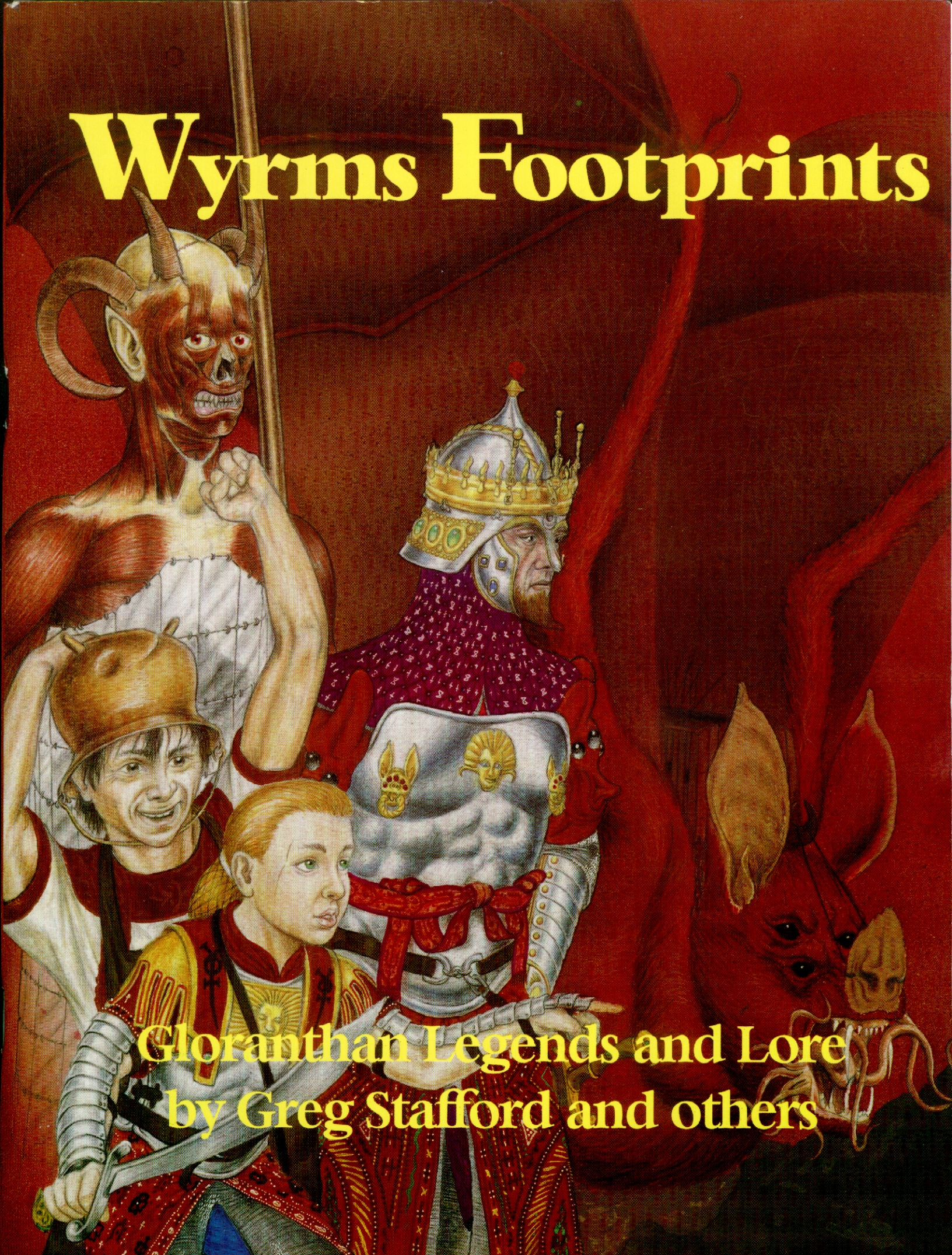


Wyrm's Footprints

Gloranthan Legends and Lore
by Greg Stafford and others



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Wyrms Footprints

Gloranthan Legends and Lore

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Tim Posney & David Scott*

This book is dedicated to the memory of Pat H.

*May Yara Aranis, the Scourge of the Goddess,
rend the flesh and gnaw the bones of any
who dare deface or profane this document.*

Chaosium Inc. and Reaching Moon Megacorp 1995.



Welcome to the Footprints...

Welcome to *Wyrms Footprints*, a reprint of the best articles from the late and much lamented *Wyrms Footnotes* magazine.

Wyrms Footnotes was originally published by Greg Stafford to support his *White Bear and Red Moon* boardgame, and only later became a *RuneQuest* magazine. *WB&RM* was itself conceived as a DIY novel, after a particularly nasty rejection of one of Greg's own fantasy novels. However, such was the popularity of the game, and especially the world of Glorantha, that *Wyrms Footnotes* was begun and, as they say, the rest is history.

There were fourteen issues of *Wyrms Footnotes* produced from 1976 to 1982. Seven of the first eight issues were edited by Greg Stafford, #3 was edited by Tadashi Ehara, and the last six by Charlie Krank. Some articles from early *Wyrms Footprints* were also reprinted in the *RuneQuest Companion* published by the Chaosium in 1983.

The reprinted articles in this volume are substantially unchanged from the originals. Where possible we have annotated any major contradictions with subsequent published works, or more recent Gloranthan investigations. Some articles have been expanded to include portions that, for various reasons, were not included in the original. Lastly, we have also presented a number of fragments of hitherto unpublished information.

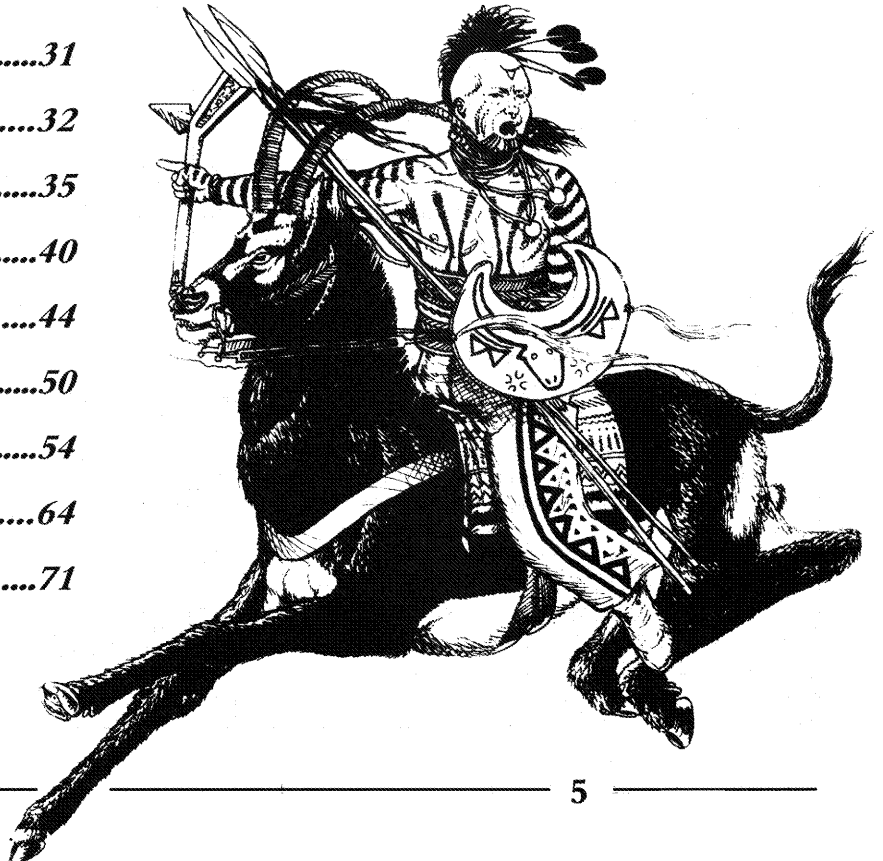
Enuff! Enjoy!

The Editors



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Walktapus Cookery

Translated by Bill Johnson

The earliest mention of Walktapus preparation was a clay tablet found buried in the river bed near Queen's Post. It records a Bacchanalia for trolls to celebrate a rather obscure victory during the Empire Wars. The method of cooking was a crude but effective parboil, the accidental result of the Walktapus having been caught swimming in Jaldon's Wrong River as the Pillar of Fire crisped an enemy regiment nearby. As for the particular cuts of meat used, trolls are not known for particularity and they

undoubtedly left less waste than politeness allows us to recount. The feast was washed down with a record amount of ale, conveniently looted from the burnt regiment's supply train. The unusual mention of trolls drinking ale is probably a reflection of the extreme brackishness of the walktapus, even in its cleaner states.

For the coronation of Sartar's grandson a great Walktapie was assembled by the Dragonewts, then sent to Boldhome as a gift upon a three-

wheeled wagon drawn by seventeen demi-birds. The report we have on the dinner is from the hand of the High Provisioner's Second Secretary, translated with some less interesting material regarding the Royal Household's upkeep (Roundtree Tassel, "Brief Reflections of an Early Culture," *The Jonstown Compendium*, Vol. III, pp 381-387).

Due to the mixed nature of the audience, its main ingredient was a state secret. The suckers were carefully re-

We would begin with the cleaned carcasses of forty of the hideous beasts. The various parts are hacked out and sorted. In this endeavour several yoke of oxen are helpful, but more important is the use of the "Fire and Powder" separation method. The gonads are beaten to a pulp and mixed with the ground livers. This combination makes an excellent appetiser when served in cups made by the steamed sucker discs, cut into rosettes. The remaining portions are best left in nets submerged in a rapid river for several hours or days to remove the excessive salt. Be sure that no living creature drinks from the river closer than three miles downstream, as the salt will be enough to drive them to the proverbial "eight days of madness, or death, whichever comes first."

The briskets are braised and require a long simmering time, but keep well afterwards with no other preparation. Kidney and hearts are saved for baking in a thin bread shell, in the manner used among the Western Peoples.

Creamed Brains

40 sets of Walktapus brains
6 #3 cauldrons of mushroom soup
80 lbs. chopped onions
Pepper to taste
2 kegs goat's butter
Dry breadcrumbs (hardtack preferred)

Remove membranes from brain. Parboil in fresh water 1 hour, remove, cut into small (fist-sized) pieces. Sauté onions in butter until they are transparent. Add brains and soup. Stir and pepper. Put into individual ramekins, sprinkle with crumbs. Bake in copper-bowl ovens for 1 hour or until brown on top. Makes 280-320 servings.

Other mouth-watering recipes follow, including the ever-popular devilled liver loaf, kidneys in buttermilk, and Beat-pot's speciality: broiled tentacle fillet in a brown sugar glaze.



moved to prevent diner anxiety, while we can safely assume that the poison was removed beforehand. (Death records for that day in Boldhome blandly report: "Two serving wenches, Aorine Tor and Nacemi Arilar, split open from too much happiness imbibed; Isilip Gangle, from Alone, neck broken from too much drink on a rooftop; 674 nameless slaves to the Gobbler's Sister-in-law, who was angry for some reason.")

Bushels of Foolstoe, whole potatoes, and wild blue parsnips were joined to make a pungent and savoury gravy whose major component was wine from the winter grapes of Starfire Ridge.

The most explicit instructions we have come from the early diary of Beatpot Aelwrin. These writings were translated after his conversion to Imperial thought by Jar-eel the Razoress. They quickly became the height of popularity among the highly literate Lunar citizenry. It is a compliment to the Empire that they allowed the famous "Aelwrin's Complaint: the Slave spitting on his Master," to be published at all, although not terribly unusual that it appeared in a cook book. It is mostly untranslatable in a magazine of this sort, but it contains references to Walktapus cooking, telling bitterly how the boy's friends were killed after being chosen to clean

out poison sacs. It is not unreasonable to assume that a good portion of Aelwrin's desire to become a great chef was due to his desire to avoid such a task in his own future.

The scale of measurements used in Aelwrin's recipe may seem outlandish to us until we recall that he was keeping notes for feeding the Imperial bodyguard. It is recommended that this recipe be cut by 20:1 for those lately fashionable family gatherings. This excerpt is from the chapter "Cooking with Variety Meats."

Carving Instructions

1. GONADS - sometimes called the Slayer's Portion, it is usually beaten and served raw to the survivor of the expedition hunting the beasts.

2. STOMACH/LIVER - Liver for pates and sausages; due to the unsavoury contents, the stomach is not only useless, but vile as well.

3. POISON GLANDS - Remove and discard with utmost care, as the merest touch of the poison will send a man to screaming death fits within an hour. If fresh and properly handled, these may be sold to the Assassins' Guild for a good profit.

4. KIDNEY/HEARTS - pies, sautéed, or braised. Provincial custom does not allow these portions to be eaten by any but nobility, but this barbaric custom seems based on superstition.

5. GILLS - excellent for soup, unless they are unusually polluted where they are useful to feed slaves and pigs. If spread into a fan shape and dried under direct sunlight, the gills are useful as strainers. Savages from the Rockwood Mountains dry the gills, then paint them in secret colours, then decorate their huts with them as a sign of great prestige and luck.

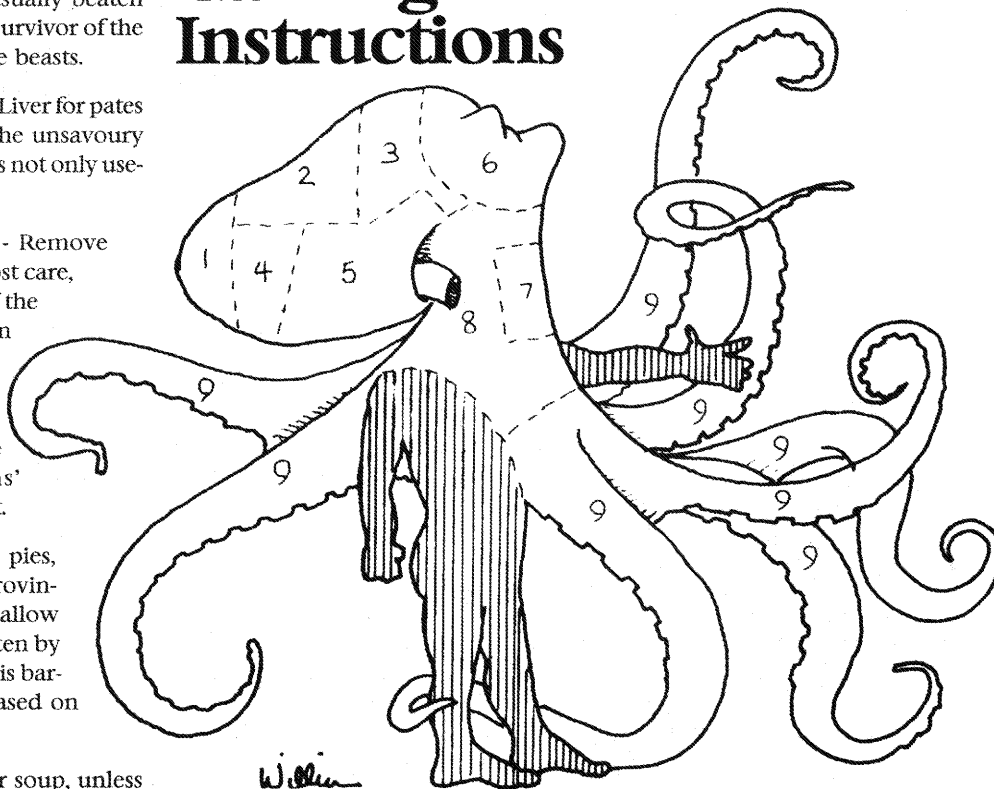
6. BRAINS - Creamed, boiled, jellied; the small amount of this portion makes it among the greater delicacies available.

7. BRISKET - Corned, braised.

8. TENTACLE GANGLIA & MUSCLES - Steaks, fillets; it must be noted that any meat from this portion will taste like

burnt monkey hair if allowed to touch ordinary butter.

9. TENTACLES - Round roasts, pot roasts, bottom round (braise, cook in own liquid); strands of tendon in the tentacles make passable stew meat if allowed to simmer for four or more days.





Red Moon in Prax

The areas of Prax are said to have been under Lunar influences since the dawn of time, for is not Time itself the cause and the strength of the Lunar Empire? So the Imperial Scholars would have it, who attempt to undermine all of the world with their pens when their swords have failed.



Jannisor Moonchaser and the Sable People

Lunar friendship with the Sable People did not begin with Time, but did start many years earlier during the "First Wane" of the Empire, being the first years since the Goddess herself had left our world and ascended to her place in the heavens. This was not in Prax, the nomads' ancestral home, but farther north in Peloria, where the Sable People lived atop the Hungry Plateau. They were among the many tribes and nations which rallied under Jannisor Moonchaser to combat the empire.

The Sable People were especially useful to Jannisor in a battle so famous that it is called simply Jannisor's Triumph, for even the Lunar historiographers have been unable to disguise the greatness of the victory. Jannisor led a mixed and desperate army of infantry from Jarst, Garsting, and Jord, refugees from Dara-happa, plus some barbarian cavalry from the Redlands, and regulars from the Sable People under Aran-bar-khan. He also had the local earth cults for support.

Opposing them was the first of the Mad Hordes produced by the Lunar Empire. This horde was spawned about two generations earlier during the Battle of Chaos where the Goddess had revealed her natural powers

connected with Chaos. (This act was of more significance than winning the battle, for it exposed the Lunar Empire to immediate distrust throughout the world, despite the naturalness of the unclean effect. That is to say, the connections with Chaos are easily handled by Lunar philosophy, but not so easily tolerated by the religions which existed at the birth of the moon.) The appearance of the Goddess, standing astride the Crimson Bat, led all intelligent men to flee from the Chaos to come, while all the brave and strong ones died under the attack, or were turned mad. It is estimated that about a third of the Lunar army also went quite loony from this shock. The crazed peoples, despite or because of their madness, formed into an unholy mob army, moving about the countryside and becoming fanatical and semi-magical whenever combated in any way. The mob moved where it wanted, often settled for a few years, then moved on again in random patterns, but never disintegrating. At irregular intervals, the whole people became quite frenzied and went upon destructive rages. The army of the Goddess was defeated by it that way, as well as several others. Thus Jannisor's decision to hold against the mob seemed unlikely to succeed.

The Sable People, however, possessed an advantage which others did not. Their beasts did not panic when opposing the fa-

THE WATCHDOG OF CORFLU

The Lunars preferred to adopt whatever spirits inhabited Corflu rather than exorcise them, as when they discovered this broken statue in a shattered temple. They were unable to reassemble the statue, but the priestesses managed to reaffirm the power of the former deity to animate part of the sculpture. Thus strengthened by Lunar Magic, the creature was alive again, although nowhere near as powerful as it had once been.

After Argrath smashed Corflu the "watchdog" escaped into the wilderness, where it joined the other homeless spirits of the Plaines.



natics, however strange they might be. Thus where normal cavalry, even the volunteers from Sylila, whose ruling dynasty rode Bison, would almost always bolt from the mob, the Sables would not. The mob was primarily upon foot, and without this ability to negate a superior cavalry force through panic, they could be defeated.

Defeating the mob was only the first part of Jannisor's Triumph. The self-sacrifice of the half-nymphs of the priesthood in the Dance of the Swordwall established viable, although sometimes fluctuating, borders for the first of the Lunar Wild Sultanates.

The next year, Jannisor was joined by two great allies to support his ragtag army. This undoubtedly upgraded the whole army. We know that Darjiin gold and Aldryami food helped raise the size of his force. In addition, both these nations offered their armies in support of crushing the Lunar Empire. The peoples of the Erinflarth River agreed to river defence and protection, and so the expedition set out in strength. Raibanth fell, and the peoples of Dara-happa rose to enjoy their last months of freedom. Either before or after the siege, the prime of the Lunar Army was destroyed in a

pitched battle. Flush with victory and growing in strength each day, Jannisor's army marched to the walls of Glamour, City of Silver and Glass, Gateway to the Crater. They expected a long and arduous siege before felling the gates to this magical city, capital of the Lunar Empire.

Trusting in his personal magic and the Sables' strength, Jannisor ordered an assault upon the outer works of the city. These walls were, as expected, defended mainly by the human inhabitants. Two gates were breached, and by the second nightfall, the defenders were within their Second Wall.

This defence line was defended by many demigod types, including bizarre fauna recently developed in the heavenly Lunar sphere. Most of the humans balked at assaulting this wall, and gladly plundered the outer city and then left. The best units were kept loyal with Fortitude spells. Many of the men in the army stayed through their own fanatical hatred of the religion, or their lust for magics and golden plunder. Most of the elves stayed, urged on (some say) by an effort to forestall and divert their coming doom.

THE BOOK OF DALE was named after the resident of a Praxian oasis who had been enlightened by a Lunar visitation. Afterwards he began collecting the odd bits of magic and lore which he discovered among the animal nomads into hand-copied manuscripts which he gave to friends and followers, or sold to strangers. There is probably not one complete copy of the writings in the world, but this volume is the single most complete copy known. Its power is such that it has certain magical abilities all its own, especially the ability to extend the range of magic spells.





THE TWIN STAR SISTERS

were said to be the daughters of the Red Moon and the otherwise unknown "man inside the invisible shirt". These goddesses were named Erelia and Verelia, and were counted among the handmaidens of the moon goddess before their encounter with Jannisor. After that encounter they were the patrons of Eloquence with Barbarians, as Erelia proved herself to be when speaking with the Sables, and of Deadly Distraction in Crisis, as Verelia had been with Jannisor. They were always worshipped together. Praxian skywatchers first noticed these two stars approaching from the north, sometimes visible in daytime, long before the first rumours of the Empire reached Prax. By the time the Goddess' troops first ventured into the chaparral, the stars were familiar to the nomads as being found overhead. When the Sable People of Prax adopted the Lunar religion they naturally favoured this cult over the others. When Lunar power was broken in Prax, the stars remained overhead but began pulsing as they fell into the Lunar cyclical pattern.

Timing the attack so that it occurred in the lowest phase of Lunar power, Jannisor launched another assault. Most of it was a holding action, for the major effort was across the Ringing Bridge, where the Sable People charged at full gallop towards the Second Gate. Karash'arll, Jannisor's divine guide, slew the gate guardian with his bow, while Jannisor himself burst the gate's hinges with his magic. With the magician at their head astride the Sable Prince, the nomads crashed headlong into the Outer Heart of the Lunar Empire.

There, in the Courtyard of Queens, Jannisor engaged in battle with the Elder Star Twin, even pursuing that spirit from the courtyard and atop the Sinister Shield Tower. From there, he could see that his army had been driven back from the walls, and they now waited and watched his struggle. And he would have won except that the Elder Star Twin directed his view below, where the Younger Star Twin was directing the Sable People with discussion and magic. Then there occurred the event called the Great Sable Recognition by Imperial historians, or the Great Defection by others, for it was then and there that the Sable People recognised their Lunar heritage and went over to the worship of the Goddess. Jannisor was diverted enough for the spirit to slip a mystical blade into his consciousness, severing the mage from his contact with magical power.

Seeing their leader defeated, the army fled, but the pursuit by the Sable People led to great destruction of the invaders, paving the way for conquest in Darjiin the following summer. Only the Aldryami managed to withdraw in relative order, but they were crushed the following winter by the Moonburn campaign, which destroyed the great forests of Rist.

The Lunar cult spread quickly among the Sable Peoples, and they were ever after allies. Now the Sable People of the Hungry Plateau are counted among the citizen foreigners of the Empire, and regiments of Sable-riding soldiers serve in the Lunar Army.

The Lunar Empire in Prax

Some three hundred years after the Sable Recognition, the Lunar Empire again came up against the barbarians. This was after the sack of Boldhome and the dispersal of the Sartar Dynasty. The Empire had occupied some of the Sartar strongholds, and was engaged in a desultory war with the Holy

Country. In an attempt to outflank the Pharaoh's position, the Empire decided, as had the Council of Six before it, to try and pacify Prax.

They were greatly aided, for they especially sent the friendly regiments of the Lunar Army. These men spoke the same language, had the same customs, but were obviously better outfitted and armed than their Praxian cousins. Sable conversion was fast and complete.

The combination of the Sable tribe and portions of the Lunar Army proved more than the other tribes could stand up to, and within a few years the Empire had built the city of Corflu on the coast. This city was built upon the ruins of an ancient Pavic city, whose ghosts were not exorcised but were rejuvenated to inhabit the city as protective spirits.

Centuries before, the city had failed as a seaport for the Council of Six because of the reckless tides which made it totally unsatisfactory as a deep-water port. The Lunar Empire, however, had a little bit more luck since they had influence with the tidal forces who were relatives of the Lunar pantheon. Thus was established Caravan Alley, where the Lunar convoys were escorted across the desert by armies alert for enemy raiders.

The glowline has never extended into Prax, save for the short weeks when the Temple of the Reaching Moon was moved to Jonstown. During that short time, little permanent cyclical influence was established over the domain. There was established, however, the cult of the Twin Stars, who are favourite spirits of the Sable People ever since their conversion.

Some final traces of Lunar influence are the Watchdog of Corflu, now a wandering demon, the Redwood, and the Red School of Masks. There is also the famous Book of Dale, compiled by a kind scholar of old. It is a tome of great power, containing some battle magics and, more important, the formulae for extending a mage's range.

Lunar influence in Prax ended with the rise of Argrath, who welded together a nomad confederation comprised of members of several tribes working together for a change. Under Argrath's leadership, the Lunar Army was beaten. Due to Lunar commitments to a rebellion farther north (in the Redlands), they could not immediately counterattack with sufficient new forces. Argrath was able to follow up on his victory, and made his triumphant entry into Sartar, as recounted in the games of *DRAGON PASS*.



Famous Sights of Dragon Pass

A VILLAGE NEAR ALONE

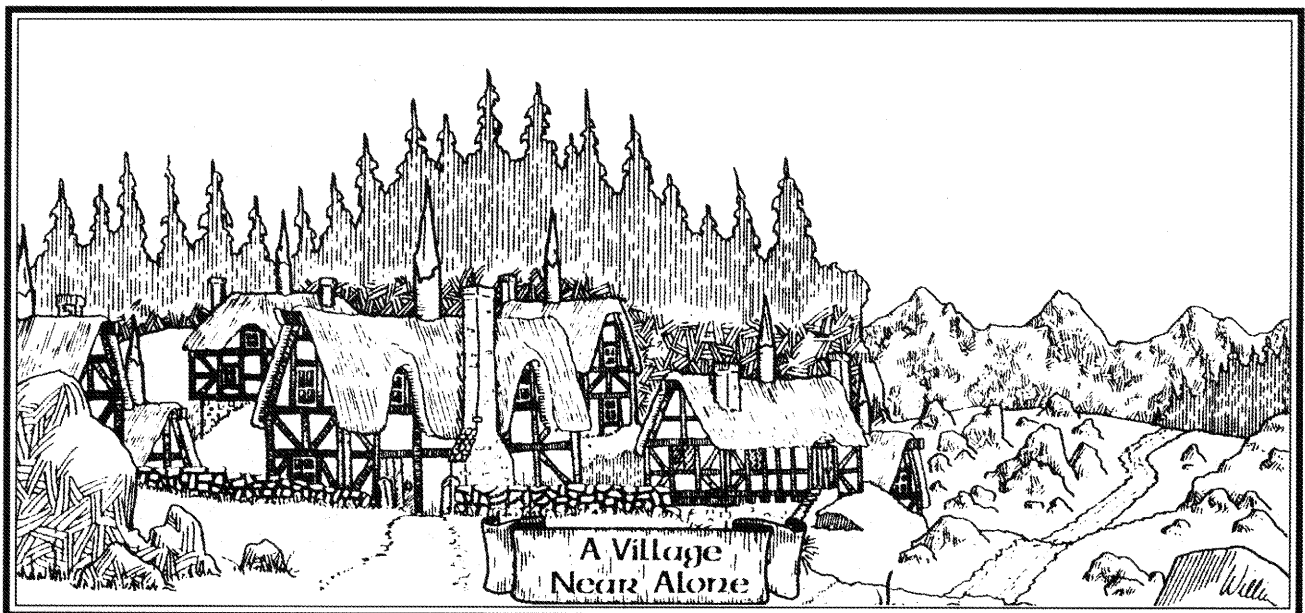
One of the great hazards of living in the Sartar region known as the Far Place is its dire proximity to the Giants' Path, which descends the Vale of Flowers. The giant traffic was not constant, but in times of war the giants were attracted by the smell of blood and gore, and during other irregular times the giants would go to the head of Snake Pipe Hollow to engage in their unholy rites. These occasions, and the infrequent raids by giant-kind, were motivation enough for the inhabitants to take special measures to defend their properties from their large foes.

Typical defences against any marauding lesser or young giant could be mustered by a village militia, whose swords and spears were backed by enough battle magic and priests to combat the raiders, who would usually turn tail if sufficient resistance were offered. The

monstrous 30' and 40' giants were the real danger, but thankfully their intelligence was usually relatively low. Their usual method of attacking a house was to either bend over to pluck and bash it apart with their hands or to simply stomp it flat. If they bent down close then their eyes and sensitive lips and ears were particularly vulnerable to missile attack. And, if they attempted to stomp the house then they would have their foot severely damaged by the large, sharpened, and often poisoned, tree trunk which typically protruded from the house, as shown by the illustration.

Defence against simple kicking was done by making occasional trap houses, whose very existence was to disable an unwary giant with deadfalls, poisonous parasites caged inside, and other such devices, as described in *The Far Point Roof-sharpencers' Trade Magazine*.

**Number 1
in a Series**





Temple of the Wooden Sword

*A tale of adventure
in Sartar, nine years
after the fall of
Boldhome*

The Founding of the Wooden Sword

From the notes of Gaarin Hermani, a Greylord attached to the temple at Jonstown and a specialist in the study of artifacts.



The Sazdorf Troll Tribe is intimately tied up with the famous Temple of the Wooden Sword, a legendary Humakti 'wandering regiment' which has appeared and disappeared through time, space and legend. It is sometimes known as "The Death that Will Not Die". However, the Wooden Sword does not begin the story.

When authorities learned of the Sazdorf they thought it worth investigating. The local Sartarites, in their usual fashion, sent warriors to check it out. They did, saw the trollkin, and also aided them by clearing out some scorpion men which had recently hatched. The Lunars were more formal, and they sent a priest with a mixed guard of soldiers and mercenaries with formal word and presents.

The arrival was ill-timed, for the tribe was, at that period, in the throes of choosing a wargod. The Kyger Litor Rune Lords and Zorak Zoran Rune Lords were challenging each other for supremacy. When the Lunar envoy appeared, the Zorak Zoran Lord, named Torg Splitlip, chose to recognise the essentially chaotic nature of the Lunars and challenged them



Londra's Saga

*Brave brethren, Bringers of Battle!
Lend ears, pay respect! This is a tale
for men to revere and respect.
It is a tale of blood and of heroism!*

*Six they were, mighty warriors
sworn to Humakt - bravest of all gods.
Swordspeople all, keen in his worship
until they venture to the Sazdorf stronghold.*

*The Sazdorf Troll Tribe sits fat,
powerful and mighty in their fortress ruin.
Young wanderers are foolish to venture so deep,
Even Humakt warriors can be slain there!*



*Warriors brave and bold in their temple
found themselves spiritless in battle.
Their hearts turned to water, their weapons to clay.
Frightened they fled, all but one.*

*The one was Tamara, most famous,
Three-chop they called her for her geas.
Humakt smiled upon her, saved her life,
and she served a brother in the troll den.*

*Taksag was her worship brother,
honest warrior among the den of monsters.
They stood well, but were forced to flee
when black Zorak Zoran and his Lord showed power.*

*Dark dreams, evil thoughts!
The god is displeased. Warriors grow wary.
Humakt spoke to them in a dream:
"You have shamed me! Prove yourselves!"*

*"Trolls mock me and worship my foe.
Zorak Zoran waxes powerful with them.
The gods mock my children who fled from battle.
Death is more becoming than shame!"*

*Seven they were, led by Londra war-priest.
Taksag and Tamara knew their way.
Noble Edward a new convert, Blueboy a youth,
Alebard the Weak and Silksword, the silent pair.*

*Friends too followed, aiding the friends.
Urrrggh the Ugly rode his horse, famous steed!
Geanvieve and Mae Bell were healers in the rear.
Mist-on-the-Dawn was not human, but followed!*

*Hail the wonder of Humakt! The old man came,
met them on the way. He gave them the sword,
wondrous weapon of wood. It slays spirits,
he said. It does not take iron to slay.*

*Once they walked in the ruins, foolish and young.
Again they came, duty-bound and bold. They found it
empty, as before, except in the Throne room.
There was an ambush, but Humakt was greater.*

*Hail the glory of Humakt! Two doors were open,
enemies fled. Hot pursuit against their foes,
the warriors followed. Curse foul ambush,
more foes beyond waiting to kill them one at a time.*

[Unfinished]

to combat. The fight that ensued destroyed three of the best troll warriors including Torg who was killed by a war-horse ridden by Urrrggh the Ugly. The Lunars escaped after Mistress Sazdorf incarnated Kyger Litor to frighten them off.

Among the trolls then was one who was something of an outcast. He was nondescript as far as trolls go, and one who apparently was not favoured by the Kyger Litor priestesses. He had an odd belief in the enemy god Humakt, claiming some insightful knowledge and clinging to the belief even though he had no priests to support him. His name was Taksag. Even though ridiculed by everyone he was admired as a fighter, and so was given command of a band of trollkin guards. Thus he was in a position, once, to intercept another band of humans including one lay member of Humakt. When challenged to Humakti combat both of them honoured the conventions. So the human called Naimless became welcome by one member of the troll tribe.

Afterwards Taksag challenged the tribe to take a look at Humakt as a wargod, making great claims and stating that his friend Naimless would come and show the worthiness of the cult. Taksag pointed out that Zorak Zoran had thus far proved his worthlessness. Sigron, the Kyger Litor Rune Lord, gave Taksag his support, claiming blood kinship (thus saving the Humakti's life because he hated Zorak Zoran so much).

A band of initiates of Humakt were called by their god to go to the tribe and prove themselves to the trolls. But the group, neither inspired nor blessed by a priest, was tricked into shaming themselves and fled recklessly from combat, leaving behind the laughter of the trolls. Taksag, shamed beyond hope, fled with them. He was, at last, initiated into the cult of Humakt shortly afterwards in the city of Jonstown.

This same band of warriors was shortly afterwards haunted by bad dreams and clear visions. Humakt was displeased with the tarnish upon his honour. The group, rudely aware of what it means to worship a death god, prepared themselves and set off.

It was Taksag who noted the old man with the wooden sword first, but the sword was given to Tamara Three-chop to carry, with instructions to drive it into the heart of the enemy. The group went on with the blade. The group which so marched is now famous and deserves to be named. They were:

*Londra of Londros, new priestess to the war god;
Naimless, cousin to Londra;
Taksag the Outlaw, faithful troll initiate;
Edward the Noble, a foreigner and new convert;
Tamara Three-chop, Sword wielder;
Blueboy, a mere child who gained his name that day;
Alebard, called the Weak for he had little fighting stomach;
Eril Silksword, once thief, new bride to Alebard.*

Also accompanying the Humakti were some loyal friends:

*Urrrggh the Ugly, mounted on his massive horse;
Geanvieve and Mae Bell, both healers;
Mist-on-the-Dawn, friendly centaur.*



Humakt's Hall of Shame

... "I ain't seen nothin' like that time the group of sure-food Humakti came callin' to show us what that sword-sticker war god Humakt was all about.

"Seems that big boss Sigron, a mean son of Kyger Litor, a Rune Lord and head of us Sazdorf Trolls, couldn't get the other bosses to agree on one war god for the whole tribe. Deathlord Torg Splitlip and Sorstail the Hunter were all for Zorak Zoran, and personally I can see their point. Zorak Zoran is a troll's sort of god. Real tough, ya know?

"Well, things was about to get real sticky, a real brawl building up, when we started getting emissaries from other gods, and this is where the Humakti come in. This one little pip-squeak troll ... Taksag's his name, well this Taksag says that we should forget the 'evil and dishonest ways of Zorak Zoran'. I tell you, when he was mouthin' off about our own kin that way, old Torg almost went and pulled Taksag's tusks out by their roots, calling him a son-of-trollkin and such. Only Sigron's backing saved Taksag's skin, especially when Taksag said that he could *prove* that Humakt was better than Kyger Litor or Zorak Zoran.

"Well, it wasn't more than a week later when the sorriest bunch of ugly-faced humans came tramping in. Their leader was this midget in a tin can, and they had one *u-g-l-y* guy sitting on a massive horse. That beast would of fed my whole family for three seasons! It was almost as big as the one I killed with a single blow once. The most impressive time was when this ugly human carried that horse over a wall, but that's another story.

"Of course we was the height of hospitality. When me and the boys got back from whipping the Black Mountain Maulers in a trollball match, we found the boss talking to these Humakti. He invited them into the throne room, and all the most important trolls were there. Those puny humans looked real uncomfortable, and when some of the Wackers and Tacklers started razzing them about their toothless old bag of a god, they started to panic. Everybody started hooting and hollering, and Canopener and Zig-Zag was over by the stairs when the Humakti tried to rush them to get out. Every one of them slipped and fell about like wet fish in a fire. When they tried to get up, ole Zig was right in there pushing them down again. They was looking so terrified that the whole room broke up laughing. Zig-Zag and Canopener were crackin' up so hard that they couldn't see, and them Humakts split so fast that they were gone when we pulled ourselves together. Taksag fled with them. I guess he knew that he wouldn't stand a trollkin's chance in trollball of leaving in one piece if he stayed. We named the hallway Humakt's Hall of Shame in their honour."

*Translated from a story told by Kragg Bonecrusher,
darktroll member of the Sazdorf Wackers and Tacklers*





The clearing of the Zorak Zorani progressed in three distinct stages. First was the Outer Chambers. The trollkin, whom Sazdorf chose to spare from death for the sake of Zorak Zoran, were hidden, but their area was chosen for the zombies to fight in. Among them was Torg's corpse, animated again. The assault on this area was led by Urrggh whose great horse once again killed Torg, and the centaur Mist-on-the-Dawn, who fought without healing until he was white with blood loss, but who was saved by a healer. As fate would have it, most of the non-Humakti stopped here to heal themselves.

The second stage was the fight in the throne room. The initiates proved their inspiration here, hardly missing a parry and striking with deadly blows. They killed twice their number of superior foes here and in the next room, where the fight continued. The last of the friends of the Humakti dropped out entering this room due to wounds. This left the initiates to carry on alone.

The third stage began when Tamara Three-chop, sensing doom all about, struck the last enemy troll to death with the Wooden Sword. All around were trolls chanting to Kyger Litor, but they did not appear to be attacking yet. The spirit of the Wooden Sword then rose and urged the party onwards, to the heart of the enemy position. The chanting trolls fell silent, stunned and frightened. The Humakti initiates chose to push on before something adverse happened.

When they sighted the inner temple to Zorak Zoran they charged. There were some final defenders there, but worse were the cult spirits which attacked the foreigners as they entered the shrine. The fighting was most desperate there, and three of the Humakti succumbed to spirit combat. Despite that, though, the group survived with the spirit of the Wooden Sword. Triumphant, the spirit cleansed the temple and the Sword imbedded itself into the stone altar. The ghosts of those three slain by the Zorak Zorani were recaptured and bound into parts of the Sword.

Thus the Humakt Temple was begun in a troll stronghold. The trolls were extremely impressed by the display of martial ardour. The humans, astonished that they were still alive, accepted the honours that they received. Many trolls joined the cult, even including some of the Troll Ball team. This provides a good measure of the trolls' impression, for by joining Humakt they quit using their team weapons of maces and thus gave up their careers as sports heroes. The temple's first Priestess and High Priestess was Londra of Londros. Under her command the members grew in stature and fame, many becoming local heroes in these troubled times. Trolls accompanied them on many adventures, as noted in other chronicles, and some trolls became quite skilled and fond of the cult. With such human protection the tribe was rarely bothered by other humans.

In the Defense of Orlanth

...Many were the nights through which sleep would not appear. Rightfully thinking that our days of High Glory and adventure were now past, we had settled into our simple lives looking forward to nothing more than full bellies, memories and tales of deeds done. Now this!

We found our nights haunted by visions, visions of a sword. A sword? *THE* sword! The Wooden Sword. That which we had so valiantly carried against the whole of the Sazdorf Troll Tribe. Those barbarous trolls. Once before we battled that accursed horde and had been forced back in shame and defeat. We staggered back home, but none would hear our cry for forgiveness and understanding, least of all *Humakt*, our God of War. In our dishonour we had shamed him also, and losses enough he has suffered at the hands of the Lunar Empire.

"BACK!" he cried. *"Go back and avenge my honour, your honour! Because of you that tribe has turned to the worship of my hateful enemy, Zorak Zoran!"*

So back we went, to what we knew not. Along the way we came by the Wooden Sword. Whether 'twas some kindly god in other guise or merely some simple, addled old man come across an old relic by chance, we know not, but that Sword did indeed serve us well. We were far more than victorious that day. We sacked that hateful temple to that false wargod and from the ashes erected another to Humakt. Thus began the Temple of the Wooden Sword. Now we have the dreams.

