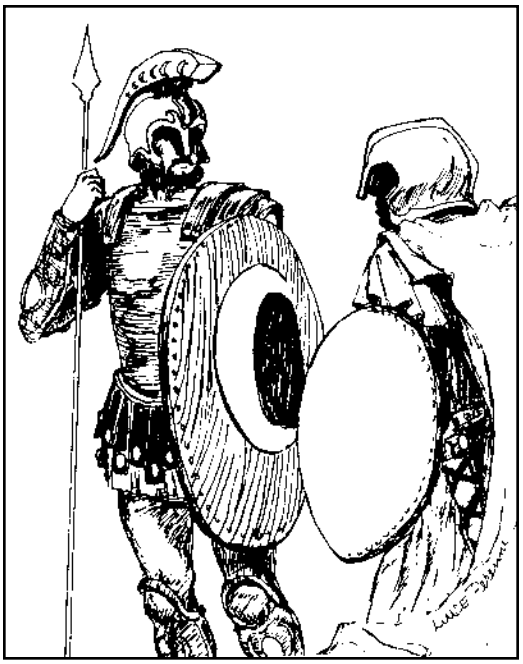
The Sun Dome Templars the elite soldiers of the Yelmalio cult, rightly famous for their use of a long 15 foot long pike. They fight in extremely close formation, resting their shields on a neck strap which permits them to grip the heavy spear with both hands while in battle. The Sun Dome Templars fight and drill in "files" of 64 men; these units are superbly disciplined to present a forest of pikes to their foes.

Sun Dome Templars OY

This file of 64 Sun Dome Templars has left Sun Dome County having been hired as mercenaries by the Lunar Army or even some other Sartarite tribe. They are traveling from Sun County to their current employer and will not tolerate any delays caused by the heroes. They accompanied by 64 ergeshi slaves, one for each Templar.

The Sun Dome Templars have the best armor the cult can provide. Each man wears a corset of lacquered leather and a crested full helmet. An ergeshi slave carries their bronze cuirass, vambraces and greaves, shield, and their other equipment. They are proud, disciplined, and extremely skilled, the best of the Sun Dome Temple.

The senior file leader is **Egrid Light Son**, *a noble from the Vantaros tribe and kinsman to Harvar Ironfist, the ruler of Aldachur. He now serves the Sun Dome Temple as a devotee of Yelmalio. Egrid hates Orlanthi and rebels, considering the two to be one and the same, and is responsible for the death of several leaders of the Orlanthi Cold Wind Rebellion nearly a decade ago. Egrid insists on challenging any Orlanthi priest or holy man to a ritual contest of martial prowess (see Sartar: Kingdom of Heroes, page 129); he is an exceedingly good duelist.*



Encounter: 33a

Telmori Werewolves

The Telmori are werewolves (often called "Wolfrunners"), cursed by Chaos to change into wolf-form every Wild Day (when the Red Moon is full). The Telmori are in close communication with wild wolves, and each warrior has an animal that they train with and care for, a relationship commonly called "wolf brothers." They scorn villages and live the wandering, hunting life.

When they take the form of wolves, their hides cannot be cut by bronze or bone, crushed by stone or wood, or mangled by flesh or claw (iron, magic, and enchanted weapons harm them as they would normally). The Telmori take wolf form as soon as the sun goes down on Wild Day and remain a wolf until sunrise; a few possess the magical power to become wolves on any day they want. A typical Telmori tactic is the ambush, where the targets are assailed by thrown javelins. If their enemies do not carry iron, the Telmori may turn into wolves and attack.

The wolf brothers that accompany the Telmori are larger than normal wolves (weighing between 150 and 250 pounds). Together, they hunt using efficient tactics. Individual werewolves move to block off escape routes while others pursue the prey. In this way, the pack maintains a comfortable pace while exhausting their prey. When they have cornered their prey, the pack will circle it and make the kill.

Although the Telmori live in their Huntlands, wolf-people travel throughout Sartar, primarily to hunt and raid. They generally avoid contact with outsiders. Only the House of Sartar had friendly relations with the Telmori; the other Sartarite tribes hate and fear them and the nights of Wild Day with good reason.

Encounter: 33b

Wolfrunner Pack

This bachelor pack of 10 adult Wolfrunners (5 human Telmori, 5 wolf brothers) is hunting outside of the tribal lands. These dangerous troublemakers steal livestock and kill humans for food and sport.

The hunt leader is **Naissa-Dene**, *an aggressive male Telmori who leads raids on human settlements when the moon is full. He is skilled with a javelin. His wolf form is of a large black wolf with yellow eyes. Naissa-Dene intends to challenge one of the Telmori Royal Guard leaders in Boldhome. His wolf brother, Setdade, hates humans and is innately terrifying to them.*

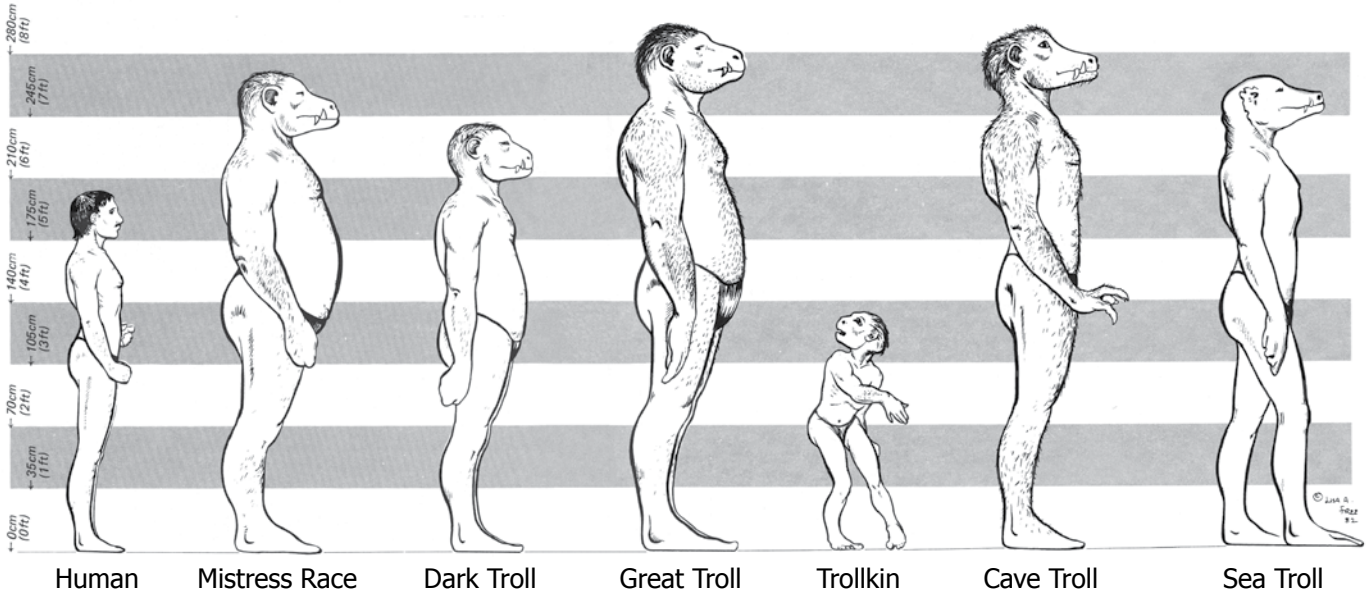
Guipagah *is the magician of the pack. He is an older male and Naissa-Dene's uncle. He is blessed with the ability to contact their ancestors and local spirits. Guipagah has spirit charms that let the pack travel through woods without being seen or making tracks. His wolf brother was killed by Jomes Wulf during the Wolfland campaign and Guipagah has a burning hatred for all Lunars.*

Tukadukka *is a Telmori hunter who prefers raiding and killing sheep in wolf form, always killing more than he eats. Tukadukka and his wolf brother Hati are particularly bestial and Tukadakka may challenge Naissa-Dene for leadership of the pack if Nassa-Dene's quest to become a leader of the Telmori Royal Guard fails.*

Sunkablokka *is a large, reserved Telmori hunter. He supports Naissa-Dene as leader and serves as a moderating influence. An excellent hunter, his wolf brother is Blue Wolf and is the best tracker of the pack.*

Ushmatah *is a reckless and troublemaking female Telmori that has joined the bachelor pack. She seeks to take Nassa-Dene as her lover and start her own pack. Her wolf brother is Izuneh.*

Trolls



The Curse of Kin

At the Dawn, the trolls controlled much of the surface world. They cooperated with the Unity Council until the plan to create a deity was formed, when they left along with the dragonewts and Heortlings, resulting in the Broken Council. When Ghaji was formed, he cursed the trolls, overcame the trolls' goddess, and broke a part of her soul forever. This is known as the Curse of Kin. From then on, approximately half of all dark troll births were litters of the stunted hideous trollkin instead.

The trolls are the children of the great Darkness goddess; Kyger Litor (called Deloradella by the Orlanthi). She made the Underworld, spawned races of formless things in the dark, and finally gave birth to the trolls. This subterranean race spilled onto the surface world when Yelm's light chased them from the underworld. They decided to stay in the surface world.

Several types of trolls may live together in one community. Social status is determined by an individual's type. Troll society is matriarchical and is driven by two basic needs. First, all trolls are perpetually hungry, and seek to gorge themselves whenever possible. They can eat anything but prefer organic material to rocks. Second, trolls have a powerful instinct to protect the species and reproduce. Male trolls know that they are expendable and instinctively obey female trolls, so they are the ones sent out into the wilds to face danger and interact with other species. All trolls speak Darktongue and few learn human tongues.

Types of trolls include the uzuz, uzko, uzdo, enlo, and romal. Trolls avoid sunlight, and live contentedly in the dark. Trolls use an innate ability called Darksense which allows them to sense objects at a distance even in total darkness. Their prodigious appetites are said to be able to digest anything, including solid rock (though they dislike it). Trolls almost always are seen munching on something.

Uzuz: the mistress race. These rare beings were born either in Godtime or under magical circumstances. They have superhuman capabilities. A mistress race troll rules any troll society fortunate enough to have one live within it. Such great beings are rarely or never seen by humans.

Uzko: dark, or surface trolls. The 'standard' troll of the species which once dominated the world. Since early historical times dark trolls have been cursed, and their numbers have declined as the enlo have increased. Dark trolls are larger and stronger than humans; a typical male stands 6'6" tall and weigh just under 300 lbs. Females are even larger.

Uzdo: great trolls. Gigantic and powerful warrior slaves, created during troll efforts to break the enlo curse. Far larger and stronger even than a dark troll, a typical great troll stands about eight feet tall and weighs over 500 lbs. Though fierce and deadly, great trolls have low intelligence.

Enlo: trollkin. These misbegotten wretches are among the saddest creatures in existence, born to be slaves and to suffer. They are the laborers of troll society. Most recently-born trolls are of this type.

Romal: cave trolls, nose lopers. These large and unsightly monsters have been tainted by chaos; hence their power to regenerate. They are bestial and not really part of troll society.

Encounter: 34a

Trollkin

These stunted mutants usually have twisted bodies, and often deformed bones and faces. If they could stand erect, they would be no more than 4' 10" tall, weighing maybe 130 pounds. In their usual cowering squat, they rarely exceed three feet in height. They are terrified of full sunlight. Trollkin, as a rule, are cowardly, pathetic, groveling wretches. They are constantly hungry and can eat anything.

Trollkin are a product of the Curse of Kin. These small degenerate creatures are mockeries of the troll frame. Trollkin may be found living with dark trolls or on their own. Trollkin can form up to three quarters of a troll community. They are not considered to be true trolls and are used as drudges, food, and sword fodder by their larger brethren. The few fighter and value trollkin are armed with spears and slings.

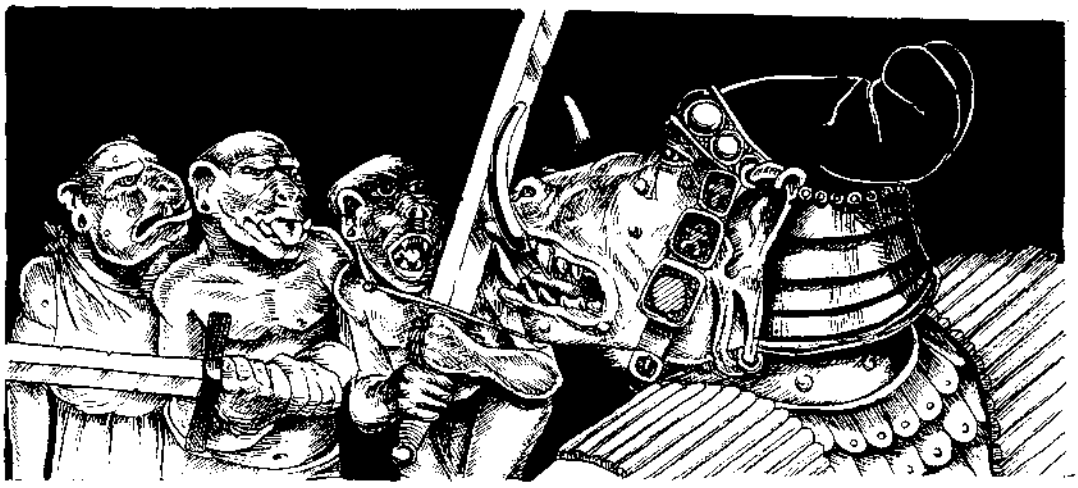
Trollkin noises consist mainly of a mewling, whining version of Darktongue, usually unintelligible to the untrained ear. If a trollkin knows a human language, its conversation is a whining litany of "Please don't eat me. I'll do what you want. Don't step on me. Hit my brother and sister if you want. Tell me anything and I'll do it if you won't hurt me." One particular cry, meaning "Here is hot food!" is called the Food Screech; it is an involuntary yelp given off by trollkin. As a trollkin reaches satiation, it wanders off, making low contented growls; in Darktongue those sounds are called "Done Eating."

The Trollkin Horde ●

Hordes of trollkin are commonly met near troll lands. Sometimes these hordes have been expelled by trolls overwhelmed with endless miserable trollkin; at other times the hordes form from runaways, castoffs, and live birth among wild trollkin. Encountering a group of these wretches is usually in the escalating sequence given below:

ONE: *hunters and other trackers can notice that some sort of animal plague has passed by because of the chewed patches of vegetation, trees gnawed down and through, etc.*

TWO: *individual trollkin may be seen snuffling through the woods and weeds, watching warily from among the rocks or kneeling on the remnants of fallen trees.*



Encounter: 34b

THREE: *a few trollkin warily stalk the camp, standing outside its perimeters and eyeing and snuffling from a distance. They run away at first when threatened, but return and slowly slink closer. The hungrier they are, the faster they return.*

FOUR: *a few trollkin come in and sniff about, like semi-domesticated animals. At first they only lick the ground near the cooking place, picking up bits of food or other organic material like leaves. If threatened, they scatter, squall piteously, and gather again to creep back towards the cooking place.*

FIVE: *eventually the bolder trollkin start nibbling at things when they think they are unseen. Saddles and tack are early targets for their hunger. Ropes and tent pegs, especially when out of sight of the central camp, serve as appetizers. They do extensive damage to many items, some of which will be beyond repair.*

SIX: *as more congregate to devour simple, less-protected items, the boldest go for the tents, blankets, firewood, backpacks, and so forth. Threatening or attacking them at this stage only causes them to dodge the immediate threat: while a hero chases off one hungry trollkin, six more rush in to chew up he was trying to defend.*

If a hero kills one or more of the wretches, others nearby let out the incredibly irritating Food Screech and a growing pack of trollkin descend upon the new corpse, ravenously tearing it apart and squatting to munch away. Weaker trollkin try to snatch away these morsels rather than enter the fray around the corpse. The net result of killing a trollkin is to summon more.

SEVEN: *urged on by the sight of well-fed trollkin belching and wandering away from the campsite, the remaining hungry ones start pawing at the clothes of humans or at their horses and animals. A trollkin horde doesn't always reach this stage of hunger – if this happens, it means the trollkin are desperate for a nutrient unavailable in rocks or vegetation. It also means there are a lot of trollkin.*

EIGHT: *once blood is drawn, many trollkin succumb to a troll instinct and begin a frenzied gobbling (like a shark feeding frenzy), not caring that they may be chewed upon at the same time that they are chewing others. If they have set upon a human, the only thing to do is fight back, hoping to kill enough unresisting trollkin to make an escape.*

Encounter: 35a

Troll Caravan

Troll caravans travel across Sartar at night, going from the troll queendoms Dagori Inkarth to the Holy Country. The trolls claim ancient agreements with Ezkankekko give them the right to cross human lands. This authority is respected by many priests (except those of Yelmalio and other anti-troll cults), but most farmers and many chieftains reject it since the insects and trolls that accompany these strange caravans destroy fields and orchards, and kill livestock.

The caravans carry unusual goods from the troll lands: strange herbs and fungi, unusual potions, insects, and things from the darkness. They are sometimes willing to trade with humans, especially those who can pay in bolgs.

A Troll Caravan

This troll merchant caravan can be divided into four sections: the caravan leaders, the "troll trucks," the beetleherds, and the caravan guards. The troll merchant and his apprentices ride in the front of the caravan, followed closely by two giant praying mantises (the "troll trucks") in single file. Following the two mantises is a mob of undisciplined beetles of various sizes, tended by their beetleherds. Alertly patrolling the flanks of the march is a band of armed troll guards.

This caravan has many unusual trade goods, including large amounts of excellent honey from the Grubfarm in Dagori Inkarth, strange flowers and pollens from the Vale of Flowers, and dried fungi from the Munchrooms.

The Caravan Leaders

At the front of the caravan plods a haggard mule ridden by a well-dressed dark troll merchant. Accompanying him are three apprentices, one of whom is human. The apprentices are also well-dressed; the human rides a horse, while the two troll apprentices walk.

The troll merchant is **Meddog Brooflyer***, a priest of Argan Argar and noted coward. Meddog wears a fancy bronze nose-ring; lead and bronze rings decorate his fingers. He is overweight and a jolly soul, capable of understanding many human jokes and all troll ones. Meddog is from the Troll Woods and is mostly fair and honest in his business dealings. Obsequious around Issaries cultists he is hushed around Zorak Zorani. Meddog attempts to impress humans by speaking as many languages as possible, even if he must employ a far-fetched pretext to do so.*

Meddog's apprentices resemble him in tastes and habits. His two troll followers are brothers, **Keller** *and* **Smeelock BlackBite***, kinsman to a powerful troll merchant in Dagori Inkarth. The two will try to kill (slowly if possible) anyone harming the other. They constantly kid the human, Khorasho Breadwine, a tall, gaunt man from the Troll Woods who rarely smiles, though he has a dry sense of humor.* **Khorasho** *does much of the talking with non-trolls.*

Encounter: 35b

The Troll Trucks

Troll trucks are enormous praying mantises, trained by troll insect mahouts. Mantises serve double duty. They are excellent insects of burden, and they frighten off nuisances such as wolves and bandits, as well as being firm fighters in any conflict. They must be guided in conflict; uncontrolled, they stop fighting and eat the fallen. The mahouts guiding the troll trucks are **Leto One-Eye** *and* **Phorgg Bugbrain**, *worshippers of the troll goddess Gorakiki.*

The Beetleherds

A mob of crawling beetles of various sizes follow the mantises. They range from small ham beetles the size of a cat to carrier beetles larger than a man. All the beetles are for sale. In the swarm are two flocks of ham beetles (a troll delicacy). There are nine watch beetles, two which carry loads. Twelve small scarabs in bright metallic colors scurry along, and there is also a single enormous rhino beetle with a load.

The largest beetles have loads strapped to their backs. The smaller, unloaded beetles occasional fly off, but the beetleherds quickly snag them by a leg or wing and tug them down, back into the mass of crawlers. There are two beetleherd supervisor dark trolls; a band of trollkin does the work. **Thob Grinder** *is the senior supervisor, a Gorakiki worshipper. A half-dozen trollkin assist him as workers. The trollkin master and guardian is* **Hermaka Softtouch**, *a Xiola Umbar cultist.*

The Caravan Guards

A gang of heavily armed and armored trolls screen the perimeter of the caravan. These mercenaries were hired to keep the caravan safe. There are two dark troll guards, a great troll, and nine armed trollkin. The great troll is **Gnasher Bonebreaker**, *and leads the mercenaries. He loves to fight and brawl, and has been known to fiercely assault vastly superior foes purely for the love of the fight. Gnasher treats his trollkin well, as a human might handle his hounds.*

The two dark trolls are **Bork** *and* **Kindig**. *They work for the sake of money; although they are friendly to Gnasher, they would never seriously risk their lives for him or for each other.*

Encounter: 36

36. Troll Hunters

Dark trolls form the core of troll society. Those encountered most often are male hunters seeking food for their mothers, sisters, and wives. A typical male dark troll stands 6' 6" tall and weighs just under 300 pounds; females are somewhat larger. Trolls are heavy set, with snouted faces and fangs or tusks. They usually have grey skin, often mottled with orange or green.

Trolls are the Dark Men and possess an innate ability, Darksense, which allows them to sense objects at a distance even in total darkness. Dark trolls dislike light, but do not fear the sun.

Troll hunting bands wander throughout Sartar seeking food for their community. During the day, they are usually in hiding and cannot be easily seen; at night, they hunt in the open (although are still very stealthy). To avoid reprisals, trolls avoid taking too many domestic animals from any one area, making disappearances look like normal predation. Trolls are willing to hunt lone humans but their favorite prey is elves and dwarfs. They are not necessarily hostile, but they are very hungry.

Troll Hunting Party ●

This hunting party consists of three dark trolls and six trained trollkin slaves. They are skilled hunters and extremely stealthy at night. The trollkin are armed with slings and short spears. If forced to defend themselves, they will not hesitate to sacrifice the trollkin to give the dark trolls a chance to escape. They are accompanied by a pony-sized watch beetle that carries the carcasses of animals and other beings caught by the hunters.

Waggli Woodchewer *is a wily old dark troll hunter and well-respected in his community. He is cautious with strangers, preferring to avoid them. Waggli hates elves and will take risks to capture one as food. When Waggli sneaks in the darkness he is almost impossible to spot. A sling master, he can hit targets with frightening accuracy.*

Orso the Beater *is more aggressive than Waggli. Orso enjoys manflesh (but has never yet experienced eating dwarf or elf) and will be tempted to kill weak human parties. He is extremely stealthy, preferring to sneak up to his prey and brain it to death with his mace.*

Zoreg Cowcatcher *prefers to steal livestock from humans, finding it remarkably easy prey. He leaves false evidence of Telmori visits. Zoreg is not as stealthy as Waggli or Orso, although he is the best fighter of the band.*

Encounter: 37a

Troll War Gang

Trolls are raiders, monsters 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 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 trolls. They love to ambush foes, maximizing their strength by attacking at night. Darkness magic is used to douse fires and other sources of light, 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. If the battle is going badly, the trolls are content to withdraw while the trollkin are slaughtered.

Trolls worship several powerful and terrible war gods, foremost of them is Zorak Zoran, a God Time enemy of Orlanth and Humakt. Their war gangs are sometimes accompanied by Dehori and other Darkness demons.

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 illustrated 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.

Dagori Inkarth War Gang

This Dagori Inkarth war gang is a small group of powerful trolls (1 great trolls, 7 dark trolls, and 20 trollkin) looking for trouble. They attack human settlements and love murder and mayhem. They always attack elves, dwarves, sun worshipers, and creatures of Chaos, but also attack anybody else who appears weak enough to defeat. They do not hesitate to use tricks to achieve that end, and may pretend friendship with a party to later catch them napping. They attack at night, with trollkin skirmishers initiating conflict. When the heroes are fully engaged, Ubblag and the trolls charge in, shouting out to their trollish war gods.

Ubblag White-eye *leads these rampaging trolls. He is a Death Lord, a warrior priest of Zorak Zoran.*

Encounter: 37b

He is sworn to fight his enemies wherever he finds them, and would rather die than show fear. Ubblag is merciless, cruel, and extremely bad tempered. He has killed countless champions of every race with his magical lead mace called Brainer (whose wounds cannot be magically healed) and is Nearly Impossible to defeat in combat. Ubblag wears armor made out of magical lead plates that renders him nearly immune to missile fire. Ubblag lost one eye many years back fighting against a Humakti warrior.

Gribbli *is the bodyguard slave of Ubblag, a huge great troll over 8 feet tall and weighing almost 600 pounds. Gribbli uses an immense two-handed maul that can smash through stone walls with ease let alone human flesh and bone. Gribbli is so unimaginative and slow-witted that some suspect he is one of the Vengeful Ones, the animated corpses of the cult's dead.*

Black Hekvog *is a dark troll magician who is mentally unbalanced after spending too much time with the demons of the Legion of Death. He has a very strong Darkness Rune and has made a pact with a powerful Darkness Demon whom he can summon after sacrificing a sentient being as an offering. Hekvog will always try to spur an encounter to violence by whatever means possible. He wears an enchanted human skin cloak as armor.*

Kaggerag *is of better temperament than Ubblag or Black Hekvog and is held in higher esteem by their troll queen. If it looks like a fight may be a little tough, he will suggest negotiation and some ritual single combat (lethal, of course) in the case of non-racial enemies. Kaggerag is a very large dark troll (over 7 feet tall and nearly 400 pounds) and extremely strong; he is very clever and can speak Tradetalk. Kaggerag wears trollish bronze armor and uses a mace and shield.*

Zartaga *is a rare female Zorak Zoran cultist, despised by her family for giving birth to trollkin. She has a burning hatred for all Solar and Lunar cultists and has acquired the Black Fire magical ability on a heroquest (where she ripped it from a Yelmalio worshipper's soul).*

*The other dark trolls in the war party (***Gooblag***,* **Ubbarg***, and* **Kerrakag***) are typical warriors of the Zorak Zoran cult. They wear bronze armor and fight with mace and shield. They have undying loyalty to Ubblag White-eye.*

The **20 fighter trollkin** *are armed with slings and clubs. They are absolutely terrified of Ubblag and are far more afraid of him than they are of being killed in battle or even sunlight. Ubblag uses them as cannon fodder and eats any of his trollkin that even hints of cowardice or disloyalty to him.*

Encounter: 38

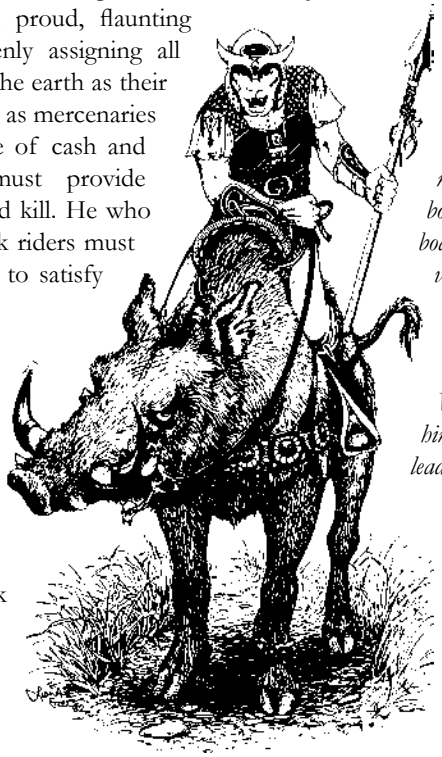
Tusk Riders

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 smaller and weaker than a Great Troll. Tusk rider features combine some of the worst features of both man and troll, including diminutive versions of the normal troll tusks.

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 their 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 Rider Warband

Varnakiog *is a wily veteran tusk rider who has brought his warband to Sartar for robbery and murder. Varnakiog has powerful Death magic that causes pain and fear; those he wounds cannot be healed magically. He is ruthless and sadistic. Varnakiog rides a huge, vicious battle-boar larger than a horse. Varnakiog likes to kill something and offer a drink of its blood to strangers. He is marginally less hostile if the drink is accepted.*

Ariog *is Varnakiog's sister and serves as the band's torturer. She uses magical rites to cause the greatest trauma and pain to those she slaughters so that their spirits may be trapped within a part of its body. Ariog rides an ancient battle-boar that loves to eat scraps of Ariog's victims.*

Zogiog *is a powerful young tusk rider and the best warrior of the group. He is a kinsman of Varnakiog but is planning to kill him and replace him as the warband leader. Zogiog is brutal and treacherous.*

The other five members of the warband (Fereniog, Grustuck, Barstuck, Shiogog, and Zoriog) are typical of their kind – brutal, treacherous, violent and cruel. They follow Varnakiog out of fear, greed, and lust for blood.

Encounter: 39

Unliving Army

Long ago, Delecti the Necromancer cursed the Upland Marsh so that everything that dies there is doomed to rise again as a malignant Walking Corpse. Thousands, perhaps tens of thousands of these blasphemous unliving monsters haunt the Upland Marsh and protect it from intruders. The corpses of Orlanthi warriors, Lunar soldiers, ducks, dragonewts and trolls are all united by Delecti in eternal servitude.

The Walking Corpses range in appearance. Some appear life-like, even beautiful, others are desiccated or rotting corpses; some are little more than the animated dead, others possess a malign intelligence; some fight with nothing but tooth and bone, still others have been warped by evil sorceries or even use sorcerous abilities of their own. For more information about the Unliving Army see *Sartar: Kingdom of Heroes,* pages 318-324.

Army of Walking Corpses

From time to time, Delecti musters a hideous army of Walking Corpses and orders them to leave the Upland Marsh to carry out some mission of his devise. Perhaps they are to destroy a settlement, disrupt a sacred ceremony, loot a battlefield of its dead, or retrieve a magical item of interest to Delecti. They are relentless and unswerving from their appointed task. They will succeed unless they are destroyed.

This Unliving Army numbers more than a hundred Walking Corpses, each little more than the animated dead. They carry spears, axes, and mauls. They are effectively immune to most missile weapons and if attacked, simply continue unless ordered by a **Daughter of Darkness**, *one of Delecti's most powerful and beautiful servants.*

The master of this Unliving Army is one of the Daughters of Darkness (see Sartar: Kingdom of Heroes, page 323). She has been assigned the mission by Delecti and is fanatical in her pursuit of that end.

Encounter: 40a

Wild Predators

Dragon Pass is inhabited by many types of wild predators. These dangerous animals may hunt livestock or even humans. Some predators are more likely to appear in specific terrain than in others:

Royal Road: *Manticore, Wolves*
Hills: *Grizzly Bear, Sabretooth Cat, Wolves*
Valleys: *Grizzly Bear, Running Birds, Snakes, Wolves*
Woods: *Grizzly Bear, Sabretooth Cat, Wolves*
River: *Grizzly Bear, River Dragons, Running Birds*
Quivin Mountains: *Grizzly Bear, Sabretooth Cat, Wolves*
Dragonewt Wilds: *Grizzly Bear, Running Birds, Sabretooth Cat, Snake, Wolves*
Praxian March: *Mountain Lion, Sabretooth Cat, Snakes, Sabretooth Cat*
Troll Wilds: *Grizzly Bear, Sabretooth Cat, Wolves*

Grizzly Bears

Grizzly bears are amongst the largest predators in Dragon Pass (weighing between 300 to over 1000 pounds). They are usually solitary but sometimes travel in small groups. They hibernate throughout Dark Season and wake up at some point in Storm Season. Grizzly bears are aggressive and often attack humans they think are trespassing on their territory. Grizzly bears are sacred to the cults of Odayla and Orlanth.

Manticores

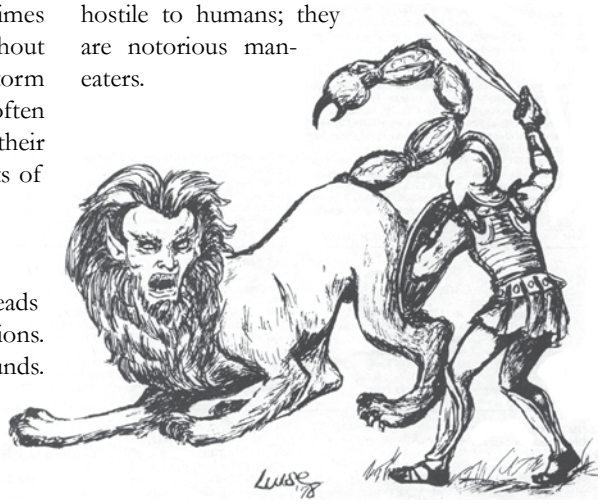
Manticores have the bodies of lions, the heads of humans, and the venomous tails of scorpions. Manticores weigh between 500 and 600 pounds. They have huge, ugly faces, with lion-like manes. Although counted amongst the Beast People (who tame them and use them as shock troops), manticores are carnivorous, vicious, and repulsive. Normally unintelligent, the manticore can rise to human intelligence by consuming the brain of a sentient being.

Mountain Lions

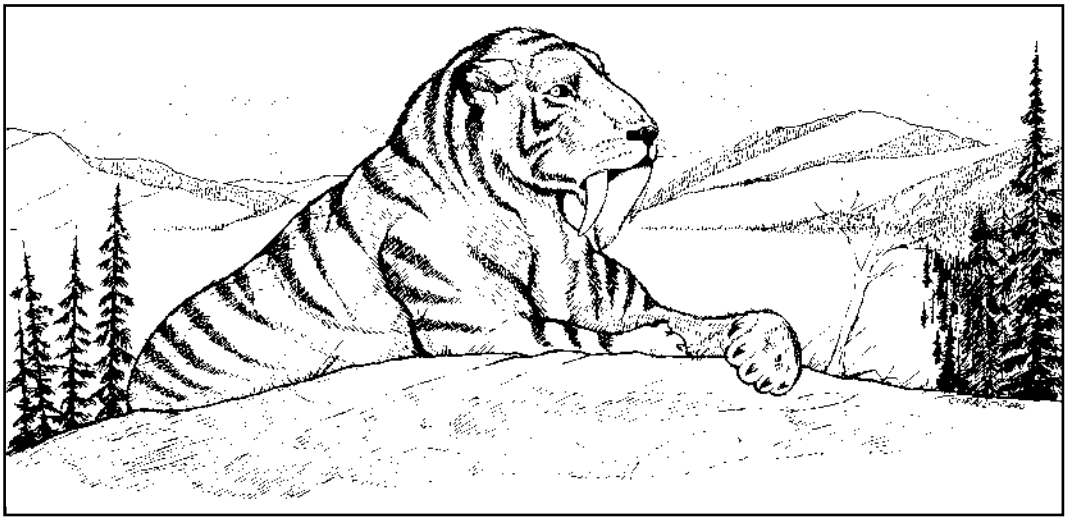
Mountains lions are solitary, nocturnal hunters weighing between 120 and 250 pounds. They wait in ambush at convenient sites, and then pounce from cover and deliver a lethal bite to their prey's soft parts. They cannot roar. Mountain lions are amazing leapers (they can leap 18 feet vertically and up to 40 feet horizontally). Mountain lions frequently kill cattle and sheep; rarely do they hunt humans.

River Dragons (Crocodiles)

River dragons are aquatic reptiles that live in large packs along the Creek-Stream River. Most are about 10 feet long and weigh about 600 pounds. However, they grow throughout their life; some ancient river dragons are over 20 feet long and weigh over 2000 pounds. All river dragons are hostile to humans; they are notorious man-eaters.



Encounter: 40b



Running Birds

These fast, bipedal, flightless birds are about 10 feet long from snout to the tip of their feathered balancing tail and weigh about 150 to 200 pounds. Instead of wings, they have small clawed forelegs. They are clever and vicious predators, and quite intelligent for birds. In attacking, they grasp their prey with their forelegs and slash enthusiastically with their scimitar-like hind claws. Then hunt in fast-moving packs of 2 to 8 animals.

Sabretooth Cats

The sabretooth cat or *sakkar*, is a huge feline (320 to 600 pounds) with distinctive, curved canines. They prey on large herbivores, including livestock. Sabretooth cats are deadly, nocturnal hunters. They travel in small prides of three to six adults, although males also travel alone. Sabretooth cats inhabit only the more remote regions of Sartar.

Snakes

There are many species of snakes in Dragon Pass, ranging from the friendly Green Burrowing Snake that lives in almost every field, to the venomous Pit Snake that can kill a man with a single bite. Rattlesnakes are common in the borderlands with Prax. Snakes are sacred to the goddess Ernalda and are very common at her temples.

Wolves

Grey wolves are common predators in Sartar. They are highly social animals, traveling in packs of seven to twenty animals. They are smaller than the Telmori werewolves, weighing 80 to 180 pounds. Sometimes a Telmori werewolf or its wolf brother leads a pack of grey wolves.

Encounter: 41a

Wild Prey Animals

Along with some small animals and variety of birds, these herds of wild prey beasts are an important resource in Sartar. Hunters and other predators track and kill these beasts for food and hides. These beasts roam freely in the hill country of Sartar and surrounding territories; 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 beasts and causes a stampede.

Some prey animals are more likely to appear in specific terrain than in others:

Royal Road: *All*
Hills: *All*
Valleys: *All*
Woods: *Wild Boar, Fallow Deer, Red Deer, Elk*
River: *All*
Quivin Mountains: *Red Deer, Elk, Mountain Sheep*
Dragonewt Wilds: *All*
Praxian March: *All*
Troll Wilds: *All*

Bison

Wild herds ranging in size from dozens to hundreds 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.

Wild Boar

Wild boars live in "sounders" of up to several dozen pigs, although solitary males are also encountered. Boars are aggressive when threatened, and slash their foes with their sharp tusks. The typical boar weighs between 110 and 200 pounds, although some weigh over 400 pounds.

Encounter: 41b

Fallow Deer
These smallish (65 to 180 pound) deer are well adapted to cold environments. Most have brown coats with white spots. Bucks have broad antlers. Their herds often number more than 100 deer.

Lunar Deer
Also called Sable Antelopes, 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.

Elk
Elk are large deer weighing between 500 and 700 pounds. They have dark reddish- brown coats. Males have large antlers that are shed each winter. They form single-sex herds of up to 50 elk; the herds join during mating season (Earth and Darkness seasons).

Wild Cattle
These creatures resemble shaggy brown- or tan-colored longhorn cows, but they are leaner.

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.

Mountain Sheep
Mountain sheep are common in the mountains and hills of Sartar. They are large wild sheep (weighing between 100 and 500); rams have huge horns forming the Air rune (and can weigh more than 30 pounds each). They live in large herds, but do not automatically follow a single leader ram. Mountain sheep are sacred to the Orlanth cult.

Red Deer
The Red Deer is a large deer weigh between 260 and 550 pounds. Males have large distinctive antlers that are shed each year. They form single-sex herds of up to 50 deer; the herds join during mating season (Earth and Darkness seasons).

Encounter: 42

Wind Children

Wind children (called Nar Sylla by themselves) appear similar to humans but with exotic facial features and large, beautiful wings which vary widely in color. They are descendents of lesser Air gods and humans from the Gods Age.

Wind children are hairless, save for soft head hair, and males are always beardless. Clothing is minimal, usually consisting of nothing more than a leather harness to carry weapons and tools. Wind children thrive in open spaces and suffer under close conditions even dying of claustrophobia if confined. They prefer to glide for long hours among the clouds, often in solitary contemplation. Stormspeech is their native tongue.

They live in groups called aeries clustered about the tops of steep mountains and cliff faces. They are primarily hunters, taking game animals, birds, and livestock. They are omnivorous, but often eat raw meat, especially birds. Wind children are extremely susceptible to even small amounts of alcohol, but never suffer hangovers.

The Nar Sylla primarily worship Orlanth, but ignore his warlike and leadership aspects. Most wind children belong to the Kolating Tradition. They seem extremely self-centered to others. They see themselves are more consistent and logical than humans. The wind children hate elves.

Wind children rarely go to war, but when they do they use the same techniques they use when hunting. They are experts at shooting moving targets while in flight, and common catch their dread prey before it hits the ground.

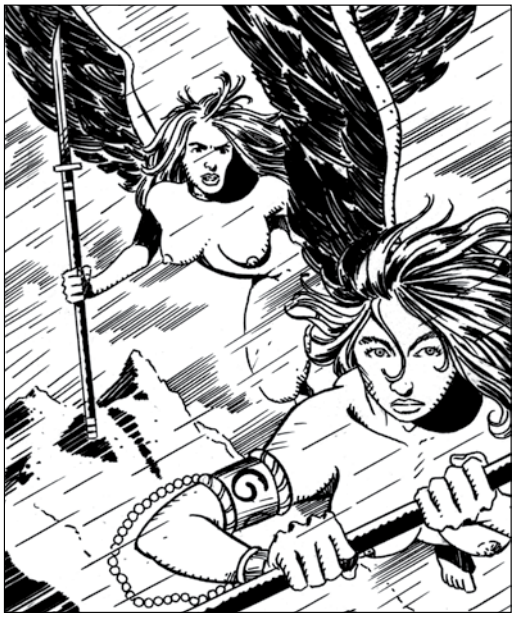
Curious Wind Children

A group of curious wind children decide to speak to the heroes. They have news from distant locations (perhaps they speak of the war in Heortland, of Iron Dwarfs marching in Rockwood Mountains, or any other news the Narrator wishes to tantalize the heroes). They are friendly to Air cultists, but do not trust people of other elemental runes.

Varanarl *is the elder wind child and the most talkative. He is boyishly handsome with curly hair. Varanarl quickly finds the heroes overly materialistic and dull but continues speaking with them. He is particularly interested in tales of winds and gods; much less so in tales of wars and kings. Varanarl can command the winds simply by speaking to them in Stormspeech.*

His sister **Yanretha** *is very beautiful and somewhat shy around humans. She is fascinated by jewelry, crafted trinkets, and bronze weapons and offers to trade mountainous creatures' furs, hawk and eagle fledglings, and high-mountain herbs for them.*

If attacked, the Wind Children fly into the air and call upon kindred wind spirits who protect them from any missile fire. Far more dangerous winds are summoned if one of the Wind Children is captured or killed.



Special Encounters

D100	Notes	Encounter
01-04	RN	1. Air and Sky Grow Cold
05-07		2. Barrow Tomb
09-11	M	3. Brass Mule Merchant
12-14	M	4. Bundalini and his Band
15-17	R	5. Crack in the Ground
18-20		6. Dancing Goddess
21-23		7. Dark Rock
24-26	R	8. Dinosaur Eggs
27-29	N	9. Evil Conjunction
30-32		10. Falling Star
33-36	R	11. Field of Flowers
37-39	M	12. Foreign Adventurers
40-42		13. Healing Spring
43-45		14. Herd of Magical Sheep
46-48	R	15. Hot Weather
49-52	R	16. Impromptu Fertility Festival
53-56	R	17. Monumental Column
57-61		18. Mound with a Hole in it
62-64	R	19. Old Rune Stone
65-67	R	20. Old Road
68-71	R	21. Prophecies of the Hero Wars
72-74	M	22. Puppeteer Troupe
75-77		23. Pyramid of Skulls
78-80	N	24. Red Moon Changes in Intensity
81-83		25. Ruins
84-86	R	26. Stone Statue
87-89	RN	27. Speaking Winds
90-93	R	28. Three Statues
93-95	M	29. True Dragon
95-97	M	30. Wild Air Elemental
98-00	M	31. Wisdom for Sale

Special encounters are items, places, and happenings that can occur throughout Sartar. They are rare and uncommon, and can be the basis for an entire game session or even a story arc.

Explanation of Notes

R These encounters are repeatable. When first rolled, do not cross them off the list. Each separate encounter with one such item indicates a different but similar occurrence. The referee should vary details from encounter to encounter.

M These encounters are mobile. When they are first met, they should not be crossed off the list. Of course, if the mobile encounter is a living being which is killed, then that being will not be encountered again.

N These encounters do not have a fixed location.

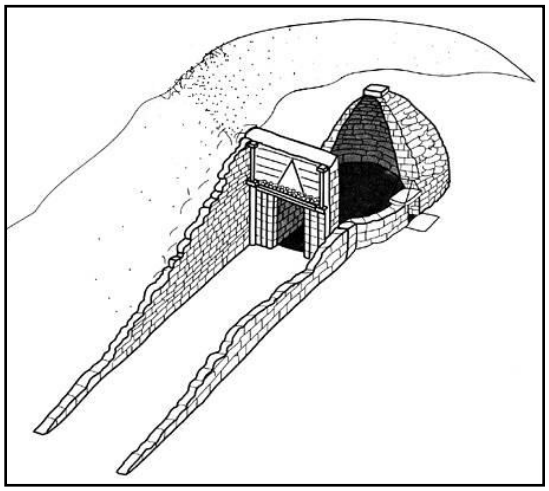
[1] Air and Sky Grow Cold

At mid-day, the sun goes unnaturally dark and the sky turns reddish-orange. Within minutes, a supernatural storm rages across the sky for the rest of the day. Terrible peals of thunder can be heard from all directions and lightning strikes blast the hills and trees.

Those with the Air Rune affinity are filled with the energy of their gods providing them with a situational bonus (see Heroquest page 53). All others are terrified by the supernatural storm, receiving a situational penalty on all actions. Those who magically look into the skies see a ghostly image of a mighty warrior in a chariot driven by two horses racing across the heavens.

[2] Barrow Tomb

The heroes can see a large mound, covered in mountain flowers that bloom year-round. A stone-walled entrance passage some 20 feet wide and 120 feet long leads into the mound; at the far end of the passage is an ornate corbelled doorway nearly 20 feet high and 9 feet wide leading inside.



Inside is a large, stone-walled vaulted chamber 50 feet in diameter and 45 high at the vault. A side room is attached to the vaulted chamber. The chamber is powerful with Air magic.

On a platform in the middle of the vault is a 10 foot tall chryselephantine statue of a man wearing bronze armor, golden armbands, torcs, and rings; at its feet are an ornate sword and shield made of bronze. Armor, sword and shield are of the highest craftsmanship and are magically enchanted. Nearby is a large golden chest, intricately designed and depicting scenes of the Gods Age. Inside are 343 golden oak leaves laid in ashes and surrounded by solid bronze bones marked with magical runes.

Below the platform is feasting plate made of silver and atop it are bowls, dishes, and eating utensils made of silver. Wine is still in the bowls, and scraps of meat on the plates.

In the side room is stored some cult regalia. A god-talker can identify this as belonging to an Orlanth cult.

This is a Vingkotling royal tomb belonging to the ancient Ogorvaltes tribe. The king of the tomb is worshipped by the local Sartarite tribe as a subcult of Orlanth. The tomb is not guarded, but if anything is taken from the tomb, the local priests are immediately told by the winds. The tribe will track down and kill the despoilers of their god's sanctuary; something they have done several times in their history.

[3] The Brass Mule Merchant

This itinerant trader (who gives his name variously as Marton, Nakor, Nakalor, or Forlind) is known for the brass mule that pulls his cart. He never lets go of this strange, artificial creature's reins. He seems very nervous about this, and constantly checks to ensure that it has not slipped free of its bridle. Even when he sleeps in his tent, he ties the reins tightly around one hand. He refuses to explain why he holds the mule so steadfastly.

On occasion ruffians have tried to separate him from the mule, only to discover its fearsome and dangerous kick. The mule does not like to be touched. The Brass Mule Merchant always hawks exotic merchandise, and never seems to carry the same item twice. He seems to have travelled widely, if his range of merchandise is taken into account.

The Narrator should decide why the Brass Mule Merchant won't let go of the brass mule's reins. Possible reasons include:

The mule will attack him if he lets go.

The mule will try to run away when he lets go, and it is too fast to catch. If the mule goes, so does the Merchant's livelihood.

Sartar fought many enemies when founding his kingdom, and overcame them with transformation magic. One time, he transformed 24 evil sorcerers into brass mules. The Brass Mule Merchant's mule may be one of those enemies. It will regain its original form if someone lets go of its reins. It will be very angry and powerful, and will take its anger out on its keeper. The Merchant could give the reins to someone else, but is very reluctant to trust anyone with the task. (The Merchant might also be a victim of Sartar's magic.)

[4] Bundalini and His Band

The musical act known as Bundalini and His All-Skeleton Band is famous throughout Sartar. Bundalini is a kind-faced giant who is either mute or remains silent by choice. His back-up musicians are animated skeletons who accompany his booming bass drum by playing horns or percussion on their own bones. Bundalini's equipment is borne by a team of minotaur porters. His manager is always a satyr, who does all the negotiating for his wordless employer. Bundalini's current manager is Rugo, a bit of a scoundrel who tells insulting jokes about foreigners and makes fun of sages and wise men.

Bundalini is extremely popular among the Sartarites, loved by all but the tone-deaf and the most fervent Humakti. When word spreads that he will perform, a crowd gathers from the surrounding countryside. Although most clans try to bargain Rugo down from his starting price of 10 cows for a performance, they consider the payment well worth making. The host clan is often able to capitalize on the gathering of neighbors in a festival atmosphere by making new trade or political agreements.

Bundalini and his band have been performing in Dragon Pass since a few decades after the resettlement began in the early 14th century. He travels throughout Genertela, and has only recently returned to Sartar after being gone for decades.

He is so old that he has been everywhere in Genertela at some time or another. His memory is terrible, however—he cannot really remember what a given land was like last time he was there, and usually confuses his trips. For a fee, Bundalini's manager will act as an interpreter if people wish to converse with the giant. The responses Bundalini gives tend to be more humorous or bizarre than informative.

[5] Crack in the Ground

A deep crack in the ground issues forth clouds of noxious vapor. The crack has no bottom. It makes a slight hissing sound if you listen closely.

Below:
Bunadalini never fails to draw large crowds when he and his all-skeleton band start to play. Most of his minotaur porters not only help to entice in the audience, but also help hold back the ever nearing crowd. Some say Bundalini has played for all of the Kings of Sartar, but not yet for Temertain.

[6] Dancing Goddess

The heroes hear loud music: the intoxicating sound of flutes, the noisy clash of cymbals, and the jingle-jangle of tambourines. A short travel leads them to a small flowered clearing. In the middle of the clearing a stunningly beautiful woman performs an intricate dance, accompanied by Beast People musicians.

The woman wears a tall golden crown and a pleated skirt with a golden belt. Around her neck is a copper necklace with jewels and a garland of flowers; golden bracelets are at her wrists and ankles. She does not speak or sing; she dances with a knowing smile. Around her, dozens of Beast People play their instruments and dance with wild abandon.

Earth cultists recognize the dancer as one of the daughters of Ernalda and her dance is one that helps bind the world together.

Her dance is Nearly Impossible to interrupt; if the heroes somehow manage to do so, their clan's Magic Resources is cursed with a **penalty** equal to their level of success. To lift the curse, the heroes must find the dancing goddess again (a Nearly Impossible task) and offer her sacrifices and worship.

[7] Dark Rock

This large black rock lies flat on the ground. This is an ancient Darkness holy spot. Darkness magic is more powerful here and those with a Fire affinity feel profoundly uneasy.

[8] Dinosaur Eggs

Half-buried in warm sand is a nest of dinosaur eggs. These leathery ova are nearly as big as a man. The clutch contains six eggs. Two have already been broken and the contents partially devoured (skeletal remains only). A third is dead. The rest are in good shape. If left alone, they will hatch in several weeks. The creatures that emerge are baby triceratops. They will be the size of a man and, if they eat well, will mature and grow rapidly to full size.

[9] Evil Conjunction

On Windsday before dawn, the Orlanth priests and god-talkers watch as the constellation known as Orlanth's Ring (see *Sartar: Kingdom of Heroes,* page 85) emerges from the Stormgate. Soon after, however, the priests are filled with fear: Jagrekriand the Red Planet and Orlanth's Ring shall directly cross paths in Lorion's River, an extremely ill-omen. Horns are blown in the dark and men assemble in the gloaming. Only a few hours before the evil conjunction and Orlanth must be strengthened! Jagrekriand looms blood-red, and low in the western sky the demon planet seems to dim the light of the sun.

Throughout Sartar, clans and tribes offer hasty sacrifices and ceremonies to aid Orlanth. Where sacrifices are not or cannot be made, the local population becomes fearful and rebellious. Even if they are strangers, the heroes are asked to guard the ceremonies and familiar heroes are asked to participate in them. The ceremonies are dangerous: the participants are attacked by red-skinned multi-armed demons and gouts of flame – the servants of Jagrekriand. The Narrator may wish to handle this as an extended contest. Success means the temple aided Orlanth in fighting off Jagrekriand; failure means Orlanth fought without their aid. Heroes may be wounded or even killed during the ceremony.

Afterwards, the priests and god-talkers openly worry about the near-disaster. In the Gods Age, Jagrekriand the Red Planet killed Umath the Father of Storms, and with that began the Gods War that nearly destroyed Glorantha. If the Lunars managed to weaken Orlanth until he cannot withstand Jagrekriand, then Glorantha is doomed. Many repeat lines from the old Hendriking prophecies of the Hero Wars:

A blood-red sun dims Elmal's light
And brings a winter summer does not melt;
Such heralds the doom of the world.

[10] Falling Star

As the heroes travel, there is suddenly a thundering sound as if the sky rips in half. A painfully brilliant flash of light illuminates the heavens, much brighter than the sun. When the light subsides and vision returns, the heroes witness fire streaking down to strike the ground less than a mile away. When the fire hits the ground the earth shakes mightily and thunder nearly deafens the heroes, bringing to mind the powerful magic of Maran Earthshaker.

If the heroes travel to the impact area, a huge crater has formed. The ground is torn up and scorched for a hundred yards in all directions, like a piece of hell packaged and sent to earth. In the center of this carnage is a crater, 100 feet across and 30 feet deep. It will remain unbearably hot for seven days after impact. Once the crater cools, large blobs of unalloyed metal can be found in the crater. There are over a hundred blobs of metal; most weigh about 2 to 5 pounds, but a few weigh as much as 30 pounds.

The crater is outside of the recognized lands claimed any clan, but all the surrounding clans claim it and may fight over it. A Lunar official will arrive in two weeks to investigate the crater.

Found Metal Table

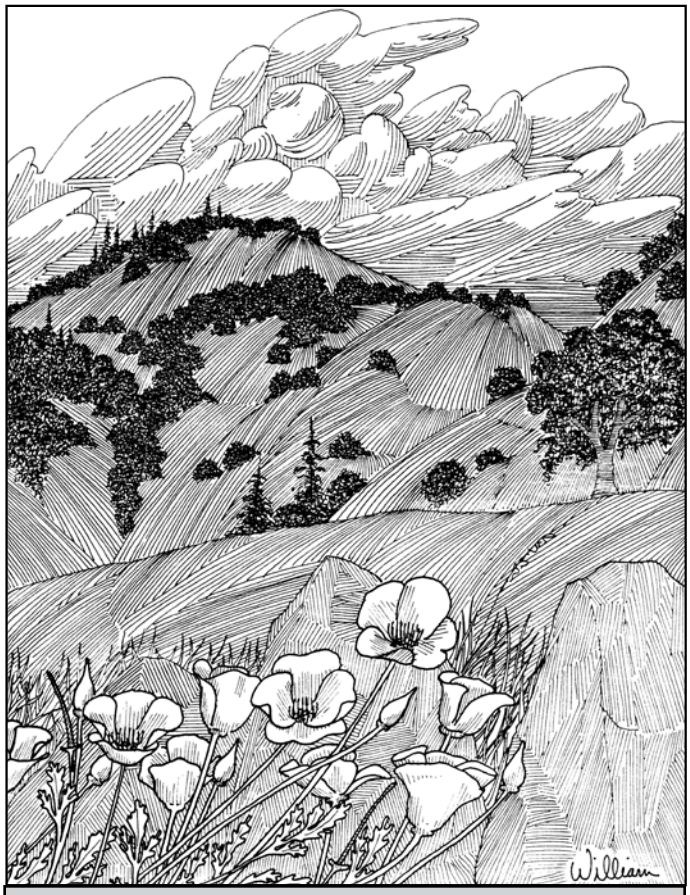
D20	Metal
01-04	*Iron*
05-10	*Silver*
11-14	*Gold*
15-16	*Copper*
17-18	*Quicksilver*
19-20	*Lead*

[11] Field of Flowers

The heroes travel through a large field of Mother's Poppies, a magical red poppy. Feelings of peace and lethargy wash over them; the heroes must overcome the urge to fall asleep with some appropriate ability (no more than Moderate Difficulty).

Those with an affinity to the Earth Rune must overcome their own Earth Rune affinity with some other ability. Those who fail fall into a deep sleep and will sleep for one full day for each level of failure (e.g., 24 hours for a Marginal Defeat, 48 hours for a Minor Defeat, and 72 hours for a Major Defeat) as their soul travels through the Underworld and visits Ty Kora Tek. Those who get a Complete Failure cannot be awakened without powerful magic; their souls have traveled too deep into the Underworld and Ty Kora Tek will not let them return. Heroes who awaken get a lingering bonus to find their way through the Underworld commensurate to their level of defeat (e.g., a Marginal Defeat is a +3 bonus, a Minor Defeat is a +6 bonus, and a Marginal Defeat is an automatic bump **up**).

Those who stay awake can extricate their companions and continue traveling through the field. The ghostly figures of warriors, kings, broos, trolls, and other races are seen above each poppy, silently watching the heroes but taking no action. A great battle was fought here at the end of the First Age.



Mother's Poppies ᛁᛁᛁᚱ

These poppies grew around Ernalda when she went to sleep and entered the Underworld. They are bright-red in color and induce a magical lethargy. Mother's Poppies often bloom on once-bloody battlefields.

Ernalda cultists use the poppies in rituals where they travel to the Underworld. When drunk in a traditional brew, it kills pain and fears, and induces a healing sleep. When smoked in rituals, it strengthens the powers of Air and makes it easier to cross over to the Otherworld. Both uses are potentially addictive and very dangerous.

Tatius the Bright is willing to rescind a year's tribute due from any clan that provides him with the poppy stems from a full field of Mother's Poppies. Lunar magicians prepare the poppies differently and use them in certain magical rituals.

[12] Foreign Adventurers

The heroes find that Lunar and clan patrols in this area are stepped up. All heavily-armed outsiders are detained by whichever patrol finds them first. If the heroes refuse to go along peacefully, horns are blown to summon reinforcements. If the heroes still refuse, they are attacked and pursued.

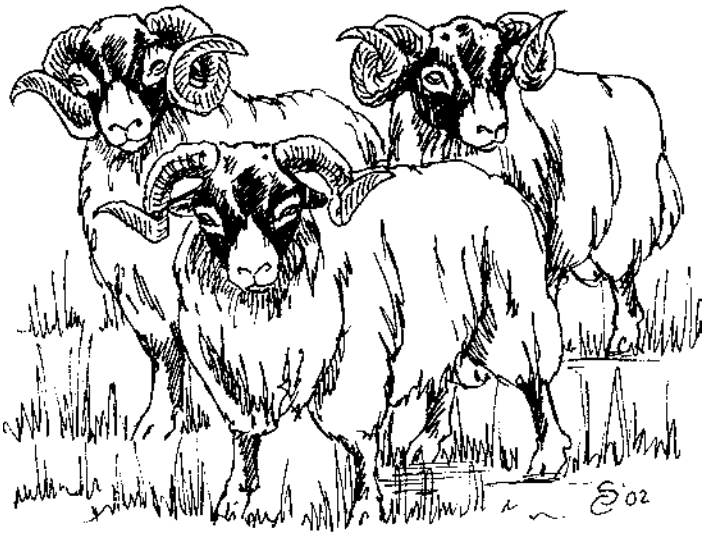
If the heroes accept detention peacefully, they learn that a local temple was raided by violent, magic-seeking foreigners; sacred treasures were taken and the local clans are ready to riot and kill all outsiders. Eternal friendship and material rewards are offered to any who track down these foreigners and retrieve the sacred terracotta idol of Our Lady of Green Crops. Without that idol, Ernalda will surely withdraw her gifts from the locals and the harvest will fail.

The Adventurers

The thieves are a band of strange adventurers from outside Sartar. They are led by **Zarinaea of Old Pavis**, *a sorceress from that ancient ruined city. She is cheerfully amoral and unafraid of gods or traditions. Zarinaea knows much lore from the Second Age, although her knowledge of the Sartarite present is minimal. With the sacred terracotta idol in hand, Zarinaea plans to return to New Pavis.*

Zarinaea is accompanied by two renegade Malkioni sorcerers, the wizard **Greycloak** *and his student* **Jovan**. *They are Hrestoli heretics who followed Rikard Tigerhearted to Heortland but were exiled for reasons they do not speak of. Greycloak is a very powerful sorcerer and looks down on Zarinaea as a semi-literate barbarian.*

Borash Bullman *and his three Bison Rider kinsmen Wahagrim, Arling and Tadaka provide the group's muscle. Borash is a lover of Zarinaea and does whatever she desires. He is a Bullman of Storm Bull and a ferocious warrior.*



Snonang the Orange *is the last of the adventurers, but the most distinctive. He is a bright orange dark troll who worships Argan Argar. Snonang is surprisingly stealthy given his orange hue and large size.*

[13] Healing Spring

The heroes come across a rivulet of warm running water. Upstream, they can hear the bubbling of spring water and singing. If they investigate, they find a steaming hot spring, surrounded by dense vegetation. In the waters can be seen dozens of small votive images of goddesses, gold and silver jewelry, bronze statuettes, and other gifts.

If the heroes offer gifts to the spring, a beautiful nymph emerges from the water and invites them to enjoy her waters. She is Hurvana, the lesser goddess of this spring and daughter of Engizi. Those who bathe in her waters are cured of all diseases and injuries. The water is pure and refreshing to drink (although quite warm).

If the heroes enter her waters without offering gifts to Hurvana, she afflicts them with the mad desire to join her forever beneath her waters. This Flaw can be lifted by offering Hurvana gifts and sacrifices, and by accomplishing a quest to aid her and her spring. It is up to the Narrator to determine the specifics of the quest but it likely involves some threat to the waters of the spring.

[14] Herd of Magical Sheep

A herd of magical cloud sheep come down from the clouds to graze. The herd is protected from predators by a powerful Storm Ram (a type of Lesser Air God – see *Sartar: Kingdom of Heroes,* page 130). It is possible for devout Orlanthi to befriend or even magically command the Storm Ram, thereby capturing the magical herd. Depending on the level of success, the heroes get a bonus or penalty to their clan's Wealth Rating (see *Heroquest,* page 90). If the heroes are successful, they must keep the Air gods pleased; if they ever anger Orlanth, the Storm Ram returns to the sky, taking the magical sheep with him.

[15] Hot Weather

The sun is abnormally bright and hot today. Unless the heroes are in the mountains, it is so hot that wearing armor and carrying metal is unbearable. Movement becomes difficult and heavy exertion is Nearly Impossible. Any animals encountered are either be too torpid to move or are so crazed by the heat that they attack on sight with no thought to life or death. Intelligent monsters suffer as the heroes.

[16] Impromptu Fertility Festival

The heroes encounter an impromptu 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 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 strong men carries a woman on a palanquin. She holds snakes and wears nothing except garlands of flowers. Young women carrying axes (not actual Babeester Gor cultists) guard her. Bringing up the rear are the married men and women of the community, clapping their hands and singing praises.

Animals are sacrificed and a feast is held in the open fields; 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 sunfall, the feast ends and the participants return to their homes.

[17] Monumental Column

A tall stone pillar, once standing almost 50 feet high, now lays broken in two sections. The pillar was made from a single piece of reddish marble weighing some fifty tons. The pillar's capital lies in the dirt, surrounded by plants. It is made from the same marble, and depicts four dragons standing atop a wheel. At the base of the column is an inscription in the Elasa Script, but written in Auld Wyrmish. It reads:

"One hundred years after the Ascension of Our Teacher, Beloved-of-the-Gods visited this place and worshipped because here the Teacher, the bearer of Dragon Power, was born. He had a stone figure and a pillar set up and because the Dragon Inside was born here, this village is exempted from taxes to the Dragon Ring."

[18] Mound with a Hole in It

A 3 foot wide opening in the top of a large mound leads downward through a 10 foot long shaft into a cylindrical room, 30 feet across and 15 feet high. The room is made of fieldstone and is decorated with scenes of First Age heroes and kings. The room is otherwise empty.

[19] Old Rune Stone

Two great tall plinths stand next to each other; one is 18 feet high, the other 12 feet high. Each is inscribed with a band of runes forming the shape of a dragon or serpent that are hacked apart by a sword warrior at the ends. Bits of red paint can be seen in the inscriptions. They are written in the Elasa Script of Lhankor Mhy.

The taller rune stone reads:

King Andrin made this monument so all know his arrows destroyed the Dragon Empire, defeated King Yusando, and is king of everything from Kerofin to the terrible salty Ocean.

The shorter rune stone reads:

King Andrar ordered this monument made in memory of Andrin, his father; that Andrar resisted Veskarthan and made himself lord of the Esrolian cities.

The back of the taller rune stone depicts scenes with religious, mythological, and martial background, including the nine (!) stars of Orlanth's Ring, a king being crowned by his warriors, and a great battle between kings. The back of the shorter rune stone depicts battles and women offering gifts to kings and warriors.

[20] Old Road

One hundred meters of 20 foot wide road, paved with square stone blocks, each over 3 feet wide.

The Argrath Prophecy

Among the more well-known prophecies of the Hero Wars are those of the Argrath, the prophecized Liberator of the Orlanthi. One such song was the inspiration for the Cold Wind Rebels that support Kallyr Starbrow:

We sing of the coming of the Argrath!
He returns to the land of dragons
He shall heal the great god's poisoned wound.
An exile with the blood of kings,
Argrath aids the last child and makes old foes into friends.
We sing of the return of the Argrath!
With cold wind, he lights the Sacred Flame;
His banner unites the hills and plains.
With power over wind, earth, and the water, but
Without forked tongue, he commands the Green Dragon Head.
We sing of the triumph of the Argrath!
He moves the very stars in the heavens,
Makes planets appear and vanish at his whim,
He shall cast down the Red Moon from the sky.

[21] Prophecies of the Hero Wars

The heroes encounter a local god-talker or priestess of Ernalda, traveling with her companions or kinfolk. While with the heroes, the priestess is suddenly seized by frenzy and falls to the ground in a fit. She cries out:

"Hark! The White Bear approaches!
The old kings return;
The Great Winter comes too
And the Dragons rise again.
The White Bear brings war and destruction:
Emperor and Dragon Lord,
Kitchen-boy and Poetess,
All shall clash; the world shall be riven."

The priestess stops her raving and comes to. "Kev has shown me a vision of the Hero Wars," she says. "They have already begun; when the White Bear arrives it shall be too late to avoid the Doom." The priestess does not know what the White Bear is (Odayla is a brown grizzly bear) or indeed what most of the references in her vision are.

[22] The Puppeteer Troupe

The Puppeteer Troupe is one of the most famous entertainment troupes in Genertela, a wandering variety show big on flash, bang, and enchantment. They are much sought after by nobles, but spend more time among the commoners. Dainty ladies will walk across a pigsty and sit upon a lousy haystack for the chance to enjoy a show. The troupe boasts many popular and famous entertainers, including:

- **Daligar the Bear Trainer**, from Sylila.
- **Bolobos the Juggler**, from Holay.
- **Tarzack the Prestidigitator**, from Vanch.
- **Tozbod the Strong Woman**, who arm-wrestles anyone for money.
- **Delasta**, a shadow dance actress from Dagori Inkarth. She casts her own and other magical forms upon a blank wall and shows "The Ten Lessons of Morality," a bawdy and funny show.
- "**You Do**," the puppeteers. They are a husband and wife team, he lying on the floor to use hand puppets, she standing over him with string puppets. They occasionally have assistants on either side with stick puppets.
- **Du, the cruel clown**. People pay him to make them laugh at everyone else's faults, and their own.

If someone leaves early, he has to pay again to re-enter, and few people leave the show early who do not eventually return to finish it.

On its surface it is a freak show, a collection of oddballs from around Glorantha who hang together for two reasons. First, no one else will have them. More importantly, they are compelled to entertain others. Ordinary people appreciate this, and pay their hen to gawk, laugh, and be entertained.

The Troupers are a cohesive and loyal group, aloof and contemptuous of "the common folk, the eyeballers, the pincers and droolers who pay their hen and gawk." They know that the morality, mythology, and cosmic secrets the yokels base their life on are different a hundred miles away. Members are secretive, and shun contact with outsiders. They do not welcome strangers into the group, do not have drinks with outsiders, and do not work for free for the "good of humankind" (or anything else). They just entertain, take their hens and coppers, and go.

Members generally come from among the commoners, and most have a special disdain for leaders and authority figures. However, they never express such sentiments in public, and are always absolutely polite and submissive to all authority figures that might hurt them. They never mock authority outright, nor do they pry into secrets or try to rise above their station when among aristocracy.

Below the surface, the Puppeteer Troupe is something more. Individual members were inspired to seek something beyond their original homelands, something more than they were taught the world was supposed to be. They have a wonder and wanderlust known to few, and somehow draw power and strength from ephemeral concepts.

Outsiders say that the Puppeteer Troupe is a hotbed of odd gods and spirits, mostly harmless. Troupers deny this, often with a joke. Despite their public front, however, the common belief is true. Members of the troupe worship several deities that are only rarely even known elsewhere in Glorantha:

Donandar, Entertainment
Hahahoho, Laughter
De, Imagination
Vi, Expression
Is, Music

Fighting Musicians?

Legends persist of the fighting capacity of the Puppeteer Troupe. Dozens of tales are told (some by them!) about runins with soldiers, nomads, and barbarians. Their shows on this subject are generally burlesques of the military, authorities, or social mores. They all inevitably end with the Puppeteers crying in alarm, "Troop? We're a troupe!" In fact, the Puppeteers often show a vivid anti-war streak that delights the commoners who are their usual crowd.

[23] Pyramid of Skulls

A 9 foot tall pyramid of skulls, nearly every kind of creature is represented here.

[24] Red Moon Changes Intensity

About an hour after the sun sets, the Red Moon noticeably changes intensity. All initiates of Orlanth and his sons, Urox, and even anti-chaos cults like Zorak Zoran are struck with terrible headaches and find the moon painful to look at. Chaotic events occur throughout Sartar. Orlanthi priests offer desperate sacrifices to the gods but Lunar demons interrupt many ceremonies. Lunar patrols raid many of these ceremonies, as the magical guardians are too weak to protect the worshipers.

The increased intensity lasts a full week. During this time, the illuminated parts of the Red Moon are brighter; on Wildday night it is bright enough to read by. The dark parts of the Red Moon are even darker; on Clayday only the brightest stars can be in the sky and even during the day the sky is dark.

After a week of increased intensity, the Red Moon weakens noticeably. The headaches caused by the Moon are gone and many Lunar cultists are fearful; Lunar magic is much weaker throughout Sartar and Lunar magicians withdraw to the New Lunar Temple. On Wildday, the Red Moon is only faintly visible. The Red Moon remains weakened for another full week and then returns to its normal intensity.

[25] Ruins

A complex of ruined stone buildings, now overgrown with trees and vegetation can be seen. A colonnaded enclosure surrounds the main building, a four story tower. Several stone buildings are connected to it.

The ruin has been looted and pillaged many times over the centuries. Although no metalwork remains in the building, there are remarkable basrelief carvings of dragons and gods dating from the late Second Age. One impressive relief shows the gods on the right side and the dragons on the left, with a large god carrying a thunderbolt in the middle standing above a dragon.

As the heroes explore the ruin, they hear a woman's voice pleading, "Help me! Help me! Please! Please!" Her speech is Theyalan but with a strange accent. The source of the voice cannot be found without spirit magic. She repeats her request over and over again, getting increasingly plaintive and desperate. If addressed, she asks "Why? Why? Why did they do this?" and then returns to her pleading. If she is ignored, she gets angry: rocks are hurled at the heroes and pieces of the stone building collapse. The ghost will not leave the ruins.

A Kolating Seza or other shaman can speak to the ghost, as can a woman dedicated to Ty Kora Tek. She is Finjora, once the lady of the villa but now a lost and confused spirit. She was murdered by dragonewts in 1042 as part of the Great Draconic Betrayal.

The Ruin

From the Book of Korlmar, attributed to Korol the Poet.

This masonry is wondrous; fates broke it
Courtyard pavements were smashed;
the work of dwarves is decaying.
Roofs are fallen, ruinous towers,
The frosty gate with frost on stone is ravaged,
Chipped roofs are torn, fallen,
Undermined by old age.
The grasp of the earth possesses
The mighty builders, perished and fallen,
The hard grasp of earth, until a hundred generations
Of people have departed.

[26] Stone Statue

A marble statue of 15 foot tall goddess (very realistic looking) is buried up to its waist in earth. She wears a silver headdress in her long hair. Her right arm is broken off, but the left is giving a sign of peace. Faint traces of paint can be seen. There are offerings of food in front of the statue.

[27] Speaking Winds

A strong, angry wind comes without warning, blowing so fiercely that the heroes cannot travel further. Words can be heard in the winds, speaking dire things in Stormspeech:

Poison blood is deep
In the wound she has made.
Chaos leaks out,
Like filth from a rotting wound.

[28] Three Statues

Standing in a clearing are three lifelike stone statues each about 20 feet tall. They depict two women and a man sitting cross-legged. The man's head has been knocked off (it lies about ten feet away and its face has been chipped away as to be unrecognizable) and the women are missing their hands. There are vines and various small plants growing out of crevices and cracks in the figure.

[29] True Dragon

A vast True Dragon is seen flying overhead. It is huge – more than three miles long. It casts long shadows across Sartar as it slowly circles around the Quivin Mountains. Clan wyters, allied lesser gods, and other guardian entities shriek warnings. This is a terrible omen, a harbinger of disaster for all men.

Lunar patrols and units withdraw in terror to their garrisons and the relative safety of their magicians and priests.

Throughout Sartar, clans and tribes ignore Lunar prohibitions and hold impromptu ceremonies to Orlanth Dragonbreaker, offering public sacrifices to the outlawed god. Even in Boldhome, sacrifices are offered. The heroes are invited to participate in the local ceremonies – for Orlanth cultists, this is an opportunity to gain Dragonbreaking magic.

After the ceremonies, the Dragon flies away towards the northwest.

[30] Wild Air Elemental

Orngarsuk, a lesser god of the Air scourges the local area, destroying woods, tearing up fields, and terrifying livestock. The wind sometimes takes the form of a huge shaggy ram, sometimes of an old bearded man with a shield filled with hailstones. He is always accompanied by destructive winds. The wind god is violent and easily angered; he is attacking this area because they failed to make the traditional gifts to Orlanth (because the Lunar Patrol prevented the ceremony).

Orngarsuk is Nearly Impossible to magically defeat. If defeated by an Orlanth cultist using his Air Rune, he can be allied with as a divine companion. Otherwise, Orngarsuk can only be placated through worship and sacrifice.

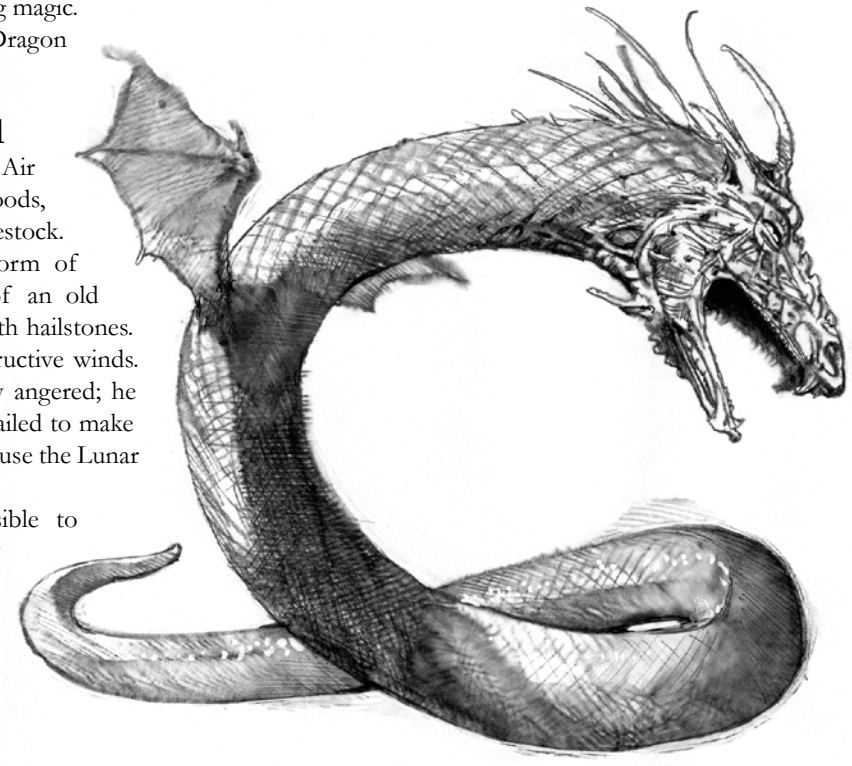
[31] Wisdom for Sale

Worried locals tell the heroes that a draconic creature nearby is offering wisdom for some terrible price. It is not difficult to find to find the monster: a long, limbless winged wyrm who calls itself "Speaker On Hills".

Speaker offers to teach wisdom to those who feed it. Speaker requires a cow every week or four sheep a week. Speaker teaches up to 21 people; it starts with teaching Auld Wyrmish ("the only language for true wisdom") and is smattered with bits of philosophy like:

Nothing exists;
Even if something exists, nothing can be known about it;
and
Even if something can be known about it, knowledge about it can't be communicated to others.

Soon Speaker and his students outrage the local tribe and a warband is mustered to chase them off. When confronted by superior force, Speaker merely flies away, leaving its pupils to defend on their own.



Return to Apple Lane

Introduction

This scenario requires that the Narrator has *Sartar: Kingdom of Heroes* and the *HeroQuest Core Rules*. It takes place before or during the events described in the Colymar Campaign (in *Sartar: Kingdom of Heroes*). It assumes the players are members of the Orlmarth Clan of the Colymar tribe and require some modifications if the players belong to a different clan; more if they belong to a different tribe.

This scenario introduces two recurring villains into the campaign: Darsten Black Oak and Erianda the Red. They are "bosses" working for the two main bosses of the Colymar Campaign: King Blackmoor and Tatius the Bright.

This isn't the Apple Lane I remember!

Apple Lane was originally written as a supplement for RuneQuest back in 1978. Since then, far more has been discovered about Glorantha, especially Sartar. This scenario "re-imagines" the classic Apple Lane of 1978, updating it for Gloranthan HeroQuest.

Background

The old Issaries priest Gringle Goodsell of Apple Lane is a far older and greater man than he now appears. Once he was a boon companion of Tarkalor, accompanying him on many adventures and even traveling along dangerous paths in the Other World. When Tarkalor became King of Sartar, he gave Gringle the right to lend coin against the security of pledged items, and gave Gringle the protection of the Royal House of Sartar.

Gringle's friends in the Colymar tribe swore to give him that tribe's protection if he would live within their lands. At a crossroads in that tribe's land, he built a pawn shop and an inn. Gringle became a very rich man and his treasure chest was legendary.

Then came the terrible Battle of Grizzly Peak where King Tarkalor and the hopes of Sartar met their doom. Gringle faded into wealthy obscurity, spending evenings swapping old stories with travelers at the Tin Inn. A small hamlet called Apple Lane grew up around Gringle's pawnshop as a few meager steads were built.

The events of 1613 brought Gringle back into the affairs of the kingdom of Sartar, as old friends persuaded him to overcome his reluctance and participate in the Sartar High Council. Although Gringle greatly dislikes the Empire, he was adamantly opposed rebellion. Nonetheless, when the High Council chose Kallyr Starbrow as their leader and went to war against the Empire, Gringle provide the rebels with coin and support.

The failure of Starbrow's Rebellion was ruinous for Gringle. He was forced to make a huge loan to the victorious Governor-General Fazzur Wideread, receiving in exchange the right to collect taxes from the Colymar and Malani tribes. In 1616, even this dubious honor was lost (after another forced loan was extracted by the Governor-General). Gringle's Pawnshop is poor, his coin box empty, and his former treasures taken by the Lunars. Or so everyone thought until recently.

It turns out that his greatest treasures are still in the Pawnshop. Over the years Gringle obtained three great magical treasures: the Eye of the Halfbird, the

Lead Grimoire, and the Iron Egg of a Cardinal. Perhaps he got them heroquesting with Tarkalor or from some other Heroquester seeking to raise funds. Regardless of how he got them, knowledge of their existence has made its way to Tatius the Bright, the dean of the Lunar College of Magic. Tatius wants them in his possession and has sent his Spolite apprentice, Erianda the Red. She is recruiting a band of thugs to pay a "visit" to Gringle.

Old Oaths

The scenario begins at the hall of your chieftain (assumed to be Chief Gordangar of the Orlmarth clan, but could be any anti-Lunar clan chief). The chief welcomes the heroes, having summoned them to his hall immediately upon his return from a meeting with King Kangharl and other tribal leaders at Clearwine Fort. Gordangar is visibly angry, and still caked in dust and mud from his travels. Gesturing, the chief says:

"Evil plans are being brewed in Clearwine. The king intends to break the oaths of my father to a loyal thane of the House of Sartar. My father promised to protect Gringle; we Orlmarthings will not foreswear our ancestor's oaths! I want you to ride immediately to Apple Lane and warn Gringle Goodsell that the king has proclaimed him outside of tribal protection and that an attack on him has been planned."

Questions and Answers

The heroes are likely to have questions such as:

Who is Gringle?

"Gringle is a rich trader and an old friend of the kingdom of Sartar. He loans silver to kings, chiefs, merchants and heroes who pledge valuable goods and items as security. He is very old and was old when my father was king. Gringle belongs to no clan and has no family – only his friends, most of whom are dead now. Some clans hate him for collecting taxes for the Lunars, but he was forced to do that by the Lunars – punishment for trying to free Boldhome as part of the Sartar High Council."

What Was the Oath of Gordangar's Father?

"My father was Kenstrel Hendsson, king of the Colymar tribe and companion of High King Tarkalor. Gringle was a good friend of my father and my father swore on behalf of the Colymar tribe to protect Gringle and his property – as if he were a member of the tribe - if he would settle in our lands. Any dispute between Gringle and another Colymar would be heard by the king and if Gringle was harmed, the tribe would avenge him. Every Colymar king since Kenstrel has honored that oath. Until now that is."

Why Did the King Proclaim Gringle an Outlaw?

"No doubt because of the Lunar demon-worshippers the king keeps in his hall. They whisper all sorts of evils into his ear. A Lunar witch named Erianda recently arrived from Boldhome; she is a frightening

Dronlan Swordsharp

A member of the Ernaldoring clan, Dronlan was appointed thane of Apple Lane by King Dangmet more than twenty years ago. He is a good friend of Gringle's. As thane, Dronlan provides tribal protection and law for the hamlet and killed a number of bandits and outlaws over the years (including a fearsome cave troll). Now middle-aged and stout, Dronlan relies on his size and his reputation to keep the peace.

one. Half of her is blue like a corpse, the other half red like Shepelkirt (*the Orlanthi name for the Red Moon*). After she arrived at Clearwine, the king proclaimed that Gringle is not under the protection of the Colymar tribe; he is, in effect, an outlaw and can be killed without consequence. I suspect she plans to take his silver and kill one of the last remaining friends of the House of Sartar."

What Attack is Planned?

"The king told one of his thanes, Darsten Black Oak, to aid the Lunar witch. He likely will gather some mercenaries and members of his Taraling clan to drive Gringle off, take his property, and perhaps kill him."

Why is it Our Duty to Protect Gringle from the King?

"Because King Kenstrel from our Orlmarthing clan swore that the Colymar tribe would protect him. Kenstrel is a hero of our clan songs and stories; he died at the side of High King Tarkalor fighting against the Lunars at the Battle of Grizzly Peak. Our ancestors would curse us if we foreswore King Kenstrel's oath; the other clans would hold us in contempt as craven thralls of the Lunars."

How Should We Protect Gringle?

"Warn him; get him out of Apple Lane and out of the reaches of King Kangharl. Do not kill the Lunar witch, for the Lunars' retribution against our clan would be terrible and long-lasting. Do not kill Darsten or any members of the Taraling clan, for that would get us into a feud with King Kangharl. You will need cleverness and speed at least as much as strength and power."

Asborn Thriceborn

A melancholy Storm Voice, Asborn is a famed warrior and hero of the Colymar tribe. He is a boon companion of Queen Leika and accompanied her into Snake Pipe Hollow during her Crown Test; he is often called Demonslayer for all the Chaos he killed. Twice he has died and twice Orlanth has returned him from the dead. He has come back to life so many times that it's easier to come back than stay dead. Asborn knows the secret paths through Tarnsdisi's Grove and is protected by the "Old Man" of the Grove.

Asborn was once a close friend of Kangharl Kagradusson before he became king of the Colymar. The two fought side-by-side in many adventures and battles until Kangharl betrayed Queen Leika. Asborn now despises his former companion, always calling the king by his contemptuous nickname, "Blackmoor." Asborn openly rebels against the Lunar Empire and enjoys robbing Lunar travelers along the road near his stead.

Getting to Apple Lane

Apple Lane is a full day's travel from Orlmarthing lands. A well-worn path skirts between the Starfire Ridges and the Colymar Wilds. The path goes through the lands claimed by the Black Spear Clan, feared hunters and mercenaries of the Colymar Tribe who currently feud with King Kangharl, and then on through lands claimed the Hiording Clan.

The Dragonewts

As the heroes travel along the narrow path, on the heroes' right is the Colymar Wild, a very dangerous place for anyone not of the Black Spear Clan. On the left loom the high cliffs of the Starfire Ridge.

In the middle of the path, a group of eight dragonewts (two nobles, three warriors, and three scouts) stand motionless as if in the middle of a dance or magic ritual. Then they begin dancing again: whirling pirouettes and graceful leaps, all without sound. A magical charge can be felt in the air. Nothing can disturb their dance; not even death. If killed, a dragonewt will be reborn in the Dragons Eye and return in the future to take vengeance against its killer.

If a hero wishes to dance with the dragonewts, he must first overcome his own *Fear Dragons* ability (part of every Sartarite's clan keyword) with some other appropriate ability. To actually keep up with the dragonewts requires a success against at least Hard Resistance. A successful dancer receives a Lingering Benefit on future dealings with dragonewts.

Asborn's Stead

After the heroes get past the dragonewts, they will soon see the fortified and very defensible stead of Asborn Thriceborn, a famous Storm Voice of Orlanth still loyal to Queen Leika. Mounted huscarls watch the travelers but do not challenge them unless they leave the path towards Asborn's Stead. However, unless the heroes are known supporters of King Kangharl, they can enjoy Asborn's hospitality and pass a bit of time quite pleasantly while there.

Asborn knows Gringle as a wealthy merchant who once served as the banker for the Royal House of Sartar. He fears that Gringle has betrayed Sartar by becoming a Lunar tax collector. As for the dragonewts, Asborn says that they are a mad and extremely dangerous Elder Race. "The less we have to do with dragon-kind, the better." If any of the heroes mention they danced with the dragonewts, he will merely grow silent and shake his head.

Apple Lane

Apple Lane is a small market hamlet located in territory disputed by the Colymar and Malani tribes. Scattered around a crossroads connecting Jonstown, Runegate, and Clearwine are some dozen buildings. Most buildings are made in the city style with stone with thatch or wood shingled roofs; one building – the Tin Inn – is tin roofed. Apple orchards belonging to the farmers of the Hiording clan, from which the hamlet draws its name, surrounds it on every side. The residents of Apple Lane are welcoming towards strangers. Travelers are directed towards the Tin Inn, which serves as a meeting place for the locals.

Apple Lane is an oasis from the turmoil that has rocked the kingdom of Sartar since the Lunar Conquest. Many of the hamlet's residents are middle-aged or elderly; several have been in Gringle's service for some forty years. Even after the disaster of Starbrow's Rebellion, Gringle's wealth and influence served to insulate the hamlet from the bloodshed and cruelty outside. The Narrator should play up the feeling of Apple Lane as a peaceful haven – at least until Erianda shows up to destroy it.

Places in Apple Lane

The notable buildings and people of Apple Lane are:

Thane's House

A two story stone and timber building is the home of the thane of Apple Lane, Dronlan Swordsharp. The house was the only one in town ever painted, and now the paint has peeled away from the stone. Oolina is the thane's wife. The couple has three children. The two sons run farms in the valley near Apple Lane. A daughter joined a mercenary war band and disappeared years ago.

Uleria Temple

This two-story stone building serves as a temple to Uleria, the Goddess of Love. One older woman (Avareen) and two younger ones (Aileen and Binna) live here as temple priestesses, all tending the needs of their cult. The Temple includes a room where free drinks are served after sundown, a room where drunks may sleep (for a small fee) and several chambers for private worship with the priestesses. The second story holds the women's living quarters.

Temple to All Deities

This strange stone and timber building has two stories, a basement, and an additional timber tower open to the elements. It is a house to any god or goddess is invoked there by its worshipers. The temple serves as a place where foreigners and strangers can worship their gods. Locals use the temple for their seasonal farming ceremonies, and for weekly prayers to less popular deities. Only cults of chaos and evil ever have been denied the right of worship.

The caretaker of the temple is a middle aged appearing woman, Kareena, and she has an idiot girl assistant. Kareena knows a powerful healing spell which she performs for a small fortune in coin or silver. She can not be harmed by mortals who ask her for healing. Kareena has threatened to kill anyone who abuses or makes fun of her ward, whom she (and everyone else) calls Idiot Girl.

Stables

Varaneera of Runegate is an elderly widow and horse trader for Apple Lane, assisted by a half-dozen horse handlers. She has known Gringle for some forty years and came here with her (now deceased) husband. Varaneera breeds and sells horses, although her assistants Halawell and Carvala are responsible for training them. Varaneera has no children; it is assumed that Halawell and Carvala will take over the stables when she dies.

Smithy

The double doors of this building face the road. There is also a door in the rear. In the daytime all doors are open, to help the draft needed for the forge. Ingots of copper, bronze, tin and lead lay in the smithy on one side, with coal and charcoal on the other. Tools and smithing equipment hang from the walls and near the anvils are cooling casks.

Piku Gastapakis and his family are foreigners, from the wandering metalworking tribe known as Third Eye Blue. The name comes from the tribal habit of tattooing a blue iris (a blue circle) of the eye upon the foreheads of master metalworkers to "see the secrets of the metal".

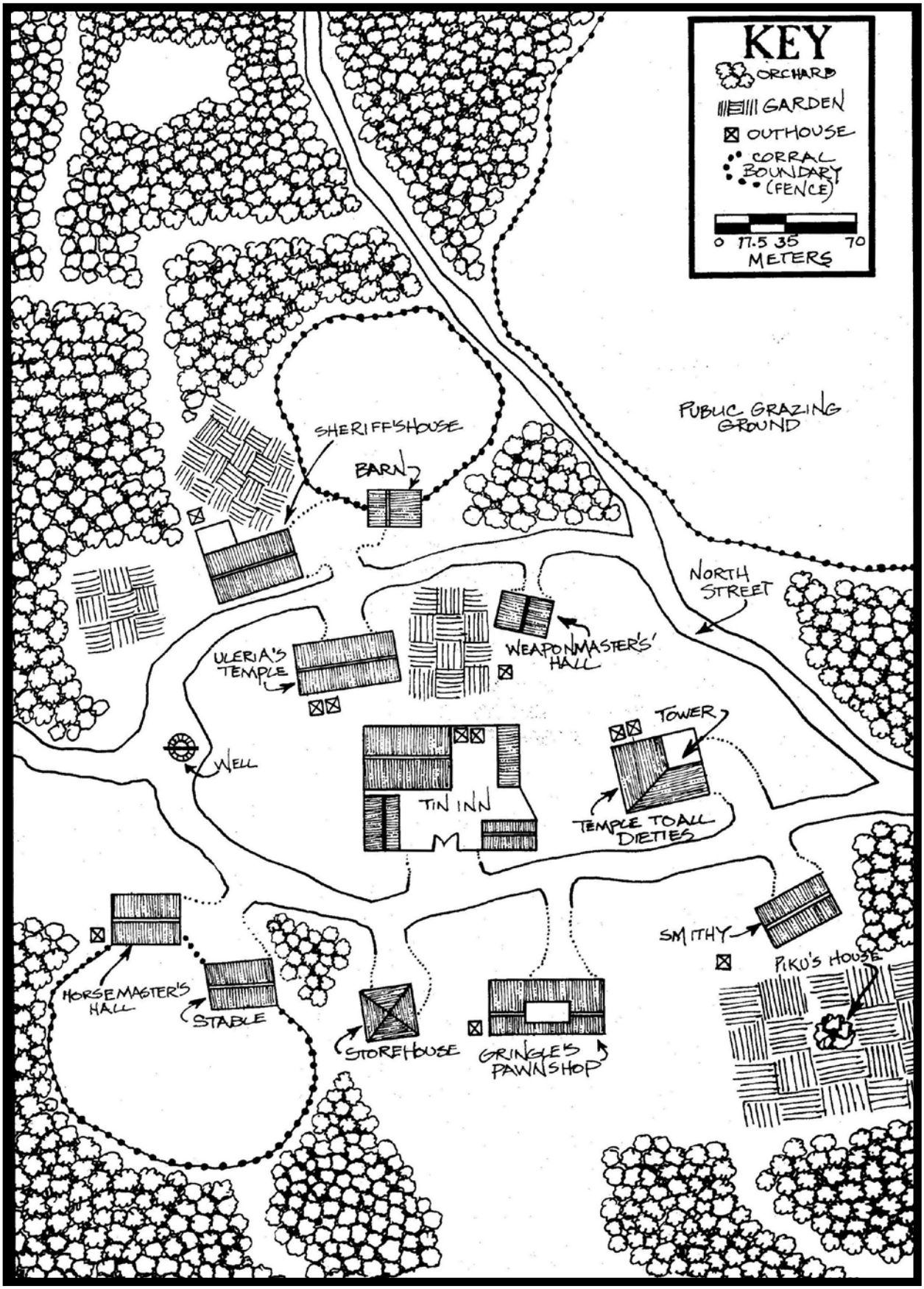
Valeeda is Piku's wife, and considered to be the ugliest woman in town, but her goat-meat patties make eaters laugh with joy for hours. A 17-year-old daughter, Yaku, never speaks to males of any age. Wakapo, the son, is a young man, and has the tattooed eye upon his forehead.

A small, nameless animal without eyes is chained to the bellows, which it vigorously pumps until told to stop. At night Piku unchains it and feeds it a goat-meat patty, and leaves it to guard his forge. No one knows what it would do if it got loose.

Piku can get and work iron, aluminum, and virgin metals if his price is met, and he can forge almost anything practical. He has little artistic skill,

Uleria XX

The Goddess of Love is the most ancient deity living, and the reason the world was saved from destruction. Uleria winds in and out of the other gods' lives, sometimes appearing in person as a mother or wife, or simply as the central figure of a vast orgiastic frenzy. She is worshiped by anyone wanting her blessings. Amongst the Orlanthi, she is worshiped as another name for Esrola, the Goddess of Fertility. As part of the worship of Uleria, her priestesses couple with anyone who makes an offering of silver to the goddess.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NORTH STREET
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TEMPLE TO ALL DIETIES
SMITHY
PIKU'S HOUSE
HORSEMASTER'S HALL
STABLE
STOREHOUSE
GRINGLE'S PAWNSHOP

although he knows a song to sing sword pommels into the shape of animal heads. Piku makes weapons and armor as well as tools.

Piku's house is a simple skin dome, a typical Third Eye Blue dwelling, surrounded by a fence which keeps the goats in. Around that are small crop gardens. No one has ever been invited inside.

Making New Items

A master metal-smith, Piku can make new weapons, armor, or other metal-goods, allowing players to spend a HP to gain a new ability. If the heroes have access to iron, Piku can even make iron weapons and armor.

During a previous adventure, Orlmarkt found a broken iron sword and now wishes to have Piku make it into a troll-killing weapon. The Narrator determines that Orlmarkt must first persuade Piku to make the weapon, and Orlmarkt pits his clan member keyword against a difficulty level set by the Narrator. He succeeds and the Narrator now lets him spend a HP to gain a new ability: an iron sword named Troll-Biter with a starting rating of 13.

The Tin Inn

The Tin Inn is a two-storied stone and timber inn with outbuildings and stone wall surrounding a courtyard; the buildings are tin roofed, giving it its name. It is a well-established (and well-fortified) roadhouse on a frequently traveled route, and almost always has visitors. It is the only tavern for a day's journey beyond; residents of Apple Lane and outlying farmers normally congregate at the inn.

Bulster the Brewer, a Malani tribesman famous for his beer and ale, and his wife, Bertha, run this fortified inn. Brightflower, their 18 year old daughter, helps out with her husband Kerad of Jonstown. Barayo Bulstersson has been absent for nearly a decade since he joined a mercenary band. Bek Leadhead is the hired tavern bouncer and heavy laborer; Bek is the son of a local farmer of the Hiording clan.

Postal is the stable hand, as well as being noted for his skill at carpentry. Mineera gardens and tends the animals. Postal and Mineera live in a small building

Squinch Greybeard

A scribe from Boldhome, Squinch has been in Gringle's employ for over forty years and now serves as his factor. Though he is aloof and artificially worldly, he never intentionally cheats a customer. Squinch Greybeard lives in the Tin Inn, where usually he can be found.

Squinch's air of snobbery comes from his position as the local sage and merchant. The farmers and most travelers go to him for their needs, and he also acts as the buyer for surplus farm crops. Squinch records the payment of Lunar taxes by the local clans and their correspondence remittance to the Lunars by Gringle. A careful review of Squinch's records would show that Gringle has consistently collected substantially less than he has remitted.

Piku Gastapakis

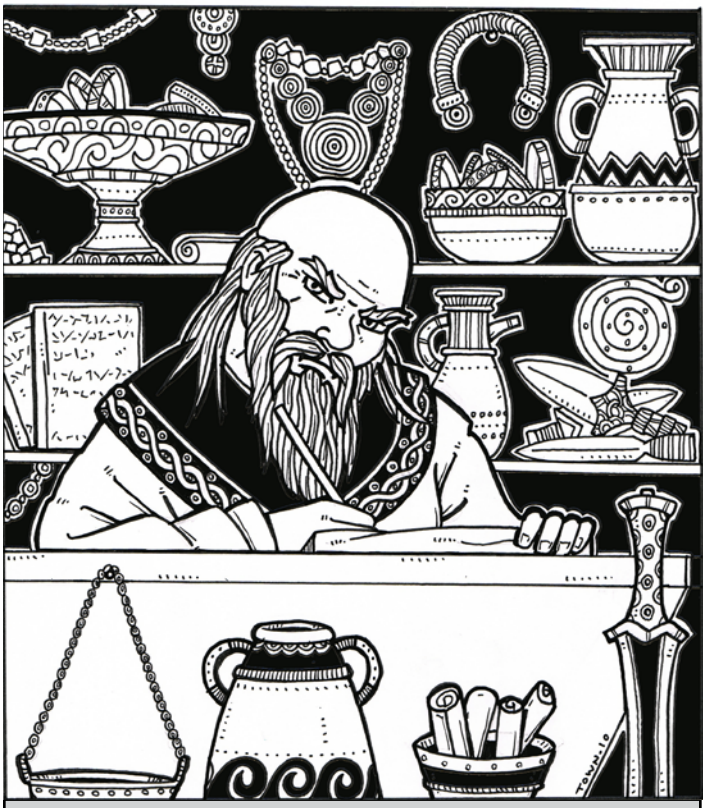
A strange, secretive foreigner of the Third Eye Blue people, Piku is an extremely skilled metal-smith and a sorcerer. His magic all pertains to the arts of metal-working, and knows secrets of metal beyond the ken of the local Gustbran redsmiths. Piku is a small man but extremely strong and very secretive with those outside his family. He fears and hates Dwarves; the feeling is reciprocated by any dwarf who learns of him. Piku will not offer sacrifices to the Orlanthi gods or participate in their worship; instead he worships strange sorcerous demons of which he will not speak.

Third Eye Blue

The Third Eye Blue people are a small tribe of talented metal smiths. Their homeland is in the far north, but over the ages families have migrated throughout the northern continent, always keeping to their ancient traditions. They are a race of sorcerers who sing their wizardry spells and offer sacrifices to no gods.

The Third Eye Blue once ruled a great empire in the north, and stole the secret of working iron from the Mostali. In retaliation, the Mostali destroyed their empire and scattered them.

within the walls but outside the inn, and work there as well. Jeena, employed as a maid by Bulster, is their daughter, as is Vareen, age fifteen, the "dog girl" (she handles two rough-coated ratter dogs, two shambling hounds, and an irritable cow-dog).



Gringle Goodsell ᏀᏂᎽ

This priest and devotee of Issaries, the God of Trade, is originally from Esrolia but is well known throughout Sartar for his pawn-shop. Gringle lends coin in exchange for an item of value given to him as security. Within a specified amount of time, the borrower can repay Gringle's loan plus interest and reclaim the item. Gringle also buys and sells valuable goods.

The Pawnbroker is widely known for his evaluation skills, his fast talk and his skilful purchasing. He loves to haggle. His stock is extensive: if he does not have exactly the item someone wants, he will have something similar. He is an old man, balding, with one eye that twitches, yet holds himself proud and aloof. Gringle is unfailingly polite except to rude people. He tries to avoid fights, but defends his home like a bear with cubs.

Gringle dislikes the Empire very much. He was part of the Sartar High Council and reluctantly supported Starbrow's Rebellion. After the Rebellion failed, he was forced to become a tax farmer for the Lunar Governor-General. Although used as a scapegoat by King Blackmoor (who publicly blames him for the Lunar taxes) and now hated by many clans, Gringle has in fact given away a substantial portion of his personal fortune to reduce the burden of Lunar taxes upon the Colymar. Despite this, Gringle has great personal respect for the Governor-General, whom he believes is honorable and intelligent.

Pramble, a poet, lives permanently in the Tin Inn. He has a hunched posture and personality, having failed to find patronage with a chief or thane. Occasionally he works as an extra for the inn when he needs money and when trade allows. Squinch, the local scholar also lives at the Tin Inn.

Storehouse

Like the Pawnshop, the Storehouse was built using dwarf secrets. With a unique (and very secure) pyramid-shaped stone roof, stone walls and foundation, and a single brass bound and magically-locked door facing the Tin Inn, the storehouse has never been robbed. Within it are tools, foodstuffs, liquor, seeds, cloth, blank parchment and paper, and just about any other common trade good which Squinch thinks he can sell to the villagers, travelers or farmers. He runs, in fact the village's general store.

Gringle's Pawnshop

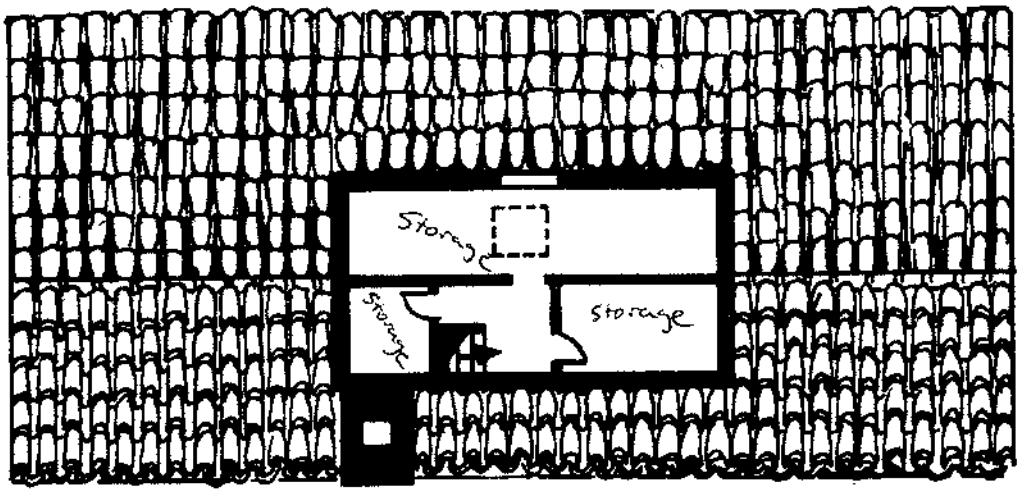
This is a two-story stone building built using the secrets taken from the Dwarves by the House of Sartar. The second story is much smaller than the first. There are rumors of a basement. A bleak building, the structure has only one window (on the second story) and only two doors. The front (public) door opens into the barren Business Room, where Gringle evaluates goods to be sold and listens to descriptions of things someone wants to purchase.

Gringle the Pawnbroker lives here. He worships Issaries, God of Trade, and the shop is a temple to the deity. Gringle's devoted manservant is Quackjohn, an elderly Duck, likeable and chatty. Quackjohn sings (horribly off-key) when drunk, is a superb cook, and never questions his master's ways. He is also a surprisingly good *ravenkaaz* player. Quackjohn has worked with Gringle since they settled in Apple Lane in 1572. Quackjohn is the only person ever to regularly be in Gringle's Pawnshop in other than the Business Room. (Some friends, like the Thane, are allowed into the kitchen, dining, and sitting rooms).

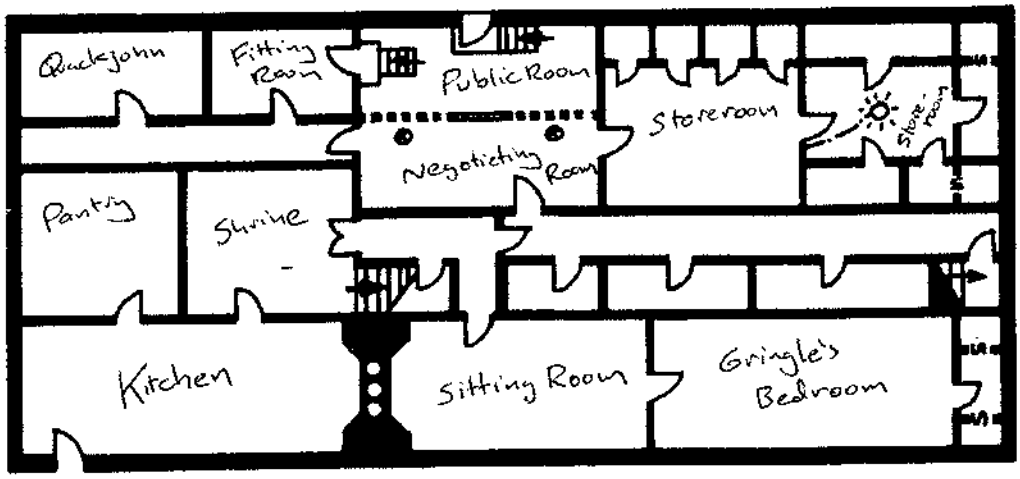
Meeting Gringle

The Pawnshop is closed when the heroes arrive in Apple Lane. Repeated efforts to get Gringle's attention or to get into the Pawnshop draw the attention of the Thane. The locals tell the heroes to wait for Gringle at the Tin Inn.

In the Tin Inn, a few farmers nurse ale and chat. Here and there a dusty traveler sits alone. A rowdy group, members of an impromptu caravan formed for safe traveling, jokes and laughs in a corner. The locals know Gringle, and any tavern servant tells questioners that Gringle is rumored to be a priest.



SECOND STORY & ROOF



FIRST FLOOR

GRINGLE'S PAWNSHOP

Some say he has a magic staff which can kill even without Gringle's control. Others speculate on the immense riches supposed to be within his Pawnshop, the ill-gotten gains of Lunar tax collection.

Eventually, an elderly Duck arrives in the Tin Inn, moving from table to table. When he makes his way to the heroes, he says, *"My master awaits you at the Pawnshop."* Quackjohn then leaves the Tin Inn, scampers across the road and into the Pawnshop.

The heroes enter the antechamber of the Pawnshop – the so-called "Public Room." This room is dug deep into the ground and is fifteen feet high from floor to ceiling. Five steps go from the floor to the doors in the room. To negotiate with Gringle, a customer must reach up high and place the item upon the ledge in front of the window, where Gringle investigates it. If the seller is too short to reach the ledge, then Gringle lowers a basket. The window looking into the room has a heavy sliding shutter which can be closed almost instantly. The window itself is nine feet above the floor.

On the other side of the window, Gringle assumes the heroes are here to conduct business. He is surprised to hear that they were sent here by the son of his old friend Kenstrel: *"Kenstrel's son sent you? So many years have passed. How fares the son of my old friend? You are welcome in my humble home."*

Gringle offers the heroes his hospitality and opens the doors to his home. The Pawnshop is curiously decorated with many strange devices and furnishings. Shelves with scrolls line the walls. There is even a fireplace with a chimney! Quackjohn provides exotic food and drink.

The Three Treasures

When the heroes pass on Gordangar's warnings, Gringle initially scoffs. *"King Blackmoor is a vicious dog, but surely he is not so mad as to break the oath of his predecessors? Why would he permit such a thing?"*

If the heroes suggest that the Lunars are after his silver, Gringle is skeptical. "General Fazzur already has most of my silver. That makes no sense either. Unless…"

Gringle gestures for Quackjohn. The duck leaves the room and returns several minutes later with a small carved ivory chest. The merchant opens the chest and within are three items resting on padded silk: a gemstone that looks like a large eye, a scroll sealed with lead, and a large ball of iron.

"These are my greatest treasures: the Eye of the Halfbird; the Lead Scroll; and the Iron Cardinal's Egg. No doubt some Lunar adventurer has learned of them and wishes to take them from me."

Gringle tells the heroes that he would like them to serve as his bodyguards and to chase away whatever thugs *"this adventurer brings along, until I can get word to the Governor-General about this nonsense."* He is willing to let the heroes name their price, but tries to haggle it down – out of sheer love of haggling. The Narrator should set the resistance based on the reasonableness of the heroes' price. He plans to leave for Boldhome soon, but no sooner than two days hence. Gringle tells the heroes that his Pawnshop is defended by Eighty-Eyes, a powerful spirit of Issaries. Additionally, Gringle can give some information about his Three Treasures:

The Eye of the Halfbird. *"I got this from one of the Masters of Luck and Death many years ago. He said it was the mortal eye of the immortal Halfbird – a strange creature born before the Emperor. Half of it proved mortal and is little more than a skeleton, the other half seeks to restore the dead half to life."*

The Lead Grimoire. *"I received this from a treacherous wizard some years back. He was outfitting an expedition to Cliffhome to speak with Cragspider. He tried to reclaim the Grimoire (saying that it was essential for a future meeting) but could never repay what I loaned him."*

The Iron Cardinal's Egg. *"This came from Wenelia, from somewhere in the ruins of long-lost Slontos. I think it comes from further still, but am not entirely sure where. If properly warmed, it will hatch a chick, but I am not sure I know what I would do with an iron cardinal! Better to sell the possibility of one!"*

The Attack

The next day around mid-day, a band of more than a dozen armed people arrive in Apple Lane, led by two riders – a thane and a strange red and blue woman. They are all asking about Gringle's Pawnshop.

Soon after, the band arrives before Gringle's Pawnshop. The red and blue woman shouts in New Pelorian, *"Give me the Eye and your life will be spared."* Gringle does no such thing. The thane shouts in Sartarite, *"Gringle Pawnbroker has been declared an outlaw by King Kanghar. I, Darsten, thane of the Taraling and cousin to the king, will kill anyone who protects him."*

Darsten is willing to parley with Gringle and the heroes for a short while – he hopes to persuade them to leave the Pawnshop, where his men can attack them more easily. Darsten invokes Orlanth for whatever assurances the heroes demand, but such oaths are of no value to Darsten, as he believes the Storm God is powerless.

If the heroes (or Gringle) mention that Fazzur Wideread would not be pleased at an attack on

Gringle, Erianda laughs scornfully. *"That barbarian chieftain has no authority over me!"*

At some point, Dronlan Swordsharp arrives and tells Darsten that Gringle is under his protection and that he should leave. A tense standoff between the thanes lasts until Erianda, exasperated, pulls out her two iron scimitars and runs them through Dronlan's back, killing him. "Kill them all and burn down the place," she says to Darsten.

The thugs attack the Pawnshop with torches, arrows, and spears. This should be handled as a group extended contest between the heroes and enough thugs to keep things exciting. Neither Erianda nor Darsten will attack the Pawnshop. They sense the presence of Eighty-Eyes and fear they need additional magical preparations to deal with such a guardian.

The Thugs

The thugs are mercenaries and herders belonging to the Taraling clan. They are outfitted with spears, bows, torches, clubs and other simple weapons. They are all cottars and follow Darsten out of greed and ambition. The thugs should range in difficulty from Moderate to Hard. The Narrator should warn the players that serious injury or killing of thugs results in a feud between the Taralings and the heroes' clan unless wergild is paid. Since King Blackmoor is of the Taraling clan, such a feud could be extremely destructive!

If the heroes overcome the thugs, Darsten and Erianda withdraw from Apple Lane. Clearly the Gringle is defended by sterner stuff than either expected! They ride immediately back to Runegate and gather a full company of professional Lunar soldiers to attack in three days (on the Full Moon).

Escape from Apple Lane

Darsten and Erianda leave Apple Lane with their surviving thugs, leaving the dead and wounded behind. Dronlan lies dead in front of the Pawnshop. Gringle is dumbstruck and cannot believe what has happened. When Dronlan's widow Oolina hears the news, she comes wailing and screaming.

The other residents are horrified. Thane Dronlan has been cut down by the Lunars without provocation. Bulster the Brewer worries that without Dronlan, "the Varmandi will eat us alive!" Bertha runs to the Uleria Temple to prevent the priestesses from seeing the dead. Varaneera looks disgusted; she knows Darsten and several of his thugs, but could not imagine they would stoop so low. Piku and his wife look to Gringle for support, but the old trader says quietly, *"We must leave here. They will return. And their retaliation will be terrible."*

Gringle asks the heroes if they can escort him, Quackjohn, and Squinch to Quackford, where they can hire a boat to Nochet and safety. Gringle offers the heroes their choice of one of the Three Treasures.

Additionally, Piku offers his services and that of his family to the heroes and their clan, if they will support and protect them. Piku's skill at metal-working, especially iron-working, would be greatly

Erianda the Red ●◐†

A Lunar magician and assassin from the grim land of Spol, Erianda is a member of the Lunar College of Magic and a loyal follower of Tatius the Bright. A powerful magician and a deadly assassin, cruel and ruthless, her exposure to mind-rending Lunar sorceries has seriously affected her sanity, she smiles and laughs as she kills. She is an expert swordswoman with her two iron (!) scimitars: Dancer and Blood-Drinker.

Erianda knows much strange magic of Darkness and of Death, including evil curses that can kill, lame, or cause its victim to waste away. She can move between, and disappear into, shadows.

Of striking appearance, Erianda has pale blue skin but she has dyed the entire left half of her body Moon Red. In magic and combat she is always at least a Very Hard obstacle. If Erianda were killed, Tatius the Bright would inflict terrible reprisals on the killers and on the Sartarites in general.

welcomed; his sorcerous rituals and herd of unclean goats would be far less welcome.

Much is now up to the heroes. Will they escort Gringle and his assistants to Quackford? Will they accept the services of Piku and the responsibility of supporting him and his family? Their decisions have ramifications on the hamlet of Apple Lane and on future scenarios in the campaign.

Within a day, Piku and his family can gather their worldly possession into a large cart drawn by a herd of goats. Goats are considered unclean animals by the Sartarites and are often seen as distant relatives of the Chaotic broo. It takes Quackjohn about the same amount of time to pack Gringle's possessions into a covered wagon drawn by a team of mules.

It will take the better part of a day to travel from Apple Lane to Asborn's Stead. There they can get hospitality with Asborn Thriceborn who welcomes the enemies of King Blackmoor. The mood will be grim at Asborn's Hall; the end of Apple Lane is the clear passing of an era. Asborn muses gloomily, "The war has finally caught up to the last idyllic place in Sartar. The Doom of our time is nigh."

Gringle requests a final favor of the heroes:

"Asborn's words ring true to me. I ask a final favor, one that I shall reward you richly for. I request that you bring the Lead Grimoire to my old friend Minaryth Purple in Jonstown. Perhaps it will provide some source of insight to him."

If the heroes accept, Gringle will present them with the Eye of the Halfbird (Narrator's choice). Gringle tells them that they will always have lodging and a friend if they come to Nochet. Jonstown is several days travel away and the heroes likely need to get approval from their fellow clan members to be away from their clan duties for so long (e.g., see *Sartar: Kingdom of Heroes,* pages 300-301). Gringle is aware of this and does not expect the heroes to travel immediately.

Asborn makes it clear that the heroes are welcome as friends at his stead.

Narrator's Information

The Three Treasures are unique magical items that the Narrator can do with as she desires in her campaign. Ideally they should be a source of future scenarios exploring the secrets of Glorantha.

The Eye of the Halfbird

The Eye of the Halfbird is part of the mortal remnants of that remarkable bird. It allows the possessor to look into the Otherworld when he is in this World and into the Middle World when he is in the Otherworld. The Halfbird greatly desires his mortal eye and would offer valuable knowledge and magical secrets for its return. The Lunar sorcerer Tatius the Bright greatly desires the Eye of the Halfbird.

The Lead Grimoire

This grimoire is a very ancient scroll sealed with lead bulla. The seal bears a strange symbol of three arrows each pointing outward and joined in the center – the Rune of Arkat. The scroll dates from the Second Age and contains cryptic sorcerous secrets of Arkat. It is written in the Western script.

The Iron Cardinal Egg

The iron egg is mislabeled as a cardinal's egg – it is from a great sacred bird of Rinliddi. With the alchemical preparation it hatches a chick - made of iron yet still capable of flight. What other abilities it might have as it grows is up to the Narrator

Consequences

Although King Blackmoor takes no immediate action against the heroes (unless they killed several of his kinsmen), they have earned his anger. The king swears that next time they cross his path, they shall regret it.

Erianda, Darsten and a company of Lunar soldiers return to Apple Lane to find Gringle's Pawnshop deserted and largely empty. The frustrated soldiers burn down the Pawnshop and ransack the entire hamlet. Later, the hamlet is assigned to Brutus, a retired Lunar soldier. Of the original inhabitants, only the Uleria priestesses remain.

Erianda vows vengeance against the heroes and continues to seek the Halfbird's Eye. The heroes now have a relentless foe who can make life miserable for them and their clan in the years to come.

Erianda's Vengeance

Returning to Boldhome and Tatius the Bright, Erianda is authorized to take whatever action required to get the Halfbird's Eye. For example:

During one of the clan holy days (Narrator's choice), she and a group of sorcerers from the College of Magic curse the heroes' clan (a Crisis Test of the clan's Magic Resource; see *HeroQuest* page 90).

A Lunar emissary accompanied by a group of soldiers (and Erianda) arrives at the chieftain's hall to inform the clan that their tribute has just been doubled (a Crisis Test of the clan's Wealth Resource; see *HeroQuest* page 90-91), unless the clan tracks down and delivers the Halfbird's Eye.

One night during Darkness Season, Erianda appears in the shadows of the hall where the Halfbird's Eye is kept, injuring or killing its guardians and taking the Eye. She then disappears back into the shadows.

Darsten's Vengeance

Darsten Black Oak is humiliated by the heroes' actions and also vows vengeance. Darsten leads raids against the clan's herds (Crisis Test of the clan's Wealth Resource; see *HeroQuest* pages 90-91), potentially injuring and killing kinsmen of the heroes. He seeks to have them outlawed (see *Sartar: Kingdom of Heroes,* pages 332-333). Later, he tries to burn them while they guest at Asborn's stead.

The heroes have likely also made allies. Gringle, Asborn, and Piku are all potentially useful allies in the developing campaign. .

Postscript:

Taking the Grimoire to Jonstown

If the heroes travel to Jonstown to bring the Lead Grimoire to Minaryth Purple, they are approached by a man with a cloak of red-feathers and his trollkin slave at some point prior to entering the Library of Jonstown (and preferably before they enter the city of Jonstown). The scholar introduces himself as "Redbird" and the players might already have made his acquaintance (*Sartar: Kingdom of Heroes* page 310).

With oily eloquence, Redbird asks if he might speak privately with the heroes; he has a business proposition they might be interested in. If they agree, Redbird says, *"I understand an interesting scroll has come into your possession. This is a very dangerous scroll. I am prepared to offer you silver and the friendship of my patrons in exchange for the scroll."* It is well known that Redbird is an associate of Prince Temertain.

Redbird tells them that the scroll likely belonged to an evil sorcerer who betrayed the Orlanthi long ago. It contains dark secrets of great interest to him.

The silver coins Redbird offers is enough to give all the heroes a one-use +3 benefit for Wealth (see *Sartar: Kingdom of Heroes,* page 15) or a +9 Lingering Benefit for one-use by one hero.

If they accept, Redbird takes the scroll greedily and gives the heroes a bag of silver coins. He thanks them unctuously.

If they refuse, Redbird has his trollkin slave steal the scroll during the night when they sleep. The trollkin is extremely stealthy and a very good thief; if the heroes post a guard they might be able prevent the theft (the guard must overcome a difficulty level determined by the Narrator). If they fail, they discover that the scroll is missing and that Redbird and his trollkin are long gone, although they might catch up to them in a future adventure.

If the heroes manage to bring the Lead Grimoire to Minaryth Purple, the sage is very excited by the gift. He thanks the heroes profusely. "I am deeply in your debt. If this is what I think it is, one day it may be said that all of Sartar is in your debt." The heroes gain relationship with Minaryth Purple if they do not already have one (if so they get +3 Lingering Benefit on that relationship).

Redbird the Sorcerer ●ΥΔ

Redbird is a mysterious sorcerer who claims to hail from the Holy County. He has an aquiline nose, intense, piercing eyes, and thick black hair. Redbird always wears a cloak of red-feathers and a bright red, feather crested hat. Proud to the point of arrogance, Redbird can nonetheless be obsequious and oleaginous if it gets him what he wants.

Redbird is a very knowledgeable scholar and can read many scripts. Although he is a wizard (and belongs to no cult), he is not a Malkioni. Redbird played an important roll during the events of Starbrow's Rebellion, it was he who found Temertain in the Library of Seapolis and persuaded him to ascend to the royal throne of Sartar. Redbird negotiated the treaty with Fazzur Wideread and was Prince Temertain's chief advisor until Estal Donge supplanted him.

The Hero and the Grove

Background

Colymar the Founder ensured his people's survival by forging an alliance with Tarndisi, a powerful nature spirit residing in the woods above the Nymie Vale. As she did ages before with Heort the Swift, Tarndisi agreed to shelter Colymar's people in her woods, warn him of intruders and other dangers, and provide her blessings upon those of his people who could gain them. In return, Colymar swore not to cut or burn the trees of her woods, nor to bring the storm gods to her grove. Thus despite the mutual distrust of forest and storm, the alliance allows the Colymar to co-exist with the nature spirit.

The ritual takes place during Sea Season when the willows bloom and Tarndisi is most friendly. The quester begins at Clearwine Fort and travels up the Nymie Vale to Tarndisi's Grove.

Most Colymar kings have personally reenacted Tarndisi's Pact during their reign. The king enacts the ritual alone, without companions, Colymar found his way to the Grove," though he is supported by a bevy of Orlanth priests and cultists who fervently pray for his success. The priestesses of the Earth Temple spend the entire day in worship and fertility rituals to aid the quester.

The ceremony has also been enacted by individuals in need of assistance from Tarndisi or seeking to question Nymie for magical counsel.

The quest to the grove has not been performed since Kangharl Kagradusson became tribal king in 1613. The clans around the Colymar Wilds ask regarding the king's plans to perform the quest at every tribal assemble; every time he refuses. Some believe he fears ambush by the Black Spear Clan if he makes the attempt.

The Discovery Band

Myth: Orlanth went alone into the wilderness, calling himself Varanorlanth (Wild Orlanth). He dressed himself with fringed clothing, to blend into the wilds; a cowl and cap to hide his face; with strong but silent boots to move over stone, brush, or sand; and with his javelins, knife, and striker. He learned the lay of the land, where the different trees and fields were, and what spirits lived among them. He learned how to live off the land. He learned how to recognize dangers, and how to confront or avoid them, He learned how to listen to the voice of the wild that was ancient when Orlanth was young.

History: Heort was one of the Deer Folk who dashed between strongholds. He knew his way around in the wild. He had never lived under a roof, or had the Oakfed fire protect him. He was hard, and he was called Hardstag when he wandered.

Colymar was the brave pioneer. His spirit was Goes Before and he was the first man to walk the wilderness since the Dragonkill.

Action: The quester leaves Clearwine Fort alone and garbed as Varanorlanth as women cry in worry and men beat their shields with their weapons. As he approaches the outskirts of the Colymar Wilds, enemies assail him: sometimes farmers dressed as enemies, sometimes real foes. He must enter the Wilds and try to find Tarndisi's Grove (as per *Crossing the Wilds*).

The Lady

Myth: When Orlanth made his first exploration he almost saw a being, but not quite because she refused to be seen by him. Like hunger after prey, Orlanth the Hunter stalked with every tool and skill he had, but never caught her. But when he gave up then she stalked him, and though he did everything to avoid her she caught him. In her campsite, Wild Orlanth boasted that none could best him, so the Lady of the Wilds challenged him to defeat the Five Majestic Beasts.

History: After the victory at the battle of I Fought We Won, Heort the Swift traveled from settlement to settlement to teach his people how to confront Chaos and survive. One time, he was beset by monsters and hid in the few surviving forests of Kerofinela. There Heort found one of the surviving goddesses of the land and sought shelter with her. Tarndisi asked if he would aid her against the monsters that assaulted her grove.

Colymar sought co-existence with the wild forces of Dragon Pass, and desired to delineate that which would be settled and that which would be wild. He went to Tarndisi and offered to protect her Wilderness if she in turn would bless him and his people. Tarndisi agreed if Colymar would aid her against the trolls that assaulted her grove.

Action: Once the quester has found Tarndisi's Grove he must befriend Tarndisi. This is easiest when she is in the form of a nymph, much harder when she has taken root as the brooding willow. She directs the quester against whatever force has been harming the Wilds. These foes may be, for example, mundane farmers or herders despoiling the edges of the forest, trolls raiding the aldryami stronghold, or chaotic foes destroying the woods.

The God War

Myth: Wild Orlanth defeated the Five Majestic Beasts, He outran Fa, the Earth Deer, and so shamed her. He outwrestled Grar, the Green Rock Lion, and so defeated him. He killed savage Dursela the Stinging Bear, and then cut off its tail with his striker. He flipped Rurudram, the great horned beetle, on its back, and conquered it. Then he brought down Iti, the Variegated Eagle, who was humiliated and surrendered.

History: Heort aided Tarndisi against the Chaos monsters that assaulted her grove. Thus defeated, Heort's people could settle again in forts to safely live and go out when they wished to fight against their natural foes.

Colymar defeated the trolls that threatened Tarndisi's Grove, defeating them so solidly that the trolls did not again threaten her for several generations. The Trolls also have a lingering fear of the area in general, and always hesitate before taking action against it.

Action: The quester must fight and defeat the designated foe of Tarndisi' Grove. He may be assisted if the foes are outside of the Grove. Tarndisi will not actively fight, but may lend some limited assistance if she feels greatly threatened.

The Storm Age

Myth: When he had defeated the Five Majestic Beasts, the Lady of the Wilds told him her name was Velhara and revealed to him her many secrets. Orlanth bedded her and they had children. Orlanth took one child home and named him Odayla.