So back we go again, and encountered along the way some two dozen Lunar troops. Ordered to disarm ourselves, we refused. We are Colymar and have yet to recognise that spiteful Empire as our own, though nary a day passes that they do not try to force their will upon us. Now they try to hang us on a violation of their latest of edicts, the latest being a prohibition against the wearing of plate armour in these lands. We refuse and stand our ground. To be expected a battle ensues. For several moments we thought ourselves lost, but again the might of Humakt prevails.

Of the four and twenty all but one find their way to the bosom of the Red Mother. The last we take prisoner. The misled lad informs us that a much larger force follows a week behind, marching even now to despoil a nearby Orlanth sacred place. Three times they have tried before and thrice they have been thwarted in their aims. Again they try in a much larger fashion, and they dare not fail again.

Hearing out the youth, we again continue the short distance to our goal, our temple. Lo, inside sits that selfsame beggarman who gave us that wondrous sword. He informs us that Orlanth is in need of our services. We are to travel and muster what forces we may to defend that holy place to the Storm King from the approaching rabble. Alas, our musterings may be few indeed, for the defence must begin on the next full moon.

From the diary of Alebard, Priest of the Wooden Sword

Assault on the Isle of the Dead

Waterday/Truth Week/Sea Season, 1615

A number of people had been complaining from around the Upland Marsh that there seemed to be more undead activity than usual. A nobleman said that his daughter had been captured and offered a large reward for her safe return and a



Temple of the Wooden Sword

smaller one for proof of her death. Being a noble he went to the best aid he knew of and appealed to Londra and the Temple of the Wooden Sword to assault the vampire stronghold and rescue his child. They agreed and set off.

Members on this expedition were: Londra of Londros, High Priestess of the Wooden Sword; Contand Aloidan, a visiting Runelord-Priest of Humakt; Big Wilhelmina, an initiate duck; Naimless, second in command of the temple; Alwine Hrale, a Balmyr tribesman and initiate; Newcastle Bluebill, Humakti initiate and Orlanth Thunderous priest; Bagtrap, Priest of Humakt; Alered, initiate; Bags, another priest; Horflu, initiate; Eril Silksword, Runelord-Priest; Aeling, priest; Blatsag, initiate; Rudy, initiate; Jonathan Trollsbane, Runelord-Priest; and his aide Jondar Blackmane.

They went first to the ducks hiding out at Yellow Flower Isle to ask for aid. There they found that many others, including some elves, had joined the ducks there and that they had spent the whole of their exile attempting to suppress the marsh navy of the undead hero, Delecti. The ducks refused any active aid, but did agree to aid the Wooden Sword by providing boats, rafts, and escorting them to Delecti's fortress.

The Isle of the Dead is one of Delecti's three major strongholds and was known to be very well guarded. When they found the isle it appeared to have moved since it was last reported.

The Humakti were landed and the Ducks withdrew with their boats to a safe distance. The party faced a palisade. Although Londra made an attempt to organise the party excitement overtook them in their youthful eagerness instead and some even disobeyed direct orders from their commander. There were some who rushed the wall and clambered up it with ropes. When they reached the top they were immediately engaged in spirit combat by ghosts. All persons who climbed the wall were so engaged, and before long they sighted hundreds of zombies inside.

As half the party struggled with spirits a small army of zombies walked from the gateway and down the beach towards the rest of the Humakti. A zombie giant became visible when he cancelled his invisibility as he began smashing the boats in deeper water. The Humakti on the beach engaged this legion of undead, and with some luck and more skill managed to locate the vampire leaders of the army and kill them. This put most of the remaining zombies outside the walls out of commission.

By this time the advance party had retreated from the wall and reported their observations. The temple realised that this fort was more formidable than they had imagined and that they were under equipped to deal with them properly. Jonathan Trollsbane a fierce fighter and hard thinker, stated that it would take a Heroquest to enter into the fort and hope





to escape, and that they were better off to withdraw in safety while they could. Londra agreed and ordered a withdrawal, much to the relief of the lesser members of the cult.

Thus the Wooden Sword withdrew from the Isle of the Dead. The nobleman whose daughter was captured refused any payment to the Humakti and called their mission a failure. This was the first major failure which the Wooden Sword suffered, and some outsiders said it was an omen and a bad sign for them.

The Great Raid on the Temple of the Wooden Sword

The Wooden Sword Humakti returned to their temple to find it a hotbed of rumour. The native trolls were restless, and Londra learned that there were threats of a Zorak Zoran return to the tribe. Divination revealed that there were many trolls preparing a HeroQuest to liberate the old temple.

Londra ordered preparations made. An entrance from the troll quarters was walled off and guarded by a Warding spell, with the alarm "on". Initiates were trained if possible, but mostly given whatever rune magic their Powers could afford. Some took several geas to prepare themselves for the fight.

Some of the preparations included the clearing of the closet which had never been investigated, even though it was near the heart of the Temple. It turned out to be a gateway into one of Zorak Zoran's practice grounds in Hell. It was full of spirits which did horrible damage to those who entered the room. Finding it unable to be cleared, the Humakti instead barred the doors with iron and prepared for defence. Particularly vexing to the defenders was the fact that Eril Silksword was now quite pregnant, and it had been revealed through Divination that she was to give birth the day of the fight.

The assault came on Windsday of the Second week of Sacred Time. The trolls were divided into three groups, each with a limited/immediate objective, with a common primary task of releasing the spirits in the Hell-closet Gateway. Plans for co-ordination were made but got sloppy in execution.

JARKAZ GORE, "in the front door", went to the king of the Sazdorf first, demanding the former Zorak Zoran worshippers be turned over for justice. He was accompanied by the Hell Roar spirit, which nearly deafened everyone (even those some distance away). After the task was done, Jarkaz Gore took his reinforcements and went to the stairway for the main assault. He was a Death Lord.

KARGAG AXE, "took invisible tracks", was a dark troll Death Priest with Invisibility and other defensive spells, as well as some Teleports for his crack missile crew. Kargag's trollkin and some trolls comprised the main assault and were later reinforced by Jarkaz. Meanwhile, Kargag and his archers, with both teleport and Invisibility spells moved behind the defenders and opened fire. Despite their accuracy they did not penetrate the armour and magic of the leaders of the temple.

LORD KILKAN was a priest of Zorak Zoran, Kyger Litor, and was, in addition, a Shaman with many attack spirits and a large number of Salamanders. Kilkan went into Discorporate form in the rear of the Humakti position, brining the spirits as well. This caused great confusion and havoc until Londra freed the Humakti spirits in the temple to combat Kilkan's.

During this, Eril Silksword gave birth. Immediately afterwards she was struck by a small elemental but, despite incredible weakness (and near impossible odds) she leapt up and killed the thing. The baby was shielded by the Chalana Arroy initiate, who also lived, barely, through the fire damage.

At the front stairway the trolls failed to push their attack with zeal. The defenders remained in place despite losses, and the reserves engaged the group from Kargag Axe as well. The Humakti proved their ability to be wounded nigh unto death and then deal death in return, and proved their proficiency at killing small Salamanders, of which eight were slain that day. Among the trolls, there were twelve deaths. They left in disgrace and defeat.

Roll of the Humakti

Londra of Londros; High Priestess of Humakt, Rune Lord of the Sword God.

Naimless Humakti; Chief Priestess of Humakt.

Eril Silksword; Rune Lord Priestess of Humakt.

Alebard; Rune Priest of Humakt.

Ximeque; Initiate of Humakt, Troll.

Fanras; Lay member, Human.

Babtrap, Initiate, Human.

Tinomaque Keenedge; Initiate, Troll.

Hinelics; Initiate, Troll. KIA.

Bokaz; Initiate, Troll (former ZZ). KIA.

Salrag; Initiate, Human. KIA.

Zaret; Initiate, Troll. KIA.

Kimbri; Initiate, Human. KIA.

Obache Twinsplit; Lay member, Troll. KIA.

Jaques Cosard; Lay member, Human. KIA (visiting friends)

Sablebane the Telmor; Friend of the Wooden Sword.

Aldara, the Telmor; Friend of the Wooden Sword.

Niselda the Invisible Child; daughter to Alebard and Eril Silksword, born in battle.

After the fight was over and the temple cleaned up, Londra called together the warriors of the temple and announced that she was taking the idol of the sword and leaving the troll ruins. Instead, they would use the sword as a roaming temple. Some of the trolls, loyal Initiates that they were, still chose to remain behind to protect their people from any return by the Dark God of Death. Londra blessed them with luck and bade them farewell, promising to return or send someone back to keep in contact at times.



The Wooden Sword, and the remaining worshippers thereof, returned to Alebard's Tower to nurse their wounds and care for the infant, and still invisible, child. Alebard was sorely wounded among the leaders, having to recover with time instead of magic. They were well received by Alebard's kin-folk, and by the King of the Colymar.

The Dissolution of the Temple of the Wooden Sword

Londra of Londros, High Priestess of Humakt, had grown increasingly discontent with her position and responsibility to her Temple. It was as if certain of its powers were fading or no longer held her. Her Chief Priest, Naimless the Colymar, was also affected.

Then came a night when a stranger knocked quietly upon the doorway to Alebard's Tower where the temple resided. It was a stranger who had sneaked past the outer defenses of the temple seemingly without trouble. He was an elf fully bedecked in gleaming copper gear and almost glowing with his own inner light: surely signs of being on a Heroquest. He greeted the party in Swordspeech and entered the tower.

Londra led the discussion with him. Without much introduction he said his name was Eltang Swiftfoot and confirmed that he was, indeed, upon some elvish Heroquest. He also stated that he had been instructed, by Humakt, to come to this place and to take the Wooden Sword. This shocked many members present who were quite willing to fight a noble Humakti duel to retain the blade which housed their temple.

Londra, though, reacted differently, perhaps inspired by the god. She asked Humakt if the sword belonged to Eltang Swiftfoot. Humakt said "yes." Eltang explained that this was an artifact long held dear by the elves who love all woody things. He also offered to fight Londra a Humakti duel for it.

Londra, though, seemed moved by deeper forces than desire for a fight. Perhaps she did not wish to harm Lord Eltang before whatever struggle was to come for him. Perhaps it was just her memory of how she and her friends had come by the magical weapon. Whatever the reason, Londra peacefully turned the Wooden Sword over to Eltang without a fight. She did, however, repeat certain words to him which were very similar to those words spoken to her when she received the sword. Eltang took it, pledging to strike it deeply into the heart of his enemy, and departed. Outguards on duty reported that he met with a band of elves and left the area quickly. He had mentioned that his task lay in the wild ruins of the land of Dorastor.

Londra then turned to dividing up the property of the temple. The gold and other treasure was divided among the Rune Masters of the cult with shares determined by the former



High Priestess. This was considerable wealth and many members were astounded at their share. Londra herself kept the hoard of Urrrggh the Ugly, a half-troll who had been her friend, but who had died long ago.

After this the members of the Temple turned to their own clans and tribes. Naimless accepted the most prestigious of former members and became Tribal Champion for the whole Colymar Tribe.

Londra herself went with some followers to the Wind Temple, which had the largest Humakt temple contingent in Sartar. Eril Silksword remained at home for a time, thinking over possibilities available to her. Others went their own way, such as Bagtrap who forfeited his priestly position and went south to the Holy Country.

Thus ended the Wooden Sword's history with the Kingdom of Sartar.



The Sea of Neliom

Interpreted from the Dormal-Scrolls

by Charlie Krank

During the Gods Age, long before the Darkness, the oceans invaded the surface world. From the far West came the freezing waters of the Western Ocean and the East felt the steaming waters of the Ocean of Terror. These embodiments of the First Waters had many sons who invaded the land masses, driving ever inward, claiming broad valleys and lowland areas as their domains. In this way the rivers, seas and lakes were formed.

During the Golden Age a son of Grandfather Mortal named Malkion founded the culture of what were later called the Malkioni. Before the Gods War, Malkion gave power and ability to his own sons creating the Castes of the Malkioni and establishing the King, the Wizard, the Defender and the Farmer. Another son received dominion over the oceans.

Then, during the war, the Cosmic Spike exploded opening a huge hole in the sea floor into which all of the

waters of the world began to flow. The force of the cataclysm was so great that the ocean lards' sons reversed their courses, and started to flow into the sea instead of away from it. Thus they have been since.

In the First Age the surface waters were ruled by the Wartagi, descendants of one of the bastard sons of Malkion. With the ships of the Waertagi, the Brithini culture expanded into other lands, notably Seshnela and eventually Jrustela. After the Jrusteli then defeated the Waertagi in the Battle of Tanian's Victory at the end of the Second Age, the great wizard Zzabur (Malkion's son who gained mastery of magic, the founder of wizardry) sank the island of Jrustela, the Seshnegi Peninsula, and Slontos and moved the island of Brithos. He then closed the oceans of Glorantha to all sea traffic for about 500 years beginning in around the year 950.

The Wartain Mertribe

is that clan which began in the Neliomi Sea and once extended into the White Sea, to the World Edge and upon Last Stop Island, in Brithos, Seshnela, and Jrustela. King Wartain had three wives, two from among the Mirinthe and the third a daughter of his brother.

These three clans had descended approximately nine generations by the time of the Darkness, and had a further two clans formed independently in that time. One of these clans had monopolised worship of the wargod and spread themselves through the other clans as an inherited specialised battle clan, thanks to a chance encounter once with Wachaza.

Another, the eldest clan who lived in the deepest part of Neliom, were the masters of the animals of the sea, and could tame the great sea dragons of the Queen of Beasts. One of the newer clans was a river-clan in Fronela who also later helped populate the freshwater Sweet Sea between Fronela and Peloria. Also, from one of these clans came Warera, who was mother of Malkion, famous father of Waertag and Zzabur and other famous beings.



Points of Interest

Old Trade

This is a mysterious port said to be the last accessible remnant of the legendary island of Brithos. This is now a source of great learning and its merchants frequently deal in ancient scrolls, artefacts of great history and power, and many other items. Old Trade lies within the Sea of Brithos and is only accessible by ships carrying Old Trade pilots.

Sea of Brithos

From the Dawning to the Closing of the Oceans this was the island of Brithos. When the seas were opened again by Dormal the Sailor the island was gone. Attempts at penetrating the continual mists which now fill the sea have resulted in innumerable lives and ships lost. Survivors report a cold and foggy, monster-filled sea, huge ghost-ships of the Waertagi patrolling the waters, and inhuman sounds which drive sailors onto wicked reefs and shoals.

Red Islands

Volcanic islands which rose during the Closing. A red-skinned race of men appeared there as well, and some sages fear that they descended from the moon. Rationalists claim that it is the action of these islands which causes the mists in the Sea of Brithos.

Vadeli Islands

Last home of the predawn race of the Vadeli. Once there were actually three races but the first was decimated by the Brithini, Zzabur eliminated the second, and the third barely survived the horrors of the ages before finding relative peace during the Closing. Now the Vadeli are strong worshippers of Dormal and are feared as great sea pirates.

Whalebone Isle

A smaller island famed for the hardy ice-loving people who live there. They worship the spirits of whales, seals and fish, and live in long huts made from the backbone and ribs of giant sea animals.

Yggs Islands

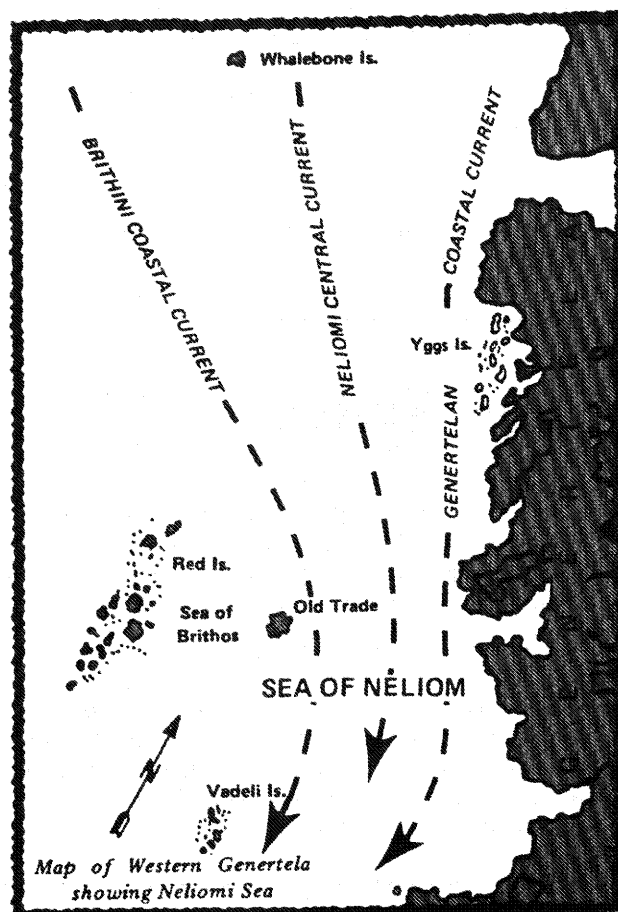
Home of the Northmen - a tough, fierce race of seafaring men who worship the forces of nature and a savage god. They make periodic raids into southern waters and also follow the ways of Dormal. They have established several southern outposts.

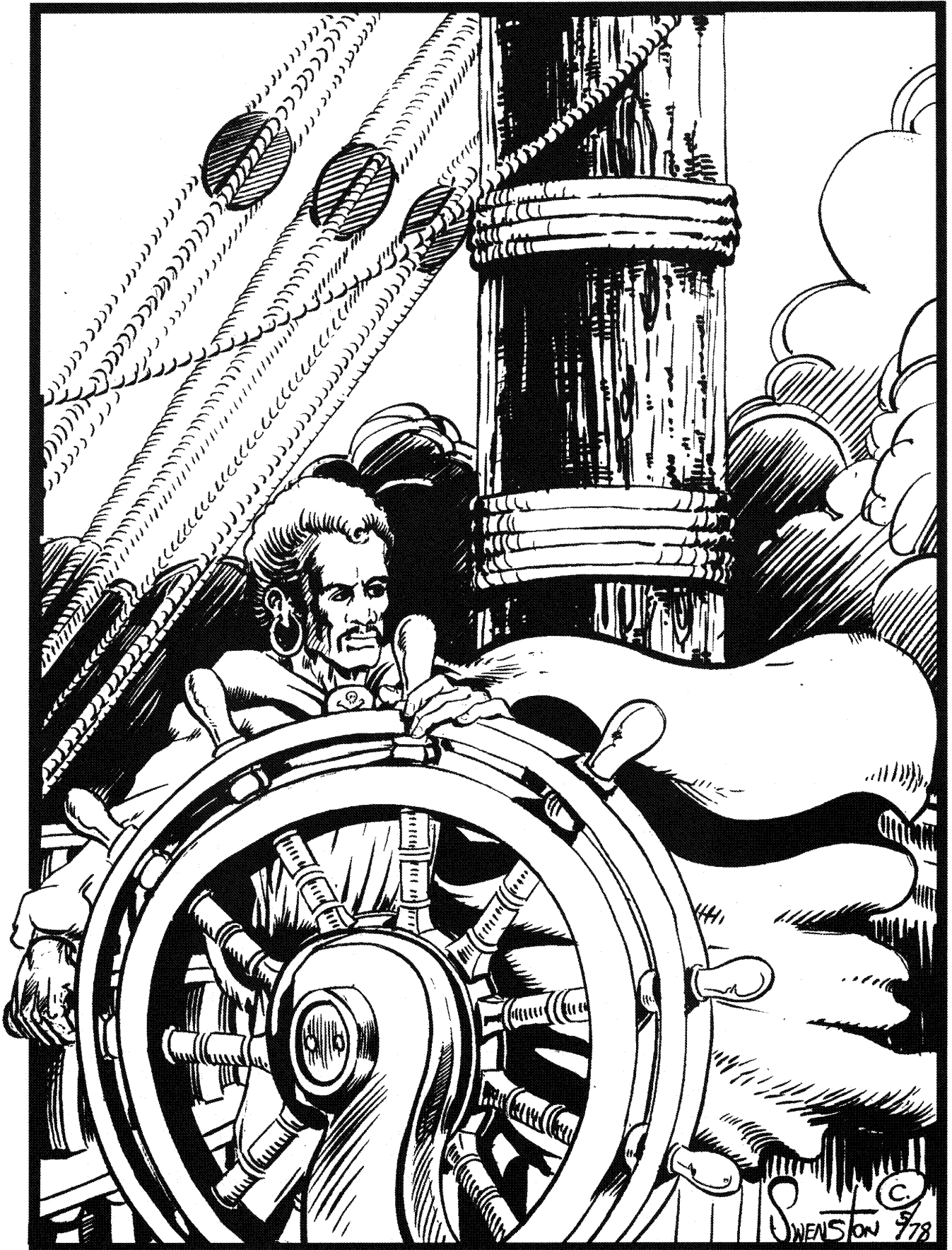
Currents of the Neliomi Sea

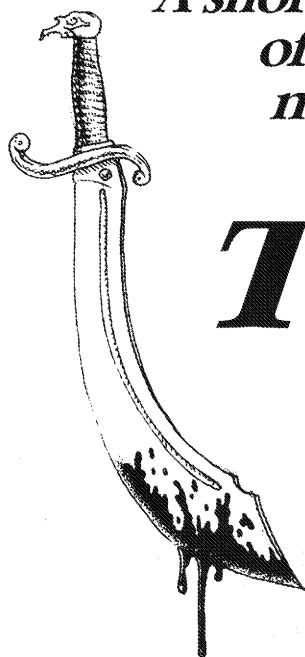
The waters of the Sea of Neliom flow from the Western Ocean and are therefore very cold. There are three currents; the first hugs the coast of Genertela, is fairly slow and is often used by coastal ships carrying trade goods. The second is the Neliomi Current. Fast and strong, it flows through the centre of the sea whipping about the Seshnegi peninsula and out into the deep ocean currents leading to Magasta's Pool. The last current is the Brithini Coastal, and acts much as the Genertelan Coastal, also being slower than the Neliomi Current.

Climate

The whole region about the Sea of Neliom experiences very distinct seasons with freezing, snowbound winters, heavy spring thaws and warm summers. Sea Season is often rain-filled and Dark and Storm seasons full of snow.







A short historical discussion to explain the fate of Old Tarsh, also illustrating the insidious methods of conquest used by the Empire:

The Carving of Tarsh

THE DAUGHTER'S ROAD

After establishing the Heartlands to absolute loyalty, the Goddess of the Red Moon gathered portions of her followers and parts of the earth to herself, ascending then to the Heavens where she dwells still, visible to each and all of her worshippers. Then began the Emperors' expansion, directed first against the Western Tribes.

At that time the kingdoms now called the Provinces were still free, although in an understandably unstable and worried position. The local aristocracy was made up of refugee chieftains who had escaped the Heartlands, roving adventurers seeking fame and profit, and harried princes of the indigent populations. The few Lunar probes were turned back with heavy losses on both sides, setting both sides into an uneasy peace awaiting the arrival of the Emperor and his great army. Yet the Son of the Moon was not necessary for the conquest, leaving it instead to one of his daughters.

This daughter had heard of the marvelous blue fur-stones which grew in Imther, and determined to have some. Deeming that no ordinary path was of enough quality for the caravan of the Moon's granddaughter, this young princess assembled engineers and builders to make a proper path for her to travel upon. This road still exists today, called simply the Daughter's Road. Paved over with crushed stone, it is twelve wagons wide and

has each day's march marked with a glass temple. The main trunk extends from Jillaro-of-the-Prince's Green (in the Heartlands) to the present capital of Holay. Shortly afterwards a subsidiary road was made at right angles to the greater highway, and the lesser one is called the Singing Trail. It is eight wagons wide and runs from Calf-wool Stands, in Sylila Sultanate, to Hilltown in Imther. It is said by the Lunar poets that the music from the glass temples, the commerce from the caravans, and the beauty of the Emperor's daughter all combined to convert the unruly populace to the benefits of the Empire and its goddess.

Others, however, claim that the 15,000 bastard sons and daughters who later founded the first of the Wild Sultanates had a part in convincing the natives to convert, and point out the four great Haunted Fields as their proofs. This invasion set another great migration into motion, which reached as far as Dragon Pass.

OLD TARSH

Among those that fled were some with relations among the Grazelanders of Dragon Pass. While living in exile among the horsetribe, Arim the Pauper met Sarana-tor, High Priestess of the Shaking Earth. Their love story has been preserved in several ballads which were combined by the troubadour Eight-string into the Founder's Cycle, once called the Tarsh National Epic. They founded the Twins Dynasty, wherein the spiritual and religious pow-



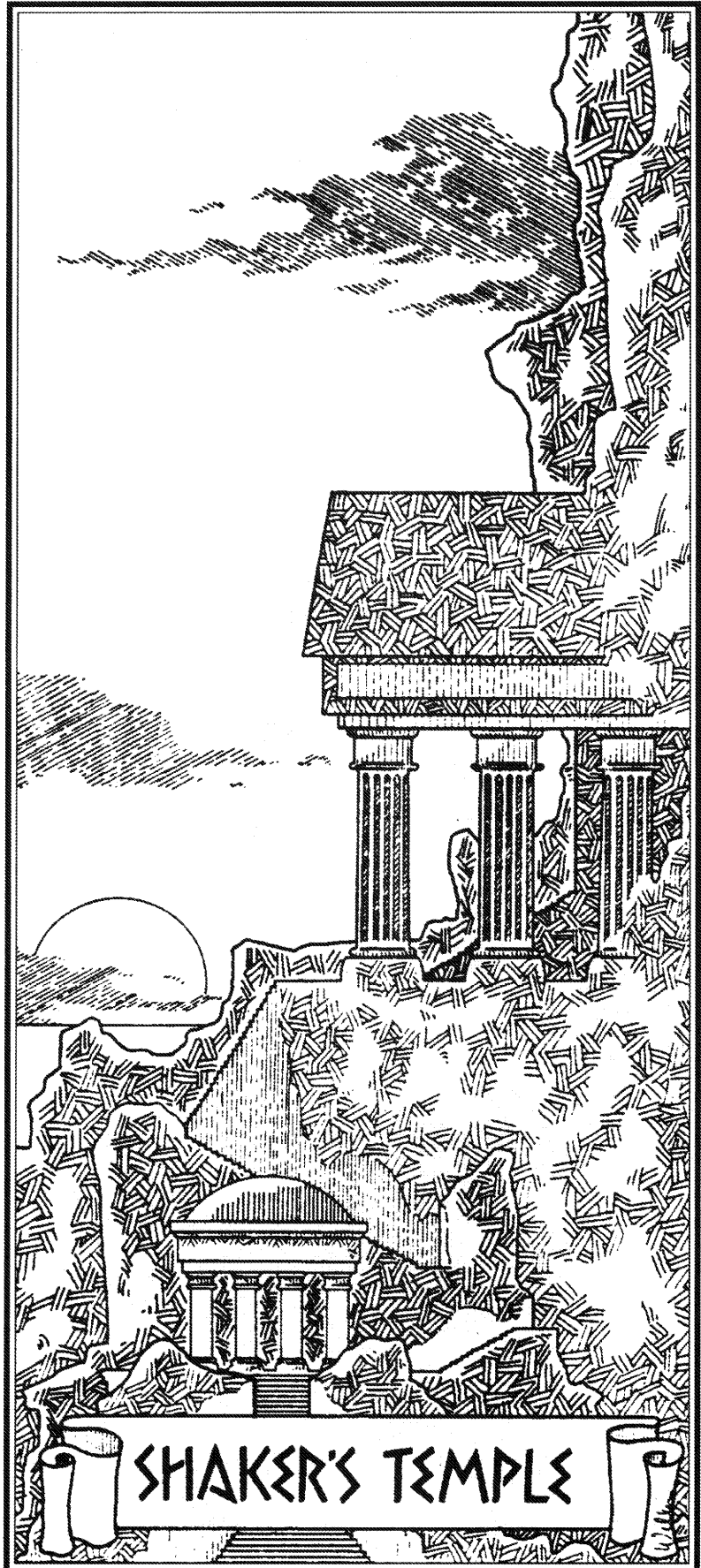
ers were commanded by the sister/queen, and the temporal affairs were tended by the brother/king. These twain had miraculous childhoods and, even before maturity, led a victorious army through the Battle of Falling Hills, wherein the Emperor was slain and Lunar progress was halted for a hundred years. Yarandros the Charge-crazy was the first King to expand the borders of Tarsh, and his successors even managed to conquer Lunar territory. It was Orios the Fool who learned that the Wild Sultanates are held within their territory by magical means, but that those safeguards are broken whenever any invader crosses their border. The fanatical Wild Sultans burst upon the Provinces like a crazed deity in its death-throes, burning and killing and pillaging as they went, seeming to get extra delight from plundering Lunar cities. The Tarsh army was crushed without trouble while still trying to escape the Wild Sultanate's borders. The rampaging army was eventually annihilated by the Imperial Army, although another Emperor was slain in the fighting.

This was a general period of turmoil for all the world as the gods realigned themselves to make room for the expanding Lunar pantheon. During this timespan, now called the Later Classic Demi-birth Period, new dynasties were established in Dragon Pass by Sartar of Bullshill, who began a kingdom; the Grazelands were overawed into accepting the first of the Feathered Horse Queens to rule them; and the Illaro Household became the adopted brother/kings of Tarsh. Alliances were made between Sartar, the Grazelands, and Tarsh, so that there followed a period of peace and unity against the Empire.

Famous Sights of Dragon Pass No. 2

The Shaker Temple

The Shaker Temple is at the centre of the largest Earth-temple complex in Dragon Pass. It is built upon a holy place to Maran Gor, the Goddess of Earthquakes and Destruction, and sister to Ernalda. The temple was founded by King Arim the Pauper of Tarsh, though the cult claims to have been present at the holy place throughout the Inhuman occupation of the Pass.



SHAKER'S TEMPLE



Hon-Eel the Artess

Hon-eel was the Third Inspiration of Moonson, and therefore can be considered an earlier incarnation of the Superheroine we know as Jar-eel the Razoress. Each of her incarnations is a brilliant adaption and presentation of the finer and more subtle modes of existence available to accomplished Lunar Adepts. Jar-eel illustrated the fine value and artistic accomplishments in the divine act

of separation from the source, using her edged blade and wit to cast moonlight of inspiration upon the dividing philosophies of the Outer World. In her previous lifetime, as Hon-eel, her performance centred upon the artistic recreation of circumstances, manipulating reality through magical lines of communication.

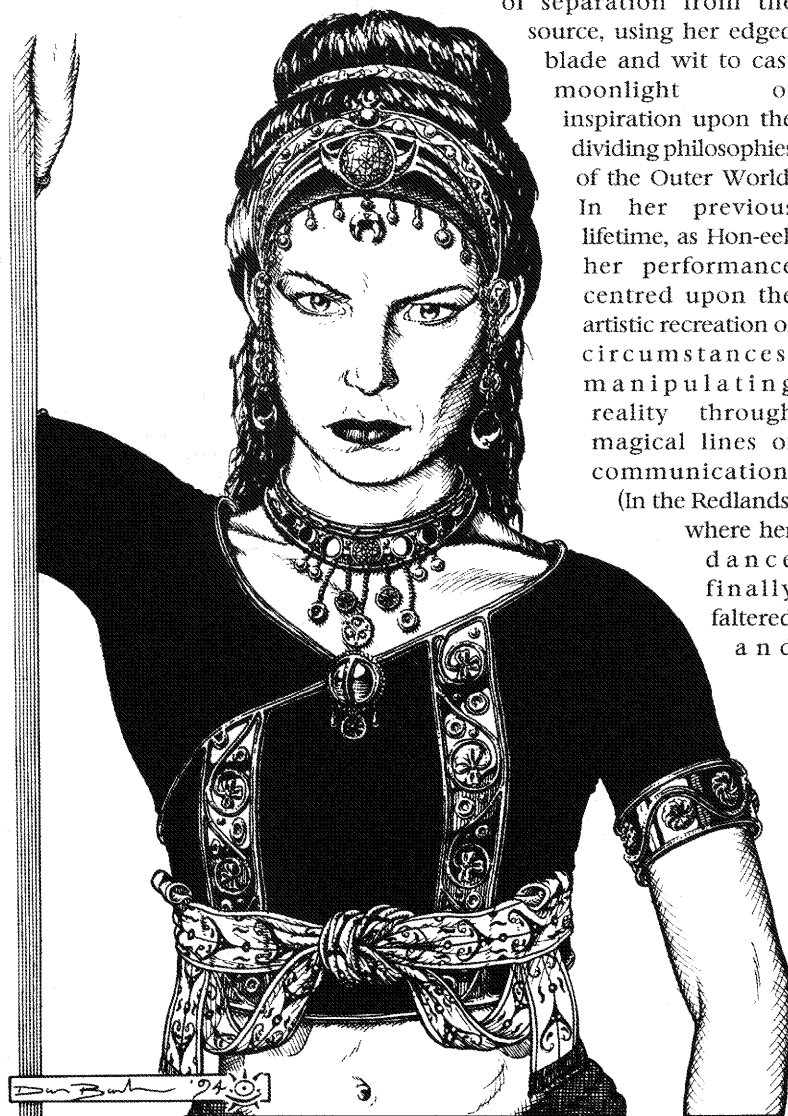
(In the Redlands, where her dance finally faltered and

failed, her cult was not allowed to take hold, yet they persist in including her under the name of the Cosmic Dancer among the Red Demons of Defeat.)

Hon-eel entered Tarsh miraculously, for she appeared at the height of the Inner Rituals of the Shaker's Temple during the Spring-calling ceremony. Ordinarily this blasphemy would result in banishment to all of seven hells, leaving the victim spiritually dissolved and unreturnable. Yet it did not happen, for the Shaker Herself decreed that the Goddess of the Earth had adopted (some say forced to adopt) the Moon as a daughter, and that on the surface world it must likewise occur. Hon-eel was initiated into the outer mysteries, the ceremony of spring completed, and the destruction of Tarsh begun. Although the year was one of unprecedented prosperity, dissent and fighting against the newly-established temples of Hon-eel was widespread. Wealth and peace disappeared completely when the king, Pymaro III, was wed to Hon-eel, happily entered their bridal suite, and was never seen again.

Hon-eel claimed the regency in the name of her unborn son, and this claim was naturally supported by the Empire and its armies. Although aided by allies from the pass and beyond, the forces of Tarsh were doomed, for the Red Moon had grown so great in the sky that her light covered much of Tarsh. Some of the Temples were crushed, and that allowed some portions to remain free and outside the glowline. Thus the city of Alda-chur changed from Tarsh to Sartar rule. The Bush Children, and many others, were driven from their homes and took refuge among Sartar. The staunchest defenders fortified themselves atop Wintertop, led by the undefeated Sister/queens of the Shaker Priestesshood, now purged of Lunar dominance despite past oaths.

So it will remain, until the Temple of the Reaching Moon gains new territory and destroys the temple permanently, or else the forces of Tarsh are rejoined and can destroy the Lunar temple instead.





The God Learners

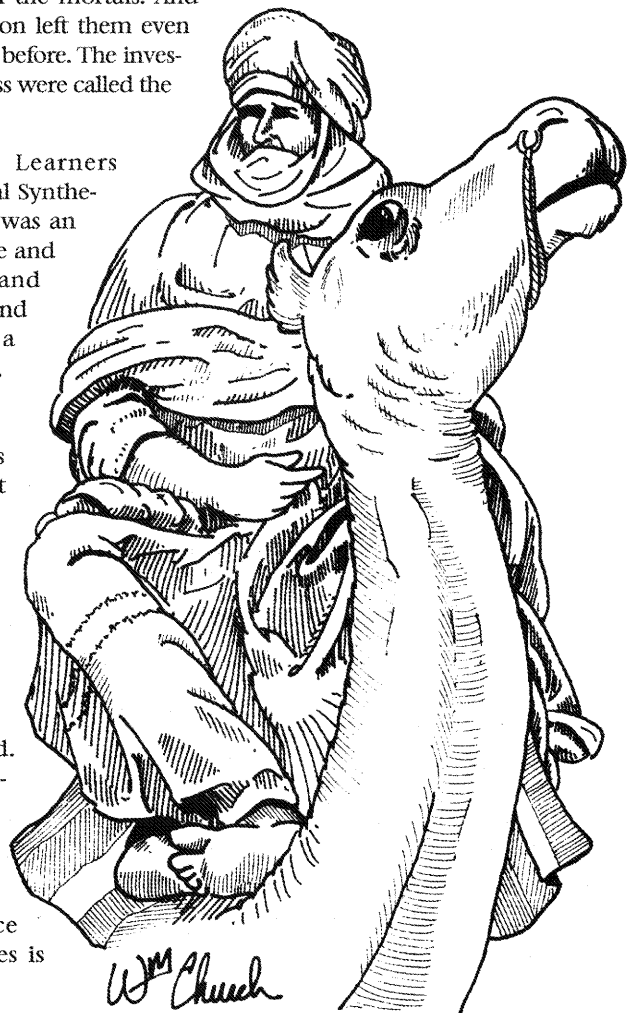
The God Learners began as a philosophical investigation by a band of magicians who lived on the island of Jrustela around the year 650 S.T. This large island had been colonised several years earlier by refugees from Seshnela, a powerful kingdom to the north whose civil wars between the descendants of Nralar the Old finally drove a large segment of the populace to flee. They sailed south, led by some members of the large royal family, and eventually settled in Jrustela where they made friends with the pygmies of the interior by killing the evil deities of the Red Glass Mountains. Since the pygmies preferred the rugged interior and their larger friends preferred the coast, agreement was quickly reached and a long-standing term of peace between the races was established.

Over several generations the settlers had developed into a hearty colony of sea-traders, carrying goods the distances between the north and south continents. When commercial jealousies grew too intense the Jrusteli formed a warfleet to defend their homes. It took little time for the fleet to sail great distances to protect overseas interests as well, and soon the Jrusteli commanded the seas over all mortals save the sea-born Waertagi. The political entity thus formed was known as the Middle Sea Empire during its time, or just called the Jrusteli Trade Confederation.

The vast range of religions which the Jrusteli peoples came across in their travels were of great interest to the scholars of the island. It was quickly noted that many religions contained amazingly similar myths and gods, even though they had never met and were separated by oceans, mountains, and languages. Magicians and priests began formulating a philosophy to investigate this, and eventually composed a powerful ritual which

could be used to investigate the deities more closely. The ritual had a form similar to a Riddling Contest, with the entity and questioner each posting their own souls as the stake in the game. Since the Jrusteli were armed with a wide range of religious, magical, and literary knowledge whereas the deities questioned were fixed into their spheres of interest the outcome of these contests was usually in favour of the mortals. And each successful session left them even more powerful than before. The investigators in this process were called the God Learners.

The God Learners evolved the Mythical Synthesis Movement. This was an attempt to recognise and identify the gods and spirits of the world and arrange them into a unity and, in effect, be able to reconstruct the mythical realities of the Gods Age. The movement proved to be very popular in the regions of direct Jrusteli influence and eventually gained recognition (if not acceptance) in most civilised portions of the world. They exerted tremendous influence upon the compilation of mythical notes in Glorantha, and their influence upon my own notes is immense.





Introduction to the Surface World

The Surface World is that place most familiar to mortals in Glorantha. It is located on the interface between all elements, but it is recognisably placed between the realms of the Earth, below it, and the Air, above it. It is also commonly called the Physical Plane, the Mortal World, or simply Man Home.

The Surface World consists of a large disc of land, approximately 5,000 miles in radius, although the edges are not an exact circle. It floats upon the Immortal Sea, which surrounds the earth like a river while other portions are washed by influxes of water called oceans. The Surface World's surface is divided into six outer regions and one more in the centre.

Three of the seven portions of the world are primarily water. These are the Sea of Terror, the Western Ocean, and the Homeward Ocean. The Sea of Terror was the first water to ever encroach in such major force upon the land, which gave it its name. The Western Sea was the second body of water to enter over the land, invading during the War of the Gods. The Homeward Ocean is so-called because it has a decided "downhill" cant to it, influenced as well by powerful currents, so that ships can be drawn towards the centre where a gigantic whirlpool sucks the waters down into Hell. The hole which made this whirlpool was created when the Spike exploded, leaving a gaping pit in the centre of the world until other gods hastily repaired it.

Two other large bodies of water are not recognised as major Oceans because they do not have their origins in the watery realm of Sramak, but are instead the children of those sea gods already on earth. The first of these, located in the northeast, is called the Sea Where Kahar Drowned, or simply Kahar's Sea. Kylerela has usually been found floating upon this ocean. The other, in the southwest, is divided into two parts called the Sea of Worms and the Sundering of Jorkar Ironclaw, or Jorkar's Sea. Both of these regions are shunned by humans.

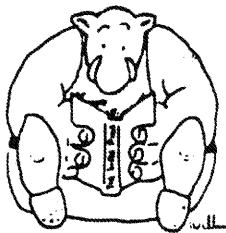
The land areas are divided into four major continents, plus several groups of islands, larger single islands, and a few small but important areas. Two of the continents are inhabited primarily by mortals, while the other two and all the regions bordering on the Edge of the World are populated by various immortal races.

The Eastern and Western continents are inhabited by immortals. These are divine individuals or races which survived the Great Darkness, usually only after suffering very severe losses, but who failed to attain any worship and sacrifice to sustain their immense divine power after the sun rose. They are reluctant to bear any young since this would mean sharing their power with the newcomers, and without worship or sacrifice they have little chance of ever attaining more personal energies. Thus they are rarely ever seen in the world of men, although men have occasionally called upon them or even brought one to their aid in the Physical Plane.