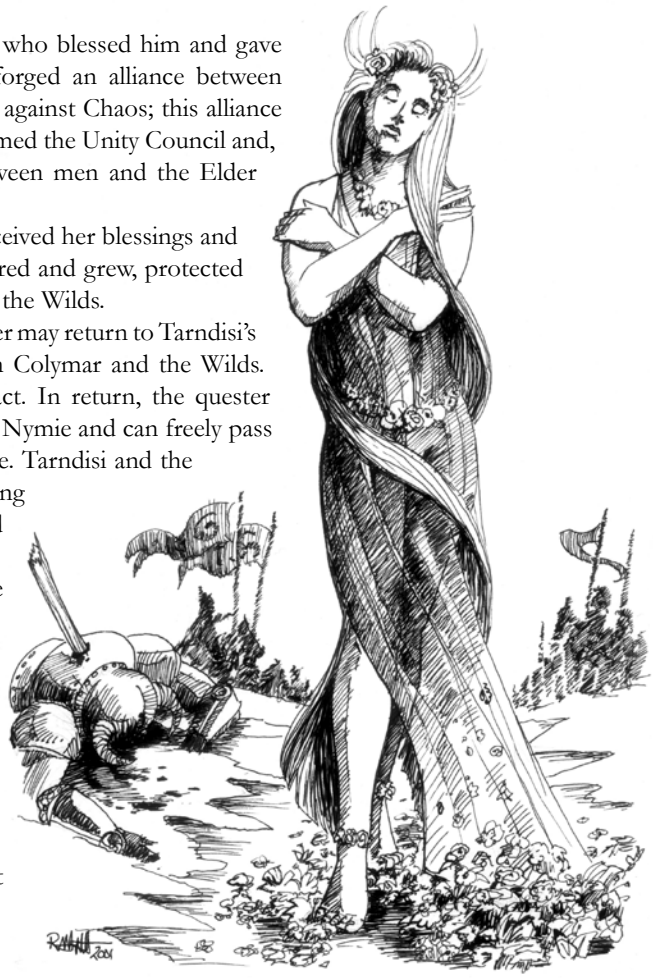
History: Heort was blessed by Tarndisi who blessed him and gave him her blessing and wise counsel. Heort forged an alliance between men, trolls, dragonewts, dwarfs, and aldryami against Chaos; this alliance triumphed at the Unity Battle. The victors formed the Unity Council and, for a while at least, there was harmony between men and the Elder Races.

Colymar agreed to Tarndisi's Pact and received her blessings and the counsel of Nymie. His settlement prospered and grew, protected from dangers to the north by the presence of the Wilds.

Action: If the foe was defeated, the quester may return to Tarndisi's Grove having strengthened the pact between Colymar and the Wilds. The quester pledges to uphold Tarndisi's Pact. In return, the quester may ask a question of the minor wisdom god Nymie and can freely pass through the Colymar Wilds without hindrance. Tarndisi and the quester consummate the alliance, symbolizing the alliance of settlement and wilderness, and the fertility this brings to the Nymie Vale.

If the quester is the tribal king, he gets the sworn loyalty of the Black Spear Clan. He is met by the tribal leaders outside the Grove and transported by chariot to Clearwine Fort, arriving with the dawn.

If the quester fails to defeat the foes of the Grove, the quest has failed. He may not cross the Wilds for the rest of his life. If he is the tribal king, he cannot be assured of the loyalty of the Black Spear Clan; they may fight for the tribe, but will not fight for the king.



Velhara, The Lady of the Wild

In the Days Before, the Daughter of Kero Fin roamed the land free and untamed. The land was wild and in everyplace she roamed, in her steps wild animals, nymphs, nature spirits, and other beings came to life. In this way, she filled the wilds with her fertile offspring—the forests, hills, rugged high places, and rivers and streams, each prospered with their own prey and predators.

The entire world swarmed with her spirit children, which inhabited stones and trees, mountains and hills, rivers, the air, the sky, and the stars. The spirits controlled Nature: they brought light and darkness, sunshine and storm, summer and winter; they were manifested in the thunderstorm, the glare of sunset, and the wraiths of mist rising from the steaming marshes.

Velhara first birthed the unseen creatures, nature beings, and the Anstanabli. She moved across the landscape, as when a cloud suddenly blots the sun on a bright day. She traveled through the dappled shade of summer woods; her hooves were the sparkle of ripples in the sun. In the forest, dark and jagged against the stormy sky, she was there. As the sighing of the wind in the branches, the rustle of the withered leaves under foot, and the lapping of the water on the river shore. She was at once both beautiful and terrifying.

From her flute came wonderful music, as of liquid voices in caverns, or the echo of women's laughter, heard only by creatures of the wilds. When she rested, butterflies and birds sought her out.

She then created the Creatures of Summer. Her fertility made the Toad, Turtle, and Frog. She brought forth the spirits of the First-growing grass and those who loved warmth like the Badger, Snake, and Eagle. Velhara then called to the land the Creatures of Winter: Bear, Deer, Crane, Turkey, and Grouse. She ate grass with the deer and drank water with the savage beasts.

Lastly, she is the mother, by many fathers, of the many beast–peoples: The elurae, panisci and satyr, centaurs, durulz, minotaurs, manticora, tiger-men, bird women, bugheads, and others.

The Treasure of Two Face Hill

Overview

When a sleeping True Dragon dreams, it thoughts are manifest in the world as a dream dragon. When people speak of dragons they usually mean dream dragons. Dream dragons are monstrous and terrifying, capable of destroying armies of men, and manifest powers most frightening to mortals.

Dream dragons assisted the EWF until they betrayed all humanity in the Dragonkill. Still, many dream dragons are associated with the places and ruins of the EWF. For example, in the Thunder Hills a dream dragon dwells in a long-abandoned EWF temple, ancient and proud of the treasures it guards.

Background

Lalaach the Dragon has been in existence since the Second Age, at least, perhaps longer. He (for Lalaach always identifies itself as a "he") is associated with the once-proud EWF temple at Two Face Hill. Perhaps once he served the masters of the temple, or perhaps he was drawn to it after the fall of the EWF and the Dragonkill.

During the era of the EWF, Two Face Hill was the site of an important draconic temple ruled by a demigod priest whose name is long since lost. The temple was rich and powerful and received gifts and tribute from the subject peoples of EWF.

Among those were the dwarves of the Dwarf Mine. They made a precious golden armring for the lord of the temple called the Dwarf's Armring. The ring was in the shape of two dragons whose open mouths formed a clasp and inlayed with various jewels. The Dwarf's Armring was prized above all else by the master of the temple; now it is prized above all else by Agalaitgastald.

After more than seven centuries, the Dwarf wants his gift back. He has sent the golden dwarf called Fersurasen the Careful One to find some humans to steal it from the temple. This is not a task best suited to his own kind.

The Dwarf

While away from their village, the heroes are approached by a strange dwarf. The dwarf is about 3½ feet high with a yellow beard and hair, clad in strange clothes of red and green. It carries an intricately carved, twisted metallic staff with a gold knob on the end.

The dwarf speaks an oddly accented dialect of Sartarite and uses many archaic words. *"Greetings good mortals! I bring you opportunity for riches beyond the avarice of human kings."*

The dwarf barely pauses for reaction before he recites a short poem:

"A hoard have I heard
In a cave lying,
Gold more glorious
Than greatest king's.
Wealth and worship
Would wait on thee,
If you only brave
Its long-gone master."

The hoard, the dwarf explains, belonged to a long-dead priest of the EWF. This priest extracted gold, silver, and other treasures from the subject peoples of the EWF, "including your peoples and mine."

Fersurasen the Dwarf ᛞᚢᚺ

Fersurasen the Careful One is a Gold Caste Dwarf from the Dwarf Mine. He is over a thousand years old and very experienced with dealing with Storm people. Unfortunately for him, he has not dealt with the Sartarites since 1546 (and that experience was not positive). As a result, he simply approached the first Sartarites that looked promising – the heroes.

Ferusaren is very careful in his dealings with humans. He does not lie, but he rarely tells the whole truth. Ferusaren never volunteers information unless it is in his immediate interest or that of dwarfdom. He does not fight, directly or indirectly. He has the aid of a patrol of Iron Dwarves, but keeps them unseen unless he is attacked. Ferusaren can read most human scripts and speaks an amazing number of languages.

When he is not performing his duties, Ferusaren engages in his two hobbies. The first is word games. Ferusaren has constructed several artificial languages, a script of his own devise, and has reconstructed languages according to different grammatical rules. He does this for no purpose except to occupy his time. Ferusaren's other hobby is to smoke his long pipe, sometimes for days on end, and blow smoke rings. After a thousand years, he has gotten quite skilled.

The dwarf offers to take them to the hoard ("it is not far from here"), but asks that they swear to bring him one treasure:

"a golden armband in the shape of two dragons whose open mouths formed a clasp. It is inlayed with various jewels. Bring this to me; you may take the rest of the hoard."

The heroes likely have questions. Some the dwarf answers, others it does not. Some potential questions and responses are:

Why us?

You are people of the Storm right? Your ancestors braved what they did not understand and conquered themselves a kingdom. They feared nothing if I understand your stories. Am I wrong? Should I have asked the Moon people instead?

Who are you?

I am Fersurasen, a dwarf of Dwarf Mine. It is my responsibility to talk to non-dwarfs like you. I have done so many times in the past.

What guards the treasure?

The old lord of the hoard is long-gone. No doubt it is only guarded by dreams of long ago. The task should not be beyond a group with your obvious talents and experience.

Why don't you just take the treasure?

We promised the old lord of the hoard that we would not. But we did not promise we would not ask others to do it for us.

My Heroes Refuse to Go with the Dwarf!

If the heroes balk, Fersurasen asks if it he was wrong that the Storm people are the bravest and most adventurous of humans. He adds that perhaps he should ask the Moon people instead. If that fails, he offers them gold. Fersurasen taunts the heroes in ways that those with the Air or Movement runes must overcome their affinity in order to refuse his call to adventure.

If everything fails, Fersurasen shrugs and finds a kinsman of the heroes who gets the Dwarf's Armring instead of the heroes. Just move ahead to the Scouring of the Vale section. The repercussions are the same, but the heroes have shown remarkable prudence and are not blamed for causing the situation. They are of course, still asked to help solve the problem.

The Thief and the Temple

The dwarf urges the heroes to follow him to the treasure hoard. Fersurasen is emphatic that there is no time to waste.

Fersurasen leads the heroes into the Thunder Hills. When the heroes ask where they are going or how far it is, the dwarf answers simply, "Not far now!" When the sky grows dark in the early evening, Fersurasen does not slow unless the heroes insist on stopping. Otherwise he tries to keep going through the night.

With the dawn twilight, Fersurasen is ready to move on. "We are almost there!" he says excitedly.

About five miles later, the heroes can see their destination: Two Face Hill. These jagged hills of shattered rocks are a wild place, all but impassable, full of steep cliffs, shifting footing and cutting stones. They are covered with a thick beech forest.

Fersurasen begins running up the hill following an old path, with the heroes struggling to keep up. Up, up, up he goes until the beech trees are gone and the old path disappears; the dwarf stands on a stepped stone road. The steps lead up towards a U-shaped stone cliff wall. But it is doubtful the heroes pay much attention to such details. Far more threatening are the two massive stone heads that glare at each other from opposite sides of the U-shaped cliff. Each head is approximately 60 feet tall and appears to be in serene contemplation.

Between the faces is an open stone passage leading to a pair of decorated bronze doors. Each door is about 10 feet tall and 3 feet wide, and are ajar. Runes and reliefs surround the doors. Above the door is a carved depiction of a dragon swallowing its own tail and forming a circle.

The dwarf places down his pack and hands the heroes some ornately decorated bronze oil lamps, their handles decorated with faces. "You will need these inside."

As the heroes enter the doorway, Fersurasen shouts, "One last thing, if you encounter a guardian, challenge it to a Contest of Lore and Wisdom. You are good with riddles, right?"

The Temple

Beyond the doors is a stone corridor leading into the darkness. The smell of acrid smoke taints the air. The walls are carved with reliefs: dragons, serpents, rows of flowers and vines, and depictions of priests and worshippers offering gifts to the dragons. The reliefs are badly scorched; perhaps from the disaster that brought down the EWF? Ask the heroes how they intend to proceed down the corridor.

The corridor leads to a circular vaulted chamber some 60 feet in diameter at its base and 45 feet high. The chamber is dark, but those who look around with a lamp can see that the walls are decorated with more bas reliefs depicting dragons, serpents, gods, and so forth. The walls practically seem to crawl with all manner of activity.

Those who look up at the ceiling see that it is decorated with another extremely detailed and large bas relief of a winged dragon more than 50 feet long winding around the vault. The body of the dragon appears made entirely out of large green gemstones, with huge bright yellow jewels for eyes. The gems glint and shine with any light. The Narrator may require the heroes to overcome their Fear Dragon flaw (part of their Clan Keyword) with some appropriate ability to keep from being paralyzed in fear (although the Narrator should be generous with situational bonuses).

The Treasure Hoard

Those who look straight ahead see a treasure trove of astonishing richness: wall-hangings that are a wonder to behold, glittering gold wrought and unwrought spread across the floor, the room is packed with goblets, vessels, plates, and flagons all of gold and silver. Bronze helmets and coats of bronze scales, with their long-dead lord's swords and spears placed nearby. Armbands, necklaces, rings, and broaches everywhere, artfully wrought. It is truly the treasure of a king or prince.

One treasure stands out: a magnificent golden armband in the shape of two dragons whose open mouths form the clasps: the Dwarf's Armring. It is decorated with emeralds and other precious stones. The unique artistry is remarkable, the ring practically seems alive.

Any hero with greed as a Flaw must find a way to overcome his flaw, or else be filled with a powerful need to possess the armband. Those that fail suffer a penalty on their abilities (commensurate with their level of failure) unless they personally possess the armband or are using that ability to take possession of the armband.

The Dragon

When any of the treasure is disturbed, any heroes watching the ceiling see a terrifying sight: the yellow eyes forming the dragon's eye blink and glow of their own light. The dragon then shakes and quickly moves to above the entry way! It is no sculpture – it is a dragon!

More likely the heroes first become aware of the dragon when it says to them in a deep sibilant voice:

"Greetings thief! Courtesy demands that you tell me who you are and where do you come from?"

The heroes need to overcome their Fear Dragons Flaw to keep their head. Otherwise they answer whatever Lalaach demands.

Fear Dragons - Keeping Your Head

Resistance: Fear Dragons Flaw (or Clan Keyword, whichever is higher).

Any success: the hero keeps his head and can choose their reply.

Marginal Defeat: the hero tells the dragon his name and that they are Colymar from nearby.

Minor Defeat: the hero tells the dragon his name, clan and tribe.

Major Defeat: the hero tells the dragon his name, clan, and tribe, as well as that they were sent here by a dwarf.

Complete Defeat: the hero tells the dragon everything the dragon might want to know.

Bantering with the Dragon

Heroes that keep their head and refuse to answer Lalaach's questions intrigue him. The dragon will engage in verbal sparring with the heroes trying to riddle out their names, clan, tribe, and associates.

While the dragon does this, he is perfectly content to answer questions and toy with the heroes before he kills and devours them. Lalaach is always courteous and polite, even when he is trying to devour the heroes! Examples of the questions the heroes might ask and Lalaach's questions are as follows:

Who are you?

"How rude of me! I have asked your name but not given you mine; please forgive me for such a breach of form. I call myself Lalaach. I am a dragon and the lord of this place and its treasures."

Are you a dream dragon?

"What an odd question! Am I a dream? If I am a dream of some greater being, it seems most likely you are as well as you inhabit the same dream as I. In that case a dream shall devour another dream. Perhaps that is a comforting thought."

What is this place?

"This is Davamakgartch, a temple raised by humans who once worshipped us. Their leaders made pacts with the Great Dragons and they were worshiped by the common folk. The old priest of this place was worshiped by the local farmers and herders, perhaps by your ancestors?"

Are you the old priest of the temple?

"Hahaha! I am far older than he. But in a way you could say that the old priest became me. Although not in the way he was hoping."

What happened to him?

"I ate him of course."

Why do you guard this treasure?

"Because it is cursed, of course! This treasure has been the death of every mortal who has possessed it. Or has tried to possess it!

If the heroes have the Dwarf's Armring

If the heroes have taken the Dwarf's Armring, Lalaach says the following:

"Although I suspect it is far too late to be of any use, I will give you one piece of advice for your own good; don't have more to do with dwarves than you can help! The same dwarves who betray their ancient gift-oaths will betray you as well."

Continuing the Banter

Lalaach continues bantering with the heroes as long as it is entertaining or until the heroes challenge him to a riddle contest. Lalaach knows an immense amount of draconic lore and what he doesn't know he cheerfully makes up. Once he gets bored, Lalaach says:

"Think quickly. You have two choices. Leave me your best … (looking woman, singer, storyteller, fattest, whatever he is in the mood for), and leave. Or die. You have one minute."

If the heroes haven't done anything in thirty seconds, he will vomit flame upon the heroes. His flames are Nearly Impossible to resist. No blade except a magical weapon like Indrodar's Wrath can pierce his hide; few magical affinities can affect him directly except a hero who has learned Orlanth's Dragonbreaker ability.

Contest of Lore and Wisdom

If Lalaach is challenged to a Contest of Lore and Wisdom, Lalaach hisses with delight.

"I do so enjoy the Riddle Games of the Storm People! Agreed! As for the stakes, let's make it easy. You win, you get to leave here alive. You lose; I get to devour you. That is better odds than you otherwise would have! Will you swear to uphold the ancient rules by your gods?"

Narrating the Riddle Contest

The Narrator should treat the riddle game as an extended contest pitting an appropriate ability (e.g., Skald keyword, Poetry, Truth Rune [for Lhankor Mhy cultists], Mastery Rune [for Orlanth cultists], etc) against a resistance of the Narrator's determination.

As an option, the Narrator can ask the players one of the riddles below or from some other source. Their answers are treated as one-shot Situational Modifiers to that round of the contest (see *HeroQuest Core Rules* page 53). Success might bring as much as a +6 bonus; failure as much as a -6 penalty.

Complete Victory: Lalaach is greatly impressed with the heroes. The dragon allows them to leave and to take the Dwarf Gift without repercussion. The heroes may spend a Hero Point to gain a relationship with the dragon Lalaach.

Major Victory: Lalaach is impressed and permits them to leave without rancor. The dragon invites them to return to his den in the future, as guests not food. The heroes may spend a Hero Point to gain a relationship with the dragon. Lalaach does not permit them to take the Dwarf's Armring or any treasure from the hoard.

Minor Victory, Marginal Victory: Lalaach graciously permits the heroes to leave. If they take any treasure from the hoard, Lalaach will soon realize it and swear vengeance upon the thieves.

Tie, Marginal, Minor, or Major Defeat: With sadness in his voice, Lalaach tells the heroes that they must now pay their stakes. The heroes should flee (the Narrator can suggest this if they don't), with a penalty based on their level of failure. If they succeed, they escape unharmed, although they can hear Lalaach cursing them and promising vengeance. If they fail, they still escape but suffer wounds and burns based on their level of failure.

Complete Defeat: Lalaach devours the heroes.

Please refer to the handout on the next page for a the Riddle Contest rules and a number of sample riddles for possible use in the contest.

Lalaach the Dragon

A 50 foot long green dragon with yellow eyes, Lalaach has four limbs, the body of a great serpent and huge bat-like wings. His scales appear made of emeralds and his eyes appear to be many-faceted yellow gemstones that glow of their own light.

Lalaach has existed since the time of the Waltzing and Hunting Bands, perhaps longer. A very intelligent being, Lalaach loves lore and treasure, and not necessarily in that order; he particularly loves riddles and cannot resist the urge to answer them. The dragon is extremely cultured and invariably polite – even by the standards of dragons – and is visibly angry only when cheated or stolen from. Lalaach can speak all mortal languages, even though his jaws are filled with terrible fangs and dripping poison.

Lalaach is Nearly Impossible to fight with magic or weapons. Even worse, he is simply immune to most magical affinities and to non-magical weapons. Non-magical weapons break against his scales; most magical abilities have no effect at all against him. Only magical abilities specifically effective against dragons, such as Orlanth's Dragonbreaking powers can affect him.

In combat, Lalaach flies above his foes to vomit forth flames and poison. His tail is as powerful as a battering-ram and can knock down walls and roofs. Lalaach's bite contains a deadly poison.

Lalaach is not a True Dragon, merely a very powerful and very old Dream Dragon. He is fully self-aware and does not think of himself as any more illusionary than the rest of the world. In that, Lalaach may well be correct.

Riddle Games

The riddle games of the Orlanthi are of immense antiquity and sacred to men and gods. It is a popular pastime of high and low. Orlanth set forth the rules: 1. Stakes are established. 2. The challenged party gets to ask the challenger a question that the questioner knows the answer to. The more poetic the question is framed, the better (and usually the more difficult for the other party), 3. If the challenger answers the question correctly, than he gets to ask a question that he knows the answer to. 4. The riddles continue until one party fails to answer correctly. The party that fails to answer correctly pays the stakes.

Sample Riddles

Woh is my name twisted about--
I'm a strange creature shaped for battle.
When I bend and the battle-sting snakes
Through my belly, I am primed to drive off
The death-stroke. When my lord and tormentor
Releases my limbs, I am long again,
As laced with slaughter, I spit out
The death-blend I swallowed before.
What whistles from my belly does not easily pass,
And the man who seizes this sudden cup
Pays with his life for the long, last drink.
Unwound I will not obey any man;
Bound tight, I serve. Say what I am.
Answer: **Bow**

What can you catch but not throw?
Answer: **Your breath or a cold**

I weaken all men for hours each day. I show you strange visions while you are away. I take you by night, by day take you back, none suffer to have me, but do from my lack. What am I? Answer: **Sleep**

A stalk of the living, I nothing said;
Dumb, stand waiting to join the dead.
I have risen before and will rise again
Though plunderers carve and split my skin,
Bite through my bare body, shear my head,
Hold me hard in a slicing bed.
I do not bite a man unless he bites me,
But the number of men who bite is many.
Answer: **Onion**

Once I was a plain shepherd's weapon--
Now a young king wraps my body
With bright twists of silver and gold.
Sometimes men kiss me, or carry me to battle
Where I call my lord's companions to wage war.
Sometimes a woman,
Ring-adorned, fills my breast for the table--
Later I lie stripped of sweet treasure, to
Hard and headless on the long boards.
Clothed in gold, I may grace the wall
Where men sit drinking, a soldier's gem.
Wound with silver, I sometimes ride
A warrior's horse, swallowing soldier's breath,
Blasting battle-song. Sometimes I bring
Bold men to wine, sometimes I sing caution
-Or rescue thieves' catch or scatter foes
For my lord. Say what I am called.
Answer: **Horn**

What's the only word you can say, that in saying it breaks the word?
Answer: **Silence**

Shunning silence, my house is loud
While I am quiet: we are movement bound
By Larnste's will. I am swifter,
Sometimes stronger--he is longer lasting,
Harder running. Sometimes I rest
While he rolls on. He is the house
That holds me living--alone I die.
Answer: **Fish and River**

The hand sows, the eyes harvest?
Answer: **Writing**

Give me food, and I will live; give me water, and I will die. What am I?
Answer: **Fire**

Rival heroes sometimes engage in variant of the Contest of Lore and Wisdom where they challenge each other with magical knowledge and lore. These contests can be very dangerous as the winning party may learn or confirm secrets he did not previously know. This pair of riddles is attributed to Hardros Hardslaughter and Ezkankekko and is considered a prophecy of the Hero Wars:

Hardros said:
Far have I fared, far have I wandered,
Often have I strived in strength with gods:
What is the doom that engulfs the world,
When that returned winter is over?

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

The Dwarf's Treasures

If the heroes make their way out of the Two Face Temple, they find Fersurasen the Dwarf awaiting them at the base of the steps. *"Do you have the armband? Give it to me!"* He is both anxious and nervous. His outstretched hands tremble slightly.

Presenting the Armband
(Player Option One)

If the heroes produce the armband (a deed that may be impossible for those greedy heroes who have succumbed to its powers), Fersurasen snatches it greedily. "Such workmanship!" he marvels. *"We never should have given it to the unworthy mortals, not at any price!" he continues, apparently unaware that he is still speaking Sartarite. "The rest of the hoard is yours. You may take it at your leisure."*

A sound comes from the temple entrance, Fersurasen comments, *"You are a less skilled thief than your ancestors and gods. It appears the guardian has noticed your theft. I suggest you flee."* Fersurasen then scampers quickly into the rocks with the armband and disappears into the jagged stones. He cannot be tracked – it is as if he vanished. A great roar erupts from within the temple and smoke rises from the entrance. *"Thieves! Fire! Murder!"* shouts a furious voice from within. The hill shakes and rocks fall. It is time to flee!

Between Hammer and Flame
(Player Option Two)

Alternatively, if the heroes refuse to produce the armband, the dwarf accuses them of being oath-breakers. *"Treacherous humans, thieves and destroyers are you all! Marclarsautelprender!"* he shouts in the Mostali language ("Sergeant Hammer Dance take it!"), pointing at the heroes.

Upon Fersurasen's command, Sergeant Hammer Dance and his patrol of iron dwarves (see page 113) appear from the stones as if from thin air. The dwarves wear iron (!) mail coats and have strange tubular weapons leveled at the heroes. "This is your last chance," says Fersurasen, who prepares to give another order to the iron dwarves.

If the heroes took **anything** from the treasure hoard, at this point a great roar erupts from within the temple entrance. "Thieves! Fire! Murder!" shouts a furious voice from within. The hill violently shakes and large rocks fall. Fersurasen shouts to his iron dwarves, *"The dragon! He awakens! Flee!"* The dwarves quickly scatter into the jagged stones and vanish without a trace.

The Scouring of the Vale

If the heroes have made off with any of Lalaach's treasure, the mountain shakes, rocks fall, and smoke pours out of the entrance-way. The heroes have just enough time to hide in the rocks or scurry down to the beech forest before they see a great fiery blaze explode from the temple entrance. With a roar like thunder, the dragon hurtles forth into the air, its vast wings darkening the sky.

The heroes should make another check against their Fear Dragons trait (part of Clan Keyword), carrying over any bonus/penalty from previous checks. Failure means the heroes scurry away into the beech forest consumed by fear. Success likely means the same, but at least then the heroes do not flee in a blind panic.

As the sun wanes in the late afternoon, the heroes can see the dragon still circling. The Two Face Hills stream flame. Suddenly there is a thundering roar that can be heard many miles and, like an arrow, the dragon speeds westward towards the Nymie Vale.

During the night, great gouts of flame are vomited down upon the farms and villages of the Nymie Vale. Bright homesteads are burnt, cattle are consumed. Far and near, the Colymar bear the brunt of Lalaach's brutal assaults and virulent hate. Then back to Two Face Hill the dragon darts before daybreak, to hide in his temple.

There is little the heroes can do even if they travel all night. When they return to the Nymie Vale, smoke rises from a half-dozen locations.

To determine the dragon's damage to the clan's Wealth treat the attack as a Background Event (*HeroQuest* page 90) pitting the clan's Wealth Rating against Very High Resistance. If the clan wins the contest, the damage was largely superficial (no increase to Wealth is given). If the clan loses the contest, their Wealth rating takes a penalty.

The Evil Deeds of the Mostali

The Orlanthi distrust and fear the dwarves for good reason. Their list of grievances is long:

- *Mostal sought to enslave the Orlanthi gods and waged against them terrible wars the helped break the world.*
- *The dwarves were terrible enemies of Vingkot and the Vingkotlings and launched assault after assault.*
- *The dwarves betrayed the Heortlings and the Unity Council for Gbaji and the Emperor.*
- *The dwarves betrayed the Orlanthi despite their alliance after Orlanth defeated the Machine God.*
- *The dwarves betrayed Prince Saronil Sartarsson and led him to his death.*

When the heroes return to the village, there is anguish and gloom. "The dragon shouted 'Thieves! Traitors!' What could it mean?" ponder the clan elders. A clan council is hurriedly assembled. How it goes depends on the heroes.

Stealing from the Hoard

If the heroes tell the clan council that they stole from the dragon's hoard, the clan elders are horrified but insist on seeing the stolen treasure.

If the heroes present anything except the armband, the elders mutter darkly, "For these paltry trinkets the dragon does devastate us. For this gaudy gold does our clan die." The heroes take a penalty to their ability to call upon the clan equal to the combined total of all penalties to clan resource resulting from the dragon's attacks. They are, in short, blamed for all the damage done.

If the heroes took the armband, the clan elders stare at it in awe. "The Dwarf's Armring," murmurs one learned grey beard. The council insists on the clan keeping the armband unless the heroes manage to persuade them otherwise. Their resistance is very high and the heroes are penalized for this contest as above.

If the heroes persuade the council not to take the Dwarf's Armring, the question becomes: what to do with it?

The Heroes Stole from the Dragon's Hoard, but Gave it to the Dwarf

If the heroes tell the clan that they stole from the dragon's hoard but gave it to the dwarves, the clan elders are horrified. "We are threatened with complete destruction because you chose to be the thief for the Mostali?" says one elder, spitting out the words.

What about the Dwarves?

If the heroes or their clan has the Dwarf's Armring, Fersurasen and the iron dwarves still seek it. Fersurasen no longer has the magic that allows him to vanish. Nonetheless, he still has the services of Sergeant Hammer's patrol. They will track down the heroes and their clan, although the Narrator should give the players warning such as "You hear that a group of dwarves arrived in Clearwine Fort looking for you and your clan."

The dwarves pick an inopportune time for the clan, perhaps during a religious festival, perhaps during a clan meeting, to attack. If the heroes are present, then they have a chance to thwart the raid. If not, the dwarves succeed in reclaiming the Dwarf's Armring, leaving several clan members dead in the process. After a successful mission, the dwarves head straight to the Dwarf Mine as quickly as possible.

After listening to a long litany reciting the evil deeds of the Mostali people, the heroes take a penalty to their ability to call upon the clan equal to the combined total of all penalties to clan resource resulting from the dragon's attacks. They are, in short, blamed for all the damage done and deemed dangerously foolish.

Somebody Else Stole from the Hoard

If some other member of the clan stole from the dragon's hoard, the Narrator should figure out their relationship to the heroes. The thief should be a client, friend, and close relative to the heroes, preferably someone already introduced in the campaign. Members of the clan council suggest outlawing the thief and fining his kinship group – which includes the heroes.

Kalland the Shepherd

Cousin of one of the heroes, liked by all, Kalland is a herder and client of the wealthiest hero. Good natured, friendly, and likeable, Kalland's practical jokes are a welcome source of laughter (often even by his victims). Kalland is stealthy, keen-eyed, and swift-handed. He fights with a sling and spear. Kalland is never without his beloved alynx, Eleni.

Kalland agreed to Fersurasen's deal and snuck into the temple. He was so sneaky the dragon did not see him as he stole the Dwarf's Armring from his hoard, but soon awakened and discovered his loss. In this version of events, Lalaach's raids hit every clan in the Nymie Vale and the Streamvale as the dragon avenges the theft.

The Dragon Returns

Every few nights the dragon returns, attacking the clan's Resources. Sometimes Morale is attacked, sometimes Wealth, sometimes Magic, sometimes War, and sometimes Peace.

Wealth – the dragon attacks the clan's herds and fields.
Morale – the dragon attacks steads, devouring women and children.
War – the dragon attacks the thanes and mercenaries who defend the clan's village.
Magic – the dragon disrupts rituals and ceremonies.
Peace – the dragon attacks the neighbors and friends of the clan.

Tell the heroes that if a resource is reduced to 0 or less, the clan shall be destroyed. Hit the heroes and their clan with two or three attacks from the dragon before summoning them to Clearwine Fort.

The Heroes, the King, and the Dragon

Messengers ride from Clearwine Fort wearing the red feathers of a thane of the king. The king summons the heroes by name to his hall!

My players didn't steal from the dragon

If the players didn't steal from the dragon then they are not specifically summoned to Clearwine Fort. However, the clan chieftain asks them to accompany him to the assembly. Perhaps the king threatens to outlaw Kalland (or whatever NPC is responsible for the theft) unless the heroes find a way to overcome the dragon. Give the heroes a chance to shine, even if they are not directly responsible.

At the King's Hall in Clearwine Fort, King Blackmoor paces back and forth, anguished and tense. The king wears full armor and is accompanied by his armed thanes and mercenaries. When the heroes arrive, the king flies into a rage. "I am told YOU are responsible for this! This land-waster that burns our halls, kills our men, and devastates our wealth; for this YOU are responsible! I should truss you up and give you to this wyrm as a peace-gift!"

The heroes must calm King Blackmoor somehow. This is a dangerous situation: let the heroes know that the king may well kill them for their deeds. Some options:

The heroes come up with a plan. King Blackmoor is willing to entertain almost any plan that has any decent chance of success. He can always give the heroes to the dragon as a back-up plan.

The heroes pledge loyalty to the king. The king is desperate for sworn companions who will ride with him against the dragon.

The heroes offer the king the Dwarf's Armband. The king will accept the magnificent gift as wergild for the damages the tribe has suffered. This may be the heroes' shrewdest option for it both assuages the king and takes Fersurasen off their heels. Of course, the king may later blame the heroes for his trouble with the dwarves!

Riding out against the Dragon

Unless the heroes come up with a better plan, King Blackmoor shall ride out against the dragon with his thanes and companions, confronting it at Two Face Temple. The king is given strange sorcerous protections from his Lunar magicians and he offers no sacrifices to Orlanth.

Smoke rises from the entrance to Two Face Temple and flame can be seen inside. King Blackmoor issues a challenge to the dragon, naming himself as king of the Colymar. A low rumble can be heard within and thick acrid smoke billows from the entrance. Suddenly, there is a crash like thunder and hot flames burst from the temple entrance. Swaddled in flames comes forth Lalaach the Green Dragon.

The heroes must once again overcome their Fear Dragon flaw, as modified by the running total of previous bonuses and penalties, or else be filled with fear and flee from the dragon.

Lalaach is Nearly Impossible to overcome. Since Lalaach is immune to mundane weapons and most magical affinities, the outcome is likely foreordained. After the first contest, the dragon glides into the air, once aloft only missile weapons and other fliers can close with him. Handle this as an extended contest as the heroes struggle to survive the streaming gouts of battle-flames that billow and spew from above.

If the heroes achieve a Marginal Victory, the dragon rises into the sky and flies west towards the Nymie Vale to wreak vengeance upon the defenseless people. On a Minor or Major Victory, the dragon flies up to the Quivin Mountains, only to return in a season (or two seasons in the case of a Major Victory). On a Complete Victory, Lalaach is defeated and dying. See *Defeating the Dragon*.

More likely, Lalaach is victorious. No coward, King Blackmoor refuses to leave the battle, protected by his Lunar enchantments, but his thanes and companions force him from the battle. The wounded survivors flee from the temple steps into the beech forest, which Lalaach lights on fire. Describe the heroes' harrowing escape through burning woods with the king and his surviving thanes. The Narrator may wish to use an Aruduous Auto-Success (*HeroQuest Core Rules*, page 81)

Upon his return to Clearwine Fort, King Blackmoor is humiliated, morose, and pessimistic and gloomy. The Narrator should cruelly subject the heroes' clan to another attack from the dragon, reducing resources further and raising the specter of complete destruction. It is up to the players now; they must come up with a plan.

Defeating the Dragon

This scenario presents two options for defeating the dragon. Resourceful and clever players will likely come up with other plans.

These plans likely take time, allowing the Narrator to increase the dramatic suspense by having a few more attacks from Lalaach against key clan resources. The Narrator should not allow the heroes' clan to be destroyed while they execute their plan (unless the clan's destruction fits into the Narrator's schemes); if necessary, restore a few resource points (the clan borrowed cattle from another tribe, etc) so that the clan might survive just barely in time for the heroes to confront Lalaach.

Ask an Expert

The heroes may seek an expert about dragons. The local priests know only that the great Orlanthi hero Alakoring Dragonbreaker learned the secret of defeating dragons in the Second Age. They suggest the heroes should seek Orlanth's Dragonbreaking magic or alternatively travel to the Jonstown Library to consult with the Free Sages. "Perhaps they know something that we do not."

Option One: Jonstown Library

The Jonstown Library is over 85 miles away from the Nymie Vale. The heroes must travel 25 miles over herding tracks through the Colymar Wilds and another 60 miles over the trade road running from Runegate to Jonstown.

At Jonstown, there are several experts on draconic lore amongst the Free Sages; the most notable are Minaryth Purple and Garstal Shavetop. The two sages are quite friendly as Garstal was Minaryth Purple's former apprentice.

Minaryth Purple

Minaryth advises that the heroes travel to Old Wind Temple to learn Orlanth's Dragonbreaking magic from the Stormwalkers:

"During the Second Age, Alakoring Dragonbreaker and his followers defeated every dragon the EWF sent against them. They had gained an insight into how Orlanth had defeated the dragons in Gods War; this is why the heirs of Alakoring still rule north of Kerofin. If any Orlanthi in Dragon Pass still understand that insight and can teach it, it would be the Stormwalkers of Old Wind Temple."

Alternatively, Minaryth suggests that Forang Forash of Tink might have an insight as to how to peacefully resolve the situation with the dragon. "I sent the Laughing Singer to him. If anyone understands the dragons, it would be those two."

Minaryth does request that the heroes return to the Library and repeat to him everything Forang Forash and the Laughing Singer tell them. That assumes the heroes survive, of course.

Garstal Shavetop

Garstal's advice is not dissimilar to that of his former master, although he recommends that they seek Forang Forash instead of Old Wind Temple. "It is better to learn than to destroy," he says. If the heroes say they plan to go to Old Wind Temple, Garstal shrugs his shoulders and says, "Violence is always an option." If the heroes state that they intend to go to Tink, Garstal volunteers to accompany them.

Tink

It is almost 100 miles from Jonstown to Tink. 35 miles by Royal Road, some 60 miles by the trade road that goes through the Dragonewt Wildlands. It takes the better part of four days to get there and the last three are through the Dragonewt Wildlands.

If they travel with Garstal, he can peacefully interact with any dragonewts encountered. They seem to know him as a friend and do not harm him (or his traveling companions).

Tink is a squalid village. A single filthy path serves as the main path through the settlement and also as the sewer. Those looking for Forang Forash are given a sign warding against evil and directed towards the single inn serves travelers: the Dragon Inn.

The Dragon Inn is a ramshackle place, filled with surly brigands and outcasts. The surprisingly lovely innkeeper, Green Inanga, sizes the heroes up and, after a few moments, welcomes them to her inn. "You'll be looking for the dragonfriends. They're in the back."

Forang Farosh

Forang Forash holds court in an alcove off the tavern. He wears a strange widesleeved robe, beautifully embroidered with dragons and serpents, a tall black hat with two wing-like flaps, and crystalline sunglasses. With him is a middle-aged Orlanthi man. Forang Forash greets Garstal and gestures for him and the heroes to join him.

When told about their situation, Forang Forash is not sympathetic, "Is it not fitting to punish thieves? How do you treat those who steal from you? I suppose I could help you, but I do not see why I should aid thieves."

The heroes need to find a way to persuade Forang Forash that helping them is in his interest. This can be as easy (Forang simply wants payment) or as difficult (Forang wants to know some magical secret unknown in the 2nd Age) as the Narrator wants.

If Forang Forash agrees to help the heroes, he tells them, "Lalaach is an old thought, one of the first befriended. He protected Davamakgartch and aided Joraystar in his transformation. But I think that thought is now transforming in turn."

Then Forang Forash and Laughing Dancer speak in Auld Wyrmish. A nervous energy fills the inn and the brigands inside the Dragon Inn grow fearful and leave. All should roll against their Fear Dragons ability or seek to flee as well – this is draconic magic and sane people have nothing to do with it! Garstal listens carefully and even takes notes.

Laughing Dancer tells the heroes that they must bring him to Lalaach the Dragon. If the Dwarf's Armring is still in the possession of the heroes or their clan, they are told that they must bring that along as well.

Confrontation with the Dragon

The trek from Tink to Two Face Hill is long, but not particularly arduous. From Jonstown it is another 40 miles along a trade road to Fair Jowl and then a final 10 miles along herding paths to Two Face Hill. Neither Garstal nor the Laughing Dancer will fight, although any draconic encounter is friendly with those two dragonfriends present.

When the heroes arrive at Two Face Temple, smoke again rises from the entrance and numerous flames can be seen inside. A low rumble is heard within and thick acrid smoke billows from the entrance. Suddenly, there is a crash like thunder and hot flames burst from the temple entrance. Swaddled in flames comes forth Lalaach the Green Dragon. The dragon pauses in recognition of the Laughing Dancer and says:

"At last, you have come. I have been waiting for the world to adjust to my liberation and send you. I welcome you, my utuma."

Laughing Dancer speaks in an inhuman language, making strange gyrations and movements as he does, sometimes seeming to do nothing as he communicates with the dragon. This is the ancient dragon speech that was known within the EWF and never spoken since. Only Laughing Dancer and Forang Forash, of all beings alive, know what this tongue is. However, just by hearing the language spoken it somehow changes the heroes' understanding of the world.

After a time, he halts, and says in Sartarite: "Awaken." The dragon bows deeply to Laughing Dancer and slowly fades out of existence.

Combining this with the Colymar Campaign

If any of the heroes are marked with the cryptic tattoos of the House of Sartar (see Sartar: Kingdom of Heroes, page 290), it is much easier to get aid from Forang Forash. Laughing Dancer looks carefully at the marked hero and says, "This one is marked with purple. The color is faint but it may grow. We should help them my old friend." Forang Forash looks again at the hero in question, and then nods his head in agreement.

Option Two: Dragonbreaker

All Orlanthi know that Orlanth killed many dragons. Sh'harkazeel was the first, but others of note included Aroka, Femman the Coral Dragon, and Drathdaw the Stone Dragon. It was at Old Wind Temple that Orlanth made his preparations to defeat Sh'harkazeel; at Old Wind Temple the heroes might learn from the Stormwalkers the ancient Dragonbreaking secret.

Sh'harkazeel: Mover of Heavens

This constellation is the largest in the sky, stretching along a third of the Celestial River. Although it has different names, all of them refer to it as a draconic creature. Most agree that the green star in Orlanth's Ring was once part of it, usually its head. The Orlanthi have a popular myth of how Orlanth conquered Sh'harkarzeel the Mover of Heavens and left its remains in heaven. Among the Dara Happans this is Burburstus, the Dark Dragon, which was conquered by Yelm's Eight Sons. In Kralorela this is believed to be the body of the ancient dragon called Guardian of Thought.

Old Wind Temple

To learn the Dragonbreaking power, the heroes must pilgrimage to Old Wind Temple, an adventure in its own right. Old Wind is over 155 miles away; 40 miles along the trade road to Quackford, 75 miles along the Royal Road to Caroman village, and then a final dangerous 40 miles over herding paths and through wilderness to Old Wind Temple itself, all the while avoiding Lunar patrols (see page 120).

At Old Wind Temple at least one of the heroes must beseech the Stormwalkers to accept him as a student. The student must be an initiate of Orlanth and spend a Hero Point developing a relationship with a Stormwalker as his guru and must offer him a suitable gift of acknowledgement, respect, and thanks. The gift does not have to be monetary; it can be an oath or service.

After a full season of service to the Stormwalkers, the hero awakens Orlanth's Dragonbreaking power within him (see page 74). Upon their return, they can prepare to defeat the dragon. The god-talkers of Orlanth suggest that they increase their chances through ritual magic (see *Sartar: Kingdom of Heroes,* pages 85-87). For example:

If the heroes wait until an important holy day of Orlanth (*Sartar: Kingdom of Heroes,* pages 359-363) to confront the dragon, the Narrator might reduce the difficulty one level.

If the heroes get the support of their clan to perform public sacrifices and ceremonies to Orlanth to aid their battle (thereby violating the Lunar prohibition on such ceremonies), the Narrator might reduce the difficulty one level.

If the heroes set off from a major holy place to Orlanth (such as Larnste's Table or one of the sacred hills of the Killard Vale), the Narrator might reduce the difficulty one level (although they might encounter an enemy on route to Two Face Hill).

The Narrator might increase the dramatic tension while the heroes prepare the ritual by subjecting the clan to more attacks from the dragon.

Which Stormwalker?

The Narrator is free to create his own Stormwalker guru for the heroes. Alternatively, the Narrator can choose to use one of the few identified Stormwalkers as the hero's guru:

Elmalandti. *This Stormwalker wanders from Old Wind Temple and engages in the affairs of the world. He could be a powerful, if potentially dangerous, patron for the hero (See Sartar: Kingdom of Heroes, page 134.*

Heavy With Weight. *This ancient Stormwalker never leaves Old Wind Temple; indeed he hardly acknowledges his students' existence. Heavy With Weight has no interest in the mundane world but is held in awe and fear by all at Old Wind Temple.*

Confrontation with the Dragon

When the heroes arrive at Two Face Temple, smoke again rises from the entrance and flames can be seen inside. Encourage the heroes to challenge the dragon as Orlanth did. As they do, a low rumble is heard within and thick acrid smoke billows from the entrance. Suddenly, there is a crash like thunder and hot flames burst from the temple entrance. Swaddled in flames comes forth Lalaach the Green Dragon. The dragon pauses in recognition of the hero(s) with the Dragonbreaker ability and says:

"At last, you have come. I have been waiting for the world to adjust to my liberation and send you. I welcome you, my utuma. Strike swiftly and awaken me. Let us purify ourselves and begin the ceremony."

With that, Lalaach vomits out at great gout of red and green flame that envelope both him and the Dragonbreaker hero.

Fighting the dragon should be an extended contest. Although Lalaach is normally Nearly Impossible to overcome, the Narrator should consider reducing the difficulty. The effect of any rituals is cumulative; if all three are used, Lalaach provides only Low to Moderate resistance to the Dragonbreaking (other abilities are still Nearly Impossible to overcome Lalaach).

If the heroes succeed, the dragon is defeated. Upon a Complete Victory, the dragon is beheaded. Otherwise, the hero cannot behead the dragon. Either way, the hero gains a lingering bonus against draconic creatures and magic commensurate with their level of victory. He also gains a reputation as a Dragonslayer, commensurate with the level of their victory.

Do dragons Hate the Hero?

Strangely enough, the answer is no. Draconic creatures view the Dragonbreaking power as a form of utuma (see page 68). By destroying Lalaach's physical form, the heroes liberate him from the dream.

Gold Makes Strife

Once the dragon is defeated, the heroes may claim the Hoard of Lalaach. It is a vast treasure, more than enough to compensate the heroes' clan for their losses and more.

If present, Garstal makes an inventory of everything present, writing copious notes and drawing pictures of relics and reliefs. Laughing Dancer warns that he fears that *"the glistening gold and the glowing hoard will be the bane of many men."*

The heroes must arrange for porters and mules to carry all the treasure back to their clan lands. It will be hard for the heroes to keep news of the hoard quiet.

The Dwarf's Armring

If the heroes or their clan kept possession of the Dwarf's Armring, the dwarves still seek to reclaim it. They try a second time to seize the armring by force. If that fails, they try to negotiate a trade, possibly increasing one of the clan's resources or providing a unique magical item of the Narrator's devise.

If the heroes refuse, the greed of others is awakened by the Armring. Most dangerously, King Blackmoor becomes increasingly jealous of the heroes' clan and desirous of the Dwarf's Armring. He may demand the Armring as tribute, as compensation for the dragon's attacks, or simply send warriors to seize it.

If the dwarves took the Armring, any hero who was overcome with greed for the Armring still longs for it and is consumed by the need to steal it back. Such an adventure leads to the Dwarf Mine and is beyond the scope of this scenario.

Transporting the Hoard Secretly

The heroes may try to move the hoard secretly without attracting the attention of the other clans.

Appropriate ability: *Merchant or Thief keywords, Illusion affinity, etc.*

Resistance*: as set by the Pass/Fail cycle or Narrator discretion.*

Complete Victory*: The entire hoard arrives in the clan lands unnoticed. The clan's Resources are entirely restored (including any penalties resulting from Lunar taxes) and the clan's Wealth gets a permanent +3 increase. The heroes get a +9 Lingering Benefit to their relationship with their clan.*

Major Victory*: The heroes can get most of the hoard to their clan lands before the other clans become aware. The clan's Resources are entirely restored (including any penalties resulting from Lunar taxes) and the clan's Wealth gets a permanent +2 increase. The heroes get a +6 Lingering Benefit to their relationship with their clan. However, at the next tribal assembly the king and other clans lay legal claim to part of the hoard.*

Minor Victory*: The heroes can get much of the hoard to their clan lands before the king and his warriors (illegally) seize the rest. The clan's Resources are entirely restored (including any penalties resulting from Lunar taxes) and the clan's Wealth gets a permanent +1 increase. The heroes get a +3 Lingering Benefit to their relationship with their clan. The next tribal assembly is dominated by claims and counterclaims over ownership of the hoard.*

Marginal Victory*: The heroes get enough of the hoard to their clan lands to restore the clan's Resources (not including any penalties resulting from Lunar taxes). However, much of the hoard is seized by the king and his warriors. The next tribal assembly is dominated by claims and counterclaims over ownership of the hoard.*

Marginal Defeat*: The heroes get some of the hoard to their clan lands, enough to restore all but -1 from each clan Resource penalized by the dragon's attacks. However, the king and his warriors take possession of the majority of the hoard.*

Minor Defeat*: The king and his warriors arrive at Two Face Temple before the heroes can transport the hoard. They seize the hoard, but enough is left to restore all but -3 from each clan Resource penalized by the dragon's attacks. The heroes suffer a -3 lingering penalty to their relationship to King Blackmoor.*

Major Defeat*: The king and his warriors arrive at Two Face Temple before they can transport the hoard and seize the hoard with threats of violence. The heroes suffer a -6 lingering penalty to their relationship to King Blackmoor.*

Complete Defeat: *The king and his warriors arrive at Two Face Temple before they can transport the hoard and seize it with violence and bloodshed. The heroes suffer an automatic bump down in any interaction with King Blackmoor.*

Ghosts of the Ridge

Overview

During the turbulent era before the arrival of Sartar, the Vostang clan lived upon the Starfire Ridges. They are known from early stories about the first inter-tribal feud which was settled without a single death. But the clan no longer exists, dying out from an enemy's curse which brought Mallia to them. The ghosts of the Vostang still haunt the Ridge, seeking vengeance whenever they can.

Background

Two of the earliest clans to settle the Starfire Ridges were the Hillhaven and Vostang clans. Both were small clans but soon contested the pasturelands of the Ridges. The Hillhaven were independent, belong neither to the small Jonargin tribe nor its powerful new ally, the Lismelder. The Vostang clan sought the protection of King Varsmar and joined the powerful Colymar tribe. Varsmar settled the feud between the clans by assigning the majority of the pasturelands to the Vostang in exchange for valuable concessions for his own Orlmarth clan.

Ovad of Hillhaven was a Kolating who did not accept the settlement and was driven mad with rage. He traveled east to Prax where he learned terrible sorcery from the Animal Nomads. Ovad called upon the evil Disease Goddess Mallia to strike down the enemy clan. Disease spirits killed every member of the Vostang clan and the Hillhaven clan quickly claimed the pastures of the Vostang.

Their dominance did not last. The Greydog clan, backed by the young Lismelder tribe and led by Chief Hodir, raided the Hillhaven clan mercilessly, killing Ovad. The Orlmarth clan, backed by the Colymar tribe, claimed the old Vostang clan lands. Worst of all were the angry demons and spirits who haunted the old Vostang lands, killing livestock and unwary herders. Eventually, the Hillhavens, broken and humiliated, submitted to the Greydogs and joined the Lismelder tribe. They abandoned the Ridges to the feuding Greydogs and Orlmarthings and carefully avoided the lands once claimed by the Vostang clan.

The ghosts of the Vostang clan still seek vengeance and call upon their Colymar allies to avenge them.

The Scared Girl

The heroes are along the Big Starfire Ridge watching livestock or patrolling the Ridges on a late afternoon when dark rain clouds have them looking for shelter in a nearby shieling (small stone shelter used by the local shepherds for just this purpose). Wet and cold, the heroes make a fire and stay dry during the storm.

Afternoon becomes evening, and the blackness of night envelopes the camp before the storm calms. A cold wind blows from the north and the livestock are nervous. The sounds of voices can be heard in the wind. More perceptive heroes can make out cries for help coming from the direction of Watchpost Ridge. *"Help us! Help us! Won't somebody help us please?"*

Regardless of whether the heroes wait in their shelter or make their way out towards the Watchpost Ridge, they are approaching by a pale and frail little girl of about four years age. She is visibly scared. When the girl sees the heroes she runs away into a crevice between some big rocks to hide out of reach.

If the heroes try to touch the girl, she instantly screams and scrambles away. She accepts no food or water, no personal contact at all. When the heroes manage to calm the scared girl down, she plaintively says, *"My mother and father are dying. Won't somebody please help them?"*

The little girl does not know what clan she belongs to (which is normal for a girl of her apparent age). She speaks and looks Sartarite. Assuming the heroes agree to help the girl, she will lead them towards the Watchpost Ridge.

Vengeful Ghosts

The heroes follow the little girl towards the Watchpost Ridge, an empty part of the Big Starfire Ridge which is normally avoided by herders and hunters. The Ridge is extremely misty and tendrils of fog seem to reach out to them (but harmlessly dissipate upon contact). If this takes place during the night, the heroes can clearly see lights where there should be none, and through the mists they see the huts of a small hamlet – again where there should be none.

From the swirling mist, silent figures surround the heroes. They stare with accusing eyes. One figure steps out of the fog towards the heroes. Skeletal, with features ravaged by disease and a wild mane of hair, she points a bony finger at the heroes and says, *"Betrayer! You failed us. The Soul Shadows took us and you did nothing. Now the Soul Shadows shall take you and your kin."* In unison, the figures approach the heroes with outstretched hands. The Narrator should tell the players that their heroes must try to resist the corrupted ghosts who are well on their way to becoming Soul Shadows of Mallia. This is an obstacle of at least High Difficulty; worse yet there are few abilities that are appropriate to resist these evil spirits.

However, before the mad ghosts can attack, the little girl screams. Looking at the heroes, she cries, *"You must save my parents! Please! You must promise to help us!"* She looks wild and pale. The ghosts pause while the heroes deliberate.

My Players Don't Want to Help the Little Girl!

Players can be far crueler than hardened Sartarite warriors and suspect that a terrified four-year old is a trap. If the players don't want to help her, the Narrator still has several options.

The Narrator can require that they use some ability (Cruel, Merciless, or the Disorder, Death or Darkness runes) to overcome the cultural imperative of aiding defenseless children (such as his clan Keyword). If the hero succeeds, he can refuse to aid the girl – but with a lingering penalty to his reputation.

Alternatively, the Narrator can let the heroes take a pass but later subject them to reprisals from the ghosts of the Vostang clan. The ghosts will harass them, their livestock and their clan (with increasingly severe ramifications) until they return to the Big Ridge and aid the little girl.

Mallia the Soul Shadow

Mallia grew from the Darkness, in the waste and destruction of the Gods War. She found nourishment and life amid the fallen foes, the wreckage and carnage, and the blood of everything that died in that age. She became a corruption of death itself, tainted and degraded from the swift brightness which Humakt and Orlanth used, becoming a lingering and festering darkness. As beings fell before her, she became fearful that her food would completely fail, and she changed the way she ate, from lightning plagues that depopulated entire nations to the spread of slow death by disease, so that the misery she caused would last forever.

A host of soulless demons serve the Mother of Disease. Called disease spirits, soul shadows, lingering wasters, curse-bringers, and by a thousand other names, these demons bring pain, suffering and slow death to the living. These hostile demons collect around Mallia and waft as ill winds, searing fevers, and poisonous streams. They seep into the Middle World and collect in hosts such as corpses, broo, harpies, swamps, and insects. Born of Chaos, they have swept across the entire world, touching every corner of existence.

If the heroes try to flee or do not promise to aid the Vostangi, the ghosts attack. If the ghosts succeed, the heroes will be infected and suffer a Lingering Penalty on all Rune affinities until the evil spirits are excised by a Kolating or Chalana Arroy magic.

If the heroes agree, the ghosts stop. The skeletal figure speaks again. *"The Mad Kolating murdered us and fed us to the Keeper of the Cart. The warrior kings of Clearwine failed to avenge us. We demand that you extract the wergild due us from the kin of the Mad Kolating! Fail us and your ancestors will not protect your clan from our wrath."*

Claims Beyond the Grave

The Orlanthi allow transfer of legal claims to wergild or vengeance to third parties. If the third party succeeds in getting compensation (through law or violence), the ancestors are placated. If the third party fails, the ancestors continue to punish the victim's kin. The third party has the right to demand a portion of the wergild collected.

By pledging to avenge the Vostangi, the heroes have accepted their claims against the kin of the Mad Kolating to the heroes. They have the right to take some portion of that claim if successful; if they fail, the Vostangi no doubt will take vengeance upon them and their kin.

Those heroes who pledge to avenge the Vostangi get a new ability: a relationship with the Vostang Ghosts starting at 13. As long as the heroes are striving to avenge the Vostangi, the ability can be used like a contact (see *HeroQuest Core Rules* page 60-62). However, if the heroes give up or fail, the ability becomes a flaw: Haunted by Vostangi Ghosts.

Once the heroes finish with their pledge to aid the Vostangi, the ghosts fade from sight accompanied by the little girl, whose voice can be heard in the night air saying, "Avenge us."

The Otherworldly Feud

Orlanthi feuds can continue long after their participants are dead. Every participant in the feud between Ovad and the Vostangi clan has been dead for two centuries, and yet its victims demand vengeance from beyond the grave; grisly proof that Orlanthi demands for justice can extend far beyond the grave.

The Vostangi may be long dead but their spirit endures, driven mad by the need to avenge their own extinction by Ovad and the Hillhaven clan. The Hillhaven clan long ago took precautions against the Vostangi ghosts: pacts with local spirits, spirit guardians to prevent the ghosts from entering the clan tula, and, perhaps most importantly, never entering those portions of the Starfire Ridges once claimed by the Vostang clan.

The spirit of Ovad endures as well, tormented by the very demons and spirits he commanded while he lived. Now a demon in his own right, the spirit of Ovad is worshipped by a tribe of broos and ogres. Ovad might ignore the plight of the Hillhaven clan, or might send his Chaotic worshippers to attack the enemies of the Hillhaven clan – to the horror of the Hillhaven clan if they ever learned of their ancestor's association with the Chaotic monsters.

How Can the Vostangi Be Compensated?

Orlanthi justice demands that the kin of those harmed or killed must extract compensation from their injurers or their kin The Vostangi ghosts are demanding that the Hillhaven compensate them for destroying them. This compensation can take two forms:

The heroes can inflict harm on the Hillhaven clan equal to what was inflicted upon the Vostangi. This means the destruction, or at least near-destruction, of the Hillhaven clan. See, **Violence is Always an Option** *(below).*

The heroes can get the Hillhaven clan to pay wergild to the Vostangi ghosts. An Orlanthi court headed by a tribal king or other appropriate leader must determine the appropriate amount. See, **There is Always Another Way** *(below).*

Refusing to Help

If the heroes refuse to help, the Vostangi curse them and their clan. Each Ancestor Day, the Vostangi appear and attack the clan Magic Resource, weakening them. This continues until the clan promises to help them, or until the clan's Magic Resource is reduced to 0, effectively destroying the clan.

Old History

Several of the Vostangi references will likely require research by the heroes who can use abilities such as Clan Keyword, Sage, Lhankor Mhy divine abilities or a contact with the Jonstown Library against such resistance as the Narrator chooses.

Keeper of the Cart

One of the titles of Mallia is the Keeper of the Cart, which carries souls to the Underworld. The Vostangi ghosts accuse the "Mad Kolating" of having summoned Mallia (or at least her disease spirits) to murder the Vostangi clan. Such an evil deed constitutes one of the few capital crimes recognized by the Orlanthi (see *Sartar: Kingdom of Heroes,* page 218), demanding that the perpetrator be killed without compensation and sometimes even by his kin.

The Mad Kolating

Many, perhaps most, Kolatings are mad. They speak to spirits and demons, and rarely participate in worship of the Free Gods. However, the local clans still whisper about Mad Ovad the Kolating,

a fearsome shaman from Hillhaven who trafficked in demons and evil spirits. He terrorized the clans around the Starfire Ridge until he was finally killed by Chief Hodir Greydog circa 1410. Hodir died mysteriously three years later.

Warrior Kings of Clearwine

Many kings of the Colymar were warriors: Kings Varsmar, Venharl, Robasart, Intagarn, Jostharl, Dangmet, Korlmar, Orlgandi, Umathkar, Penterest, Kenstrel, and Orlkarth were all famed warrior kings. The events described by the Vostangi likely occurred during the reigns of Kings Venharl or Robasart (See *Sartar: Kingdom of Heroes,* page 275).

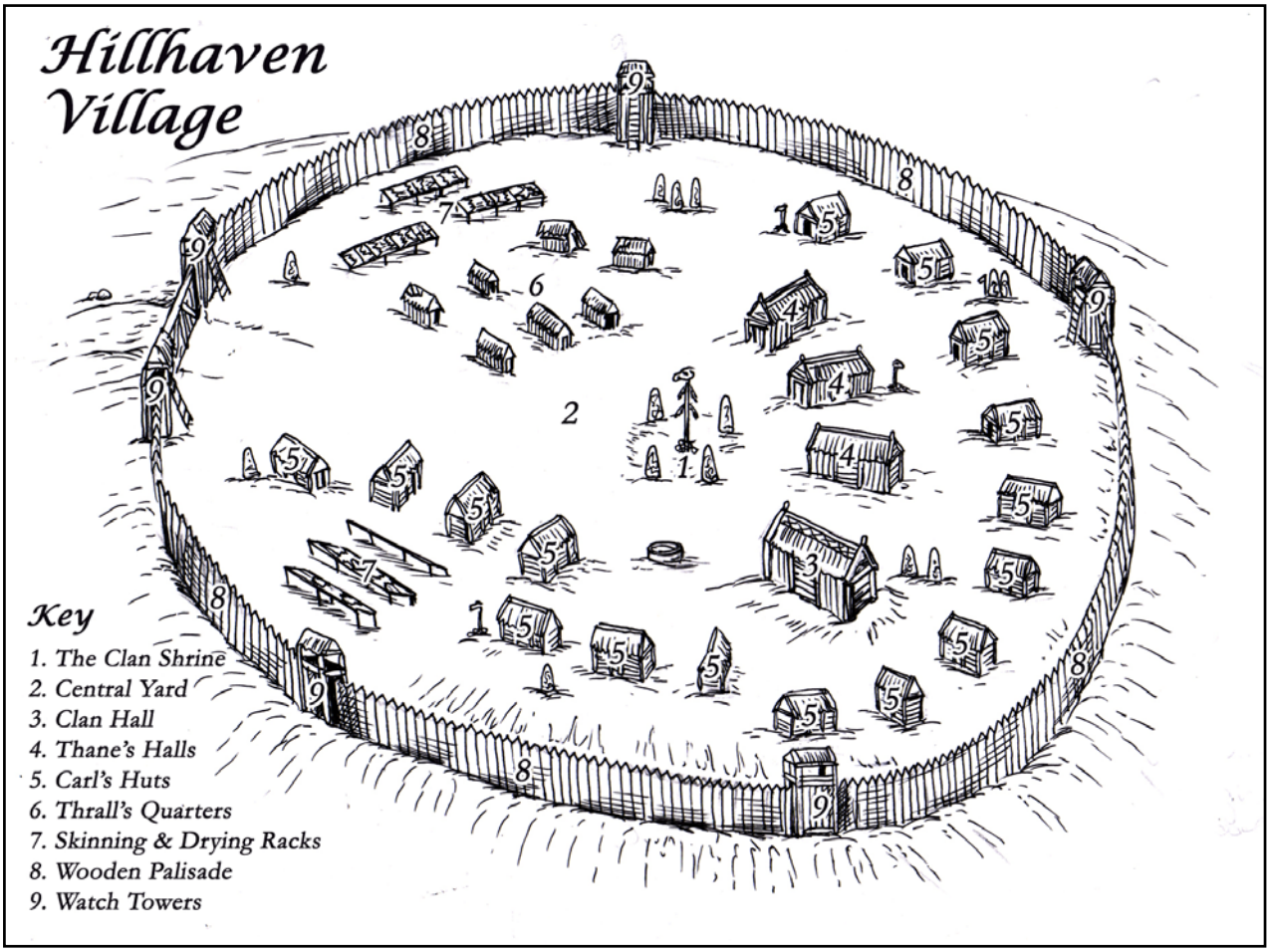
Hillhaven Clan

The Hillhaven clan is the smallest clan of the Lismelder Tribe with only 500 members (of which only about 250 are adults). They predate the arrival of the Greydog and Goodsword clans on the western slopes of the Starfire Ridges. More than a third of the clan live in Hillhaven village, the rest in steads scattered about the Big Elm Valley. The clan's agricultural specialty is hunting and Hillhaven hunters can be found throughout the woods west of the Starfire Ridges.

The clan has a long tradition of powerful Kolatings and has made many pacts with powerful local spirits. However, members of the clan never step foot on Voriof's Sheep Pen, a taboo going back "since the time of our ancestors". The evil deeds of Ovad of Hillhaven are known by a few elders of the Greydog clan and by Bofrost himself (who is extremely reluctant to speak of Ovad).