The Eastern continent includes such famous places as the Gates of Dawn, the Palace of Spring, and the Three Wells of the Yar-ami. The Western continent includes the Gates of Sunset, the Lands of the Luatha, the Mostali Armory, and the Palace of Feathers.

The far northern continent is the world inhabited by several divine races and clans, but the best known are the Altinae, who helped establish the current kingdom of Loskalm in Fronela many years ago. They are separated from men by the icy wastes of Valind, inhabited only by the savage Holtri, or ice demons.

Genertela is name of the land in the northern continent which is inhabited by men. Most of the lands south of the White Sea are inhabited by one of several races of humans and other men. This continent included three large and famous empires: the Seshnegi in the west, the Lunars in central Peloria, and the Kralori in the far east.



Dark Troll with his Bookie

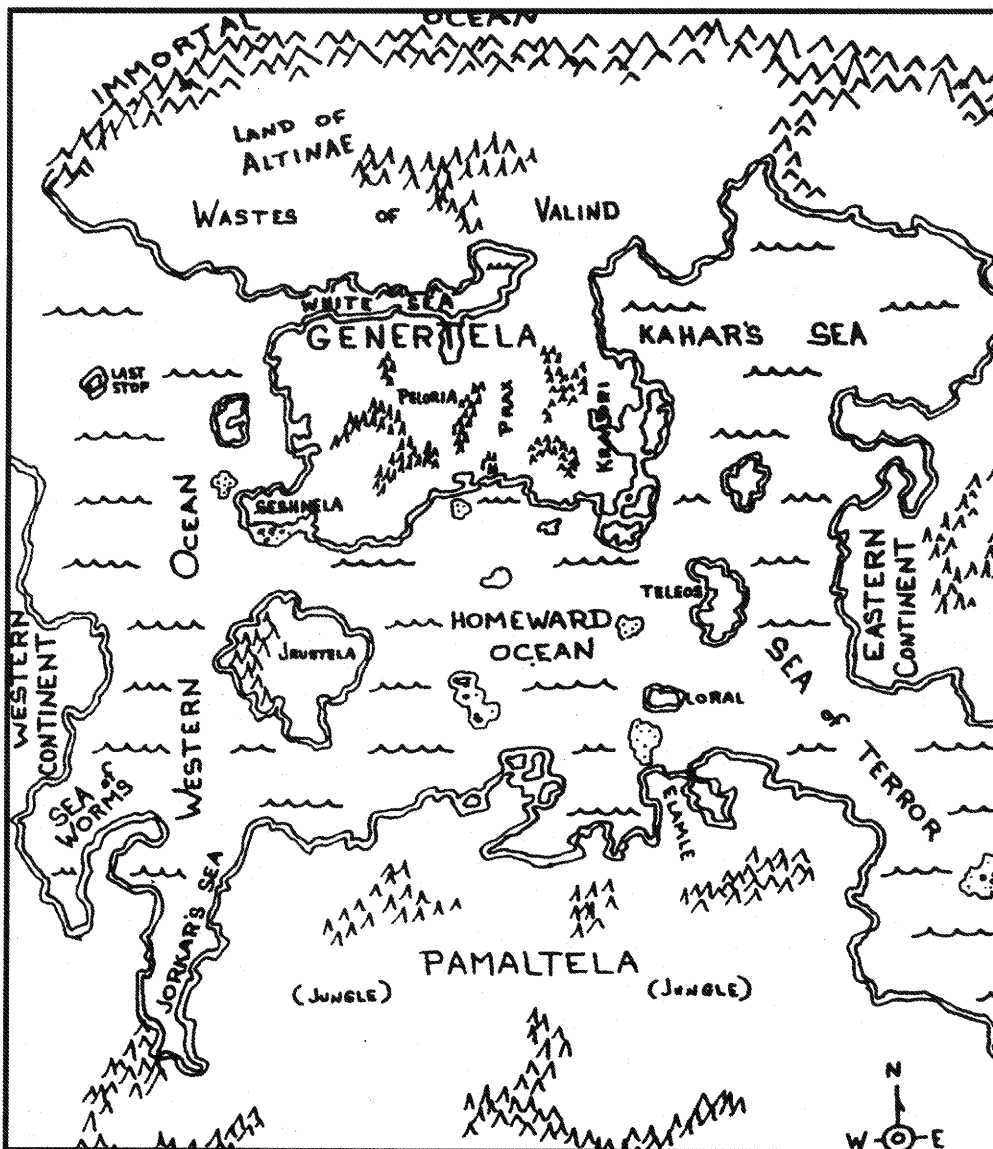


The southern continent is called Pamaltela, and like the northern continent is named after the god who rules there. Unlike Genert in the north, however, Pamalt survived the Great Darkness with large numbers of his Aldryami followers. Because their god still lives the Aldryami have been far more successful in their survival than they have been in the north, and large tracts of Pamaltela are covered with jungles unexplored by men. Of those lands, Elamle-ata and the Artmali are best known to the world of men, as well as the sea-going tribes collectively known as the "Far-reaching Explorers" by their friends and the "Unnamed Pirates" by those who were visited.

The farthest southern part of Pamaltela is burnt and useless for human habitation. When the Sky God was wounded during the

War of the Gods he fell to earth here, soaking the land with his fiery ichor. From this union of the ancient earth with her wounded lover's ichor sprang the race called the Feshaal. This race attacked northward against the Aldryami, turning their conquering lands into scorched desert. Though they were eventually halted their lands were never reconquered, and they still send raiding parties northward riding upon the dry desert winds.

The major islands of the sea are Jrustela, in the west; the Wondrous Isles scattered singly or in clusters through the central area; Loral and Teleos, in the east; and Kyclerela, the Floating Isle where Eurmal was born. Besides these there are many others which are close enough to the continents to be included with their descriptions.



Dark Troll taking heart



The Last Song of Horned-Ulf

One night, during a deer hunt when the men were getting food for the big Orlanth festival coming up, one of the hunters, a priest, asked a simple question around the campfire.

"Where were you when the Sun stopped?" he said.

The other men shifted uneasily, because most of them had never dared ask such a thing aloud. Although every one of them remembered it well, they all remembered it privately. No one had ever asked each other in such a blunt way, at least not outside of the temples, and even in the temples it had taken most priests many years to work up their own courage to ask such a thing. Finally, fear and avoidance were overcome in the Temple of the Truth of Lhankor Mhy in Eneal, where the priests were confronted by the loudmouthed truth of Caprikarnos of Lycele. They had decided that the Sun had, indeed, stopped; and that, indeed, the impossible had occurred. The priesthood of the God of Truth conferred with other priesthoods, and then the priests asked for a survey of the rest of their initiates.

"Horney-priest, you're outta your skull," said Halfdan the Bald. Horned-Ulf had to smile at the comment. Old Frodhi's own head shone like a skull laid bare. "No way the Sun stopped."

"I didn't believe it at first either," said Horned-Ulf. "Who could believe such a thing? After all, we would all be called to answer our pledges!"

Although meant half in jest some of the men did not laugh. But even as a jest it was grim humour, for the Orlanthi commonly swore to the truth by affirming that the sky

would fall, the seas rise and flood the earth, and the sun stop in the sky if ever their word were false, or before their courage would fail, or some such bravado. But everyone, each thane or thrall or priestling, knew that such an actual event meant a crisis of cosmic proportions. Those bearing heavy oaths had the least humour at the joke.

"Throned," said the priest to a successful farmer, "You and your whole family have been remarkably attendant at services of late, and none more generous to the temple with gifts beyond the normal tithe. But ten years ago you got widespread fame for defying your opponent, a sanctioned priest, and burning down his home, and starting the cult of Mister and Missus Red Earth."

"We still worship them," said the old man. "Anyone is still welcome to come and see."

"But you also spend more time for Orlanth and Ernalda, the gods you castigated with your poetry as 'the Great Worn Outs.' Has the dust worn off their elderly images as age creeps upon your frame?" But Throned the Farmer was still reluctant.

"I will tell you where I was," said Horned-Ulf. "And listen close, because if you deny it after I remind you of it..."

Old Frodhi suddenly grew very pale and, without a word, rose and left the fire. No one turned, everyone heard him stride quickly away, his boots softened by the dense dead leaves between the shadowed trunks.

Horned-Ulf began tapping on his leg, lightly, as if using it as a drum for the storytelling rhythm used in all Orlanth temples to tell myths. Through slitted eyes Horned-Ulf



saw some of his listeners were afraid and reluctant, others already prepared to slip into a receptive trance. He was in no hurry, and had a captive audience who were at once frightened and already secretly relieved. Two of the men, however, seemed already beyond help. And after his preparations were complete, and some of the more experienced were already receiving with Second Sight granted by the spell, Horned-Ulf told his tale.

"I was at my mother's house, an old shack on the shady side of a berry hill. I was leaning against the doorway, looking at the chicken coop and wondering if its roof would last another year. I was staring at a nearby tangle of thorns, idly speculating what type of spirit might live in there. I cast my spell to see, and was not surprised to see a Berry Boy, of course. And at first I was not surprised to see it grow up, jolly and fat, but when it fell on the ground and rotted, and the ghost flies came, I knew something was wrong. I forced myself to look around. My mother had not moved from scowling at her mangy cat. Two hens stood frozen in mid-air, feet touching nothing. Then shadows began crossing the ground, big fat shadows of spiders all running from east to west. I looked up and the sun - the sun was disappearing behind a black disc. A gleaming crescent burned its shape into my eye as I stared. Huge webs, like a fishnet, hauled at the two orbs but the shadow was slipping through, the way a squid slips a net. Then was a sound like metal, or maybe demon trumpets, and the darkness went away, and the nets, and the spiders, and the chickens were squawking, and my mother said, "I think the winter will be worse than ever. I saw that the chicken coop needed a new roof."

Horned-Ulf fell silent, remembering the shock he felt, the disbelief. He had never felt so disorientated since his initiation set him in balance with the world. But immediately after the effect everyone else had seemed not to notice, and he was afraid to mention it even to the other priests.

"I remember the spider," said Alvar Hendsson. "But I thought it was only me who seemed wrong. Did you see that really Big spider? Not the shadow, but I mean the one that went over Kero Fin? I was out hunting and was peering over the top hoping to see the planet rise, then the great grandpa god of spiders went over. I was scared half to death, and a great cold covered and filled me, then stopped. I thought I'd dreamed."

Vingkot

Vingkot was the son of Orlanth. He was born during the Gods War, before Orlanth went upon the Lightbringer's Quest to heal the world. His mother was Janerra Alone, of the On Jorri people.

The main enemies of Vingkot were the trolls and the Dara Happans.

Vingkotling gained his fame and power by undertaking the Three Tasks and in the end he won for himself the Twin Wives. These are called the Summer Wife and the Winter Wife, and they are the daughter of Esrolia. Some sources say they are the daughter of Tada.

Vingkot was bearer of Divine Blood, and his descendants were all blessed with this capacity to rule. The bloodline of Vingkot the Founder was unique and necessary to be king in his nation. But some of the men were more famous than their wives, and so their tribes were called after them.

With his Summer Wife, Vingkot had three sons and two daughters. In order, they were Kodig the King, Hengall the Second Son, Vestene (who married Goralf Brown), Korol Kandaros, and Orgovale (who married Ulanin the Rider).

Their descendants are the Summer Tribes. They were the Kodigvari, the Vestantes, the Koroltes, and the Orgorvaltes.

With his Winter Wife, Vingkot had two sons and three daughters. In order, they were Penene (who married Kastwall Five), Janard "Lastralgor", the twins Infithe (who married Porscriptor the Cannibal) and Jorganos Archer, and Redaylde (who married Beren the Rider).

Their descendants are called the Winter Tribes. They were the Penentelli, the Lastralgortelli (extinct), the Infithetelli, the Jorganostelli, and the Berennethelli of Upper Saird.

After he had made the laws and brought peace to the land between all races, Vingkot went alone to fight against Chaos man. Vingkot was mortally wounded, but his immortal part could not die. Rather than suffer forever he ordered his body burned, sitting upright in his throne. Every bit of ash was blown away - proof that his divine soul went to Orlanth's Hall. Since that time all kings have been burned.

"Well, it is easier for me to say," said Rolf Darkeye, "and I think it will make it easier on several of us for me to state some facts we have in common. I was in the Hall of Grand Creation, adding my prayers to the birth of Osentalka. Many of the greatest priests and heroes of the land were there, and I was favoured to be in the cast of Archlord Highest Priest Lokaymadon. I saw Arlastor Gol-aral, Sun



The Storm War

When the High Council of Genertela declared its intent to create the New God, they were met with resistance. However, they pushed through their agenda breaking the council. The many tribes which worshipped Orlanth split on their loyalty, resulting in the Storm War.

Lokamayadon was the representative of the Storm God who sat upon the High Council. At first, only the Heortlings (and their nonhuman allies) resisted him, resulting in their defeat and loss of northern territory in the First Theyalan War.

But many more priests rebelled. Lokamayadon concentrated first upon his own people, who no longer backed him. The result was the crushing defeat of Arstor of Vastolar, in Brolia (369). This cowed most tribes, though rebellious contingents remained in them all. Except in the Heortlings, again, who were defeated in the Second Theyalan War.

Sunstop, in 375, only strengthened the resolve of King Garindarth and his people to aid their ancient allies of darkmen and dragonewts. Courage was not enough, and in 379 the Heortlanders were driven from the field, and then the darkmen crushed by the Black Eater.

Though humbled to pay tribute, and forbidden to have a king, the Heortlanders resisted. The Two Pair Heroes are two husband and wife teams who waged a 15-year long guerilla war from among the Infithtelli. Others, less famous, were equally persistent.

But most of the active resistance was from the dragonewts. This strange race, sometimes passive for centuries at a time, seemed invested in defeating the Dorastor Empire. All across Genertela they waged war against their foes (who generally rolled over them anyway).

In 397 an army swept all the Old Highlands, gathering its foes before it. They stood at Vanntar, Heortling and Dragonewts side by side. They were destroyed.

Lokamayadon made a grand move, usurping a part of Orlanth's power. He appeared simultaneously in all the main Orlanth temples of the tribes across Genertela. With great pomp and power he instituted new prayers, rituals, and ceremonies which substituted him for Orlanth. Once again, the Heortlings resisted, and even attacked the things which they faced.

The next year was the Evil Year through the Heortling lands. In this year disasters of every sort crushed all Orlanthi rituals, usually with great loss of life. Perhaps the worst was the complete annihilation of all boys being initiated, and most of their mentors as well.

For a time, except amongst the outlaws called Hendriki, worship of Orlanth ceased. Many people fled their lands and took up the Old Way, so that they would not be forced to worship Lokamayadon. But even in hiding they dared not invoke his rituals, but instead participated in the life provided by the rest of the pantheon.

Yet, for all this, Lokamayadon could not conquer Orlanth completely. First, he could not thunder. No one knows why this was so. Second, he could not take control of the "Storm Rune". Third, he never fulfilled the Lightbringer's Quest.

King and Lord of the Firegulf, who acted as father of the Archlord, and this astonished me because I had been told that they were sworn enemies, yet here they worked together. It was like a high holy day, and the world of the gods moved from within and without of us to cast us into the truth of the prayer. We sang the Fifth Creation Song, and when Orlanth rescued his cat-brother it was I who flew from the cliffside and cradled the infant lynx god back to safety.

"I had noticed before that whenever we participated in the Fifth Creation Song we returned to this realm at dawn, no matter what time the ritual began. We planned our return home on that assumption, but instead it was midday when we finished. Even Lokaymadon seemed surprised at this, and he hurriedly led us in new rituals to allow our passage in safety. Even so, I went home still quite starry-eyed and ungrounded, in the dead of night, or I thought it was night.

"I was with Per the Miller and Orlbjorn, and when we entered the Plaza of Seven Upright Heroes we looked upward, to check the location of the stars of Orlanth's Ring. But they were not there, instead we saw the Twinstars."

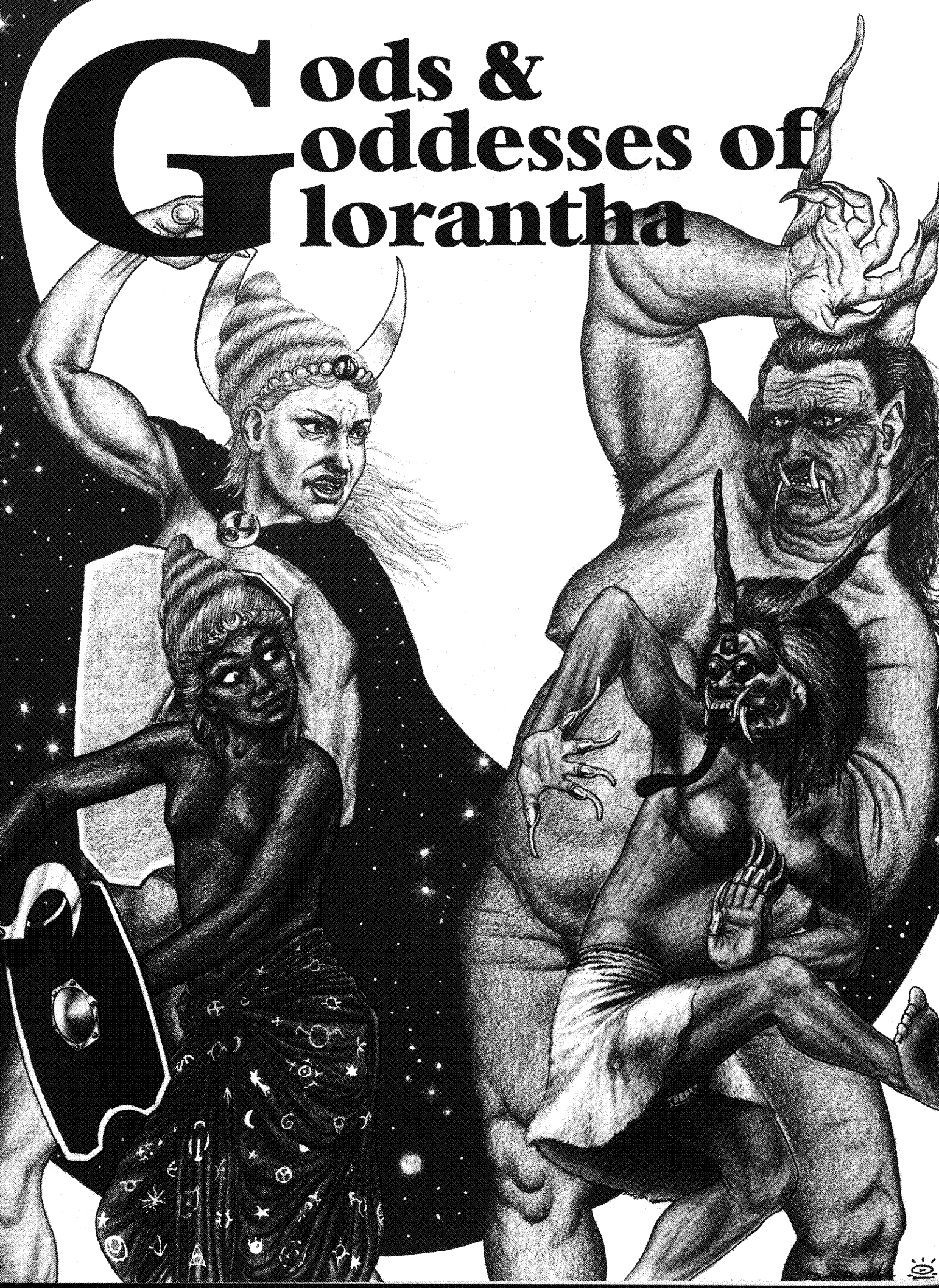
Per looked over his shoulder, and then pointed upward, to the centre of the sky.

"There we saw a huge black sun radiating darkness. It had long thick strands like wire that ran downward to the rim of the horizon. And from behind it was a glow which did not illuminate, but rather lit everything up from by sucking its inner light outward towards itself. But I could not think what this meant, and went to sleep without mentioning it to anyone."

"Exactly what I saw," said Orlbjorn. "When I woke up the next day I did not speak of it because I thought it only a dream caused by the exertion of the unusual ceremony."

And that was the first that Horned-Ulf heard about the great ceremony where Archlord Highest Priest Lokaymadon and Arlador Gol-aral, Sun King and Lord of the Firegulf, had worked together. He spoke with many other people as well, and learned many things which the priests of Dragon Pass had not been told about the affairs of Dorastor. He made up a song which carried a secret meaning if sung in the right conditions and taught it to all his retainers and children. Thus, even though Horned-Ulf did not live to tell his family about the events, his song did.

Gods & Goddesses of Iorantha



Myths of Pre-Creation

Part 1

“There are many different versions of creation, and they are all correct. Even if they mutually reject each other the stories still contain truth and value. These differences represent local beliefs, magically and psychologically valid for normal functioning within a certain geographic or mental sphere of influence. Surrounding all of these minor and limited perceptions of Reality lies the Great Mystery.

“The lack of human understanding of the Great Mystery is inherent in our mortality. Since the birth of Time separated mortals from divinities there has been a lack of complete understanding between humans and immortals. The friction caused by this mutual misunderstanding is one of the foundations of temporal existence and reality. It is possible to overcome such ignorance, and the historical occasions of such a conquest are contained within the biographies of superheroes, saints, runemasters, demigods, and avatars.”

—From Jon Winniston’s “Sermons,” Imther, circa. 1170 S.T.

There are certain deities and rituals which had a universal acknowledgement in Glorantha, although local variants often portrayed only portions of a mythical drama or personality. The sophisticated cosmologies of the Hero Wars period had recognised a widespread pantheon of pre-creation, almost philosophical, deities. Many of these immortals, although responsible for the creation of the world, received little if any worship afterwards.

The outlines of this primeval pantheon are presented here as the basis for continued discussion of Gloranthan divinities. It would not be incorrect to view this first chapter as some-

thing of a framework for the divine events of the God’s Age. Some of the deities will appear again later in less insubstantial form.

The Cosmic Unity

The only known worship of this abstract deity was by the Mathematicians of Koor. Unfortunately there are no extant documents about the cult, and the mathematicians who did ascend to such a mystical state that they communed with their deity were never the type to speak of their experience.

This deity was the Prime Mover, but did little actual work itself in most versions. It is often formless, such as the Brithini “Source Without Names”. More often it is viewed as androgynous in nature, sometimes even as having a physical body which was used to make the world.

Although the combination of opposites seems very alien, even in the world of Glorantha, the continued appearance of this bizarre combination in lower stages of creation proved its naturalness and, say some philosophers, provided the critical link in the genius of Lunar reality.

In some stories the subsequent deities of creation are viewed as the natural children of this Primal Force, or sometimes as the animated portions of its body, or sometimes as the external creations of the deity. These are all local variants of the same process.

Many primitive mythologies remember this being as a beast or plant whose dismemberment brings about or provides the material for creation. Many Gloranthans recognise this ancient beast as a dragon, and since the Dragonewt myths recount a similar story we can trust their version with confidence.

The Dragonewt Creation Myth

First was Chaos.

Within the infinite realms of Chaos, the Empty Void, lay the Power of Disorder. Deep in the heart of Chaos the Disorder stirred, and within its stirrings was formed a sleeping egg.

The egg hatched, and out crawled the Grand Ancestral Dragon. It sat and meditated within the Silent World, planning its growth. The halves of the eggshell were made into the servants of the Grand Ancestor, and they were called Inside and Outside.

The mild waves of Disorder lapped back now from the Void, and born was the Oozing Chaos, returning now to thwart Creation and reclaim its own to the Void. The first sluggish waves of Chaos burbled at the feet of the meditating Dragon, interrupting the perfect plans. To combat the distraction the Grand Ancestor took the Disorder Power, which drove off the Chaos and held it at bay. This was the race of Darkness, made from the Dragon's feet.

When its meditations were complete the Grand Ancestral Dragon cut open its loins, and from the blood that ran forth was born the power of the Oceans, Seas, and all liquid things.

From its belly the Dragon created the power of the Earth, and of all things which lay within the Earth.

From the head of the Grand Ancestral Dragon came the fiery beings which are the Sky and Aetheric powers, and each became a noble god of that realm.

The brains of the Grand Ancestral Dragon were hidden deep inside and outside the worlds, hatched secretly among the fledgling races of immortals. These were the Ancestral Dragons, Wise Teachers of the deities, who met once for a mating dance in the place now called Dragon Pass, completed their mysterious dance, and disappeared from this world.

The Twins

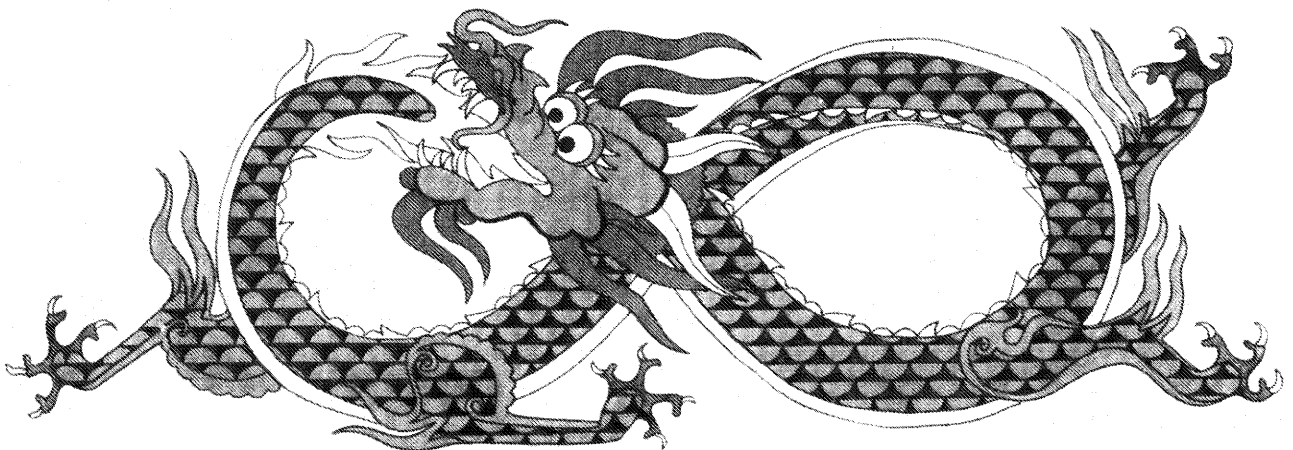
The philosophic presence of the Twins inevitably made a world which developed its further creativity shadowed by the dualistic concepts imposed by the birth of these deities. The primal division of the universe into two opposite, yet mutually dependent, Beings, or Spheres of Influence, or Modes of Power was critical to the development of Glorantha.

There is a creative law of the world which states that the Original Acts of the gods will be repeated by their own creations, and thus the dualistic tensions and interface of powers was reproduced consistently throughout subsequent development of the cosmos.

The Twins are usually portrayed as male and female. They are both very widespread in mythos and legend, although they fade in importance as the Gods Age progressed. They both have many names and functions, although these names and functions are sometimes said to be the children of the pair rather than the incarnation of them. The exact terminology of the relationship is unimportant to the formative processes, of course.

Among the interesting tales of this pair is the story concerned with the creation of the first races of the newly forming world. In this myth the masculine figure is called Mostal, while the feminine figure is called Uleria.

Kralori Cosmic Dragon motif embroidered on the back of Emperor Thang Chow's bathrobe. (KRALORELA)



The Twins continued to live during most of the Gods Age, but their importance was diluted as their powers were disseminated more and more into the world. Rather than being immediately recognisable as one of the divine pair which begat the world we more often find the Twins in one of their lesser aspects, often represented as one of their children rather than one of the Twins themselves.

Among the children are these: Mostal, chief builder and Founder of the Mostali; Uleria, goddess of Love and Beauty, Ancestress of the Shanassae (also called Tilntae, Love Nymphs,

and so on); Acos, God of Law; Larani Wasa, the Great Weaver; and so on.

One child stands out from all the rest. She is called Glorantha, and the world we know was established with her birth and is named after her body. She differs from the others in that she was the child of the bodies of the Twins rather than just their powers. With her birth began the story of creation of the physical world which we recognise. She is sometimes called Harmonia, the Grandmother, and the Celestial Empress. It is this last title which we will investigate in the next section.

Mostal and Uleria

Mostal was the Father God, the Builder. His fashion was to take raw material and fashion them into new designs. With his divine hands he reached deep into Chaos and stole the material needed to forge and build the world.

Mostal lived upon a great and immortal mountain called the Spike. It had this name because its roots were in the Underworld, its shaft pierced the world of the Elements, and its fine point rested in the Heavens. Thus it nailed all the realms of the gods together. The Spike was made of Truestone, which was the physical manifestation of the Law of the Gods, and so this place is sometimes known as the Palace of the Mountain of Law. The existence of this castle kept the world out of Chaos.

Uleria was the Mother Goddess, the Bearer. Her manner was to take the plasma of Chaos and grow it into new designs. With her soft arms she reached into Chaos and found the material needed to grow and nurture the world.

Uleria's secret place is within a cavern without ceiling, walls, or floor. Yet she was more often found wandering about the world. She was not hesitant to stop and probe here, to bend and trim there, or to offer more of herself in some particular spot where she thought it needed help. In this way she spread her power throughout the world, intertwining her power with the mundane Elements. The pattern of connections and involvements created a mystical Matrix which held the world out of Chaos. (This is called Uleria's Net, the Web of Creation, the Power of Desire, or simply, Love.)

The brother and sister, intrigued by the young races of gods, were discussing which of their methods would be best to make a new race of companions and guardians of their new world. As an experiment each of them created the prototypes of their personal races.

Mostal created the Mostali. They were short and broad, powerful in their physical bodies. They were expert builders and craftsmen, and proved their worth by decorating the Celestial Court with their treasures. To further prove their skill they fashioned more of themselves, spreading their race through the secret caves of the Spike, expanding into the mountains of the world.

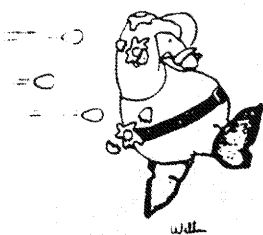
Uleria grew the Shanassae, a tall and lithe race of beautiful fashioners. They were fertile and generous, and they needed but think of a thing and it would be born by them in time. To prove their skill they bore more of themselves and went out into the world, spreading Love and Fertility wherever they passed or stayed.

The Mostali and Shanassae engaged in several contests to see which was better, but the results were always too indecisive for Mostal and Uleria. The Twins finally decided to try to make a being which was like both of them in some respects.

The Elder Races of the Mostali and Shanassae continued their rivalry through all the Gods Age. The Shanassae became twinned with the Aldryami later, and the hostility continued with the Aldryami hating the Mostali even more than the kin of Uleria had disliked them. After the start of Time the Shanassae were able to free themselves of their rivalry, but not the Aldryami, and this accounts for the dislike between races which exists in Glorantha today.

*The Void,
unknowable,
never knew.
The Mover touched,
and made touching,
but never knew.
Silence woke,
and wished up the world,
and hoped to know.
Plasma sang,
and entered in,
and knew the world at last.*

- ancient Jrusteli poem



**Dark troll being
egged on.**

The Celestial Court

This title is one given to a group of pre-Darkness deities who were, in general, the sources of Power, both spiritual and physical, in the cosmos. They were once a unified and loving body of deities, living in immortal splendour and glory for their existence. Together they were responsible for the initial creation(s) of the world and the integration of the patterns of the Elements into the Cosmic Matrix. As the Matrix grew towards fulfilment the deities of Power became less isolated from the rest of the world and worked in closer harmony with the physical world. At the climax of the Matrix's development, the marriage of the Earth and the Sky, the Court was a pinnacle of perfection and creative artistry.

It is claimed that the secret of the Court's creation lay in the harmonious juxtaposition of two balanced and harmonious opposites whose mutual existence created the dynamic tension necessary for the creative acts. They lived and loved, and some are known to have had many children.

During the Gods Age they lived upon, within, and beneath the Cosmic Mountain. This magnificent structure was also sometimes called the Spike, because its immutable body and laws were said to hold the universe together. Acos was the architect, and as he was God of Law it was also said that the immortal mountain was made of Truestone, which was the solid and inanimate incarnation of mindless Law.

All of the gods and goddesses lived upon this mountain before the world had grown large enough to hold them. Upon this slope grew Aldrya, First Tree and mother of all of the vegetable world, who loved the god Flamal so dearly. There roamed Hykim, Eldest Beast, said to be in the form of a Dragon. Grandfather Mortal, the living incarnation of the Man-form Rune, first woke upon this mountain.

There, too, was born Umath the Destroyer, whose actions and children would bring about the War of the Gods and the destruction of the Gods Age. But the future violence meant nothing to beings who did not live within Time, and the ancient documents still remember many dear tales of the young Storm God upon the slopes of the Spike.

During the deterioration of the immortal perfections by the Gods War it was inevitable that the Celestial Court would also fall into disrespect. The perfect harmony of balanced opposites which had built the world revealed itself to be mutually exclusive and antagonistic realities. The Court fell prey to mistrust, intrigue, desertion, usurpation, and destruction.

The end of the Celestial Court was marked when Kargan Tor deserted his post and allowed the Devil to enter the Immortal Palace and abuse the Empress Herself. The revolt which followed resulted in the actual destruction of the Spike, whereupon all the invading forces of Chaos swept in to finish off the world and reclaim it for Chaos, from whence it had sprung.

Within the New Age called Time the rulers of the old cosmos have no place. Yet they will always exist, alone or in groups, and they are often visible through thin disguises of costume or custom, still worshipped as of old. Thus, although the deities were broken and vanquished as a Court, they will never disappear entirely from the world of Glorantha.

The Deities of the Court

The reconstructed Court is said to have included only Glorantha and the eight Deities of Power. Later four, or five, Great Elementals were added, bringing the total number to twelve, thirteen, or fourteen, depending on whether or not Glorantha and/or Umath were counted, as was usually the case.

Part 2

***A Short Tale
Concerning the
Affairs of the
Mistress of Truth***

*In the formative stages of
the cosmos ORENOAR
was the friend and
companion of LARNSTE,
the Mutable, and during
that time the world grew
large and quickly and
healthily.*

*Later she took up abode
with ACOS, God of Law,
and the world was strong
and stable.*

*During the Great Night
she was captured by the
Son of Night and held
prisoner until Lightfore,
the son of Dayzatar, freed
her and brought her
home to his father, who
married the goddess
afterwards.*

*Since that time she has
lived in Heaven with her
husband, where lie the
strongest vestiges of
Ancient Purity and
Primeval Truth.*

The Deities of the Court

ACOS, God of Law and Upholder of the Cosmos, Porter of Eternity, Father of Mostal, and Maker of Builders

ULERIA, Goddess of Love, the Attractor, That which Binds Inside

LARNSTE, the Shaper, Lord of Change and Growth, the Soul Arranger

ORENOAR, Mistress of Truth, Soul of the Flame

HARANA ILOR, Goddess of Harmony and Peace, Musician of the Cosmos

TYLENEA, Mistress of Masks, Lady of Trickery and Deceit, Mother of Illusion

KARGAN TOR, God of War and Courage; the Separator, Maker of Death

RATSLAFF, Dupe of Disorder, Slob of the Cosmos, Vermin of Reality

The separation of Power from the Elements was a further reflection of the basic dualism which permeated the world since the birth of the Twins, and this duality is further reflected in the opposing polarities within the Court. (Readers will note that the names for the Twins are taken from this list which follows. The pair of personages in the myths about the Twins are never constant, indicating its essential philosophic origin.)

The separation of Power from Elements seems to have existed. There is a curious tale in Ralios about a later god called Trickster which mentioned the Red Glass Tower Joke, which was supposed to have been the act which made the Court realise the absurdity and unfairness of their receiving worship from the "Four Lords and Ladies," who were the Great Elementals. The incident resulted in the Elementals joining the Court.

Glorantha, Empress of the Celestial Court

The Goddess Glorantha was always held to be the eldest of all deities. Thus she is called Firstborn. She is also credited as being the Source of Creation, for from her came the Prime Movements of the universe. She was the Soul of the Cosmos, because she embodied all

of the mystical and magical forms and fancies of the world, hiding ever behind the wall of the Great Mystery: always present and approachable but always elusive and untouchable.

In active worship, both before and after the Great Darkness, she was most noted for being the Goddess of Compassion and Mercy. It was said of her that she is the stuff Uleria's Net is made of. Since Uleria's Net is a term for Love we can gain some idea of what they meant.

In other, less regular, cults she was called the Source of Luck, Mother of Fate, Giver of Freedom, or Nest of the Cosmic Bird.

Philosophers claim that it was Glorantha's self-awareness which began the creation of the world. Her first thoughts were the words *I Am*, and from that origin all of subsequent reality began. This sense of self is what formed the basis for all of the divine and mortal races. The mysterious link between all of the cosmos and the Goddess Glorantha provided the balance necessary between the individual / and the inter-related link with the multiplicity of the cosmic *Am*. Glorantha contained the dualities and was also the connecting link. Thus individuals were able to maintain their separate identity yet still remain in contact with Being and Consciousness.

Glorantha was sometimes called the Mother of Power, for the deities of Power were claimed to be her children. The Mythical Synthesis Movement retroactively appointed her husband to be the Grand Ancestral Dragon who bears the epithet Body of Creation. This title matches Glorantha's Soul of Creation and provides a father for the deities of the Court. But despite the tidiness of the match it was philosophical in origin and had no known cult or corroborated spawn from the union to uphold the truth of the speculation. In most myths Glorantha has neither husband nor Emperor of the Court, and the near-omnipotent brood which she raised paid homage to no father.

Glorantha has always been recognised as Empress of the Celestial Court. She sat upon a crystalline throne overlooking her Hall of Creation. From there she could hear all of the laments and praises of the world, and from there she ruled over the cosmos, without giving fairly and accepting selflessly.

In the mythologies of the world she takes a background, passive role, almost becoming absorbed by the world as it grows to flower

and fruition. During the Darkness she was shattered and broken as terror and hate overtook her children. Afterwards, within our realm of history and Time, she has been worshipped often and by many, but always as a local deity rather than being recognised as the cosmic entity she is. Even during the revival and unification of the Elder Cults by the God Learners there was a stubborn persistence of these cults to remain apart, despite the most complex and perfect magical acts of the philosophers. In one case, upon summoning and Riddling two similar goddesses the God Learners managed to make the two deities admit that they were interchangeable, and even forced the goddesses to exchange worshippers without any substantial change in deity or cult, but they could not make the two admit to being one and the same. Thus has the Goddess been absorbed into the Matrix, and remains ever hidden from us behind the Great Mystery.

How Uleria Adopted the Boggles

The boggles of this tale are nightmare creatures spawned from confusion and fear. They are said to have been the emissions, flatulence, or defecation which RATSLAFF emitted when he first gained consciousness in the unborn world. The earliest records of them describe stick men with saucer eyes, needle noses, and wings or legs in profusion. Surviving illustrations of this unhealthy breed show that they were very diverse in size and actual makeup, and that the features noted above were not always present in type or number. When one of these things is sighted today it is called a Boggle, and children and other powerless peoples stay close to their hearth and fire. During the Gods age this race was legion.

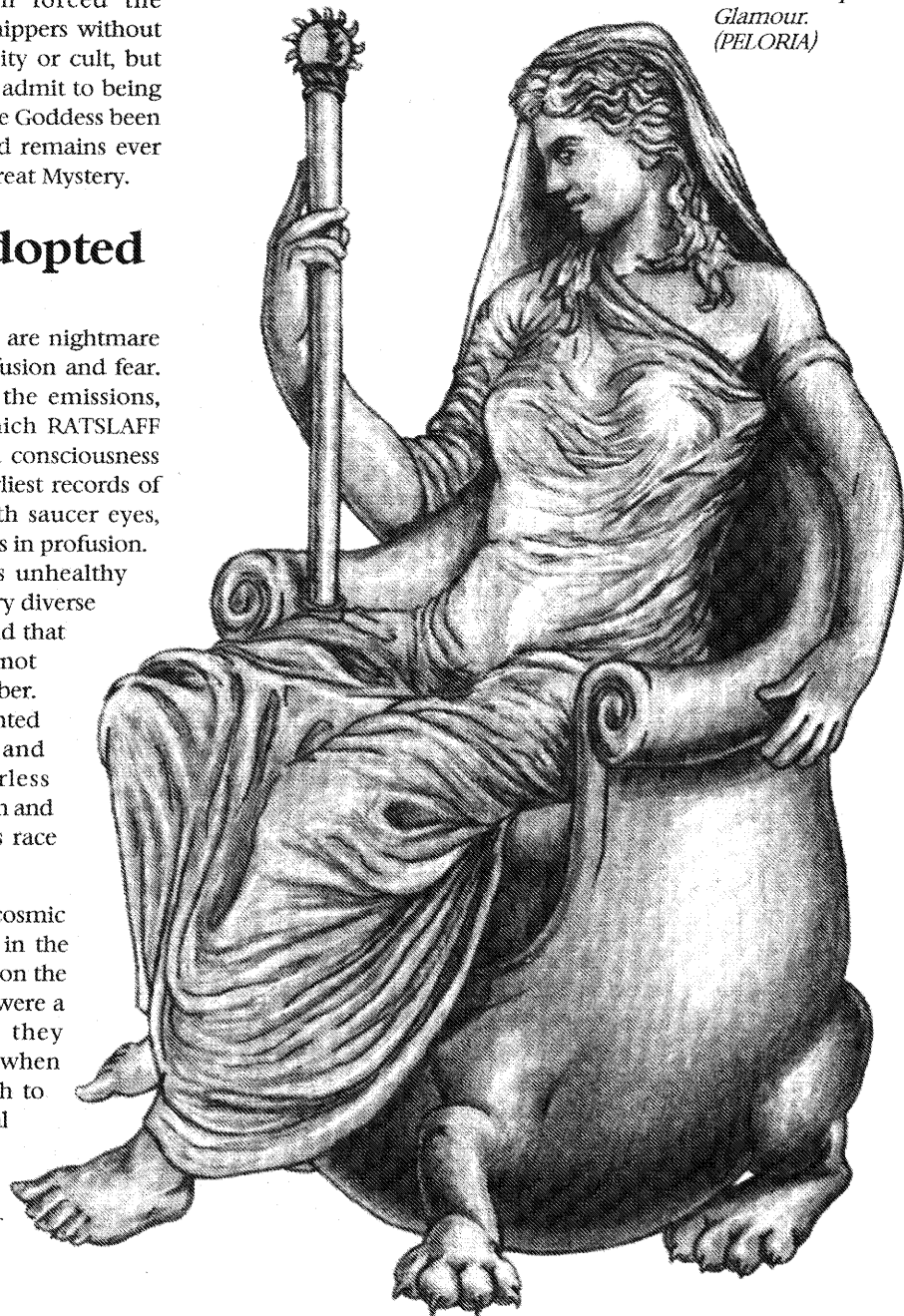
At first they were like cosmic mice, making little poo poos in the vault of heaven or nibbling upon the Veil of Mystery. At times they were a nuisance, such as when they frightened Mother Mammal when she was pregnant, giving birth to that utterly unbelievable animal called a camel.

But ACOS, who could see each dust mote and cobweb of the cosmos, was offended by

these disorderly creatures scampering about the palace. He offered a reward to any who would rid him of the pests. The reward was that the winner would be able to make any two new Laws they desired.

KARGAN TOR was the first. He was always most active. He thrust his way forward like a ram, eager to squash the ugly things. He stamped heavily upon one, but it bit his foot instead of dying and the war god bled for the first time. (The blood from this wound formed some particularly potent Crystals, which were used by a pre-dawning race of humans to

*Statue of the goddess Glorantha which currently overlooks the Hall of Cosmic Unity in the Lunar capital of Glamour.
(PELORIA)*



conquer their neighbours and form one of the first Nations of Mankind. This conquest is counted among the early incidents leading to the War of the Gods.) Nursing his wound, the war god retreated from the field.

TYLENEA sought to flatter and deceive them into giving up their own ways for the treasures of existence. She displayed Visions of Glory, Documents of Ownership, and Possession of others as her most tempting powers. The Boggles soiled these things forever with their disdain and rejection.

ORENOAR stepped forth and thrust her burning torch of Truth upon the nest of the Boggles. They gnawed at it like termites and darkmoths, riddling it with questions until the torch was dashed to pieces. Though the torch was relit, we mortals today see only the many lesser versions of the original Truth rather than the one which the Boggles did not touch.

Then it was that ULERIA stepped forth. She offered the Boggles the most sublime of deserts: Herself. The temptation of the Body of Love was enough to convince even the creatures of Disorder. With savage desire they consumed unto satisfaction. Thus the Fabric of Love was rent in many places by the gobbling Boggle demons, so that ever afterwards in Glorantha Love was also called Uleria's Net. The Boggles were satisfied afterwards with their part inside the universe and settled down, as Uleria directed, outside the Palace of Acos and upon the shabby edges of the known world.

This friendship proved most useful when the floods of Chaos spread across the cosmos during the Greater Darkness. The Boggle race was of Disorder, and Disorder was the first separation of the world from the Void. This gave them great power against Chaos, which they had already fought against and defeated when they were made. Urged on by Uleria's pain the Boggles hastened to staunch the tide of evil which followed upon the destruction of the Spike. Although they were eventually defeated and decimated so badly that they never made a comeback, they stalled the evil filth of Chaos long enough for Kyger Litor to teach her children the anti-chaos magic which they used to fight against the Chaos. Thus did the power of Love overcome Disorder first, and then even aid in thwarting Chaos to save the world.

Also during the Darkness a family of Boggles which had residence in Heaven grew hungry and gnawed holes in the upper sky.

Dayzatar's children claim that they ordered this done, for the result was certainly beneficial. The sky-gods built forts around these leaks to keep Chaos out, but allowed light to seep through. Men recognised this faint light as a distant note of hope from the gods, and the worship of the stars gained a wide acceptance across the darkened earth.

The Great Elementals

These deities were the raw stuff which the physical universe was made out of. Their source lay somewhere in the Powers, although local interpretations of this varied. Once the process began, however, almost all sources agree upon the major points of development.

In the earliest stages of formation these primeval deities seem to have been formless, plasmic entities of unseparated Name and Body. The relentless duality of the cosmos eventually brought about a separation of the two and created the illusion that the physical world was separate from the spiritual forces which motivated it. But any conscious person who has investigated the world about them knows that all of Nature is filled with the spirit of Life, and in the Beings of the world we can see the Spirit of the Elements.

The Elements also followed a particular process of growth known as *devolution*. In it the Elemental deities divided themselves into various specialised parts, varying in pattern according to the element involved. Each of these exclusive entities further divided itself into portions of its functions, resulting in more and more specialised beings. This formed a spiritual and physical theogony of successively weaker and more specific entities. This process of division continued until there was, at the bottom of the devolution, a division of inert physical matter utterly devoid of power, being, or consciousness which was matched by spirits of similarly low talent and ability despite their power and being.

This process will be examined more closely as each of the Elements is viewed separately. For now, we will be content with the tale of the first appearance of these deities.

The Making of the World

DAME DARKNESS was the eldest of the Four, born from the Dragon's feet when the Disorder Rune stirred up a defence against the

** Many manuscripts break off here, since the writers did not recognise Umath as a true Elemental. The Dara Happan and Sun Dome Temple manuscripts follow this paragraph with this statement:*

"Thus we are all born, first taken from the Darkness of the womb, from the watery protection of the sac, and from the solid protection of our mother's body. So was born the Light, like each person in our universe: bright, innocent, and hopeful, to fight the darkness to follow."

Oozing Chaos. Darkness was that defence against Chaos, just as Disorder was the primary defence against the Void. Darkness bore many children, and though some of them were male she did not always need a husband. The Order within Darkness is alien to mankind, and the Pattern is one kept secret by the Dark Trolls. The Darkness Goddess raised fungus to clothe herself and made great powerful scorpions to protect her. Her name is NAKALA (speak it with care).

FATHER OCEAN was second. Within him lay all the potentials and possibilities of the universe without darkness. He created many children, and gave birth to some himself without a wife. These children were many, and among them are the seas and rivers of the worlds. He is the Source of the Waters, and his name is ZARAMAKA.

MOTHER EARTH is third, broad and bountiful. She floated at peace upon the Great Sea, meditating upon the forms and powers within herself. She bore many children, and many of those without any partner. So rich was she that life teemed upon her surface as well as within her, and Grandfather Mortal later chose her as his home. In most tongues she is called GATA.

LORD LIGHT was the fourth. He was the purest and brightest of the Four: the result of their labours. He sat upon the bosom of the earth quietly for a time, before growing to be the all-encompassing sky overhead. He is the bright and fiery ether. His family was powerful and purest among the parts of the cosmos, and the god had many children. His name is DAYZATAR.*

STORM KING is the last, Lord and Master. He was Strength and Violence, and his first act tore apart his parents forever. He had many children, and a few had no mother. He was the woe of the world and the saviour of the cosmos. His name is UMATH.

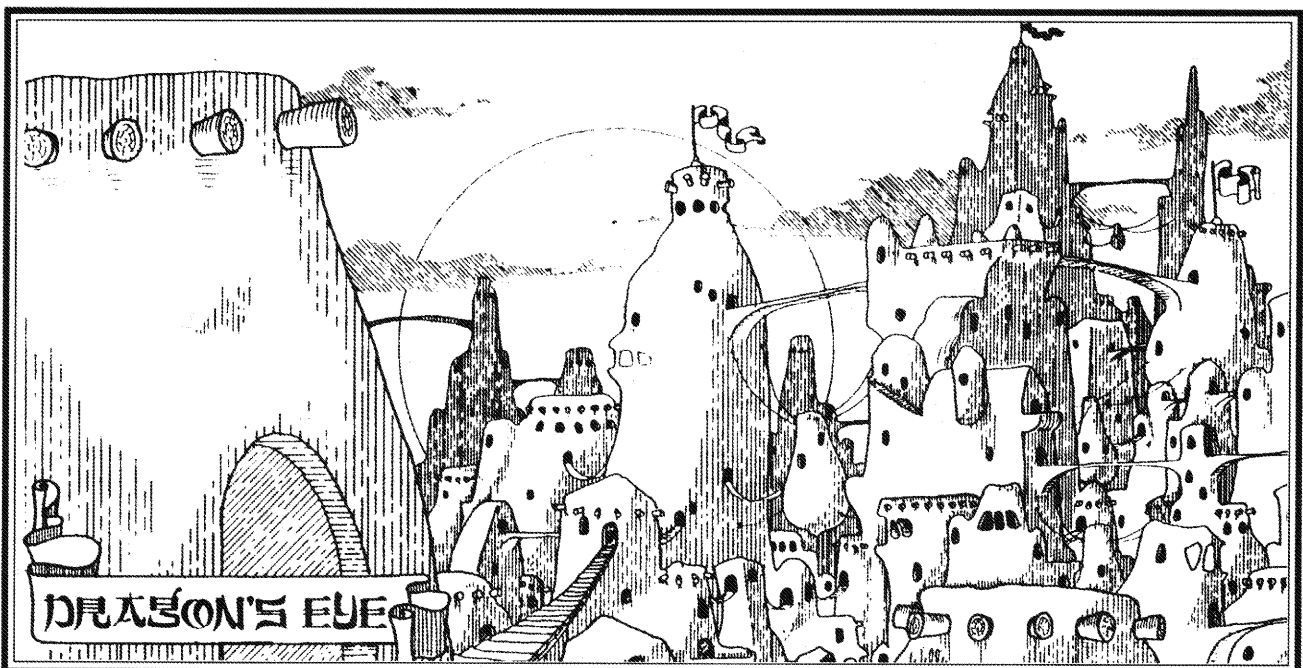
These are the greater Elementals, who are often included in the Celestial Court. They appear frequently in some mythologies, but more often than not it is some aspect or child of theirs which is important. Especially after the Great Darkness these primal entities lost most of their worship, reducing them almost to the level of powerless philosophical deities.

These, then, are the ancient deities of the Celestial Court. Their parts in the cosmos have not ended, and they will appear again in the myths to follow.

Famous Sights of Dragon Pass No. 3

The Dragon's Eye

The Dragon's Eye is regarded as the ancestral home and capital city of the Dragonewts of Dragon Pass. It is here that the Inhuman King of the Dragonewts lives. Unfortunately, this depiction of the city fails somewhat to capture the alienness of the architecture, which often defies logic or belief. The "palace" of the Inhuman King is obscured by the large building to the left of the picture.



Deities of Darkness

Part 3

The element of Darkness was the first to withdraw itself from the ooze of Chaos, and its birth is attended by tales of primeval wars of Darkness against Chaos. The Powers of the Celestial Court aided in the creation, and the Dragons tell legends of their own struggle to free the Black Lady from the Void.

The Earliest Deities

NAKALA is the name used to describe the primal darkness. The dark is addressed as feminine, and described in a Lunar document as being "vague and formless, naught but instinctual powers squatting to wait for a purpose." She has other, secret names too, but these are hidden in the esoterica of obscure cults which hint at eight stages of self-introspection and internal evolution during the goddess' devolution. Whatever secrets transpired she began as a vague and formless mass and gradually coalesced into the goddess Nakala. Her devolutionary processes are not regular and recognisable like some of the later elements, and the exact ancestry and descent of lesser beings from this cosmic unity is confused and often non-linear. This results in there being several beings of great power who seem to rise from the mists of darkness without warning or past. Such events are, of course, perfectly natural and understandable in the mythology of the beginning of creation. The mystery is not secret to the inner deities of darkness, of course, but they do not share their ancient secrets readily, even with their own kin. Worship of Nakala was as insubstantial as she was, but it was she who was recognised in every shadow.

DAME DARKNESS was first found in the myths of the Celestial Court. A story from Tarsh says that the court "lifted the Black Lady from the cloud of ignorance." A footnote explains that the cloud was Nakala. Thus Dame Darkness seems to be a personification of the abilities of the darkness, as perceived by the court's greater perceptual powers into the abstract realms of reality. In myths she has some intelligence and is not the mindless raw being of the primal dark. A Holy Country tale says that she is actually the daughter of Nakala, which is as true as can be said for creation myths.

THE FATHER OF DEMONS and THE MOTHER OF SPACE are the first notes of gender in the physical universe. They are said to

be children of Nakala. Like the Twins, they seem to be more philosophic than real. A Darkness document connotes that the Father manifests the physical and out-going side, while the Mother implies the inner "placeness" of being. Neither of these enjoyed much of a cult, but were more noted for having some very powerful children, three of whom are listed below: Dehore, Himile, and Subere.

DEHORE was the father of the Dehori, a large number of lesser darkness spirits with limited power and capacity. This god did not father all of these, but seems to have collected the otherwise leaderless darkness spirits into his command. There are some "lieutenants", but they are unusual. Shamans know this deity and his followers. His wife was Subere.

HIMILE was the God of Cold. He is Father Winter, hard and unchanging when compared with his sister. There is a hierarchy of deities subservient to him, worshipped in cold places, but unknown to most of the world.

SUBERE was the Goddess of the Inner Dark, and also called wife of Dehore and Goddess of the Darkness of the Underworld. It is written that the Lords of the Seven Hells all worship her. She is also called the Mother of DEATH, for that Rune was made or found within her cavernous being before it was brought into the surface world.

Gods of the Dead

There are many deities of death or of the dead in the Underworld. It was the place where Death was born, and when the Godtime was regressing back into Chaos all dead things gathered in the Darkness. Since that mythical act all things which have died go to the Darkness first, "into ignorance and fear and facelessness." Their fate after that depends upon themselves, upon their actions while living, and upon their friends among the spirits.

DAKA FAL is the Lord of the Dead for most mortal races. He is Judge of the Dead, and husband of Subere. In the Gods Time this being was called Grandfather Mortal, but he has now changed his name. This kind old man greets each of the newly deceased who have been guided to him, then the council (*daka Fal*) reviews each soul and decides its future.

His cult is shamanistic in nature, wherein the worshipper can summon his own ancestral spirits to aid him. If a character has powerful ancestors and the power to summon them then he can have great aid. Some cults include Daka Fal within their structure, especially those like the goddess Kyger Litor whose worship depends primarily upon her descendants. A problem exists in this cult in that there is always a chance that an ancestor will be nabbed by someone and bound. If this occurs, the living descendant and worshipper of the cult is obliged to go to whatever lengths are necessary to free the spirit.

TY KORA TEK is also the Goddess of Dark in the Earth, one of the Six Earths. She presides over a great cavern of grey and formless existence called the "Waiting Ground" by some writers.

IKADZ THE TORTURER is a Burtae deity, and in some religions receives the souls of misdoers and cleanses them before they can join the other dead. Other cults worship him directly, and claim to receive magical power from their worship. Such cults are occasionally tolerated, but rarely encouraged by any except the most corrupt creatures upon the Surface Plane. This deity is a deadly foe of Humakt's.

YELM is listed as a god of the dead. Each time that Night rules upon the Surface World the Sun God is in the underworld, lording it over the golden fields of the blessed, and partaking again in the timeless age of the gods there.

MALIA was a death goddess captured and enslaved by Chaos (or who freely joined, depending on the version being reviewed). She was part of the spell made by Ragnaglar, Thed, and some others which allowed Chaos into the world. She was the Death contact, and though she eventually broke from the alliance she was never free of the taint. Thus her type of death seem unclean and vile, often full of needless suffering which cannot be abated except by magic. She is still worshipped by the unclean Broos, and she is dependant upon them for her survival as a being of power. She also receives propitiatory worship from much of the rest of the world, but this is much less than that of the Broos.

ZORAK ZORAN is also a god of the dead, and receives all his loyal fanatical worshippers to an eternal glory of fighting for eternity upon the fringes of the cosmos.

HUMAKT'S LODGE is sometimes said to be in the Underworld as well, which is as good as a place as any.

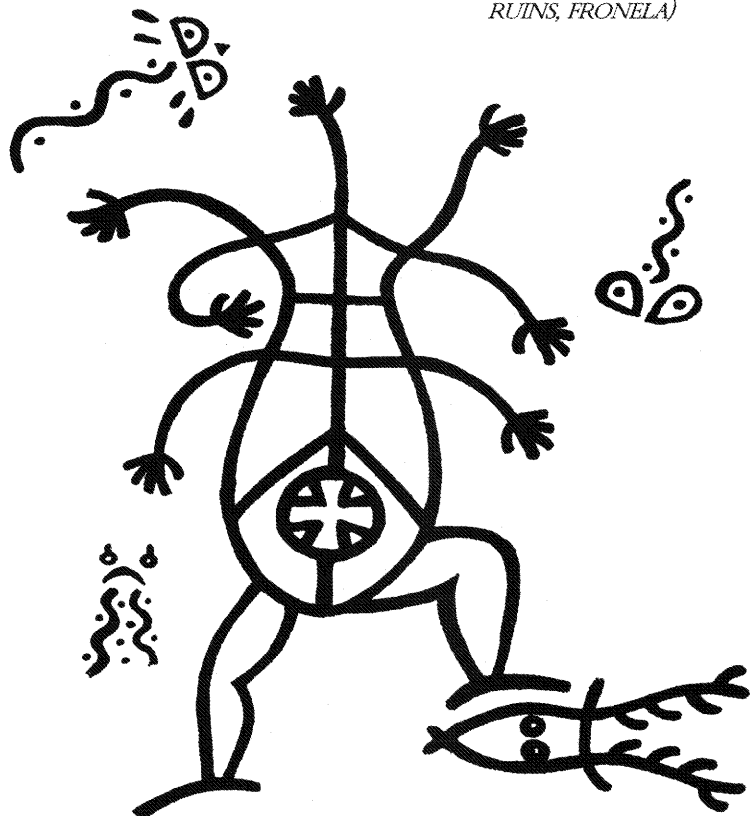
VIVAMORT can be added here, although he is god of Undead rather than real death. He is said to be the first vampiric creature, who is now a god and can even destroy some spirits upon their own plane. The cult is not favoured anywhere, but seems to be very widespread despite that. Delecti the Necromancer is a master of this cult.

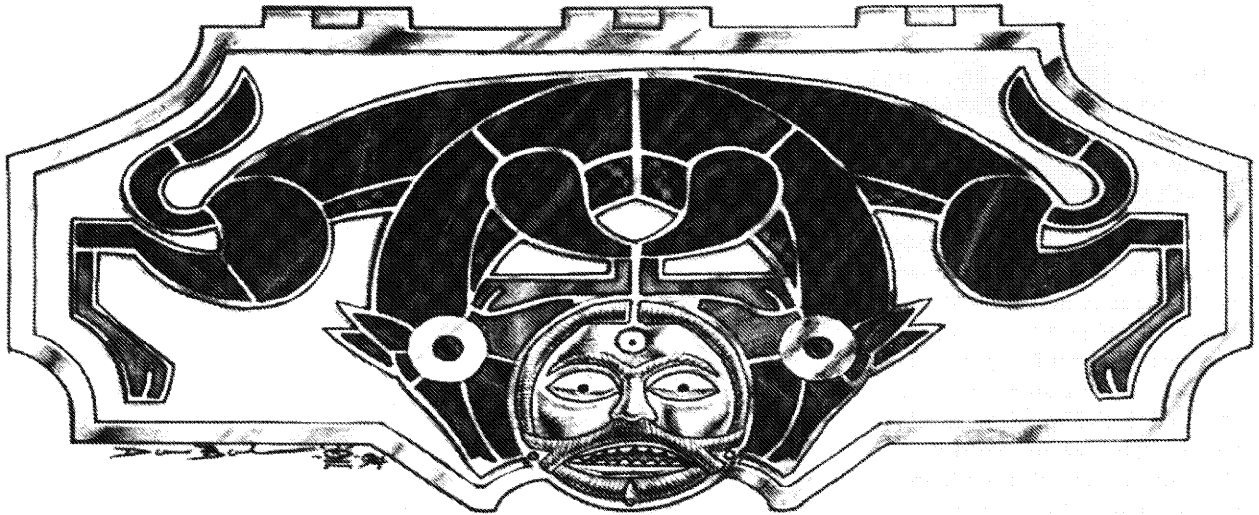
Some Guardians of the Underworld

The guardians which stand watch over the entrances to the Underworld can be classified as those who wish to keep people out and those who wish to keep people in. They occasionally overlap, of course, but most are specialised.

KALDAR and SINJOTA were two guardians of the Western Gate before the Great Darkness. They were confronted by the Seven

Design from a shaman's drum representing Malia and her disease spirits. It is thought that the reindeer skull beneath her left foot depicts the Unkoli reindeer people, so the glyph probably represents a curse on those peoples by an enemy tribe. (ORAL-TA RUINS, FRONELA)





Theyalan pouch lid believed to have belonged to Harandos the Iron Brain from the Lankst tribe of northern Ralios. It represents two death-hounds carrying the Sun down to the underworld - a part of the Sword Story of Orlanth. (VESMONSTRAN, RALIOS)

Lightbringers, who wished passage but were denied. Orlanth killed Kaldar and Eurmäl seduced Sinjota; the latter act begat Yomat Burtae, who was worshipped later in the Far East.

JESSET is the Ferryman of the Dead and is said to have invented the first boat ever made. He uses it to sail over the River Styx and delivers souls to the far side. For this he charges a small fee of one copper clack, or else a small magic item of varying worth to the few living who wish to use his services.

STROMBOS, elsewhere called a giant, was watchman at the entrance in the Nidan Mountains where Ethilrist made his descent. He was said to have some dwarfs as pets, though this is not explained in detail.

BIMBAROS is called Porter to Hell in Lunar documents. He let the Red Goddess pass without any payment, as often happens when mortals enter the realm alive. It was unusual, though, that he later let her leave without a struggle, for the same Lunar record tells of "forty two old souls, hung on adamant pegs like old rags to mark previous victories."

SUNBITER is called DEATHHOUND as well, and is father of the Hell Hounds who hunt souls through the shrieking fields of nightmares. He, and his kin, are known to let anyone enter the Underworld, but fight against any who try to escape alive or dead.

Many other monstrous things and beings are often found about the mouths of the Underworld, attracted or supported by the stale air of Death which lurks here. These are not really guardians here, even though they fulfil the function of keeping lesser beings from entering.

Night and Her Children

XENTHA is the name most often used for the phenomenon known as Night. She is a daughter of Subere. When the sun god was slain and fled to hide in the underworld, many creatures from that region were forced to flee for their very existence. They were led by Xentha, who spread her great cloak of protection over her children, and used her powers to fight against Chaos during the Great Night. After the Great Compromise, when Time began, Xentha and Yelm shared in the rule of the surface world.

ARGAN ARGAR is one of her children, and he is called God of the Dark on the Surface. He is a link between the peoples of the world and his distant mother, and worshippers can reach him more easily than they can reach her. Argan Argar has great powers and abilities, and was given them to aid those on earth who would worship him. Thus his cult is larger and more influential than that of Xentha.

Other Deities of Interest

THE RIVER STYX is the Water of Darkness, and some texts call her the Last Drop of Darkness, while others address her as the Mother of Zaramaka, who was the Primal Sea. Some texts call her a Pool or Well instead of River. Some legends mention a great Black Sea of the Underworld whose listless waves wash a lifeless grey shore. All of these are Styx in various forms. All Styx's children were daughters to guard the aspects listed, except a single son, Zaramaka. The Styx is sometimes called Garrotte

of the Gods, for she could cause any immortal to choke and suffer if they swore an oath upon her name and broke it. Thus she was known as an Oath Guardian, and avenger of broken oaths. She was aided in this by several families of Furies and similar demons. Some types (including occasional dragons) fought the more powerful deities who broke oaths, such as the time Yelm was forced to return to his path in the sky in 475 S.T. Other Furies were more mundane, like the gnats which enraged the mothers of Balazar and drove them mad after they poisoned their sons. Mortals shunned swearing by the Styx, and pledged their word by other oath-guardians.

GORAKIKI is Mother of Dark Animals, and sometime said to be wife of Hykim. The Animals of Darkness are all invertebrate types, and this goddess is usually depicted as an especially terrifying Queen Ant. Her children include all insects, arachnids, molluscs, worms, and so on.

THE BLUE MOON is the daughter of a sea god and a darkness goddess. She is Goddess of Hidden Secrets, and her cult manifests itself as specialising in assassination and invisibility. The Blue Moon was seen on earth only during the Darkness, when it came to earth with the Night. It has never risen during history. She is worshipped primarily by trolls.

Some Troll Deities

There are many deities which are popular with the race of trolls, but these are the most prominent in the Dragon Pass region during the Hero Wars. They also worshipped most of the above. Additionally, the deities below could be worshipped by non-trolls, but were primarily popular with the children of darkness.

KYGER LITOR has been mentioned several times. She is the mother of the race of trolls. During the Godtime she was envious of the race of men which all of the gods had helped to make, and determined to make some of her own. She did, and these were the first trolls, called the Mother Race. When Yelm was killed they fled to the surface world to escape the blinding and burning god, and have lived there since.

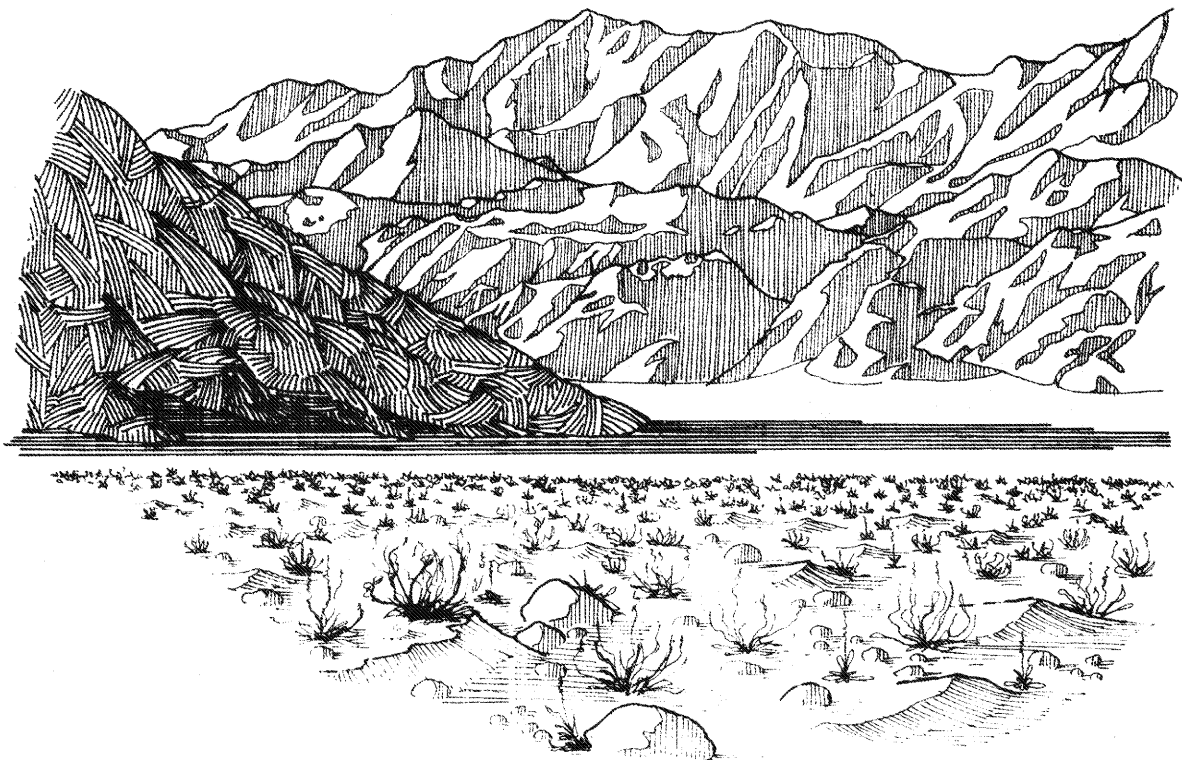
ZORAK ZORAN is their favourite wargod. He is cruel and practical, preferring expediency over subtlety. He is noted for his berserker fury and greed.

XIOLA UMBAR was a goddess of kindness and, as such, a stranger among the trolls. She is the goddess who comforts those lost in the darkness, and who gives solace to the weak and helpless. Among trolls her priestesses cared for the trollkin, and many tales mention her as aiding heroes or other souls lost in Hell.

Mee Voral is the name given to the goddess of fungus. From her body grew all of the types of fungi which embellish the worlds, and she is called the Goddess of Darkness Plants.

Sokazub is the name of the Goddess of Deep Dark Animals. From her body writhed and wriggled all of the types of protostomes which enrich the worlds. Other creatures also descended from her which filled the darkness with moving life.

Kyger Litor is the name of the Goddess of People of the Darkness. From her body crawled and leapt all of the trolls which inhabit the world today.



Spirits of the Sea

Part 4

ZARAMAKA is sometimes called Sir Sea as a member of the extinct Celestial Court. In this form he was one of the Four, and later Five, Elemental Great Gods who helped in the early growth of the cosmos.

He had three children: a son Daliath, a daughter Framanthe, and a hermaphrodite named Sramak or Sramake. These three are often compared with what the merpeople call the Three Portions of Being: Mind (Daliath), Spirit (Framanthe), and Body (Sramak). The sea-beings' philosophy strives for balance between these three principles to attain perfection and unity with their Greatest Concept (called Zaramaka).

SRAMAK or SRAMAKE is the hermaphrodite of the trio. It was the first-born, and thus had the most potential. The two who followed were but dull echoes of his internal potentials, but they in turn were better developed in more subtle ways. He is the Primeval Ocean. One of his nicknames is One Water. He is sometimes called the most mundane of the trio, consisting of the very water and blood of the world. He is an abstraction without personification. He is the great water upon which the earth floats and which separates earth from the underworld. He is sometimes called the Waters Beneath the Earth.

DALIATH, the son, was second born. Because of this the masculine aspects of the watery domain have been more apparent than the female aspects. Daliath is the Keeper of the Wisdom of the Deep and is sometimes known only by his title of Lord of Wisdom.

FRAMANTHE is the daughter and third born. She is titled Goddess of the Deep and she is the spirit which moves the ocean and all its relatives.

Each of these children of Zaramaka interbred with the others. This produced three distinct families of beings in the waters, each of which will be discussed separately.

The Waters of the World

These are the children of Sramak and Framanthe, or Body and Spirit. They are all dull and sluggish of mind, usually incapable of independent thought. They are, however, moved by the deep spirit of the seas and their ties with the fate of the cosmos.

There are three daughters whose ancient names are secret, but whose historical titles are well known, for they are the names of the oceans of the world. Their children are, in turn, the lesser seas, whose children are the rivers and lakes.

The OCEAN OF TERROR first encroached into the world from the east and moved in a somewhat northwesterly direction at first. Her largest child is the Sea of Fog who loved Kahar. Among the children of this placid sea were twins, Adelre and Jemeke, and about these beautiful River deities grew the eastern man-civilisation called Kralori. There are also many lesser seas, bays, and rivers, especially in the southern continent.

The WESTERN OCEAN came over the world disc from the west and also created many lesser children. Among them are the old Brown Sea (now broken into the Sea of Worms and Jorkar's Sea), Neliom, the White or Ice Sea, and some others. These too had children of bays, rivers, and so on.

The third daughter is called the HOMEWARD OCEAN, but she has no children like the others. Her domain did not begin until the Spike exploded and cast the world into Chaos. At that moment many deities leapt into the breach to try and staunch the disruption. One was Homeward Ocean, who was taken and used as a weapon by Umath. She was twisted and thrown, but held, and now she is the gigantic whirlpool which sucks all of the water

The deities of the waters all have their beginnings in Darkness. Darkness was the first of the elements drawn or pulled from the Void, and within it it held the potential for further creation. Darkness coalesced the contracting Chaos of matter and birthed a female fluid unseen before. This was still Darkness, but even so it was a River. The goddess so born was called Styx, and is the Goddess of Oaths and Vows who separates the worthy from the unworthy. Styx used her innate skills and, further aiding the creation, drew Zaramaka from the unknown potentials of Creation which lived in the world. In this way, Styx is sometimes called the Mother of Zaramaka.

from the oceans and drops it down into the underworld again. The God Learners of Justela claimed that these are the wives of the Manthie (mentioned later).

Heler and Triolina had a child called KING OF UNDINES, and all Undines are descended from him. There are several upper echelons of these creatures who are not available to priests or magicians to command, but some are known and worshipped. One of those is Tidal Wave, another is Ship Beater, a third is Island Gulper. A son of Tidal Wave is called Sog, who is famous for his many stations of worship where the ancient Waertagi used to land. Sog is also father of the three Father Undines who are, in turn, the fathers of the nine Giant Undines whose Clans are the source of all the water elementals of the Neliomi Sea and its many rivers.

NELAT was another brother of Triolina, and is her second husband as well. He is the Purifying Waters, and those who wish to be bathed and begin life anew must gain his aid. He is also one of those who must be passed if one wishes to gain access to his father, the Lord of Wisdom.

Nelat and Triolina had a daughter who is named MIRINTHA. She is more often called by her title, Sea Nymph Mother.

Her hundreds of daughters,

Prow of a merchant ship from the Eastern Isles carved as Dormal the Sailor. The prow is made from blackened wood with mother-of-pearl inlays and fibre hair. This would have formed the central icon of the Open Seas ritual performed before each voyage. Each day during the voyage the shell in Dormal's hands would be refilled with water from beneath the keel to ensure a safe journey. (JUBORATANGA, where it is reputed that the women run topless across the sandy beaches)

The Triolini

Triolini is a group name referring to the descendants of Triolina, who is the only daughter among three children of Sramake and Daliath, that is to say Mind and Body. The two sons were called Heler and Nelat, and both are counted among the many husbands of Triolina.

TRIOLINA is called Mother Ocean, and mother she is. All of the beings which live in the sea and now know natural mortality can trace their ancestry to her. She is one of the greatest deities in the sea for that reason, and although all her children are mortal she is one of those who was killed in the Great Darkness but reborn and so immortal herself. She is difficult for ordinary worshippers to reach, so they usually worship some intermediary instead, but most sea temples have at least a shrine to her.

HELER, her brother, was the first husband of Triolina. He was active in the Gods War and he was captured by the Storm Gods. Through their use of him he is now known as the god of rain, and he is known as a carrier of the wealth and richness from his parents.

begotten by her brother the Undine King, are called the Mirinthe.

Flamal is a widely known and beloved god, for he is the Father of Plants. On earth he is the father of elves and plants, and there are those who say that even before he met Ernalda and begat Aldrya he had known Triolina and fathered Murthdrya.



MURTHDRYA is also called Sea-Aldrya and is the mother of all sea vegetation. When she mated with Grandfather Mortal she also became the mother of the Sea Elves. They are very like their land cousins, but will rarely leave the water. The sea elves are not tailed like a fish, but instead have webbed fingers and toes. They do breathe underwater, though, and have magics which allow them above water as well.

THOLAINA, the Queen of Beasts, was the next daughter of Triolina. The father was Hykim, God of Animals. She is mother of all of the animals of the waters by several husbands. By a darkness god she begat the invertebrates of the waters, like worms, sea beetles, squid, or lobsters. With a lover from the earth she begat the water lizards, like sea snakes and lake snappers, or their more fearsome cousins Elasmosaurus and Mosasaurus. With a conquered sky spirit she bore a flock of sea birds, such as the ever swimming boatbird and wingless giant sea cranes, or those which oft frequent the watery domains such as gulls, terns, ducks, and the blue-feathered sea eagles which can swim. With an arrogant air god she begat those sea creatures which breathe air, like dolphins and whales or seals. But most of all she loved Golod, who is Fish Father. Together these two populated the depths and shallows, the cold and warm waters, the places where men frequent and those which they will never see. Thus is the profusion of fish

Last among those lovers of Triolina is Grandfather Mortal, a wayward being known in many places. Their child was called PHARGON, a powerful person with a body like a man and a lower half like a fish. He wed Mirintha for a time, and she bore him ten strong sons who looked like

their father. Seven of these took wives and became the Founders of the seven tribes of Merpeople which frequent the oceans and, occasionally, rivers and lakes of the world. The other three sons remained with their father and learned special functions to aid him in diverse ways.

The Seven Tribes of Merpeople vary in details, especially according to whether or not any of their ancestors were at all powerful among the sea gods. Occasional individuals among them were singled out for violence or love in the birth of the world, but these are either monsters or Founders and will not be listed here. Instead a brief example, with some such exceptions noted, will be provided.

The Manthie

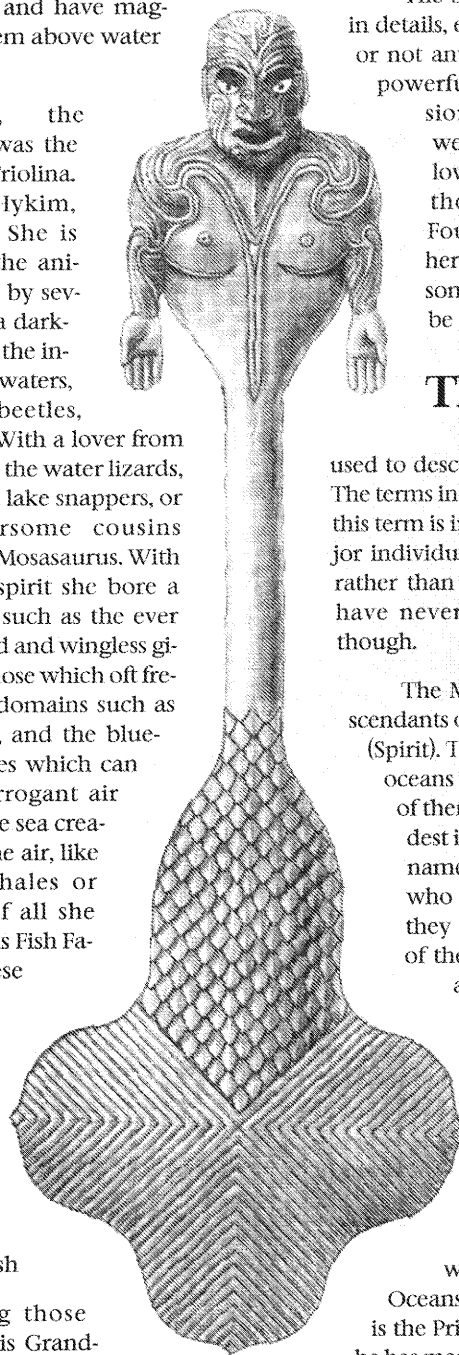
The Manthie is a general term used to describe the third family of the sea. The terms indicates "children of Manthi," but this term is inaccurate in that one of the major individuals here is a brother of Manthi rather than descendant. Such inaccuracies have never hampered the sea peoples, though.

The Manthie are the children or descendants of Daliath (Mind) and Framanthe (Spirit). They are the ruling beings of the oceans of the world, and there are three of them in the first generation. The eldest is MANTHII himself, who gave his name to his race. Second is NATEA, who is the wife of Manthi. Together they are called the King and Queen of the Waters, and it is to them that all beings in the seas must answer for justice, power, or aid when undersea. The other deities are usually said to be at the beck and call of these deities and their children.

Manthi and Natea have three children, two of whom rule over the two deep Oceans of the surface world. SSHORG is the Prince of the Ocean of Terror, and he has many descendants of varying power who can command parts of the sea. Among his descendants are Dew Maid, who wanders the whole world seeking her lost lover, and Fog Boy, who was born in Kahar's Sea where the warm seas of the south meet with the cold airs

Wooden fisherman's paddle from Ving Ichi in the Eastern Isles. This paddle would have been presented to the years Master Fisherman at the annual fishing contest during the sacred time. It represents Magasta, and would have undoubtedly brought his favour on fishing expeditions. (EAST ISLES).

THE BLUE MOON
is a secret and mysterious goddess of the sea. She is a daughter of darkness and waters, and she rose to the sky with Night when the Great Dark rules the world. But in time she was killed and fell to the earth, then to the Underworld again where she hides and exerts her powers over the sea. Since then she has never risen again, but her power does rise and fall in the waters and her secrets are known as the tides which give or take power from the sea.



of the north. BANTHE is the Prince of the Western Ocean and among his children counts Rainbow Girl, who is used as a messenger between the waters and other gods.

LORIAN is the third son and he is famous from the Gods War. Especially helpful was Nelat, who purified Lorian to allow his ascent, and Magasta, who gave him sky secrets taken from dead Yelm. He realised that the waters had an ascendancy over the fires, and with the help of many others of his kin he marched into the sky. In this way there was made the River in the Sky, and the pure waters were able to aid in the siege of heaven when the Chaos gods were defeated during the Great Darkness of the world below. Lorian is called Sky River Titan in some manuscripts. His son, by a fiery goddess, is named Tanian, the Fiery Waters of the Sky who came to the surface world as the secret weapon of the Jrusteli in the Second Age.