Hillhaven Village

The main settlement of the Hillhaven clan numbers about two hundred residents. It is a ramshackle village compared to Old Man Village or Grey Dog Village. The village's buildings are arranged in a circle around a central yard, where the clan holds rituals and assemblies. In the center, a bear skull atop a tall intricately carved and decorated pole houses the clan's god; fetishes are placed atop the wood palisade that surrounds the little village. Hillhaven might not be wealthy, but it is magically powerful.



Paying the Wergild

Paying the wergild will require use of the Clan's Wealth Resource (presumably bolstered by successful raids) against a Nearly Impossible resistance.

Mad Ovad's Wrath

By involving themselves with the Vostanging ghosts, the heroes incur the wrath of Mad Ovad, a spirit of great power. At the next major ceremony of the heroes' clan, Mad Ovad will appear and curse the clan with ill-luck, disease, and misfortune. Treat this as a Crisis Test of the clan's Magic Resource at Nearly Impossible resistance. If the heroes successfully settle the Otherworldly Feud or destroy the Hillhaven clan, the crisis is reversed and any lost Magic Resource rating restored. Mad Ovad returns every year to plague the heroes' clan until they find a way to defeat the spirit.

Taking Action

From here, things are up to the heroes. They can violently avenge the Vostangi or perhaps they can try to settle the Otherworldly Feud through litigation and tribal courts. Or perhaps the players will come up with a completely unexpected solution. Whatever course they choose, the heroes' actions (or inaction) should have ramifications that reverb throughout your campaign.

Bofrost the Kolating

The current chief of the clan is Bofrost the Kolating, a powerful old shaman. Bofrost appears about fifty years old, although local elders remember him as chief of the Hillhaven clan when they were children. He lives in no one place, but wanders the Big Elm Valley and the Malani hills. Bofrost speaks to the local spirits on behalf of the Hillhaven clan and is the heir to a long line of Kolatings stretching back to Mad Ovad.

Bofrost fears the Vostang ghosts and their otherworldly feud with Mad Ovad. If he hears that the heroes are asking questions about Mad Ovad or accusing him of being responsible for the destruction of the Vostangi, he will know that they are the tools of the Vostangi Ghosts and take whatever steps necessary to prevent them from destroying his clan. Clever but possibly half-mad himself, Bofrost has many contacts and allies in the Spirit World.

Mad Ovad

The ghost of a powerful kolating from the Hillhaven clan, Mad Ovad still wages a spectral war against the dead Vostanging clan. Mad Ovad no longer appears human, but is a skeletal, ram-horned figure. Each year, Orvad appears in the heroes' clan tula and sends demonic spirits to plague the clan; to dismiss him the heroes must either resolve the Otherworldly Feud or find a suitably powerful spirit magician to aid them.

Violence is Always an Option

Violence is always an acceptable means of vengeance in Orlanthi society. The heroes can seek to destroy the Hillhaven clan as their ancestors destroyed the Vostangi. Such a war of destruction requires the support of their clan and likely other allies as well.

Raid or War

The Orlanthi make a strong distinction between raiding and warfare. A raid is a small-scale affair where a small band (usually between 7 and 35) of skilled warriors slips into enemy lands and makes off with livestock or other moveable goods (including hostages). Casualties are usually very unless something goes serious wrong with the raid.

Warfare is when a larger band of warriors enters enemy lands seeking plunder and tribute, and bringing death and mayhem. Casualties are usually much higher, as are the consequences.

In terms of rules mechanics, both raids and wars draw on the clan's War Resource as described in *HeroQuest* rules pages 88-92. Both actions deplete resources and can result in bonuses or penalties to a resource (not necessarily the War Resource) from the Consequences of Victory table. The primary differences are purely narrative: if the heroes want to steal cattle or sheep without killing a lot of Hillhaven clansmen, it is a raid; if the heroes want to sack the Hillhaven clan village and kill a lot of Hillhaven clansfolk, that's a war.

Raiding Hillhaven

The heroes may decide to raid the Hillhaven Clan and take the wergild from them by force. Raiding requires the support of the clan's War Resource, but such support is easily given (Moderate Difficulty). The Hillhaven clan has weak defenses against raiders (Moderate Difficulty), although the Narrator may want to throw in some complications (such as magical guardians or spirits) raising the difficulty level.

A successful raid results in a temporary bonus to a resource (most likely the clan Wealth Resource) which can be used to pay the wergild. The raid also results in a penalty to the War Resource as per the Resource Depletion Table (see *HeroQuest* page 89).

War Against Hillhaven

The heroes might persuade their clan that attacking the Hillhaven clan is the only way they can avoid the wrath of the Vostangi ghosts. This is likely to be one contentious clan meeting; especially since such

a bold attack would require complete support from the clan (Very Hard Difficulty). Warn the players that a successful attack could lead to war with the rest of the Lismelder tribe.

The Hillhaven clan has a weak War rating but relies instead on its powerful Magic rating to defer attackers. When the heroes' clan warband approaches Hillhaven Village, they will be greeted by Bofrost the Shaman, who sits cross-legged atop a wooden platform, mumbling and surrounded by fetishes. He holds a painted bear skull in his lap.

If the warband comes any closer to the village (or to Bofrost), the guardian erupts into action. A huge spectral bear, accompanied by a host of angry spirits defends the village. Any attempt to directly attack Hillhaven village must first overcome the clan's magical guardians – making Hillhaven a Very Hard or even Nearly Impossible obstacle.

Assuming the clan warband overcomes the guardians, the Hillhaven clan leaders immediately try to parley with the attackers, offering compensation. If the heroes accept, the compensation provides a bonus based on the Extent of Victory to any attempts to negotiate a final resolution to the Otherworldly Feud (see "There is Always Another Way" below).

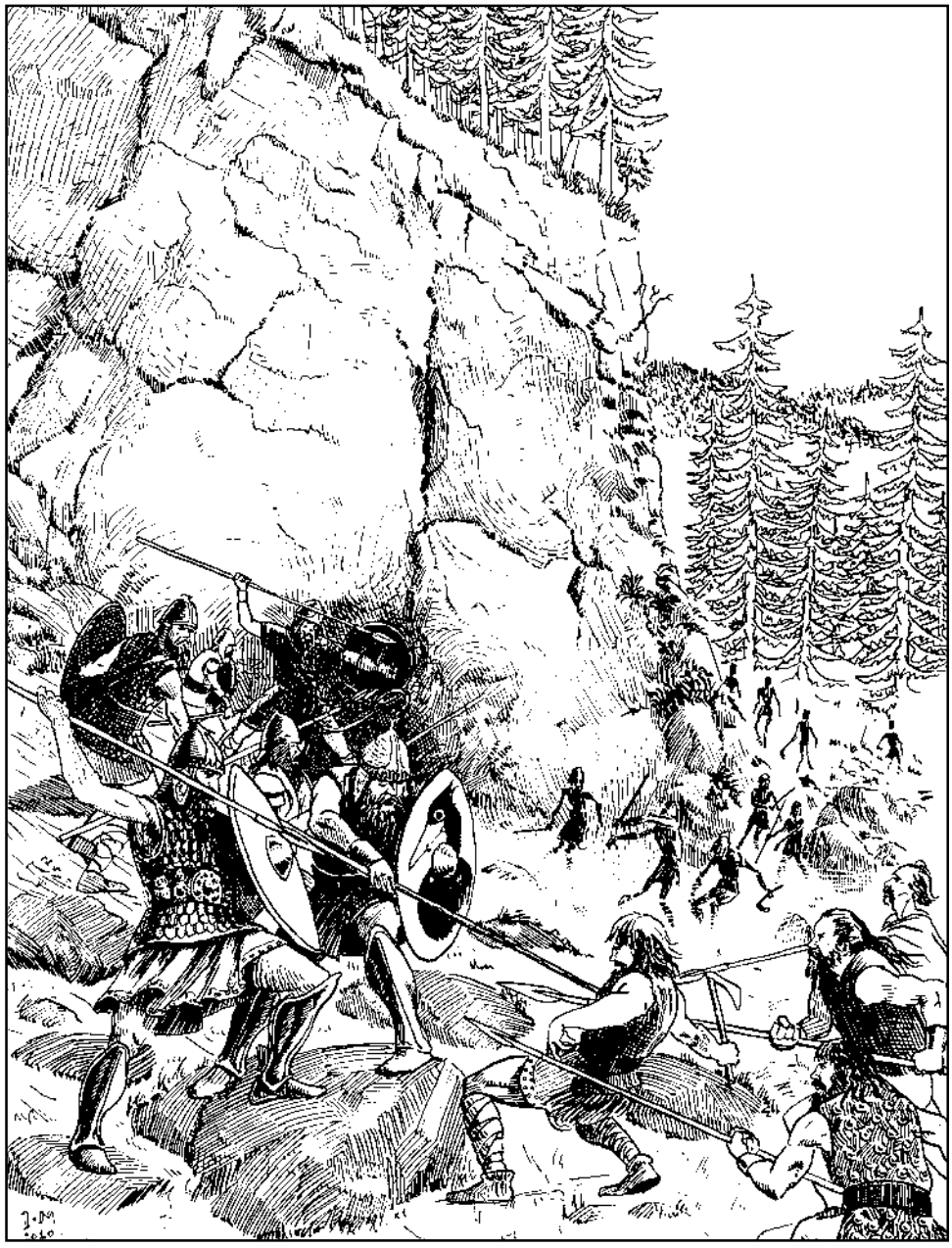
If the heroes refuse to accept tribute, the Hillhaven defenders provide only Moderate resistance to the warband. A Complete Victory effectively destroys the Hillhaven clan and satisfies the Vostangi's need for vengeance. Such an event results in war between the Lismelder and Colymar tribes and efforts are made to outlaw the heroes (See, *Sartar: Kingdom of Heroes*, pages 332-333). The heroes get a new Flaw – Hated by Lismelder Tribe.

If the warband fails to overcome the guardians or is defeated by the Hillhaven defenders, there is no pursuit. Regardless of the result, the clan's War Resource suffers a depletion modifier (see *HeroQuest Core Rules*, page 89).

Complications: Greydog Allies

The Greydog clan are traditional allies of the Hillhaven clan and a militarily strong clan. Depending on the plans of the heroes' warband, the Greydogs may have sufficient time to muster and come to the aid of Hillhaven; after all, Greydog Village is less than ten miles away.

Alternatively, the Greydogs may attack the herds on the Starfire Ridge while the Orlmarthing warband is in Hillhaven lands. Handle this as described in *Sartar: Kingdom of Heroes,* page 314 ("Greydog Raids"), but assign the Orlmarthing War Resource a -6 situational penalty.



Always Another Way

War is not the only option available to the heroes: they can strive for a just and lasting settlement of the Otherworldly Feud. Orlanthi law provides a method to settle dispute without violence and a way to settle blood feuds. The heroes must take the Vostangi's case to court.

Who Can Judge the Dispute?

Any juror knows only a person with authority over both parties can judge a dispute. Since the players likely do not know this, the Narrator must tell them.

If both parties belong to the same tribe, that authority can be the quarterly tribal moot; if they are from different tribes, then the royal court of the Prince of Sartar. A few heroes have traveled to Arrowmound Mountain and returned with the Staff of Justice, a powerful magical item that will render Orlanth's judgment on any claim between two parties. No Orlanthi would dare refuse allowing the Justice Staff to decide the matter; to do so would bring about Orlanth's wrath on the refusing party's clan.

Several great Orlanthi heroes obtained the Justice Staff of Jarani Arrowmound: Heort, Harmast, and Sartar being the most famous. Some say that Minaryth Purple, the ancient sage of the Jonstown Library bears the Justice Staff.

Combining this with "Fazzur Wants Peace"

If this scenario is being combined with the Colymar Campaign in Sartar: Kingdom of Heroes (which is recommended) and is taking place in 1618 or 1619, this triggers the events of **Fazzur Wants Peace** *on page 332.*

If the heroes start a war after Fazzur has imposed peace, the Lunars will brutally retaliate. King Kangarl will quickly move to outlaw the heroes and Lunar soldiers at the tribal assembly will ensure that the heroes have little chance to legally defend themselves. The Lunars may sack and burn Old Man Village and take hostages or slaves. Troublemakers and rebels will be crucified.

The Narrator should warn heroes that the consequences for crossing Fazzur Wideread can be terrible. Remind them of the destruction of the Dundealos tribe or the Fire Bull clan (Sartar: Kingdom of Heroes, pages 270 and 329) and suggest they might share that fate if they start a tribal war in spite of Fazzur's dictates.

After 1619

After the Lunar Army invades Heortland in 1619, the number of troops available in Sartar is substantially reduced. Lunar vengeance may be delayed or other events (such as the Whitewall Campaign or a new uprising from Kallyr Starbrow) may stop it entirely.

War with the Lismelder Tribe

Even if Fazzur does not step in to punish the heroes and their clan for starting a war with the Lismelder tribe, they still have to deal with a tribal war. King Harvald of the Lismelder tribe might belong to the rival Poss clan, but good Orlanthi support clans of their tribe against outsiders – even if they dislike the clan in question.

The Lismelder are a small tribe, but they can still muster more men than the heroes' clan. To survive, the heroes' will need the support of the Colymar tribe – and King Kangharl.

Court Procedure

The Narrator should carefully review the material concerning Orlanthi Justice on pages 216-218 of *Sartar: Kingdom of Heroes*. Considerations include:

Who is the Plaintiff?

One of the heroes must serve the plaintiff as the agent of the Vostangi ghosts. The plaintiff should not be a Lawspeaker; his role is merely to stand in for the aggrieved Vostangi and to articulate their grievances. The plaintiff must have a relationship with the Vostangi ghosts and will be marked by them with a special tattoo.

Who is the local Juror?

Orlanthi jurors are persons knowledgeable in the traditions and laws of the people, and enjoying the respect of their community. Ideally the juror is a player character, although if no player hero is appropriate, the heroes can recruit a sidekick or ally to serve as the juror (spending a HP to cement the relationship – *HeroQuest* page 57).

The juror takes the Legal Oath, pledging his honor and soul to uphold Justice and asking Orlanth, Lhankor Mhy, Heort and Sartar to guide him. After taking the oath, the juror must make his judgment, stating what the Hillhaven clan must do to compensate the Vostangi ghosts. Warn the player that his judgment must be fair and just lest he anger the gods of the Legal Oath.

The juror must then try to get the rest of his clan to support the judgment. Treat this as a Drawing on Resources contest (*HeroQuest* page 88-89). If the juror cannot get the support of his clan, it is clear that his judgment is not well received.

Giving Notice to the Hillhaven Clan

Once a judgment is announced and received by the clan, the juror and the plaintiff must find another juror with authority over the Hillhaven clan. To do this, the heroes must go to the Hillhaven clan village and swear the Legal Oath again.

If they are not known enemies of the Hillhaven clan, they should be able to peacefully arrive at the village. Thanes and the bodyguards will bring them to Clan Hall and guard them until Bofrost and the other Hillhaven elders arrive. Unless the heroes are known friends of the Hillhaven clan, guards watch them warily and suspiciously – as if they know already of the heroes' claims. If the heroes state or even suggest that the Hillhaven clan had anything to do

with the destruction of the Vostang clan, a few hot-headed guards react angrily (and violently), requiring restraint from their companions. Depending on the heroes' actions, bloodshed is entirely possible.

When Chief Bofrost and the Hillhaven clan council assemble at the hall, the heroes will be asked what their business is with the clan. This is the time for the juror to restate the Legal Oath and restate the Vostangi ghosts' claim against the Hillhaven clan.

The Hillhaven council will be horrified by the claim. "Outrageous!" says one elder. "Madness!" proclaims another. "Sorcery!" exclaims a third.

During all this, Chief Bofrost just watches the heroes with narrow eyes. Bofrost waits for the protests to die down and says to the heroes, "You are thralls in a feud between demons and spirits. If I have anything to say about it, you shall pay a high price for your dangerous words. And all for nothing, for your tribe has no authority over me and I will not consent to anyone less than these three: the Prince of Sartar, my king, or the Law Staff itself. Who now do you propose shall judge your case?"

Judging Between the Living and the Dead

The heroes better have a judge in mind; otherwise they will be dismissed from Hillhaven Village and told that they are now enemies of the clan. A kind Narrator will give them a short opportunity to decide who they want to judge their case. Bofrost will reject any judge except: his own tribal king (patently unfair to the heroes, who belong to a rival tribe); Temertain, Prince of Sartar; and the Law Staff. Bofrost will reject any other judge proffered.

The heroes must agree to these terms or Bofrost will refuse the Legal Oath. The heroes will be hastily escorted out Hillhaven clan lands and told that if they ever enter their lands again they will be killed.

If the heroes propose an acceptable judge, Bofrost speaks the Legal Oath again, carefully restates the heroes' complaint and asks if he has restated it correctly. The chieftain tells the heroes that they shall pay a high price for their words. He orders them to be escorted out of Hillhaven lands and told that if they enter Hillhaven lands again, they will be killed.

Paying Bofrost's Price

After the heroes leave Hillhaven lands, Bofrost performs a Kolating ritual to send spirits to torment the heroes' clan until they abandon their quest. Handle this as a Crisis Test of the Magic Resource for the heroes' clan but with Very Hard resistance (see *HeroQuest Core Rules* page 90-91). The Hillhaven clan will not lead raids on the Starfire Ridge as it is taboo for them to cross Voriof's Sheep Pen.

If the clan's Magic Resource is penalized, the clan will need to find a powerful Kolating shaman to lift the penalty. This should be an adventure in its own right, as the heroes travel to find a shaman and then try to persuade him to aid their clan.

King Harvald of the Lismelder

King Harvald "the Hairy" of the Lismelder tribe is no friend of the Hillhaven clan. A member of the Poss Clan, the Lismelder king normally resides in Poss Village, traveling to Swordvale for tribal ceremonies. A very ambitious man, the Lismelder king has made a pragmatic alliance with the Lunar commander of the army camp in the Duck Valley, Lergius Kassias of the Beryl Phalanx.

The king lives in a large farm house in Poss Village, surrounded his by mercenary companions. He greets members of the Orlmarthing clan surprisingly warmly – the Lismelder king dislikes

King Harvald the Hairy

Famed for his long hair and beard, the king of the Lismelder tribe is extremely ambitious. He became chieftain of the Poss Clan as a young man. Harvald is not averse to cooperating with the Lunars, if he thinks their aid will help him in his ambitions or strengthen his clan. A good warrior, Harvald achieves more with his shrewd political skills.

Despite being an active initiate of Orlanth, Harvald has a good working relationship with Lergius Kassias, the commander of the Lunar camp of the Duck Vale. Harvald has very poor relations with King Blackmoor of the Colymar.

Poss Village

Poss Village is the chief settlement of the Poss Clan, a fortified village of about 400 people at the edge of the Malani Hills. Primarily farmers of barley and cattle, the Poss now prosper from trade with the nearby Crescent Manor.

Crescent Manor

This Lunar manor was built in Lismelder territory after the defeat of Starbrow's Rebellion. It was built by levies from all the Lismelder clans, who each year must also provide a certain amount of labor to tend its fields (in addition to the many slaves who are permanently based there).

The manor is owned by a noble family from Jillaro, who employ an overseer to run it. The absentee landlord pays the occasional visit, but hasn't been seen since 1616.

Swordvale

This valley is the home of the Goodsword clan of the Lismelder tribe and the location of the Lismelder tribal assembly. Each Fire Season, the Lismelder gather in Swordvale where they discuss, dispute and trade.

the Greydog clan intensely. Clever heroes (who have not angered the local Lunar commanders) might be able to bribe King Harvald into supporting them in a lawsuit against the Hillhaven clan. This is likely a Very Difficult test of the clan Wealth resource and is not possible if the heroes have started a feud with the Greydog Clan.

Otherwise, the King receives the heroes and treats them with proper generosity, but at the tribal assembly he likely sides with the Hillhaven Clan – members of his own tribe after all – against the heroes and their clan. If Harvald concludes he can get something by selling the heroes out to the Lunars, he will certainly do it.

If King Harvald is chosen as judge, the dispute is heard at the next yearly tribal assembly of the Lismelder Tribe (held each Fire Season). The tribal assembly is held in the Swordvale, near the Humakti holy site called Indrodar's Necklace. Priests and devotees of Humakt invoke their dread god as part of the rituals opening the assembly; as a result, oaths sworn at the Lismelder tribal assembly are enforced by Humakt and his cultists. The tribal assembly is likely to be strongly hostile to the heroes; if they actively feud with the Grey Dog clan, it will be Nearly Impossible to get a fair judgment.

The Prince's Justice

The Prince of Sartar may judge any dispute between members of different tribes, providing justice where no tribal assembly could. Jurors and plaintiffs would travel to Boldhome seeking the Prince's Justice. From 1602 to 1613 this option was not available, as there was no member of the Royal House of Sartar in Boldhome. With the elevation of Temertain as Prince of Sartar in 1613, the Prince's Justice became available again to the tribes of Sartar.

To seek the Prince's Justice, the heroes must get the permission of their clan at the seasonal moot (see *Sartar: Kingdom of Heroes,* page 300-301). It would be wise for the heroes to seek use of the clan's Wealth Resource, as it can be assumed that they must distribute gifts and largess.

Then they (and their juror) must travel to Boldhome as described in *Sartar: Kingdom of Heroes* (pages 241-245 and 301-302). Once in Boldhome, the heroes are entitled to stay in the Black Spear Manor as members of the Colymar tribe (unless they feud with King Blackmoor or have otherwise made enemies of their tribe).

Presenting a petition to Prince Temertain is far more difficult than the heroes likely imagined. Temertain is utterly uninterested in his judicial role, preferring to spend his time collecting iron Brithini statuary or in the company of his beautiful and foreign consort Estal Donge. His household eagerly take (and demand) bribes. Frame these as increasingly difficult contests against the Wealth resource. For example:

- **Brenna the Watchful**, *Doorkeeper of the Royal Palace, demands payment to allow the heroes to enter the administrative chambers of the Royal Palace. Heroes and jurors versed in Sartarite law know that prior to the Disaster Year, entrance was the legal right of any free Sartarite. Brenna demands payment each time the heroes wish to enter the Palace.*
- **Onjur Threadneedle**, *the clerk of the Royal Household, demands payment before he will transcribe their petition for the Prince. Prior to the Disaster Year such transcription was not necessary. If told that, Onjur shrugs and say, "The Prince requires that all petitions be in script before he will hear them." The transcription will take a season, although with successful bribes it could be ready in as little as a day.*
- **Berra Stone**, *a corrupt and obese woman is the Prince's dishthane (administrator of the palace). She demands a bribe before he arranges for Temertain to read and hear the petition. Berra can set the hearing anywhere between one season (Complete Success), two seasons (major success), fours seasons (marginal success and one year (marginal success).*

Just as important are the officials the heroes need to bribe if they wish to have a fruitful hearing:

- **Gordius Silverus**. *The "Detachable Right Hand of Fazzur Wideread" and Chief of Barbarian Affairs. When Fazzur is not in Boldhome, Gordius is the chief Lunar official in the city. Nearly Impossible to bribe, Gordius is however willing to support Sartarites who swear loyalty to Fazzur Wideread or otherwise advance his cause. Gordius is a Tarshite and, although a dedicated Lunar cultist, has an excellent understanding of Orlanthi law and customs.*
- **Estal Donge**. *Temertain's consort, a beautiful and exotic Lunar woman from the far-off lands of the Oronin Satrapy. She is known to be a sorceress who worships strange gods and demons in orgiastic rites. She has Temertain completely under her influence; only a formal directive from Fazzur Wideread has more impact on the Prince than a whisper from her. Estal Donge is willing to support handsome Sartarites or those who are willing to swear personal loyalty to Prince Temertain. She does not have much understanding of Orlanthi law or customs, but she is a very beautiful and charismatic woman who has ways of getting what she wants.*

The Household of Prince Temertain

Prince Temertain is assisted by a large household who care and provide for his needs. Some 50 servants and slaves labor for the Prince, all under the supervision of Berra Stone. Ten Lhankor Mhy scribes under the supervision of Quinulf the Royal Librarian, serve as clerks and paymasters, and handle household accounts and correspondence.

Temertain's most important thanes are: Berra Stone, who manages the administration of the Royal Palace; Brenna the Doorkeeper, who permits entry to the Royal Palace; Quinulf the Royal Librarian, who supervises the clerks; and Umathkarl the Priest, who makes sacrifices on behalf of the Prince. Even though he is a Telmori, Goram Whitefang is accounted a thane, as he leads the Prince's fierce Telmori Royal Guard. Far more important than any thane are his consort Estal Donge and the Legate for Barbarian Affairs, Gordius Silverus.

A cruel Narrator may add to the list of household members who demand bribes from litigants, endlessly delaying the opportunity to seek the Prince's Justice. For example, if the heroes ever get a hearing set by Berra Stone, they must once again bribe Onjur Threadneedle to write a Royal Writ requesting the Hillhaven clan appear before the Prince. A particularly cruel Narrator may decide that the heroes must then bribe Berra Stone to get a Royal Seal proving that the writ is issued by Prince Temertain, otherwise Bofrost and the Hillhaven clan will refuse it. The entire procedure should be as frustrating as possible for the heroes (since at the end of the day, Prince Temertain has no interest in hearing the case at all)!

If a hearing is ever scheduled, it will proceed much as described on pages 308-309 of *Sartar Kingdom of Heroes*. When Prince Temertain hears that the heroes have taken the case on behalf of the Vostanging ghosts, he petulantly cries, *"These tribesmen have gone too far, asking me to hear a dispute between evil spirits! I will not stand for this foolish frivolity."* Unless the heroes have gotten the support of either Gordius Silverus or Estal Donge, Temertain will simply leave the hearing. In that case, the hearing goes as described in the Court of the Living and the Dead

If the heroes have the support of Estal Donge or Gordius Silverus, or they use the Lawstaff, they can receive a favorable judgment from Temertain. Remarkably, Temertain's authority as Prince of Sartar is sufficient to bind the Vostanging ghosts, Mad Ovad, and the Hillhaven Clan in judgment. All will respect his judgment for Temertain is the recognized and lawful Prince of Sartar despite his many failings.

Combining this with the Red Hands of Hofstaring

If the heroes have already encountered Temertain seeking the Red Hands of Hofstaring in the Colymar Campaign, they have likely earned the extreme enmity of Temertain and Estal Donge. Presenting themselves to the Prince after embarrassing and stealing from him, is a very reckless and dangerous move. Estal Donge will demand that they be immediately thrown into the Stone Room and Temertain will concur. The heroes will need to find some way to their overcome Nearly Impossible odds or end up in the Stone Room.

However, Gordius Silverus will be impressed by the chutzpah of the heroes, and it might be possible that Fazzur Wideread could have a use for them. But that is something beyond the scope of this scenario.

Justice with the Law Staff

The possessor of a sacred Law Staff obtained at Arrowmound Mountain can use the Law Staff to ascertain Orlanth's Justice. Very few individuals in Dragon Pass possess the Law Staff (also called the Justice Staff); the only person widely known to have one is Minaryth Purple.

Minaryth Purple is Nearly Impossible to persuade. *"I have no interest in getting involved in the quarrels of the dead. Go to sacred Ezel in Esrolia perhaps to find a Ty Kora Tek priestess that can silence these ghosts. But this does not interest Lhankor Mhy and I do not see how this affects what must be done here in Sartar."*

Using the Justice Staff

Only one who has obtained the Justice Staff at the Jarani Stones may wield its power. The Justice Staff manifests the power of Orlanth, the ultimate source of Justice.

A holder of the Justice Staff must not use it casually, but only as a last resort when all other attempts to determine Justice have failed. Use of the Justice Staff attracts spectators from miles around. For centuries afterwards, lawspeakers will cite judgments made with the Law Staff as precedent.

To find judgment, the Lawman goes to a sacred area, which is measured, blessed, and warded by holy men and women of Orlanth and Ernalda. Witnesses and officers stand in a shielded area. Spectators stand as near as they dare, always outside the sacred ground, which is the seat of Justice itself. All men fear to tread upon the sacred grounds, lest Orlanth also judge them during the rite.

Each litigant has one representative to bear his collective Justice to the ring. All of his or her supporters, patrons, backers, and other helpers stand behind, linked to the speaker by their holy men. Priests pray and use feats to help in the case. The Lawman raises the Justice Staff and calls on his god. Slowly, the Otherworld becomes visible, until the whole site appears as the top of Arrowmound Mountain. A hard and chill wind blows, and snow covers all the ground except the bare cliffs. Around the participants stand a hundred poles, each a log cut like a fletched lawstaff; these are the arrows of justice that Orlanth hurls into the world. The Lawman lowers the Justice Staff horizontally, each litigant takes hold of one end, and the contest begins.

Every fact, trick, connection, magical inference, oracle, and act that the litigants bring to this case comes forth in a rush of divine review. Each supporter is pulled into the web of interconnections focused on the speaker. When everyone is involved, engaged in full or in part according to their commitments, then Jarani calls on Orlanth's Justice and reveals in that instant the final judgment of God. With a blast of cold wind deep in their souls, the winners and losers both know the results of Orlanth's Justice. The Middle World comes back into view, and the lawspeaker formally announces the results of the ritual.

Going to Ezel

The heroes could travel to sacred Ezel, the Great Temple of Ernalda in Esrolia (see Sartar: Kingdom of Heroes, page 114 or see Esrolia: Land of 10,000 Goddesses pages 14-19) to find a Ty Kora Tek holy woman powerful enough to dismiss the ghosts. Ezel is a long trek. They must take a river boat from Quackford to Nochet, a distance of over 300 miles. It takes three to four weeks to get there. From Nochet (the largest city in the world) the heroes must travel another 50 miles by land to sacred Ezel.

At Ezel the heroes can find a priestess of Ty Kora Tek at the Temple of the Dead, the Temple of Thirteen, or the Temple of Light and Dark. It is Nearly Impossible to persuade Vakadera an elderly Esrolian priestess to travel into the wilds of Sartar, but it can be done (likely for a great price). If she makes it to Sartar, Vakadera can dismiss the vengeful ghosts of the Vostangi and return them to the Cave of the Dead.

More likely the heroes must quest for the Justice Staff themselves if they want to take this approach. See the *Law Staff Quest* (described in the next chapter) for more information about the Law Staff.

The wielder of the Justice Staff can summon an assembly with jurisdiction over any two Orlanthi. Instead of making a judgment, he may use the Justice Staff (see page 222). He may convene the court where he so chooses; traditionally, at a holy place of Orlanth or Sartar.

The Court of the Living and the Dead

The court hearing the dispute between the dead Vostangi and the Hillhaven clan convenes. Depending on the choice of the heroes, the court is held at:

- *The Royal Court of Prince Sartar;*
- *The Lismelder tribal assembly; or*
- *A place determined by the wielder of the Justice Staff.*

When the heroes speak for the Vostangi, the Hillhaven lawspeaker demands, *"By what rights do you speak for the Dead? You are not kin to the Vostang, you do not bear their marks. What witnesses exist to confirm that a long-dead clan transferred their claims to you?"* The Lawspeaker smiles at his own cleverness; if the heroes cannot produce witnesses, the case must be dismissed.

Give the heroes a chance to reply. However, once they do, a wave of fear spreads through the assembly as a procession of ghostly figures enters the assembly grounds. Skeletal and silent, they file behind the heroes. They say not a word, but glare at the Hillhaven clan and the judge.

The heroes may now make their case. In response, the Hillhaven Lawspeaker struggles to make his case under the hollow unblinking eyes of the dead Vostangings. His case is simple: the dead cannot lawfully transfer their case to those outside their clan. *"Since the Vostangings are all dead, their claims against us are dead as well,"* says the Lawspeaker.

Judging the Case

The Narrator should treat this as an extended contest. The presence of the Vostangi ghosts gives the heroes a +6 Situational Augment. Give the heroes a +1 bonus for each point of clan resources lost to Mad Ovad. If the heroes raided the Hillhaven clan, given them a -1 penalty for each Wealth bonus they took from the Hillhaven. The Narrator may assess other bonuses or penalties as appropriate. Appropriate abilities to use in the contest include Lawspeaker keyword, the Truth Rune (for Lhankor Mhy cultists), the Mastery Rune (for Orlanth cultists), or abilities such as Just, Know Law, and so on. If the heroes possess the Justice Staff, they may use the magical ability they gained from that quest. Appropriate augments are possible.

The resistance depends on the judge. The Justice Staff has only Moderate Difficulty; Prince Temertain has High Difficulty: and King Harvald has Very High/Nearly Impossible (and must be bribed to even be willing to give judgment against the Hillhaven clan).

Complete Success: The judgment is completely against the Hillhaven clan. Their lands and herds are assigned to the heirs of the Vostangi clan: the heroes' clan. After making generous sacrifices for the Vostangi ghosts (so they might depart this world satisfied and in peace), just heroes will loan the lands and herds back to the Hillhaven clan. This increases the clan's Wealth and Peace Resources by +3 permanently, and makes the Hillhaven clan a tributary of the heroes' clan. Unjust heroes can make a different arrangement, but it may trigger war with the Lismelder tribe.

Major Success: The Hillhaven clan is required to pay hefty wergild to the Vostangi and their heirs. After making generous sacrifices for the Vostangi ghosts (so they might depart this world satisfied and in peace), they still increase the clan's Wealth and Peace Resources by +2 permanently.

Minor Success: The Hillhaven clan is required to pay wergild to the Vostangi and their heirs. After making generous sacrifices for the Vostangi ghosts (so they might depart this world satisfied and in peace), they still increase the clan's Wealth and Peace Resources by +1 permanently.

Marginal Success: The Hillhaven clan is required to pay for the funeral sacrifices for the Vostangi ghosts (so that they might depart this world satisfied and in peace).

Marginal Defeat: The Hillhaven clan is not required to pay wergild to the Vostangi ghosts, who continue to haunt the Starfire Ridges.

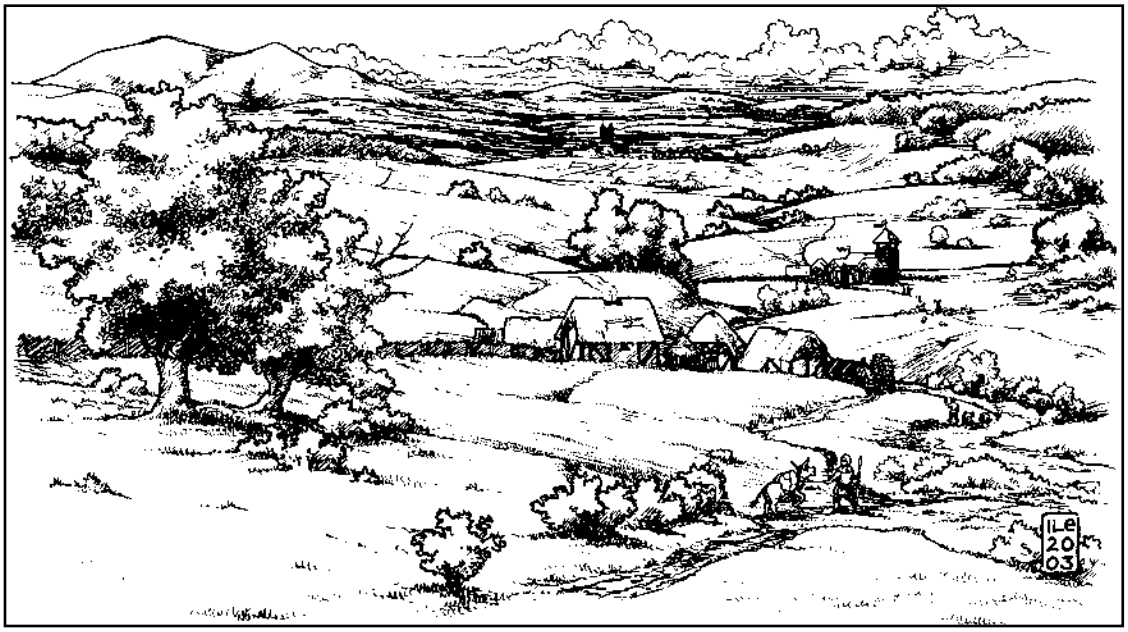
Minor Defeat: The Vostangi and their heirs are required to pay wergild to the Hillhaven clan, permanently reduce the heroes' clan Wealth Resource by -1. The Vostangi ghosts continue to haunt the Starfire Ridges.

Major Defeat: The Vostangi and their heirs are required to pay a hefty wergild to the Hillhaven clan, permanently reduce the heroes' clan Wealth Resource by -2. The Vostangi ghosts continue to haunt the Starfire Ridges.

Complete Defeat: The judgment is completely against the Vostangi clan and their heirs. Their lands and herds are assigned to the Hillhaven, who loan it back to the heroes' clan. The heroes' clan permanently loses -3 to its Wealth Resource and becomes a tributary of the Hillhaven clan. The Vostangi ghosts continue to haunt the Starfire Ridges.

The Funeral

Assuming the heroes were successful, the Vostang clan is given a proper funeral (paid for by the Hillhaven clan). On the Starfire Ridges, the few remnants of the Vostang clan are assembled and huge funeral fire is kindled; fumes of woodsmoke billow darkly up. The blaze roars and consumes the remnants of the Vostangi, sending their souls to Orlanth's Hall. A mound is constructed on the Starfire Ridges, high and imposing, a marker that can be seen from the Nymie Vale. The heroes' clan shall offer annual sacrifices at Vostang's Mound and the clan wyter gains an ability from the Vostangi. This ability should be determined collectively by the Narrator and the players; the Vostangi act in some fashion as benevolent guardians of the heroes' clan.



Law Staff Quest

Background

The Law Staff Quest is a famous Orlanthi heroquest whereby the Justice of Orlanth may be clearly discerned. It requires travel to Arrowmound Mountain several days southwest of Kero Fin, through lands claimed by the Grazer people. At the Jarani Stones atop the peak of the mountain, the quester may aid Jarani in his dispute over ownership of Arrowmound. If successful, the quester receives the Law Staff from Jarani.

Preparations

The first thing the heroes need to learn is the story of the Law Staff. The god-talkers and priests can provide the heroes with the common myth about Orlanth the Justice-Bringer, the story everyone knows about the Law Staff.

The Jonstown Library knows a little more about the Law Staff Quest; indeed, Minaryth Purple successfully performed a lesser version of the quest some thirty years ago, although he speaks little of the details. The Jonstown Compendium contains a couple of interesting fragments from other Law Staff Quests. Armed with this information the heroes can prepare for their quest.

Orlanth the Justice-Bringer

Once, a single Law ruled all of the Old World. But after Orlanth came, the Old World was not big enough to contain a single Law. In those days, no one knew how to settle arguments without fighting. Everyone was fighting, and it was called the War of the Gods. Even kinfolk were fighting, until Orlanth established the Rite of Justice.

Orlanth was called to Arrowmound, that mountain among those of the Skyreach range. In the fight when Orlanth defeated Jagrekriand, he had heaped up this earth here and stuck his lightning javelins into it to be ready. It is sometimes called Fire Mountain.

Jarani Whitetop, the Mountain Glider, occupied Arrowmound. Jarani is the son of Ragorn, the son of Jorganos Archer, the son of King Vingkot Orlanthsson. He claimed the land by right of Possession. He had family and servants, a wall he made around the stead, and a guard with two faces. He kept there the White Sheep of Voriof, and guarded them with the Bow of Jorganos.

Arrowmound was under siege by Harand Boardick, the son of Harast the Brave and Ornay daughter of King Drorgalar Orlanthsson. Harand was married to Urgkronika, the sow-wife. Harand claimed that Arrowmound should be his, by right of Establishment, and had many witnesses ready to support his truth.

Both claimed the right to the aid of Orlanth, who had established both Possession and Establishment as laws. Both claimed his kinship, and the right to his aid. Orlanth spent the night in the sky, and plummeted to earth again at dawn. He brought with him the Law Staff, and the way to use it.

Orlanth himself was the first Lawman. He pacified and protected the combatants, recited the conditions, and invoked the prayer to call for divine guidance. Lawspeaker explained to everyone the three stages of their commitment, where to stand, and how to put their hands and feet. Lawman suspended the Law Staff, and directed each litigant to hold it.

Harand, husband of Urgkronika, was burnt, and could not hold a sword for the time it took his next son to grow to manhood. Orlanth ruled that Justice itself had shown that the claim of Jarani was more correct, and so he was named Lord of the Mountains. Ever since then the Harandings have not been friends with the Vingkotlings

Harand then swore to take the land, and prove the natural and ageless Law of Violence. Jarani taunted him as "son of the Brave" and "pig-general." Harand got other help from the Forces of Darkness. He gave his son to Jogo Zaramzil, called Night-in-day, who led another army of trolls and men against the fortress of Jarani, Lord of the Mountaintops.

When Harand and Jogo Zaramzil attacked, many defenders were slain, including the son of Jarani. The two-faced guardian was killed defending the gate. Then the wife of Jarani recited the call for help. The Lord of Justice had pledged to uphold the claim, and he had been formally called, so Orlanth helped Jarani in his fight. Together they threw the enemy down from the mountains, and confined them into the valleys for as long as the wind blows. This was called the Battle of Arrowmound.

Orlanth healed all of the casualties, and they swore to serve forever as the Guardians of Justice

At Justice Stone Jarani raised a monument to commemorate the event, and to be the place where Jarani would later pass on the Law Staff to whatever Lawspeaker qualified for one, and made sacrifice to Orlanth for this honor. The altar is called the Jarani Stones. The Lightbringers stopped on this mountain during their journey.

King Heort the Founder traveled to the mountaintop to get the Law Staff. At the Jarani Stones defeated Gagarth the Wild Hunter, and brought back the Law Staff. With it he established a new code among his fellows, and among all the people who would join with him. Afterwards, the people of this way were called after him, and so we are the Heortlings. Today Arrowmound is inhabited by nar sylla, the winged wind children.

- a common Orlanthi myth

The priests tell the heroes that the Law Staff Quest typically begins as a This World heroquest, taking place mainly in the Middle World of mortals. The rituals beginning the quest draw in the magic of the Other Side and provide the quest with great power. As with other heroquests, the heroes must:

- *Determine the objective of the quest.*
- *Determine who will lead the quest as the Hero and who will go with them.*
- *Get clan support.*
- *Prepare for a possible Heroquest Challenge.*
- *Perform the quest.*

Fragments from the Jonstown Compendium

#7197: *Gagarth's claim was based upon history, but Jarani's own history in this place was stronger, since his grandfather was the first person to live here. Gagarth said previous occupation was no claim since the whole world had lain under his hoof long before the family of Jarani came here. Jarani claim that he was the grandson of the very earth that lay underneath, and no air god ever claimed to own what lay under the earth.*

The Lawspeaker said, "It seems that comparing rights will not settle this. Justice must resolve what law cannot." He held out the Law Staff. Gagarth took it and Jarani as well, and then the Lawspeaker balanced the Ring of Orlanth above the horizontal staff. When the supporters for each side began to range themselves into positions I recognized only one among them all: Angorsk Ig. I was not surprised.

We placed hand to shoulder, as required, and I put mine upon Jarani. The Lawspeaker intoned the ritual of Justice, calling upon all the Laws of Orlanth, of the Storm, of the World, to judge this case. - from the Belorden Fragments

#7199: *Baselting Truesword danced by my side. He was born among the Karandos tribe when they were fleeing from Lokamayadon. He was forged by the hammer of war, heated red hot in the hot flame of hate, and sharpened by Humakt himself to bear the keen edge of death and true death. Nothing more dangerous has ever been made.*

Stanstrev, as fine a warrior as ever bore spear, was nearby, as were the others. Shieldman squatted before me, under my shield, watching the rear, his hands filled with weapons. I bore only my lightning.

#54,586: *To get to Jarani's sacred peak, one must first cross Beast Valley. It is safest to get permission and a guide at Ash Anvari. From there you can cross the Creek-Stream River at the Centaur Ford – remember to ask the guards to play their polonki music and reward them appropriately. From there you take the Trade Road to Rich Post and avoid offending the Horse-Spawn. Get permission to travel to "Fire Mountain," as the sun-worshipers call it. It is a tough ascent, and the last third will be on hands and feet, but if are successful, Jarani will await you there.*

Objective of the Quest

The heroes must determine the objective of the quest. Ask them what they expect a successful quest will mean for them and their clan. Perhaps they seek to settle a specific dispute or perhaps they seek a means to ascertain Orlanth's laws when they cannot otherwise be seen. Work with the players to determine a specific magical objective. The players must determine if this quest is intended to benefit them personally or their clan collectively. This can be done in tandem with an attempt to gain clan support.

Who are the Hero and his Companions?

The players will have to determine the mythic roles they are representing in their quest to gain the Law Staff. The main hero of the myth is Orlanth (or more rarely Heort Staglord). For the duration of the quest, the hero *is* the god. The other heroes can be the companions of Orlanth (the Lightbringers, Humakt the Sword, the Thunder Brothers, Yinkin, Shield Bearer, Spearman, Backboy, and so on).

Clan Support

It would be very advantageous for the heroes to have access to their clan's Magic Resource for this heroquest. At a clan assembly, the heroes must try to get the support of the clan. The difficulty of this should be Hard or Very Hard, since the ramifications of supporting the heroes magically would be disastrous for the clan if the heroes fail (see "Running a Heroquest" chapter). However, lingering bonuses from previous Clan Support rolls are applicable to this contest and you should give Situational Modifiers and Plot Augments based on the heroes' previous actions.

With clan support, the heroes can begin their quest during a clan holy day ceremony. Auspicious days include:

- **Founders Day** *(Wind Day, Stasis Week, Fire Season). On this day, sacrifices are offered to Sartar the Founder – who also successfully quested for the Law Staff.*
- **Law Staff Day** *(Wind Day, Movement Week, Fire Season). On this day, sacrifices are offered to Orlanth the King and his Lawspeakers – Orlanthandrin, Lhankor Mhy, Vingkot, Jarani, Heort, and others. This is the most auspicious day to begin the quest.*
- **One Day** *(Wind Day, Movement Week, Storm Season). Orlanth's High Holy Day is always a good day to start a quest sacred to Orlanth.*
- **The Sacred Time**. *The Sacred Time is also always a good time to begin an Orlanthi heroquest.*

Preparing for a Heroquest Challenge

The priests can tell the heroes that when they take hold of the Law Staff at the height of the ritual, they can invoke a heroquest challenge. The heroes have to determine which hero will invoke this challenge and what ability he will stake (see "Running a Heroquest" chapter of *Sartar: Kingdom of Heroes*). They need to prepare a ritually prepared item to hold the heroquest reward. This should be tied in with the objective of the heroes' quest. The Narrator must determine the ability that the heroquest enemy shall stake.

Performing the Quest

The quest begins with a clan worship ceremony where magical boundaries being measured, blessed and warded around the clan tula, to protect against the powerful and deadly magic summoned during the ritual. One hundred carved poles demark the sacred boundary. A fine ram or bull is sacrificed to Orlanth. With its blood, a smaller circle is marked within the sacred area.

The priests and god-talkers ceremonially dress and arm the quest-leader as the god or ancestor (most likely Orlanth or Heort depending on the request of the heroes) and the other heroes as his companions. If they have access to the Orlmarthing Clan Magic Resources, the heroes will be presented with the sacred **Woodpecker Staff** (see *Sartar: Kingdom of Heroes,* page 290), which provides them with a connection to the Orlmarth wyter. If they have the support of a different clan, present them with the magical regalia of that clan.

Within the circle, the Summons of Evil is performed by the holy folk and the heroes. The heroes' worst enemy is invoked and brought into the ritual – the heroes will have some serious opposition.

After the Summons of Evil has been performed, the priests, god-talkers, and other friends and supporters of the hero provide them with blessings, gifts, and farewells. Accoutered and acting as the gods, the heroes set off on their quest.

The Road to Rich Post

Sartarites immediately recognize the heroes as holy folk performing a sacred heroquest; the glaze in the eyes, the formal, poetic speech, and the ceremonial dress and arms make it obvious to all. Pious Orlanthi offer them gifts of food, prayers, and even silver! Others ask them for blessings. Less devout folk watch them warily; perhaps they worry about the dangers the heroes might pose, or perhaps that the Lunar Army vigorously prohibits such public Orlanthi rituals.

By the time the heroes travel through the Arnoring lands they likely have quite the entourage: pious farmers, flirtatious maidens, young children, and a handful of armed herders. It has been at least three years since "the gods" have walked through the Nymie Vale on a sacred quest. News of this spreads quickly through the Vale.

Worst Enemy Strikes!

Mercenaries or followers of the Enemy await the heroes in Quackford seeking to end their quest:

- *If King Blackmoor is the heroes' worst enemy, a band of his mercenaries led by his thane Darsten Black Oak confront the heroes seeking to injure and humiliate them, and force them to abort their quest.*
- *If Tatius the Bright is their enemy, then Erianda and a squad of crack Lunar soldiers await them seeking to capture and interrogate them.*

Choosing Your Enemy

The Narrator should think carefully to determine the heroes' "worst enemy". Some options:

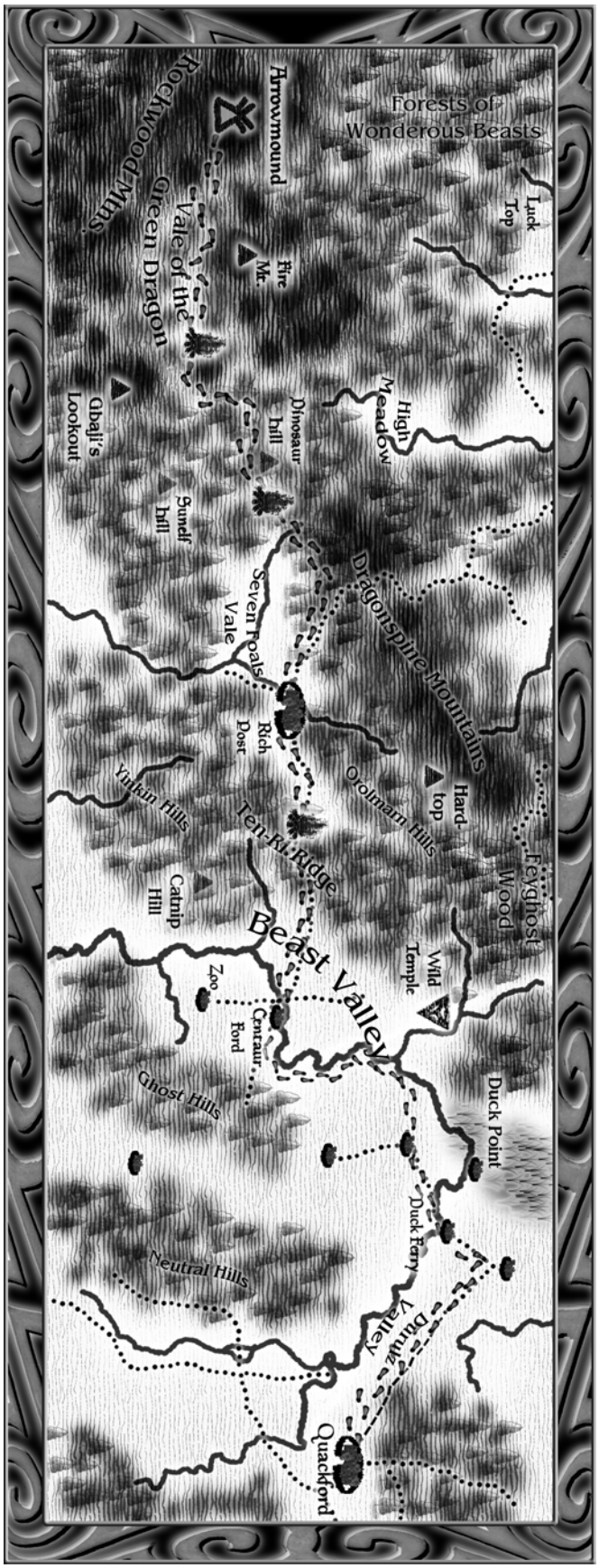
- *Do they clan have a blood feud with the Grey Dogs?*
- *Do they feud with King Blackmoor of Clearwine?*
- *Does their clan's Ancient Enemy plague them again?*
- *Does their clan's New Enemy plague them?*
- *Have the heroes earned the enmity of Tatius the Bright or some other powerful magical leader?*

The enemy is brought into the ritual and should try to disrupt the heroquest **at least** *once prior to the Justice Moot. Perhaps King Blackmoor will send mercenaries to ambush the heroes at Quackford. Or perhaps Tatius the Bright will send Erianda and a squad of crack Lunar soldiers to hunt down the heroes.*

The enemy should show up at the worst possible time during the quest to Arrowmound Mountain, forcing the heroes to take desperate actions. Examples of potential enemy actions will be given throughout the quest. The Narrator should feel free to come up with her own ideas.

If these efforts are thwarted by the heroes, the heroquest enemy may strike again; regardless, the enemy will be present at the Justice Moot and the Battle of Arrowmound.

Ideally, the Narrator should come up with two groups of Worst Enemies: a known enemy who plagues them during the trek to Arrowmound Mountain; and a heroquest enemy who confronts them at the Battle of Arrowmound. Heroes who have gone to the Underworld as part of the Colymar Campaign likely already have Tatius the Bright and the Lunar heroquester who represented Natha as a heroquest enemy (although they likely do not know it).



- *If the Grey Dogs are their enemy, a thane of the clan (perhaps even Killer-Branduan) with his loyal companions just happens to be in Quackford and have heard of the heroes' arrival.*
- *Regardless of their specific enemy, it (or at least their mercenaries or followers) awaits the heroes in Quackford.*

As they approach Quackford, a small delegation of Arnoring clan members offer them gifts. Their spokeswoman, a potter named Velladurisa, warns them that there is danger in Quackford. She urges the heroes to return to their homes: *"It is too dangerous here; your enemies intend to do you terrible harm. Save yourself and flee!"*

Velladurisa provides basic information about the heroes' enemies, enough for the heroes to come up with a plan. Fighting their foes should be a more difficult obstacle than merely sidestepping Quackford.

If the heroes escape their enemies, they are soon pursued. The Narrator can handle this as an Extended Contest as they travel from Quackford to Ash Anvari.

It is at least two days travel through the Duckvale from Quackford to Stone Nest (taking the Sartarite Royal Road), and two more to Ash Anvari (taking a beaten dirt track). If the heroes win their Extended Contest, they arrive in Ash Anvari before their pursuers. If the heroes lose, they are attacked by their pursuers.

Ash Anvari

This village is a "public town" in the Beast Valley. It rests amid wide fields, dotted with trees, and at the edge of a thicker forest near the Ghost Hills. The beast-men allow humans to gather here, or rest and stay. There are several buildings built for humans, including a shrine to Issaries and the Two Legs and More Inn, a local inn that caters to both humans and the more sophisticated beast-men.

The Two Legs and More Inn is a large wooden hall, with double oversized doors built to accommodate its four legged clients. Inside, the inn is a large empty room with a high sleeping platform in the rear. The floor is thickly lined with straw – many of the Inn's clients are not housebroken! The clientele are primarily humans, ducks, and centaurs, drinking wine from large clay bowls. A lone satyr plays his pipes in the corner.

Questions regarding a guide results in the heroes being directed to a grizzled old centaur called Woodcutter. Woodcutter stares suspiciously at the heroes' markings and any regalia they brought for their heroquest. *"The Stallion King sent me to wait for you. I am to guide you through his valley."* If asked how the "Stallion King" knew about the heroes, Woodcutter simply shrugs. *"Perhaps the Spider told him,"* he says cryptically.

Beast Valley

It takes the heroes two days to make their way to Centaur Ford traveling across a wild land, broken by light forests. Signs abound of creatures, which are strange even to the trackers and hunters. The beastmen who dwell in the valley – centaurs, manticores, minotaurs, satyrs, ducks, and stranger beings – rarely leave, for here they are protected by ancient pacts and modern treaties. Many ruins, some buried and some half-standing, can be seen.

When stopping for food or sleep, Woodcutter plays polonki music on his pipes. Woodcutter tells the heroes that the beast-folk have no interest in the wars between Sartar and the Lunar Empire. "What interest do we have in the feuds of men?" he asks. If asked about how the beast-folk might maintain their independence from the Empire, Woodcutter snorts, *"The Spider has returned Ironhoof to us to protect us. He is the true King of Dragon Pass."*

At some point during their travel, the heroes see a fast moving herd of some 20 young male centaurs gallop aggressively towards them, shouting challenges and brandishing their bows. Perhaps they were sent by the heroes' enemies? They circle around the heroes, threatening them,

Give the players a chance to react. Do they look to Woodcutter? Do they draw up into a defensive position? Or do they prepare to attack?

If the heroes prepare to attack, Woodcutter tries to stop them, crying: *"No! Let me speak with them!"* Although he will honor his agreement to guide them to Centaur Ford, Woodcutter now distrusts the heroes and in the future warns the other beastmen to have no dealings with them or their clan.

If the heroes do not attack, Woodcutter rides up to the centaurs, negotiates privately, and returns to the heroes. The other centaurs ride away and as quickly as they came. Woodcutter makes it clear that the heroes would not normally be able travel unmolested through the Beast Valley, but because he is with them they are safe.

Centaur Ford

Woodcutter and the heroes continue through Beast Valley until they reach Centaur Ford, one of the last safe fords across the Creek-Stream River. A band of young male centaurs guard the crossing. To the south, the heroes can see the stone ruins of a long-abandoned city; the half-standing gate is decorated with draconic carvings. *"Those were the Dragonfriends,"* says Woodcutter. *"The place is haunted."*

Woodcutter the Centaur

This male centaur has grizzled hair that goes all the way down his back and joins his tail. Being inhuman, none can guess his true age, but he would look old if he were human. A superb archer and a good tracker, he is most proud of his skill playing polonki music. He is friendly with most humans, being familiar (if disapproving) with the Sartarite tongue and customs, as well as with those of the Grazers. Woodcutter is very friendly towards elves and trolls, but dislikes Dwarves and hates Chaos.

The Creek-Stream-River is very wide (almost a half-mile wide) at the Centaur Ford and shallow enough to be waded. Runestones carved with inscriptions in the Elasa Script and depicting scenes of wars against Chaos mark the location of the crossing. The inscriptions describe a great battle against Chaos where the King of Battles assisted by many great kings and champions defeated the Army of Chaos with Three Magics:

- *The gulping earth that swallowed the broos;*
- *Elmal's arrows that downed the flying monsters; and*
- *The sons of the Lightbringer who stood like a wall.*

At the ford itself, a small camp of ducks with their reed boats are willing to carry the heroes (for a price). Otherwise, the heroes must wade through the very cold chest-deep water. The heroes sense that they are somehow being watched; magically perceptive heroes might be able to determine the source.

Shady Tree

On the west side of the Creek-Stream River is another camp site, surrounded by trees and known by travelers as Shady Tree. Merchants traveling from the Grazelands to the Holy Country stop here before crossing the Centaur Ford or taking a duck boat down the Creek-Stream River to Esrolia. A merchant caravan has camped there and the caravan leader welcomes the heroes in the name of Issaries.

She introduces herself as Sora Goodseller of Smithstone and tells the heroes that she is returning from Rich Post to her homeland after trading metal goods, cloth, and spices for coin and horses.

"Be careful when traveling through the Grazer lands and do nothing to offend the Grazers. Stick

The Lunar Magical Watch

The Centaur Ford is being magically watched by sorcerers from the Crescent Come School of the Lunar College of Magic. Magical perceptive heroes (e.g., heroes with the Magic Rune, Yinkin initiates, Lhankor Mhy initiates, etc) can try to detect the source of the scrying (Hard or Very Hard Difficulty).

At the New Lunar Temple, Tatius the Bright has reassembled the incomplete fragments of an ancient Pelorian artifact, the Seeing Throne. The sorcerers of the Crescent Come School maintain a watch on various places of concern to Tatius the Bright, including the Centaur Ford, the Hill of Orlanth Victorious, and Boldhome itself.

Voss Varainu

These ruins were once a proud EWF city located at the ford and portage. The famous Stitched Zoo was near the south gate, where blasphemous experiments were performed to create new types of beings. The beast-folk fear this place as a place of terrible evil and chase away those who would come there. It is rumored that great treasures are still within these ruins.

The beast-folk remember this as Remakerela, the place where the Pain Centaurs were made. They were the most successful race created by the evil Remakers (other successful experiments included the bull-men, the lion-scorpions, and stranger beings), for they lived after the suturing, and they could even breed a true centaur. But their unnatural existence put them always in pain, hence their name. The Remakers pampered them and bred them, and would not let them die. When the dragonewts betrayed their allies, one simply unlocked the cages and corrals of Remakerela, and the liberated creatures destroyed their hated creators before the dragons came to kill all humans. Since that time the Pain Centaurs were allowed to die naturally, and the born centaurs continued their new lives as wild creatures.

Yaranraste Burning Hoofprint ⊙ᔑ

A noble Grazer lord of the Burning Hoofprint lineage, Yaranraste is a member of the Jardan Spirit Society and the Golden Bows. He is proud and arrogant, but also honest and forgiving. Yaranraste has performed the Goldeneye heroquest and has bonded with his horse in a magical partnership. His horse appears strangely intelligent and self-aware and is faster than any horse the heroes have ever seen (or are likely to).

The Vendref □

The Vendref are descendants of Orlanthi who entered Dragon Pass over 250 years ago from both the north and south. They were enslaved by the Grazers (who at that time ranged over most of the Pass) and put to work growing grain for the Grazer horses. They were forcibly kept on their farms and not permitted to bear weapons or ride horses, but they were allowed to keep their other customs as long as they submitted to Grazer rule. Over time, Orlanthi warrior and leadership gods were supplanted by more acceptable deities, such as Barntar the Farmer and Kenkacho, the hardworking slave. Although they have no legal rights, Vendref are allowed to own wealth, and are free to organize their own clans as they see fit. The Vendref have no part in Grazer society other than as slaves, and the Grazers treat them like dirt.

Occasionally, the Vendref rebel and sometimes call on their distant kinfolk in Sartar for aid. These rebellions have always been put down. When the Feathered Horse Queen rose to power, the Vendref joined her in her struggle against the Luminous Stallion King. After years of struggle, the Grazer leaders finally agreed that she would speak on behalf of the Vendref. Almost all Vendref would willingly serve her, for they see her as the only Grazer leader who understands those who work the earth. However, only one group has the chance to serve her directly—the Vendref who make up her bodyguard and worship Hiia Swordsman, a one-armed swordsman who befriended the Grazers when they first came to Dragon Pass.

The Grazers ⊙

While the Vendref might be very distant cousins of the Sartarites, the Grazers are quite foreign. They are clean-shaven, and bow-legged from a life in the saddle. They are masters at riding and archery, and almost seem kin to their horses; on foot, they seem clumsy by comparison.

Their society is rigid, with everyone in his place, which is largely determined by age and birth. Clan chiefs are elected, but not in the same way as Orlanthi chiefs, and few among the populace are eligible. Men are considered superior to women, and some men have still not come to terms with the powers granted the Feathered Horse Queen 150 years ago. Most Grazers consider themselves superior to all groundsmen (including the Orlanthi).

The Grazers worship spirits rather than deities, although a careless observer might think their great spirits such as Henird and Jardan are gods.

to the Trade Road. If you are challenged by the locals, demand to be taken to the priestess of the Feathered Queen at Rich Post. Offer them gifts and flattering words, but tell them they cannot harm you until the Feathered Queen decides your fate. When you get to Rich Post, do everything you can to get the protection of the local priestess of the Feathered Queen. With her support, you can travel safely through the Grazelands. Without it, your travels will be extremely difficult."

Into the Grazelands

After camping for the night at Shady Tree, the heroes must take the Trade Road to Rich Post. Woodcutter repeats Sora's warning that they must stay to the Trade Road and not leave it, "Otherwise the Grazers will hunt you down and kill you. They hate Storm people, you know?" Woodcutter then parts with the heroes and returns to Shadey Tree.

The Trade Road is little more than a well worn dirt path that leads up into rolling verdant hills. On the second day in the hills, the heroes can hear galloping horses and whoops and yells that are obviously hostile – Grazers! A dozen riders gallop towards them, brandishing bows and lances. Most wear padded and quilted leather trousers and tunics; their leader, however, wears bronze scaled armor, a tall cap with gold disks sewed on, and carries his bow in a gold case. He rides without saddle a magnificent horse with a gold coat and white mane; the horse has strange yellow-gold eyes. The leader shouts a challenge in the Grazer tongue and then repeats it in Tradetalk: "Who are you and what are you doing in this land? Speak now Stander!" The Grazer lord understands Theyalan but will not speak it.

The heroes need to persuade the Grazers that they must take them to Rich Post where the local priestess of the Feathered Horse Queen resides. Making matters worse is the innate magical strife between the Grazers (a Solar people) and the Orlanthi heroquesters. The hero with the highest Air rune must augment the difficulty level of the persuasion! If the persuasion is successful, the Grazer lord becomes significantly less hostile. He introduces himself as Yaranraste Burning Hoofprint and agrees to escort the heroes to Rich Post. If the persuasion is not successful, the Grazers rob and abuse the heroes (resulting in a Lingering Penalty to the wealth and social skills here in the Grazelands), but allow them to travel on to Rich Post.

Later that day, the heroes enter a fertile valley dotted with steads and fields – villages of the Vendref thralls of the Grazers. The longhouses are

oddly defenseless (the Grazers allow their thralls no earthworks or other defenses), but otherwise resemble those in Sartar. They avoid the heroes and their Grazer escorts. Yaranraste explains, *"These are the Vendref – the Standing People – our thralls. Pay no attention to them."*

Rich Post

The Grazers have several settlements where their elderly and handicapped people live along with their lame horses. Here peaceful trade with outlanders takes place under the protection of the Feathered Horse Queen. Rich Post is one of the most prosperous of these settlements, a town of some 1,000 people. A flimsy wooden stockade surrounds the town, with a tower at the center and various buildings scattered between. Residential structures are either timber longhouses or strange wooden framed buildings covered with animal skins. . The town's main inn can be easily found near the tower.

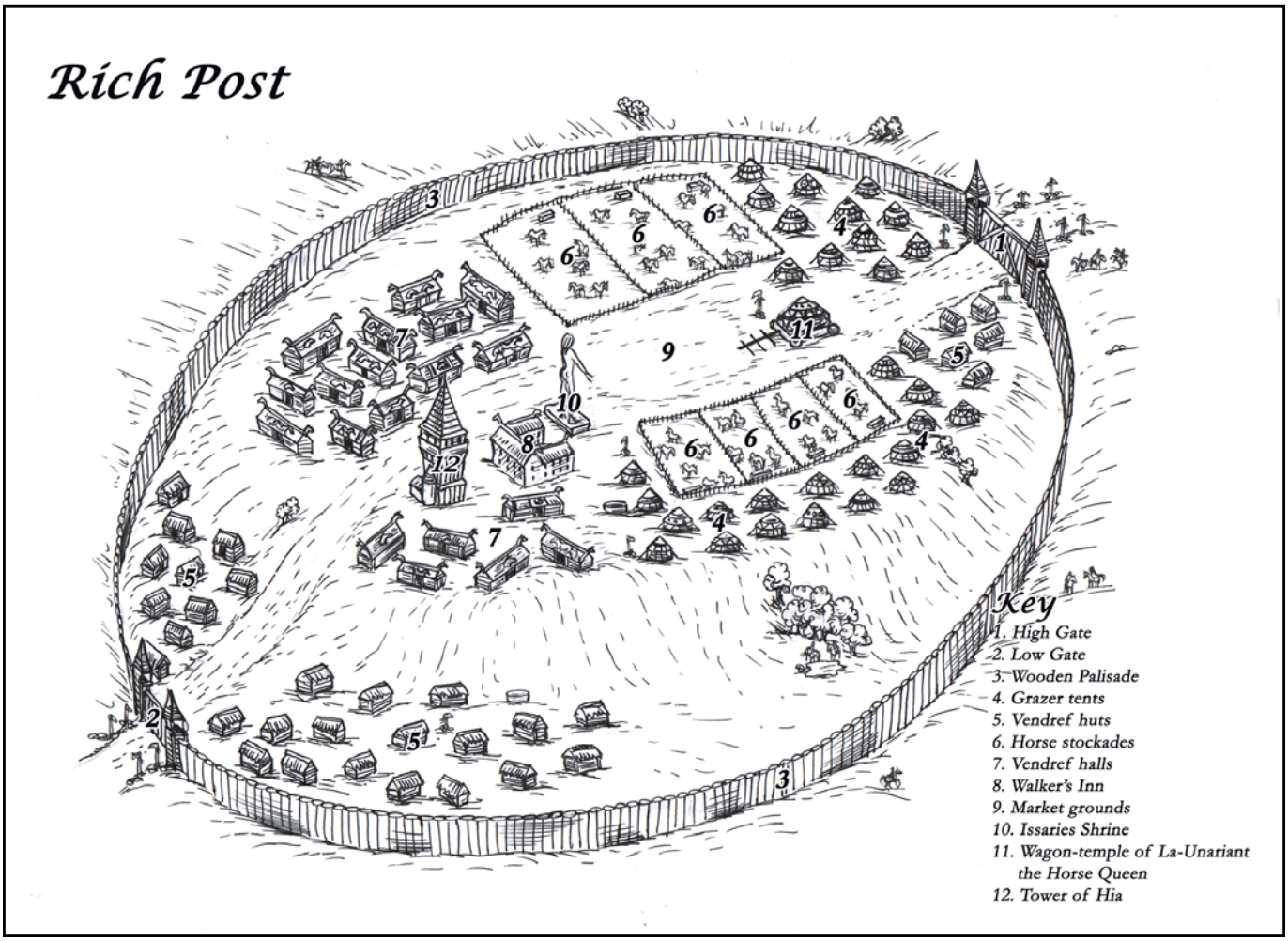
A grassy clearing serves as the market grounds, marked by an altar and gilded statue of Issaries. Kulgandi of Jonstown, a Sartarite Issaries cultist, is the priest of the market. The weekly market is very large and is the main point of trade between the Grazelands and the Holy Country.

Not far from the Issaries shrine is a huge wagon with a palatial tent built atop it. Two heavily armored swordsmen stand in front of the tent, carrying naked swords. Nearby is a tall wooden pole decorated with eagle feathers and topped with a horse head. A small herd of horses are fed hay by the Vendref. *"That is the temple of La-Ungarariant, outlanders. She shall decide if you are to be protected."*

The heroes must bow low to enter the temple-tent and are greeted with gingery perfumes and clouds of incense. Within are colorful tapestries and furs. Seated in the middle of the tent is a beautiful, golden-haired woman who is breathing in smoky incense. She wears a brightly colored flounced skirt, embroidered robe, and a high headdress with thin gold plates sewn onto it. Gold bracelets cover her arms. She looks oddly at the heroes, particularly any heroes still garbed as their gods. Yaranraste tells the

Walker's Inn

Merchants and travelers with silver to spend stay here rather than camp on the market grounds. A sprawling two story wooden building, Walker's Inn is comfortable with many attentive servants. The inn is owned by Banchecko the Walker, a prosperous vendref who swears by a god he calls "The Counter."



heroes, *"This is Eneera the Horse Priestess, a woman sacred to La-Ungariant. She serves the Feathered Horse Queen; you may make your appeal to her."*

Yaranraste kneels and bows deeply to the priestess. He speaks to her in Grazer (do any of the heroes understand Grazelander?), informing her that he found these "Wingkoladings" traveling through the sacred Grazelands. They invoked the authority of the Feather Horse Queen and insisted on being brought to her here in Rich Post. At that she arcs her eyebrow quizzically at the heroes and demands in Grazelander, "Speak, Wingkolading!" If none of the heroes can speak Grazelander, the priestess repeats her demand in Tradetalk (however, apply a -3 Situational Penalty to their efforts to persuade her to grant them her protection in the Grazelands.

Eneera Horse Priestess

A beautiful, young priestess of La-Ungariant who speaks to the spirits of the Grazelands, Eneera serves the Feathered Horse Queen as one of her coterie of assistants. She has been visited by spirits with visions of bringing unity to the peoples of Dragon Pass, "lest the coming Hero Wars kill us all." Eneera is aristocratic and haughty, proud of her noble Grazer heritage. Nonetheless, she is open to finding common ground with the other peoples of Dragon Pass.

Eneera is protected by two Humakti of the Hiia Swordsmen cult, Kulrask and Zastafi. They are fanatically loyal to the Feathered Horse Queen and her servants.

This is the heroes' opportunity. The heroes must explain why they wish to travel through the Grazelands and why Eneera should extend them her protection. The Narrator should handle this as an Extended Contest and freely impose Situational Bonuses or Penalties based on the arguments given. For example:

- *Impose a -6 penalty if the heroes suggest this is the Will of Orlanth (Orlanth, "Wingkolad" as the Grazers call him, is an enemy deity of the Grazer pantheon).*
- *Grant a +6 bonus if the heroes suggest that their quest might unite the peoples of Dragon Pass.*
- *Impose a -3 penalty if the heroes suggest that their quest might overthrow the Lunars in Sartar. Eneera is anti-Lunar but is not interested in supporting a Wingkolading war with the Lunar Empire; especially since the Feathered Horse Queen now openly supports Fazzur Wideread.*
- *Grant a +3 bonus if the heroes give substantial gifts to Eneera. Grant them a +6 bonus if they offer oaths of personal service to Eneera or give her an item with a rated ability.*
- *Impose a -6 penalty if the heroes give no gifts to Eneera. Impose a -3 penalty if the heroes give niggardly gifts.*

Appropriate abilities might include Persuasive, Skald, Honorable, Earth Rune affinity, Harmony Rune affinity, Communication affinity, and so on.

If the heroes fail, Eneera refuses to place them under her protection. They can still try to cross through the Grazelands, but the Narrator should force them to fight their way through. If they are captured by Grazelanders (as is likely), not only does the heroquest dramatically fail but the heroes will be sold to Lunar slavers (and likely brought to the New Temple as laborers).

If the heroes succeed, they get a Lingering Benefit to their relationship with Eneera. More importantly, Eneera agrees to accompany them (!) to their destination. She tells the heroes that they must purchase sufficient food for Eneera and her two bodyguards so that they may escort them to Fire Mountain (the Grazer name for Arrowmound) and back. They are ready to leave when the heroes are.

Across the Grazelands

Eneera and her bodyguards ride out of Rich Post with the heroes. The party travels through the rich Seven Foals Valley, passing by many Vendref villages. Eneera asks the heroes about any difference between their people and the Vendref. If any heroes are initiated Ernalda, Eneera is fascinated by their prayers and even recognizes a few of the names.

Early on the third day of travels, as they approach Sunelf Hill, the heroes spot a Grazer war band. Some fifty Grazer horsemen approach, led by a grizzled old chief wearing feathers and gold decorations – his horse is almost as lavishly decorated and its yellow eyes glow with magic. Worse yet, he is accompanied by the heroes' enemies!

The horsemen circle the party, brandishing their weapons. Eneera tells the heroes to take no action ("None at all – do not even speak to them!") and hails the Grazer chief and warns him that she and her companions are under the protection of the Bearer of the Head (a Grazer title for the Feathered Horse Queen).

The Grazer chief, Jardanraltan of the Green Crown tribe, tells Eneera that she was deceived – these are Wingkolading magicians who seek to bring a new Darkness to Dragon Pass. His "friends" have told him that they seek to awaken the dead kings that once lived in these lands and cause rebellion and strife. The Luminious Stallion King would insist that they be killed.

Eneera looks horrified at the heroes. The heroes must persuade her to honor her agreement – even though it means helping Wingkolad and going against the Luminious Stallion King! This should be another extended contest. Apply any Lingering Benefits from the previous persuasion.

If they succeed, Eneera confronts Jaldanraltan with the majesty of the Feathered Horse Queen. Angrily, the Grazer chief backs down. He and his men ride away (perhaps to warn the Luminious Stallion King or complain to the Bearer of the Head). The heroes get a Lingering Benefit commensurate with their level of success; any outlander defended by the priestesses of the Feathered Horse Queen is worthy of respect.

If they fail, the heroes are in big trouble. On a marginal or minor defeat, they are chased away by the Grazelanders. On a major or Complete Defeat, they are attacked by Jaldanraltan and his band; survivors are taken to the Luminious Stallion King for judgment (and likely execution). In either case, they suffer a lingering penalty any time they interact with Grazers.

The Vale of the Green Dragon

Past Sunelf Hill, the heroes climb into the thickly wooded foothills of Arrowmound. Arrowmound can be seen from here, a tall conical mountain rising over 7500 feet above sea level. Snow fields can be seen on its upper reaches.

To the south, they can make out the stark bald shape of Gbaji's Lookout. From there, the servants of Gbaji kept a watch on Dragon Pass and Kethaela before Arkat blinded the watchers. The place is still shunned by the descendents of those who opposed the Deceiver. To the north is a long steep valley, and a smaller range of hills contained within. Eneera keeps the heroes to the north. "This valley leads to Fire Mountain."

On the second day of travel through the foothills, the heroes increasingly notice that something is horribly wrong with the small range of hills in the valley. Although substantially covered by soil and vegetation, the outline of a dragon is nonetheless unmistakable from above and green scales peek out in places. Above it fly a myriad of smaller dragons; manifestations of its dreaming thoughts. About halfway to Arrowmound, the conclusion is inescapable – the valley below them is in fact a mind-staggeringly huge sleeping True Dragon!

La-Ungariant the First Wife

La-Ungariant is the First Wife of the Sun God Yu-Kargzant. She is the Grazer goddess of women and the feminine powers of Glorantha. La-Ungariant is a great spirit and not a divine being like Ernalda, although she has many similarities with the Great Goddess.

Jaldanraltan Green Crown

Chief of the Green Crown clan of the Grazers, Jaldanraltan is getting past his prime and knows it. A grey-haired man with many scars, Jaldanraltan can be friendly to outlanders (especially merchants), but he hates and fears the Wingkolad (Orlanth) worshipers. Over ten years ago he led many raids into Esrolia. He hopes that the Single Matron Woman accepts Fazzur's gifts so that he may once again lead warriors into the rich lands of Esrolia.

Feathered Horse Queen

The Feathered Horse Queen is the embodiment of sovereignty for all Dragon Pass. Her presence is sufficient to bind the Grazers and Vendref together. Even the Orlanthi revere her as the living spirit of Ernalda, calling her "The Desired One." As Feathered Horse Queen, she is an incredibly powerful magician and killing her would result in terrible curses from the goddesses and spirits of Dragon Pass.

The current sacred queen of the Grazers has taken the name "Single Matron Woman." She loves war and has vowed to take no husbands, although she has taken warrior lovers. Fazzur Wideread has given her many rich gifts and seeks her aid in his wars in the Holy Country.

Sunelf Hill

This large green hill is covered with grass and trees. It is sacred to the aldryami sun god called Halamalao (often identified with Yelmalio or Elmal by humans). The Grazers rarely hold ceremonies there, except when they wish to offer gifts to the aldryami. Green elves are often found near the hill.

True Dragons

True dragons live in the Middle World, but are of a stature that mortals have a great difficulty comprehending. Their physical size makes them seem more like pieces of geography than creatures. Their life span is so long that they do not seem part of history, save for the incident of the Dragonkill War of 1120 which everyone wished afterwards had never occurred. Their power is so immense that they seem immune to even the most powerful magics.

Seeing the True Dragon

A True Dragon is an awesome sight. As powerful as the gods and physically present in the Middle World of men, just seeing a True Dragon can drive a person mad. Confront the heroes with their clan's Fear Dragon flaw – they must find an ability with which to overcome their own terror (such as Divine Rune Affinity, Brave, Strong-Willed, Stubborn, an ability relating to the motivations for this quest, etc.) to further ascend the mountain voluntarily. A hero who fails the roll may be compelled by his companions to continue but suffers a penalty on all abilities commensurate with the level of failure. Those who succeed get a Lingering Benefit on future attempts to overcome their Fear Dragon flaw.

Arrowmound Mountain

Once the heroes muster up the courage to pass the Vale of the Green Dragon they can climb further into the hills. The path goes up and up. At around 4500 feet above sea level, the trees give way and the heroes are presented with a vast panorama from the east to the north. To the east are the lands the heroes have traveled through, all once the homelands of the ancient Koroltes Heortling tribe, now occupied by Grazers and beastmen. To the northeast, looms great Kerofin, which rises impossibly above the surrounding mountains. Above rises the Arrowmound Mountain itself, rising at least another 3000 feet above their vantage position. All together this vista is epic, and the heroes find it easy to stop and stare for some time while contemplating one's place in the greater world around them.

Here and there are smoking vents in the side of the mountain. Eneera urges the heroes to stay away from them. *"Here Wingkolad sheathes his lightning spears when he rests. They are dangerous places."*

The Green Dragon

This monster was seen landing about 150 years ago in the difficult mountain tops of the Skyreach Peaks of the Rockwood Mountains, although older documents record it here in the First Age. Some say it augured the arrival of Sartar in Dragon Pass; it is known that Sartar had some connection with the dragons, as the Inhuman King itself presided over his marriage to the Feathered Horse Queen. The Green Dragon is more than three miles long and appears to have done nothing except sleep since it landed.

The Jarani Stones

Assuming the heroes overcome their fear of the True Dragon, they can make their final ascent. It is difficult going, up hard ice, packed snow, and barren rock. Perceptive heroes can see great winged birds (or are they birds?) flying around the peak of Arrowmound. The wind is strong with the physical manifestation of many lesser air gods. This is a place of the storm gods.

Once the heroes climb nearly to the top of Arrowmound peak, they are confronted by a huge and fierce warrior with two faces! One of the two faces is glaring down at them and it has a javelin made of lightning prepared for the throw.

Before any violence begins, the heroes hear the familiar Greeting of the Orlanthi, *"Halt Stranger! Who comes this way, to this place that is not allowed to everyone? Do you come in friendship or as another foe?"*

Assuming the heroes answer they come as friends, they will be greeted by a white-haired Orlanthi chieftain – Jarani Whitetop! Clad in a red and blue wool cloak, with noble furs and eastern silks, he carries a great bow and sports the marks of

the long-dead Vingkotlings. Reaching out his hand to help them up, Jarani says, "My heart is gladdened to meet an ally of Orlanth who would help me with my troubles."

The stead of Jarani Whitetop is a fine one, by any standards. The long house is sturdy, with no cracks to let in the cold air, and the other buildings are the same. The barns, grain sheds, and stables look new, and the palisade around the buildings has been freshly repaired. A herd of magnificent white sheep graze within the walls. The many folk working at their tasks around the stead smile briefly at the heroes before going back to their work.

Inside his long house, Jarani invites the heroes to his table, and lays a board with enough boar, beef, bread, game bird, venison, and fruits to feed a clan. Plentiful beakers of mead and wine, and horns of ale are available to wash down the food. Jarani's family is as noble as he, and they ask about the deeds and adventures of the heroes. Despite herself, Eneera is fascinated by the discussions and Jarani recites for her the lineage of the Vingkotlings. He tells her, "I recognize my grandfather's sister Redaylde in you."

After dinner, Jarani speaks of his difficult circumstances. "Once again my lordship of Arrowmound is disputed; this time it is by my uncle, Gagarth the Wild Hunter. He is aided by those powers outside the ring of our gods. Will you aid me, my honored guest?"

If the heroes agree to help him, they shall swear upon the Ring of Orlanth and the Horn of Truth to support Jarani in both Law and Arms to his claim.

As honored guests, the heroes are given their own house to stay in. Jarani suggests they get rest as, "You will need all their strength tomorrow."

The Justice Moot

The next morning, people from near and far assemble within the stead's walls. They gather at the Jarani Stones, an ancient altar to Orlanth Justicebringer.

Jarani and his household are there in red and blue wool cloaks, wearing noble fur and eastern silks. Others are from the valleys, and wore the plowman's tunic, while others are from the highlands, dressed in warm mountain sheep wool. But most of them are the slender powerful Nar Sylla, the Wind Children. They arrive in small flocks, sometimes swooping down to land at the edge of the crowd, sometimes dropping like hawks into its midst.

The heroes are there to sacrifice to Orlanth and invoke the Justicebringer. The Narrator should ask the heroes what they plan to give to the Maker of Justice:

- *Give Orlanth a valuable gift like a sword or magic item (the item is returned to the giver but conditioned on being used in a just – from an Orlanthi perspective - manner;*
- *Pledge one of his abilities to upholding Orlanth's justice (and losing the ability if the pledge-maker ever violates Orlanth's law);*
- *Make an oath promising to take some inconvenient or risky action that would uphold Orlanth's justice.*

In each case, the Narrator may choose to grant the sacrificer a situational bonus when he acts in the interest of Orlanthi justice.

Narrating the Moot

The Moot has three key figures:

- **Jarani** *and his companions*
- **Gagarth** *and his companions*
- **The Lawspeaker**

One of the heroes must serve as the Lawspeaker, and is charged with making a judgment. The Lawspeaker shall pledge his honor and soul to uphold Justice, and ask Orlanth, Lhankor Mhy, and Sartar to guide him. Ideally the Lawspeaker has a Mastery or Truth Rune affinity. Jarani gives the Lawspeaker the Justice Staff and tells him that after Jarani and Gagarth make their claims the Lawspeaker must invoke the Justice Staff as part of making his judgment.

The other heroes must chose to support either the Lawspeaker or Jarani. Those who belong to a clan or are initiates of Orlanth or Ernalda cannot support Gagarth – he is an outlawed god.

Orlanthi
Justice

All free people have the right to avenge harms against them and their clan. Failure to avenge an affront against oneself or one's kin is a grave dishonor and endangers the rest of the clan. If a man does not retaliate against wrongs done to him, he has proven himself to be in the wrong. The difficulty with vengeance is that it can spiral out of control. Each act of wrongdoing requires retaliation, which in turn requires more retaliation. These blood feuds can bring war and destruction to entire clans and tribes.

Orlanth created a method to settle disputes without violence and a way to settle blood feuds. This is the Justice Moot, the Orlanthi court.

Where Are We?

The heroes and Eneera have crossed over to the Other Side and are now in the Vingkotling Age. Jarani's Stead, its inhabitants, and enemies are all in the Otherworld. The sky is dark blue and the winds are strong and cold.

Jarani Whitetop

The son of Ragorn, son of Jorganos Archer, son of King Vingkot Orlanthsson, Jarani bears the tattoos and attire marking him a noble chieftain of the long-dead Vingkotling tribe. Jarani is always armed with his grandfather's great polished bow, his quiver bristling with magical green arrows, poetically called the Shafts of Pain. Jarani always carries the Horn of Truth, a huge ram's horn that is blown to summon aid against oathbreakers.

The Lord of the Mountaintops, Jarani is a man of great wisdom and even greater honor. The first mortal to receive the Law Staff, Jarani is offered sacrifice each Lawstaff Day by the Orlanthi.

Who is Gagarth?
Gagarth is an outlaw who tries to twist Orlanth's law against the Orlanthi. He is powered by all those enemies of the heroes who would act outside of Orlanth's laws to strike against them. Foreigners, nonhumans, apostates, oathbreakers, and outlaws, all give power to Gagarth.

Gagarth's Arrival

After the sacrifices are made, Gagarth arrives with a hot fetid wind blows upon the Jarani Stones. When the steeds of the Wild Hunters come close, they make a sound like rocks smashing upon the ground. Unearthly hunting dogs howl as if in terrible pain. No single individual can be seen in frothing, screaming horde, until Gagarth himself thrusts his sword from the riot, pointing at Jarani.

Gagarth utters the formula to claim possession of this place, and dispute Jarani's claim. As the Wild Hunter spoke, the writhing mass of pain which followed him coalesces and takes the form of corpses upon carrion-horses. Horses rear, stamp, and twist; corpses rattle weapons about, jerk their empty sockets wildly about, and kick or poke or elbow everything within close range. Jarani calmly accepts the challenge with the response formula. The Justice Moot begins!

The Claims

At this point the Lawspeaker should call the court to session. The Flame of Justice (which looks identical to Sartar's Flame) is lit and the claims are made.

Gagarth's claims are based on *Assertion*, a right acknowledged by Orlanth (the strong have the right to take their place in the world). The Wild Hunt takes what it wants and respects only strength.

Jarani's claims are also based on *Assertion*, but also on *Possession*, a right established by Orlanth. Jarani claims to be the grandson of this place and that King Vingkot recognized his rights. Jarani resides here with his household and servants, and built the stead and the wall that surrounds it.

To Jarani's claims of *Possession*, Gagarth snorts. "You are long dead, Jarani, and your tribe destroyed too. There is no king to recognize your claims. The Sword and Helm are lost; Chaos rules now and Darkness devours the world."

Once the claims are made, the Lawspeaker must bring forth the Staff of Justice. Jarani takes it and Gagarth as well, and then the Lawspeaker must balance the Ring of Orlanth above the horizontal staff. The supporters of each side must range themselves in position behind their claimant. Amongst the supporters of Gagarth are arranged the heroes' Worst Enemy!

Gagarth the Wild Hunter

Gagarth is one of the sons of Vadrus, the fierce and mindless wind of violence. All the children of Vadrus were alike in one way: they all carried a part of their father to excess. Gagarth was the Most Wild Wind, and when his crackling attacks laced the air there was sure to be suffering. Gagarth and his power-hungry band whipped across the face of the earth and the sky, bringing pain and vengeance wherever they went.

The Wild Hunter was no friend even to his kin, especially after Vadrus was killed and broken into pieces which did not reknit. In the Storm Age, he fought Orlanth many times, even though Orlanth was always victorious. Finally Orlanth caught his nephew and stripped him of many powers, and sent him to haunt the unwanted places of the air. Ever since then the Wild Hunter is sometimes called the Lost Wind even though his excursions into the world continue.

Gagarth the foul wind, hot and fetid.
The Hunt seeking lost and lonely souls,
Drives the devout off their path to eternity;
No one is safe if the Hunter learns their name.

Who are Gagarth's Allies?

The heroes' worst enemies were brought into this ritual by the Summons of Evil (see page 211). Their hate for the heroes gives power to Gagarth. Some might be identifiable by the heroes; others should remain mysterious and unknown.

The heroes' worst enemies are present during the Justice Moot and the Battle of Arrowmound. It is up to the Narrator to describe them and to tailor them to her campaign.

Judging the Case

With each claimant holding the Justice Staff, the Lawspeaker must invoke the ritual of Justice, calling upon all the Laws of Orlanth, of the Storm, of the World, to judge upon this case. This should be an extended contest pitting the Lawspeaker's "justice" against resistance determined by the Narrator.

Appropriate Abilities: Mastery Rune (if an Orlanth cultist), Truth Rune (if a Lhankor Mhy or Elmal cultist), Lawspeaker keyword, etc.

Difficulty Level: As set by the Pass/Fail cycle or Hard resistance.

Result of Success or Failure: Apply any consequences of victory to the Battle of Arrowmound. Additional results are as follows:

- **Any Victory***: As soon as the Lawspeaker finishes his prayer to Orlanth, Gagarth shouts in pain and rage. With a cry of pain, Gagarth shrieks that he is the stronger, and is backed by many strong creatures who agree with him. When Jarani accuses him of oathbreaking, Gagarth says that he cannot be bound by any words, not even his own.*
- **Complete Victory***: As soon as the Lawspeaker finishes his prayer, Gagarth screams in pain and fear, and a lightning bolt from the heavens burns*

him terrible and nearly kills him. His followers flee in terror. Gagarth accepts the judgment and does not challenge it (treat this as a Complete Victory for the Battle of Arrowmound).

- **Any Defeat***: Although the Lawspeaker judges for Jarani, the justice of the decision is not enough to summon Orlanth to enforce the judgment. Gagarth accuses the Lawspeaker of cheating and demands to appeal to violence, the oldest law of the Storm gods.*
- **Complete Defeat***: Disaster! Orlanth judges for Gagarth! The quest is a failure and the heroes are forced to leave Jarani's Stead empty-handed or worse.*

After announcing his appeal to violence, Gagarth and his horde form a frothing mass that fly away with screams and fetid winds. "We will meet them at the Arrowmound," said Jarani.

The Battle of Arrowmound

The heroes may make whatever preparations they wish for the coming battle. They must fight if Gagarth comes, lest they break the many oaths they swore. Jarani assigns them the northern walls that look over the steep slopes of the mountain into deep darkness. *"From here, Gagarth's allies shall come. You must stop them; I shall fight Gagarth."*

In the distance, snow peaked mountains stand clear in the starlight. Overhead, the green and orange stars of Orlanth's Ring burn bright in the sky.

The arrival of the Wild Hunt can be heard from a great distance; a terrible screech of nicked swords against shields. Then come Gagarth's allies; some emerge from the darkness below, others fly atop giant hawks. Leading them are the heroes' worst enemies. The battle is quickly joined!

Fighting Your Worst Enemies

The heroes now must fight their worst enemies in a deadly extended contest. Ideally there are two groups: the known enemy (who has plagued them throughout the adventure) and the heroquest enemy (who appears now). The difficulty of the contest should be Very High or even Nearly Impossible; however, if the Justice Staff ritual was a success the heroes each receive a bonus commensurate with the level of success achieved in that ritual.

One time during the contest, Eneera can provide an Assist to one hero (reducing the score against that hero by -3; see *HeroQuest Core Rules* page 42).

HeroQuest Challenge

If one of the heroes prepared a heroquest challenge, now is the time to invoke it. The hero must pay 1 Hero Point and name the specific ability that he prepared for the challenge. He fights against his heroquest enemy pitting his ability against an ability of his enemy's as chosen and described by the Narrator.

The two magical combatants fight an Extended Contest alone and cannot be interfered with by friend or foe.

If the hero is victorious; he will strip power away from his enemy. If he is defeated he suffers all the consequences of failing a heroquest challenge as described on pages 200-201 of Sartar: Kingdom of Heroes.

Regardless of success or victory, the heroes must still overcome their enemies (although if the hero was successful in the heroquest challenge, his enemy is out of the contest).

Example of staked abilities

The staked ability shall differ depending on who the heroes' heroquest enemy is. For example, the Natha priestess from the Sartar Book would stake another of her Moon Rune abilities, perhaps her ability to Counter Other's Strength. Other heroquest enemies would stake completely different abilities – these should be tailored for the Narrator's campaign.

This battle is the Climatic Scene of the heroquest. If successful, they gain a Lingering Benefit in future attempts to enforce the judgment of an Orlanthi assembly (including fighting against those declared outlaws by an Orlanthi assembly). If the heroes are defeated, they fail the heroquest with all the consequences that implies.

The Defeat of Gagarth

Elsewhere on the Arrowmound, Gagarth and his Wild Hunt fight against Jarani and his household. If the heroes defeat their worst enemies, a cry goes out amongst Jarani's companions. "The king! The king guards justice!" A great figure marked as a Vingkotling, wearing a distinctive helmet that covers the entire face but the eyes and wielding a terrible swift sword fights against Gagarth. It is a Vingkotling king with White Hilt and Head Saver – the Sword and Helm of Vingkot.

Hopelessly outmatched, the Wild Hunt flees, screeching and screaming. The frothing horde swoops among the peaks and disperses. The king is gone as soon as the battle is over, but Jarani says, "The Lawmaker is again amongst the tribes of men."

Results of the Heroquest

- *If the heroes are victorious, they return with the objective they sought on page 210. This takes the form of an ability associated with the Justice Staff.*
- *If the clan supported the heroes, its Magic and Peace Resources receive a bonus (see Heroquest page 90) based on the level of success at the Battle of Arrowmound. The clan nyter also receives the ability associated with the Justice Staff.*
- *If a heroquest challenge was invoked, that hero has the consequences of the challenge.*

The heroes have Lingering Benefits and Penalties to various abilities as a result of their experiences. They may have made friends and enemies at the Jarani Stones. The Narrator in future adventures should develop the ramifications of their actions.

An unintended consequence is the respect they are held with by wind children. Each hero gets a bonus to any interaction with wind children equal to the heroquest bonus.

Results of Failure

If the heroes failed at the Battle of Arrowmound, the consequences are dire. The clan's Magic and Peace Resources are reduced based on the level of failure. The failure results in the advancement of the Great Darkness and the clan's doom grows closer (see Sartar: Kingdom of Heroes, page 201).

Jarani thanks the heroes greatly for their defense of Justice. He holds a great feast; a feast fit for kings and heroes! Wind children attend the feast and hold the heroes in awe. At the height of the feast, Jarani praises the hero who served as Lawspeaker and presents him with the Staff of Justice. The heroes are Jarani's honored guests until they are prepared to leave and return to the world of men.

The Return

Once the heroes leave Jarani's Stead, they find themselves atop Arrowmound Mountain. They must make the long return to their home village. Successful or defeated, their enemies no longer plague their travels, although normal encounters can occur.

At Rich Post, Eneera leaves the heroes. Depending on their actions, they may have an important Grazer ally; or she may regret having helped them out.

From there, the heroes may return home. If successful, news that they carry the Justice Staff quickly spreads far and wide. Their clan welcomes them. Successful heroes are feasted and honored by their clan, defeated heroes lead to grim discussions and worrying about the survival of the clan itself.

If the heroes are successful, they may now use the Justice Staff to try to resolve the dispute that triggered this quest. The wielder of the Justice Staff is widely nicknamed "Lawman" or "Law Staff." Petitioners from all across Sartar – and even beyond – seek him out. Kings, chiefs, priests, carls, and cottars, all seek Orlanth's Justice.

Jonstown Compendium #3,571

The Belorden Fragments

With a cry not unlike pain, Gagarth claimed that he was the stronger, and was backed by many strong creatures who agreed. Jarani replied that others before Gagarth had made that claim, but talk was cheap. Gagarth promised to make it expensive. Jarani promised that the coin exchanged would be death, and his men would prove the cheap value of the souls of the Wild Hunt. Gagarth promised that every victim of his army would join him, and the necrotic warriors, horses, and dogs clattered their teeth together as one. Jarani had no reply, and a hiss of delight began among the unliving army.

Then I stepped forward and promised that every soul who fell to me would be freed from the Wild Hunt, and two hundred empty sockets looked at me. For that moment the wavering curtain stopped, and the twitching corpses were still. Gagarth snarled, and froth ran from his mouth as he rode closer, leaning down from his mount towards me. "You will be first," he threatened.

The Gifts of Stone

Introduction

This scenario can take place amongst any of the clans or tribes of Sartar. Almost everyone in Sartar is descended from those who swore the Oath of Boldhome and so can be called upon to carry forth the tributes to the Mostali of Dwarf Ridge.

The story is divided into four sections, The **Dwarf Tribute** can be placed at any point in your campaign, **The Retribution of the Mostali** is a series of events that force the clan to send the heroes to seek atonement and can occur over days, weeks or even a year, **Into the Haunted Lands** is a quest into troll lands and great danger and finally the **Sleeper Awakes** is by way of denouement.

Throughout the stories the dwarves will be elusive creatures, not directly encountered in most cases, they should feel potent and strange to the heroes. Angor Rudsson, the cause of most of the heroes' problems, is a reoccurring NPC who the Narrator could introduce long before the events of this story.

Angor Rudsson or 'Red' Angor ☉☊∴

Angor is a well-known member of the heroes' clan, a small, ruddy man with rich auburn hair. Originally from Boldhome, he and his family were driven out by the Lunar occupiers. Angor is always slightly at odds with the world, he is a city boy at heart.

He is a likeable rogue, with a glint in his eye that charms the ladies, a bravery that is infectious and a laugh that can scare the sheep in the next valley. Angor's antics are forever getting him into trouble. Angor is skilled in charming folk with tall tales, he fights well but is not a great warrior, he can run like the wind and move silently like a Yinkini. The heroes likely love him as a brother.

The Dwarf Tribute

There is great excitement within the clan; the player's character's kinsmen have talked about nothing else for the last two weeks. The old folk have been saying how quick the time for the Dwarf Tribute has come about, the carls are saying that the clan cannot afford to pay tribute this year, and then there are the mothers so proud and so worried.

The characters are chosen by the clan elders to make the journey from their clan lands to the Dwarf Ridge, carrying with them three small chests, a barrel and a sack, each containing ritual items. The Lawspeaker commands that they must not look into or lose the containers. Also accompanying them is

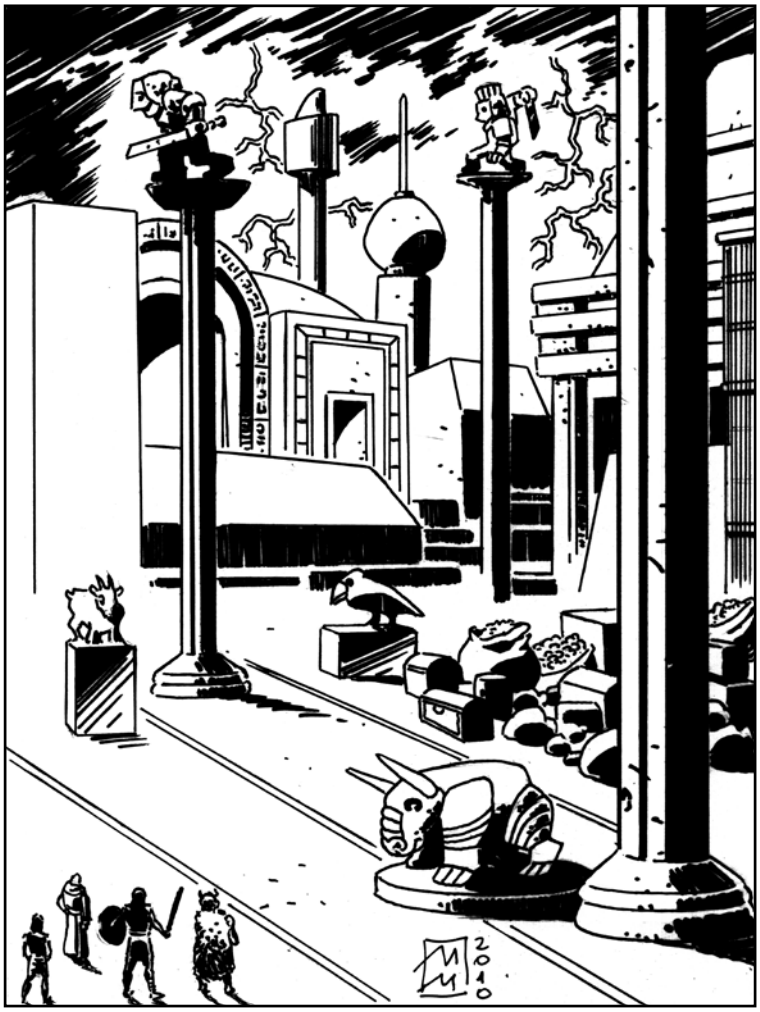
Origins of the Dwarf Tribute

Boldhome is a miracle created by the will of King Sartar and the skill of the Mostali. Iravain, son of Isidilian, led the dwarven work crews on behalf of his maker and master. Sartar gathered his companions, followers, and supporters, and together they swore the Oath of Boldhome – they swore to recognize Sartar and his heirs as judges of disputes between the tribes and peoples of Dragon Pass. Sartar gave houses and properties in his new city of Boldhome to those who swore the Oath. The dwarves carved these impossibly beautiful houses and temples from the living mountain. Iravain worked so hard, that his stone bones eventually broke and he could work no more. Sartar and the Mostali took him north of the city and the dwarves built him an ornate tomb beneath the Dwarf Ridge. Sartar bid that all those who swore the Oath of Boldhome attend the funeral of the mighty dwarf. Some households came with great tribute, others brought too little and some did not come at all. In time all were rewarded or punished for their actions. Every ten years the households and their descendant offer their tribute to the Mostali of Dwarf Ridge, a ritual that has never been neglected for fear that without it the city and Sartar would fall.

Angor Rudsson, a kinsman and an old friend. All those representing those who swore the Oath of Boldhome wear a grey hood to the leaving ceremony and after the blessings, ale and cheer they must face the open road.

The route to the Dwarf Ridge has been provided to the heroes by the best trader of the clan, inscribed upon a roll of cedar bark. The route will of course vary greatly upon the location of the heroes' clan and the journey can be as torturous or peaceful as the Narrator desires. The heroes must cross the borders of other clans, pass by well known landmarks and face Lunar inspections. Use the Encounters on page 92, but don't let them stray off the plot too much during the process.

Cruel narrators can make the tribute a true burden, having it fall into flooded rivers, stolen by bandits, or snatched into the air by whimsical Wind Children. However, at all costs the heroes must retrieve their tribute.



What if My Players Lose the Tribute?
If the heroes do not bring the tribute, do not make it to the Dwarf Ridge, or otherwise fail to bring the tribute then the **Retribution of the Mostali** *immediately befalls the clan as per the details on Page 225 (next page).*

Why should we give tribute?

Your player's clan may hate Mostali, they may be troll friends. Sometimes in Glorantha to survive you must placate your enemy. Moreover all Sartar bid that the tribute be performed, and cursed those that did not adhere to it, so would your clan go against the Founder of the Nation?

The Dwarf Ridge

The Dwarf Ridge rises south of Jonstown, looming high above the Lorthing Vale, home of the Culbrea Tribe. The strangely geometric plateau is about a mile long, and its sides are steep and smooth, guarded by the magic of both Mostal and Sartar himself.

As the heroes approach the white cliffs they encounter others clansmen returning from the top of the plateau having already brought their tributes. It is clear the heroes are the last to arrive. A steep stairway is magically carved into the stone, allowing access to the plateau far above.

As they climb the narrow and dizzying stairs, the tribute feels heavy and the winds are howling all around. Ascending the cliffs should be a moderate resistance, with the risk being losing their cargo or even falling. However only complete failure might see someone slip to their death or smash the tribute.

As the characters reach the top of the ridge they see an alien landscape. The ridge top is completely flat, made of polished stone crisscrossed with bands of copper. All around there are strange sculptures of stone beings, animals including horned behemoths, flint hunting cats and statues of bronze goats. All are frozen, unmoving. There are several monolithic constructions, a great dry pond, an immense box of stone, and eight great pillars each topped with a statue of a dwarf crafted in a different substance: Rock, Lead, Quicksilver, Copper, Tin, Brass, Silver, and Gold.

In the center of the plateau is a great pile of tribute chests, barrels and sacks; the treasures of a hundred clans. All around the plateau, the air crackles with a brooding storm. The plateau appears deserted, and there are no dwarves to greet the heroes.

If the players try to remove, tamper with or break any of the stone features of the Dwarf Ridge they will find it impossible to do so, even with their strongest magic. This is powerful Mostali magic and beyond the ability of mortals to affect.

After they have spent some time looking around atop the plateau, lightning from the storm suddenly strikes the Silver Dwarf Statue atop its pillar and the heroes are showered with hundreds of pieces of silver!

Angor's Temptation

The players may already be of a suitably avaricious nature to have begun pocketing the pieces of silver. Angor cannot resist and encourages everyone else to do so. He points out that there are no dwarves or guards to stop them and that they were told not to touch their own tribute, but what of that of other clans. Angor is extremely persuasive; he tells the heroes how the silver is enough to pay off the Lunar Tax this year.

If the heroes do not agree with Angor, he uses his Illusion rune magic to secrete some of the silver away without their knowledge.

The return journey should be as uneventful or eventful as the Narrator wishes, if the heroes have stolen from the dwarves then they could travel to Jonstown where their ill gotten gains could be easily spent.

Upon their return to their homelands, the clan elders ask about their travels. If the heroes decide to tell the clan of Angor's theft then he initially denies it, using his skills of oratory, but then pleads with the heroes to cease (High Resistance). If they persist in their cause Angor becomes bitter towards the heroes and flee during the night. Angor leaves a Malice Pole cursing the heroes and breaking their bonds of friendship. Resisting Angor's curse is Very High Resistance, and the Narrator should use an Extended Contest.

Malice Poles

A malice pole is a type of spirit charm commonly known by Kolatings or Tricksters. It consists of a carved hazel-wand topped by the head of an animal (usually a horse or a cow, sometimes a monster or even a nonhuman). A Disorder spirit is bound into the pole but takes no action until a target is named. The spirit can be released against a named individual as part of a cursing ritual (during which the animal head is turned towards the target) and plagues them with bad luck, misdirection, and malevolent disorder.

The Retribution of the Mostali

Upon their return clan life continues as usual. If they use their silver to pay the Lunar taxes there are some questions asked as to its origin, but none press too hard. The clan would rather enjoy the release from the tax burden and feast in the heroes' honor.

The dwarves, however, know of the theft and coldly plot their retribution. The dwarves do not retaliate immediately for the thefts. Instead the following events can occur at anytime that the Narrator wishes, to cause the most harm to the clan that they can. At any point the Clan Ring can call upon the heroes to seek atonement.

Strange Stones – The carls come to the clan ring complaining that strange perfectly-carved cubes of stone have been appearing in the fields overnight, they have broken two plows and lamed one bull. The stones have been collected into a great pile, but during the night they disappear and then reappear back in the fields. Over a quarter of the fields are affected in this way.

Missing Taxes– If the heroes paid the clan's Lunar Taxes with the stolen silver then the Tax Collectors return and state that the silver they were given was magicked away during the night. They blame the clan for the trickery and demand that the taxes not only be paid again, but the clan must pay double for the trouble they have caused. Convincing the Tax Collectors otherwise is Nearly Impossible and any penalties from defeat are assessed against the clan's Wealth rating.

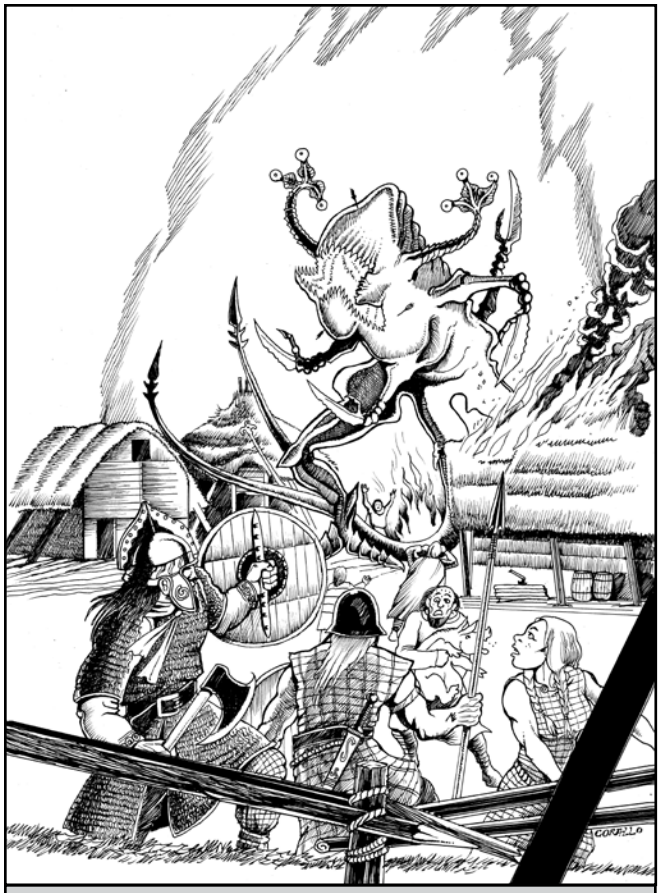
Death Well – During one of the clan celebrations a deep well suddenly opens up in the middle of the ritual ground. The well is lined with stone and is flush with the ground. Impossibly, it proceeds to move around the ritual ground, swallowing several clan folk. Those caught in the well, unless saved by great skill or magic, are plunged to their deaths. The well does not attack the heroes. The well disappears at midnight or when it has eaten three people.

Broken Walls – One of the clan's stone buildings, most likely a temple or shrine, collapses during the night for no apparent reason. Upon inspection, every stone has been sundered in two and rendered unusable.

Bronze Gobbler – On the holy night of Gustbran the Red Smith, a horrible monster leaps from the forge of the clan smith and proceeds to eat any and all bronze it can stuff into its mouth. It is a Gobbler, a Dwarven construct and it will take many of the clan warriors to defeat, not before it has eaten

a few ploughs, swords and shields. Overcoming the Gobbler is at least Very High Difficulty. Assess any penalties from failure against the clan's War Rating.

Eventually, the bizarre attacks and misfortunes become too much of a burden. The clan summons the heroes (and Angor if he is still present). The clan priest has divined that the curses come from the dwarves and that the blame lies upon the shoulders of the heroes. The clan ring commands that they must go back to Dwarf Ridge and atone for their theft. If they do not, the heroes may be faced with outlawry for their inaction and cowardice.



Gobblers

These magical constructs appear as a huge mouth on legs, three times as tall as a man, the mouth is surrounded by four huge arms ending in horrid paws. They have two eyes and a strange sensory horn positioned on tentacles around their mouths which they use to locate their favorite food. Gobblers are forged by the Dwarves with a burning hunger for one substance, usually a metal or most notoriously Black Powder. A gobbler's appetite in insatiable, it will fight off any attackers with its forked tail.

Significant Abilities – *Tough, Tail Lash, Stomp on People.* **Exceptional Abilities** – *Large, Sense (Substance), Strong, Eat (Substance).*

What if Angor left the clan?

If Angor has left the clan, the clan ring commands that he be found and go with the heroes. Several clansmen have heard that he now lives in a nearby town (the nearest major settlement to the clan).

When the heroes get there they quickly learn that everyone knows who 'Bad Stone' Angor is. Angor has suffered similar curses to the clan. When he enters a stone building it quakes and crumbles; rocks rain sporadically on him; and any silver he owns melts in his purse and ignites his clothes. He has become a beggar in order to survive and is hated by everyone. Angor takes little persuading to come with the heroes to lift the curse.

Return to Dwarf Ridge

The journey to the Mostali should be full of small dwarf related incidents: things breaking in the night; sturdy bridges collapsing beneath the heroes' weight; and stones falling from the sky. Everything should make them feel thoroughly miserable.

When the heroes arrive at the Dwarf Ridge they see that there is no stairway for them to ascend. They must climb, fly or find some other means of getting up the Ridge. This should be a High Resistance challenge and should be resolved as an Extended Contest.

When they reach the summit they will be surprised to see that everything has begun to collapse and crumble: the columns lie shattered on the floor; the animals are nothing but piles of rubble; and the surface of the plateau is cracked and broken. The piles of tribute are gone, except for that of the heroes' clan, which lies broken and smashed.

Standing in the middle of the plateau is a ghostly figure who beckons the heroes to come forth. This is the Essence of Iravain; not truly a ghost, but an echo of his soul.

This ghostly dwarf radiates dull silver light. His body seems slumped, cracked and broken, oily tears run from his deep dark eyes and mingle with the faded silver of his beard. He says, "Your actions display the curse of Umath – your very presence breaks and destroys. Your presence broke the Silver Dancer and you have stolen from the Mostali. You have broken the contract that was affirmed by King Sartar. I have called into affect the Calamity Clause on you and your workmates; you will all suffer until what has been broken has been replaced!"

If the heroes try to attack the Dwarf they discover that he cannot be touch due to his ethereal nature (except with wizardry) and they are assaulted by fierce Dwarf magic. Surviving this is a Nearly Impossible Task. Even if they survive, they do not

alleviate the situation for their clan at all, as the Calamity Clause continues for ten more years with no way of lifting it known to men or gods.

Iravain holds the heroes responsible for the deeds of Orlanth in the God-Time. He demands that the players retrieve a second Silver Dancing Statue.

The heroes must appease the Dwarf somehow. However it will not be as easy as they think. The silver dwarf statue was not some simple idol, but a Silver Dancing Statue that carried within it the essence of the colony; it cannot be easily replaced and cannot be repaired.

The Dwarf explains that once there were two statues here, but the second was sent with several Iron Mostali to the Mansion of Gadrillian. Gadrillian was a great dwarf of the Second Age, but his Mansion was lost to dwarfdom during the turmoil ending that age. During the reign of Sartar, Iravain sent a party of dwarfs to try and discover the fate of his fellows. The dwarfs never returned, but Iravain says that he still feels the presence of the Silver Dancing Statue within the mansion .

Irilvain tells the heroes that the Mansion of Gadrillian lies to the East on the edge of Prax. He can only describe its former glory, but believes that it has fallen into disrepair.

If the heroes refuse Irilvain's demand the calamities that befall their clan worsen, Bronze Goats devour the harvests, all the pots disintegrate, the law speaker encounters a puzzle he cannot solve and becomes mad, etc. Eventually the clan elders order the heroes to appease the Dwarf or be outlawed.

Researching the Mansion of Gadrillion

The heroes could simply set off east and the narrator can go to the Wild Man encounter below, alternatively they can research their quest a little more.

The Clan Lawspeaker

He knows little, apart from the fact that there was a Dwarf Mansion that existed a long time ago but was destroyed and invaded by trolls. The Lawspeaker will however tell the heroes that his cousin is an expert on Mostali at the Jonstown Lhankor Mhy Temple.

The Jonstown Lhankor Mhy Temple

For a suitable fee, the Greybeards tell the heroes that the Mansion of Gadrillion was originally in the region of Sartar called Battle Valley. Sadly, Irilvain's reference point is hundreds of years out of date. The

Below

Londra of Londros and the Temple of the Wooden Sword fought several battles against the troll Zorak Zoran cult inside the Haunted Ruins, defeating several Death Lords and powerful priests of that god.

Mansion of Gadrillian crumbled during the time of the Empire of the Wyrm's Friends. The ruins are now occupied by the Sazdorf troll tribe.

For another suitable fee they tell the players that the trolls are notable for their conflict with the Cult of the Wooden Sword, a Humakti Temple lead by Londra of Londros.

The Dwarf Scholar Kalf Ashartsson

Kalf is a strange character obsessed with the Mostali. He lives in a small room at the Jonstown Knowledge Temple. Kalf has boarded up his windows and works only by the light of a Mostali Oil Lantern. He even mutters to himself in Mostali. Kalf is short, with a stubby beard and wears greasy robes, he is however extremely knowledgeable about Mostali.

When the heroes talk to him about the Mansion he will become very excited. Kalf tells them that the Mansion was built in the First Age by members of the Unity Council as a research post for a Mostali alchemist. Sadly, it was destroyed in the Second Age. Kalf even has maps that show there was a backdoor to the place, which most people won't know about. Kalf knows a fair amount about the Silver Dancing Statues and the power that they hold.

As he is finishing talking with the heroes, Kalf grabs his hat, cloak and staff and gleefully shouts *"Come on then, we have secrets to find!"* He insists on coming, explaining that he is a great source of information; his knowledge of the Mostali will augment attempts to locate their goals. Kalf does not mention that he is a terrible fighter, clumsy, incompetent, and always seems to say the wrong thing at the wrong time, penalizing them in most other situations.

The Temple of the Wooden Sword

Getting to the Old Wind Temple is an adventure in its own right. Once they get there, they can meet with Londra of Londros a famous Sword of Humakt. Londra was once high-priestess of the cult in Sartar before her inglorious defeat by Zorak Zoran worshipping trolls.

Londra and her fellow Humakti once followed a sacred artifact called the Wooden Sword. As part of those quests she attempted to convert the Sazdorf Trolls to the cult of Humakt, but in doing so she and her followers came head to head with the Sazdorf tribe's Zorak Zoran berserks and fared none too well.

Londra is extremely short, pretty, but battle scarred. She does not share her secrets easily but is willing to tell how to get to the Haunted Ruins. With a little persuasion she tells the heroes that assailing the Front Door of the Haunted Ruins is suicide. She says that a few trolls claimed that there is a Back Door into the Haunted Ruins, but she does not know its location. Londra believes that the Free Sage Kalf Ashartsson, the Telmori, or the Wild Man of Battle Valley could guide the heroes to the Back Door.

Finally she says that there is a troll called Lagor in the Sazdorf Tribe who is an old friend of hers. She says that if the players meet him that they should invoke her name. Lagor should treat them as friends, and not eat them if they remind him of his outstanding debt to Londra.

Lorthing Clan

The Lorthing are a small clan formerly of the Culbrea Clan but now belonging to the Cinsina. They hate the Telmori and cooperate with the Lunar soldiers of Jomes Hostralos. Their chief is Parntor Redgold, who fought for General Hostralos in the Wolf Hunt.

To the Ruins

Traveling to the Haunted Ruins takes the heroes across Stagland to Jarolar Keep and from there into Battle Valley.

Stagland

This region gets its name from the good deer hunting. Flat, fertile, and heavily populated, the land is often raided by the Telmori werewolves. The stream draining Stagland comes from the Moaning Valley, surrounded by a range of low, bleak hills that divide the watersheds of Dragon Pass and Prax. Some daring humans farm the Moaning Valley but always with the knowledge that Praxians, Telmori, and trolls may pillage at any time.

Jarolar Keep

Prince Jarolar built this keep near the summit of the peak called The Finger (about 4300 feet high). The circular keep stands about 45 feet tall and 60 feet in diameter and has two concentric walls, creating in effect a hollow-walled tower. Wooden floors partition the tower into several levels. The keep itself is surrounded by 15 to 20 foot high stone walls. These walls, with their 3 foot high wooden palisade, watch towers and great gate, provide a fortified encampment far too strong for any tribal or nomad army to overcome under normal circumstances.

The Princes of Sartar once garrisoned this keep to keep a watch on Battle Valley, the Wolf Hills, and the lands beyond. It is now claimed by the chieftain of the Lorthing Clan, who has made it his fortified residence and a place for his clan to retreat to during raids and war.

Battle Valley

Battle Valley is warm and sunny most of the year, belonging more to Prax than to Sartar, with daytime temperatures reaching 100° Farenheit in Fire and early Earth seasons. At night those temperatures might drop to 60° just before morning. In Dark

season, night-time temperatures may drop to well below freezing; with wind or storm, highs through Dark and Storm season may not reach 50° F.

Winter occurs from Dark season to early Sea season, a period which may see 30 inches of rain and light snow hit the valley floor. Much more precipitation occurs on prominent landmarks such as The Finger or The Duck. Lacking the forests and deep soils of the rest of Sartar, the area is always on the edge of drought.

The valley bottom is grassy and rolling, filled with wild flowers in late Sea season. Some tall, cottonwood-like trees line some parts of the streams, but the banks are most undistinguished brush and grass. Low stunted conifers and occasional thickets of dark-leafed scraggly bushes give shelter to predators and prey.

Battle Valley Locations

The following text explains the geographical features shown on the Battle Valley map:

Alarm Circle: within this circle, trolls are likely to attack threatening outsiders.

Battle Valley: a traditional route from the inhospitable plains of Prax to verdant Stagland.

The Beer Tub: a deep hollow eroded from solid stone at the confluence of Quicksand and Whisper Creeks. Protected from the sun by overhanging stone ledges most days, the Beer Tub has water in it long after local streams go dry.

Big Wall: ruined fortification, of two-meter-cube hewn stone blocks. Alternately covered and uncovered by wind and water. Nobody knows how high the original walls were (nor how deep are certain fissures between the stones).

The Cliff Toad: one of the Six Sisters. Long tangles of green moss decorate its north face.

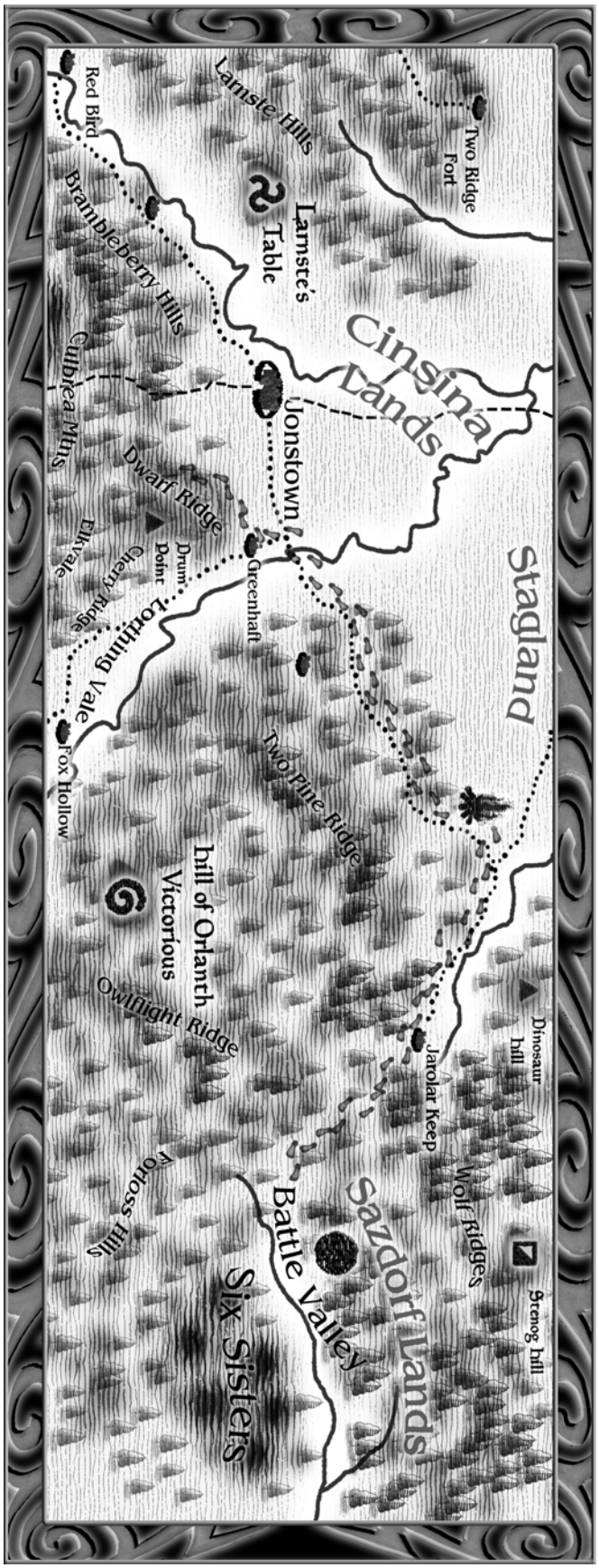
Cold Cut Canyon: a narrow vertical canyon connecting with the Sidedoor trail. Thirty years ago, a Sartarite warband was ambushed here by trolls and slaughtered.

Do-Not-Ask-Who: one of the Six Sisters. The trolls fear this sister and will not tred upon it.

Dozalin River: The main drainage for the valley, emptying into the Dead Place in Prax.

The Duck: one of the Six Sisters. Lhankor Mhy scribes credit The Duck as the most beautiful and most intelligent of the spirit sisters. This high formation (4250 feet high) guides Praxian travelers to the mouth of the valley.

Easy Ford: even when raging waters fill Wolf Creek, the smooth pan of rock here offers quick fording for mounted travelers.



The Easy Way Trail: normal trail from Battle Valley into Stagland.

Echo Rock: a flat-sided black rock pillar very noticeable to the trolls. This is the location of the Back Door.

The Finger: rising from the watershed divide between Sartar and Prax, this high peak is the highest point in Battle Valley. Near the summit is Jarolar's Keep.

Forloss Hills: bounding the southern edge of Battle Valley. These hills have wooded groves and copses in the vales, and grassy ridges. They are Aranwyth tribal pastures.

Funnybug Cave: in the western end of the Rocktapus. Though deep, intricate, and filled with crawling life, the trolls avoid this cave.

Goodwater Springs: these springs rarely dry up and are of excellent taste.

Grazing Circle: troll insect flocks are kept within this perimeter. They are constantly tended by a variety of Gorakiki handlers who are most active during the night.

The Griffin: one of the Six Sisters, home to whirring clouds of bats. A round, gold-colored boulder is at its peak.

The Haunted Ruins: home of the Sazdorf troll clan.

The Hawk: one of the Six Sisters, rookery to many species of hawks and vulture. During Storm Season, most lightning in the area comes to ground on this massif.

The Long Wall: a broken stone fence about eight feet high, of drywall construction. Long-vanquished settlers tried to fence out the nomads with such futile constructions.

The Old King's Look-Out: once a strong tower, it is now a mound of stone blocks and rubble. It is rumored to be haunted by its former inhabitants.