MAGASTA is the third child of Daliath and Framanthe. This makes him a brother to Manthi and Natea (Magasta and his kin are those deities sometimes included in the term Manthie who do not deserve that term). Whereas Manthi and his large family are well known and titled with the term Life of the Sea, the god Magasta is more complicated, being a source and taker of life. In places where the other Manthie are strong then Magasta is weak, but in death where they refuse power, Magasta has taken it.

Magasta was the last of the children of Daliath to take up command of one of the oceans of the world. He spent his early life in the depths studying with his father and mother, learning their wisdom. He served in the early Gods Age as the being who delivered Manthi's messages of secrets to the lesser races (Triolini), and for this he is often counted as the messenger of the Sea. He was wide-travelled too, and he was also skilled in the rune of Change/Motion. When the gods of the sea began to die it was Magasta who conducted them to safe places in the Underworld, and for that he is known as the Conductor of Souls (Psychopompos) of the sea pantheon.

In the War of the Gods Magasta was kind and protective of the lesser Triolini races, trying to aid them even after their Great Mother Triolina had been sent to Hell. He also led them in their attack upon Yelm's followers when the sun-god fell into the sea, mortally wounded by Orlanth's weapon. Magasta led the sea peoples in stealing the life-blood of Yelm and secreting it in the deep, then lending the secrets of it to Lorian who invaded the sky upon Yelm's empty and unguarded path.

In the Darkness there was a monster demon which roamed the watery realms and led the unwary or weak into Death. Magasta went to her and changed her aspect, robbing her of the magical nets which she used. This demon was thus conquered and her skills taken by Magasta who, afterwards, was often called "Robber" by those whom he took into his nets. But this ability to deal with death was critical to saving the lesser Triolini races during the Darkness, and Magasta is credited with teaching them the important skills of Fishing and Eating which allowed them to survive at all. Thus he is revered by any peoples who catch fish and eat them, or by fish who catch others to eat.

When the Devil penetrated the Spike and slew the last of the Celestial Court there occurred a disaster wherein the cosmic mountain, which had held together the diverse realms of creation, exploded in fury and frustration. There was thereby made a void at the centre of the world wherein the Devil hoped all of reality would collapse and reenter the realm of Chaos. Many gods leapt into the void to combat it, and some of these gods survived the struggle. Foremost among them was an air-goddess named Brastalos and the sea-god named Magasta. These two worked together and unified their powers, forming a huge whirlpool which drew the water of the world not into Chaos but back to their origins in the darkness which preceded the birth of earth and sky. This became known as the Homeward Ocean and is the place in the centre of the world where all waters flow back to their origins. This is the realm of Magasta now, where he lives and rules the changes made, fought, or aided in the world. His wife now is Brastalos, and they are the parents of Waterspout, the sea and air god who menaces ships above the sea and creatures below it as well.

WACHAZA is half-brother to Waterspout, and he is the most powerful of the gods of the waters for he first wielded the primal power of Death. He is much like his father but crueller and more final. Magasta may conduct anyone to the Otherworld but they are still within the known cycles of the sea and may have some hope of reentering Life in the realms they know. But his hardhearted son knows no such restraints.

Wachaza is the God of War for the sea, but shunned by many who find him too violent and final. He led men in the discovery-theft of ships in the Second Age. He is dark and horribly visaged, and he cannot guarantee the return of life which his father controls. Still,



Sea elf harvesting knife found washed up on a beach off the Mirrorsea, and thought to represent Murthadrya, although the style is sufficiently unlike any terrestrial artifacts that identification is difficult. It is made from obsidian and aluminium. (MIRROR SEA)

every sea god has called upon him at one time, and he is most feared and respected of them all. His mother is the darkness demon which Magasta conquered.

The Cults of the Sailors

WAERTAG was the first to make a boat and take to the sea for life. He is a son of Malkion Founder and a Triolini born during the wonders and glories of the Gods Age. In the Golden Age Waertag made many great adventures. Among them are his wrestling with a great Dragon in which Waertag mostly won. The result of this is that the Waertagi race knew thereafter a special charm to call a Sea Dragon unto them and, with more special magics, could fight it and defeat it. If this was done then the dragon spirit would be bound to the old body and act as a protective spirit for it. The old body of the animal would be enchanted with great magics which would convert the husk into a palatial and marvelous ship, sometimes as much as a half mile long and a quarter-mile wide. Each part of the dragon would be used by the sea-going race. These are the origins of the great city-ships of the Waertagi. Aboard the first of these ships Waertag gained his immortal fame in the Darkness when he sailed across the seas of Chaos to rescue his kinsmen.

The Waertagi and their immense ships ruled the oceans of the Dawn Age. They were great friends with their Triolini kin, and they are usually counted more as Triolini and less human by any who know them. They were first close to their human kin too, though, and thus they aided the Seshnegi Empire(s) in early times. They survived the rigors of the Dawn Age well, but were unprepared for troubles of the Second Age when the races of mankind worried and finally deposed the other humanoid races of the world.

The Waertagi worshipped the elder deities of the sea pantheon, especially Triolina, Manthi and Natea, Daliath, Framanthe and Magasta.

WACHAZA is the second great cult worshipped by the navies of the world. He is the son of Magasta and also the wargod of the oceans. He was shunned by the Waertagi who had seen and feared his power of Death. He is always shown as being a dark god, either jet blue or black, with feral yellow eyes which sailors can sometimes see glowing deep within the sea. He carries his father's long net, and a

wicked trident as his weapon. He also commands some of the greater dangers of the sea, such as his brothers, the Sea Spouts.

In the Second Age a band of people fled the kingdom of Seshnela where the descendants of King Nralar the Old feuded for the right to rule. These settlers went to Jrustela where they founded a healthy and striving society. They were called the Jrusteli after their new land. They are the people who began the God Learners cult that did so much research and analysis of the gods in the Second Age to learn their secrets.

One of the early acts of the God Learners was to bring together many peoples who had, despite Waertagi monopolies, discovered various aspect of ships and boatbuilding and sailing. These made the cult of Diros which was soon subjugated within the cult of Wachaza when the troubles with the Waertagi started. The Waertagi naturally wished to keep their monopoly and tried to discourage the Jrusteli with destruction and curses. The Jrusteli fought back using the skills of their newly adopted wargod, Wachaza. This destruction frightened the Waertagi and they assembled a huge fleet to attack the island and if they could, sink it. This brought rapid and desperate preparations from the Jrusteli and the two fleets met at the Battle of Tanian's Victory in 718 S.T.

The battle was a Jrusteli victory. They had learned, through their wargod, the arts of using missile weapons on their ships and of using the bronze ram and boarding corvus. Greater yet, though, was their use of the water god Tanian, who is the near-impossible son of fire and water. The Jrusteli, thanks to magics learned by the God Learners, invoked the presence of Tanian and from their weapons poured the fiery God-Who-Burns-Water. This disaster could not be extinguished by the Waertagi and the survivors fled in terror. The Waertagi remained in obscurity as occasional pirates for most of the Second Age. It was not until 947 that they dared show themselves in force, and they then challenged the weakened Jrusteli (now called the Middle Sea Empire) to another battle and won, sending their great island beneath the waves of death.

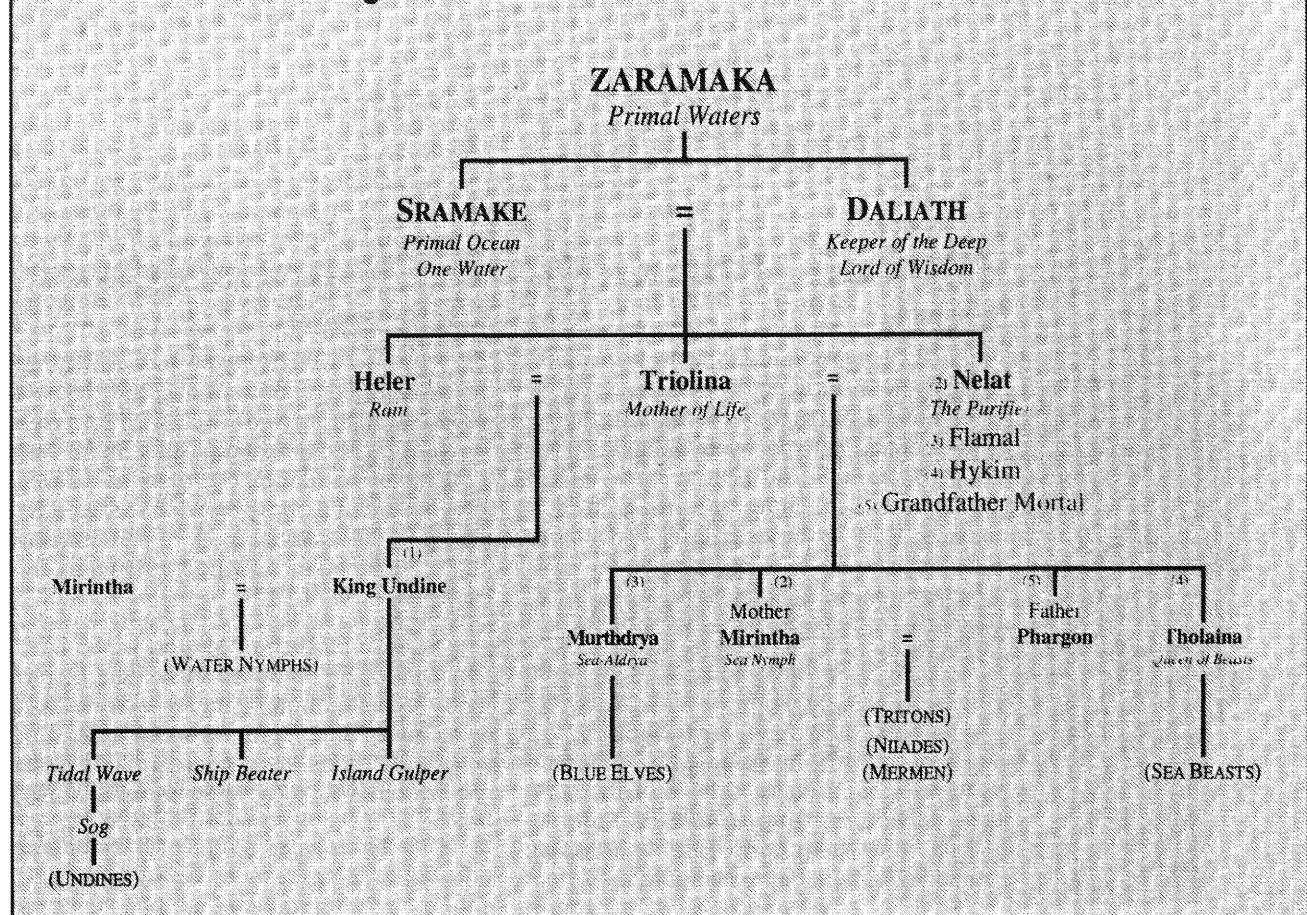
But the Second Age ended poorly for the Waertagi too. Zzabur, the First Wizard of the world, wrought great magics and curses and, with many simultaneous means, he cleared the oceans of all traffic. The Waertagi had won their greatest battle but the cost had been such that they no longer had the strength to com-

bat this curse. Their great ships were driven ashore and ruined or driven to immortal lands where they found some refuge among other semi-humans. Some anchored in great multi-ship rafts which used all their magic to neutralise the curse. Most of them, though, are said to have taken the Death Currents and entered the immense whirlpool of Magasta, sailing their ships into the waters of the Underworld, to face the Otherworld as a whole rather than one at a time. There, it is said, they still wait in deathless ambience awaiting the opportunity of Knowledge to sail once again from the primal seas to the Surface World, and it is said that Zzabur fears them in this.

The Closing of the seas by Zzabur lasted some 500 years or so, depending on the area. It still affects the island of Brithos which is hidden to most eyes and protected from invaders' fleets, though Waertagi ships are thought to be searching those waters. At the end of the Third Age the seas once again were opened.

DORMAL is the third sailor cult, and he is responsible for the reopening of the seas. He was a human, tired of living on the land, and with his research and bold experiments he re-discovered many of the arts of the Diros cult, and make ships to sail the seas. With his first ships he set sail with brave crews. Wherever he landed people paid him homage and honoured his magics and skills. They embraced his cult if they joined his empire even though he never revisited any of the places he "conquered". In many of these new lands he learned new secrets, such as the Fronelan kingdom of Loskalm, whose cult of engineers was adapted to the sea and thereby allowed great missile weapons to be mounted on ships in Jrusteli fashion. The wargod cult of Wachaza was broken and many of its secrets (especially that of Tanian, or burning water) were lost even to the few places where the cult itself survived. Dormal became a hero-god, and his is the most widespread of all the sailor cults in the Third Age.

Family Tree of The Sea Gods



Goddesses of the Earth

Part 5

The number of the true Earth goddesses is six.

First are the sisters, Ty Kora Tek and Anelia.

Ty Kora Tek was grim and grasping, and was barren.

Anelia was generous and rich, and had two daughters.

Anelia's daughters were Maran Gor and Ernalda.

Maran Gor was cold and frightful, and was barren.

Ernalda was warm and fertile, and had two daughters.

Ernalda's daughters were Babeester Gor and Vorla.

Babeester Gor was daubed in gore and slaughter, and was barren.

Vorla was loving and good, but the Gods War came and ended the theogony.

*- a traditional Earth temple cant
from the Holy Country.*

The Cult of the Great Earth

The lands of Esrolia (the Holy Country) have always been earth worshippers, even in the Darkness and shadows of their prehistory. In the Second Age they were enlightened by the God Learners and became heir to their systemisation of deities and recognition of patterns. This earth system has spread all over the world though in some place certain parts are stressed more than in others, according to the needs and nature of the worshippers.

GA is the Primal Earth. She is an entity without personality, but with immeasurable power. She had four children at first, parthenogenically, thus establishing the earth-rune with four corners. The Four Earth Children are Empress Earth, member of the Celestial Court; Genert, Lord of the Surface; Gata, Mother of Matter; and the Earth Witch.

The Four Corners of the Earth

EMPRESS EARTH is the goddess who appears as a personality among the Celestial Court. She is the Eternal Virgin, with Purity and Strength as her virtues and gifts. She is little worshipped any more, but there are ancient tales of several deities who vied for her affections and failed. She, like all of her company in the Celestial Court, disappeared in the Great Darkness.

GATA, Mother of Matter, is the earth which is in the Mundane Plane. She is spirit without personification and, as a worshipped deity, is very unreliable and occasionally terrifying and deadly. The refinements of her vast spirit through the successive generations of her

daughters brought a great relief to whoever worshipped Gata, and her cult is small and primitive now.

She and her brother Genert created an earthful of deities. An aetiological myth from the western lands tells that Genert fathered many goddesses upon his sister Gata, and that they are the local earth goddesses found everywhere. These goddesses gave their names to the regions of the continent. Hence in Ralios the goddess is Ralia, in Seshnela she is Seshna, in Fronela she is Frona and so on.

Most of these places were touched by the God Learners' system, and many adopted it. In those other lands which adopted the earth system outlined here, the prominent goddesses would have replaced the place of Ernalda on the genealogy outlined below.

Also, worshippers in the Southern Continent only knew of Genert as another victim of the Devil, and they have replaced his name with that of Pamalt, who served a similar function but never died.

GENERT was the lover of Gata and on one occasion, the defender of the Empress. During the time of his mythos Genert was the King of the Lands, a benign ruler who oversaw the upkeep of all the surface of his mother, the Earth. This was during the Golden Age, conmythory to the Green Age and possibly with the Dragons' Age as well, if Genert is indeed the father, or maker, of the Giants who fought the Dragons in the early stirrings of protomyth. Genert kept part of the earth for himself, down from the Spike and on up into the north. There was no goddess for this land, save those which Genert personally installed. When the Darkness and fighting closed upon the world, Genert's Great Empire was torn by internal dissent. This was the time of Tada of Prax as well, the end of the Golden Age. When the Devil finally invaded the world, Genert was among those it killed before destroying the Spike. His death turned all of his personal realm to lifeless dust, though his numerous daughters salvaged much of the earth, and rebirth came with the Dawn. Before he died he fathered those family members noted below.

THE EARTH WITCH was the keeper of secret powers and Mistress of Spirits. At first her power was small, and she spent all her life searching the world of Nature and learning many of its small secrets. She learned enchanting, and taught it to the Horned God who in turn taught it to many shamans. When Death came to the world, she was ripped asunder by the Eaters and the Renders, but she used the

secrets of the Horned God to save herself again. As the realm of spirits grew so did her power, and she is now a Queen of some types of spirit.

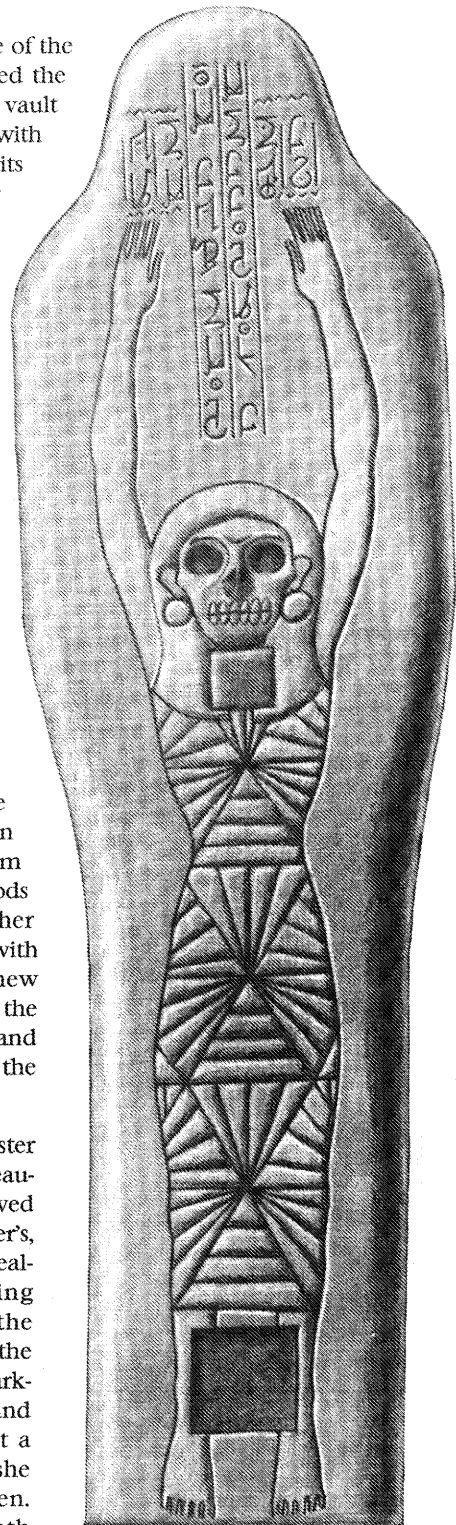
The Six Daughters of Earth

ASRELIA is the name of the young goddess who walked the earth in its young days. The vault of heaven was still lighting with the Lesser Lights of its spirits when she helped her mother in the planting of Aldryas everywhere, and even in those days she was interested in collecting small and secret things. She was beautiful and friendly, and received many gifts. In many wonderful tales she is addressed as the Rich One, or the Mistress of Wealth.

This wealth caused her many problems later when the gods quarrelled over property and possessions. Many coveted her goods, and in defence she grew surly and covetous. She found a place to hide, within her Grandmother, and from there she dispensed her goods to those who respected her and who worshipped her with the proper rites. In the new world of Time she is called the Grandmother of Wealth and is the source of richness in the Underworld.

TY KORA TEK was sister to Asrelia, and neither so beautiful nor friendly. She received gifts different from her sister's, and grew covetous and jealous. This helped to bring about the downfall of the earth deities in the War of the Gods. Ty Kora Tek had a darkness god as her husband, and with his knowledge built a vast grey cavern where she would be her own queen. When the horror of Death

*Hardwood sarcophagus lid depicting the goddess Ty Kora Tek.
(ESROLIA/KETHAELA)*



came to the world, Ty Kora Tek aided many by leading them to this place of refuge and sanctuary in the world gone mad. There they remained, subject to her laws of Silence and Subservience, but in safety.

Ty Kora Tek is now the Goddess of the Dead for the earth cults. With her husband she had several children who are in the earth/hell pantheon.

In the sunshine of Myth, when all was still peaceful, the goddess Asrelia gave birth to two daughters. One was named Ernalda and the other was called Maran. Both were generous and kind, and both had many friends in Godtime. They were widely courted by many gods, but Maran took no husband or lover, preferring a chaste path. When the troubles of the Gods War came upon her family she used mighty oaths and promises: she took the Geas of trading her mating for more terrible abilities, and added the title of Gor to her name after that. Thus, Ernalda became the much loved and fertile goddess who was fought over by the Rival Brothers (Orlanth and Yelm), while Maran Gor became an object of fear and awe. Throughout Time and legends these sisters have maintained a close relationship.

The cult of MARAN GOR has waned considerably since the Dawning, but in Dragon Pass she is still highly revered because of an ancient holy place found there. The Shaker's Temple is where Maran Gor stood to shake down the armies of the Devil when they invaded against her sister, and that place is always safe for her worshippers. Also from that place and its powers, the worshippers have

learned the awesome Earthquake Powers which can destroy armies. She is often simply addressed simply as the Earthquake Goddess.

ERNALDA is the Bountiful Mother of the world. In some places she is called Ralia, Frona, Seshna or Pela, but her attributes are the same. It is she whom the Rivals fought over; she who mothered some of the many wonderful children of the earth in the Green Age, and afterward so loved Flamal that she starved the world out of loneliness for his death. She is favoured of all the earth goddesses, and it is said that even trolls love her, if only because she is so good to rob.

She is not concerned with fighting, but is the progenitor of plenty. That means plenty of food, whether animal or plant: she is the mother of Aldrya and Eiritha. This means plenty of children: she is the Goddess of Birth, Protectress of the Young, and Mother of the World. It means plenty of peace she is the Mistress of Peace, fertile ground for the Three-Bean Circus. Finally it means plenty of the 'good life': she is the Source of Bounty, the Giver, the Tender, the Sustainer.

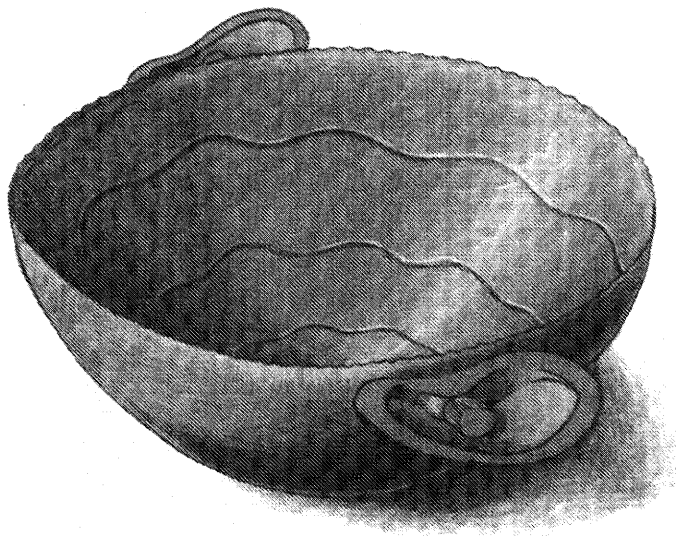
Sometimes she has particular attributes which go along with local personalities. In the Dragon Pass and other Ernalda regions, she is called Barley Mother, and in Esrolia there is the yellow-haired Wheat Mother. In Peloria there is the Maize Mother too, whose cult was spread by Hon-ee the Dancer.

BABEESTER GOR is the Avenging Daughter of the earth. She was born after her mother, gentle Ernalda, had fallen asleep during the Darkness. She was born of the need for vengeance, for a dark and sinister plotting to seek this form of justice when all else fails. She set about hunting down those who offended the earth. This includes outside foes, but also such outlaws as kin-slayers, earth-oath breakers, or temple desecrators.

Babeester Gor is armed with the sacred axes of the earth which were born in the Godtime. They are bloody and frightful objects, but they did their worst and best deeds while in her hands. She goes cloaked in invisibility and can call on a Spirit of Silence as her slave.

Although young, she is no virgin, for her deeds would be too awful to do alone. Her husbands or lovers vary, and there are some children as well. The spirits, like the cult, specialise in weapons and other combat magic. Pole-axes

The bowl below is a fine example of Esrolian Greenware which is famed for its beauty and durability throughout Genertela. The style shows the influence of the Kingdom of Night, being formed into a trollish representation of the goddess Asrelia. (HOLY COUNTRY)



A Short Discourse on the Six Daughters of Earth

The three generations of deities here may be recognised as the Tripartite Goddess, whose three aspects are the Daughter, young and valuable; the Mother, rich and bounteous; and the Crone, wise and greedy. In addition to that, though, with their sisters they encompass the Light and Dark sides of each character as well. In myth and religion these twin sisters may be treated as one entity with two aspects, or as separate entities ever in conflict with one another. A local goddess may also be tripartite as well, although only of the Light Side or the Dark Side.

A common use of the myths, too, is to make the youth of the elder generations the same as the myths of the younger generations. That is, when

Asrelia was a young goddess she was called Spring's Handmaiden, and then when she grew older became Ernalda, and in the Darkness, Asrelia. Although this seemingly contradicts the myths wherein all three of these goddesses appear together, it is certainly within the realm of mythology and its non-temporal reality.

In the God Learners' pantheon there were different events assigned to the different goddesses in their respective youths, but only a few notes of specific tales will be made here.

Finally, all of the births of the different goddesses by each other are parthenogenic, or virgin births.

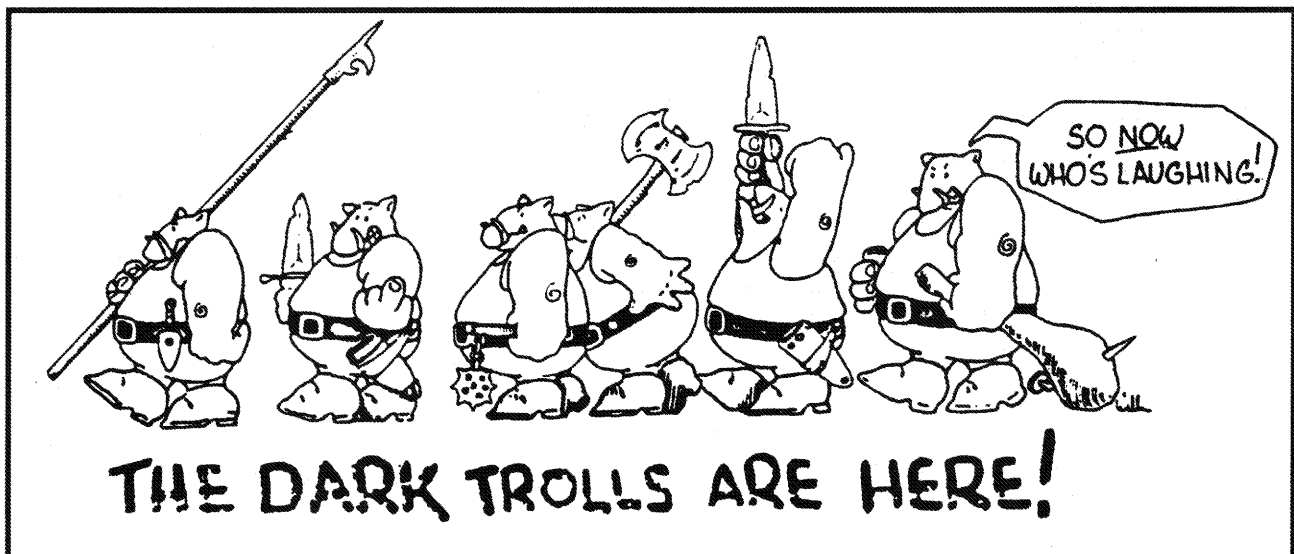
THE YEAR SONS

is a former cult of human sacrifice practised in Esrolia but since outlawed by the Pharaoh. In it there was a person selected who would receive divine powers and rights in return for performing certain rituals. At the end of the time, which was either 1, 3 or 7 years (depending on secret Divinations done by the priestess at the start of the year), he was sacrificed to the goddess Ty Kora Tek.

are the preferred weapons for temple guards, with battle-axes and throwing-axes as second and third weapons.

VORIA is also called Handmaid to Spring. She was born to Ernalda in the Darkness, and she was one of the New Deities to travel with Time to announce the New World at the Dawning. She is the youngest and most innocent of the earth beings, and wherever she

goes all is sweetness and calm. She is the goddess of youth, children and virginity, and those beings come under her protection. She is capable of discerning the least offence against her, and in those cases will call on her sister, Babeester Gor, to aid her. The war goddess, in return, comes to Voria for forgiveness and cleansing; for the purification rituals after she has performed some heinous deed of war.



Gods of Fire and Light

Part 6

Aether

Source of Light and Heat

Before Creation there was one thing or nothing, and it was called Chaos. From it was built, or grew, the deities of the Celestial Court. They drew further from the Chaos and created the Elements as well, each of which grew into splendour and had the next blossom from its heart.

Aether was the fourth of the Elements, called the Great Spirit of Fire. He was born from the heavier elements; some say Gata, or even Ga, was his mother. After his birth he rose lightly above the others, spreading his cheer to the surface of the world.

He is an entity without personality but with immeasurable power. He had three sons, each of them created by Divine Word. They are called Dayzatar, Yelm, and Lodril. They became great gods and gained appropriate entourage to explore the young world. They lived with the other deities in the harmony and bliss of the Golden Age.

The natural process which was initiated by the Celestial Court brought about the perfect harmony of Creation, but also contained the downfall of Entropy. In Creation the friction between the gods (or spheres of power) had brought about a loving warmth which begat benevolent side effects to the world. As Entropy, or Chaos, approached, these frictions caused violent conflagrations to explode instead. Where there had been cooperation before, there was now competition. Joyous sharing became jealous possessiveness. What had been wonders now became horrors. Outraged emotions prompted gods to outrageous actions. The War of the Gods began, escalated, and started to topple all of Creation. In this terror and destruction each god acted in the way he felt best, and they often acted against each other.

Dayzatar

Dayzatar was always an aloof god. In the War of the Gods he made this fact into his defence. From Aether he inherited command of the lofty realms above the earth which are the Home of Light. Dayzatar did not struggle against Umath, mightiest of the gods, when the sky was ripped from the earth and thrust far from the polluting ground. The sky was put apart from most of the gods and Dayzatar strove to keep his fortress intact that way.

In the sacrosanct isolation of the sky Dayzatar invented and discovered rituals and a way of life which would maintain his purity and aloof strength. He shunned contact with lesser beings except to teach them, and his armies of angelic *Shanasse* turned their hearts as hard as steel with his disciplines. This way, the sky realm was stoutly protected against the ravages of the Gods' War and is said to have suffered the least for it, and to have gained less by their tactics than any of the other survivors.

Even so, the purity of the sky was not absolute. It suffered several defeats. Important among those are the victory of Lorian the River God, who invaded and established the River of Heaven as his realm. His son is Tanian, God of Sky Fire, who is also called the Water That Burns.

Also, Dayzatar was forced to leave his perch at least one time during his isolation. This was to rescue Lightfore, a favourite worshipper whose story is told below. This was also the occasion for the creation of Ourania, also explained below.

During the period of his isolation and discipline, Dayzatar managed to shed most of his own mundane aspects to purify himself. These aspects are called his children, though he never touched a wife. Thus he kindled and tended his own Inner Light and acted as a perfect example to his worshippers. These children of Dayzatar are Lux, Ourania, and Pole Star.

After Time began again Dayzatar maintained his lofty position in the world. Thus he is always hard to reach, even by his most devout worshippers. His disciples take this as a great test of their wills and find strength from their god's silence and empty promises. Their Heroquests are paths to True Light, guided by the Muses of Inspiration.

Most people, however, have no interest in a god who has no interest in them. Thus the cult of Dayzatar is not widespread among the populace. Instead, there are a few strong centres of his worship scattered about the world. Even these, though, contain temples to his more accessible kin as well.

Lux

Lux is the primary Spirit of Light. He is called the King of the Light Spirits, and he heads a great hierarchy of angelic hosts who serve the needs of their Lord, Dayzatar. Of this great host only the Archangel Lords have names and personalities. Lux himself is an abstraction of the principle of Light from whom descend all the lesser spirits that personify his components according to the needs of the Sky Lord.

The major archangels are the Spirit of Combat, Spirit of Song, Chief Guardian, and Seer Spirits. It will be noted that each of these categories reports to one of the other children of Dayzatar, but that the archangels themselves are generally found only in the Sky realm, close to Lux and Dayzatar.

Ourania

Dayzatar once allowed himself to leave his celestial perch during the Great Darkness. Ever since that time his worshippers have held out the hope that he may intercede again in the future. But ever since that time instead of Dayzatar their prayers have been answered by Ourania and her court.

Ourania was created straight from the mind of Dayzatar to sit in the throne while he was gone to rescue Lightfore. After he returned Dayzatar gave to his daughter all of heaven's rights to communicate with mortals for him, and to keep certain affairs in his name.

Ourania is called the Queen of Heaven, and is held by her worshippers to outrank Pole Star. This view is not held by very many other of the Sky and Light gods who are all extremely patriarchal, but even they always leave room for this feminine principle sitting close to the Pure Light.

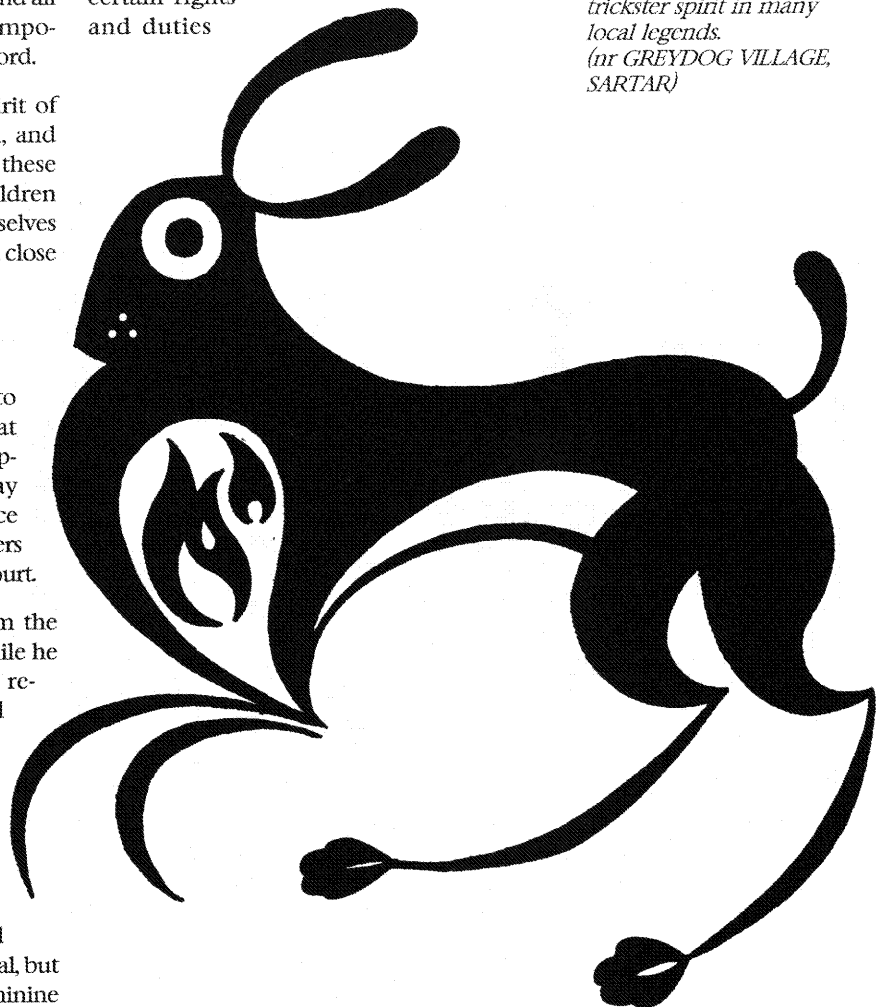
Ourania is also the Chief of the Celestial Choir whose songs are praise for their Lord Dayzatar. These hosts of angelic voices are sometimes called the Music of the Spheres. Sky worshippers say that this is the method by which Ourania sends word of her worshippers to Dayzatar.

Ourania is also aided by two minor deities who are called daughters but who were not born, but made. Ourania is noted for her virgin purity, but saw the need for aids in her work. Thus with the light from her right eye she made Musa, the Spirit of Inspiration which brings the light of heaven to men's minds. With the light from her left eye she made Supla, who carries prayers and supplications from mortals to the ears of the Queen of Heaven.

Pole Star

Pole Star is a son of Dayzatar, made from his Courage and Steadfastness. When Dayzatar was delving deep into his own purity he gave Pole Star certain rights and duties

Figure cut into the side of a chalk hill in Lismelder lands showing Eurmial stealing fire. Eurmial is depicted as a hare, the trickster spirit in many local legends. (nr GREYDOG VILLAGE, SARTAR)



to perform, then urged him to follow the Path of Light and disappeared. Most star-worshippers believe that Pole Star is capable of returning whatever boon they need in exchange for worship, and most of them believe that Pole Star still has access to Dayzatar as well, if need be. Pole Star is the King General of the Hosts of the Sky. He has many sons, all of whom are Star Captains and are noted for their martial ardour. They are the commanders of Spirits of Combat and serve in the front line against foes of the sky.

During the Darkness, Pole Star's home was high atop the Spike -- sitting near its tip where the mighty mountain pierced the sky. When Darkness overwhelmed the earth after Yelm died, the sky gods took counsel on what

to do. Pole Star volunteered to bring celestial aid to their distant worshippers, and he and many of his Star Captains descended from time to time

to aid mortals in fighting Chaos or darkness. They each lived in a fortress in the sky which guarded holes in the celestial dome where light seeped through. Whenever an enemy sought to enter heaven they were faced by Star Captains and their Combat Spirits first.

Some of Pole Star's children were less stable or more adventuresome than the other Star Captains, and they took upon themselves to wander throughout the world, both before and during the Darkness. Many of these demigods were slain, but one in particular, Lightfore, set a clear HeroQuest path which later gods also followed. Lightfore was the first successful Wanderer, called Planet, to pass through the sky. Since that time other gods who are not even of sky-origin have walked this path and established new planets wandering upon the Star Path

The wife of Pole Star is the Goddess of Dance who is herself a daughter of Larnste (*Change, or Mobility Rune*) and Harana Ilor (*Harmony Rune*). Pole Star wisely looked to his wife for aid during the period when the world was breaking up, and together they sought for a way to maintain stability with inherent change. With their great powers of mind and magic they choreographed the scheme later called the Great Dance of the Sky. In this the Star Captains, Wanderer Planets, and other Celestial beings were given places to move through rather than places to stand. In this way they preserved a motionless portion of their old God's Age life, and also participated in the great Dance of Time. This is why the stars change their position from night to night, and why we have a different pattern in the Winter or Summer skies. For this Pole Star is sometimes called the Grandmaster of Dance.

Finally, Pole Star is also called the King of the Firmament. The Firmament is the part of the sky which extends from the borders where it touches upon the world, to where dwell the stars and planets which is touched by dark Night. By comparison, Ourania is Queen of Heaven, which may be considered the land behind the Firmament where fortunate souls of the Light cults are allowed to spend some or all of their afterlife in light-hearted bliss. Deeper

Ceremonial mattock head used by the high priest of Lodril. It supposedly depicts the true head of Lodril and would be used as a part of the annual fertility rituals, perhaps to dig the first irrigation ditch of Sea Season. This item is believed to have originated in the Naveria province of Dara Happa. (PELORIA)



still, within Ourania's zone, lies the Heart of Enlightenment, where dwells Dayzatar in immortal meditation

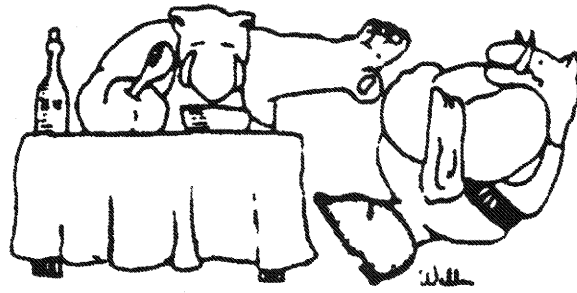
Lodril

Lodril is the third, and youngest, son of Aether. He is quite opposite Dayzatar in his desires and essence. Dayzatar sought isolation and meditation for his personal defence. Lodril exulted in participation and indulgence with the other gods and spheres of the world. He loved the caress of the earth, the touch of the breeze, and the glory of the fight. He knew no fear when Chaos appeared and threatened the world, and Lodril was foremost in the fight to combat it.

Lodril was aloft in the sky when he saw a foul thing from beyond the world squirming upon the body of his beloved earth. He turned himself into a divine spear and thrust himself to impale the monster. The spear did not kill it, but instead drove it deeper and deeper into the bowels of the world. Lodril pursued until at last, deep in the dark innards of the earth and far from the source of his strength, the chaos thing turned and engaged in heart-to-heart combat. Lodril recognised, almost too late, that he could not destroy this foe. He determined that he was willing to destroy himself if he could also destroy the monster. He entwined and entangled himself with it and sought his deepest fires to scorch both of them from life. His effort was only partially successful, for where there had been two things before there was afterwards only one. Lodril remained most prominent, but he was tainted ever afterwards with a violence unlike most fire entities.

Resting after his fight, Lodril found himself deeply enfolded by the earth. The broken monster within him spoke in low whispers of the way to escape. Lodril followed its advice. He swelled, puffing and growing within his enclosed space, flexing a new-found strength. His fiery power seeped through the earth, inflaming it as with a fever, until he found at last a place where he could burst through to freedom.

Lodril erupted forth from the earth with his minions and fell upon and slew all that he met with a cataclysmic fury. Foes died, and the death of friends did not deter him either. He lived for the glory of his heat and destruction, and this way he and his followers made fortresses, which we now call volcanoes, all across the earth.



Dark troll tipping the waiter.

But his rage could not sustain him forever and in the darkness he met one mightier than himself. Argan Argar, the Son of Night, engaged him in battle and threw the god to the ground, cold but for the fires in his heart. Argan Argar enslaved Lodril, using his heat and skills to construct the marvellous Obsidian Palace which became the stronghold of the Nightson and his hordes. There Lodril was kept, chained and weakened, for the duration of the Darkness, able to aid the world only through his children.

It should be noted here that the Lodril priests claim divine contact with exactly the same pure Aether that the austere and rigid Dayzatar priests claim to know. They also claim that their methods of contacting their gods are not only more pleasant but more social and healthy as well. The Dayzatar worshippers naturally shun such indolence and debauchery as being antithetical to their beliefs, and there is always dislike between devotees of these two cults.

Caladra & Aurelion

When Lodril lay seething within the deep earth-womb of Mother Gata, his warmth engendered new life. Formed there were two deities, twins, each complementing the other. There was a female, Caladra, and a male, Aurelion.

Caladra and Aurelion are not true fire deities, for their heritage is half from the earth, but they are truly the heirs of Lodril and so are included here.

The twins were born at different times and in different parts of the world during the turbulence of the Darkness. Though but infants in a cosmological sense they were leaders in those dire times. Their combined el-

***SHARGASH** is the Dara Happa god of War and Destruction, sometimes called the Thunderer and the Drummer. A son of Yelm, he is the Lord of Alkoth, and has an insatiable appetite for destruction. When bound into the service of the emperors, he is a valiant defender of Dara Happa; when unleashed upon the world, he seeks to destroy all life with his weapons of purifying fire.*

emental heritage gave them some mental insight or streak of endurance which their kin did not have. Thus while the great elemental gods (such as Yelm, Lodril and Ernalda) fell, these insignificant cross-breeds led the survivors to victory.

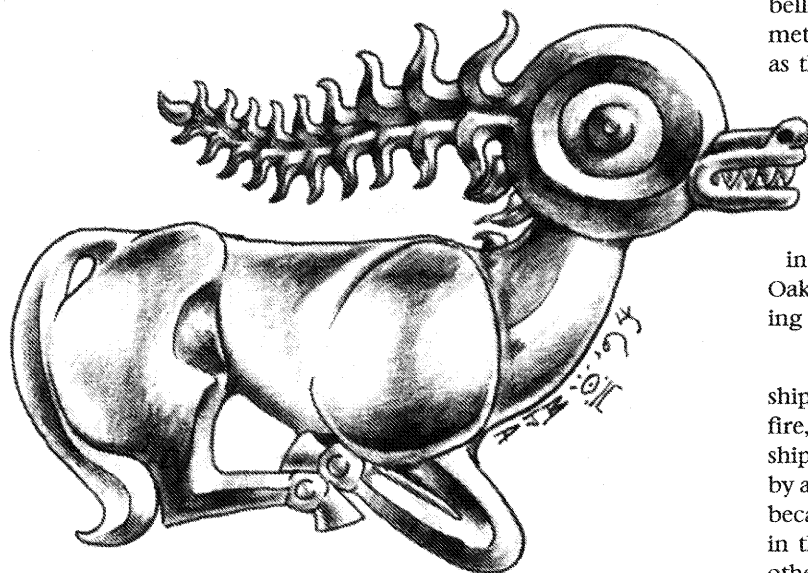
During these wars Caladra and Aurelion were first far apart, but the sense of the cosmos led them across many trials to meet at last. Once joined they were more powerful yet, aiding the followers of both Mostal and Yelmario, and helping innumerable human worshippers besides.

Caladra and Aurelion combined the beneficent aspects of warmth and fecundity, specialising in exploiting the natural and agricultural wealth of volcanic sites. They are also able to propitiate their father, Lodril, who was freed from Argan Argar to their care before the Dawning. Thus their worship is naturally found near volcanoes.

The cult is also knowledgeable on geology and mining, and the volcanoes offer many mineral riches to the cult as well. For this reason the cult is very popular with dwarfs.

This cult is interesting for its treatment of two very diverse approaches to its fertility aspects. On the one hand is a very austere behaviour inherited from the fire cults, while on the other is an orgiastic frenzy common to the many earth cults. The Caladra and Aurelion solution is fairly typical of the socialising compromises which the cult is noted for. Since both are siblings the cult priests are obliged to take spouses from outside the cult and to spread the heritage of their gods ever wider.

This golden brooch represents the Sun Horse Kargzant, which is the Pentan horse nomads' name for the Sun God. Kargzant the Wanderer was hailed as the divine ancestor of those nomad overlords who ruled Dara Happa at the Dawning, though the Dara Happans claim he was a rebellious subject of Yelm's, now broken and bound into the Sun God's service just as the Horse must serve Man. (HTHAR AS JING)



The Lowfires

"Lowfires" is a group name for the children of Lodril which are the known fires of the earth. They are three in number, and they are commonly called siblings.

Their birth is no ordinary tale, and is one which takes us far from the heavens. Instead we must peek at a task of the Lightbringers, Orlanth and his pantheon, as they trekked their way through the dark underworld on their great quest to free the sun. In their travels the Lightbringers came to a great impenetrable black palace. This was the Obsidian Palace of Argan Argar which was made by the slave labour of Lodril, whose cellars were in Hell and whose spires pierced the world of earth and life far above.

This was the place that the Lightbringers had been told of, where they would find a new light to guide their way. The whole of the tale is not important, save that the task was done at last by Eurmial the Trickster, who sneaked his way into the citadel and stole the magical fires of Lodril. When pursued, Eurmial cast himself into many forms: raven, coyote, spider, human and others, each time trying to trick his pursuers and to pass on his gifts. During his mad flight Eurmial stopped upon the world of men and passed out fire among them, and so aided the world during the plight of the Darkness. This way the Lowfires came to earth.

The first of the Lowfires is Mahome, also called Home-fire. She is the warmth of the hearth and the heat of the cooking fire. She is gentle and kind.

Gustbran is the second Lowfire. He is the Workfire whose roaring flames and gushing bellows provide the heat to bake clay, melt metals and harden wood. He is often known as the Smith of the Gods when Mostal does not do that job.

Oakfed is the last Lowfire. He is called Holy Fire. Within his scorching conflagration things are changed to their inner natures. Souls can be purged in it, or evil destroyed. When unchecked Oakfed is called Wildfire, famous for destroying forests and reputed to burn even stone.

These three deities are commonly worshipped all over the world where people use fire, regardless of the other divinities worshipped. They are deeply loved and revered by almost all humans. Despite this, or perhaps because of it, they are thought to be quite low in the hierarchy of the gods, at least by the other gods.

Gods of Light: Yelm

Yelm's life is usually divided into five separate phases. They are:

1. **THE YOUNG GOD**, who lived during the Golden Age of innocence;
2. **THE WARRIOR**, who proudly led the fiery Sky Armies against all foes;
3. **THE TEACHER**, noted for his healing, music and other skills;
4. **THE LEADER**, when he was heir to all the powers of the sky and fire;
5. **THE SAGE**, or keeper of Divine Order.

These categories are neat, but events occasionally fail to fit properly into them. Yelm is often a fighter, and even as a Young God he carried the Sceptre of Order.

The divisions so neatly made are manifest in the social structure of the societies which worshipped Yelm as their primary deity and leader of the pantheon. We will look at two of these societies. The first is the primitive nomad culture of the horse barbarians and the second is the splendid empire of Dara Happa which ruled Peloria for 500 years beginning about the year 200 S.T.*

The horse nomads wandered upon the steppes of Pent with a lifestyle wholly dependent on their horses. In the First Age they lived in the lowlands of Peloria and treated their horses as brothers and eating stock. When troubles began they rode their horses for war, and then began to hunt as well. That is what allowed them to survive when they were driven into the wastes of Pent and beyond by the Second Council after the battle of Argentium Thrifile in 230 S.T.

In their hardy society every person pulled his weight and there was little room for sluggards, nor was there much room for mistake. Their stratified society was based upon age, with each person performing the specific duties of their station and learning the skills for the next one. Adolescents were initiated together and formed into age groups which stayed together through life.

The first stage was called the Rider, and persons of age 14-23 were in it. They hunted and herded, and generally raised and tended horses (and later, cattle). The second stage was the Warrior, who bore arms against other men or monsters and acted for the physical defence of the tribe. The third was the Leader, composed of those who were between the ages of 34-43, and who formed the leaders for tasks, groups, or special functions. Fourth was Chief, usually between the ages of 44-53, who had gained enough experience to lead larger groups, perhaps even a whole tribe or clan. The fifth stage was that of Elder, at age 54+, who had lived long enough to prove his sensibilities and learned enough to have some semblance of wisdom. Their advice was sought and revered.

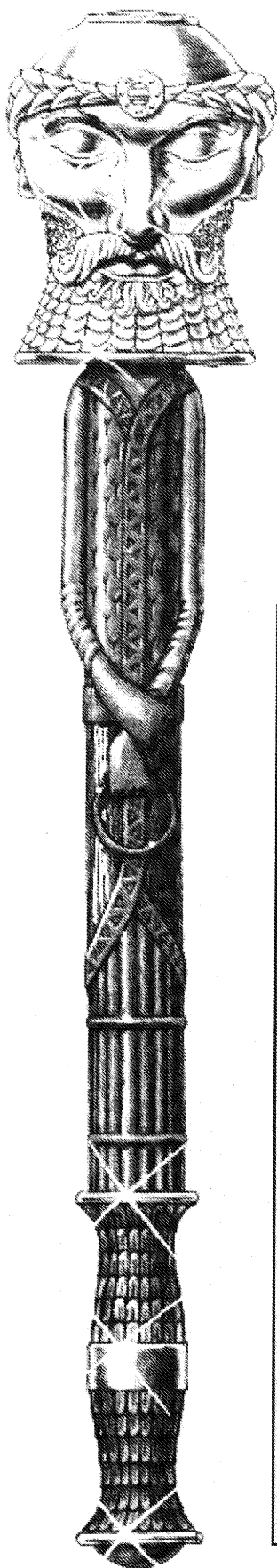
It should be noted that these ages are approximate, and that a lucky or talented person could shatter them all, especially in times of crisis. Rather than age it was the ability to fulfil the functions of the position that were important, and the age groupings corresponded to natural development.

The Youth of Yelm

Yelm is the son of Aether, commonly interpreted to be a way of saying that the Sun is another manifestation of the wondrous life-giving properties of the Divine Light. It is of note

Part 6a

**It is interesting to note that these two cultures were traditional enemies and spent centuries in bloody conflict. Documents relating to this schism in the Universal Empire of the Sun are interesting to read. First Age tales make a big deal about the Sons of the Sun who quarrelled and helped bring about the Darkness. Early Middle Period documents delve into philosophy and semantics, while later ones flatly state that the nomads were heretics and were actually worshipping a false god, often identified as Gbaji. Such documents are all of Dara Happan origin, of course.*



note that this is the same Light upon which Dayzatar priests claim a monopoly, and some Yelm priests could be pushed to admit that Dayzatar's Light may be less tarnished than Yelm's.

The pictures which depict Yelm as a young god or a child show him to be a handsome boy of fine, fair features with a head of curly blond hair. He usually wears some ring or other sign upon his right bicep (among the nomads it is a band of animal feathers, while the Dara Happans have a cloth stitched with gilt designs.)

Young Yelm lived during the Golden Age. Some people claim that he was the harbringer of that age, for he is radiant and bright and lit wherever he goes. Sometimes Harbringer is a title or synonym for Yelm. The Young God is also hailed as the Provider. The agricultural communities hail him as the Wheat Bringer. Many old elf songs call him the Flower

A Darkness Myth

The struggle between Light and Darkness is said to have begun even before the birth of light when the foetal Aether huddled helplessly in the womb of its mother. Unborn it lay in darkness, and there the creatures of the dark came to investigate it. They saw that it was a wrapped bundle and they could feel its emanations from afar. For a time they viewed it from a distance and made up their minds about what they thought it was.

There were three gods of Darkness viewing it. One was called Argan Argar, one was Xiola Umbar and one was Zorak Zoran.

"It is Friendship from afar," said Xiola Umbar.

"It is just another godling," said Argan Argar.

"It is an enemy," said Zorak Zoran, "and I shall eat it to hide it away from us." Then he lifted the bundle and uncovered its veil. Zorak Zoran was burned horribly by the intense light and heat and made ugly to the light ever afterwards. Argan Argar, further away, turned his back from the view and had no permanent damage. Xiola Umbar, furthest from the light, blinked rapidly but remembered what she saw.

We believe this myth alludes to the Xiola Umbar "Secret of the Light Within."

Bringer suggesting that the Green Age was of non-flowering plants before Yelm came along. The nomads call him Hunter at this stage, and say that this is the age he practised harmlessly with weapons. (Such was the innocence of the Golden Age that the fighters of the future learned the military arts from Kargan Tor in the guise of practise, exercises, or fashionable sport).

Yelm the Warrior

Yelm is noted to be a great warrior, both as a heroic individual and as a leader. As may be expected, there were several tales of how he excelled at his martial skills. Many of these tales concern contests between Yelm and other gods, especially, but not always, Orlanth. As might be expected, Yelm appointed his numerous offspring to be godlings in charge of different aspects of his arts.

Yelm's special weapons are the bow and arrow, and secondarily, the long and short spears. The Archer is one of the more widely worshipped aspects of this god and is invoked as bows are bent by peoples all across Genertela. His son overseeing this is named Sagittus.

Two famous fights are particularly noted by philosophers. The first is when he fought Zorak Zoran and his Shield of Purity was shattered, and the other is when he fought Orlanth who had secreted away the new weapon of his brother, Humakt.

Yelm the Teacher

Yelm the Teacher is a general title given to the Sun God, usually coupled with the name of whatever he was teaching. He has several particular attributes which are often mentioned about him as a Teacher. The special attributes are Musician, Healer, Hawkmaster, and Fertility Bringer.

Yelm the Musician began as a child god when he found a magical tool lying on the ground near where he walked. What he touched was a rune, and it transformed into the Harp of Harmony by the sun god's touch. He was sometimes seen playing it in the innocent age, often accompanied by the Mistress of Dance and her followers.

Yelm taught music to many of his sons and daughters, and appointed Hyraos Truetune as special caretaker and god of Harping. Because of Yelm's place as Emperor of the World (explained later) the harp became the

instrument of nobility and this minor god harped his way into the pantheons of foreign gods. Yelm's music includes three magic tunes which could be learned by HeroQuesting and studying under the Harper. They are the Song of Laughter. In addition, Yelm himself knew the Song of Command.

Yelm the Healer is especially noted as a combatant against illness and disease. One time, before Death was in the world, Yelm came upon Malia as she festered and infected a corner of creation. Yelm's bright healing light drove the foul goddess away into deeper places where she eventually found Chaos to aid her. Later Yelm taught other gods to do this, and some men. Thus Yelm initiates can learn a special spell called Fight Disease.

Another aspect of Yelm's famous Teaching status was that of Rider. Yelm's own steed was the Griffin King, who founded that great sun-loving race. Hippogriff was a daughter of Griffin who became Hippoi, the Horse Goddess. This animal was pledged to Splendid Yamsur* (a Yelmson) when he was appointed General of the Forces of Light. Their tale will be told elsewhere.

Yelm is also noted as being the Bird Trainer. Yelm trained all birds of prey, though eagles were always restricted to use by emperors who often abused the privilege and as often ignored the option.

Hawking, though, was a popular sport and Yelm appointed another son to oversee that. Thus Tholm Yelmson is the Hawking God, and one tale is told of him. Almost exactly the same tale is told of Yelm taming Vrimak, King of Birds. It shows a HeroQuest Path in brief outline. In it Tholm Hawkmaster overcomes the Hawk Spirit and thereby gains the ability to use the special skill and the right to teach it as well. Tholm is often shown with a hawk's head and/or wings instead of arms. The HeroQuest is very difficult, but one individual is known to have done it lately. His name is King Skilfil Hawkmaster, whose housecarls ride giant hawks. He lives in the land of Balazar and rules primitive savages.

Yelm the Rider

Yelm the Rider is another famous aspect of the Sun God. The original steed of Yelm was King Griffin, ancestor of the great race of sun-loving creatures. Ever since that time the cult has taught the skill of riding flying beasts (specifically griffins).

The Tale of the Horse

One of the feuds which King Griffin had with his fellow light gods was over the treatment of his favourite child, Hippogriff. She had been an ally to Splendid Yamsur, eldest son of Yelm, who used to be called The Victorious. Splendid Yamsur and Hippogriff had taken solemn oaths of friendship together, but in several fights Hippogriff was hurt and abandoned by her erstwhile friend, who was not called The Victorious afterwards.

Hippogriff underwent a series of painful and humiliating experiences during the War of the Gods and the Great Darkness. First she met Storm Bull in raging battle and her proud fangs were broken out of her mouth so she could no longer bite. In a fight with Maran Gor, the Earthshaker, Hippogriff's legs were broken and her bronze claws were ripped from her feet, but Yamsur was able to replace her feet with hooves. The greatest sore was when Zorak Zoran tore off her golden wings, laughing as he robbed her of ever returning to the sky. But most humiliating was when this once great godling was taken and broken by a mortal, Hyalor Horsebreaker.

Hyalor was not totally unfit to ride upon her. He was a leader among men and he also believed in the long disappeared sun. In addition, he claimed descent from the God Yamsur who was slain by the Devil and claimed that he was freeing her crippled spirit from death and wished to make an alliance. He rescued her by changing her name and her identity. Even so man got the better of the bargain. She was called Hippoi, or simply horse. Ever since then her descendants have worked more for man than man has worked for the horse. When the sun rose again Hyalor was ready to accept him, having survived the Darkness through great faith and courage. The horse, already used to slavery, leapt to meet her old master. The pair together received great bounty in the first years, and their herds and numbers increased greatly with the Blessings of Yelm. This is the origins of the Horse Peoples, who later became the Steppe Nomads.

OPPOSITE PAGE: The Imperial Sceptre of Order, formed in the likeness of Dayzatar, the patron god of justice in Dara Happa. The body of the sceptre is iron, whilst the head is of gold and the handle lapis lazuli. This is not thought to be the original. (RAIBANTH).

**Yamsur, General of the Army of Light for Yelm, mustered the great defence of many races against both Darkness and Chaos, but was beaten and wounded by Zorak Zoran (aided by many allies) and was then slain by the Devil. His worship and spirit passed from the world. There are still a few known artefacts of his left in the world, usually held by heroes living on the Spirit Plane.*

Yelm's Fight Against Malia

*You pierced him, O Lord, with the Golden Arrows.
You pierced him through,
slew the first son of Malia.
The sliming monster was burnt and broken, cleansed.
Only you, O Lord, could do it,
PRAISE YELM!*

*You changed her, O Lord, with the Pure Light.
You changed her throughout,
changed the first daughter of Malia.
The hideous hag was burnt to purity, cleansed.
Only you, O Lord, could do it,
PRAISE YELM!*

*You drove it, O Lord, with your Great Power.
You beat and broke her throughout,
the Mother of Disease.
The wretched goddess was hurt, scalded.
Only you, O Lord, could do it,
PRAISE YELM!*

*Protect us, Mighty Father, from our foes.
Watch over us in Light and Darkness: lead my heart.
Save us from misery and hunger.
This is my Power, gracious Father, precious gift.
Take it now and remember me.
-Amen*

Taken from a Dara Happa prayer, hymn 142 in the Raibanth Hymnal

However, when Yelm was slain King Griffin quarrelled with the other light gods and his children withdrew themselves from being slaves to people who rode them. Thus it is that so few people ride on the wondrous animals, even where the sun is worshipped.

Yelm the Leader

One of Yelm's more important titles is that of Emperor, or Yelm Imperator. There are several tales wherein Yelm receives some cosmic honour or symbolic artefact from the elder gods of the Celestial Court. It seems as if sometime during the Golden Age the Celestial Court handed rulership of the cosmos over to the shining god.

Some of these artefacts are the Mantle of Leadership, the Crown of Heaven, the Sceptre of Order, the Girdle of Command and the Globe of Authority. Both Dara Happan nobles and nomad chieftains received analogues of these items as signs of their office, or sometimes received a single item which gave them specific powers.

The overwhelming superiority of Yelm's Pure Light seems to have been generally accepted and emulated. The general system of rank and nobility among the Orlanthi air-pantheon is similar to Yelm's model. He was the bringer of light, warmth, good, and plenty, but there were other effects which this position had as well.

One of the primary influences brought by this position was the introduction of politics into myth. Yelm's leadership was one of

his attributes, but leadership implies a followership too, and that is the origin of political interactions.

The system introduced a tradition of reciprocal gifts which were exchanged between the leader and the followers. During this time the Emperor of the World set up arrangements whereby he spread his own Divine Light and the rest of the world followed his Divine Order in return. What is unique about this is that his rulership encompassed many diverse elements under its rule. Yelm the Fire God was Emperor over the earth deities and fire deities, some of the sea gods, and a few of the darkness gods. Even those who did not openly enter into a compact with Yelm were manipulated indirectly by the sheer overwhelming power of his Divine Order.

One overwhelming aspect of Yelm's cult is its demand for absolute submission from its followers. This institutes a strict aristocracy with great command over the followers. This benevolent dictatorship was splendid during the Golden Age when Yelm ruled everything with easy harmony and simple truths. Later, when the Empire of the Sun broke into quarrelling warlords unable to act together without their supreme leader, the situation worsened for the general stock of followers in the world. Such power was easy to abuse, even by accident, and the worsening plight of many races who blindly followed their own trails into destruction supply many tragic tales of the Gods War. Later Humanists point out with glee that Yelm's mythical Golden Age was founded on the habit of human slavery.

ANTIRIUS is the god who protected the emperors of Dara Happa during the Great Darkness. He sprang forth from the bright-shining essence of Yelm's heart when the Sun Emperor was murdered, and was a source of pure justice for those emperors who could worship him properly while mighty Yelm was in the Underworld. His mantle is the Solemn Majestic Glory which sheds its radiance about every true emperor.

The political mythology instituted by the reign of Yelm is apparent in the many dynasties which were founded by him. Sometimes one of the subsidiary cult figures also served as a Dynasty Founder, such as Providos who heads the ancient First Dynasty of Raibanth. Other times the founder was noted only for founding the house, plus some small local legends. In all these cases the rulers passed on an inherited Right of Kingship and were usually worshipped as Divine Kings or God Kings. Those political tyrants were good or bad depending on their custom or personal designs during their historical lifetimes, but they never gave up their lifestyle which emulated the imperial leadership of the king.

The nomad nobles were less strict in following such imperial splendour. Their difficult lifestyle didn't allow them the luxury of allowing any idiot first son of someone to become the next king. Instead they were descended from Divine Founders who began clans from whom the kings and nobles must be chosen.

The Sun Disk

There were some peoples in the world who did not know or accept the personality of the Sun God. Even so, they had to acknowledge the wondrous power of the sphere of light in the sky and they often gave it a name.

Ehilm is the name used in the western lands of Genertela and it became worldspread during the Second Age, sometimes completely replacing the local name.

The view is not without reasoning. The role of the Sun God was among the more restricted of the Greater Gods during Time. The single moment when the Sun acted out of the ordinary is called Sunstop (375 S.T.) and is universally counted as the most disastrous event of history. In comparison, Orlanth's storms may rage for years at a time or be stopped for as long with only a major crisis rather than a cosmological emergency.



Gods of Storm

Part 7

*Dead the world, 'til Umath
the Free
Broke the sun's curse and
moved the world.
Umathsons and stalwart
liegemen set the world in
its present ways
Now all feel the world's
winds at their backs.*

*Humans are wind-born,
freest of free.
Orlanth Breath-giver gives
you first lungful
Follow the winds, like
Orlanth before you.
Yours is the path-choice,
make it and live.*

*Life is for living, feel to
your fullest.
Challenge the challengers,
carve out your place.
Faithful to friends,
relentless to foes,
Loving to kith, fulfilling
your wyrd.*

Introduction

It is often useful to arrange tales of the various deities into the formalised (and often artificial) arrangements favoured by the God Learners of the Second Age. In this we see a gradual but resolute development of the attributes of the Storm Gods from the wild and utterly untameable force of Umath, who must ultimately be chained to passivity, into the crude but acceptable chieftain Orlanth, whose primary function is as the king of the gods of the universe.

The Gods of Storm

Air was the last of the great elements born in Godtime to make the world. It is sometimes called Aer in its primitive state, especially by the western sorcerers who delight in depersonalising the universe.

The coming of the air gods was crucial to the growth of the universe. It marked the end to universal peace and the beginning of growing change throughout the cosmos, though contemporary deities describe it as a downfall from the Golden Age into less civilised ways. Western Seshnegi philosophy is probably more correct, however. They see the troubles of the universe as neither good nor bad, just different and necessary.

First is the crude and simple Umath Age. This, a period of violent outgrowth for the Storm Gods, is remembered through simple creation myths devoid of personality or device other than the desire to flesh out the realms of creation known to mankind. The results of creation are things rather than beings. Here the Kolati grew and made the air itself which held apart earth and sky. Storm Bull's earlier tales, especially those where he pits his strength and/or savagery against other deities

(who are often innocent of anything other than being in a place where Storm Bull had a fit) are in this period.

Then came the Gods War period. Some of the Storm Bull's victories are here, but he seems to have often been pacified by the powers of Eiritha, an earth goddess. Vadrus, third son of Umath, ran up a string of victories and violence. Humakt paraded his honourable destruction about the world. Orlanth quested through the shifting powers of the world and gained power and fame. At this time too Umath was bound, Vadrus was destroyed, and Humakt gained Death and slew Grandfather Mortal. Orlanth got a hold of the sword Death and killed Yelm, the Sun. The next Age began.

The Storm Age was one of receding light and heat from the world. There are many tales of the defeats of the Gods of Light, from many sources. The Storm Gods' tales are in two major parts: the defeat of the Waters, and the Brother War. There are also victories and defeats against the forces of Darkness.

The Greater Darkness is also called the Age of Terror, and was the time when Chaos gained the upper hand and the world was destroyed to nearly nothing. Many of the formerly victorious air gods joined those they had defeated, and many disappeared from the ranks forever. Orlanth gathered to him his most powerful and trusted friends and sought the Lightbringers Quest.

After the Dawning the worship of Orlanth was foremost in the world, but others were revered as well, especially where they had aided mankind.

The survivors of the air gods became the followers of Orlanth, their mightiest leader. They helped form one of the most important

important pantheons of the historical ages. The pantheon is usually called the Orlanth pantheon or the Lightbringers pantheon.

Umath

Umath is credited with being the Father of Storm. He was the greatest of all the Young Gods to be born. The first Young Gods were the children of nymphs and godlings; others came from unions between minor deities and greater spirits. At last came a joining of two of the greatest gods, two of the Primal Elementals. Gata was covered by Aether: Mother Earth lay with Father Sky. Their issue was the greatest of the young gods: Umath.

The story of his birth is the most important myth dealing with Umath. Immediately afterwards he demanded from all the gods a place for himself in the universe which was as great as he deserved. There was none, though, for the world had been made with no foreknowledge or expectation of this god's mighty coming. The other immortals had no idea how to give a part of themselves to someone else. Umath replied angrily,

*"Am I to have no Honour?
No rings to give out, no mead?
This is not just.
You are unworthy of your rank.
Generosity is a virtue, not greed.
So is Courage, my strength.
I will show you my secrets then,
if you won't show me yours."*

Then he went off to make a place for himself in the world. Umath strode across the earth, to its centre. He planted his feet firmly upon the ground and placed his hands on the sky. He then strove with all his might to thrust his parents apart. Aether shrieked in pain as he was torn from his wife and held high aloft by his rebellious son. His mother groaned with pity and sorrow for the weight which was thrust upon her.

Between them, then, was the realm of Umath, the turbulent realm of Air. The son then spun about, running in a circle to mark his realm, turning inward to the site of his holy seat at the centre of the world. Thus was made the shape of the Storm rune, and so do all the winds of the world run in circles (though many of the circles are far too vast for a man to see).

Umath had five sons who were active after him. Each was like his father in their own way. All were raging and violent, but each was more refined than the one before him.

The five sons of Umath, by order of birth, are: Kolat, Storm Bull, Vadrus, Humakt, and Orlanth.

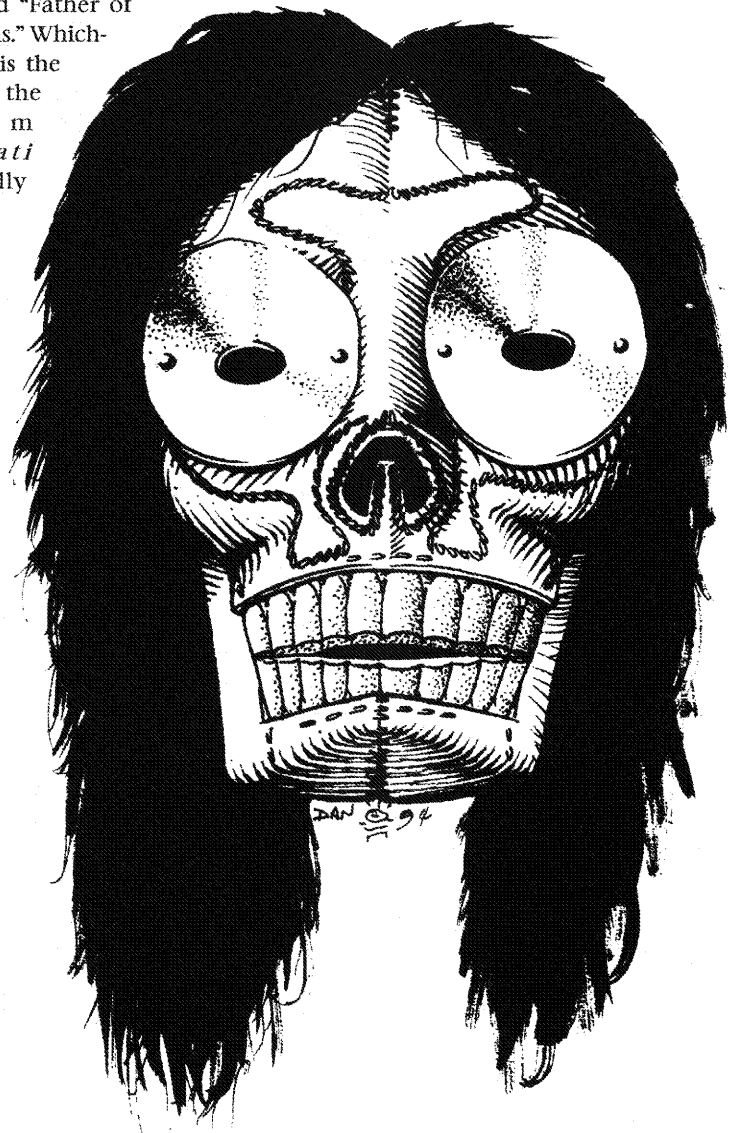
Kolat

Kolat, the eldest son of Umath, is very much like his father. He is very airy and blustery, but is more physical than divine. Kolat is more important for his place in the genealogy of the gods than for his acts. Kolat's family breaks down into two parts. One, named after the father, is more magical and are called Kolati. The other, the more physical, are the Umbroli. *Umbrol* may be a title of Kolat or else it may be the name of an independent deity who is called "Father of Sylphs." Which-ever is the case, the term *Kolati* usually

He was born, with great noise, deafening, disabling like thunder in a cavern, like living in a horn.

His visage Rolled over the earth with anger, rumbled across the sky with greed, filled the space with his grey brows and thunder.

Ceremonial Gagarth mask used in the "Waha's Cursing of Gagarth" ritual. The mask is made from a human skull covered with hide, and with polished bone disks for eyes. (PRAX)





*Sable Storm Buck
ceremonial headdress
with truestone, bones,
teeth and claws threaded
through the horns.
(PRAX)*

means spirits of air and *Umbroli* usually means the element of air.

Kolat is also called the Father of Winds. He is the father of the Seven Winds, named North, South, East, and West, plus the Higher, Lower and No-wind. The last three are very secret and rare winds known only to a few living people.

The Umbroli are divided into five families of sylphs. Further, each is the father of five more. These two ranks are called the Ancestral Sylphs and the Great Sylphs. These then have varying numbers of Huge Sylphs which are, in turn, the parents of the common elemental Sylphs.

The major difference between Kolat's two families is that the Kolati are worshipped and receive power from living while the Umbroli do not, and so are much weaker beings.

*Kolat's great progeny,
Seven Winds of Glorantha,
Four names are known,
North, East,
South and West.
Three names are secret,
Upper, Lower and None.
Honour them all,
their life is your breath.*

Brastalos

Brastalos is a goddess of storm who is rarely noted except as the Kolati wife of Magasta, Lord of the Homeward Ocean and psychopompous of the sea pantheon.

Brastalos should be viewed as one of the Seven Winds, and is the most esoteric of the bunch. Whereas the Four (Directional) Winds are quite mundane in their bearing, and the Two (Hidden) Winds are quite magical, the Seventh is mystical in its concept and its origin.

As the Seventh Wind, the No Wind, she is the Eye of the Storm, the Calm of Violence. She is always recorded as being at the centre of the world, the same place where Umath always is. She is the Secret Breath of Umath, and the source of the Secret Power of the storm gods, the "Inner Breath." Sometimes she is called the Mother of All Storms and some writers have taken that quite literally and used her name in their desire to make everyone have a mate and a pair of parents. It is certain that each god of the storms has certainly got his own Secret Power, a seat of immutable balance and calm within the surface of violence.

When the Spike exploded and left the cosmos with a vacuum at its centre there were some gods who leapt in to fill the breach. Brastalos was one of those, and of the many who tried she was one of the few suited to the task. She turned an unholy vacuum into an understandable compromise between real emptiness and empty reality.

Brastalos has a close counterpart in another god, more complex than herself. The goddess is often called his wife, though *Ieman* (mistress) is a more likely title, and she would take no dishonour in that. That god is Magasta.

The children of Magasta and Brastalos are the deadly waterspouts and whirlpools which dot the places where the air and sea meet, a plague to all who are godless on the sea.

Storm Bull

Everyone knows of the Storm Bull. Wherever the powers of the middle air are hated and despised you will find the Storm Bull. He is popular where sudden fury and uncontrollable rage are respected or simply unable to be suppressed. Storm Bull can be generalised

with the statement that his worship is popular among the barbarians, and the more savage they are the more popular the Storm Bull will be.

The father of the Storm Bull was Umath himself, the Manyfather of Storm. His mother was Mikyh.

Storm Bull is usually tolerated, in most cultures, only because he is so skilled against the forces of Chaos. Though some civilised people will say that he is chaotic in his actions, although perhaps not his nature, they allow him because he is more of Disorder than Chaos. This seething disorder seems to have a special power against Chaos, and where Chaos is active his may even be a popular cult.

Storm Bull has maintained a great popularity in the desert regions of Genertela, including the Praxian animal nomads and the Pentan horse barbarians. Storm Bull is portrayed as the Desert Storm, rough, raw, and capable of scrubbing the earth clean with his passage. In the Storm Age this furious god is often portrayed fighting for Genert against Humakt, the chill North Wind's ally.

Storm Bull is sometimes pointed out as the source of the Great Darkness. He often went on a rampage and destroyed great tracts of life, such as the time his followers devoured all of the vegetation of the earth to prove how powerful they were. He also killed many gods and sent them to hell, and he spread fear, confusion, and warfare everywhere.

Storm Bull also claims to be the only force which stopped the progress of the Devil during the worst of the Great Darkness. He was embroiled in hand-to-hand combat with Wakboth, was beaten, and nearly died. Then he used Earthpower and sprang back again to life. They fought and he was broken again by the Devil. This time he used the last of his power and called upon the mercy of the universe to send him strength. Instead of personal strength for him, a great cube of Truestone tumbled earthward, bounced twice, then skidded into the great body of Wakboth. The Devil was crushed and smeared across the plains.* Later, the son of Storm Bull named Waha the Butcher successfully led others in dispersing the remaining parts of the Devil's body. Thus the Devil was destroyed by spreading it everywhere.

Vadrus

Vadrus was the third son of Umath. He was more divine than his predecessors and showed more intelligence and cunning, though

his nature inclines toward violence and its attendant destruction. Vadrus had many famous children who were like him, but most other gods were unhappy with the issue which followed in their father's wake. The Wild Hunter is one of them, another is the traitorous Calm Air, and many others who have lost their name and their fame but are still called upon when someone wants a violent and destructive change. They are called the Vadrudi.

Vadrus was famous among the Yelm cultists because he was such a determined enemy of the sky gods. It was Vadrus who first led Vadrudi armies across the surface of the world to seize wives for themselves. From this illicit union sprang the first of the hill-loving humans who worshipped the storm gods in the Golden Age.

One of the famous followers of Vadrus in this period was a Kolati named Aclit. He was assured fame when he spied Warera Triolina sunning herself upon the shore of the Neliomi Sea. Rather than rape, he carried her away with love, as is befitting the sea-women. Their child was Malkion, the prophet god whose travails brought him the inspiration he gave to his people. They called him the prophet of the only True God.

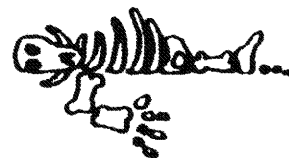
Vadrus' most famous battle is against the water-demon named Enkoshons. This is described as a horrible-visaged and sinuous monster which had eyes capable of paralysing any intelligent thing, a tongue capable of choking any physically embodied thing, and breath which would sap the strength of anything's spirit when touched by it. Vadrus desired to conquer the monster because it had a weapon of terror and legend, reportedly capable of conquering Yelm, the emperor of the Golden Age.

Vadrus prepared himself against the foe. He brought a large sack which held the Four Winds, an ancient flint sword called a *klanth*, a twisted vine which held the Upper Wind, and a leather rope which held the Lower Wind. He spent a year chanting songs of power about himself and he ate of Gata's magical Splendourbread.

He released the Lower Wind first, which men later called the Darkwind because it blows its shadowy message through the Underworld. This frightened the monster, whose weakness was darkness, but Enkoshons opened his eyes to paralyse the mind of Vadrus. The storm god then released the Four Winds, and each of them cast a weapon into the eye of the monster, knocking out both the

**Some doubt does exist, documented primarily by the Minderkind Sages of the Arrolan city of Riverjoin and the hermit Triidges of the Quivin Mountains, that it was not the devil, Wakboth, but actually the Great Fear, Kajabor, who was imprisoned beneath the Block.*

*Untamed beast,
god of savage passion,
His mad berserk fury can
even beat Chaos.
So doth wild Urox lead
the war against Chaos.
He holds the vile Devil
under mountains of
stone.*



Dark troll being good.

**Because of this people
have always carried
water about in bags and
it has not harmed them.
This is also the way that
some shamans can
purify water, though it is
very tedious.*

vision and the power of it. Then the monster opened his mouth and the horrible tongue lashed out with hatred. Vadrus released the Upper Wind then, and this dried out and burned the snaking enemy. Finally, Enkoshons exhaled its foul breath, but Vadrus captured it with the magical Sack of the Winds. Then his sons beat and bruised the sack until the thing was tamed and harmless*.

When Enkoshons was immobilised, Vadrus strode up and seized it by the jaws and ripped it in half. A great flood of blood, water, and mead swept over the land.

Inside the monster was a woman. The Vadrus storytellers call her simply the Blue Woman. Vadrus sought all about for the secret weapon to destroy Yelm, but there was nothing there but the woman. Vadrus, true to his vileness, carried her off since he had been cheated of his hopes. After a time he tired of her and either let her go, or she escaped, or was released later when Vadrus was killed.

The child of this union was Iphara, Goddess of Fog, and she is explained elsewhere.

Vadrus continued his mighty wars, leading the forces of his brothers to victory as well as defeat. Vadrus was present when Storm Bull descended from the Spike with his sons and settled in the verdant land of Prax. Vadrus was leading a warband of Kolati against the mortal races of the world when Aerlit saw the immortal vision of his wife.

Vadrus was destroyed during the Gods War by the forces of Chaos. His fame was so great, though, that he is still remembered, and there are still some of his great magical tools and weapons which are found among the gods and heroes.

Gagarth The Wild Hunter

All of the children of Vadrus were alike in one way: they all carried a part of their father to excess.

Gagarth was called 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 most of 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 most often victorious. Finally Orlanth caught his nephew and stripped him of many powers, and sent him to haunt the unwanted places of the air. Even since, Wild Hunter is sometimes called Lost Wind even though his excursions into the world continue.