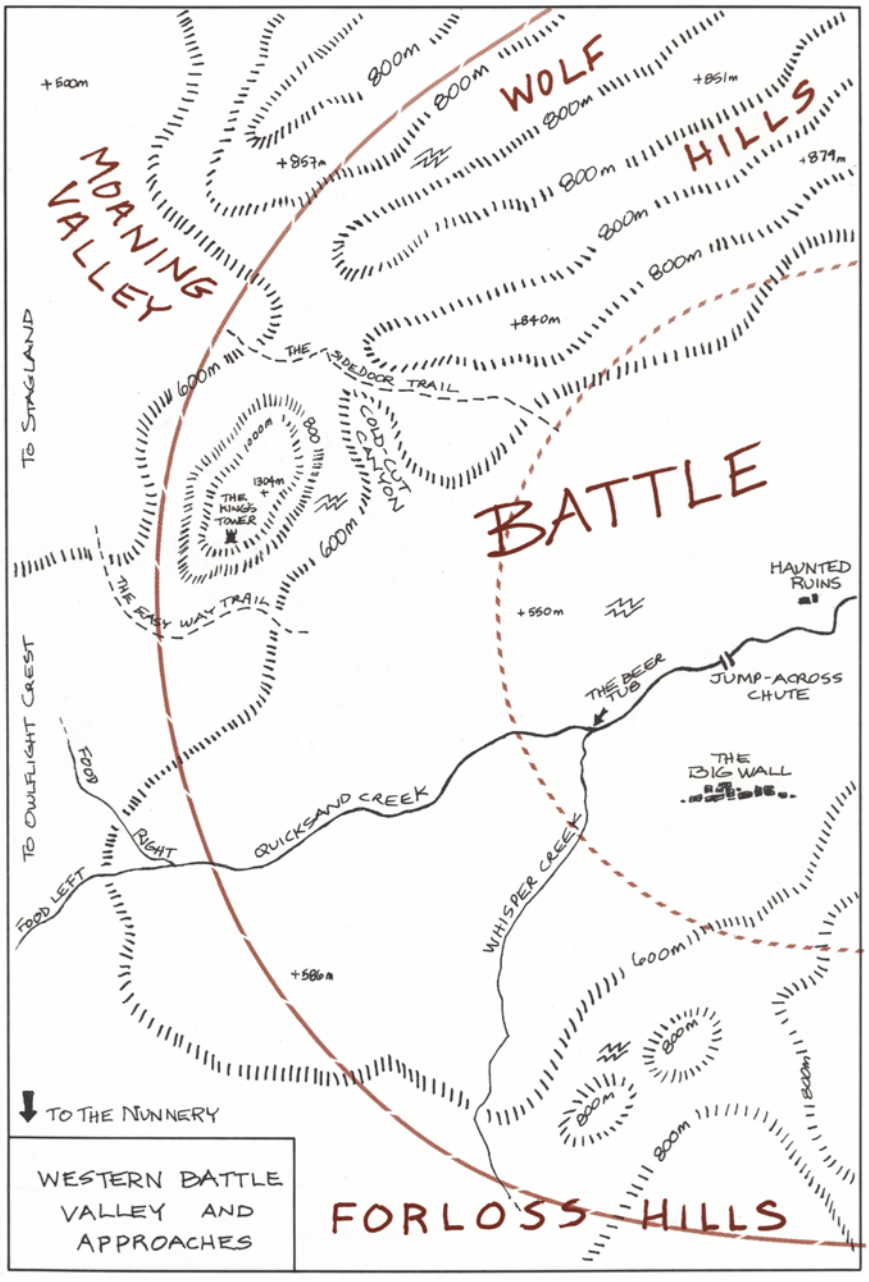
Quicksand Creek: when wet, deep silt deposited here can be deadly to unwary travelers.

The Sidedoor Trail: a secondary route from Stagland into Battle Valley; infrequently used, except by Telmori.

The Six Sisters: known by the trolls as the Six Hags. These six limestone massifs were spirits active during the Empire of Wyrms Friends, and were actively hostile to the trolls. Each sister had the head of a particular animal and a beautiful human body. Trolls will not camp amongst the Sisters over day; though they do hunt through there at night.

The Smooth and Sandy: a dry lake bed several miles across and cut through by the Dozalin Creek since the upheaval which formed the Six Sisters.

The Rocktapus: One of the Six Sisters. Easy to recognize by tentacle-like stone flutes down the north side.

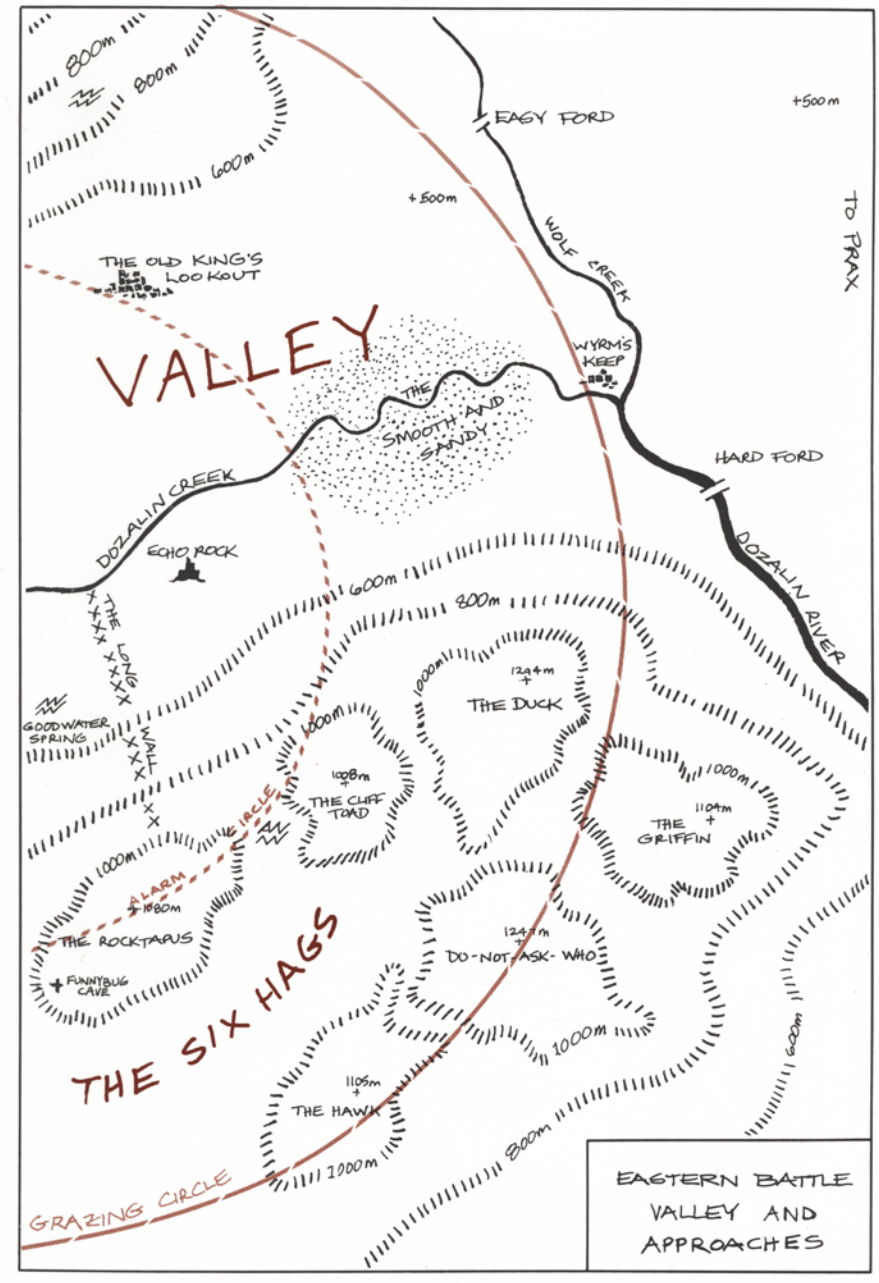


Whisper Creek: an undistinguished stream of smooth flowing waters.

Wolf Creek: drains the Wolf Hills through a fault bisecting the ridges.

Wolf Hills: these heavily wooded ridges north of Battle Valley are frequented by trolls and werewolves. This area was given by the King of Sartar to the Telmori, a disposition perennially disputed by the trolls.

Wyrm's Keep: a ruined Empire of Wyrms Friends post with two curtain walls and several interior buildings. Travelers camp here in relative safety and sometimes trade here with the trolls.



Encounters

There are only two encounters described below, but the Narrator may have more, such as wandering trolls or giant insects as fits their whim. The Narrator may also roll random encounters on the Praxian March table.

The Wild Man of Battle Valley

Barandar was a simple farmer who was kidnapped by the Sazdorf and destined for the cooking pot. He escaped from the trolls and fled through the dwarven sections of the ruins, he met many mind-bending terrors and by the time he left the ruins he had lost his mind. Many people have heard of the Wild Man. He can be found in any of the ruins and seldom stays in any one place for any length of time.

The Wild Man of Battle Valley is a bedraggled man, with wild hair and raving eyes, he lives on wild rabbits and roots. He is terrified of trolls and telmori, but will follow the heroes around once encountered. He bears the tattoos of a clan allied to the heroes' clan and it improves their relationship if they can return him to his home. Most importantly, the Wild Man knows the location of the Back Door and can guide the heroes to it, but begs them not to go in. He will do anything to avoid going through it as well.

The Telmori

The heroes encounter a party of Telmori hunters, dressed in animal furs and carrying stone spears with their wolves running closely at their heels. They remain cautious of the characters, and will track them from a safe distance. If the heroes can make contact in a non-aggressive way the Telmori will trade information for metal objects. They also know about the Back Door, and that it is guarded by at least two great trolls at all times.

If attacked, the Telmori will likely just quickly scatter and not be seen again.

The Haunted Ruins

The Haunted Ruins is the name given to the lair of the Sazdorf Tribe, a powerful troll tribe lead by Chief Kozakang, a fierce and clever Argan Argar cultist. The tribe is made up of over two hundred dark trolls, great troll, cave trolls and trollkin. They cleared out the most of the magic, ghosts and dwarf remnants from the Gadrillion Mansion over fifty years ago. What dwarvish areas and artifacts the trolls could not remove they consider haunted and made taboo.

Into the Ruins

The Haunted Ruins sit atop and within a low knoll rising from the valley floor. From a distance, stubby broken walls can be seen with two groups of tall, slender projections reaching into the sky. No roads or paths lead to the knoll or the ruins atop it. Large beetles flitter around the knoll and its ruins. Closer investigation reveals the Front Door.

If the heroes have been told about the 'Back Door' then they stand a chance of achieving their goal (See below). If the heroes locate only the 'Front Door' then they are in real trouble.

The Front Door

This large square door is three times as tall as a man and surrounded by ruins. Night and day, many powerful trolls guard this portal. Many of the trolls worship Zorak Zoran the Troll Death God and are deadly berserkers. There are huge and powerful magics here, maintained by the cadre of troll shamans, priests and ancestors. Monstrous, deformed and regenerating cave trolls loom out of the darkness to rip with their claws. Spirits and demons of darkness assail any who venture forth. The Sazdorf no longer trust humans and are highly unlikely to talk to the humans.

The Rulers of the Sazdorf Tribe ●

As far as outsiders are concerned, Chief Kozakang is the ruler of the Sazdorf Tribe. As an Argan Argar cultist, he is well-suited to deal with outsiders, and among trolls has a reputation for suavity and culture. Kozakang makes every effort to appear to be the highest authority and speaks as if he knows everything and decides everything. And for most matters of interest to outsiders, Kozakang does.

In truth, Kozakang is not even the ruler of the male trolls. That personage is Sigron, the mighty Karrg's Son of the Tribe. Humans are likely to only encounter Sigron in combat or war; he does not negotiate or meet with outsiders.

The real leader of the Sazdorf Tribe is Queen Martoraz, the absolute ruler of the troll mothers and a powerful Darkness priestess. Outsiders never see her.

Getting into the Haunted Ruins through the Front Door is a Nearly Impossible obstacle and will likely result in death, torture, expulsion with crippling or other horrid fate. These trolls repelled a whole Humakti warband, so they can easily defeat the heroes.

The Back Door

Situated two miles east of the Haunted Ruins is the Echo Rock, a flat-sided black rock pillar. A stone-walled hole concealed with shrubs leads to a cellar. Inside, a tunnel leads all the way into the Haunted Ruins; the Back Door. It was originally a dwarven service tunnel and is perfectly square.

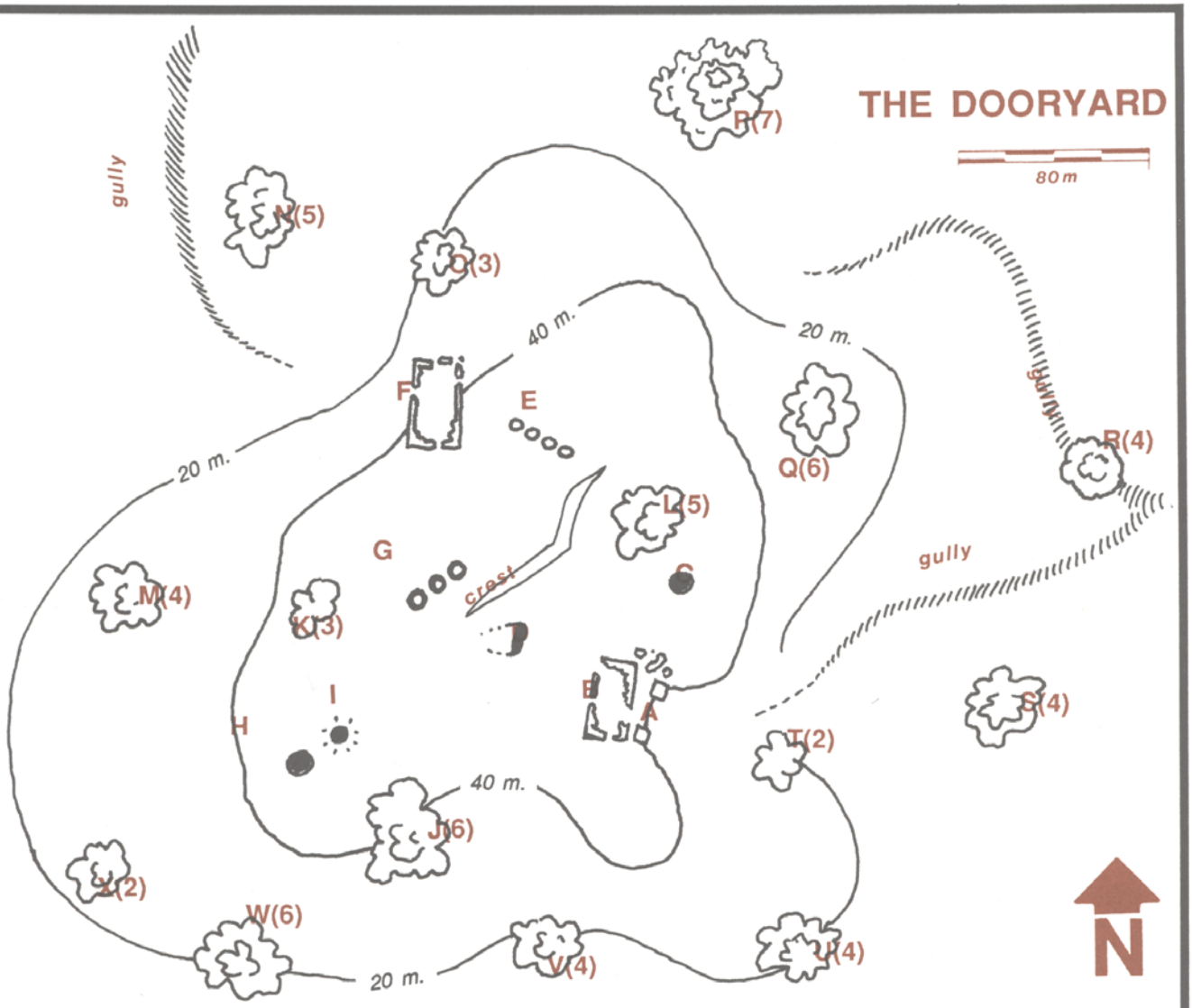
The Back Door is always guarded by two Great Trolls called Ugog and Bugog, they are brothers, but absolutely hate each other. They have been commanded to remain at their post at all times, but often bicker and argue with one another. They can easily be tricked and turned against one another, but fighting them is a difficult task as they are equipped with huge war mauls, lead armor and darkness magic. The heroes could also sneak past the trolls.

The Haunted Tunnels

Locating the chamber of the Silver Dancing Statue is an extremely difficult task. The Haunted Ruins are littered with winding tunnels, ancient undead, potent magic, traps and trolls to name just a few hazards.

'Finding the Right Way' is a series of contests against some appropriate exploration skills. Depending on the level of success the players get an encounter; potentially positive on a success, or increasingly dangerous with a failure. The first contest is Nearly Impossible in difficulty. However, each failure (assuming they survive the encounter) reduces the difficulty level as per the Pass/Fail Resistance Assignment rules. The Silver Statue is only located on a complete victory!

Contest Outcome	Result
Complete Defeat	The Sazdorf Halls
Major Defeat	Walking Dead
Minor Defeat	Creepy Crawlies
Marginal Defeat	Dark Labyrinth
Marginal Victory	Dwarven Chambers
Minor Victory	Dwarven Machine
Major Victory	The Nilmerg Warren
Complete Victory	Chamber of the Silver Dancer



DOORYARD TERRAIN

Gullies: assume all gullies near the Dooryard are four feet deep and just under three feet across, deep enough to take shelter in but not deep enough to run along undetected; gullies are wide enough only for one attacker at a time to move along.

A. **Front Gate**: a large square door measuring twenty feet high by sixteen feet wide. There are no gates. Ruins clutter the area surrounding the mouth.
B. **Ruins**: old foundations, 3 feet high.
C. **Hole**: three feet wide, with slipper edges of loose gravel. It leads into a typical troll trap: a sealed room that is empty except for a large amount of bones, and a very large, very angry, and very hungry grizzly bear.
D. **Cave**: a sixteen foot scoop into the knoll. Big enough to shelter four horses or twelve humans.
E. **Four Intact Chimneys**: these rise up for thirteen feet each. Each chimney is roughly twenty inches square, allowing a medium sized unarmored human to use it as an entrance. They all lead to a giant wasp nest in the Sazdorf Halls filled with angry giant wasps with lethal stingers.
F. **Ruins**: More foundations. Toward the Front Gate, the foundations are over three feet high; away from the Front Gate, the foundation walls reach ten feet.
G. **Three Broken Chimneys**: Dark blue ham beetles crawl over and dangle from these structures. Each chimney stands seven feet high; each interior is roughly 20 inches square, allowing a medium sized unarmored human to enter. It leads to a dark room in the Sazdorf Halls filled with swarms of ham beetles that alert the trolls as to the intruder's presence.
H. **Hole**: neatly bored, with straight sides which drop through dirt and smooth stone walls into a room in the Dark Labyrinth.
I. **Glassy Hole**: this slick funnel of brown glass thirty feet across at the top narrows to a 3 foot diameter drain at the bottom. It leads to the Dwarf Laboratory.
J-X. **Brush**: these clumps can hide the indicated number of humans, or two thirds of that number of trolls.

The Sazdorf Halls

The heroes wander too deep into the Haunted Ruins and stumbled into the lair of the Sazdorf trolls. The heroes are at great risk; the trolls most likely attack any humans on the spot.

The trolls dwell in the ruins of the Mostali Mansion. All signs of dwarves have been smashed from the halls and are now marked with the brutal symbols of the ever hungry troll gods, carvings of insects, and well chewed bones. All manner of giant insects scurry about in the filthy halls; some are the magically awakened watch beetles of the trolls. Bands of pathetic trollkin workers cringe when they see the heroes and screech for their masters. Soon the mighty trolls themselves come to investigate the intruders. The Narrator should choose which party of trolls arrive as befits his story.

Below

Sigron displays the heads of those he has killed as trophies in his inner chambers. Unusually fastidious by troll standards, Sigron arranges his trophies very decoratively.

Lagor the Sword-Troll

Lagor is a very strange troll, who once was a member of the Cult of the Wooden Sword. Lagor is initiated into the cult of Humakt as well as being a follower of Kyger Litor, the Troll Mother. Lagor is an extremely good swordfighter, and his troll strength adds a terrible punch to his blows. Lagor is escorted by a band of sword wielding trollkin who march with military precision.

Lagor has traveled far and seen much. For a troll he is surprisingly friendly towards humans. If the heroes are friendly towards him then he may show them the way to the Back Door. However, Lagor knows nothing of the Silver Dancer. He makes any humans he aids swear not to return to the Sazdorf Halls. If they break his oath, Lagor will kill them.

Sigron the Karrg's Son

Sigron is a mighty troll, the champion of his tribe. He is monstrous and powerful, both magically and physically, his temper is foul and his bravery knows no limits. Sigron travels with a band of tough dark trolls, all equipped with black lead armor, huge maces and black magic.

Sigron is cunning and sees easily through trickery; however his passion for dwarf flesh holds no bounds and he can be tempted with offers of this delicacy. Sigron tries to capture anyone he encounters; if they are lucky they become his personal slaves, otherwise they dragged before the Troll Queen Martoraz and executed as part of a ceremony to Kyger Litor. If Sigron is in a really bad mood then the captives are given to the insane berserker worshippers of Zorak Zoran to be used as the ball in their next Trollball match.

Badass the Trollkin

This vicious little psychotic killer, with one eye and a mouth full of tusks, is the leader of the trollkin fighters for the Sazdorf Tribe. Badass rules his runty fellows with savage tyranny and has no fear of humans.

Badass is always seeking to please his masters, so he may trick the heroes into following him deeper into the Sazdorf Halls, where they can be trapped and eaten. Alternatively he may just try to rip their throats out himself, while his gang of trollkin clamber all over the heroes stabbing with their spears and gnashing with their teeth. The trollkin are not too bright and can be tricked, coerced or even bullied into changing their attitude. They know nothing of the Silver Dancer or the Back Door.

Walking Dead

During the battle between the trolls and dwarfs many bitter spirits were left behind. Depending on the Narrator's whim, the heroes may stumble upon:

- *Troll and dwarf ghosts who attempt to possess the heroes so that they can reenact their eternal battle.*
- *A chamber of Walking Dead created by the dread cult of Zorak Zoran, the Berserker Death God. These are fallen trolls who have been enchanted to fight madly on after death as a reward from their evil god.*
- *Dark wraiths and shadows haunt the gloom, seeking to drive men mad with fear.*

The Walking Dead should be Very High Resistance to all except Humakti and Kolatings (who should find them only of Moderate to Hard difficulty).

Creepy Crawlies

The dark caves are filled with all manner of giant bugs and insects.

- *In some areas there are great pits with thousands of Ham Beetles and Stingworms. Heroes need to cross treacherous bridges or fall into the stinging biting swarm.*
- *There are giant scorpions, spiders and centipedes that chase after heroes and try to devour them or simply force them into more treacherous areas.*
- *Finally there could be Troll Watch Beetles, which scream when the heroes approach luring hungry troll hunters to attack.*

The Creeping Crawlies are Moderate to Hard resistance in most cases.

The Dark Labyrinth

This area is a vast series of interlinking tunnels, shrouded in deep darkness where most torches struggle to cast light. Heroes entering this area are at grave risk of stumbling into both Mostali and Uz traps.

- *Mostali traps are complex mechanical devices that crunch legs, swing out blades or squirt noxious gases and venoms.*
- *The troll traps are more likely to be rock falls, insect swarms and exploding fungi.*

The heroes stumble on the edges of deadly pits, be forced to crawl through filth and become disorientated in the dark. Escaping the labyrinth is Hard resistance.

The Dwarven Chambers

All of the rooms are beautifully constructed from quarried stone; many are decorated with geometric patterns. These chambers were once the workshops, forges and garrisons of the Mostali that dwelt here long before the trolls came. The rooms have fallen into a state of disrepair; many are flooded with slimy green water, strange pipes hang down from ceilings, and the mortar crumbles making the walls treacherous and weak.

The Narrator can choose from the following list when describing these rooms or make up their own rooms, as they see fit. It may be possible for characters to find the odd dwarven artifact. Most such artifacts are useless, but potentially some could aid the heroes. Most rooms have some form of inhabitant. In any of these rooms the heroes can find a sign that the Silver Dancer has passed this way, a strange footprint, and a glimpse of silver light on a wall. However, they will not be able to catch it.

Bunk Room

The room is partially flooded and there are many stone and metal beds in this room, each with a single brass chest at the foot of the beds. It is stark and relatively unadorned. The chests contain a wide variety of strange tools and implements made out expertly worked bronze. The metal could be of great value if removed. Typically a band of wandering and very hungry trollkin could be hiding to ambush noisy characters, but they are only a Low Resistance threat and carry nothing of worth.

The Mosaic Room

This room is decorated with beautiful geometric mosaics all over the walls. Several strange tin tubs have been smashed by troll mauls. The room runs with water from many pipes in the walls; it is slick and slimy.

A giant constrictor snake has made this his home. The snake is very fast and incredibly strong. It tries to sneak up on characters and constrict them in his crushing coils. The snake is a Moderate threat.

The Circular Room

This hemispheric room is decorated with an image of the night sky inlaid with diamonds, glass and semi precious stones. Careful investigation shows that several stars are in the wrong place or no longer exist (the representation dates back to the Empire of the Wyrms Friends era). A careful drawing showing the anomalous stars could command a high price at the Jonstown Library.

The ceiling is very high and not easily accessible. Characters trying to climb up get to the gems are liable to attract a gang of angry troll warriors to the room. The trolls wield huge clubs, but wear only insect shell armor and should be a Moderate contest for most characters unless the heroes have been taken by surprise.

Nilmergs and Gremlins

These tiny humanoids are not natural beings, but were created by the Mostali. They are each designed to perform a specific task, such as mopping floors, repairing crossbows, twisting springs, which they have at an Exceptional Ability. They are generally incompetent at anything else, and when not performing their skills they sit around staring at wall, making strange bobbling motions with their heads and squeaking to one another. Nilmergs are typically very timid and shy away from more heroic individuals.

Occasionally a Nilmerg is created with a flaw, they can only ruin and break things. These are known as Gremlins and are used against the enemies of the dwarves.

Dwarven Forge

This room once blazed with great heat and rang to the sound of smiths' hammers. Now the forges are cold, the anvils covered in dust. There are piles of metal here – bronze and iron - but little in the way of forged items.

Any noise attracts a monstrous Cave Troll to the area. The Cave Troll is huge with pallid grey skin, rending claws, a vicious tusked jaw and the power to regenerate from wounds inflicted on it. Only fire, acid, magic or a colossal blow (Complete Defeat) stops this High Resistance foe.

The Laboratory

This room shows the scars of a great explosion. The walls have been melted into a green glaze and there are several scorched troll skeletons scattered across the floor. The glass is very valuable, but extremely hard to remove. Trolls rightfully avoid this place, remembering the pain it once inflicted.

Dwarven Machines

The Heroes have stumbled into a room full of ancient rusting machines of unknown purpose; they are covered in levers, buttons, knobs and dials or all kinds. If the heroes tamper with the machines then all sorts of things could happen. The Narrator can choose one outcome from the following list:

- *The machine springs into life, lights glow all over it, great cogs whirr and groan, things hiss and spit and then it grinds to a halt.*
- *As the above, but the machine suddenly kicks out an arc of magical energy that the heroes must avoid. The effects of the energy are left to the discretion of the Narrator.*
- *As above but the machine lets out a terrible wailing noisy attracting a gang of scavenging trolls.*
- *The machine suddenly fills the room with bright green gas; it is actually harmless but turns the heroes and their equipment green permanently.*
- *After a huge amount of motion, noise and steam a small can of dwarven food drops from a hatch.*
- *The Machine explodes.*

When a machine is activated, the heroes suddenly catch a glimpse of a small silver automaton which dances along a high ledge, girder, in a grating beneath their feet or some similar impossible to reach location. The Silver Dancer is moving too quickly to follow, but the activation of the machines has awoken it.

The Nilmerg Warren

As the heroes venture forth into the dark tunnels, they find that the floor of the tunnels is littered with strange and tiny footprints in the dust. At the edge of their torch light the heroes glimpse a group of pale and diminutive figures scurrying away. Strange rhythmic hums, gurgling burps and taps fill the air. Every so often a beautifully crafted machinery component (a cog, a spring, a lever, a knob or chain) is discovered, each placed in what appears to be a tiny shrine.

The Heroes have stumbled into the warren of the Nilmergs. These little constructs have dwelt here since the Dwarven Mansion was abandoned. With no masters they have had to find their own tasks and have turned the maintenance of the Silver Dancer into their makeshift religion. If the heroes can somehow gain the Nilmerg's trust they will aid them, randomly repairing items or sharpening weapons.

If the heroes completely gain the Nilmerg's trust they will lead them to the Chamber of the Silver Dancer. If they scare or upset the Nilmergs, they disappear into their burrows and Gremlins plague the heroes for the rest of their journey, damaging equipment, untying ropes and locking doors to bar the path. The Nilmergs are relentless in these tasks, much to the annoyance of the heroes.

The Chamber of the Silver Dancer

The heroes scramble and crawl through dark, slimy caves, clamber over shattered bones and crumbling stone, and reach a strange and ancient room. This high vaulted room was once a Mostali Factory-Workshop. Trolls never come to this place; it is warded by powerful anti-troll magic that drives them away in fear.

All around the cavernous chamber huge gears, cogs and wheels are frozen in motion. Levers, buttons, pull cords and chains hang from a variety of stone and metal plinths. If any are pulled, the whole machine makes a terrible noise, and soon attracts the trolls to the area, ready to ambush any heroes.

Amongst all these devices the heroes see the Silver Dancer. The Dancer will be very reluctant to come with the heroes, it will take a great amount of convincing or proof of their quest. It could be captured, it is not very large, but moves with great speed.

Once the heroes have acquired the animated statue they need to leave the Haunted Ruins as quickly as possible.

Where's the Treasure?

In a classic dungeon crawl, the Haunted Ruins would have been full of all manner of minor trophies, lesser magic items and valuables, but that is not the quest here. However narrators realize that some players desire these rewards, they just can't help themselves. If this is the case the narrator is free to litter the tunnels with silver coins, dwarven war hammers and magic crystal that drive away ghosts, but remember that these must be cemented if the player wishes to retain them; such baubles should help the story and aid the characters development.

The Flight

Once the heroes have retrieved the Dancing Silver Statue they must escape the Haunted Ruins. It is at the Narrator's discretion how easy this is. If the heroes have not had any major conflicts during their journey it is recommended that as they leave the tunnel they are ambushed by Sigron the Karrg's Son. When the troll spies that the heroes have the Silver Dancer he will try and destroy it by all his means. He becomes very single-minded in this task.

If the heroes have not had too many obstacles arise on their way in, then make sure that they hit some on the way out, always with the risk of losing their treasure.

The Dancing Silver Statue

The glittering silver statue stands only two feet in height, it is humanoid in shape, not dwarfish as one might expect. Its limbs are elegant and finely crafted, its head bears two beautiful and large shining eyes and crystalline ears that move back and forth. It is an exquisite piece of Mostali workmanship forged by Isidilian himself.

The Dancing Silver Statue moves with supernatural grace and speed, and can spit searing bullets from its tongue at enemies. The Dancing Silver Statue is a conduit for the transfer of magical energy from Mostali to Mostal the Maker and back again, it carries within it the power to bring magical creation and return 'life' to deceased Dwarves and Mostali. It remembers deep secrets of the Mostali and would be worth a fortune to Dwarf enemies or collectors.

The statue can be damaged, but with great difficulty. The trolls of the Haunted Ruins fear the statue; it is in many ways the ghost of the Mostali they slew and the statue despises trolls. Without any Mostali around the Statue has taken to defending the Nilmergs and give it veneration.

The Sleeper Awakes

Eventually the heroes return to the Dwarf Ridge. They find that the area is in a terrible state; large chunks of the walls have tumbled down, arches have collapsed and the stairs have become torturous to ascend. All of the stone animals have become piles of dust. The only figure that remains is the Ghostly form of Iravain. Upon its return, the Silver Dancing Statue leaps into the air and lands at the Mostali's feet and begins to dance. The dwarf remains expressionless and walks around the dancing statue three times. He turns to the players and says:

"The Predicative Recombination Machine saw your return, the cogs of our future turned together and the spark of energy was returned."

The dwarf touches the statue with great solemnity and for a second a stream of images fills the air, these ghostly forms show the fall of the Gadrillion Mansion in horrific detail. The dwarf seems unmoved as he says:

"The work cycles of Gadrillion have been interrupted and his duties remain incomplete, but this can be set in order with correct calculations and strict adherence to the Mostali paths. For this transfer of information we thank you, now stand back!"

Suddenly the Mostali plunges his hand through the metal skin of the statue and it explodes in a blaze of silver light which momentarily blinds the heroes. As the magic disperses, the characters find themselves sttanding atop the Dwarf Ridge, but everything around them has changed. The stone walls of the building have been rebuilt, and their stones glitter with magical vitality, the empty pool in the courtyard's centre glitters with quicksilver which suddenly leaps into the air in apparently random geometric forms. There are dwarves busying themselves all over the place using magical tools to repair the damage around them.

Iravain says: *"You stole from us, but you have repaid your debt and more. Our workforce is nearly restored to full capacity and our project has attained fifty four seventieths completion and for this we thank you. The hexes placed on you are lifted and you may return to your own work patterns".*

With that the Dwarf leaves.

What? Still No Treasure?

This story has been about making wrongs right, not gaining loot or plunder. However some players will not feel satisfied with this and will want more. If this is the case, then give their community something, perhaps a cache of silver coins is ploughed up in the fields marked with Mostali symbols (an increase to their Wealth Resource), a metal statue of the clans favored god appears overnight in the temple (an increase to their Magic Resource) or a troll attack is averted one Dark Season by the sudden appearance of dwarven warriors (an increase to their Peace Resource). The Dwarf Ridge Mostali has begun to regrow in strength, for this the dwarves later thank the heroes and their clan, and their futures will be forever interlinked.

The Crimson Bat Comes to Sartar

History

In the Third Age, the Red Goddess was born in Peloria. She brought new and radical ideas and beliefs about the powers of the world to her people and they joined in her worship. Filled with her inspiration, they conquered and converted the lands around them to the words of the goddess. The goddess left the world for a time to forge her place with the pantheons of the gods. While she was on this heroquest, powerful enemies took the opportunity to strike. So strong was their hate of the Red Goddess that they reached and besieged her capital before she returned.

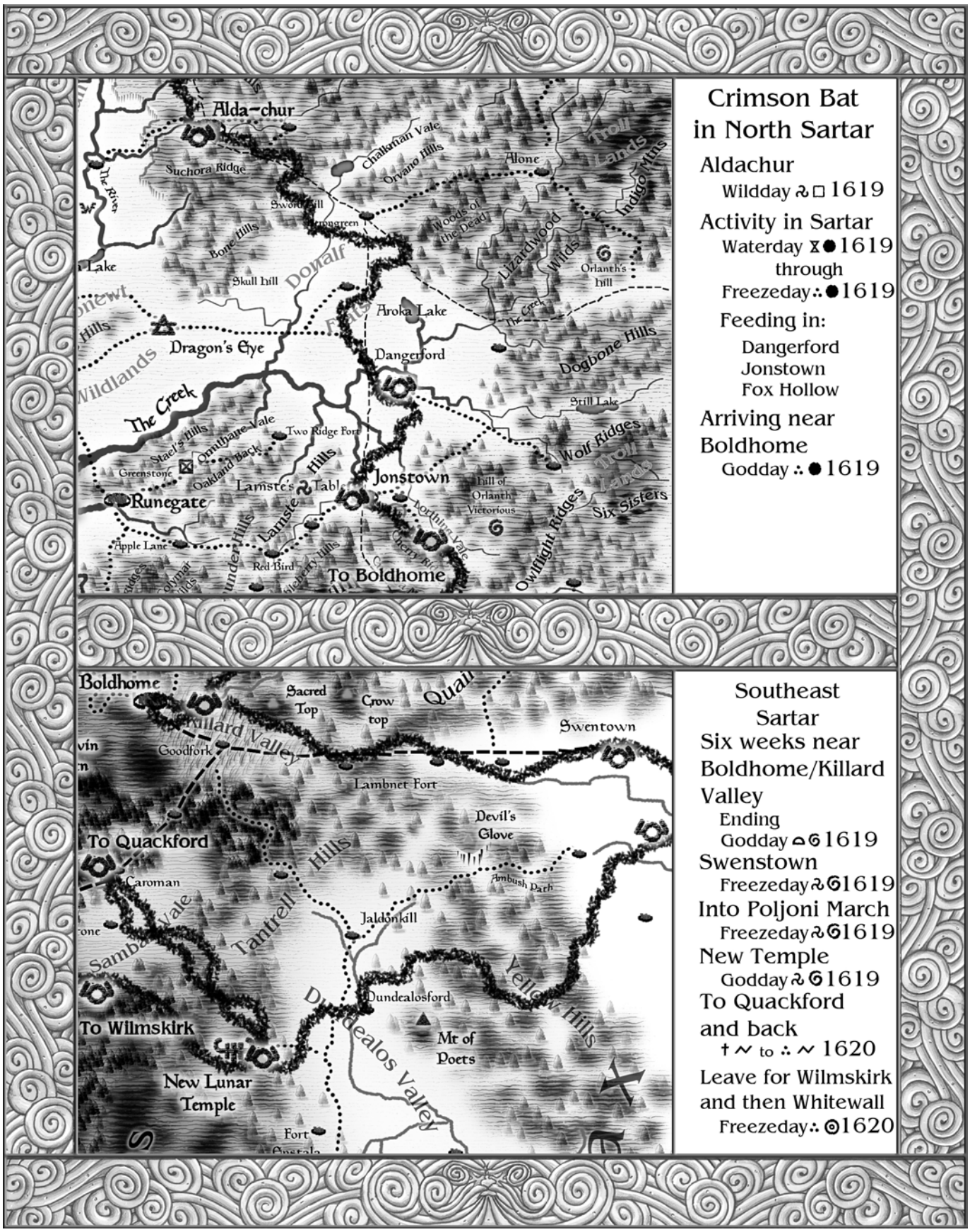
She returned riding the great monstrosity of the Crimson Bat. Enemy forces knew great terror, and died in regiments as the Bat made war. Many survivors went mad. Lunar historians refer to this battle as the First Battle of Chaos, and use that day, Freezeday, as the feeding day of the Bat.

The Bat Arrives

One night late in Earth Season 1619, not long after the harvest, watchers see a dirty red star hanging very low in the northwestern sky. All who see the star are filled with dread; those strong in the Air Rune get headaches just looking at the star. Priests and god-talkers pronounce the star evil. Rituals against evil are performed and many councils discuss what evils this star portends.

Over the course of the next several nights, the star moves to the east and became gradually brighter. The sky appears ruddy day and night in the vicinity of the star. On Windsday of Movement Week, the red star stops and lowers itself to the horizon – with the Rockwood Mountains **behind** it!

Within days, terrified travelers bring horrible news: the red star is a monstrous Chaos demon – the Crimson Bat. It has returned to Sartar after last being seen here in 1602 when it


Crimson Bat in North Sartar
Aldachur
Wildday ☍□1619
Activity in Sartar
Waterday ⧗●1619
through
Freezeday∴●1619
Feeding in:
Dangerford
Jonstown
Fox Hollow
Arriving near Boldhome
Godday ∴●1619
Alda-chur
Suchora Ridge
Chalkirian Vale
Orvano Hills
Alone
Troll Lands
Indigo Mtns
The River
Sword Hill
Evergreen
Woods of the Dead
Bone Hills
Lizardwood Wilds
Orlanth's Hill
Skull Hill
Donalf
Aroka Lake
The Creek
Dragon's Eye
Dangerford
Dogbone Hills
Wildlands
The Creek
Still Lake
Two Ridge Fort
Wolf Ridges
Troll Lands
Greenstone
Oakland Pack
Lamste's Table
Jonstown
Runegate
Hill of Orlanth Victorious
Six Sisters
Owlflight Ridges
Apple Lane
Red Bird
To Boldhome
Southeast Sartar
Six weeks near Boldhome/Killard Valley
Ending
Godday ⌓ଓ1619
Swenstown
Freezeday☍ଓ1619
Into Poljoni March
Freezeday☍ଓ1619
New Temple
Godday☍ଓ1619
To Quackford and back
† ~ to ∴ ~ 1620
Leave for Wilmskirk and then Whitewall
Freezeday∴◎1620
Boldhome
Sacred Top
Crow top
Quail
Killard Valley
Swentown
Goodfork
Lambnet Fort
Devil's Glove
To Quackford
Caroman
Ambush Path
Jaldonkill
Tantrell Hills
Yellow Hills
Dundealosford
To Wilmskirk
Mt of Poets
New Lunar Temple
Dundealos Valley
Fort

devoured the city of Runegate and assaulted sacred Boldhome. Its presence here in Sartar fills everyone with dread and horror. A traveler from Aldachur describes it as:

"A terrible cold wind blew in from the northwest. That night we saw the sky in that direction glow as bright as or brighter than the Red Moon, and the livestock panicked. The next morning the birds did not sing, and all life had fled. The sky was filled with a crimson glow. We could hear awful, soul-wrenching keenings and from the wall we saw The Bat itself. It flew no faster than a horse would walk; and its enormous wings flapped at an awesomely slow rate; no beast could have so stayed aloft. A few select demon-worshippers rode atop the monster; the rest, mostly cultists and prospective fodder, kept pace on the ground in a long caravan paralleling the flight of the creature. Fearing that we would become Bat Food, we fled Aldachur and left it to that Chaos Demon and its evil cultists."

Aldachur

The Bat arrives outside of Aldachur on Wildday, Movement Week, Earth Season 1619. The Bat Feeders inform Prince Harvar Ironfist that each week the Bat shall be fed 25 people. The Bat Feeders do not care who is fed to the Bat, just that it is fed. The Prince authorizes them to seize criminals, runaway slaves, Orlanthi rebels, and Sartarite adventurers to use as food (not that the Bat Feeders need the authorization of a barbarian petty despot to carry out their sacred task).

For five weeks, the Bat Feeders terrorize the local clans and tribes. The local Yelmalio cult cooperates fully with the Bat Feeders guiding them to villages that supported the rebellious Cold Wind. Local village councils must decide how to offer their sacrifices to the Bat and it becomes very dangerous for outsiders to travel through the Far Place. In all, some 150 people are offered to the Bat.

Terrorizing Sartar

On Waterday, Fertility Week, Darkness Season, the Crimson Bat and its cult leaves the vicinity of Aldachur. For the next four weeks, the Bat wanders northern Sartar, "visiting" in turn, Dangerford, Jonstown, and Fox Hollow, before arriving in the Killard Vale at the end of Illusion Week. Each Freezeday, at least 25 people are offered to the Bat, sometimes more.

The local tribes are terrorized by the Bat and its Feeders. The Dinacoli and Cinsina tribes offer up rivals, feud starters, and notable rebels. The Jonstown council sweep Fools Hill and offer beggars, outlaws, and clanless folk. The Culbrea tribe suffers indiscriminate attacks by the Feeders; the horrified tribal king can do nothing but watch in despair.

News of the Bat's activities spread throughout Sartar. The awful monstrous power of the Crimson Bat is made clear: nothing can stop the Red Goddess.

Boldhome

At the end of Illusion Week, Darkness Season the Bat arrives in the Killard Vale, home of Kallyr Starbrow. The Bat's ruddy glow can be seen from within the walls of Boldhome. Panic breaks out in the city and amongst the clans of the Kheldon tribe. Prince Temertain and Gordius Silverus offer gifts to the High Priest of the Bat, promising their cooperation. A list of names prepared by Dagius Furius is given to the High Priest – rebels, kinsmen of rebels, and other dangerous threats to the Imperial Occupation.

For six weeks the Bat and its Feeders terrorize Boldhome and the surrounding villages. Close kin to Kallyr Starbrow and other notable exiles at Whitewall are captured by the Feeders and fed to the Bat in terrible ceremonies. Many offer small sacrifices to the Crimson Bat and the Seven Mothers, hoping to avoid becoming Bat Food. Elsewhere villages long supportive of a free Sartar exile those who openly

The Chaos Flood

The coming of the Bat awakens or somehow rallies the Chaos within all of Snake Pipe Hollow. Hundreds of broo and scorpion men flood out of the caves under the leadership of a powerful shaman. This inhuman flood rampages through the lands east of the River, ending up in the Donalf Flats and ravaging the lands of the Dinacoli, Cinsina and Wulfsland until finally petering out by the end of the year. Small bands of broo raiders can be found as far away as the Thunder Hills and the Toena valley.

The Bat Feeders

The five Bat Feeders are the elite warriors of the Crimson Bat. They enable and assist the mundane functions necessary to the regular feeding of the Bat and accompany and guard the Bat's priests. They are sworn to obey every whim of the High Priest and work diligently to keep the Bat well fed. They are permitted to ride upon the Crimson Bat when it flies to new feeding grounds.

The Feeders are distinctively garbed with crimson cloaks and silver and red fanged masks. They are fearsome combat specialists and expert hunters of human prey. They attack with scimitars and magical red fangs. Each leads a team of at least five armed cult initiates on the hunts for Bat Food.

oppose the Lunar Occupation. In all, some 150 people are offered to the Bat before it leaves the Killard Vale.

To the Poljoni March

At the end of Stasis Week, Storm Season, the Crimson Bat and its cultists leave the Killard Vale, heading east. On Freezeday, Movement Week, the Bat arrives outside of Swenstown. 25 captives (Dundealos slaves, Poljoni hostages, and captured Praxian) are fed to the Bat.

After its feeding, the Bat leaves the vicinity of Swenston, heading east. When it arrives in the Poljoni March its horrible keening and chaotic crises chases away all animal life for many miles. The local Poljoni clans are scattered.

The Bat then heads southwest over the Yellow Hills of the Balkothi, forcing them to spend Orlanth's high holy day in hiding. On Fireday, the Bat can be seen squatting upon the ruins of Dundealosford.

The New Temple

On Godday of Movement Week, Storm Season, the Crimson Bat reaches the vicinity of the New Lunar Temple. The High Priest presents himself to Tatius the Bright and places himself under the temporary command of the Dean of the Lunar Field School. The Bat remains near the New Temple for the next seven weeks; in Death week of Sea Season 1620, the Bat begins five weeks slowly meandering from the New Temple to Quackford and back.

The Bat remains in the vicinity of the New Temple during the Orlanthi Sacred Time. The presence of the Bat brings danger to Sacred Time ceremonies throughout Sartar. In the Underworld, Tatius the Bright feeds the souls of dead heroes to the Void, strengthening the Bat.

Disobedient slaves, rebellious clans, devout Orlanth cultists, foreign travelers, and others are fed by the Feeders to the Bat; some 300 sacrifices in all. Several hundreds more are captured and brought back to the New Temple for later sacrifice.

Gorging the Bat

The Bat returns to the New Temple during Illusion Week, Sea Season 1620. For the next four weeks, the Bat is gorged on prisoners. Over 500 prisoners – including hundreds of slaves captured during the campaigns in Heortland - are offered to the Bat in an orgy of feeding. The Bat grows tremendously in size and power.

Adventure Seeds

There are many ways to have the Crimson Bat's travels through Sartar impact on your campaign:

- *If you are playing the Colymar campaign, your players have likely angered Estal Donge greatly and she adds their names to Dagius Furius' list.*
- *A Bat Feeder and his band of cult initiates come to the heroes' village demanding their quota of sacrifices – five people. They don't care who they are or where they came from. But they want them in three days… or else.*
- *A Bat Feeder and band of cult initiates attacks the heroes' stead seeking captives to sacrifice to the Crimson Bat. If successful, the Feeder brings the heroes to the New Temple where they labor as slaves until they are chosen to give to the Bat during the Gorging rites.*
- *A Bat Feeder and band of cult initiates capture a kinsman or woman of one of the heroes for later sacrifice to the Crimson Bat.*
- *A Bat Feeder kidnaps Ernalsulva of Greenstone because of her descent from King Hofstaring Treeleaper. The heroes must track the Feeder down and free her before she is sacrificed to the Crimson Bat.*

Why Aren't the Sartarites Rebelling?

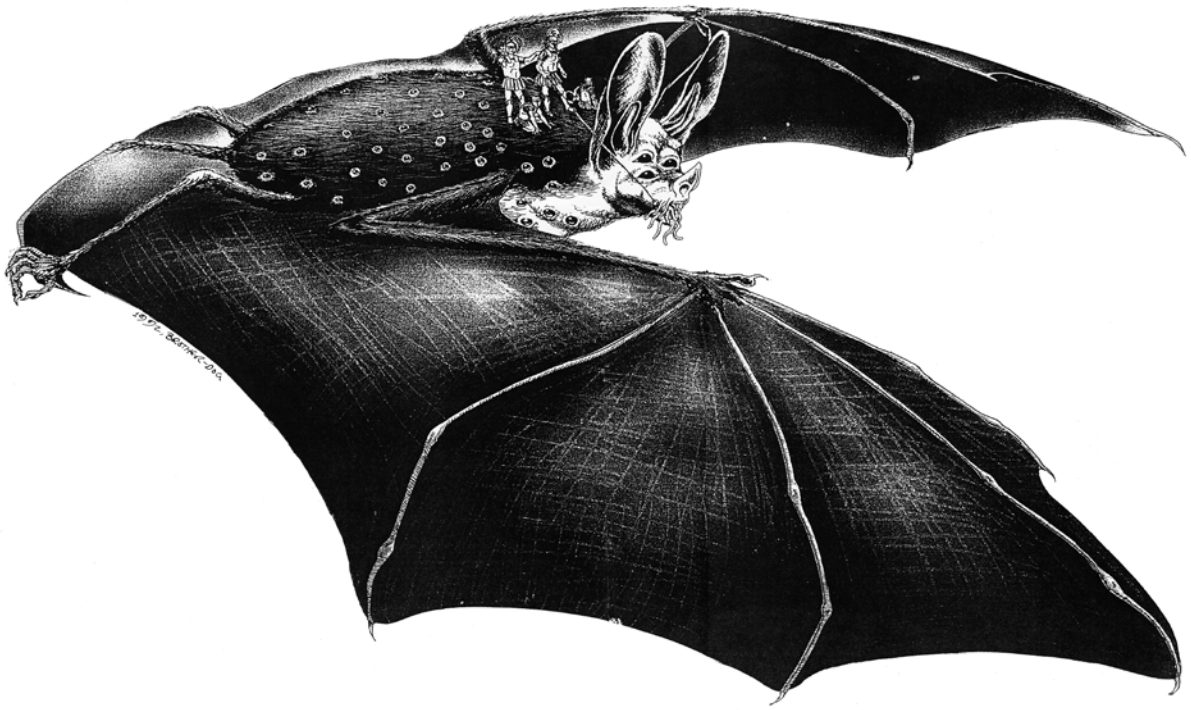
The Bat Feeders are capturing Sartarites – some of important families and clans – to be fed to the Crimson Bat. In all, more than a thousand Sartarites are fed to the Crimson Bat during 1619 and 1620. The Bat is a blatant Chaos monstrosity, a horror of evil. And yet, the Sartarites do not rebel. Instead, most tribes cooperate with the Bat Feeders to keep the Bat fed. Why?

First reason is that the Bat is simply too powerful for any clan or tribe to challenge. In 1602, the Bat devoured Runegate and its defenders. The Crimson Bat can consume entire regiments and destroy armies; no clan or tribe would willingly face such an enemy unless there was no other option or at least they were led by a hero blessed and supported by the gods.

Second reason is that almost every Orlanthi leader who could rally the tribes in rebellion is either dead or at Whitewall. Kallyr Starbrow (a rebellious member of the House of Sartar), Leika Ballista (exiled queen of the Colymar), and several other notable Sartarite warleaders now defend the last free Orlanthi king: King Broyan of the Hendrikings.

Whitewall and the Bat

The assault by the Crimson Bat on the fortress-temple of Whitewall is described in Moon Design's forthcoming book - Whitewall: The Last Orlanthi.



To feed the Bat at this rate requires constant action from the Bat Feeders. Feeders raid as far as the Swanvale seeking names off the list of Dagius Furius. The arrogant Bat Priests inform even friendly tribal leaders that if the Bat is not provided its tribute, **they** will be the next offering to its endless appetite. Fear and suspicion spreads through Sartar; no one is safe from the Bat's relentless hunger.

After the sacrifices on Freezeday, Harmony Week, Fire Season, 1620, the Bat and its cultists head southwest towards Whitewall. Joined by thousands of Lunar soldiers who had assembled outside of Wilmskirk, the Crimson Bat travels to what is intended to be greatest meal yet: Whitewall.

The Crimson Bat

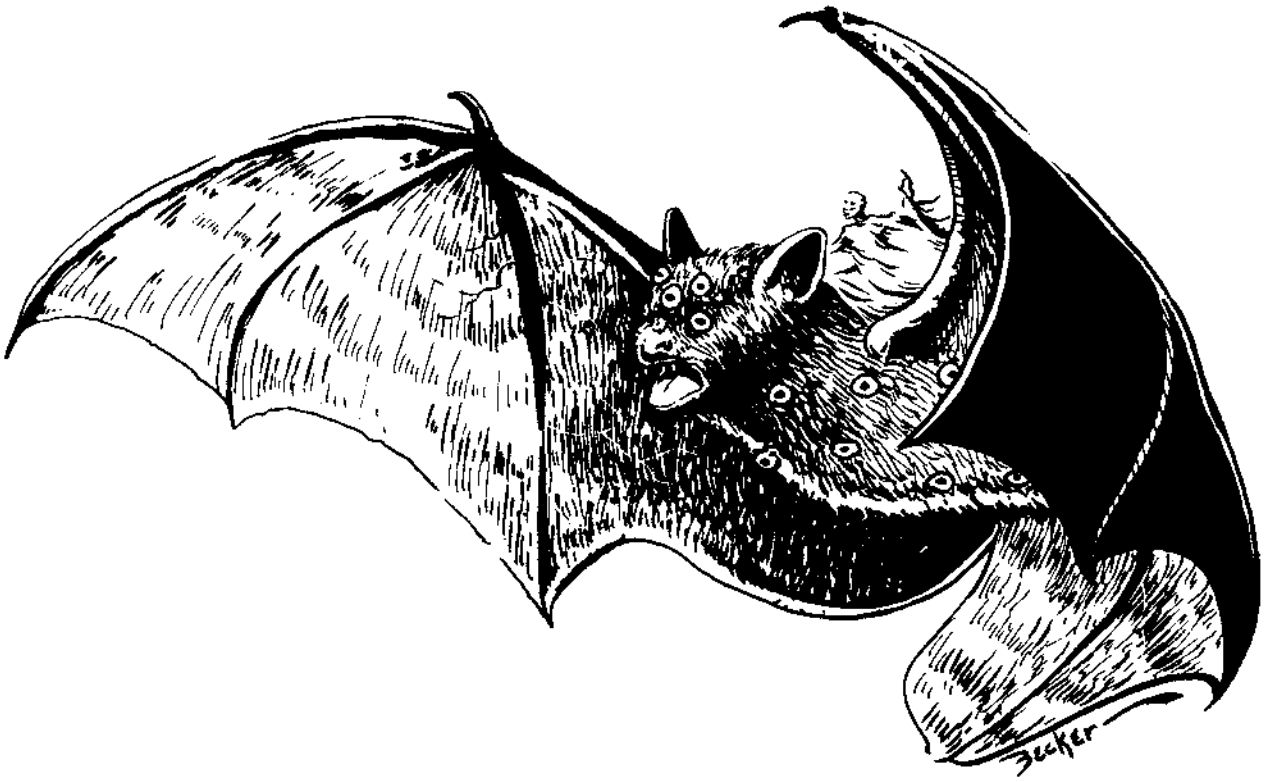
The Crimson Bat is a Chaos demon alive in the Middle World and bound in service to the Red Goddess. It takes the form of a giant, crimson bat with multiple long tongues, tentacles around its mouth, dozens of eyes all over its body, and other hideous chaotic details. The Crimson Bat flies through the air with a distinctive slow beat of its wings. In times of peace, it is some 20 yards from head to tail, with a 90 yard wingspan. When sent into war, it grows far larger.

The Crimson Bat is effectively impossible to fight physically or with magic (add at least Ш5 to the Base Value for resistances). Just to approach within a mile of the monster means braving its terrible Chaos Scream that drives animals mad and demoralizes men. The winds from its wings can knock down the strongest men and toss horses like they were toys. Flying above its foes, Crimson Bat belches forth a vast cloud of acid that can kill a man and melt bronze, and spits chaotic blood from its numerous eyes that warp and corrupt their target. Those who get within close range of the Crimson Bat are targets for its myriad of tongues and tentacles that sweep its prey into is maw and devours them body and soul. Perhaps the most awesome weapon is the Crimson Bat's sheer size; the Bat can crush cities and regiments with its bulk.

The Crimson Bat exerts a pulsating red light which acts in all ways as the Lunar Glowline for Lunar magicians. All Lunar magicians with the Glowspot of the Bat act as if the Red Moon were full. Normally, the Glowspot covers an area with a radius of approximately 3 miles, but when gorged on human sacrifices and prepared for war, the Bat's Glowspot extends for some 12 miles or so.

The Cult of the Crimson Bat

The cult of the Crimson Bat was formed by the Red Goddess to care for and feed the Crimson Bat. In binding the demon, she gained some control over the beast's hunger, so that it could stay on the Middle World without the sacrifice of thousands of people each week. The cult is responsible only to the Red Emperor and the Bat is an arm of his power,



although he may temporarily assign command of the use of the Bat to a particular general or military district governor.

There is only one temple to the Crimson Bat: the Bat itself. The cult is small. The High Priest has four assistant priests and five elite Bat Feeders supervising the sweeps for sacrifices. There are some 15-40 initiates of the Bat. At least five initiates always accompany a Bat Feeder on his sacred missions.

Bound by the Red Goddess, the Crimson Bat is obliged to follow the instructions of the High Priest of the cult.

Feeding the Bat

The Crimson Bat must feed on live sentient beings every week. If not fed, it diminishes in size and power while becoming harder to control; but as it feeds, it grows in size and power. Normally, the Crimson Bat requires 25 sacrifices a week; when it is preparing for war, its food consumption increases by a factor of ten and must be fed twice weekly.

The Crimson Bat roams the borders of the Lunar Empire, stopping every week or so in a new area. It has not been seen in the Heartland of the Lunar Empire for years, by imperial decree, and is confined to client states such as Tarsh, as a gruesome reminder of the might of the Red Moon.

When the Crimson Bat enters an area, the people react in one of two ways. (1) They flee immediately and return when the Bat has departed; they often return to find their property confiscated or destroyed. (2) They hide, but the cult has become expert at tracking down and finding people. (3) If captured, they join the cult as lay members, and betray non-cultists; since the Bat will eat lay members when needed, this tactic is of uncertain benefit if the population is small or if everyone joins. (4) Some will fight the cult; unfortunately the cult is very strong compared to their normal foes, and always has with it the awesome trump of the Crimson Bat itself.

The people are usually convinced that assisting the cult will cause the least damage. They round up undesirables, foreigners, minor cultists, and such, and hope that the offering is adequate.

Losing Control of the Bat

If the Bat is not properly fed; the High Priest killed or loses his concentration; or anyone not of the cult, the Bat Guard, or a direct descendent of the Moon rides it; the Bat will attempt to break control and run amok devouring friend and foe alike until it vanishes from the mundane plane on the next Godday. The secret rituals to resummon the Crimson Bat are long and arduous, requiring three to seven years to complete and the personal attendance of the Red Emperor at their culmination. At the climax, the current High Priest is fed to the Bat and a new High Priest chosen.

Argan Argar

Darkness protects and Darkness rules.

Mythos and History

Argan Argar is a god of Darkness and a son of Night. When Yelm died and went to Hell, many Darkness deities fled to the surface. One of the leaders of those that fled was Xentha, goddess of Night. Shortly after coming to the Middle World, Xentha birthed Argan Argar – first-born, natural leader of the Darkness in the Middle World.

Argan Argar was active during the Darkness, aiding anyone who called upon him, whether elf, man, or beast-man. But he was always most friendly to trolls, who love the shadows. Argan Argar taught those who would listen how to make peace with the Darkness so that they would not be devoured by those Underworld beings that followed in his wake.

During the Darkness, Argan Argar conquered Vestkarthan, fire-god of the deep earth. He forced that steaming deity into humiliating chains of shadow, and had him build the immense Palace of Black Glass in Ernaldela as a gift for the goddess Esrola. In the Obsidian Palace lived Ezkankekko the Only Old One, Argan Argar's son and regent.

During the Darkness, Ezkankekko offered his father's protection and friendship in exchange for tribute and acknowledgement. He offered more as well. Ezkankekko offered to teach people the secrets of the Darkness so that they could survive in the Darkness. Those who learned the secrets of the Darkness formed a separate people called the Kitori or the Shadowlords.

The cult of Argan Argar was widespread after the dawn of Time. The Kitori thrived in the Unity Council days. Ezkankekko greatly favored the Kitori and made them his envoys to the peoples of Kethaela and Dragon Pass and gave them the privilege of collecting the Shadow Tribute from every tribe and settlement that owed Ezkankekko their survival in the Great Darkness. The tribute was not onerous and was fixed by ancient tradition. Failure to pay the Shadow Tribute meant swift and terrible retribution by the Kitori and their troll allies; and since such failure was oathbreaking, their guardians and tribal gods would not protect them.

The peoples subject to the Shadow Tribute were called the Shadowlands or the Kingdom of Night by outsiders. It was an empire of tribute, without governors, government, courts, laws or rule. The tribes paid the tribute and Ezkankekko offered them protection from the Darkness, especially from the Darkness beings loyal to him: the many thousands of us of the Obsidian Palace. The Shadowlands coexisted and overlapped with other kingdoms and empires: the Heortling kings and high kings; the Esrolian grandmothers; the Arstolan Forest; and the Gemborg dwarves. All acknowledged Ezkankekko's sacred authority; it was perhaps a carefully circumscribed and ceremonial authority, but authority nonetheless.

During the Gbaji Wars, the cult of Argan Argar refused to submit to the Bright Empire, taking refuge in the strongholds of the Obsidian Palace. When Arkat the Liberator came to the land, the Shadowlords came swarming from their strongholds and to the aid of the Liberator. For the invaluable aid that they gave him, Arkat granted them and their troll allies lordship over the lands of Esrolia. The entire region was afterwards called Dark Esrolia.

In the Second Age, the Only Old One became an ally of the Empire of the Wyrm's Friends. After the disasters of the Closing and the Dragonkill, the cult of Argan Argar expanded. People saw the Darkness coming and sought its protection before it was too late.

The kingdom was destroyed by the arrival of the Belintar the God-King in 1313. In a series of

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.

epic battles, stratagems, magics, and rebirths, the God-King managed personal conflict with the Only Old One at last. The fighting shattered the wonderful Palace of Black Glass, and at the end of the fight the God-King crushed the body of the Only Old One into the earth. The dust from the castle now forms the treacherous black sandstorms of the Haunted Lands, and the Tarpit marks the site where Ezkankekko's crushed brains melted a hole to Hell.

The cult of Argan Argar was not suppressed by the God-King, and lives on, popular not only in the Holy Country, but everywhere in Glorantha that Darkness is friendly with the rest of the world. The followers of Argan Argar are skillful in promoting such friendship, as befits the followers of the god of Surface Darkness.

Argan Argar promises his followers that they will become part of his mother's whispery train of immortal darkness which sweeps across the world each night and moves magnificently through the netherworld each day.

Nature of the Cult

Argan Argar is the god of Surface Darkness and serves as an intermediary between the peoples of the Middle World and the powers of Darkness. Argan Argar is worshipped by trolls and non-trolls alike. By worshipping Argan Argar, humans and other races can get protection of and from the Darkness. For trolls, Argan Argar is their source of civilized abilities such as communication, trade, and coinage.

Argan Argar is not a jealous or exclusive god and his worship goes alongside sacrifices to Orlanth and others in his pantheon. Outside of his handful of initiates, most Argan Argar worship amongst the Orlanthi is as much propitiatory as respectful. Burial customs for the cult always follow those of the dominant local culture. Among the Orlanthi cultists they are buried in urns.

Depiction

Argan Argar is graven as a dark troll (never as one of the mistress race and certainly never as a trollkin) with large eyes. His right hand is extended and his left hand holds a spear. He is usually carved from igneous rock.

Rune Affinities

Argan Argar is the main source of the Darkness Rune for the Orlanthi religion. He is also associated with the Communication Rune as he is the Speaker in Darkness.