Iphara

Iphara is the daughter of Vadrus and Blue Woman. She never counted herself among the friends of her unruly male kin, but most often kept to herself. She kept some of the traits of both her parents, and so she was a wanderer like her father but moist and gentle like her mother, even tender to all those that she met.

In those days of trouble and violence Iphara sought to preserve herself, as did all living things, and she studied her powers and cultured those which seemed to be most useful. She pulled close to herself, wrapping her body about her like a thick grey cloak for protection. Since that time she has always appeared that way, and within the fog of her body she developed the powers of illusion.

Iphara had a lover, Sshorg, a son of Manthi and Natea, who is called the Prince of the Sea of Terror. Their children include the spirit of Fog Boy, who is a minor messenger for the gods, and Kahar, whose name was given to the sea of fog where he died. Another child of Iphara's is called Grey Lady, who was born when Gbaji was born, and whose project is to reunite her mother's domain. Many people think that Grey Lady is the incarnation of Iphara.

Molanni and Daga

Molanni was the daughter of Vadrus, and certainly acted like an air goddess, but where her brothers were changeable and violent, she was unmoving, like the air which is sleeping, hiding, or ill.

She took as her lover the enemy of her kin, and found no shame in that. Blame it on love if you wish, for all the other gods did. But the child of that union was a false one for the world, whatever the cause for that union.

Molanni and Yelm begat Daga, the God of Drought. This empty god stalked the world in the Gods War, and in the Age of Terror this was a

*Gagarth the foul wind, hot
and fetid,
The Hunt seeking lost and
lonely spirits,
Drives the devout off their
path to eternity,
No one is safe if Gagarth
learns their name.*

spectre which crowded eagerly into the world which was dying of Chaos and fear. Orlanth fought it often, but when he went to free the sun, Daga took the throne of the storm and placed his mother in the centre of the universe.

An Orlanthi tale tells how Barntar the Ploughman, a son of Orlanth and Emalda, placed aside his plough and took up weapons to fight Drought. He sought the friends of his father, as was proper, and he found there a god named Heler who had pledged himself to Orlanth many ages before. So, Barntar learned some spells which brought the powers of Heler, also called Rain, to his fields again. In this way there was some relief from the drought.

Daga was finally defeated when Orlanth, replete with thunders and lightnings rolling across the horizon from the east, resurrected in his mighty Lightbringers Quest and brought the world back to life.

Since that time Orlanth has often used his kinsman to punish his foes, or even his followers if they need it. Daga is otherwise kept in an iron jar on the lock-bed on one of Orlanth's sons, or else lives in a cursed shack upon the edge of the world until summoned.

Humakt

Humakt, the God of War, epitomises many of the traits of the air gods, and his mythology is a long and unfinished tale of woe. Yet amid the multiple agonies which the God of Death bestows, this god also reveals a glimmer of hope.

Humakt was the fourth son of Umath. In his youth he lived upon the mighty Spike with the other gods. There, like many others, he studied the arts of Kagan Tor the God of Endings. Such was the innocence of the Golden Age that the future wargods learned the arts of weaponry as pleasant sports or gentlemanly contests. There were many famous beings then, including Sagittus and Hastatus, children of Yelm; Zorak Zoran, scar-visaged god of darkness; Wachaza, the Son of the Sea; and Erinlari the Axe, who later became a weapon.

Humakt idealises the honourable intentions and beliefs of the air gods with a single-minded intention and direction. Honour to Humakt is like air to the other storm gods, and as long as honour and storm raged together then Humakt was foremost among the fighters of his family.

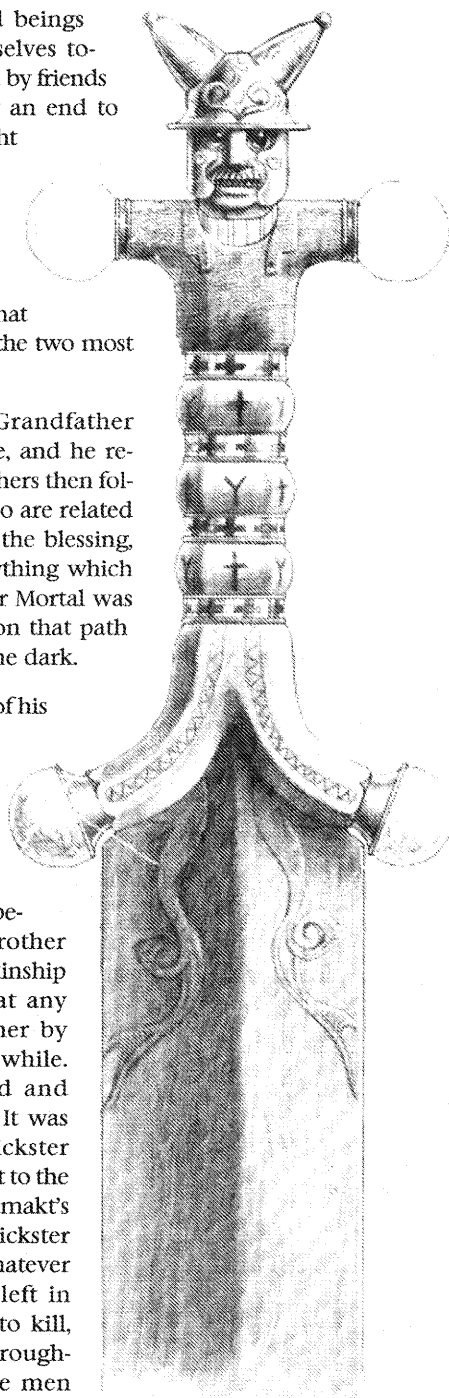
Humakt was also present at the battles which were not fought particularly by storm gods, but were just fights of great note. For instance, he is listed among the combatants noted in an elf-myth of early times when they raided the depths of hell to punish some trolls. It is not clear which side Humakt fought on.

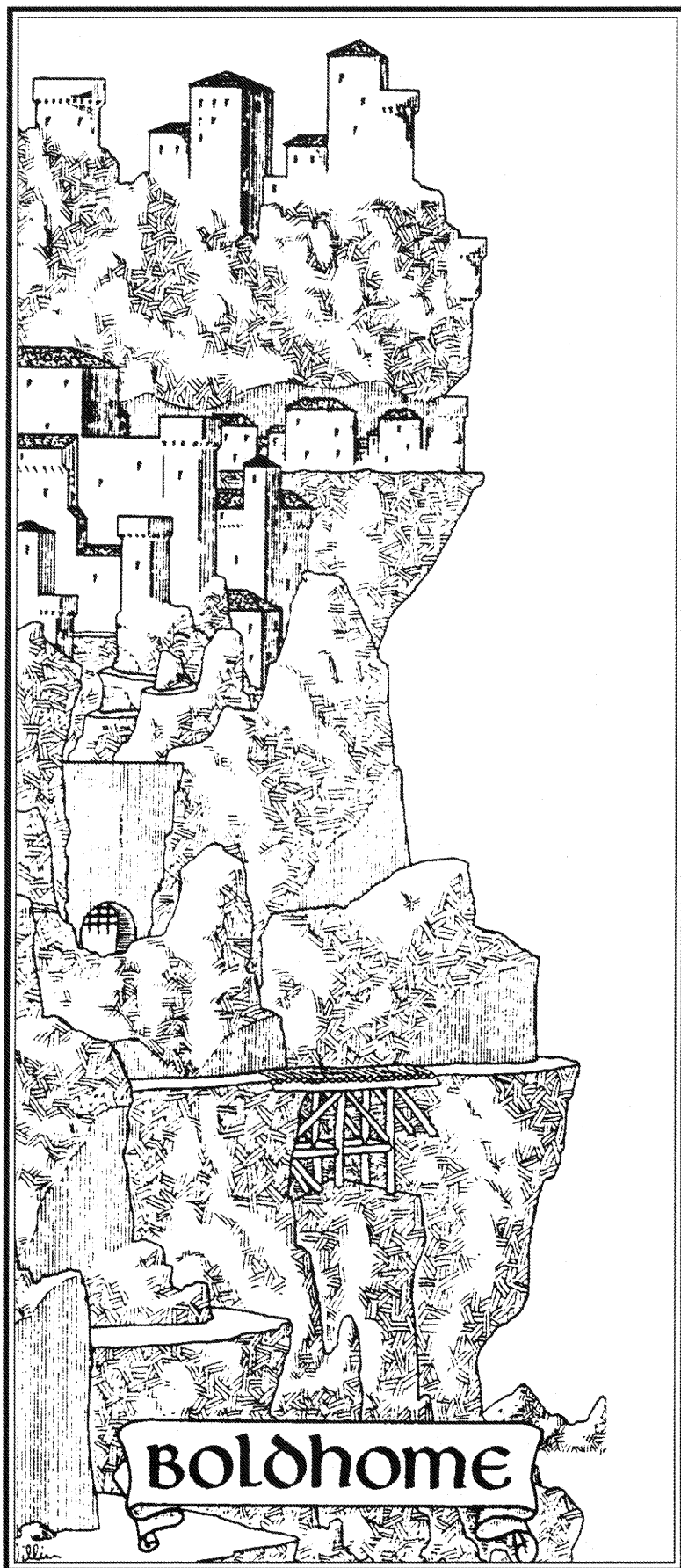
Humakt is most noted for the extremes to which he carried his business. Though there were fights before, and even killings, there had been no permanent deaths. Maimed or dismembered beings would always knit themselves together again, perhaps aided by friends or strangers. Humakt put an end to all of that when he brought forth, from the darkness, the power called Death. This was either in the shape of a sword or Humakt fashioned it into a sword, for none doubt that it was a blade which slew the two most famous victims of myth.

In the Gods Age, Grandfather Mortal was the first to die, and he retired into the Darkness. Others then followed his path, and all who are related to him have the curse, or the blessing, of Death as a result. Everything which has died since Grandfather Mortal was slain must also follow upon that path which his soul took into the dark.

Humakt was proud of his new weapon, as all warriors are proud of their skills. He felt no dishonour in doing his duty, but he felt that this power should not be in the hands of any other being, not even his own brother Orlanth. Orlanth claimed kinship ties though, and said that any brother would aid another by lending a weapon for a while. Still Humakt persevered and gripped his blade tightly. It was not until Eurmal the Trickster came, who had led Humakt to the blade the first time, that Humakt's grip loosened and the Trickster stole it from his fingers. Whatever it was that Eurmal had left in Death's place continued to kill, and death proliferated throughout the world. Thus have men ever been the victims of war.

Humakti Lottery sword from the region of the Upland Marshes in Sartar. The four jewels indicate that there were four original participants in the lottery, although it is currently owned by the Tribal Champion of the of the Lismelder people (SARTAR)





Orlanth took the blade and slew the second most famous victim. This was the resplendent Yelm, Emperor of the Golden Age, who had insulted Orlanth and engaged in a duel of skills as trial of innocence. Yelm showed off his far-shining arrows, and rays of light pierced the clouds which covered the earth. Then Orlanth took his weapon, Death, and killed the sun god.

Humakt found Orlanth's actions to be detestable, and found it tragic that kinship could cover the shame of theft and deceit between the brothers. Humakt saw this as a weakness among the air gods, and claimed that it forebode poorly for all if it continued.

Humakt claimed further that he would use his power as the God of Endings and sever all his kinship ties with the air gods and with most of those he named in his prayers.

Nothing could ever change such a pronouncement from Humakt, and so the severance was made. Humakt was no longer a kinsman of the air gods, though he usually remained their friend. There was no enmity between the kin, and they often fought side by side.

Yet, ever afterwards there was a great change in Humakt. He no longer had airy powers, not from wind or spirits. Instead he maintained his stern demeanour and humourless attachment to honour and the warriors' code. The world is fortunate that it has such death-dealers to kill for life and to make war for peace.

Famous Sights of Dragon Pass No. 4

Boldhome

The great city of Boldhome was built overnight by Sartar the Peacemaker to fulfil an ancient prophecy. It has only fallen twice, once to Lunar magical assault, and once to internal revolt. This view of the city includes Taling's Bridge (Hero's Stand is obscured), East Wall, The Great Hall of the Tribes, Priests' Tower, and Fantarn's Balcony (where he was shot by a barbarian's arrow blessed by Yelm). The famous Wilmskirk is also reputed to have slept in one of the Top Pocket towers viewed here.

Orlanth and His Kin

Orlanth

Orlanth was one of the later deities to be born. He emerged from among the gods as one of the most powerful. He typifies the lifestyle of barbarian hill dwellers and is generally worshipped wherever such people live. In general, Orlanth leads the life of a successful hill chieftain, surrounded by housecarls and servants.

Orlanth is at the centre of a large pantheon of deities. He is the single most important of them all and his wife, Ernalda, is second. This divine pair are surrounded by lesser deities, associated deities and nameless spirits who have their places in the cosmic scheme. Their combined cult is called the Religion of Orlanth and Ernalda.

It is critically important to understand that Orlanth is responsible for the cosmic scheme. He made it what it is with his strength, and his virtues keep it that way. He claims, by right of his deeds, overlordship of the universe.

Orlanth's cult provides guidelines for its members to follow in determining their activities about themselves, their society, the cosmos, and the 'great mystery of being.' Participation in the cult of Orlanth makes a person a full citizen of the universe. Such a complex deity has many tales to consider in his development and it is impossible to list even the major ones here. Instead I wish to convey the best known or the most significant tasks in illustrating the nature of Orlanth.

It is useful to keep watch for the Six Virtues of Orlanth at work in these tales. They are marked as the highest ideals for an Orlanthi to follow. They are: Courage; Wisdom; Generosity; Justice; Honour; and Piety.

The mythology of Orlanth can be broken into three general portions. In the first, the Youth of Orlanth, the god is not important to the world but he is busy forming his future.

In the second, the Age of Storm, Orlanth displays his powers in mighty struggles with his kin. The third, the Great Quest, shows his highest achievements; attempting to meet his greatest responsibilities.

The Youth of Orlanth

Orlanth was the last son of Umath, born after the depredations of the older, more brutal Storm gods had begun. He inherited the reputation and manner of his brothers, and had enemies before he ever did a thing.

Orlanth's first actions were typical of his life to come. While playing in the Whistling Caves of his mother, Orlanth raised the wind abruptly to see if he could knock down his brother, Yinkin. He did, and blew the shadow cat out of the cave, tumbling hundreds of feet down towards the rocks below. Orlanth flew to the cave mouth and leapt through space to the rescue. It was not the first time that Orlanth caused a disaster only to save the situation in the end as well.

Orlanth spent some time aiding his brothers in their pillage. He was, for instance, with his kinsmen Vadrus, Humakt, and Valind when they surprised the army of the Manthi sea-men and swept it from the inland seas of Genertela. Since that time only a few interior regions have ever been populated by merpeople.

He performed other deeds as well. His contests with Yelm are famous. Three in particular, the contests of Dancing, Music and Magic, are often cited. In all three cases the judges ruled in favour of Yelm rather than Orlanth. It was during this early time that Orlanth first became enamoured of Ernalda whom he swore to free from the clutches of the Bright Emperor.

Part 7a

It may seem surprising that Yelm, the Emperor of the Universe and Keeper of Law, should deign to contest with an upstart barbaric god sworn to seize the Crown of Rule. Apparently Yelm sensed the threat to his worship and accepted the problem as part of his office.

One noted fight of Orlanth during this time occurred when he was surprised by a pair of famous troll heroes, Gore and Gash. He fought his way free of them and broke Gore's legs.

The most famous act of Orlanth's youth was when Eurmal, a friend, stole the sword Death from Humakt, Orlanth's brother. Orlanth used it only once, and then to very good effect. He struck down Yelm, the Emperor, and removed the single greatest source of Light from the cosmos. This plunged the world into the (Lesser) Darkness, or Storm Age.

The Storm Age

The first part of the Storm Age is filled with the Storm gods seizing more and more of the world. The cosmos was so shaken that the seas splashed mightily upon the land then receded. Parts of the earth fell away while others rose defiantly to fight the air.

The Storm gods persevered, and as the winds rose the temperatures fell. The gods of the waters were more and more encroached upon or robbed, particularly by Valind, the God of Winter, who spread his glacial sheets farther and farther. Even before the more powerful foes were quenched though, the Storm gods had turned upon each other. Vadrus in particular found his brothers the only remaining opponents worth the sport.

Orlanth often fought his kin though it pained him deeply to do so. When Storm Bull bullied Yinkin one time, he grew arrogant and also attempted to fight Orlanth. Orlanth defeated Storm Bull soundly using only a lariat and a sharp stick. Ever since that time Storm Bull worshippers have disliked the Orlanthi, but they will usually submit to their orders when pressed. Orlanth likes his rough brother because of his chaos-sensing skill, but doesn't feel that he has to put up with his unruliness. Orlanth and Kolat argued but rarely ripped each other up. The Winds and other Kolati are usually portrayed as Orlanth's friends. Orlanth offended Humakt so mightily that the sword-god disavowed all kinship with the winds. Orlanth also had a famous foe in his kinsman Thryk, a son of Valind who is often called Winter Giant. Vadrus and his kin were more like enemies than kin. Gagarth especially assailed the realm of Orlanth and Ernalda. Again

and again Orlanth drove him off. Another famous struggle of Orlanth's was against Daga, God of Drought, noteworthy since it was a kinfight, endangering Orlanth since he had to also go to fight Aroka the Blue Dragon.

Orlanth fought Aroka using tested methods. Vadrus had fought a similar monster previously called Enkoshons, though it may have been the same beast in another guise. Orlanth spent some time preparing for the fight by praying to the Greater Powers (presumably the Celestial Court) and eating Splendourbread and drinking Soma. With Kolat's aid he got the Six Winds. Further, he also brought Thunderbolts and the Shield of Arran. The fight was fierce for both parties, but in the end Orlanth won and ripped the monster asunder, drowning the land in water, blood, and mead.

Inside the dragon Orlanth discovered Heler, the Rain god who later proved to be a loyal friend. Another time would see Orlanth's son, Barntar, seek Heler's aid to fight Daga again. Orlanth also slew another dragon named sh'ka Har Zeel, called the Mover of the Heavens,

Another famous quest was when Orlanth sought Daliath's Well of Wisdom. He fought or thought his way past the outer guardians, and at last came to the Baths of Nelat. These baths were tests of purity which would dissolve anyone who did not merit their powers. Orlanth suffered mightily, but was helped by friends and his own powerful virtues. He passed the region and, after more dangers, finally found himself at the Well of Daliath. There he fought against Magasta and/or his son. Both combatants lost something there, but Orlanth succeeded in gaining a sip of the sacred drink from Daliath which brought him access to true Wisdom.

Orlanth also fought the remaining Light gods and the troll and Darkness gods. Another fight was at the Hill of Gold where Yelmadio was hurt by Orlanth then critically wounded shortly afterwards by Zorak Zoran who then stole Yelmadio's heat powers. Another combatant there was Inora, also called the White Princess or Snow Goddess.

The Lightbringers Quest

The Lightbringer's Quest is the single greatest undertaking which managed to unify other cosmic events enough to bring about the resurrection of a dead world. Many

*Stale the world was,
unchanging and solid.
No one could die,
so no one could live.
Orlanth and Humakt,
brothers in bravery,
Brought Death to the
world and gave life an
edge.*

*Slew they the monsters
who undying plagued us.
First of them unchange,
who binds us to sloth.
Now there is Death,
who prompts us to live life,
Slayer of foes who brings
respite to friends.*

other deities had struggled as mightily and suffered as much, and the world would be a sorer place without their extreme efforts, but the Lightbringer's Quest was unique in that it moved through the realms, tying them together and making important links in a world falling apart. When the Great Compromise was reached and evil was devoured, the renewed energies of life flowed through the channels forged by the Lightbringers.

It is commonly believed that there were seven Lightbringers: Orlanth, Issaries, Lhankor Mhy, Chalana Arroy, Eurmial, Flesh Man, and Ginna Jar. Sometimes however, other deities or people are mentioned as being with these greater gods. It is as if these mighty saviours were attended by a number of lesser creatures along as a retinue. Such honour would be as natural to the gods as it would be for an earthly king to bring servants on a journey. It is likely that most of these lesser beings were killed off during the quest. It is also known that some beings joined the expedition along the way and then left before it was over, voluntarily or not. These beings were generally helpers of various sorts. There were also many enemies who appeared once or, like Canis Chaos, tracked the weakening gods through the darkness for many encounters.

The path of the Quest is long and there are many versions of it. Most have the most significant facts in common, and this description deals only with those aspects of the Quest. They agree that there are four major parts to the Lightbringer's Quest; stages in this journey through myth.

The Westfaring was first. This was a journey from the centre of the world toward the west, across the debris of the seas and the earth during the Great Darkness. Chaos monsters laid ambushes and raised armies to meet the gods. The dying Western Ocean was traversed with the help of the Turtle God. The Lands of the Luatha were filled with hostile demigod races, and Rausa, bloody Goddess of Dusk, hated Orlanth for slaying her father, Yelm. Once inside the Castle of Dusk, they found at its centre the key and gateway to the underworld.

The Long Descent was next. Sometimes the path was clearly visible because Yelm's blood still glowed (heroquesters say it still does) and Dark shapeless things fed upon it and preyed upon unwary travellers. More and

more foes were attracted to them by the scent and feel of Life the deeper into the underworld they went.

The Underworld was the object of the Quest, a place of gloomy truths;

dark, secret realities; unmoving death; and poisonous, stale certainties. Orlanth and his party worked their way through this fetid realm and found the Halls of the Dead at its centre.

At the door was King Gryphon, crippled now, dragging a wing. Orlanth heard laughter from inside and strode boldly up and spoke to the godling.

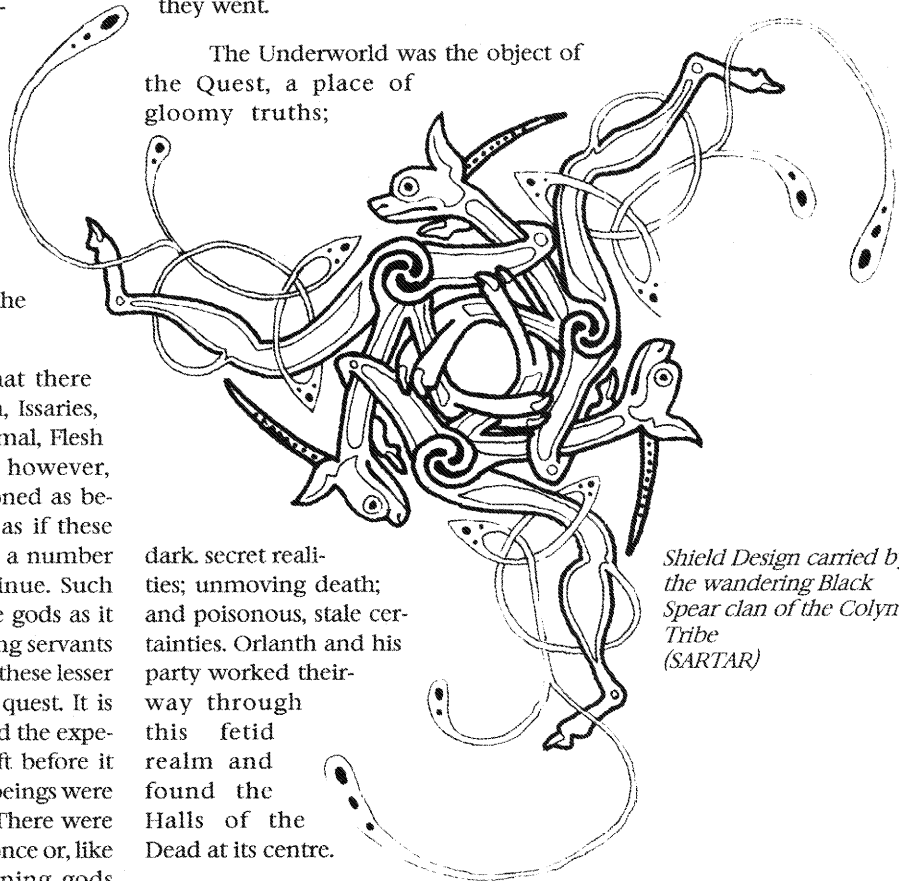
*"Whose hall is this,
So merry in the Darkness?"*

The Ancestor of Gryphons said:

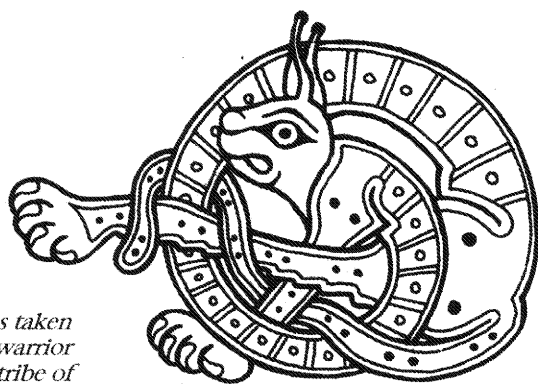
"That is the laughter of Despair, the daily drink here. It would sound joyous to only one being - Yelm's murderer! Begone. I doubt the Weeping Emperor will be glad to see you."

"Step aside Gold-Gryphon, or announce my presence. I've come too far to argue with a servant, and I must warn you that killing you again will be no trouble for me."

Orlanth entered boldly, but Yelm treated him with coolness. Orlanth made his bid for friendship; Yelm made his demand for atonement; Orlanth made his demand for recognition; Yelm made his requirement for proof; Orlanth made his promise of the future; Yelm made the demand of trial by combat; Orlanth made his song of Truth.



*Shield Design carried by
the wandering Black
Spear clan of the Colymar
Tribe
(SARTAR)*



This tattoo was taken from an Orlanthi warrior of the Amad tribe of Sartar. Aside of its use for body decoration, this shadowcat design has been used as a belt buckle by wealthy tribesfolk. (SARTAR)

Orlanth then suffered the Requirement for Proof: a searing, burning shower of the acidic hatred of all of Orlanth's foes present. He was scorched and tortured but, as in the Baths of Nelat, he survived. Barely.

Then Orlanth underwent the Trial by Combat, and fought all the Keepers of the Gate. These were monsters which had kept all Dead imprisoned in the Underworld. Orlanth would have been doomed to live in the Underworld forever but for the aid of his other friends, for he had been destroyed. Only the love and compassion of Chalana Arroy was able to bring him back.

After that, all of the gods prepared for the awesome Ritual of the Net, led by Arachne Solara, in preparation for the coming of the Devil. The goddess created a great and magical web made of many things no longer found in the world, and then she gave the web to all of the gods to hold ready between them. When Chaos entered into their realm, the gods cast the net upon the Devil and held him tight while the Goddess leapt upon him with vengeance and a strength of desperation and mystical splendour. She wrapped the Chaos god in her legs and struggled mightily, and at last devoured him alive.

Then the goddess took the net and hung it about her to conceal the birth of her child. That child is the Pledge of the Gods, and all of existence swore upon it to uphold their agreements. The deities agreed to share the world with each other, and with all of the experiences which they had already had. No one was allowed to avoid what they did not like, and so all of the gods agreed that they would share their time among both Life and Death. They agreed to these things, and that they would not actively intervene in each other's realms except in those ways which they had already done. They would not individually or consciously alter the world. They would not even

turn their awareness to it, unless called upon to do so. This is called the Great Compromise or the Immortal Pact, and it is the oath which recreated the world.

After these ordeals, Orlanth and his companions went through the next stage: the Dangerous Return. Orlanth and his friends were lucky, though, for this was less dangerous for them than it was for Yelm and his crowd: they were held in the underworld against their will, and even the victory of Arachne Solara did not bind the Holders of Hell. But nothing could hope to stand against the liberated forces of Light and Life, and so they surged on into victory and beyond.

The reborn gods reached the edge of the world at the newly-made Gates of the Dawn. There a star waited for them, and even the Darkness was glad to see them. The flush of Dawn, the rosy goddess, came. Arachne Solara stood upon the Gate of Time and cast her net across the universe, catching each surviving thing and binding it into the new world. Her child was born then, concealed by the net and protected by the strands. The child was called Time. The gods marched across the barren world, bringing warmth, light and flower to awed survivors.

The new world was created. Time reigned. History began.

The Forms of Orlanth

It is common for people to speak of three or four well-known forms of Orlanth as if they were comparing different gods. In some cases they are treated as different gods with competing priesthoods, religious prejudice, and system snobbery. Furthermore, there are many lesser-known 'forms' of Orlanth which are subcults also coupled with his name (such as Orlanth Goodvoice, Orlanth Heler, Orlanth Odayla, and so on). These overlappings are simply a sign of the complexity of Orlanth. The combination with the subcults often means that the two gods are worshipped in one temple. They might be together, as one deity, or separate, as two. If they are treated as one they may use the holy days from the subcult or the Orlanth standards. Orlanth's fringe activities, as defined by the subcults give a real sense of the god's abilities and achievements.

There are four well-known 'overstructures' of the Orlanth religion. Each can be treated as semi-separate from the over-pantheon upon occasion, or be combined with other parts.

ARACHNE SOLARA is the nickname of an otherwise unnamed deity who may be the goddess of Nature in Glorantha. Her origins are mysterious and subject to speculation, but there are strong indications that she is the ghost of Glorantha, the Mother of the Universe.

Orlanth Thunderous is Orlanth's aspect as weather-god. His attributes are primarily atmospheric phenomena such as cloud, wind, and the thunderbolt. His interests are primarily fertility and life-oriented. Usually he is worshipped with Ernalda as his wife. Heler, God of Rain, is always close by.

Orlanth Adventurous is the martial aspect of the god. His attributes are mostly military or warrior-like, and he is most famous for the foes he conquered. Ernalda is often presented as only one of his many paramours. His friends are all useful in battle, such as Humakt and Storm Bull.

Orlanth Lightbringer, or Lifebringer, is the mystical and heroquesting aspect of the god. It shows the god at his prime, in the midst of dangers which often cannot be beaten. He is tested and bested. His virtues are rent and tattered, but his vision holds true for all questers, and in the end the rewards are known to be greater than all of the pain to gain them. Lightbringers are a special part of the cult, used to adversity and outstanding in their intentions and efforts.

Orlanth Rex is the leadership aspect of Orlanth. Here he is important as God of Society and Justice. The mythos about Rex is slight, but the importance of this aspect cannot be underrated simply because of the power it generates and the loyalty the leaders command from their followers.

Magical Weapons Subculs

In early Godtime separate divinities played with a wide variety of tools, but generally only one weapon each. In those blissful times the future weapons of destruction were unrecognised for what they would be, and the gods became masters at whichever one struck their fancy. In this way the old weapons myths began.

During the struggle of the Gods War many deities were struck down, maimed, captured, or otherwise disarmed. When such events occurred the victors often took usage of the weapon as their prize. This way, weapon skills were passed around from the greater gods to their inferiors. In general, whole classes of weapons became the common property of everyone who chose to bear them, though many peoples chose not to carry tools borne by their mortal foes.

Other more specialised or powerful weapons did not suffer such a fate. Gods sometimes kept things to themselves, such as Yelm's

deathgrip upon his Sunspear. Other times a weapon may be seized by a god and did not filter down to the general weapons pile but were retained as the god's personal favourite.

Orlanth, a great victor, had many weapons in his collection, and was responsible for sending a great many weapons to the masses. However, there were four which he liked more than the rest, and which he kept for himself and his personal favourites. They are known as the Four Magic Weapons, and they have subculs of their own which people may join. The Four Weapons are: The Sandals of Darkness, the Lightning Spear, the Scarf of Mist, and the Shield of Arran.

The Sandals of Darkness were stolen from Kyger Litor and worshippers in the cult may receive the Rune spell of Dark Walk as a result.

The Lightning Spear cult offers a spell of the same name which can do great damage.

The Scarf of Mist was a water spirit named Huraya. Orlanth saved her life. In return Huraya once shielded Orlanth from the view of foes and saved his life too. The cult gets the Rune spell called Mist.

The World of Time

History in Glorantha is the sum of events occurring since Time began. Mythical events prior to Time were non-sequential and simultaneous actions happening without the benefit of orderly lineal time.

Time is the Cosmic Compromise. The world of Time is bound by certain laws which the world must follow. If the laws of Time are broken by the world then the impossible has occurred and Chaos will re-enter the world. The most impressive display of this came in the Gbaji Ward which concluded the Dawn Age.

Time permanently separates the gods and their world from the destruction to which they had submitted in the Gods Age. They formed the pact to ensure their survival, and the world opted to become stagnant rather than nonexistent. The gods sacrificed all of their freedom in return for immortality. The balance between the extremes of creation and destruction was moderated by cyclical sharing of extremes by the participants.

Everything which had been killed in the Gods War had to remain dead one-half of Time, yet also was alive one-half. Thus the world which made up the gods' bodies was subject to those changes, and the magical energies of the world also followed the flow and pattern. Thus in the winter the earth and fire deities are weak, but in summer the fire gods are most powerful.

Within the world of Time live other beings, though, who did not share in the Compromise. These are the mortal races who survived. Unlike the gods, the mortals maintained their freedom. They can impose themselves upon the world and change it to a small extent.

The Shield of Arran first belonged to Ernalda, but she had no use for it and gave it to Babeester Gor. Many earth cults worship this subcult. Orlanth made great use of it in his combats too. The subcult offers the Rune spell called the Great Parry. It should also be remembered that Orlanth also had access to other magics such as the ones he used to destroy Aroka the Blue Dragon, the sword Death, and other Storm powers.

The Lightbringers Circle and the Minor Council

Five other deities and one mysterious force set off on the mystical Lightbringers Heroquest with Orlanth. Four of the deities are still actively worshipped with cults of their own in Orlanthi lands. Each of these cults is highly sophisticated and responsible for special skills useful to a well developed society. The four deities are: Issaries, God of Trade; Lhankor Mhy, God of Sages; Eurmal, Trickster God; and Chalana Arroy, Goddess of Healing. These are all associated cults with everything which that implies.

It sometimes occurs that a society has not advanced to a social level able to support specialist Priests or Lords of these cults, but they will still have a need for a minor version of the function. For instance, a small country community does not have the need nor the support for a full-time sage. However, they still need some of the sage knowledge, specifically the lawspeaking skills used to help decide common judgements. In those cases there is a so-called Minor Council which is made of Orlanth subcults which are lesser versions of the other Lightbringer cults. Temples to these subcults are places to learn specific skills and, often, the spells which are taught by the Lightbringer gods.

GOODVOICE is the Minor Council version of Issaries, God of Communication. He is the originator of Epic Poetry and the Orlanthi skill of Oratory.

LAWSPeAKER is the Minor Council version of Lankhor Mhy, God of Knowledge. Lawspeaking is remembering tradition, judgements, and facts from previous cases and precedents. Even Orlanth Rex judges invoke Orlanth Lawspeaker when the step into their judicial roles.

CLOWN is a odd position on the Minor Council. In tales, the clown provides comic relief. Occasional rich kings kept professional clown and jesters. Some rites required the position

to be filled by local beggars. It never accords much honour though it holds a certain amount of status. It is related to the Eurmal cult practices.

Cosmic Kingship

Two deities in Glorantha claim the kingship of the universe and exercise some part of that sovereignty. Both rule parts of the world and part of the races of mortals. Both are jealous rivals who claim the only legitimate ruler's rights, and state that those rights actually stem from different sources. These gods have spent all their existence, before Time in mythos and after Time in history, in defending or advancing their claims. They are doomed to a reality of eternal contrast over which one of them is right.

Yelm's sovereignty stems from himself as the ultimate authority and source for the Divine Light and Order of the universe. He is the incarnation of the 'rightness' of the world, and without him there is no hope or order. All authority stems from him and can be gained only by him (or his designated agents) granting the rights upon some individual. Obligations are those of the follower to his leader, and anything which the follower benefits from this is a natural result of his adherence to the authoritative system of which he is a member. The follower has rights which are considered to be unalienable as long as he conforms the natural system of order which the Yelmic leaders support and incarnate.

Orlanth's sovereignty is, by nature, less centralised. This makes it, by definition, less ordered and hierarchical. It stems from the voluntary appointment of an individual into a position of power. It is inherent in the nature of people to find it difficult to agree together and this is reflected in the stormy and tumultuous ways of the airy gods. Strength and the right to rule stems from below, and the primary obligations of a leader are to tend to the needs and desires of his people and to protect them from the world's reaction to their desires.

Contrast that to Yelm, whose leaders are obliged to uphold the ways of the universe and to intermediate between the implacable ways of the world and their meek followers.

Justice is the primary motivator in the scheme of both Orlanth and Yelm. However, Yelmic leaders uphold justice by living it and being the source of it which is distributed to their followers. The Orlanthi, however, enforce Justice by armed might, being confident that they can change things to their way rather than changing their ways to suit the world.

The Orlanth Panththeon

All of the gods here are members of the Orlanth pantheon. Not all, however, are blood kin of Orlanth, but all are now associated with him through various adventures, battles, and pacts made since the birth of the King of the Gods.

Odayla the Hunter

This is the son of the Lady of the Wild, an obscure minor deity. The tales told of him are very much like those of other hunters, especially the Found Child. However, this is always an Orlanth deity, and usually counted as his son. A major difference is that this cult replaces Found Child's dogs with shadow cats.

Voriof the Shepherd

Voriof is the name of the god who is said to tend Orlanth's sheep, and who is invoked by everyone to protect their herds in the pastures. The sheep are said to be water animals which were stolen by Orlanth, presumably because their fleeces are similar in appearance to clouds. Voriof is said to have learned his arts from an elder deity named Varnaval, who was also a herdsman. He is Ernalda's son and is always depicted as a youth.

Yinkin the Cat

Yinkin is the god of shadow cats. He is an old friend and half-brother of Orlanth and they appear often in adventures, especially during Orlanth's youth. The Yinkin cult is associated with that of Orlanth, and cultists raise and train the special animals used by Orlanthi everywhere. Many families trace their ancestry to Yinkin.

Gustbran

Gustbran is a fire god, one of the Lowfires said to be the children of Lodril. Gustbran is also a smithing god, often called Bonesmith. The nickname is derived from the fact that most smithing is done in bronze and

that metal is believed to be derived from the bones of the gods. Gustbran made many magical items of the gods. He is sometimes portrayed as working the forges within Orlanth's homestead, but any worshipper will say that they are either only visiting or are working temporarily for the other gods. The real forge of Gustbran is deep under the earth, where the dwarfs and mostali worship.

Minlister

Minlister is both the god who brews ale and mead and, at the same time, is the god who occupies the drink and gives it its characteristics. Minlister, or his candidates, are sometimes the drunken clowns of a Minor Council. Minlister is a very popular deity among the



This Orlanthi child's doll is carved from local wood, with a soft flaxen jacket. It depicts Voriof the shepherd. (STARFIRE RIDGE, SARTAR)

Orlanthi. He is sometimes said to be the bastard but much loved son of the barley goddess and a rare King bee (mead honey). Orlanth's feasts in several myths included prodigious drinking, and the barbarians enjoyed many long winter nights full of ale.

Other Associated Deities

Note that none of the deities here is an air god. The divinities associated with Orlanth were either other elements (such as Ernalda or Heler) or other Young Gods (such as any of the Lightbringers). Orlanth himself is counted as both an Elemental as heir to Aer, and as a Young God, since he was born in the Golden Age and was the child of two different elementals (airy Umath and earthly Kero Fin).

Kero Fin

Kero Fin is the daughter of Asrelia, Grandmother of the Earth's Wealth, who lives far beneath its surface, and Acos, God of Law and member of the Celestial Court. Kero Fin is counted among the earth goddesses and she is also prominent in her aspect as Mountain Mother.

In the Storm Age, Orlanth decided to honour his mother and other kinsmen by raising a whole range of mountains, and they grew from the roots of the Cosmic Spike. They were called the Stormwalk Mountains because the wind gods Orlanth, Storm Bull and Kolat trod there regularly. Rising high among the rest was a peak for Kero Fin, goddess of the range. During the Gods War and the Darkness many of the peaks toppled. Age and darkness gnawed the Stormwalk Mountains into a tamer range, and newer mountain ranges have leapt upward nearby. Yet still, among the older hills of Dragon Pass, there is Mount Kero Fin jutting a stark 1200 meters (about 4000 feet) above the rich earth. Many people call it by another name sometimes used for a lesser peak on the slope: Wintertop.

Kero Fin bore Orlanth to Umath, the Primal Aer. Ever since, Orlanth has been especially associated with storms in mountains and high places. Kero Fin had other lovers and children. Best known is Fralar, King of Carnivores and father of Yinkin. Orlanth and Yinkin have been associated since their youths.

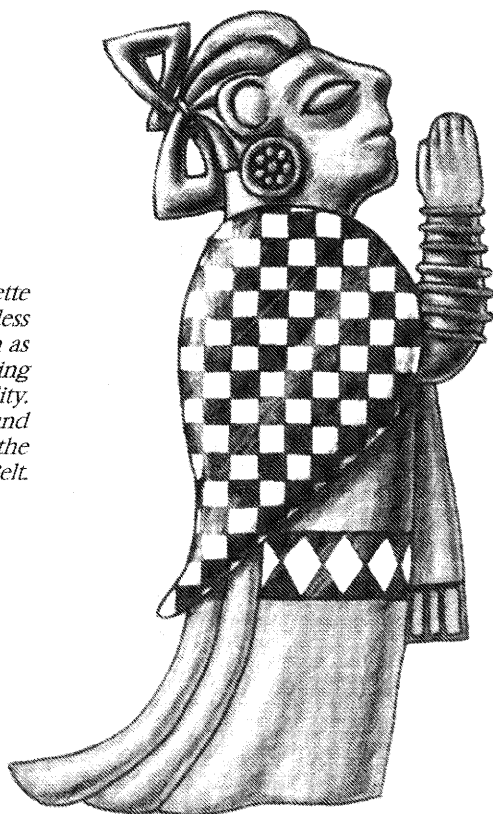
Kero Fin is worshipped in many places as the Mountain Mother, and is usually depicted with her felines. In this aspect she is revered by the beast-men of Dragon Pass who recognise her as the source of both human/civilised (i.e. Orlanth) and bestial/savage (i.e. Yinkin) existence.