● Darkness Rune Affinity

Argan Argar is the main source of the Darkness Rune for the Orlanthi religion. An incomplete list of the abilities his cultists have been known to use the Darkness Rune for includes: halt trolls; placate trolls; dismiss dehori; stop anything born of the Underworld; take Darkness form; walk unseen and unheard in darkness and shadows; create pools of shadows; extinguish light; command and summon beings of Darkness; create a ward against the followers of Fire and Light; resist Fire; and intimidate with Darkness. Those who are strong in this Rune are calm, cold, cruel, shrewd, and secretive. They also adopt trollish behavior, especially when they are dealing with Trolls.

⧺ Communication Rune Affinity

Argan Argar is the Speaker in Darkness and was an avid pupil of Issaries. An incomplete list of the abilities his cultists have been know to use the Communication Rune for includes: speak

Darktongue; speak Tradetalk; understand other language; interpret other's meaning; make an equal exchange; bless a transaction; be understood by any listener; and make a friendly greeting. Those who are strong in this Rune are fair dealing and open minded with all but cult enemies.

Opposed Runes

Argan Argar is in conflict with the runes of Chaos (Chaos) and Fire (Fire).

Particular Likes and Dislikes

Argan Argar is friendly to all the gods and spirits of Darkness for he is their ruler on the Surface World. The cult is friendly to the Issaries cult and other trade gods. The cult distrusts and dislikes Elmal and his cult. Argan Argar, like all deities of the normal world, hates Chaos. He also hates the Solar pantheon; Yelm, Yelmalio, and their worshippers.

Cult Organization and Holy Places

Unlike most cults found in Sartar, the cult of Argan Argar is dominated by a non-human species, the trolls. Many of the most important cult centers are in places ruled by trolls such as the Tarpit (where Ezkankekko was slain) or the Troll Woods in Heortland.

Since the destruction of the Kingdom of Night there has been no center of worship for the cult. Even before that, Ezkankekko exercised only limited power over the cult, though his presence commanded worship from all. The cult has no central body leaders now. High priests rule their temples and can command their initiates who have not demanded a Right to Freedom. They may organize their temple as they see fit.

Priests

The priests of Argan Argar, called Shadowlords, rule their temples. Once they were the most visible representatives of Ezkankekko's authority. Human priests wear distinctive garb so that all know their status: black fur-lined cloak and hood, leaden mask, and ebon spear. Initiates of Argan Argar are required to act as advisors, trade assistants, interpreters, and scribes for their tribal leaders.

Holy Days

Argan Argar's holy days are celebrated during the dark hours. Argan Argar's High Holy Day falls in between Waterday and Clayday of Harmony Week in Dark Season. Other holy days for the cult all fall upon Harmony week in the various seasons. The nights are those following Freezeday in Sea Season, Windsday in Fire Season, Fireday in Earth Season, and Freezeday in Storm Season. Each of these days commemorates an important event in Argan Argan's myths.

Sacrifices

Sacrifices to Argan Argar are set by ancient tradition and by temple. At temples where Argan Argar facilitates trade between humans and trolls, worshippers offer a portion of their trade goods. At the edge of the Troll Woods are the places of

Argan Argar amongst the Trolls

This version of the cult is that worshipped primarily by humans. However, Argan Argar is an important cult for the trolls of the Shadow Plateau, the Troll Woods, and Dagori Inkarth. The trolls worship Argan Argar to survive in the surface world and call upon him when they need to communicate with the races of the surface world. The trollish cult of Argan Argan emphasizes this role.

Bolgs

Bolgs are a troll unit of exchange. The bolg was invented by Argan Argar and is the sole coinage used by the cult to pay trollkin mercenaries. The bolg is unique as a coin, for it is designed for use as a slingstone as well as handy cash.

The bolgs are used by trollkin and trolls by biting down on the mass of change and twisting in it the mouth while holding onto the money with the hand, thus forming the pellet. This feat is generally impossible for other races to duplicate.

Bolgs are nominally worth 1/10 of a copper piece each. Troll-hating people and races usually will not accept bolgs as money.

sacrifice to Argan Argar where the blood and bodies of sheep, deer, cattle and other animals are offered to the Dark God. Other sacrifices were made by ancient and now largely forgotten oaths between the Heortlings and Ezkankekko.

Spears and Argan Argar

According to the cult, spears were first introduced by Argan Argar, fresh from his conquest of Veskarthan. Trollkin and worshipers of Argan Argar are the only trolls likely to be found wielding spears. In some areas, the spear is the symbol for Argan Argar and his cult.

Initiates

All initiates of Argan Argar must possess an affinity with the Darkness Rune (●). In their initiation rites, they learn secrets about what to do in the darkness of night and the darkness after death. The Darkness Rune is not the only rune by which Argan Argar may be approached as the Communication Rune is an important path to Argan Argar.

Initiates swear to obey the high priest of their temple (which is often the only priest at the few Argan Argar temples in Sartar). Initiates are promised protection and vengeance by their priests unless they have been cast out of the cult.

The initiates of Argan Argar are the magical representatives of their god; their function is to exert his power onto the mundane world. For trolls, they are worldly and sophisticated, and some are even acceptable by human standards. Human members of the cult often are trollish, but often are quite civilized. In fact, humans of the cult often teach trolls the mores and manners of the surface world.

Iron is forbidden to Argan Argar cultists.

Subcults

Argan Argar has several subcults throughout Dragon Pass and Kethaela. Here are a few of the more notable subcults.

● Nightcult

In the Dawn Age, Ezkankekko offered to teach secret of the Darkness to non-uz. Varzor Kitor established a religious practice based on those revelations, the Nightcult. The Nightcult is the ancestral religion of the Kitori tribe, as well as a variant form of Argan Argar worship practiced in several temples throughout Kethaela. It is intimately associated with the worship of Black Arkat. Members of the Nightcult subcult can use their Darkness Rune to appear as human or as troll.

● The Only Old One

Called the Only Old One, Ezkankekko or Kimantor, Argan Argar's exemplar in the Middle World still survives in this subcult, though he can no longer be manifested physically in the mundane world. Worshippers of this cult can use their Darkness Rune to Cure Wounds Caused by Iron.

ᚺ The Loyal Household

These mysterious beings are known to have sworn themselves to Argan Argar either during the Godtime or during the time of the Kingdom of Night. Many Argan Argar temples have altars to one or more of these beings, and during important cult ceremonies it is sometimes possible to summon one. Members of the Loyal Household subcult can use their Communication Rune to summon and command a lesser god (of any element except Fire) with a single elemental ability.

Devotees

An Argan Argar initiate with a rating of 11ᚺ or more in either the Darkness or Communication Runes may seek to dedicate himself completely to Argan Argar and become a devotee of the god. Devotees of Argan Argar are the intermediaries between the Darkness and the other people of the surface world.

֍ Orlanth and Argan Argar ●

The Orlanthi gods are generally suspicious of the Darkness and its powers; some Darkness gods like Zorak Zoran are hostile to the Orlanthi. However, Argan Argar has always been friendly to the Orlanthi gods and people. The Torkani tribe of Sartar incorporates Argan Argar as part of their tribal pantheon.

In Esrolia, Argan Argar worship is even more common and Argan Argar is accounted as one of the husband-lovers of the goddess Esrola.

Black Arkat △

The Kitori embraced Arkat and he embraced the Nightcult as well. Arkat taught them wizardry so that they could fight Gbaji and gave them rule over the Shadowlands. When the Orlanthi tribes overthrew the Arkati, the Kitori withdrew to their hidden places and guarded Arkat's secrets.

In the Holy Country, in the Troll Woods, is the House of Black Arkat. This is a temple of the cult which teaches Arkat's wizardry to it initiates. Members of the Nightcult with the Law Rune can learn wizardry from grimoires attributed to Arkat.

The Only Old One

Ezkankekko, the Only Old One, was the Reconciler. To suit everyone, he had no set shape, but always appeared to be of whatever race the speaker was. Even if two looked at him at once, they each saw a leader of themselves. When Ezkankekko spoke, each heard whatever tongue they spoke, even if dozens of creatures were there.

Feats

Some feats are universal to the Argan Argar cult; other are associated with specific subcults. The Trollmouth feat is simply one of the more common feats; specific temples know many more.

● Trollmouth Feat

Trollmouth was neither human nor troll but belonged to both races and neither as necessary. He was a great warrior and could stand against Chaos and defeat it. Trollmouth was aided by the dead, who would not fight against him. He had many sons when he was a man, but later he became a woman and bore girls. Trollmouth always dealt fairly with humans, trolls, wind children and dragonewts.

Divine Retribution

Those who betray Argan Argar are visited by Koth, a terrible underworld demon. Each night Koth comes and savages the reprehensible initiate and damages his ability to communicate with others. These attacks leave the victim with features such as facial warts; vile stench; cracked and unlistenable voice; horrific speech impediments; oozing pustules; and similar personal faults. The apostate gains a new flaw – Hideous Appearance at the rating of his previous best divine affinity.

Dehori

The Dehori are Underworld beings of Darkness. They are neither god nor spirit, but self-willed entities that display characteristics of both and neither. They are Darkness manifest, and are supernaturally cold. Any fire, heat, or light source taken within a dehori will be extinguished by it. The touch of a dehori causes fear and terror so great that it can kill. Those enveloped by a dehori's Darkness cannot see, hear, smell or touch.

The trolls are kin to the dehori. Some dehori are members of troll society and even worshiped as ancestors.

Varaz the Black ●IIII+

One of the ancient Darkness-loving Kitori tribe, Varaz speaks to outsiders on the behalf of his people. A member of the Nightcult and a priest of Argan Argar, Varaz secretly rejoices in the demise of Belintar and seeks to find Ezkankekko so he can be restored to his ancient position. Varaz is shrewd and quiet, with a streak of cold-hearted ruthlessness.

Varaz can take the form of a dark troll and usually does so in combat. His shadow is actually a Dehori ally. Varaz dresses in the traditional garb of a Shadowlord: black fur-lined cloak and hood, leaden mask, and ebon spear.

Babeester Gor □†

Death-bringing, blood-drinking avenger.

Babeester Gor is the Avenging Goddess, the goddess of Vengeance. Among her names are the Axe Goddess, Implacable Anger, Avenging Killer, Earth Guardian, Remorseless Vengeance, and Ura the Pleasant One. Babeester Gor destroys kin-slayers, oath-breakers who swear by her mother and everything which desecrates the sacred places of the earth. Every important temple to the earth deities is guarded by Babeester Gor's initiates and includes a shrine to her.

Mythos and History

Babeester Gor was born from her mother's dead body. She peered around and saw everything there was to see, and then set off upon her task as the Avenging Goddess. She knew how to find the murderers of her kinswomen, and knew the powers to make them know fear, make them suffer terribly, and make them die. And with her great axe she killed everything that had harmed her mother, especially the Talokans, whom she exterminated, man, woman, child, and deity, and whose blood she brewed to be her deadly ale. This drink, or perhaps another made from Babeester's own blood, once fortified Orlanth when he was in the Underworld.

She remained celibate, ruthless, murderous, unsociable, and terrifying. She painted her face and lower limbs black, and other colors for specific tasks. She was merciless and cruel. Once she slew so many defenseless residents of Healing Valley that she waded breast-deep in the gore, drinking the blood of victory and slaughter. Eurmal saved some of the healers when he turned the blood to beer, which Babeester Gor drank to blissful oblivion.

Babeester Gor killed all of her foes with her great axe until at last she faced Ovodaka, the Last Guardian, who held all the goddesses prisoner. Babeester Gor let Ovodaka kill her. She then came back to life by drinking her own blood and killed Ovodaka. Babeester Gor (often now called Ura — the Pleasant One) took the role of Earth Guardian to prevent anyone else from trying to harm the earth. She stood vigilantly over Ernalda's corpse until the Dawn, when Ernalda rose from her deep slumber and took her dear daughter into her loving arms. Since then, devotees of Babeester Gor have stood guard in Ernalda's temples and avenged her wrongs.

Babeester Gor's Axe Hall is on the Screaming Isle amidst the Sea of Blood that collected at the bottom of the Valley of the Corpse in the Earth Realm. From there initiates may exit to the Darkness Age. After death initiates of Babeester Gor become agents of revenge sent by the goddess to earth to answer the curses of women wronged by men.

Nature of the Cult

Babeester Gor was born of the cosmic need for vengeance and the need for this form of justice when all else fails. She exists to avenge her mother's inevitable death and desecration as part of the cycle of Life. Babeester Gor is without mercy, ruthless, and unrelenting. She is worshipped now by those who seek murderous vengeance or by those who seek to propitiate her anger.

Her cult is tiny, numbering only a few hundred cultists in all of Sartar. Her cultists are all women warriors; hard, cold, and dangerous women intent upon the sacred duty of revenge.

Depiction

Babeester Gor is usually represented in temples as an iron axe decorated with scalps, genitals, and other grisly trophies. When depicted as a goddess, she is always depicted as having eyes red with intoxication and absolute rage, and her blood-red tongue lolls drunkenly.

Rune Affinities

Babeester Gor is associated with the Runes of Earth (□) and Death (†).

□ Earth Rune Affinity

Babeester Gor is one of the goddesses of the Malign Earth, the malevolent powers of the Earth Rune. Her uses of Earth are always harmful and further her sacred quest of vengeance. A very incomplete list of the uses her worshippers have been known to make of the Earth Rune includes: summon and command lesser goddess of vengeance; to terrorize enemies with a blood-curdling scream; fight with mighty axe; to demoralize enemies with a shout of pain; go without sleep for days; render man impotent with fear; sense enemy nearby; see in darkness; track kinslayer, oathbreaker, or violator of earth temples; wield unbreakable shield; bind Nakasa; and to fortify with blood beer. Cultists strong in the Earth Rune are determined, cold, cruel, and obsessive.

† Death Rune Affinity

Babeester Gor is a goddess of Death and War. A very incomplete list of the uses her worshippers have been known to make of the Death Rune includes: blast enemy; kill with axe; go into a berserk axe trance; kill without being seen; and enchant iron. It is dangerous to even touch an initiate of Babeester Gor. Cultists strong in the Death Rune are celibate, murderous, and ruthless.

Opposed Runes

The Rune of Life is incompatible with Babeester Gor. Like all normal beings, Babeester Gor hates Chaos and seeks its destruction for the harm it did her mother.

Particular Likes and Dislikes

Babeester Gor serves her mother Ernalda; Babeester Gor cultists defend and protect Ernalda's temples. However, even Ernalda cannot keep her from her bloody mission of vengeance.

Babeester Gor is sworn to destroy all kinslayers, oath-breakers who swear by her mother and everything which desecrates the sacred places of the earth. She hates Chaos and Unlife as the killers and despoilers of her mother.

Babeester Gor in Esrolia

Babeester Gor is one of the dread war gods of Esrolia and her temples field entire battalions of Axe Sisters. Many Esrolian Houses employ Gorite axe women in their service.

Cult Organization and Holy Places

Babeester Gor has always been a tiny earth cult and all initiates are full-time worshippers supported by an Earth temple. Her temples are usually only shrines located within a major temple to a major earth goddess. Lands heavily devoted to earth cults may have larger temples to her.

Nakasa

Nakasa have hairy, striped, hyena-like bodies and scaly, reddish, crocodilian heads. Huge, razor-sharp quills jut from their powerful shoulders, and their roar strikes fear into the bravest of men. They are normally nocturnal, but stay alert through the day if bound to do so while protecting a temple; like the human followers of their goddess they seem to require little sleep. All nakasa are female, for they are created directly from the body of their goddess.

Babeester Gor created the first nakasa from some hairs she plucked from her head, to kill creatures of Chaos and to help defend Earth worshippers. Her worshippers created more from their own dead bodies in the Darkness, and so let loose this plague upon the world. Nakasa can never be tamed, but priestesses of Babeester Gor know the rituals to enter the Otherworld, create a nakasa, and bind it to protect an Earth temple.

In the wild, nakasa will attack anyone, but when bound to temples they attack only those hostile to the temple or which attack first. They lunge forward to grasp their foe with their gaping jaws, force him to the ground, and shake them vigorously while slashing with their claws.

The cult's organization in Sartar is simple. Members swear to defend their earth temple and the local chief earth priestess recognizes one cult member as their leader.

The most important holy places of the cult are in Esrolia. Axehall on the Shadow Plateau is her place and a center for the cult. Axe Temple in Nochet is the greatest temple dedicated to the Avenging Goddess. However, Ezel is the most important holy place for the cult, for there she guards the home of Great Ernalda. In Sartar, the most important holy places for Babeester Gor are the major earth temples: Boldhome, Clearwine, Greenstone, and Nine Moss Hill.

Priestesses

All Axe Sisters of Babeester Gor are full-time magical specialists and must be fed and housed by the earth temple they guard. Few temples in Sartar can support more than two cultists.

Babeester Gor's Axe

The copper or iron axe is the weapon of Babeester Gor and all cultists fight with the axe. The preferred cult axe is a vicious one-handed axe that can be used both in close melee and thrown with accuracy. Cultists decorate their axes with the grisly trophies of their victims.

Holy Days

Babeester Gor is worshipped by all Orlanthi on Axe Day (called Blessing Day by her worshippers). This holy day falls on the Wild Day of Disorder Week in Darkness Season. The high holy day for the cultists is celebrated in secret and commemorates the goddess taking the title of Gor. The ceremony is on the Freeze Day of Death Week in Earth Season.

Sacrifices

Many Sartarites offer Babeester Gor propitiatory sacrifices on Axe Day. Clans and earth priestesses offer sacrifices of black hens, black calves, and black sows to call down her vengeance against someone. Cultists of Babeester Gor offer their own blood to the Avenging Goddess.

Initiates

A woman with both the Death and Earth Runes can initiate to the Avenging Goddess if at least one of the Rune affinities has a rating of at least 1Ш. Initiates make terrible oaths to serve as their goddess' instruments of vengeance and to defend their local Earth temple. Such dedication is legendary throughout Sartar and Esrolia.

Initiates (commonly known as Axe Sisters) must never love, make love, have sex, become pregnant, or even fake affection with anything but their goddess. The singular dedication of initiates cuts them off from society. They are prohibited in participating in most normal ceremonies except as guardians, especially any whose objective is pleasure, fertility or similar blessing.

Babeester Gor cultists operate outside of Orlanth's laws. Their murderous actions do not result in divine retribution and the kin of their victims have no recourse to wergild.

Devotees

A Babeester Gor initiate with a rating of 11Ш or more in either the Death or Earth Runes may seek to dedicate herself completely to the Avenging Goddess and become a devotee of the goddess. Devotees are embodiments of their dread goddess and take the cult strictures to a bloody-minded extreme.

Feats

Devotees of Babeester Gor may perform magic feats; powerful repetitions of her mythic deeds. Some feats are universal to the cult; others are associated with specific temples.

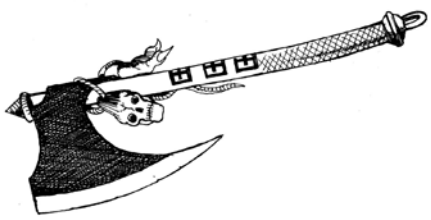
□ Axe Trance

Babeester Gor is the Axe Goddess and is one with her axe. Once, when Babeester Gor needed to murder a man defended by a host of warriors, she made beer out of the blood of those she had previous killed. Drunk with blood, Babeester Gor became one with her axe. She went into an unreasoning drunken trance and killed all those who stood before her and her prey. Once she killed her foe, she kept killing those too slow to run from her until the Trickster provided her with enough beer to drink herself into blissful oblivion.

† Death Paint Feat

Babeester Gor painted her face and lower limbs black, and other colors for specific tasks:

- *Red hands and feet with black arms and legs indicated that she is going man-killing;*
- *White on right limbs and green on the left indicates that she is spirit-killing; and*
- *Red and yellow face with yellow and red stripes along they arms and legs indicate that she is going to kill an entire bloodline, clan, or other kin group.*



Once Babeester Gor put on her death paint, she relentlessly and remorselessly pursued her foe. Her quarry could not escape her and she could not be shaken off its trail. While pursuing the object of her vengeance, she did not need sleep or food or water. She only removed her death paint once she had killed her prey.

Divine Retribution

Babeester Gor provides her own divine retribution. Those who leave the cult or betray their oaths become the target of the cult's vengeance. Babeester Gor cultists are relentless and single-minded in punishing those that fail to uphold their oaths or those that try to protect or aid them. Trophy taking from those who suffer the fate of this retribution is commonplace.

Lesser Goddesses of Vengeance

After death, initiates of Babeester Gor become agents of revenge to be sent by the goddess to earth. Called Unani ("pleasant ones") or Abylgani ("wrathful ones"), they can be called by the cult to torment oathbreakers, kinslayers, or defilers of earth temples. The Abylgani inflict divine wrath upon the entire community of their target, weakening them and making them vulnerable for the Axe Sisters inevitable attack.

War Women

Several Orlanthi goddesses are violent and warlike, and when they gather together they are called the War Women. They include:

- **Babeester Gor** – *Goddess of Vengeance*
- **Bevara** – *the Fighting Healer*
- **Erantha Gor** – *the Axe Goddess*
- **Enferalda** – *the personification of Ernalda's strength and endurance*
- **Maran Devor** – *the Mace Goddess*
- **Vinga** – *the female aspect of Orlanth*

The Three War Women

Sometimes small images of three warrior goddesses are found together. The simplest of these is a rock or stick painted with red on one third of its circumference, black for the next third, and then blue for the last third. At other times, three sticks or stones (or other simple images) are set up, identical except for their colors. When identifiable images are used outsiders can easily recognize the goddesses as Erantha Gor (red), Babeester Gor (black), and Maran Devor (blue).

Theyvora the Axe

An Axe Sister originally hailing from the Malani tribe, Theyvora is sworn to the defense of Greenstone Temple. She serves as the bodyguard for Queen Entarios the Supporter, leaving her side only to carry out sacred quests of revenge for her goddess. When Grazer thieves stole an image of the grain goddess, Theyvora tracked them across Dragon Pass and murdered them and their families.

Theyvora is a legendary axe warrior, always carrying four axes equally suited for melee and for throwing. In times of war, she carries a great copper shield that she took from the Other Side. Theyvora has nothing but disdain for chiefs, kings, and thanes, but silently obeys her queen without protest or complaint.

Eurmal

Originator of deceit, the disgrace of gods and men.

Eurmal is the Trickster, the god of theft, deceit, and betrayal. Eurmal is responsible for many woes in the world, including death and illness, hunger and loneliness. But Eurmal swore loyalty to Orlanth. He showed the way to the Underworld during the Lightbringers Quest and helped the Great God several other times with his transgressions. Eurmal is a shapechanger, a rule breaker, a sex changer, a scapegoat, and a glutton.

Most people offer only propitiatory sacrifice to Eurmal; a very few madmen and outlaws worship him as their god. His initiates are the Tricksters and are outlawed unless under the protection of a powerful Orlanthi.

Mythos and History

Eurmal began as a piece of very impudent snot from Ratslaf, the god of disorder on the Gloranthan Council. He mocked everything that Ratslaf said over and over, and yet would not be picked until Ratslaf tore off his whole nose and ate it. Once eaten it would not be digested and eventually caused the fecal flood that drowned Ratslaf. Ratslaf's last expressions were Eurmal's laughing.

Eurmal began as a bastard child of the Emperor, begotten on an unclean serving maiden whose presence in the Emperor's Palace was illegal and shameful. When the child was born the Emperor cast him out, but the mother begged for some way that the child may be accepted by his father. The Emperor said, "If he saves my life, destroys my enemies and never reveals his origins, there is a chance." And so Eurmal did those things.

Eurmal began when the Three Otherworlds came together. A being from each of them materialized at the same moment, and each of them thought the other as himself (though one was a man and one was a woman). When they accused each other of being false each spoke exactly the same words at the same moment. Then they tried to bash each other, and all of them struck at the same moment and they burst—exploded into bits. They all reassembled themselves, but now they were one being, and that was Eurmal.

Eurmal wandered the mythic ages having lots of adventures. He never made friends, always made enemies, and seemed especially able to make enemies out of his friends.

At first he always did things that ridiculed, shook up or destroyed parts of the world. For instance, he broke a cliff face off the unbreakable mountain, just to hear it crash down. He made the seven fishes of Evin mix up so they had sex with their own sisters, and now there are fourteen fish and seven devil fish. He mocked the strong people so they all came to the Strong-arm Contest and were ridiculed by being beat by a mouse.

In these adventures he was often killed, such as when he was caught cuckolding Lightface, who angrily made him into the first living target for his spears. He was destroyed, as when Oakfed burnt him to nothing because he'd stolen a fire brand. He was divided up, once by the aquatic creatures so that frog got his ability to sing, turtle got his running power, sunfish got his combat power and so on. He was dissolved, consumed, atomized, smashed, shattered, and dismembered. But he was always reassembled, rejuvenated, resurrected, or even reborn to new parents. He could not be disposed of.

But he couldn't remain the same either, and thus his randomness was diminished, or perhaps the rest of the world was becoming more random and he just wasn't so strange, or perhaps even he learned something. No one knows his reasoning or motivations, but everyone does know that he became a companion to Orlanth.

Tricksters as Player Heroes

Trickster is one of the most complicated and subtle forces of mythology. Most people who want to play a trickster do not understand him. He is not a funny comedian who plays gags and tricks and makes jokes. If someone tries to prove that Eurmal is only a jester, he is deluding himself. The truth about Trickster is that no one wants him around unless he is bonded. And a bonded trickster never has any fun, because his actions are as constrained as those of normal people.

Orlanth knew Eurmal of course, and had many reasons to distrust and hate him. Nonetheless, Orlanth accepted Eurmal, but only under the strictest conditions of the Bonded Trickster. Eurmal thought himself very clever in this, for he had acquired the protection from the most powerful god in the world. Orlanth too felt it good, for he had obtained the help of the only creature that would not be discombobulated in the Underworld.

Thus Eurmal is one of the Lightbringers. He entered into a Bonded Relationship with Orlanth Eurmal is sometimes called Downboy in this role. Leashed into obedience by his bond he did deeds of heroism that helped instead of hindered. Or maybe he did good because he was in the Underworld, where everything was backward and so he was reversed to do good or helpful things. He seduced Sinjota at the Lower Gates. He tricked Zorak Zoran into throwing him and his basket (where the others were hiding) into the briar crevasse. He stole fire from Vestkarthan and gave it to humans. He slid everyone past Juralk Dolgbar, the chaos wolf; made Guguvar vomit forth the Lightbringers after they were swallowed; and turned everyone into women to pass through the No Men Plains. He did many other things that helped other Lightbringers here or there.

But he also made Lhankor Mhy misspell, Issaries to mistell and Flesh Man to dispel, all of them at the inopportune moment that cost them each dearly. He pushed Chalana Arroy into the River of Knives and, worst of all, he even betrayed his own protector Orlanth. When the Lightbringers were lulled into a sense of security in the Obsidian Castle of Only Old One, Eurmal struck. He seduced Only Old One's son and killed Him, so that Only Old One would be that last of His line. Only Old One was so enraged that He struck out against all of the Lightbringers, scattering Them. Finally, Eurmal taunted Orlanth with what He had done, mocking Orlanth's leadership and breaking His confidence so that Orlanth would be easier prey to His enemies.

Yet, in the end, he stole the spark of life from Jagrekriand's secret purse to save Orlanth from where he lay mingled in the dust.

At the Great Compromise Eurmal held his strand of the Web when Wakboth fell into the net, and even though he let go of his end when the devil appeared he was bound into the reconstructed world.

Since Time began, Eurmal has received formal worship by the Orlanthi, but his cult has never been widespread or popular. Twice Eurmal himself took human form and came among people. The first time he came, people called him Gbaji the Deceiver. His story is well known.

The second time he was called Hofhadalos the Nonwise. He curried favor among the most gullible people of all: the God Learners. Eurmal managed to get them to bring every Trickster shrine and holy object into one place in Slontos. Over the generations, he managed to make many ridiculous laws, start many false cults, write many false books, and impregnate generations of fools to bear his bloodline. He even created a ruling family by mating with himself! At the end the gods became angry and alarmed and destroyed the whole region where he had taken over.

Nature of the Cult

Eurmal has no beginning. He says "I am now, always have been and will be after."

Eurmal is the Trickster. He is not funny. Okay, he is funny sometimes, and makes everyone laugh when his tricks backfire and he hurts himself. That happens a lot. But not always.

Eurmal is cruel, and he is random, and he is antisocial and finds delight in what normal people find repugnant.

Eurmal is the glutton, who will eat everything available and let everyone else starve. Sometimes this makes him ill and everyone laughs.

Eurmal is the mischievous imp, who plays tricks on others. Sometimes these are funny and everyone laughs, and sometimes he does them to himself, which always makes everyone laugh.

Eurmal is the jester or fool, who mocks anyone. Sometimes this makes people laugh at themselves, because they see they are being foolish.

Eurmal is the mask, who can disguise himself as almost anything. Sometimes this is silly and makes everyone laugh, but sometimes he causes innocents to be blamed and punished.

Eurmal is the rogue, a raffish fellow who puts the arrogant in their place, so everyone laughs at the pompous. But sometimes this undermines the society, and people fight each other and the social order is disrupted.

Eurmal is the scapegoat, who takes the hateful burdens of everyone onto himself. Sometimes this cleanses the people and destroys their enemies, but sometimes it destroys the people themselves if they do it wrong.

Eurmal is seducer, who can make chaste women and faithful women have sex with him despite themselves. When it is someone having the sex they think this is good, but this often destroys lovers and marriages and poisons people if they do not recognize the trickster.

Tricksters in Society

Tricksters have no place in society. They live entirely outside normal Orlanthi law. If taken to a tribal court, a Trickster need only prove he is an initiate and any Orlanthi juror will let him go, because he is outside the law. Of course, Tricksters are outside the protection of the law as well. Any juror who finds a person to be a Trickster will order the mob to hang the Trickster immediately – unless the Trickster is bonded to a powerful Orlanthi (in which case the Orlanthi must pay wergild for his Trickster's offences) or serves in one of the Prescribed Roles. Even foreigners have more rights than Tricksters.

Eurmal is the shapeshifter, and he often takes the form of an enemy to trick them and help good people. But he also disguises himself to harm good people, which makes no one laugh.

Eurmal is the thief, who brings down the rich and enriches the poor, which pleases everyone but the rich. But he also steals form the poor for the rich.

Eurmal is the murderer, who can rid society of evil doers and troublesome people, which please everyone. But he also takes away the good and the innocent, which is miserable.

Eurmal is the power of the universe that is unpredictable, random, haphazard, accidental, fortuitous, unlucky, unfortunate, unexpected, unseen, impulsive, or otherwise a surprise to the way that things are. Sometimes he changes things for the better, and sometimes for the worse.

Depiction

Eurmal is usually shown provocatively dressed and impishly grinning, often with sharp teeth. With one hand he holds a leather bag of tricks while he makes an obscene gesture with the other. Where Eurmal is shown, he is always stunted and twisted, misshapen and grotesque in whatever feature is being exercised.

Rune Affinities

Eurmal is the owner of both the Disorder and Illusion Runes. As such, Eurmal is one of the Great Gods of Glorantha, even if he and his worshippers are despised and hated by all. A bonded Trickster's magic is constrained: a bonded Trickster starts with only three abilities from each Rune. A bonded Trickster can get new abilities from Eurmal's shrines.

☒ The Trickster Flaw ∴

The Trickster Flaw is Eurmal's curse. Once per session – ideally at an inopportune moment - the Narrator should use the Trickster Flaw against the one of the heroes (affecting potentially all of the heroes). The precise nature of the Trickster Flaw is ever-changing and should be different each time the Narrator invokes it.

Dogboy is Korolvanth's Bonded Trickster, with a Trickster Flaw of 10. Korolvanth tries to ally with the Kitori Tribe using his Commanding Voice ability. The Narrator triggers Dogboy's Trickster Flaw and uses it as the resistance for this obstacle. The Narrator explains that Dogboy has been caught stealing from the Kitori chieftain. Cursing his Trickster, Korolvanth gets a minor defeat and is forced to leave the Troll Woods unsuccessfully.

☒ Disorder Rune Affinity

As the source of the Disorder Rune, initiates of Eurmal can make the broadest possible use of the powers of Disorder. A very incomplete list of the abilities bonded Tricksters have been known to use the Disorder Rune affinity for includes: attract attention to a spot other than where the Trickster is; shatter non-living thing; curse with ill luck; cause laughter; inspire terror; commit secret murder; or swallow anything.

∴ Illusion Rune Affinity

As the source of the Illusion Rune, initiates of Eurmal can make the broadest possible use of the powers of Illusion. A very incomplete list of the abilities bonded Tricksters have been known to use the Illusion Rune affinity for includes: shapechange into something else; change gender; seduce anything; lie and be believed; cause panic and fright; remove body part; hallucinate; and cause hallucinations.

Particular Likes and Dislikes

Everyone hates Eurmal. In return, Eurmal is dangerous to all beings, gods and mortals alike – including himself. The highest sacred laws of Orlanth require that people to acknowledge Eurmal, but the social laws do this by imprisoning and abusing him.

Cult Organization

Cult organization is largely defined by the two permitted paths for Tricksters in Orlanthi society: Bonded Tricksters and Prescribed Roles. Any Trickster outside of those two paths is condemned to slow starvation away from society or a quick lynching by the first community he comes into contact with.

A **Bonded Trickster** is the bonded servant of an Orlanth cultist powerful enough to protect him. They must serve the Orlanthi within the terms of their bondage. In return, they are fed and protected.

A **Prescribed Role** is a devotee of Eurmal who fulfills a particular strictly defined role of Eurmal. They have even less freedom than Bonded Tricksters.

In Sartar, Eurmal has no priests or temples larger than a shrine. When more than one Trickster gathers at a shrine, the keeper of the shrine usually (although not always) leads the worship.

Holy Places

Eurmal went many places and wherever he did his deeds he left behind a shrine. Outsiders know only a few of these shrines (such as a series of Eurmal Lightbringer shrines), but Tricksters have found

many. These shrines allow Bonded Tricksters to acquire new abilities within the Disorder or Illusion Runes. Each shrine is effectively a subcult of Eurmal (see Subcults).

No trickster could normally survive a trek to a Trickster shrine without protection – local inhabitants would quickly lynch a stranger who came to a Eurmal shrine. A Bonded Trickster can only do this with the help and permission of his lord. When an Orlanth cultist prepares for a heroquest where he must rely upon his Trickster, they often first travel to shrines where the Trickster can acquire useful powers.

When an Orlanth cultist comes with his Bonded Trickster, the decision is not whether to let the Trickster have access; it is whether to let the *Orlanth cultist* have access. The decision is made by the shrine-keepers. Sometimes that is the local community; sometimes that is a devotee of Eurmal in a Prescribed Role.

Holy Days and Sacrifices

The Orlanthi tolerate Eurmal because he is necessary for the Lightbringers Quest. He gets worship in every ceremony exclusive to Orlanth (although not in ceremonies without Orlanth). Orlanthi religious rites invoke Eurmal with beer or raw grain even before they call the Good Gods and Goddesses. This early mention and sacrifice appeases him for the ceremony.

Eurmal cultists worship their god in private, far from the eyes of non-participants. Since it is rare for Tricksters to meet, each usually goes off in private to worship Trickster in some transgressive manner. Eurmal's precise holy days are always determined by the individual Trickster.

Initiates

No one chooses to join the cult, but Eurmal touches individuals now and then. Those unfortunate individuals possess **both** the Disorder and Illusion Runes; and at least one with a rating of 1Ш or higher.

When this happens, his family takes him to an Orlanth god-talker to cure him. The god-talker does the Shouting for Trickster rite, and if possible drives Trickster out of the person. If Trickster remains, the god-talker will call other holy folk to help perform the Rite of Mold and Mold. After the rite, the person is either dead or an initiate of Eurmal. The new Trickster is cast out of his clan and declared outside of Orlanth's laws. The new Trickster is given a Flaw equal to his highest rated ability: Trickster. This Flaw will go up in tandem with his highest rated ability.

A new Trickster defines a total of three break-out abilities from his Disorder and Illusion Runes. These can be Trickster magic such as Cause Panic (∴), Perfectly Accurate Rock Throwing (Ж), or Digest Anything (Ж), or they can be abilities of questionable worth such as Detach Hand (Ж) or Hallucinate (∴).

Bonded Tricksters

A Trickster cannot survive long on his own. If they wish to survive, a Trickster can ask for the First Promise. Any initiate of Orlanth can act as a sponsor, though in general the requirements are for "a chief, a priest, or holy man". (This is because these people typically have the authority to threaten a Trickster into submission, the power to protect him from a mob of angry villagers, and the wealth to pay for his transgressions.)

With special oaths and witnesses, the trickster swears to obey the Orlanthi, who in turn vows to protect the trickster from everyone who wants to lynch him. The Orlanthi takes full responsibility for the Trickster, "as if it was me myself." Thereafter, if the Trickster does something wrong the Orlanthi is responsible for all fines and payments. If the Orlanthi gets tired of his Trickster misbehaving, he can punish him in any way he wants. If people see a Trickster, it is usually within the bond.

The Trickster Bond

Once, Eurmal and Orlanth made a deal where Orlanth agreed to protect Eurmal, who in turn agreed to obey Orlanth. That was the First Promise. Of course, Eurmal cannot keep a promise; he broke his word, and when Orlanth found out, he killed the liar. Eurmal resurrected himself (though he was now without one ear) and tried again, begging and promising to do better. He was accepted, and fixed his bad ear.

Some time later, Rabbitear (as he was known) could not resist stealing, so Orlanth killed him again. Rabbitear tricked Raven *into bringing him back to life. As payment, Raven stole part of Rabbitear's hiding power and one of his eyes. Eurmal got a mouse eye as a replacement, and went to Orlanth a third time to beg for protection. Orlanth agreed, saying, "Listen Mouse-eye: this the third time, this the last time." The two gods swore their oaths again, with some changes. This time Orlanth defined some ways that Eurmal could still use his powers, limited within the bond. This let Eurmal survive.*

The Agreement of the Bond

Bonded Tricksters have certain restrictions. The traditional agreement says the Trickster will follow the same social laws as his master, plus any orders he gives. The agreement also says that his master's commands to the Trickster supersede the laws. Most bonds between a Trickster and an Orlanthi have additional stipulations, agreed upon at the time the Trickster enters the bond. The intent of the Orlanthi is not the defining measure of the agreement. The letter of the agreement governs these additional requirements if disputed.

This self-surrender offers the Trickster the best chance to have anything resembling a normal life. He can live with other people that know who and what he is (and who protect him) without being lynched. In return, he spends all of his remaining time serving his Orlanthi master, and must obey all of his commands and restrictions.

Although the Trickster Bond is the surest way to contain the powers of the trickster, all Orlanthi know that no one can ever fully contain Eurmal's powers. Thus, there is always danger in accepting a Trickster Bond. Amid all the uncertainty, one thing is sure: there is absolutely no doubt that the Trickster will betray his master at some point. It is inevitable, and will occur at a time of tremendous importance. If a Trickster dies or leaves before such a betrayal occurs, then the master has acted wisely and deflected a curse. The master most likely accomplishes this by acting a bit ruthlessly towards a former companion. Since this former companion is a Trickster, however, most people say "Good job" or "Finally!"

Subcults

Tricksters can belong to any number of Eurmal subcults. Each Trickster shrine is effectively its own subcult. There are several "types" of shrines which act as subcults. Each shrine provides an ability related to the specific aspect of the Trickster. They are:

THE DEATHFINDER: Trickster can always find Death. Among the Theyalans he once tried to drive Orlanth mad by opening his "shadow-eye" to show how Death had claimed everything in all the worlds. Orlanth did not, and to protect the world, the Thunderer ripped Eurmal in pieces that he scattered. Where those bits landed are the Deadeye places.

THE DESTROYER: Trickster often got angry, and depending on the story told he killed off a family (Peloria's Holdbright dynasty, after Yelm died), a type of animal (the three-horns of Pamaltela), or the whole world (in Theyalan myth).

THE DISMEMBERER: at various times Trickster takes parts of his body off, and then restores them. Among the Theyalans he passed his body parts through a hole in a wall, and reassembled himself on the far side. A story told on Pamaltelan grasslands is of his five years as a head, seeking the rest of his body which he'd lost.

THE FIREBRINGER: many people agree that Trickster, in one form or another, stole fire from the darkness. Among the Pentans he was Raven, in Pamaltela he was Hare, and for the Theyalans he was a Lightbringer.

THE FOOL: sometimes the god saves himself by making everyone laugh, or otherwise amuses others. In Tarien the badger brothers planned to eat him, but he caused them to laugh so hard they died. In Theyalan mythology Eurmal's amusements include puns, prancing, and pratfalls before Orlanth lets him off the hook.

THE FRIGHT: Trickster finds it amusing to frighten others. Elves hate him, because his terror lurks in the depths of their woods. In Ralios he got food by frightening children to death. In Peloria he began a reign of terror among dying empires, frightened off even trolls for a while, then succumbed to his own fears.

THE GLUTTON: never-ending capacity marks the hungry trickster. He once punished his enemies by eating everything edible in the land, but burst because he could not hold it all. He once out-ate Kyger Litor, saving his own life but impoverishing the troll community.

THE IMP: a playful, but essentially harmless, character. In Ralios he taught everyone a dance which they could not stop until they made him laugh.

THE MASK: Trickster knows many ways to cheat others. Sometimes he does it for profit, and sometimes just to harm others. His disguise as The Mask creates false reasons and worship which seem useful to those who join but proves always to be empty and meaningless.

THE MURDERER: Trickster dispatched many other beings. Some were by accident, as when he made the House of Horvanglos collapse. Sometimes it was necessary, as when he ate all of the red headed women of the Pamaltela grasslands. Sometimes it was for vengeance, as when he slew Little Zorangos who insulted Trickster's mother. Sometimes it was for fun, as when he burnt the trade fleets of Moskatall and Sigtrigor.

THE ROGUE: Trickster often lived by his wits, and occasionally was successful. In Fronela he tricked the ancient kings into feeding him for seven years before they discovered he never fulfilled his promises, and in Kralorela he sold imaginary armies in return for sleeping with the imperial harem.

THE SEDUCER: Trickster has incredible skills to seduce the opposite sex. In one story of the East Isles, Trickster lives seventy eight years, sleeping each night with a different married woman. Sometimes his skills prove his undoing. In Peloria an idle boast causes the local king to test Trickster, who successfully seduces almost every female sent to him including a century-old virgin priestess, one hundred leper women, and a grizzly bear. He is halted only by Gorgorma, a goddess with teeth in a bad place. In Theyalan mythology he even seduces Sinjota, the demon of darkness guarding the gates to the underworld, who eats her lovers. (She ate Trickster, too.)

THE SHAPECHANGER: Trickster often changes his shape. The various shrines are all dedicated to one or another change, and so the spells are usually Become Something-or-other, often an animal, but sometimes a type of tree, a rock, or even (in Naskorion, a city of Ralios) a dirty shirt or (in Pent) a pile of dung.

THE THIEF: Trickster's favorite form of thievery is stealing from friends or companions. In Tanisor Trickster took the stirrups and saddles from the steeds of Basmol, so none of the Basmoli could ever ride animals. In Ralios he took away Orlanth's flying boots, so the chieftain of the gods had to walk through the Dead Forests. In Enkloso he stole Artmal's Diamond of Command and Protection, which marked the god's doom. In the East Isles, Trickster, called Invisible Jayoran, stole his father's magic cattle, weapons, and ship, then departed uncaring of the doom he left behind.

THE GUIDE: The Guide is normally only found in association with Eurmal, who was one of the guides followed by the Lightbringers on their quest. As he did before, he can find the door into Hell for Orlanth, though it is difficult to force him to do so.

God Learner's College:
Tricksters studied

In Second Age Slontos, the God Learner fools established a school to study the aspects of the Trickster, a remarkably foolish thing to do. Here are the names of some of the gods, goddesses and spirits studied at the Trickster College in Slontos before it was mysteriously destroyed:

- **Denbro the Almighty**, *a god in the East Isles whose population is 222 people;*
- **Karo,** *of the Kumanku Isles, said to be the placenta of Borvanchu, their ruling deity;*
- **Fenesmalakarachut**, *"the feces of the Evil Elephant," known in southern Kralorela*
- **Orkantanth**, *a court jester in Teshnos pantheon*
- **Veristchan**, *a largely benevolent fool in Kralorela who severally saves his rulers from ridicule by taking their errors onto himself*
- **Molobanamakur**, *a demonic imp of Prax*
- **Niti Fer a Waha**, *a demonic imp of Pent*
- **Vor Faraga Zel**, *an antigod of the East Isles who eats people and mermen*
- **Dovan**, *a wild shapechanger of Silver Age Maniria and Slontos*
- **Takormungar**, *a malicious denizen of the Elf Woods of Fronela*
- **Za**, *a shapechanger of Laskal and Fonrit who lives underwater and eats people*
- **Pu**, *an ineffectual, comic figure of the Rathori with astounding gas problems*
- **Shakastor**, *a spirit of Ralios who, when defeated, falls into pieces that scatter in all directions*
- **Serelemborastabu**, *of Kralorela, who takes male or female shapes to seduce humans, and then gives birth to their evil twin; probably the same as*
- **Zormastag**, *of Teshnos, who takes male or female shapes to seduce humans, and then gives birth to their evil twin*
- **Jek**, *of Saird and Talastar, who combines parts of dead animals and vitalizes them to be evil monsters*
- **Hechantaur**, *a gambler of Pamaltela who enslaves people but treats them well*
- **Verenilip of Rion** *(of Danmalastan) who was made from the Devil's shadow and whispers evil ideas into the ears of Malkioni.*

Devotees

A Trickster with a divine rune affinity of 11ᚺ or higher may dedicate himself entire to Eurmal by taking up one of Proscribed Roles that provide strict outlets for worshippers. He must still obey his Trickster Bond but otherwise spends all his time incarnating a specific aspect of the Trickster.

Proscribed Roles

Unlike most cults, the Proscribed Roles of the Trickster do not provide feats. Rather the Proscribed Role itself is the feat.

Deadeye the Death-Finder

Eurmal can always find Death. He was the first to find it, deep down below the lowest part of the Underworld. He let Death into the world, and did not tell anyone about it. Orlanth once lamented the absence of his brother Humakt. Eurmal offered to let him see him, and Orlanth agreed. Eurmal 'opened Orlanth's shadow eye' and showed him all around where Humakt's power of Death was devastating the land. The vision was almost enough to drive Orlanth to be a Flesh Man, but the Storm Lord recovered and, to protect humanity, ripped Eurmal into pieces that he then scattered. Where the bits landed there are now Deadeye places.

When ordinary people go across such a region (which is about fifty feet wide), they usually pick up a slight residual curse. This curse settles in their household, causing it to decline in life force, beauty, or usefulness. When a trickster or a Humakti goes across it, however, he gets the Evil Eye, which curses anyone he looks at. If a trickster or Humakti stays the night there and lives (which is rare), they get the Deadeye, which kills people they look at.

Hantrafal showed how to deal with these places. He caught Eurmal in a trap, painted him with stripes, and enclosed the Deadeye Grove with willow sticks warning everyone to stay away from the deadly place. In such spots now an altar made out of a trap sits in the center. The trickster there hides away every week when his offering of food and clothing is set on the altar. He has a little house with a fire that never goes out. Most people avoid him, but any visitor stupid enough to stay with him is allowed to. The trickster must stay within the willow wands, and can leave his shrine only when strong magic compels him to. The only other time he can leave his shrine is if an Orlanthi king asks him, in which case it is voluntary. (It is customary for the king to try to enforce a Bonding in these cases, but tricksters often refuse.) If the trickster leaves at any other time, he dies.

The Deadeyes all have the killing glance. This should make them deadly or blind, but Hantrafal taught a trick that Trickster himself had not known. This trick gives them the Deadeye power, but allows them to see without killing people by keeping one eye shut.

Downboy the Lightbringer

Eurmal accompanied Orlanth into the Underworld, and set the dark guardians off-balance enough that the Lightbringers could seize opportunity for success. This is the most respectable form of Lightbringer among the Prescribed Roles. Because of the centrality of the Lightbringers Quest to the Orlanth's mythology, there are several Downboy shrines in Sartar and Heortland.

Sit Here is the most famous, if not the most powerful, Eurmal shrine. It got its name when Orlanth said to his bonded man, Eurmal, "Sit here," as he finished his preparations for the original Lightbringer's Quest. Eurmal was so frightened for a moment that he was calm, and all his confusion and anxieties stopped. Now all Trickster magic of any sort ceases there, and tricksters become normal people. The dents from Eurmal's butt are visible there, the so-called "two vales" where Heort and Ezkankekko mustered their armies out of each others sight.

At Sit Here or any other Downboy shrine, an Orlanthi and a trickster may perform the Promise Rite. This sets the terms of their relationship in the quest to come. The Promise Rite is similar to the Trickster Bond, but is more specific and covers only the events of the Lightbringers Quest.

Hisfault the Scapegoat

Ernalda once owned Eurmal, with the usual troubled results. At last, she found a way to make Eurmal useful. She bore a bag of treasures, and after a clever and foolish conversation gave it to him to hold safely. He plundered it and since he was lying when he promised, he thought he would get away with it. However, Ernalda had expected Eurmal to do exactly that, and had given him only a bag full of mistakes, errors, bad luck, tar, feathers, and ashes. Eurmal was marked, and the tribe was able to punish him for his misdeeds. Since then people have been able to purge their communities of mistakes, errors, bad luck, and even divine wrath with a ceremony that places such things into a magical sack. This rite even allows the community to negate the results of divine wrath and concentrate them in the trickster.

The clan members cover the trickster with tar, ashes, and feathers, then whip him with sticks while everyone chants his name. The beating continues until the trickster hides far away in the wilds. If no known trickster is present, the community may appoint someone to take this role for this rite: a person noted for their bad actions, a captured foe, or even an unwitting foreigner. Sometimes Eurmal is among the people in one of his animal forms, which they treat in like manner.

Killer Boy the Destroyer

Killer Boy arrived one day in a large city to kill an enemy. The people in the city were all kind and wonderfully friendly, and they tried to detain him because they wanted to stop his mission. He paused for a while, but in the end destroyed the city, all its residents, and every brick, stone, and stick used to make it. Everything else left he put into a pile and burned it. Where that pile burned is one of his holy places.

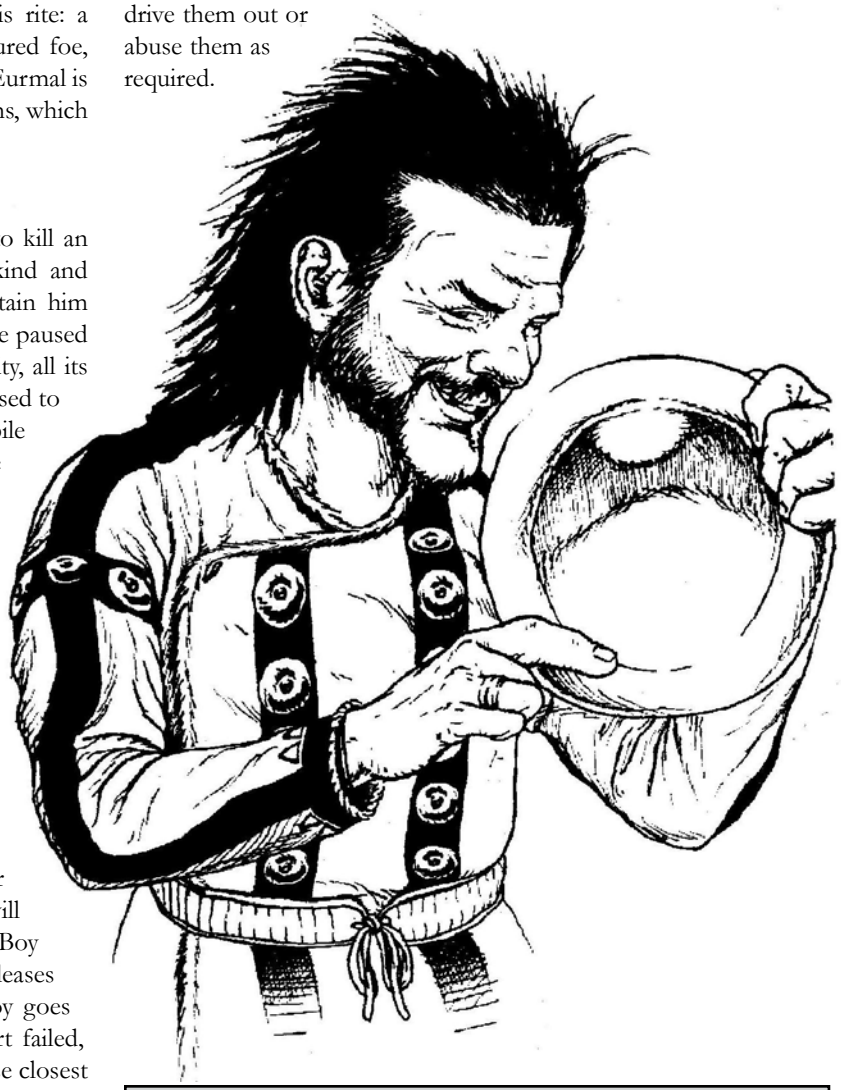
Killer Boy is powerful and dangerous; it is the least common of the Prescribed Roles because of this. The Killer Boy Trickster is a prisoner, but within his cage he can do whatever he wants. He is "fed hatred and anger" in community ceremonies, and as he eats this meal he becomes stronger.

The caretakers know a ritual to release Killer Boy. The first stage awakens Killer Boy and binds him to the task to come. The second part instructs Killer Boy's dim little brain about the task he will do. Finally, the third part invests Killer Boy with the accumulated magic power and releases him. If part two was successful, Killer Boy goes off to perform his task. If the second part failed, Killer Boy begins to wreak havoc upon those closest to him. He continues on his rampage without rest or common sense until he uses up all his magic or someone kills him.

Even if all parts of the ritual are successful, the community may have difficulty returning Killer Boy to his cage (if he even returns to them after completing his task).

Divine Retribution

It is impossible for a trickster to violate his cult or offend his god. Eurmal has no secrets, no temples, and no magic to keep out of the wrong hands (since by definition magic in the possession of any trickster is in the "wrong hands"). Tricksters are outside of the law and society; they are not subject to pantheon agents of reprisal, and their actions cannot bring down divine wrath upon their community, unless the community fails to drive them out or abuse them as required.



Chipmunk Bing

The "Clown from the Hills," Chipmunk Bing claims to be the bonded Trickster of the House of Sartar. Most people assume he is lying; he drinks too much, smokes too much, and mocks everything, including the House of Sartar. Chipmunk Bing is rude and demanding, claiming whatever he can by whatever rights he asserts and doing as little as possible to repay any of it.

Chipmunk Bing has no known home, but wanders the countryside on whatever obscure tasks he follows. Often in disguise, he delights in posing as a merchant whose trade goods unleash all manner of problems on their buyers. He is despised by everyone and yet is always protected by the Orlanth priests. He was a member of the Sartar High Council, and many suspect that is why Starbrow's Rebellion failed.

Heler

Blue god, loyal rain-bringer.

Heler is the Rain God, the Blue God and the Blue Goddess, the Skyfall, the Lord of the Golden Tear, the Blood of Sky River Titan, and Source of Waters. Heler has sworn eternal loyalty to Orlanth and his name is byword for loyalty. He has many forms and many names. Heler is present in every cloud and drop of rain.

Mythos and History

Heler began as a portion of Sramake, the cosmic waters that first invaded the land. He was a great leader of battles and overcame every opponent. He flowed over Keyeval and around Delurso. The lands bloomed where the river ran. Heler watched his mother, the great Blue Dragon, cover all of Solar Empire and the lands around it. As he watched she began to circle around the corner of the world, north and east of the Great Mountain, making a great continental island there.

Heler was a blessed being, and so he knew just the right way to do sacred things. He found a quiet place in the middle air and he prayed to his mother, the Great Waters, and the powers behind those. For this Sshorga appeared to him to grant him an interview. Heler spoke with great reverence, and the Blue Dragon's influence proved so great that the conversation between them was a monologue.

Heler offered to give to Sshorga an entryway into the upper sky world. He knew of that opening because he was, after all, the Lord of the Golden Tear. He initiated Sshorga into the secrets of the Young God. (This is an astronomical secret: the Young God is a constellation whose presence in the Sky River marks the beginning of the year.) Heler asked in return only to be a portion of the flow of the Great One, a stream in the river, a current in the sea, a pool in the lake. He received this.

At first, then, in the Middle Air Heler was a river. Overhead Sshorga had undergone another transformation and was called Lorion the Sky River Titan. Lorion, the Celestial River, was clearly visible to all of us below as it moved into the sky world. As it advanced to the place where the sun had been, the Fire Tribe each fought Lorion. Those fiery deities were defeated, one by one, and the river kept growing. And finally, despite the best efforts of the heavenly forces, at one point the entire sky turned blue. When the entire sky turned blue it succumbed to the powers of the watery realm, and in fact became a part of the lower worlds.

And as the Sky Waters fared, so also went Heler's domain. When the sky turned blue the Middle Air began to fill with water too. Heler grew to be great and powerful. He invaded the sky at the head of Lorion's army where he suffered his first setback. Jagrekriand the Red God knocked Heler out of the river, confining it to its celestial banks and stopping the advancing waters forever.

Heler was cast from the highest sky, but he remained powerful. He set up rule over the middle heavens instead. Heler was powerful god and he fought against Umath and his sons. His descendants and worshippers were multitudes. Huge populations worshipped him during the Flood. Their boats sailed upon both seas and clouds to bear armies and raiders against everyone. Heler was at the front of many fights, and he helped to overcome Orlanth in his three aquatic defeats.

But at the Trembling Shore he was beside Worcha when he fell. Heler was at Thrinbarri when the attacks were thrown back. Heler was at the Willow Tree Battle when the dew was shaken from its leaves. Everywhere the Orlanthi were striking back and could not be defeated. Heler switched to craftiness and sent his fleet on a secret mission but it was surprised, stuck into place and entirely destroyed. At last Orlanth gathered all his thanes into one place, and together they marched upon the Helerings. Heler called his own army together and, as the champions on each side boasted, this promised to be the greatest fight of the war. Everyone expected a great nation to fall. But before the fight, Heler and Orlanth met in person, between the armies, and instead of the terrible havoc that was expected they made a truce, and then an alliance. For it turns out, Orlanth had

freed Heler from servitude to the Blue Dragon and the liberated Rain God swore eternal loyalty to the King of Storms.

The Helerings became one of the Three Great Storm Tribes of the Vingkotling Age (the Durevings were the third), and Heler was an ally against Chaos, sending battering rains down as his thundering Storm Rams accompanied Orlanth into battle.

Ui was a god that hated Heler, who had defeated him in combat three times already, each time chopping off half of its power and vitality. Ui finally sold itself to Chaos and with its touch he turned Heler into solid crystal, suspended high up in the air where his worshippers could not reach him with their prayers. The Helerings were then destroyed by Chaos, save for a few surviving colonies along the Manirian shore. Heler remained frozen solid until Orlanth thawed him at the climax of the Lightbringer's Quest.

At the Dawn, Heler returned to the living world. The ram roared. The rainbow, dew, and fertile rains swept before him and danced with Voria to awaken new life. Since then Heler has been an integral part of the Orlanthi religion.

Nature of the Cult

Heler is the rains that come into Dragon Pass from the southwest, generally in summer. They come in as black clouds that unload torrential downpours on the land, borne forward by very weak but stead southwest winds. Heler is also the never-ending rains called the Skyfall that continually dump sheets of rains upon the Skyfall Lake.

Heler is a beneficial and benevolent god, whose rains make agriculture possible. His love affairs with Esrola (in direct competition with Elmal) are an important part of the agricultural cycle.

Heler is commonly worshipped as a subcult of Orlanth. However, Heler is also less commonly worshipped in an independent cult outside of the Orlanth cult. As the Source of Waters, Heler is a patron of all those who live upon the waters of Dragon Pass. Heler's cultists have an ambiguous position in Orlanthi society stemming from Heler's ability to change gender. Heler's cultists are often considered to belong to a third gender.

Depiction

Heler is blue, and whenever Orlanthi speak of the Blue God or Blue Goddess, they speak of Heler. Images usually depict him as a handsome, blue-skinned man, or dual-gendered god with the right half male and the left half female.

Rune Affinities

Heler is associated with the Movement Rune and with either the Water Rune (if worshipped as an independent cult) or the Air Rune (if worshipped as a subcult of Orlanth). As an independent cult, Heler is the Orlanthi's main source of the Water Rune.

Water Rune Affinity

Heler is the primary source of the Water Rune for the Orlanthi religion. His Water power are closely linked to his Movement powers, as Heler is the god of Water in Air. A very incomplete list of the abilities Helerings have been known to use the Water Rune for includes: call forth various rains (downpours, cleansing rains, fertile rains, healing rains, pure rains, warm rain, and flooding rains are most common); stop rain; call rain clouds; extinguish fires; flood rivers; predict rain; survive drowning; change gender; and to summon and command Lesser Gods of the clouds and rains. Initiates strong in this rune affinity are mercurial, fertile, and sexually ambiguous.

Movement Rune Affinity

Heler cleaves close to his liege Orlanth and has gained some Orlanth's powers of Movement and Change. An incomplete list of the abilities Helerings have been known to use the Movement Rune for includes: to change shape; fly to clouds; walk on clouds; move

Multiple Names, Multiple Shapes

Heler has an essential aquatic power underlying his true nature: changeability. The nature of water is to take the shape of its container, and a part of water magic is the ability to change shape. Sometimes these shapes have different names, nicknames or titles. Often they are not recognized by others, who will have had one type of experience with one form and another with the other form.

Heler's early guises provide an excellent example of this. His cult recognizes Urangu, an earlier shape of Heler that was more powerful, and that the God Learners called Uruthu. To the Orlanthi majority, Urangu is a neutral form of Heler's earlier powers. The Orlanthi have no interactions with Urangu, a being of dual gender whose presence makes them a bit queasy.

Orlanthi interact more comfortably with the one called Tar-Heler and/or Tar-Helera, a being of ancient provenance who participated in some of their creation stories. For instance Tarhelera is cited as the mother of the Toling clouds with Yinkin.

Unbeknownst (or at least unacknowledged) by the Orlanthi is another significant meeting with Urangu. Other myths tell the stories of how Orlanth freed Heler from Aroka, and another widely known (but less practiced) myth is how Vadrus killed a similar dragon, liberating Tarena, the Blue Hawk Woman. Both of these are the Orlanthi parts of the fight between Enbaralor and Keyeval.

in water; and to run over water. Initiates strong in this rune affinity are brave, impulsive, and passionate.

Opposed Runes
Heler is in conflict with the rune of Stasis (ᚸ).

Particular Likes and Dislikes
Heler is the sworn liegeman of Orlanth and his name is a byword for loyalty. To be called "staunch as Heler" is a high compliment amongst the Orlanthi. Heler is a companion and ally of Barntar in many stories. Heler is accounted as one of the Thunder Brothers. Heler and Elmal are rivals, although both are loyal to Orlanth. Their fiercest competition is over the affection of Esrola the Good Earth. The result of this rivalry determines the course of the weather in Fire Season.

Heler is an enemy of all the Sea Tribe because he has deserted them and their cause. Helerings are wary of the merfolk who wish to kidnap Heler back into the sea. Heler is an enemy of the Fire Tribe because they, as fire beings, fear and loathe all water powers. As do all natural entities, Heler hates chaos.

Daga is Heler's eternal foe, ever defeated by his magic waters. In this fight Orlanth or Barntar call Heler forth to combat the Specter of Drought and imprison Daga again in Iron Jar.

Lorion the Sky River Titan
This bright group of nine stars is visible year-round marks where Lorion slithered skyward during the Gods War. New Years Day is marked when the Sun rises exactly along it. In summer it passes through the southern sky, partially obscured by the horizon. On the Autumnal Equinox it marks the western Dusk Gates, and in midwinter it sits high in the north, above the Ice Palace. The name Lorion is common throughout most of Genertela. Even the Orlanthi, who call the Celestial River by the name Engizi, name this constellation Lorion

The Celestial River is the most visible part of the sky dome, an undulating swath of light and a few distinct stars which splits the sky in half. It is recognized throughout all of Glorantha. It rises up from one horizon, meanders between the Fields and the Desert, curves around the Upper Sky, and descends to the farther horizon. Because the sky dome rotates, it sweeps across about half the sky each night. The Heortlings call it the River Engizi, and say it is the home of the Skyriver Titan.

Lorion is the Lord of the Celestial River. Water deities are notably able to change their sex, and so it is irrelevant whether this is a son or a daughter of Manthi and Natea. Both the constellation and the whole Celestial River are Lorion: the constellation marks his starting place, and the river marks her final physical form.

Cult Organization and Holy Places
Many clans have initiates of Heler, but few have more than one or two. Most tribal kings support a Rainmaker as proof of their worthiness to rule. Heler's worshippers are widespread in Esrolia and Maniria, so that priests and large temples can be maintained.

Heler has many shrines, most within temples to Orlanth or Esrola. The most important temple to Heler in Dragon Pass is that to Sky River Titan on Overflowing Water Lake in the marshes south of the Skyfall Lake. Good Rain Hill in the Torkani lands is another significant Heler shrine.

Temples of Heler exist in several cities in Maniria and Esrolia. The oldest, largest, and most important is Bluewater Temple at the headwaters of the Azure River.

Priests
Heler's full-time priests are called Rainmakers and they tend the holy places of Heler and the Water Gods. Many tribes support a Rainmaker, although few clans do.

Holy Days
Each Water Day is a minor holy day for Heler's worshippers, and one Water Day each season is a special holy day. The high holy day is Great Rain Day, which comes in Fire Season when the Heler rains first fall. On this day, all Sartarites worship Heler.

Sacrifices
Heler's worship takes place on hills or near bodies of water. Rain dances and other rituals often begin under Elmal's blazing midday glare, and usually end with the fall of rain. Sheep are the preferred sacrifice, especially black or blue ones.

Initiates
All initiates of Heler must possess the Water Rune (ᛝ) with a rating of at least 1ᚳ. Heler allows both men and women into his cult without favor to either.

Heler's initiates swear to obey the Orlanth devotees and priests. They must treat Elmal cultists as rivals, to show everyone that the rain is closer to the heart of the Storm than is the aloof and distant Sun. Many behave in an unsettling and androgynous manner. This sexual ambiguity is a liberation for many, and it is god-given, so no Orlanthi questions it.

Subcults

The cult of Heler provides a home, among the Storm Gods, for the gods and goddesses of Water. Several Heler temples are specifically associated with a subcult of Heler. Several of the more common subcults in Sartar are:

Engizi the River God (𒄩)

Heler is the father of Engizi the Creek-Stream River. At Skyfall Lake, Heler transforms into the Source of Rivers. The two cults are so closely linked that an initiate of Heler is an initiate of Engizi at the river's holy places. His worshipers use the Water Rune to command the river and its waters.

Lord of the Golden Tear (𒄩)

Heler knows the secret opening to the celestial realm and he led Lorion the Sky River Titan to conquer the sky. His worshippers use the Water Rune to call down torrential downpours of rain and know how to enter the Sky Realm from Heler's home in the Otherworld.

Tarena the Blue Woman (𒄩)

Tarena is the Blue Woman and is known by many names. Although worshipped as a separate deity, her followers know that she is merely a form of Heler. She is the mother of the clouds. Fickle and haughty, she comes and goes when she pleases. Worshippers can use the Water Rune to summon and command clouds.

Uroth the Blue Ram (𒌆)

Uroth the Blue Ram has shaggy blue wool, brass hooves, and powerful horns. In this form, he leapt from mountaintop to mountaintop across all of Genertela. After he lead, he married a goddess and fathered sheep, clouds or other creatures. This is how Heler appeared when he led the Helerings to war in God Time, when he defended his children, and when he met with Orlanth and became an ally instead of a foe. Worshippers can use the Movement Rune to pass through barriers like water smashing through a gate.

Devotees

A Heler initiate with a rating of 11𒉼 in either the Movement Rune or the Water Rune may dedicate himself completely to Heler and become a devotee of the god. A devotee of Heler is subject to the usual restrictions.

Feats

Devotees of Heler may perform magic feats; repetitions of his mythic deeds. Some feats are universal to the Heler cult; others are associated with specific temples or subcults.

𒄩 The Backboy Feat

Heler the Young God is the backboy of Orlanth. Unmarried and blue in hue, Heler is unarmed and carries a flask with healing waters. Heler goes where Orlanth commands and does not fight, but is safe in the midst of the fiercest battle. His healing waters cleanse and heal Orlanth's wounds as soon as they are struck.

𒄩 The Black Ram Feat

Ereltharol the Black Ram was a great warrior during the Darkness. When the Chaos army came to destroy the world, Ereltharol called his people to him. They fought against Chaos to keep the world whole. He fought with brutality, extinguishing all flames, turning the earth into mud, and demoralizing his foes with hail and chilling rain. He won the battle at the cost of his life, for the Evil One killed him and his cold blood drained down into the wet caverns of Hell.

The Golden Ram Feat

Heler came to Esrola as the Golden Ram. He can call down magic rains to heal plants, men, and animals, and these rains fall to earth as the rain that is like light. Evil gods captured the Gold Ram but could not destroy him, and he was freed at the Dawn.

Valanara Blueshield

This skilled warrior woman possesses a powerful magical blue shield that can call upon the powers of the seas and river to defend her. Valanara fights with Belly Spear, a deadly weapon given to her by the Dundealos king. Boyishly attractive and a shapeshifter, Valarana has had many lovers, of either gender, and rumor links her to a famous Vingan.

Valanara was the shieldman of Vonlanth Little Storm, a holy man of the Dundealos Tribe. He died at Jaldonkill fighting the Lunars in 1618 after sending Valarana to safety. She seeks to swear loyalty to an Orlanthi holy man powerful enough to avenge him.

Divine Retribution

Heler is generous and tolerant, and difficult to anger. When offended, Heler simply withdraws his protection against Daga so that the apostate's clan suffers some sort of drought, impotence, or other dryness until he repents or finds some means of driving Daga away.

Lesser Gods of Water

Heler is the Source of Waters in Dragon Pass and his cultists can command the many water gods of the area. Water gods are not easily classifiable, as they flow and change shape. Even more complicated is the relationship between Water and Air. Cloud gods combine both elements; first Water, now Air.

Heler cultists are best at commanding Water gods in the Air, i.e., gods of clouds and rain. Cloudhawks, Cloudcats, and Cloudsheep are all easily summoned and commanded by Helerings. It is a stretch for them to command a Water god in a river (unless they are members of the Engizi subcult) or a lake. Heler cultists cannot command Water gods in the sea, for Heler betrayed the Sea Tribe.

Origins of Clouds

People ask why we are different from the immortals. What caused this? The Truth is that it is a function of the Creation. After the Cosmic Court is made, all perfect and harmonious, everything has functioned in accordance to those Cosmic Laws. One of those Laws is Devolution, which means that everything got heavier as it got father away from the Center. This process is seen in the Generations of Airy People.

The air is Orlanth's realm, and the ordinary people of that realm are the clouds. Of course, the people are not clouds when we visit them. The Otherworld entities, even just lesser gods, can take many shapes and appear differently to people. They are just like us in their own world. This proves that Orlanth is the most powerful of the gods, because his is the only realm we can see into, even though the view is distorted. Normally people do not see into the Gods World, but this is an exception because Orlanth is here as well as There.

Orlanth traveled far and wide in this travels, both on earth and in the Godsworld. He fathered the three families of the Storm Realm. They are called the Cloudhawks, the Cloudcats, and the Cloudsheep. They lived in the air realm, as natural to that realm as a fish is to water.

The first generation of devolution creates the entities of the Highest Air, which is Orlanth's own domain. But these the first generation, were the least heavy. They are not clouds at all. So they are not counted among the generations of people, because they are gods, not lesser divinities. These are the gods who get sacrifice, and are of Orlanth and Ernalda's own families or tribe. They are invisible from our world.

The first tribe, the Cloudhawks, came about when Orlanth espied one of the unnamed wind entities and succumbed to the Desire of the Cosmic Laws. He took on the form of the Lightning Hawk and descended to join with her.

She is Tarena, the Blue Hawk Goddess. Their children were the Cloudhawks, called Tarenings. Their love was pure and spiritual. The first clutch gave three sets of ancestors who determined the Three Men's Lineages and the Three Womens' Lineage. These are the nine Cloudhawk lineages.

The Tarenings appear as wispy and almost indistinct clouds, individuals being more like a streak than a shape [Cirrus]. Sometimes they gather in flocks, for sacred work that requires everyone [Cirrostratus].

The Tarenings are the highest of the clouds and never come below the Vanganth Level. They are so high that only the Vanganth flyers can get up there among them [about five miles in altitude]. They are at that altitude because it is where Orlanth and Tarena coupled. But Tarenings are also the lightest of the beings.

The Tarenings are also the weakest of the clouds. Sometimes they gather in a flock that spreads across the entire sky. But even when gathered in such a flock their collective density is not enough to block out Yelm or Shargash, which may appear to have rings around them.

The second tribe is the Tolings. We know Orlanth has different faces, depending upon the work he is doing. At this time he is called Tol, which is a playful word used for having long and leisurely periods of lovemaking preparatory to intercourse. That is, it is an expression of the Creative Power.

One time Tol had come to the Tarening sacrifice and was mingling happily with his tribe. But he again succumbed to the Law of Desire and looked downward where the saw Beautiful Tarhelera. She was a daughter of Heler and Helera. Tol and Beautiful Tarhelera spent long and loving time together.

Their children are the Tolings, the Cloudcats. There were ten in the first litter, five males, and five females. Like clouds they mix and mingle, and the sensuous nature of their parents provokes easy mingling. Thus they had no marriage, and they are the ancestors of the 27 Toling lineages.

They appear sometimes in the highest region, the Vanganth Zone. They are visible by their relative weightiness compared to Tarenings. Only individuals ever get this high, and sometimes they are called the High Cat Clouds. [Cirrocumulus]

Most of the time they gather in small groups, to hunt. They have substance and appearance. [Altocumulus].

Sometimes they gather in large groups to socialize. They are then lined across the sky but may cover huge parts, maybe even the entire sky. They are dense enough to block out both Yelm and Shargash. [Altostratus].

But they are heavier than the First Tribe. The Tolings can climb as high as the hawk, but was as weak as a hawk there, and could never gather into flocks. The Tolings populated the Middle Air. They romped through the Toling Air, which we used to call the Air in the Middle, which is five miles down to two miles high.

One time Tol was attending the sacrifices of the Tolings, calling himself Voriof, and he looked downward, again prey to the Law of Love. He saw Urotha, Cloudewe. Voriof came in the shape a ram and seduced her.

Their child were the Urothings, or Cloudsheep. Voriof came to her several times, and each time they lambed another child, and sometimes twins. When those lesser gods grew up some married each other, and some took husbands and wives from among the other tribes. They are the founders of the fifty Urothing lineages. They are the most numerous of all the families.

The Uroth Level is from two miles to one half mile high.

Highest are the Urothings. They appear as fluffy and substantial bodies. They are usually white, but not always. They have wool like sheep. [Cumulus].

At heavier levels they are most commonly found in groups, rarely alone. A large formation is called a herd. From any distance it is impossible to tell how numerous a herd is. [Stratocumulus].

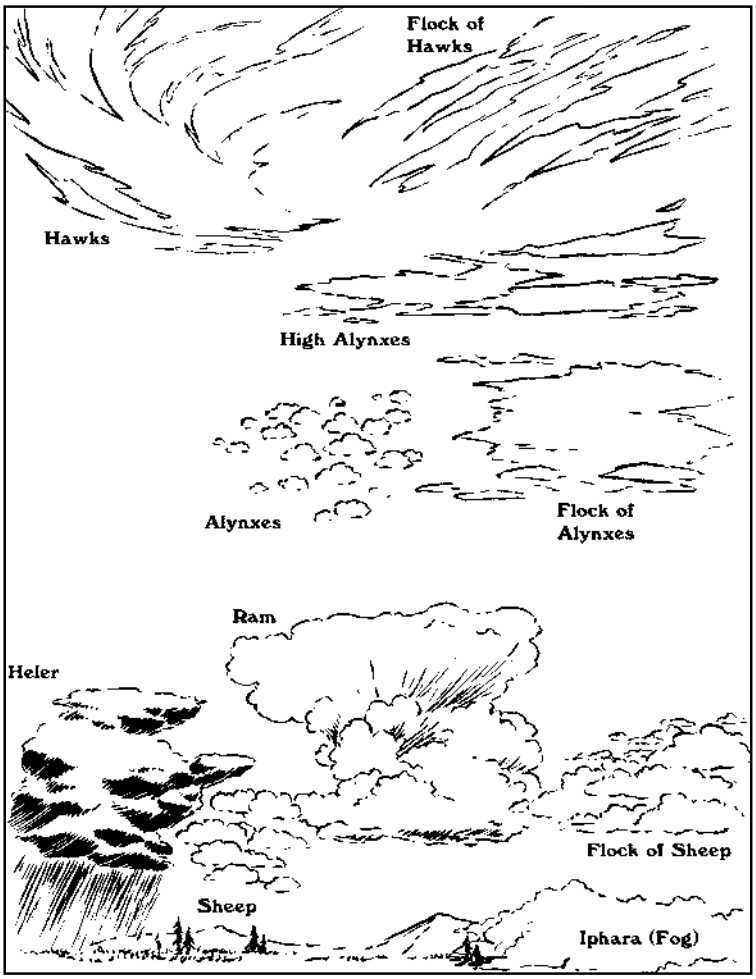
When they gather in a group large enough Voriof, the Black Ram, always shows up. These are called the Ram Storms, and they are dark, thick, and always imminent to rain. [Cumulonimbus].

Other expressions of this descending weight is in the next step, which does not produce clouds at all but proves the devolutionary principle of increasing heaviness.

Orlanth was Voriof again, one time, visiting a sacrifice of the Tolings. The Laws pulled him downward again, and he looked downward and saw a beautiful goddess. Again, in the shape of a ram, he descended.

She was Nevala, and their children are the thousands of sheep that populate the herds of we Orlanthi. They are the sheep, and they are the heaviest of all the generations and live here, among us. They do not fly at all, the density of their bodies crushes out opportunity for the Temperaments of intelligence and awareness.

Tarena, the high-flying goddess, also fell prey to this principle and bred children of more mortal shape. She is the High Flyer, and she had never landed from her endless flight when the Golden Archer brought her down with a magical arrow, a magical friend and a curse. But the earth where she landed had pity instead of destroying her, and he took shape just like hers, built a nest atop a tall tree and helped raise the first brood of the Wind Hawks that are the birds of Orlanth. They are in a continual war for him to destroy all eagles. They are not clouds, but real animals, like the sheep.



The other types of less regular clouds also illustrate this principle.

Urox clouds are the heaviest of the cloud people. He is the thickest of the storm gods, physically, which gives him great physical strength but less intellect or ambition. They do not even leave the surface world because they are so loaded with particulate matter. The wind is always strong and dry, always carrying some sort of particulate. It is often invisible, but has the "smell of Umath" on it. They come from the east, where Urox lives. [sand storm].

Heler is one of the heaviest deities, because he comes from the Water Tribe. When the Heler Wind comes in from the south, upon it comes the grey haze of the Cloudseagull. Seagull clouds blow in from the south, usually on a sluggish wind and without either raining or shielding the sun completely. They hover around, and then disappear. They are low strata clouds from the south.

The Orlanth Cloud proves the uniqueness and exceptionality of the Great God as well as illustrating the Law.

Orlanth is the huge cloud that stands still, not changing it shape or position, around the top of Kero Fin. This is the Orlanth Cloud, and is visible when Orlanth descends to visit his heavier mother. It can appear at any season, and is there for the first half of Sacred Time, but disappears when Orlanth descends to the Underworld. [Lenticular cloud].

Fog proves the heaviness principle. Fogs are all descendants of the Water People. Fog upon and from the sea is Iphara, the murderer. She is described elsewhere. Fog from lakes and rivers is called Huraya. She is not a goddess, but is from the Spirit World. This is called the Killer Fog and people are wise to avoid it.

Fog upon and from the sea is Iphara, often called the Murder Fog because it stifles breath and obscures all sight. Many sailors cut their fingers when their ship leaves port, letting a little blood drip into the water as an offering to help keep Iphara away. Iphara's fogs often creep onto the land, and only their lack of rain distinguishes them from the Heler clouds.

Huraya is a gentle spirit who rises from rivers and lakes. Unlike Iphara, she is not a goddess, but a spirit within the Kolat Tradition. She was a lover of Orlanth, and her gentle mists helped hide him from foes one time. Her mists usually rise in the morning and by midday are gone as she hides from the Sun.

Kolat

I call on the spirits Before Me, On My Right, Behind Me, On My Left, Above Me, and Below Me.

Mythos and History

Kolat is the son of Umath and Kal, a spirit entity. The earliest winds were wild and untamed. Kolat was early among the friends of young Orlanth rumbling about the world. Only later, when Vingkot was king, did the god winds, spirit winds, and mixed winds finally become separated. Then everyone discovered that Kolat was a spirit, not a god. However, Kolat had become an accepted member of the Storm Tribe, and such is the Orlanthi Way that no one objected to his staying. He was certainly more friendly and loyal than any foreign storm god, and so he is sometimes called Orlanth's Foreign Brother.

Orlanth warred against the spirits and defeated them so completely that they could not remain in the world. Kolat used the Creation Sticks to make the Spirit World, and imprisoned the spirits in it. Or he used the Creation Sticks to make a way into the Spirit World, or used the Creation Sticks to keep the spirits in the Spirit World after Orlanth defeated them.

During the Vingkotling Age, however, the spirits struck back in force. The gods were defeated, and most left the world through death or flight. Great spirits wreaked great havoc in their attempt to cleanse the world of gods and reclaim it for themselves. They invited all spirits to help them, but loyal Kolat ignored defended the Vingkotlings instead. He learned the rites to appease Granny Vo and Uncle, his winds blew away the disease spirits sent by Malia, and rallied the natural world to sting and harry Thed. He also fought enemies who were not spirits during this time, such as when he drove off Fierce Foul (Zzabur, the Arch-Sorcerer), who thought he could overcome the Orlanthi after their gods left them.

The great spirits finally mustered their forces under the monster shaman named Karjakan. With a huge rush like a tidal wave, the spirits flowed across and filled Glorantha. The Spirit World itself came with them, engulfing everything. Kolat was unmoved, and as the realm engulfed him he released his spirits to defend the Orlanthi. Kolat's spirits drove off many foes, but some enemies were tremendously powerful, and Kolat slowly lost his spirits. Helpers, allies, and powers were stripped away. Finally, Kolat and Karjakan contested. They fought until their bodies joined together, hand grasped hand, and foot held foot; even their teeth were locked around each others' throats. Then Kolat showed his secret power, and Seza ripped Karjakan's brains out. When he died, all the rest of his foes ran away to the Spirit World. Kolat then did the ritual that keeps Karjakan in the Spirit World, although even now he rules his own realm and musters a core of spirits that constantly seek to attack the Orlanthi. He sometimes also musters various random entities that he captures.

When Orlanth returned he acknowledged Kolat's deeds and granted him his permanent place in Orlanthi society. His shamans and spirit societies have been among the Orlanthi since the Dawn. They are very conservative, and have changed the least of all segments of the culture.

Kolat now rules the Horn Zone [in the Spirit World], so called because of the sound that blasts forth when a kolating opens a way to his demesne. The Horn Zone is a peaceful grotto, valley, and open-air camp. Kolat's winds collect there, his spirit allies live near by, and his worshippers join him there after death, where they rest until they are reborn as the spirit of a wind or person. The Horn Zone is in a larger region called the Vale of Four Winds, which is contested by several great spirits.

Kolat also has a dwelling in the Storm Realm, the Wind Cave high on the side of Mount Doktados. Kolat rests there without suffering, but traps anyone else who enters. No direct link exists between Orlanth's Divine Realm and the Spirit Plane.

Kolat is the shaman of the Orlanthi religion. He is the source of all good spirits, and each wind spirit bears a part of his power in the world. Kolat defends Orlanthi against hostile spirits, negotiates with friendly spirits, and in general interacts with entities from the Spirit World. Worshippers always bear a part of his power with them.

Nature of the Cult

The Orlanthi predominantly worship gods and rely upon them for most of their magic. However, there are many powerful spirits in Dragon Pass and the gods have no power over them. It is the role of the Kolatings, the spirit magicians of the Orlanthi, to intercede with this spirits. As a result, Kolat and his followers are accepted in Orlanthi society as a rare, but necessary part of the Orlanthi pantheon.

Orlanthi Spirit Worship ᛟ

The Kolat Tradition is the only male path to shamanism amongst the Orlanthi of Dragon Pass. Although some other predominantly male cults have some limited spirit worship (notably Odayla and Urox), only Kolat provides a broad understanding of the Spirit World. Serdrodosa is the female path to shamanism amongst the Orlanthi of Dragon Pass. Other spirit societies amongst the Orlanthi build upon the Kolating or Serdrodosing traditions.

That being said, many Orlanthi possess a charm or two. These charms would likely have been originally acquired from a Kolating or Serdrodosing, although that might be several generations back.

The Kolat Tradition knows many friendly spirits. Chief among them are the Seven Winds, each as much a part of Kolat as his limbs or organs. Many other spirits help or serve Kolat, and so worshippers often have magic from the Chalk Man, Dagaralobran the Wildfire, Sabi Varn the Night Guardian, and Serkos the Hunter Spirit.

Kolating spirit magic is characterized by its strong attachment to a single core practice (the Seven Winds); the nature of the Seza fetch; and a detached, almost fraternal relationship with the local spirits of the land. Kolatings perceive their work as "collecting and releasing" spirits. They go to their holy places in the Inner or Spirit World and gather spirits which, after they do their work, return to their demesne.

Kolatings are not spirit missionaries, and never proselytize. Despite this, most have "customers" among local Orlanthi, and some attract dedicated practitioners from those disaffected and dispossessed people born with spirits instead of souls.

Depiction

Orlanthi often make images of Kolat that portray him as a nearly naked Thunder Brother. Sometimes they depict him as a wind with a puffy-cheeked, blowing face. The members of the Kolat cult never depict Kolat. He is the spirit of the winds, not a human being or a god.

Particular Likes and Dislikes

Karjakan the Spirit Lord is Kolat's main enemy. He oversees a large demesne from which he launches attacks against the Orlanthi. Other great spirits that would harm the Orlanthi are his foes as well. Kolat's greatest enemies are Malia, Spirit of Plague; Thed, Source of Broos; and Granny Vo and Uncle, who almost destroyed the world. Many other spirits hate Kolat because of his actions during the Great Spirit War. These hostile spirits include Storm Bull, whose rampages Kolat prevented; Serdrodosa, whose spirits he revealed to be false; most Water Spirits, which the Thunder Brothers helped him fight many times; several hsunchen spirits, including Telmor; and many ghosts and unsettled entities from the Spirit World.

Cult Organization

Dedicated worshippers of the Kolat Tradition are uncommon, but sincere and loyal. They form such a minority among the Orlanthi that they naturally support each other. However, many Orlanthi give offerings to Kolat in exchange for magic. This

larger, less dedicated membership is the key to understanding Kolat's power and role within the Storm Pantheon.

Many kolatings live in Dragon Pass, with several that spend most of their time in Sartar. Each relies upon the offerings and gifts brought by both dedicated practitioners and other Orlanthi to help him survive. They provide magic and wisdom to several hundred dedicated practitioners who are scattered among the tribes and clans, but who join them for important ceremonies.

No formal structure exists among the Kolating Tradition. When kolatings meet, the power and magnitude of their Seven Winds spirits determines seniority and rank.

Each kolating organizes his followers and incorporates spirit societies as the spirits move him. Thus, each is diverse and highly individualized. Kolatings are also diverse, depending on the spirits that touch them. Still, most follow traditional norms, either as a member of the Seven Winds Spirit Society or as follower of a local leader.

Holy Places

Kolat's spirit places are widespread but uncommon in Sartar. Neither Kolatings nor other dedicated practitioners regularly guard or attend to them, since the power of the spirit place is activated by the presence of the Kolating's shamanic circle. Spirit places are generally harmless to outsiders, even theists, unless they are enemies of the spirit or perform actions that the spirit has said are taboo.

Some important spirit places include Chalk Man Hill in the Tovtaros tribal lands, Crow Top hill in the Killard Vale, the Six Sisters near the Pol Joni march, and Tarndisi's Grove in Colymar lands.

Gambling Sticks ᛟ

Kolatings use gambling sticks to enter the spirit world and to bind spirits into charms. Each Kolating 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.

Accompanied by drumming and singing, the Kolating gambles against spirits using his Tradition keyword to gain favors or debts. If the Kolating wins, the spirit must serve the spirit magicians as a charm or spirit ally. If the Kolating loses, he must pay the spirit with goods or services.

Ceremonies and Holy Days

Gambling with thrown gambling sticks begins most rites, with the results determining how certain parts of the ceremony will be performed. Worshippers dance to reenact the great deeds of Kolat over the spirits, usually accompanied by drums and other percussion instruments. They sing special songs and thank the spirits, and eventually the sound of horns will signal the opening of the Spirit World. Worshippers must fast for at least a day before the rites, which always end with feasts if the worshippers please the spirits with their songs and offerings.

Kolatings use fasting and trance chanting to induce or enhance their shamanic perceptions. They shun alcohol and all plant medicines as tricks made by Karjakan to rob them of their powers. After rites, they tend to leave their shamanic circles marked and in place to warn people away from the dangerous spirit places.

Kolatings determine the precise day to make offerings by casting the gambling sticks. They do this at various times throughout the year, either on a specific day, after a specific event, or before a specific type of action is undertaken. The Kolating does not usually notify dedicated practitioners of the time and place of ceremonies; he simply begins his preparations, and the worshippers are told when to come by their personal spirits.

Most ceremonies are private and secret, for the presence of outsiders offends, frightens, or otherwise drives away the spirits. Most rites to a given spirit are always held in the same holy place. These holy places are well known to worshippers, but outsiders cannot usually distinguish them from the surrounding area unless the kolating has marked them. Kolat has only one holy day at which outsiders are welcome. This is Good Winds Day, which is one of the "Twenty-eight days" of the Heortling sacred calendar.

The Kolat Tradition

To join the Kolat Tradition you must first have a Spirit Rune ᛟ. Most often, these people are from specific clans or bloodlines descended from Kolat or other spirits. You must seek out a Sezing (a Kolating shaman) and persuade him to initiate you into the Kolat Tradition. Normally offering to become his assistant does this. For game purposes, any Orlanthi hero with a Spirit Rune Affinity can join the Kolating Tradition at the same rating as his Spirit Rune Affinity. Simply add Kolating Tradition (ᚷᛟ) keyword after the Spirit Rune.

Bofrost has the Spirit Rune at 17. He decides to join the Kolat Tradition. He writes on his character sheet:

ᛟ Kolat Tradition (ᚷᛟ) 17

Abilities Granted

Your Kolat Tradition keyword gives you the abilities:

- You sense spirits. Spirits reveal themselves to you on a regular basis; when they do, you can talk with them. You can also see other spirits in the natural world, but you do not have the power to force them to listen to you.
- You use charms to augment your abilities. This use does not produce any extraordinary effects. (See HeroQuest page 112-113) When you call on your charm's magic, you must touch it with your bare skin and call out the spirit's name. You must convincingly explain to your narrator why your spirit could help you with the task that you are performing with the ability to be augmented. Trying to make a spirit help with a task for which it is clearly unsuited permanently releases the spirit from the charm. Suffering a Complete Defeat in your attempt to augment permanently releases the spirit to the spirit world. Suffering a major defeat in your attempt to augment releases the spirit to the spirit world temporarily; but it will return to the charm from the spirit world if a shaman or an appropriate spirit society member opens the way for it. Except under unusual circumstances, you can assume that this happens between sessions if you are with a shaman or an appropriate spirit society member.
- Whenever you increase your rating in your Kolat Tradition keyword or a charm, you can undergo a ceremony to replace the spirit in your charm. Typically, a shaman or an appropriate spirit society member will have to conduct this ceremony. Except under unusual circumstances, you can assume that this happens between sessions if you are with a shaman or an appropriate spirit society member.

Limitations

The Kolat Tradition keyword imposes three limitations:

- Neither your Kolat Tradition keyword nor any breakout ability under it can have a rating higher than 19ᛘ, unless you join a spirit society or become a shaman.
- You must participate in the rituals of, and devote time to support, your community. If you fail to help, the narrator applies Plot Penalties to your charm abilities.
- A Kolating must always honor his debts, either to mortals or spirits.

Kolatings usually have to work for their survival; they tend to drift towards hunting and stick picking, both of which take them into the woods where spirit places are accessible. They take payment in food, goods, and services when they provide charms or perform long or dangerous rites for others. Kolatings never combat afflictions or curses not caused by spirits, such as an illness caused by gods or curses from enemy gods. They either can work against something effectively, or they do not even bother to try.

Spirit Society:
Seven Winds ᚷᛘ

The Seven Winds is the core spirit society of the Kolating Tradition; most Kolatings belong to it before joining any other spirit society. The Seven Winds deals with the spirits of Air: spirit breezes, gusts, and gales; and those spirits conquered by Kolat. Kolat's worshippers organize their universe through seven personal directions. The first six are: Before Me, On My Right, Behind Me, On My Left, Above Me, and Below Me. The seventh direction is Within Me and is a secret known only to shamans.

A member of the Kolat Tradition may join the Seven Winds spirit society when he has a Kolat Tradition rating of 1ᛘ or higher. Simply add Seven Winds Spirit Society (ᚷᛘ) keyword after the Spirit Rune.

Bofrost has improved his Kolat Tradition to 1ᛘ. He decides to join the Seven Winds. He writes on his character sheet: ᛟ Kolat Tradition (Seven Winds Spirit Society) (ᚷᛟᛘ) 1ᛘ

Abilities Granted

As a member of the Seven Winds spirit society:

- You may increase your ability in your Kolat Tradition keyword, your spirit society keyword, or any charm ability beyond the 19ᛘ limit imposed on spirit magicians who only belong to the Kolat Tradition.
- You can use your Spirit Society keyword to hear, see, and communicate with spirits, to open windows into the spirit world. This window allows you to communicate with other spirits in the Spirit World but does not allow them or you to pass through it.

- You can use up to five charms of the Seven Winds spirit society (see below) as active abilities, although these active abilities are treated as stretches. You must call out the name of the spirit to use the charm.
- Using your gambling sticks, you can place spirits into your debt and require them to serve you or another person as charms. This ceremony takes time, so your narrator will probably limit you to creating no more than one charm during anyone gaming session. You place spirits in charms by opening a window to the spirit world and creating a personal relationship between the spirit and whoever holds the charm. You cannot create a charm for someone who is not part of the ceremony that creates the charm. You may give it to another player character, keep it for yourself or your sidekick, or give it to a non-player character. If you give it to a player character, the player character must buy a new ability at the appropriate beginning rating to use it. If you keep it or give it to a sidekick, you must buy a new ability at the appropriate beginning rating for you (as a breakout ability under your Kolat Tradition keyword) or the sidekick (as an ability) to use it. If you give it to a non-player character, the narrator will tell you what kind of benefit you receive from it. (For example, it may create a social debt on which you can call; or it may create a relationship.)
- You can permanently release a spirit from one of your spirit society charms and place a different spirit (from your spirit society) in it. The process takes time and you may only release a spirit once per session with any particular charm.
- Finally, you may take on or more free-roaming Seven Winds spirit helpers as sidekicks or allies (see HeroQuest page 60). Work out with your Narrator the simple requirements such helpers might impose (such as a visit to a specific hilltop once per season).

Limitations

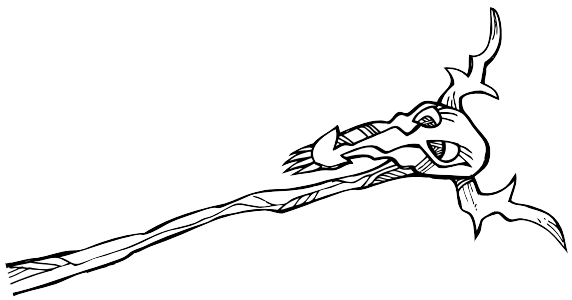
Your spirit society keyword also imposes limitations:

- The narrator may now treat your highest-rated Kolat Tradition breakout ability (or the keyword itself if you have no breakout abilities) as a flaw. Any attempt to behave contrary to the taboo of a particular spirit helper results in a contest in which you must overcome this flaw to succeed. If you do succeed, you may act as you wish, but you suffer a lingering penalty to use that spirit helper's magic.
- Members of the Seven Winds must never cooperate with Chaos or the enemies of the Storm Tribe.
- Members of the Seven Winds must heed any request from an Orlanthi Thunder Brother (a devotee of Orlanth's Thunderer aspect, see Sartar: Kingdom of Heroes, page 126)
- You must participate in the rituals of your spirit societies.

Seven Winds Spirits

The six spirit helpers of the Seven Winds are:

- **Before Me**. These are Air spirits called Hhu Ho ("Breath Friend"). They provide charms that relating to the winds. The taboo of this charm is Never Commit Adultery.
- **On My Right**. These are Air spirits called Tular Narnei ("Uncle Frost"). They provide charms that relate to cold weather. The taboo of this charm is Must Tend Oak Trees.
- **Behind Me**. These are Air spirits called Uuuh Hu ("Wrong Season"). They provide charms that Change the Weather. The taboo of this charm is Rise Early From Sleep.
- **On My Left.** These are Water spirits called Seleran ("the Deep Well"). They provide charms that relate to blocking spirit attacks. The taboo of this charm is Never Drink Alcohol.
- **Above Me.** These are Fire spirits called Veren Vu ("Sky Defender"). They provide charms that that defend against magic, or rebound spirit magic against caster, or track spirit magic back to its source. The taboo of this charm is Must Sleep Under the Sky.
- **Below Me**. These are Darkness spirits called Zolan Zubar ("Hell Demon"). They provide charms that fight one of the Six Foes: undead corpses, possession spirits, spirits of death powers, spirits of diseases, and curses sent by women. The taboo of this charm is Never Kill.



Bofrost's Charms

Bofrost takes three spirit charms from the Seven Winds and writes them down on his character sheet. He spends 5 points raising some of the charms:

ᛟ Kolating Tradition ᚷᛟ 1ᛘ
(Seven Wind Spirit Society) (ᚷᛘ)

- ᚷ On My Right – Freeze Crops +1
- ᛜ Above Me – Rebound Spirit Magic against Caster + 2
- ● Below Me – Overcome Curses Sent by Women +2

Bofrost takes a Below Me Darkness Demon as a sidekick. Finally, Bofrost also joins the Chalk Man spirit society and takes two spirit charms from Chalk Man:

(Chalk Man Spirit Society) (□ᛗ)

- ᛗ Herkan – Know Whether Opponent will Cheat
- □ Ikspit – Consume Illnesses caused by Spirits

Bofrost can use all of these charms using his Kolating Tradition keyword (or better for those charms he spent extra points on).

Seza - Kolating Shamans

After many years of service and training, a spirit magician with a Kolating Tradition rating of 11ᛘ or higher can become a Sezing, a shaman of the Kolating Tradition. The Sezing takes his assistant to the Horn Zone and leaves him there. If the assistant survives (overcoming a major plot obstacle), he returns with his awakened fetch which he finds in the seventh personal direction: Within Me. The kolating is now a Sezing, a shaman.

The Fetch

A Kolating's fetch is a Seza, a spirit wind that is an incorporeal second self that often appears or acts as if it were a great bird of prey. The fetch remains in the Inner World to guard over the shaman's physical body when the shaman is in the Spirit. With its aid, a Sezing can immediately escape from the Spirit World with a simple contest against a resistance no greater than Moderate. When a Sezing is fighting spirits and other discorporate entities in the Inner World, the fetch renders him immune to multiple opponent penalties.

Uniquely, a Sezing can exhale his fetch as a wind in the Inner World even when the shaman is not in the Spirit World. This allows each fetch a unique shamanic ability; some blow as a hot or cold wind, others howl terrible, some can hunt specific animals or spirits, and so on. If the Seza is somehow destroyed, the shaman dies as well.

Bofrost's Fetch

Bofrost's Spirit Rune (and Kolating Tradition) is now 11ᛘ and his master brings him to the Spirit World to awaken his fetch. Successful, his player decides that the fetch is a wind that howls terribly and spends a hero point to improve the fetch above his Tradition keyword. His player now writes on Bofrost's character sheet:

ᛟ **Kolat Tradition (ᚷᛟ) 11ᛘ**
Seza (Manifests as a terrible howling wind) +1

Other Abilities Granted

Becoming a Sezing gives you additional abilities:

- A Sezing has the abilities of a spirit society member in every spirit society associated with the Kolat Tradition.

- A Sezing can draw on charms without treating their abilities as stretches and when they release a spirit from its charm, a Sezing gains a +9 bonus on the associated ability use. The Sezing does not have to call out the spirit name when using the charm.

Limitations

The narrator may optionally impose a penalty of at least -6 to any attempt to overcome a Flaw associated with the spirit society. More significantly, a Sezing gravely offends the spirits if he uses divine magic or wizardry or any other spirit Tradition's magic (e.g., Praxian). His fetch may leave him and the Kolating spirits will not respond to him. A Sezing can restore his status by making Very Hard trip to the Spirit World to find and reconcile with his fetch.

Other Kolating Spirit Societies

Spirit magicians of the Kolating Tradition often belong to another spirit society in addition to the Seven Winds. These are both loose organizations and relationships with an important spirits. Some well-known spirit societies include:

Chalk Man ⊼□

Chalk Man is an earth spirit that rose up from the ground, leaving behind the great outline that is still visible there, where no plants ever grow. For a long time he was just another denizen of the Storm Age. He invented the gambling sticks as a game to wile away the time.

Chalk Man went to free Kolat when he heard that Karjarkan had imprisoned him. He used three deer as stakes and gambled with Karjarkan, who cheated, but Chalk Man won anyway. Thus Kolat was freed from his foe, and because Karjarkan cheated, Chalk Man hates him and helped Kolat ever after. To reward his friend, Kolat agreed to use the gambling sticks in his rituals. After many adventures, including founding several ancient lineages of Dragon Pass, Chalk Man retired to an underground chamber whose invisible entryway is someplace near where he raised himself from the ground. He now rules over the hillsides north of Donalf Flats. Some examples of Chalk Man helper spirits include:

- □ **Dara.** Dara is the Weasel Root, an edible tuber. She fortifies those who marry her. Her charms provide a single ability relating to strength or endurance. The taboo associated with these spirits is Cannot Marry.
- ⊼ **Herkan.** Herkan was the first gambling stick Chalk Man carved. With him, Chalk Man could always know the odds of a particular contest or whether the other party was going to cheat. This charm provides a single ability relating to knowing the odds of a type of contest. The taboo associated with these spirits is Must Accept Any Offer to Gamble.
- □ **Ikspit.** Rabbitface was one of many enemies defeated by Chalk Man. Ikspit the Maggot grubbed its way out of Rabbitface's crushed skull. Its charms provide a single ability relating to: heal illnesses that cause fevers, drive hostile spirits out of a woman's body, stop the rabbit pox in children, or otherwise heal afflictions caused by spirits. The taboo associated with these spirits is Must Not Touch or Eat Rabbits.
- ⊼ **Kalf.** Kalf was the third gambling stick Chalk Man carved. With him, Chalk Man could curse an opponent with misfortune and bad luck. This charm provides a single ability relating to cursing an enemy with bad luck. The taboo associated with these spirits is Tell No Lie.
- ⊼ **Keko.** Keko was the second gambling stick Chalk Man carved. With him, Chalk Man was always assured good luck in his casts. This charm provides a single ability relating to good luck. The taboo associated with these spirits is Oppose Foreign Spirit Magicians.
- □ **Orbidi.** The Badger Woman spirit can be sent against any giant, mountain beings, or entity that lives on a mountaintop. She scratches and bites such beings in an attempt to drive them away. This charm provides a single ability releasing Orbidi against one type of mountaintop entity. The taboo associated with these spirits is Never Allow a Badger to be Harmed.

Oakfed ⊙

Oakfed Wildfire is a tremendously powerful fire spirit that inhabits Dragon Pass and nearby areas (including Prax, Maniria, and Tarsh). Oakfed devoured all of the trees in Prax and came to Dragon Pass. None of the rains could quench it, and none of the god winds could blow it out because it was a spirit. Kolat fought against Oakfed and tricked him into trying to light a bundle of fibers and wood, from which Oakfed could not escape, although pieces of his body flew out from the pile as magical pieces of flint.

Kolat made him teach the Three Fires to mankind. Now humans all can do them, according to their power as it is tested when they undertake the difficult and dangerous Blood of Fire Rites. Most people have only the Camp Fire spirits. Spirit society members can get Bon Fire spirits, which burn without fuel but never grow larger or smaller. Shamans can try to get Holy Fire spirits, which burn any impure thing to ash, whether living or dead.

Oakfed receives worship throughout the year whenever a kolating sees a natural fire. Worshippers can only travel to Oakfed's demesne to gain spirits in the deepest, coldest part of winter. Some examples of Oakfed spirit helpers include:

- ⊙ **Burning Flint.** Parts of Oakfed are sometimes found, hot pieces of flint that spontaneously shoot off sparks. Kolatings must use one of these flints to carve a stick of wood, which is then decorated with feathers from hot birds and strips of fur from hot animals. The fetish must be kept in a red leather bag with a fringe, and its power is to Increase Fire. The taboo associated with these spirits is Do Not Prevent Fire from Spreading.
- ⊙ **Camp Fire Spirit.** Camp Fire Spirits are typical flame spirits and have the single ability to ignite a specific type of fuel. The taboo associated with these spirits is Light a Fire Every Day.
- ⊙ **Bon Fire Spirit.** Bon Fire spirits have the ability to create a flame that will burn without any fuel. Such fires are extremely dangerous as they must be forcibly extinguished. The taboo associated with these spirits is Never Extinguish a Fire.
- ⊙ **Holy Fire Spirit.** Holy Fire Spirits have the ability to burn away any impurity. The charm must specific the type of impurity the spirit burns away. The taboo associated with these spirits is Always Remain Pure (sexual abstinence, no meat, clean self with ashes, etc).

● Night Listener

This spirit society worships Sabi Varn, a darkness spirit called "Night Listener." Worshippers give worship to Sabi Varn at the conjunctions of certain planets and on the day after any night in which the worshipper was frightened by a planet, Uz spirit, or any other evil omen of darkness. Some examples of Night Listener spirit helpers include:

- ● **Awakening Spirits.** When released at night or when other natural darkness is present, the spirit of this charm will invisibly stand guard. He will instantly awaken the charm's owner when an event specified by the owner occurs, or at Dawn in any case (when he must return to the charm or the Spirit World, as appropriate). The taboo related to these spirits is Never Eat in Darkness.
- ● **Eye and Finger Spirits.** These charms consist of two tiny sling stones, each carved with one of two signs called "eye" and "finger." This charm provides one ability relating to attacking intruders (e.g., Frighten Intruders, Cause Pain to Intruders, or even Strike Intruder in the Eye like a tiny sling stone, etc). The taboo associated with these spirits is Fight Any Intruder.

Serkos ⛛

This spirit society worships Serkos, the kolating name for Odayla. Kolat learned a rite to obtain some of Odayla's "hunting luck" and to make the right prayers to not offend Odayla or his prey. Members of this spirit society get along well with Odaylan cultists. Serkos's charms are called Beast Charms and come in many different forms (see Page 281).

⁎ Granny Vo and Uncle

Granny Vo is the Old Grandma, the power of Nature before people intruded on it. She and her brother (known only as Uncle) are capricious, and are arbitrarily cruel or kind when visited at their tent on the Great Empty Plain. Kolat honored them and performed the rites correctly, and so they were once happy and gave him the Three Bow as a servant. Kolatings get no other magic in return for their annual offerings and dances. If the kolatings stopped doing these rites, the cantankerous old pair would easily destroy the whole world, probably by accident.

* **Three Bow Spirits.** Kolat used the Three Bow to start a fire, shoot magic arrows, and make rainbows appear, to know when the time is right, and even to heal untimely wounds. The charm must specify the specific ability. The taboo associated with these spirits is determined by Granny Vo and is always arbitrary and capricious.

Spirits of Reprisal

Any member of the Kolat Tradition who violates his taboos is visited by the Seven Winds. Each night, they release one of his charms. Once all of his charms have been released, the Seven Winds strip him of any spirit allies. (A fetch can never be so removed.)

If the kolating does not make the proper offerings and amends to the spirits, a small bee spirit will come on the night after his last spirit power is eliminated. It will plant a smell upon the transgressor's spirit that is like sweet food sacrifices to gods. Even embodied beings with souls will be affected in the same way; alynxes find the scent particularly appetizing.

Once this scent has been planted on the spirit of the kolating, he cannot regain his lost spirit powers. Spirits from most other traditions will recognize the transgressor and will not trust him, although enemy spirits may protect him and have their shamans actively seek to recruit him into their own tradition.

Special Rituals

Kolat defended the Orlanthi during the Great Spirit War. Three spirits in particular endangered the Heortlings and the whole world, and Sezings spend much time performing the rites that continue this protection. Some of these rites include all of the Sezing's dedicated worshippers, but others are performed in secret. Worshippers gain a Lingering Benefit from these rites.

Karjakan Rites

Almost every Kolat rite includes a part where Karjakan is recognized, attacked and driven away. In some rites, this procedure consists only of a few sounds, a couple of words, and a series of gestures ending with a mark in the dirt. Other rites require that the Sezing make a straw body ahead of time, with intricate decorations and long invocations. If successful, the ritual provides a Lingering Benefit against foreign spirit magic.

Malia Rites

Four times Kolat defeated Malia, the terrible Great Disease. Now Sezings have four rites that they perform during the year, each of which offers a lamb and a fawn to Malia. Dates vary from shaman to shaman, but the rituals are performed in the same sequence each year. The worshippers propitiate Malia, feeding her the lamb, fawn, and some secret things that the shaman supplies. This done, Malia keeps the four disease families from afflicting Kolat's people.

Sometimes a new or rogue disease spirit strikes, or a disease spirit will afflict an Orlanthi who does not worship Kolat and the Seven Winds. When this happens, Sezings have two ways to deal with it: exorcism or healing spirits. In either case, the patient lies within a leather hide laid over a leather net, the shaman engages in a long ceremony (pitting his Kolat Tradition keyword against a difficulty level of the Narrator's determination), and in the end triumphs and the illness is gone or fails. If he fails, no shaman will try again.

Thed Rites

At certain wasp nests that only they can identify, Sezings perform a rite to summon the spirit Be'e. Be'e rides a wasp to its own secret place and warns Thed that the Sezing is alerted. Thed always kills the bug. Afterwards, when the Sezing is threatened by broos, a wasp appears to him and alerts him to the threat. Another wasp alerts the broos by stinging it, and they always sense the warning that Thed received from Be'e. If they attack the shaman or his followers despite this warning, a huge swarm of wasps fly out his mouth and attack the broos.

Derkrova

Derkrova is a powerful Sezing who roams the New and Lost Man Hills, north and east of Alda-chur. He is difficult to trace, but eventually shows himself to heroes who display persistence in their efforts to locate him. Those whom he approaches hear a drumming, and then his dancing, whirling form appears before them. He drums and dances constantly and the heroes need a strong will to avoid being lulled into a trance.

Derkrova talks to the beat of his drum. Like most Kolatings, he regards gambling as a ritual act. If the heroes seek his aid for a greater cause, they must be prepared to risk some great service or magic in return, and must defeat him in a gambling contest.

Odayla

Sky bear, hunter of prey both living and spirit.

Odayla is the Wild Storm, the God of the Woods, the Storm Bear. He is one of the Thunder Brothers and the son of the Lady of the Wild. Solitary and aggressive, Odayla is worshipped by hunters, warriors, and those who must deal with the wilderness that surrounds the settlements of Sartar.

Mythos and History

When Orlanth made his first exploration he almost saw a being, but not quite because she refused to be seen by him. Like hunger after prey, Orlanth the Hunter stalked with every tool and skill he had, but never caught her. But when he gave up then she stalked him, and though he did everything to avoid her she caught him. She told him her name was Verala, but most of the time she is called Lady of the Wilds. They denned together until she littered, and then Orlanth took one child home, and it was named Odayla.

Odayla was full of the wilderness. The stead was not his place and he went out away from it as soon as he could. He lived with the wild beings and learned the magic of each creature which dwelt in the wilderness, and he learned of the cycles of seasons, magic, and souls which surrounded them all, including himself. He sought to learn each and everything, but he was sill mot satisfied. There was always one more prey.

At last he sought his final prey. It was a great bear that could walk in the human world, in the Hero World and in the God World. Odayla sought it with every effort, and he learned to travel even in foreign realms without being seen. He was invisible to normal eyes, to creatures' eyes and even to the eyes of other gods. He learned to read every sign, to sense disappeared signs and to know signs that had not yet been laid. He then knew doubt, and then he knew fear, and finally he surrendered. That brought him and his prey together.

Stories in Sylila tell you the bear was the victor, while stories in Dragon Pass say that the victor was Odayla. One slew the other and took his skin to wear, fooling the ignorant. Initiates know the truth of course: that these were never two at all, but that they were always parts of one being. Neither Odayla nor the Storm Bear will tell this to outsiders, but insiders have experienced that man and beast and each within and without.

Odayla often visited his kinfolk. When food was short in the Storm Age he was able to show them how to get it. He showed what they could eat, how to outwit both prey and enemies, and how to hide from danger, chaos, and even death itself. Odayla taught his people how to distinguish life from death, and he showed the spirits of the animals how to return to the world of the living. Odayla taught special songs, chants, and rites to those people who would learn how to kill without destroying, allowing the spirits of beasts to return from death and be part of the hunt once again.

Then came the Darkness. Odayla slept and woke as he needed to do. He lives equally either way, just as he knows the powers of life and death or of civilization and the wild. He led his creatures and his people through those changes successfully. The Great Darkness made him sleep for quite a long time, though he freely roved in the Otherworld. He showed Orlanth how to hibernate, and thus helped the Lightbringer Quest to succeed. When he saw his father safely on his way, Odayla woke and life returned to the world.

Odayla's home is Hunter Camp, hidden in the Great Forest someplace near the Storm Eagle Tree on the border of Orlanth's tula in the Storm Realm.

Nature of the Cult

Odayla is the Orlanthi wilderness god. A Thunder Brother (often worshipped as a subcult of Orlanth), Odaylans can be fierce and powerful warriors, but they rarely are seen in the halls of chiefs and kings (and do not work well in groups even of fellow Odaylans, unlike say Bullmen). Like the brown bear, Odayla is wild and dangerous, solitary and aggressive.

Hunters worship Odayla for he is the son of the Lady of the Wild and can survive in her lands. By worshipping Odayla, hunters propitiate the Lady of the Wild and her spirits. As the son of a god and a

spirit, Odayla has inroads to the spirit world (although he is fully divine) and his cult often cooperates with Kolating spirit societies.

Depiction

Worshippers depict Odayla as the great brown bear or as a powerful storm god wearing a bear-skin and carrying a bow.

Rune Affinities

Odayla is an Air God and is associated with that Rune. He is also the God of Bears, an animal of the Air Rune (see *Sartar: Kingdom of Heroes,* page 70) and is the master of the Bear Rune, derived from the Air and Beast Runes.

Air Rune Affinity

Odayla is the son of Orlanth and is numbered among the Thunder Brothers. A very incomplete list of the abilities Odayla initiates have been known to use the Air Rune affinity for includes: endure weather (snow, wind, rain, etc); hear at a great distance, to be filled with great strength; hurl a missile with great accuracy; to terrify foes with a roar; to fight ferociously; and to breathe in the last breath of a prey animal. Those powerful in this Rune are passionate, proud, unpredictable, and violent.

Bear Rune Affinity

Odayla is the Great Bear and is the master of the Bear Rune. Typical uses of Bear Rune magic by worshippers include: take the form of a bear; eat anything (plant or animal); go into a deep sleep, to track by sight and smell; recognize scent; hear sound; shrug off wounds; run down prey; butcher prey; increase in size (up to the size of a brown bear); move silently; bear's strength; battle frenzy; survive in the wilderness; placate wilderness spirit; and mask scent. Those powerful in this Rune are antisocial, large, strong, solitary and wild.

Odayla in Sylila

Odayla is the ancestral god of the Sylilan hillpeople and their most important Air god. The Sylilans know him as the son of Orlanth (who they call Karborn the Father of Bears) and Ernalda (who they call Sesaradeva the Scarlet Serpent). In the ancient capital of Kafol, the Sylilans worship statues of Odayla and his wife Serabo (who is not known amongst the Orlanthi). His worship continues even though Sylila is long been a satrapy of the Lunar Empire.

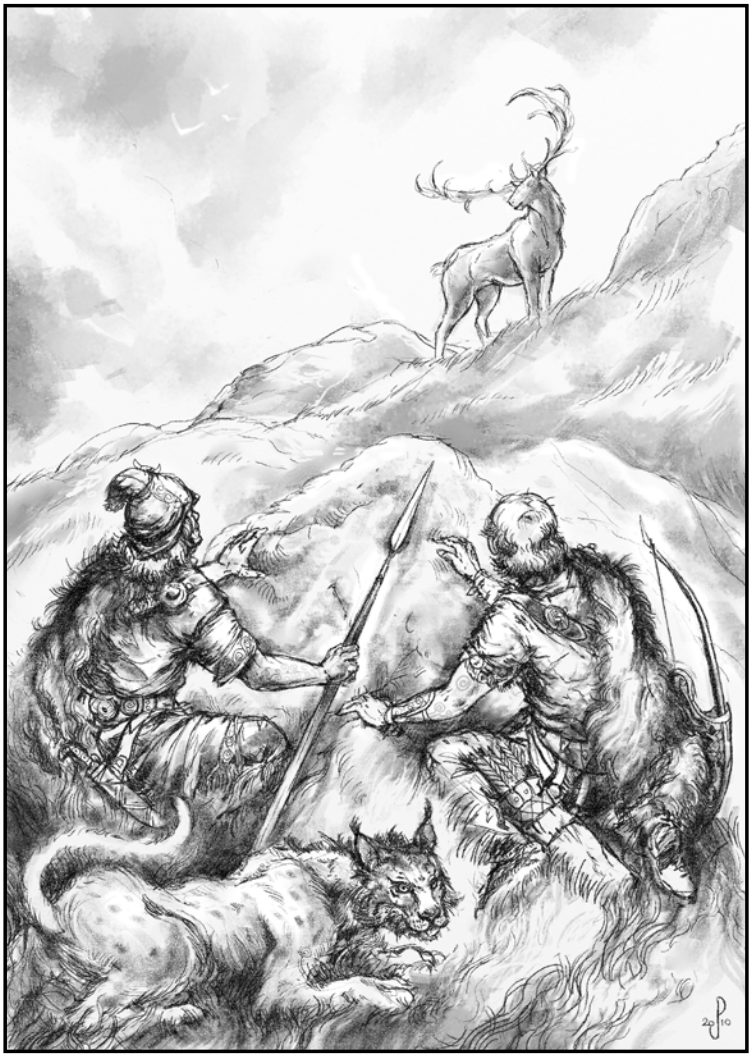
Particular Likes and Dislikes

Odayla is one of the Thunder Brothers and appears in many myths as a ferocious but solitary storm god. Odayla typically prefers the wilderness to the company of his fellow gods. Odayla has a rivalry with Barntar, who often encroaches upon the wilderness to clear farmland.

Like all the sons of Orlanth, Odayla hates Chaos. Odayla dislikes the northern brown bears of Rathorela (who are descendants of the Lady of the Wild and a fierce spirit) and the black bears of Peloria and Anadikkiland (the descendants of a Pelorian goddess).

Cult Organization and Holy Places

Odaylans revere the power and the mystery of the wilderness, and the cult's holy places are typically far from settled lands. Bear Mountain is a great crest of



bare, ochre rock in the Autumn Mountains of Aggar. Here Odayla hibernated for the final time, and so it is the sacred place where he awakened at the Dawn. Grizzly Peak in Tarsh is where Odayla wrestled the Great Bear into submission and proved that he was the Bear.

The Odayla cult is extremely loose in its organization and there are rarely formal links between individuals or bands. The cult has no full-time priests; the most powerful cultist presides over group ceremonies. A few bloodlines are strongly associated with the Odayla cult.

Holy Days

Most Odaylan cultists gather only for seasonal rites. They paint their shrines and sacred caves with images of the hunt, life, and death. Odayla has numerous rites throughout the year that celebrate his deeds, marvelous hunts of the past, and the changing of the seasons and associated prey animals.

Sacrifices

Odayla cultists always leave a part of their prey for their god to partake of its bounty. Primary prey animals include wild cattle, deer, rabbits, wild pig, wild sheep, and waterfowl, depending on the season. Butchery requires precision to return the animal to the natural cycle of life and death and to gain the most meat and material from the carcass without waste. Reverent chants and songs accompany this activity. Cultists take the prey's last breath into themselves and eat a portion of the animal's liver, usually freshly cut from the still warm corpse.

Initiates

All initiates of Odayla must possess an affinity with the Bear Rune of at least 1. Men and women wishing to initiate to the Bear God are brought alone into the wilderness where they must find their bear soul (by hunting and killing a bear) or die. Initiates must always wear their initiation bearskin and are commonly called "Bearwalkers" by outsiders.

Odayla is different from many Orlanthi cults in that his cult cooperates closely with kolatings and overlaps with many hunter spirit societies. Worshippers may receive Beast Charms from kolatings if they succeed in special sacred hunts. In return for these charms, the Bearwalker must hunt for the Kolating for whatever length of time the two agree upon before the hunt is performed.

Worship of Odayla as a subcult of Orlanth

Odayla often is worshipped as a subcult of Orlanth, associated with the Air Rune. He is worshipped by Orlanthi hunters who use the Air Rune to hurl their missiles with accuracy and to take the strength of a bear.

Beast Charms ᚱ

Beast Charms are an important source of magic for Odaylans. When an Odaylan hunts, they encounter and learn of the beasts of the wild and begin to discover the mystery of their own inner beast nature. Rather than merely killing a beast, Odaylans can breathe in the prey animal's last breath in a special ritual using the Air Rune. He then binds it into a special magical item called a Beast Charm.

Beast Charms take many forms: a necklace or bracelet of teeth or feathers, a pouch of animal parts, or tattoos or scars symbolizing the hunter's special relationship with the beast. Experienced hunters may have many different beast charms. All beast charms are spirit-magic charms that allow the cultist to use a single magical ability from the spirit contained inside. The worshipper *cannot* change this ability. The hunter can use a given charm one time per day at a set ability rating, which cannot be increased (although a hunter can reenact the same quest later to seek a more powerful charm). Possession of Beast Charms also affects the hunter's personality, causing them to exhibit some personality trait of the animal.

Some examples are in the table to the right, but you are free to change them or to create others.

Beast	Challenge	Ability	Personality
Badger	Stubborn	Digging	Grumpy
Deer	Archery	Alert	Jumpy
Eagle	Climbing	Keen Eyesight	Proud
Rabbit	Stalk	Alert	Lusty
Thrush	Hide in Cover	Sing	Vain
Waterfowl	Stalk	Eat Mud	Noisy
Wild Cattle	Wrestling	Strong	Slow-witted
Wild Pig	Running	Smell Food	Bad Tempered
Wild Sheep	Jumping	Know Weather	Stubborn

Odayla and Spirit Magic ᛟ

As the son of a god (Orlanth) and a spirit (the Lady of the Wild), had to chose between the divine world and the spirit world. Although he chose to remain in his father's realm, Odayla has inroads into the spirit world that are extremely unusual for a god. In very limited ways (primarily the Beast Charms) the cult of Odayla has some aspects analogous to a spirit society.

The Lady of the Wild ᛟ

As part of their worship ceremonies, Odayla cultists propitiate the Lady of the Wild, a great spirit of the wilderness. As a result, Odayla cultists can placate normally hostile spirits of the wilderness and travel safely in wild places normal Orlanthi dare not go.

Devotees

Odayla has comparatively few devotees as the solitary lifestyle favored by Odayla does not lend itself to devoting most of your time emulating the god. The cult provides two paths to devotion to Odayla: sometimes called the Bearwalker Path and the Champion's Path. A devotee may switch between these paths without ill-effect.

A devotee of the Bearwalker Path abandons the life of village and stead and takes up a wild life in the wilderness. Each night, his bear soul possesses him and transforms him into a huge magical bear. As a bear, he hunts and prowls the woods and hills as a manifestation of the god Odayla. With the dawn, the Bearwalker resumes human form.

The manifest Bear Soul ᚱ

The bear soul of an Odaylan devotee can manifest either by transforming the Odaylan into a bear or by independently manifesting while the devotee remains in meditation. The bear uses the devotee's Bear Rune affinity to act. For example, it may attack with its claws; bite; tear foes apart; track by smell; ignore or shrug off attacks; and so forth. The bear cannot speak human tongues (but can speak Stormspeech).

A devotee of the Champion's Path enters into the service of an Orlanthi king or chief as his champion. He is fully supported by his lord who must permit him to indulge his anti-social and often violent tendencies. The devotee can manifest his bear soul physically and externally as a huge bear that can leave the devotee's presence to take whatever actions the devotee desires. While his bear soul is manifest, the devotee can do nothing except remain motionless in meditation.

Feats

The Quiet Archer Feat ᚷ

Odayla is the best archer of the Thunder Brothers. He can shoot invisible arrows faster than thought while remaining unseen by his enemies. He can

The Sky Bear

Odayla is visible as a constellation in the sky that is known as the Hunter or the Sky Bear. This prominent constellation of eight stars eternal hunts its ancient prey.

Other cultures recognize this constellation as being associated with an ancient hunt. The Dara Happans call it Lestakus the Hunter, with many of the surrounding constellations being his prey.

In Kralorela it is the home of Ekus the Wild Man, while in Prax it tells the story of how Foundchild eternally hunts the Silver Deer.

track any enemy, even one who flies, swims, or walks through other worlds. He does not speak of his deeds or boast of his skills, but expects to be given the champion's place by his chief or king regardless. If his lord does not, he will leave his service and return to the wilderness.

The Bear Warrior Feat ᚱ

When Odayla takes the form of a bear or sends his bear soul forward, he is one of the strongest warriors of the Storm Tribe. The huge grizzly bear is invulnerable to fire or weapons – only iron can cut his hide. His claws rip the best crafted bronze armor, his teeth break the sturdiest of shields. When he seizes a foe in his paws, he can crush every bone into jelly. In war, Odayla defends his king, sometimes as his Champion, but usually stands apart from the other warriors.

The Sleep Back to Life Feat ᚱ

When Odayla was killed he healed himself and returned to life. His body was not eaten or destroyed and he died of wounds not poison or disease. While he lay, animals would not disturb his body and his corpse healed itself slowly. His soul awakened in the Underworld and made itself to the Hall of the Dead where Odayla proved that he was not dead, but merely sleeping. The king of the dead returned him to the world of the living and his soul rejoined his body, now fully healed.

Kulmast the Fierce ᚷᛏᚱ

The fearsome champion of the Amad tribe is one of the mightiest warriors in Sartar. Ferocious, antisocial, and violent, Kulmast lived as a bear for seven years in the Perilous Hills and Lost Woods, where he killed Lunar, Yelmalion and troll with equal aplomb. He left the wilderness and now serves as the champion of the king of Amadhall who gladly pays the wergild for those he maims or kills when they intrude upon Kulmast's solitude. A huge, hairy man, Kulmast carries only a bow; he fights with bare hands or with claws and teeth.

Divine Retribution

An initiate who defies the ways of Odayla is driven from the cult by his fellows and suffers the Curse of Odayla. His smell offends animals, drives away prey, and draws predators and parasites to him. He grows clumsy with the tools of the hunt, and his spear and bow break easily. Accidents may befall him in the wilderness and the spirits of the Lady of the Wild are always hostile.

Initiates who have offended Odayla must seek atonement by going alone into the wilderness without their weapons and survive despite the hostility of animals and spirits. If they survive for a year and a day, Odayla will lift his curse.

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ISBN 978-0-9777853-4-6

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