Ernalda

Ernalda is an earth goddess, one of the so-called "Six Daughters." She is the daughter of Asrelia but has no father. She is, in every way, Mother Earth. With a myriad of husbands, lovers and magical activities she is responsible for most of the life forces which populate the surface world. Directly or indirectly they are all dependent upon her as well. Orlanth's relationships with Ernalda began after most of her world-bearing was done.

In Orlanthi myths Ernalda was numbered among the many concubines of Emperor Yelm when the young god set his eyes upon her beauty. After many contests with the Emperor, Orlanth at last liberated Ernalda; began a comical-mythical courtship which made Orlanth look like an awkward teenager with an old courtesan; then married her only to be separated from her by the Greater Darkness.

The Ernalda/Orlanth relationship is very close, and wherever people follow Ernalda's farming ways in Orlanthi lands the religion is properly called the Religion of Orlanth and Ernalda. The two deities act as role-models for



Glazed clay statuette depicting the goddess Ernalda. Charms such as this are believed to bring good luck and fertility. They are found throughout the Barbarian Belt.

the barbarian societies and have tales concerning the proper way to perform most social rites including baptism (when the first tooth is cut), initiation into adulthood, marriage, burial, and so on.

Ernalda has a long, complex mythology and pantheon of her own. Most of the civilised arts of agrarian society which are familiar to the Orlanth mythology stem from her. Ernalda and Orlanth had one son of particular importance to their mythos. This was Barntar the Ploughman.

Barntar the Ploughman

Barntar the Ploughman is the son of Orlanth and Ernalda. He typifies the hard-working peasant farmer's tasks at the plough and the field. Gustbran made the first plough for him, and he performed the same feats as Orlanth's Bull-taming to make the first ox-team for it. Another time he struggled against Daga, God of Drought, and sought the aid of Heler, God of Rain and a close friend of Orlanth Thunderous, to combat the problem.

Barntar's wife is often said to be Mahome, Goddess of the Hearth, who typifies the domestic tasks of cooking, sewing, and so on, though she is often called a thrall of the gods.

Heler the God of Rain

Orlanth fought often against the powers of the waters and usually overcame them. Orlanth destroyed some of those gods, enslaved others, and became friends with the rest. Heler is a god who became Orlanth's loyal, if subordinate, friend.

Heler has a mythos previous to his involvement with Orlanth. If both that story and the Barntar story are to be believed, it seems that Orlanth destroyed Aroka and freed Heler, but Barntar brought him home.

Heler, like many of the water gods, is blue in colour. He is usually depicted as being quite handsome, and at least one tale tells of an affair between the blue hostage and his owner's wife.

Heler is occasionally depicted as a militant deity, but rarely portrayed as an effective one. He is much more important as an aid to Orlanth. His name is a watchword for loyalty among Orlanth worshippers, and to be "staunch as Heler" is a high compliment.

Kinstrife

The concept and sacredness of kin is important to the cult of Orlanth. He is, among other aspects, a social deity responsible for the peace and harmony of all peoples under his rule. He is also a family god, the masculine partner of a vast extended family of immortals. It is natural that the larger body, the society, be an extension of the smaller, the kin group. Such is the social structure of the barbarians who worship Orlanth. This makes kin critically important to Orlanthi.

In the difficult world of the Gods War, deities and mortals alike found it less and less possible to rely upon the world's stability to aid them. As the disintegration occurred it always began at the fringes of the world and ate its way inward. People looked more and more to those things and people closest to themselves for comfort and aid. Orlanth is said to have begun the tradition, but Ernalda is more likely the source from which Orlanth took the idea. The matriarchal traditions are much stronger for family attachments.

Orlanth is known to have favoured and relied upon this bond during his life. It is easy, then, to imagine his trouble as he watched his own kin group, the gods, fall upon each other. His pain grew to agony when he was forced to defend himself and his loved ones from his own brothers and cousins. He had previously taken vows to aid his family and he drew strength from those vows. When he fought his kin he broke them and grew weaker and weaker. At last, shortly after he had driven the Wild Hunter into the wastes and wilds, his family broke apart when Ernalda went to sleep and did not wake.

One of Orlanth's motivations in undertaking the Lightbringer's Quest was to right the world and make it a place where kinship is strong and sacred. His task was difficult since he had to fight his kin again in the Underworld, but he succeeded. Since the Dawning, Orlanthi relatives are responsible for each other's safety, justice, and health.

Some Well-Known Orlanthi Heroes

Many mortal individuals earned their immortality during their lives and are still remembered for their deeds.

Alakoring Dragonbreaker

Alakoring lived during the Second Age and was famous for two great things. One was the killing of the dragon Drang, the second was the founding of the Rex subcult of Orlanth. He was born in Ralios in the Kingdom of Halikiv, and was in the army which flew over the Rockwoods to fight the Empire of the Wyrms Friends. He became prominent while living in Aggar, where he settled and raised a family, always fighting the Empire. He led an attack against Drang, the Diamond Storm Dragon who had already devastated Tarsh. When the earth settled from the fight there was a hero standing where a priest had begun. Alakoring aided in the final attacks against the decadent Empire, and then he seized much land in Dragon Pass for himself when the fighting was done. From there he began teaching his new Rex insights to all Orlanthi he met, and the practitioners' virtuous actions helped to popularise the Orlanth religion.

He was killed in battle by Tobosta Greenbow, a famous elf lord who led Aldryami armies against the dragons at the end of the Second Age.

Hachrat Blowhard

A famous troll hero of the early Second Age. Hachrat was inspired by the winds and sought to study in Molorios, which was still a centre of interspecies studies. As a famous warrior he led the assault which stormed his alma mater and razed it years later. Although most trolls distrust Orlanth Lightbringer, Hachrat gained a huge following during the Second Age Wars and his cult is still popular in the Yolp Mountains.

Vingkot the Victorious

Vingkot was a son of Orlanth's born in the Storm Age. He is often named as one of Orlanth's soldiers, usually as a housecarl. Vingkot married a daughter of Tada, king of a neighbouring country, and with many children and followers lived amid the recently raised Stormwalk Mountains. Vingkot then expanded westwards along the coast and into forests, and then northward where there were many wars with the (sun-worshipping) Dara Happans.

The Banishment of Daga

There came a time when the rich splendour which Ernalda had given to Orlanth began to fade and dwindle. This troubled the god and he sought to learn the cause.

"Only one person is doing this," said Ernalda, "But I have refrained from telling you, dear husband, because I know that you honour kinship so much. I would never wish to aggravate an already bad situation."

"The world is poorer for your silence," said Orlanth "And our own people suffer and go hungry. Tell me, good wife."

"At your command, oh husband, I will instigate kinstrife. It is your nephew who is the cause of our woe. Your sister's son is drying my yields and starving the world. His name is Daga, and he is the son of Molanni, your niece."

"I have fought with my brothers already, and most of my nephews as well. For you, sweet wife, I will go and speak to him, and then I will threaten him, and then I will curse him, and then I will drive him off or kill him."

"There is more, my love, to know of your foe. His father is the same as your Enemy, the tyrant who would hold all of the world in his hand. Yelm is the father of Daga, born to shameless Molanni."

"Then my decision is made. I will seek him and kill him, and treat him as they treated Young Varnaval. Then I should find my kinswomen, daughter of my brother, and teach her the lessons of the storm. Thus will she be ruined, and another dishonour heaped upon my family and name."

"We shall eat," said Ernalda, "The people will love you."

And Orlanth went off, and he fought against Daga, and he was unable to win. Daga was a spectre, a wan and frightening thing without substance to strike or force to scatter. When the people saw Orlanth they cried out, and he steeled himself to action for them.

Then Orlanth sought a long while, and learned that there was a secret weapon which could be used to destroy his foe. It was in the guts of Aroka the Blue Dragon, and Orlanth earned himself another honour by killing that thing. Inside he found Heler, the God of Rain, who was his friend afterwards.

Heler was sent against Daga and Orlanth went too, pounding the land and covering it with rain. Soon Ernalda was nourishing again, and Drought was banished for as long as Orlanth was chieftain.

Vingkot was killed in fighting during the Darkness, but his body was returned and ceremoniously burned so his soul would forever be free and within the call of his descendants and followers.

Ingolf Dragonfriend

Ingolf was born in Dragon Pass and while still young became enmeshed in the power of the Dragon Magics growing in the Empire of the Wyrms Friends. Ingolf was very lucky in his battles, surviving even the worst disaster to befall the EWF when Drang the Dragon was slain. Prior to that Ingolf had become a hero in his own right by walking paths which let him see the unseeable dragons, learn dragon magics, and occasionally summon smaller dream dragons to ride upon. Ingolf was killed by a Blue Moon assassin in 1042 S.T. when the dragonewts betrayed the Empire of the Wyrms Friends. His body was borne away by a dream dragon afterwards to Dragon's Eyrie, where he still is and receives worship from anyone who wants friendship with dragons.

Ingolf is the best-known and most worshipped hero from this period. However, it is known that the ranking Orlanthi who actually sat upon the Dragon Ring was named Obduran the Flyer. Like many of others of the Ring, he was destroyed by the dragons when he attempted to alter the centuries-long spell they had begun.

Harmast Barefoot

Harmast was a hero at the end of the Dawn Ages of Genertela. His origins are humble. He was only a Barntar initiate when the Orlanth cult began feuding with itself about whether or not to support the Dorastor project called the Perfect One. The priest who most favoured the project was named Lokaymadon, and he remained the Highest Priest of the Storm Gods for Dorastor all through the Gbaji Wars.

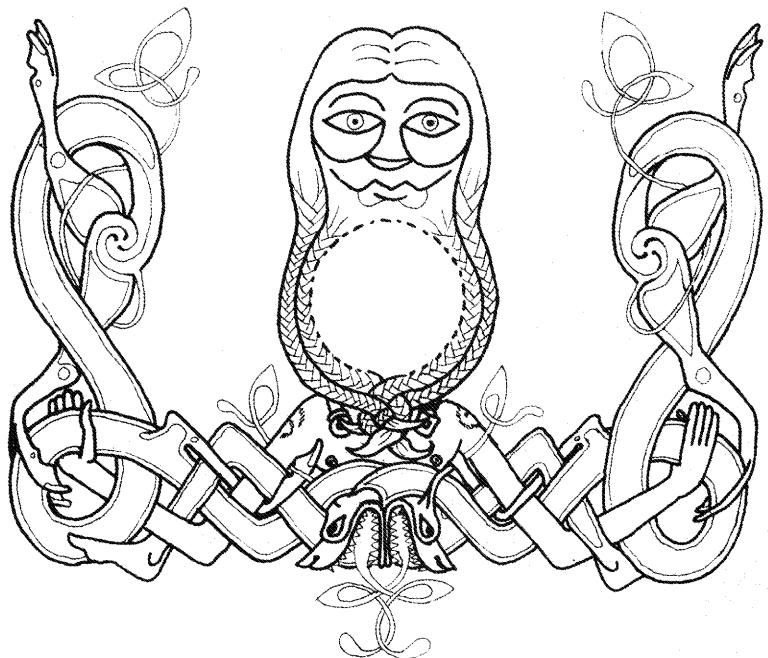
Harmast began behind a plough, answered the challenge by fighting first with the militia, then with the mercenaries, and then with the standing army where he gained his priesthood. At last he gained entry to the mystical secrets of the Lifebringers and began the dangerous quests to gain the supernatural powers for himself. He became popular and powerful enough to be a personal enemy of Lokaymadon, who never ceased his attempts to block Harmast's quests.

Harmast led the expedition which left from occupied Dragon Pass and sought westward for a Light to return to their beleaguered and pillaged country. After mystical journeyings and mundane travels the survivors of the party returned with Arkat Humaktson. This seemed victorious, but then rather than being the Light, Arkat joined troll cults and became the personification of all that is dark in a person. Harmast was personally devastated by this traitorous act, but he made the arrangements for another Lightbringers Quest to set off even before Arkat had left Dragon Pass. This other party, following Harmast's instructions, returned after a couple of years over the Kartolin Pass with Talor the Laughing Warrior, just in time to aid in the downfall of Dorastor and Gbaji. Harmast retired to stay in a humble abode near Barntar's own stead on the Hero Plane. He is often visited there by the living who seek information on the Westfaring heroquest.

Gorangi Vak

Gorangi Vak lived during the Second Age. He was a good friend and ally to the Only Old One, the son of Argan Argar who ruled the region. Gorangi Vak gained his greatest fame when he braved the Bull's Path on Storm Walk Mountain. He emerged from the labour with a tamed skybull to ride. He taught his favourites, and they too emerged from the trail with flying bulls. Other people who take that path now also may emerge with such a gift.

Another of the shield designs used by the Black Spear clan of the Colymar Tribe. This design has been used particularly by the war-chieftains and champions of the tribe (SARTAR)



ORLANTH'S WOOING OF ERNALDA

An entertaining tale is told about the relationship between Orlanth and the earth, here shown as the goddess Ernalda. This story explains how Orlanth got to parcel out farmlands, which we would suppose, is the right of the earth goddess, but which was, in fact, the right of the Orlanth chieftains in those regions where farming was practised.

When the world was young, the sons of Umath strode the earth to choose what wonders they would take for themselves. Orlanth, an innocent child, was taken with the colourful and tickling life which sprouted from the bountiful earth. He went to Ernalda and said he wanted the earth.

*E: "My earth? How flattering
That you, the future lord of the world,
would want the soil
And its treasures.
You are wise, my lord.
Are you generous too?"*

*O: "Orlanth Openhand is one of my names.
All gods can speak well of my generosity,
Especially you, Bountiful and Beautiful.
Take this, my bullroarer.
Roar it when you want me: I am yours."*

Afterwards Orlanth went to his brothers with his present, but when they looked closely upon it the grasses and flowers upon it were whipped and torn about, scattered in all directions. The storm gods, tired of their plaything, tossed it back to Orlanth and laughed at his worthless gift. Angered when nothing returned to the bare earth Orlanth returned to Ernalda.

*O: "Liar! Perfidious Trickster woman!
No fishwife, no slave woman, should treat me
Like that! I am mocked, shamed, cheated.
I am also angry, powerful, violent.
Shall I show you my powers?"*

*E: "Oh most powerful and horrible master,
King of creation and Render of Terrors.
Mercy please, let me repay you.
Twice the gifts I will trade back for my earth.
Are you just? Can you see value?"*

Orlanth, not wishing to appear unjust, agreed to accept two presents back for the return of the worthless and barren earth. Ernalda gave him his bullroarer first, and he was pleased since it was certainly a gift fit for him. The second gift was the corporeal love of the great goddess, a simple and highly ecstatic thing which Orlanth never suspected might exist. Awe-struck and dumbfounded, Orlanth returned happily to his brothers. The other storm gods again laughed at Orlanth.

*"Dupe and fool, woman's wiles
Will ever turn your head from sense.
Look at that worthless present you returned!
Simple is he who makes deals without scrutiny."*

Their words seemed truth. The earth which had been blown bare was again covered over with luxurious growth. This time it was even thicker in some places, like the higher lands where trees had never grown before, or the dryer lands where grass had not been before. Orlanth was incensed. In a blind rage, with roarers roaring and hail pelting, he thundered to Ernalda again.

*O: "Pitiless liar! Deceiver and foolmaker!
My heart will turn and my eyes will be opened
If I let you dupe me again.
That was not trash which you took from me!
I was robbed. You are the Taker."*

*E: "Powerful master, Shaker and Beater.
You abuse me, you are unjust.
I did just what you told me, I don't lie.
Would the land bless me if I were so untrue?
Are you wise enough to see?"*

*O: "I see many things: Each thing you give me
Is less in my hands than in yours.
Is not what you told me it was,
Is useless to me and mine.
I see black spots of anger before me."*

*E: "Great god, Keeper of Kin,
Clear the spots from your mind: look again.
One half of the wonder is yours!
Your rain, fruitful wonder, spread my beauty.
Be worshipful: Help keep this bounty eternal!"*

*O: "Great woman, bountiful bosomed,
Too many tricks have you given,
Too many deceits have I taken.
Give me honour, give me justice.
The Storm God's anger is deadly."*

*E: "Have pity, great god. Look again!
I need your aid for my bounty.
I need your aid for protection.
I need your presence for my happiness.
I am weak, I need help, I am yours!"*

Orlanth, still wary, refused at first, but demonstrations of Ernalda's powers convinced him of the value of staying. Shortly after that he accepted his fate. Ernalda and Orlanth then instituted the marriage vows of their religion and took oaths to the other. When Orlanth's brothers laughed at him the god ignored them and took refuge in the sweet secrets of his wife.



The Halfbird

A Fragment

Thumbless Talcon came upon the Halfbird at the edge of the Swiftbriar Woods, where they meet with the plain surrounding the Unfinished Mountains. It was still fluttering helplessly in circles, though its mated half was long reduced to a skeleton. He watched it, until its journey brought its one eye to face him, whereupon the creature stopped its futile thrashings and eyed him warily. Talcon did not speak, but waited for the halfbird. There was a long silence, during which their shadows moved from beneath them to become very long, reaching towards the distant mountains, before it spoke.

"I see you are not he who killed my mate," said the bird. "Perhaps you are one of those humans who would help a distressed creature."

"Once I was, and I shall be again, but I must finish this quest first," said the human. "It is far too risky for any others to take, for they lack the wisdom for such a venture."

"Test me," cried the bird. "I have waited here for years, trying vainly to reach the mountains where I hope for aid from the Yellow Bear. When I mate again, I will be a valuable ally for you."

Talcon paused. He, too, was seeking the Yellow Bear. It was known that few had the knowledge necessary to gain the creature's respect, and Talcon himself wasn't entirely sure he had it. Yet the halfbird seemed confident, and so Talcon decided to test it and, possibly, gain some knowledge in the meantime.

"Name the five elements," he began, "And the order in which they were self-born."

**Darkness is first, hardly less than Chaos.
Darkness is first, once removed from Chaos.
Then comes the Sea, whose waves are eternal.
Solid Earth, then, whose place is at the centre.
Gaseous Ether is fourth, whose pure fires are unquestioned.
Last is Metal, which joins the worlds like a spike.**

"What are the powers, and where do they dwell?"

**First Came the Two, the Lord and the Lady.
Love Death is she called, who rules half of us.
Order Strife is he who holds the other half.
Together they rule, from the mountain of Metals,
Who is called Urtiam, and joins the world like a spike.**

"Who are the Five Rulers of the Corners?"

**The Red Lady is first, who lives on the Floating Isle.
Then comes Dawnlady, child of the sun.
The Androgyne is next, who holds the fire.
Bloody Dusk is fourth, whose realm is forbidden.
Last is the concealer, called Father of Moons.**

"Name me the children of Androgyne?"

**There are too many to name, unless this be Godtime.
But some are more famous: they are five in number.
The Preserver, the Twisted Horse, and Goldtooth,
Wily Joker and Yellow Bear are the last.
These are the gods that most men know.**

"Tell me the secret of Yellow Bear?"

**It is this: he was cursed by his mother,
Yet blessed by his father, which is the cause of his strife.
He labours for one, and not for the other,
And until he is settled between them
He can know no peace like other beings.**

"What is the gift that he most desires?"

**Peace is that gift, which none but Androgyne can give.
But lacking that he wishes only help,
Carrying boulders from the Centre to Edge.
This is what men can do, if they can,
If they wish to help him and gain favours.**

Talcon watched the halfbird. He knew of no legends of their guile, and had no reason to disbelieve this one. This knowledge he gained was not new, but he was relieved to have his knowledge confirmed.

"I cannot care for you in this venture," said Talcon. "I will aid you in reaching Yellow Bear, but cannot help you after that."

"That is understood," said the Halfbird. "May I take that as an agreement?"

"Yes," sighed Talcon. Quest or not, it was difficult to put aside his lifetime of training to aid others.

"I need only balance," said the creature, "So I may move in a straight line. My one wing and leg are useless, and I hope you can support my bulk."

"Better than that," said the man. And with the ease of years of training, he lifted the bird with his mind. Though it was elephant size, it was nothing to the man...



What It Takes To...

Convince the Examiners

teem and prestige. It is unlikely that they will allow any old dummy to enter their ranks just because he qualifies with a few superficial traits and claims to hold respect for the god. They just have too much to lose through the irresponsible behavior of one of their number.

Furthermore there is an economic limit to the number of priests. Priests do no work to support themselves through production of goods. They are utterly dependent upon the tithes of others to supply them. In return for these material goods the priesthood supplies spiritual protection and guidance for their congregation.

Medieval England had a clerical population of 2% of the total. Even this number is high, and most of it consists of monks rather than priests of a congregation. I believe that the monkish population of those times will correspond to the extra priests which are necessary for the rough and tumble world of Glorantha, and take the 2% of the population as a guideline for my world.

A further detriment to joining the priesthood is the demand that it makes on a person's time. Priests have many functions to perform, otherwise there would be no need of their services as a separate class. They must pray to their god and maintain the tenuous divine contact which they hold for the people. They must oversee the blessing of newborns, burying the dead, marriages or divorces, creating magical items, teaching spells, studying cult lore, initiating new members, guarding their temple and maintaining its magical defenses, leading or assisting at ceremonies, advising members

The last step in obtaining the status of rune-master is to "convince the Examiners." *RuneQuest* gives a simple and clear method of abstracting this and the method is perfectly good for adventure oriented, episodic campaigns. However, I find the plethora of irresponsible adventure-oriented rune-masters grating against my sense of realism. I believe that a FRP game is enhanced by a verisimilitude of realism, and the behavior of most rune-masters is contradictory to the real purpose of priests. Hence this review of what it means to become, and be, a priest.

It is instrumental to first understand the place of the priesthood in a society. It is an unfortunate truth that most bureaucratic establishments have their own selfish interests as one of their primary motivations. The priesthood is in a position of power and will attempt to maintain their position. They must continue to hold the public trust and to guard their es-



in spiritual matters, advising leaders, learning new spells, and generally seeing to the well-being of their flock.

I insist that priests must spend not only 90% of their money but also 90% of their time on temple business. The 10% left is their own to spend, but they must be ready to return to temple duty on time. It may be possible to think of their spare time as being one day out of ten, but is more likely it will be two hours per day. That leaves precious little time for a priest to go gallivanting about the countryside on his own self-seeking ends.

So what does your PC do when he becomes a priest? Why, he retires to a life of comparative ease! Why go about and risk your life when you've already reached the top of the heap? A Rune priest has joined the upper ranks of society, perhaps even becoming a bonified nobleman, or at least qualifying as being equal to one. Such leaders are far too important to risk on frivolous adventures in far-off lands. They hold positions of responsibility, and in joining the priesthood a person should be prepared to sacrifice their private life for the public good.

Does this mean you can't ever play that character again? No, of course not. There are many occasions when such an individual may go out of the temple, *as long as it is on cult business*. Some cults have a social responsibility of protecting the people. Thus, when your newer (or simply weaker) characters return from some adventure pursued by whatever monstrosity they have loosed it is the duty of the warlike priests to move to the fore and defend the people. Even non-combative priests have many roles to perform. They are, after all, leaders of society, and it is they who will be called upon to perform the more important tasks. Priests from a Temple of Knowledge, for instance, must act as advisors to the king or prince. Priestesses of the Earth must regularly circulate the land to tend to its needs, and must certainly go to witness and assist in their own land's expansion into the wilderness, perhaps going along with explorers seeking new realms. Healing priests would regularly be called to aid war parties, fix the land, or act as goodwill ambassadors.

Furthermore, the less civilized a society is the less formalised and separate the priesthood will be. The herd priestesses who oversee the care of nomadic animals live right in the middle of the wilds. The warrior priests of

a nomadic society will lead lives little different from their followers in such a hostile environment. Hunter priests will probably bless everyone before the hunt and thank the gods afterwards, but go off and hunt as well.

Thus it is entirely possible that a character's actions may change very little if he joins the right priesthood, though he will certainly have additional duties and responsibilities. What, then, *is* the difference in joining the priesthood?

The difference between priests and their initiates is their motivation. Priests are obliged, by virtue of their position and power, to act for the good of the temple first, which presumably means the good of the society which maintains that temple through their tithes. To fail to do so would undermine their own power base and soon cause the temple to fail through lack of money or food (from tithes) or lack of Power and initiates. Individuals, on the other hand, need not feel so obligated to their societies and can work for the good of themselves, their band, their family, or whatever other organisation they follow. In return they lack the support and widespread contacts which the temple priests may have.

As mentioned, any temple hierarchy is an established bureaucracy which will maintain its own position. Applicants for the priesthood must convince the examiners that they, too, will maintain that prestige of the temple through their appropriate behavior. They must show that they have the good of the temple and the society foremost in their minds, and that they will maintain themselves in the area to perform required duties. Applicants must prove that they will obey the orders of their superior priests, even when it means endangering themselves in some unusual situation, or taking some unliked duty.

Thus it is unlikely that Rune priests will be found wandering about the world, seizing whatever they want and riding off with it. They have too many duties and responsibilities, which always accompany the privileges and advantages of their position.

Of course, if you have an Orlanth priest in a conquered kingdom where the invaders are oppressive and allow chaos to occasionally run wild then there is much adventure likely to run your way. Therein lies danger, excitement, and adventure: the height of Role Playing.



Starbrow's Rebellion



Skirmish At The Wind Temple

The Party

Humakti - Eril Silksword, Alebard, Londra of Londros, and Naimless.

Other Colymar - Blackmor the Rabid, Colloid Usser, Urrggh the Ugly, and Asborn Twiceborn.

Northerners - Apatar the Bold, Rilar, and some spearmen.

The Adventure

The party set out on Waterday, planning to arrive on Windsday of Deathweek. They planned to spend the night atop the hill of Orlanth Victorious, but found it occupied by a Lunar party. The Lunars attempted to peacefully take the plate armour and chain barding from the Sartarites, as the new law stated, but were suddenly attacked by a large sylph who killed the commanding officer. The Lunar archers loosed a volley, and continued to pour arrowfire upon the crowd despite Urrggh's charge. A band of mercenaries leapt up from cover and attacked. The fight was an utter disaster for the Lunars who lost every man but one, who placed himself under the protection of Blackmor.

The next morning they went to the Sazdorf tribe, and there received a most welcome greeting from the trolls. In the temple of the Wooden Sword they met the 'old man' who had given them the sword, and who explained that he was there to temporarily offer his body (in rotation) to the spirits of the three warriors slain in the founding of the temple. He explained that he had been preaching to the trolls who would listen, and that many were prepared to convert themselves to the worship of Humakt.

More importantly, he revealed that the Lunar army was only one week away from making a major effort to destroy the troublesome altar of Orlanth Victorious. They were reportedly sending eleven companies of soldiers and one of magicians to do the job.

The Humakti stayed to teach the trolls. Blackmor rode quickly to Clearwine, stopping briefly in Apple Lane to tell the Sheriff first, hoping that his tribesmen would muster to the aid of Orlanth. Apatar rode like the wind to the Wind Temple to plead for aid. Maltos Andolva of the Maboder tribe went to Geo's, Boldhome and Jonstown seeking his clan and other allies. Alebard visited the local Geo's as well (Geo's Ridge Inn and Geo's Creek Inn) while his wife, Eril Silksword, accompanied Rilar to the dangerous country of the Telmori to seek aid. They would then attempt to ask the Aranwyth tribe for help too. Colloid Usser returned to the Orlanth Altar to keep watch.



Lunar Plan to sack the Altar to Orlanth Victorious Expeditionary Force

- 1 company of magicians from the Crescent-Come school (100 magicians);
- 1 company of Redlands mercenaries (bow armed medium cavalry);
- 5 companies from the Beryl Phalanx (heavy infantry);
- 2 companies of Thunder Delta slingers;
- 1 company of Northern Sartarite mercenaries;
- 2 companies of Dunstop infantry.

Basic Plan

The force will leave Jonstown during the Dying Moon (Waterday) and march to Drum Point to rest the night. On the day of the Black Moon they will leave Drum Point and march to the Old Vampire's Cave (Clayday). On Crescent-Come day (Windsday) they will march to the hill of Orlanth Victorious, and on the Empty Half day (Fireday) they will rest atop the hill and make preparations for the ceremony. Scouts will patrol the Sazdorf Hill, Hill of Winds, Vampire Cave Hill, and the edge of the Two Pine Woods.

On the day of the Full Moon (Wildday) the ceremony will begin. Each of the worshippers will have a brief morning ceremony to sacrifice power to the Goddess. The Dunstop infantry will serve as outer patrol and as guards. The Beryl Phalanx will form a circle about the altar and be prepared to link their Power to the ritual, or to defend the hill if necessary. Other troops will stand guard against outsiders only.

(obtained from a Lunar officer killed during a battle with Humakti in the Spring of 1613)



An Heir?

... during the High Council meeting, Joseph Greenface, a powerful shaman and spokesbeak for the ducks, announced that he had heard of some heirs to the throne of Sartar who lived in the Holy Country. He pledged that after the attack on the Lunar column the ducks would undertake a quest to find one of these heirs. Kallai Rockbuster then revealed that the Colymar tribe had its own reasons for sending some people southward to find the heir themselves. The ducks decided to send a contingent of warriors downriver. Kallai and some Colymar elders

agreed to organise a small party who would travel through the Other Side to the Holy Country. This would be much faster than land travel and in view of the current situation, speed seemed imperative. Kallai proposed a minor Storm Bull

Heroquest path which was familiar to many present. He also offered to officiate as the Orlanth Rex for the circle needed to set the small, select party on its way. The path started in Clearwine Fort and ended somewhere on the slopes of Spiral Mountain, many miles to the south...

RECENT HISTORY OF SARTAR

1470 Sartar comes to Dragon Pass and gradually makes friends with all of the hill tribes of the Quivin Peaks region.

1492 Sartar founds the city of Boldhome in the Quivin Mountains and is accepted as High Judge for the many tribes of the hills.

1494 Prince Sartar marries the Feathered Horse Queen, and thereby becomes the first King of Dragon Pass. He founds a dynasty to succeed him.

1520 King Sartar is apotheosised and becomes the guardian spirit of his country, thereafter named after him (the Kingdom of Sartar).

1520-1552 Reign of Prince Saronil, during which his Sartar warriors fought against the Lunar Empire (to aid their friends in Tarsh) for the first time.

1552-1557 Reign of Jarolor, who was killed fighting the Lunar Empire. His son was saved by Kostajor Wolf-champion, a young Telmori warrior.



RECENT HISTORY OF SARTAR

1557-1561 Reign of Jarosar Hothead, slain by the magic of the (Lunar) Tarsh King Phargentes.

1561-1582 Reign of Tarkalor Trollkiller, who opened the trade route along the Creek-Stream River of Dragon Pass by inviting the Sun Dome Templars to guard the boats through the Haunted Lands. He also wed the Feathered Horse Queen of his time and became King, but was slain at the disastrous battle of Grizzley Peak.

1582-1600 Reign of Terasarin, who was saved from the latest Lunar victory by Kostajor Wolf-champion, now an old man. He married the heiress to the Far Place and added that region to the Kingdom of Sartar. As many members of Sartar were drawn to the Holy Country, Terasarin relied more and more upon the ultra-loyal Telmori tribesmen. He was assassinated by Lunar magic.

1602 Boldhome sacked, its temples profaned, and its people slaughtered. No member of the royal house is left alive in the land, though some flee south and some flee to Pavis.

1605 Lunar Empire invades southward into the Holy Country, but are defeated in the Building Wall Battle. There is no counter-invasion from the southerners.

1606 Lunar assassins begin infiltrating south to kill the remaining members of the House of Sartar, generally with success.

1610 Lunar Empire invades Prax and captures the city of Pavis, then moves southward and secures the fishing village of Corflu.

1611 Lunar settlers begin arriving to settle in the Valley of Cradles in Prax.

1612 This year was relatively quiet for most of Dragon Pass save for the usual troubles like White-eye's gang. Of importance on a long term scale (although not evident at the time) was the Lunar and Sartar wooing of the Sazdorf troll tribe. This eventually took the form of competing cults with the trolls adopting Zorak Zoran at first, but then changing after their Zorak Zoran Rune Lords and weaponsmasters were successively defeated by first a Lunar party then a Humakti party (who founded the later famous Temple of the Wooden Sword amidst that troll-inhabited ruin). The winter passed quietly although the Lunar Empire was preparing a major effort to crush the sacred Altar to Orlanth Victorious. Also, the Telmori were unusually quiet though their scouts were sighted as far away as Alda-chur and Runegate Fort.

1613 In early spring scouts reported that the Lunar Empire was going to make a major effort to break one of Orlanth's hilltop altars in the kingdom. Seven successive bands of Lunar guards who had been left there had been killed, and the governor had decided to use his priests to raze the place.

A High Council of the kingdom, such as it was, was summoned in secret. The meeting was pandemonium without a leader. However, Hofstaring Treeleaper, speaking for the Culbrea tribe and who had the most to lose by the temple's destruction, and Toning Greathelm, berserker leader of the Storm Bulls, declared that they would attack the Lunars if no one else would. They invited the others to present a united Sartar front. The ducks, downtrodden of the valley, presented their loyalty to the king-

dom and shamed many of the others into joining. Some, especially the hothead youths who were too young to remember the previous Lunar invasion, were quick volunteers. A call went out and several thousand Sartarite warriors dropped their hoes and traps and arrived, half exhausted, for muster.

When the Lunar column was traversing a valley at a flooded ford Hofstaring ordered the artisans' guild to chop their hastily constructed dike, and the flood broke the Lunar column into two, drowning many priests. One half of the column was destroyed in a wild attack, and the other could have held but panicked when they saw their comrades being driven into the red river. As they fled wildly through the wooded hills they were cut down by the Telmori and their wolves. It is said that only 28 out of the 1,300 who set out ever returned.

In a frenzy of victory the Sartarite army marched upon Boldhome and stormed it, thanks to aid from the populace inside. The Lunar garrison was thrown from the walls.

Soon afterwards emissaries were sent to Sir Ethilrist. Despite troubles on their way, they made it, and were able to hire a regiment of crack auxiliaries, who joined the siege of Jonstown.

Kallyr Starbrow was appointed head of the Sartar Council, pending her approval as Queen of Sartar on the basis of her slender claim by blood. She agreed to step down, or marry, any legitimate heir who might be found.



AN ANNOUNCEMENT

Distributed to all of the rebel leaders among those Tarshites taking refuge in the mountains of Wintertop

An heir to the throne of Sartar has been found! The Colymar-led expedition south has located a legitimate heir to the House of Sartar. He is named Temertain, and for the last fifty years he has been studying Metal Sculptures of Brithos in a Grey Lords' temple. He was very reluctant to go and aid "barbaric peoples of the uplands who he has rarely seen and, on those rare occasions, always disliked." It was only the clever ployings of an Aranwyth tribesman named Camille Laurin who convinced him to attempt to become the grand Philosopher King of Grey Lords' lore. As king, he would be able to bring enlightenment to those "barbarians". Also helpful was the fact that Temertain had learned that a Grey Lord who was well known in the Holy Country as a brave and dashing adventurer, named Redbird, was a friend of the ducks who were now guarding the heir. Now Temertain wants Redbird to meet him in Boldhome to be his political advisor.

Upon hearing the news, secretly forwarded to Redbird through his temple, the Priest packed up his band of trollkin followers and hightailed it to the wilderness. It is not known if he is dodging the Lunar authorities who are sure to learn the news soon, or if he is just "doing a Redbird" and fleeing in panic for selfish needs.

In the meantime spirit scouts have verified the news that the Goddess Rumour brought from Furthest. The previous general has accidentally choked upon pickled herring's roe and perished of a surfeit of foolishness. His ceremonial armour was not buried with him, but was thrown into the Treasurehouse of Fools. A new general, a native son of the Kingdom of Tarsh, has taken command of the Provincial Armies. His name is Fazzur Wideread, and he comes from a Tarsh noble family. His education is primarily in the cult of Yanafal Ta'am'is, the war god who cheated Humakt (and won!).

Rumour stated that the Empire is mustering 150,000 troops against the rebels. Emissaries are scurrying across the Pass with gifts.

The Colymar tribe has continued its silence, but their hunters are still taking cattle from their neighbours. Both the Aranwyth and Torkani tribes have refused to aid the rebels out of fear of the Telmori. The Wilms Church Confederation seems to be reluctant to send troops, claiming to have a growing troll war on its southern border.

Starbrow is going to call another meeting of the High Council to decide on plans for the summer. She is sending an official delegation south to verify the legitimacy of Temertain. The ducks have already sent a flock of elite warriors for the same reason. Hofstaring Treeleaper is grimly silent about the losses which his tribe has taken from the Telmori so far, but has kept the majority of his warriors at Starbrow's command.

The traitorous northern Sartarites are going to found a temple to the Lunar wargod in Alda-chur, and then establish a local warlord to form a professional mercenary band for the Empire. The city has recently been fully repaired, and the spirits are powerful as the people pray in their spare time. Jard Threeslice has taken this as a personal challenge, and is said to be preparing for a major HeroQuest challenge with the enemy warlord-to-be and the Lunar spirit of the temple. He is going to use the Humakt temple at Boldhome for his preparations, which should take about a season. He hopes to raise an entire Battalion of ten Centuries: this is a major undertaking for the Humakt cult, and will remove the highest ranking Humakt leader from the field of battle for the campaign season. It may also do that for his counterpart on the Lunar side. It will only be necessary for all of the Humakt worshippers to be present towards the end, so they will all be available to campaign all summer.



DECLARATION OF WAR!

In the Name of the Goddess, Bringer of Peace and Plenty, the High Lord and Priestess of the Goddess Yara Aranis decrees this:

That all the tribes which participated in the vicious and unwarranted attack upon a Lunar peace-making column on the day of the Full Moon in Stasis Week are hereby declared to be enemies of the Lunar Empire and all of her allies. This includes the tribes of the Kheldon, Culbrea, Colymar, and Ducks. May their blood turn blue to favour the Goddess.

All persons, tribes, or cults aiding or abetting these thieving and vile peoples will come under the ban of friendship and be declared outlaws to hang beside their illegal countrymen.

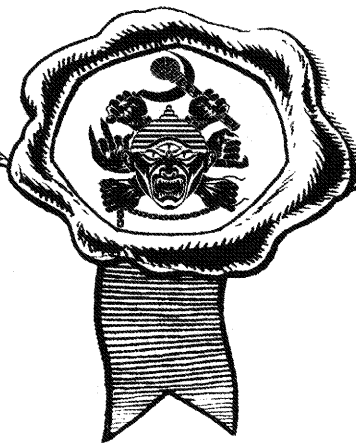
Further, the Cult of the Storm Bull is no longer neutral in the eyes of the Empire, and all of its members and holy places are subject to immediate death upon discovery.

Further, these personages are placed under edict and cursed by the Goddess: Minaryth Purple, Sage; Urrrggh the Ugly, troll; Hofstaring Treeleaper, Rune Lord. May their souls wither and their brains rot.

Further, the previous ban upon ownership of plate armour by any Sartar citizen is to be enforced with harshness and cruelty by all Lunar commanders. Their orders are now to kill and confiscate all such armour and/or horse barding which they find upon the living or the dead. Smiths discovered to be producing such items will be tortured and slain. Curses upon the hands of the enemies of the Goddess.

So it is stated, and so decreed, by Valishor Longear, High Priestess of Yara Aranis and Chief of the Occupying Forces. My word is that of the Goddess. Heed it well.

Movement Week / Sea Season / 1613



The Military Campaign

Opening moves by the Sartar Rebellion, Movement Week / Sea Season, 1613.

Freezeday - Jonstown Invested.

Rebellious Sartar forces, inspired by their victory against the Lunar column sent to raze the Orlanth Temple in Culbrea territory, laid siege to Jonstown. The Lunar garrison

reported having trouble with the residents inside the walls too. Invaders included three Pol Joni clans. The Stormwalkers were somewhere nearby.

Waterday - Wilms Church Besieged.

Another force, similar to that attacking Jonstown, laid siege to Wilms Church. The force about Jonstown reported Lunar troops approaching.

Clayday - Battle.

A small Lunar force, reconnoitring the approach to Sartar, was driven off by the Sartar troops about Jonstown. The troops about Wilms Church departed for Jonstown when Lunar troop movements were confirmed.



EVENTS IN THE SARTAR CAMPAIGN

The Storm Bull Quest

Windsday / Death Week / Fire Season

On this date a number of bold souls chose to take a dangerous and questionable magic road in an attempt to reach the southlands of the Holy Country to search for the reputed heir. On this journey some of the adventurers did well and emerged on the slopes of the Turning Mountain with Sky Bulls or spells to prove their courage.

To Pharaoh's Palace

Clayday / Fertility Week / Fire Season

Accompanied by friends from the Hendrika tribe the party sailed over the Bay of Calm to inquire at the Pharaoh's own temple about the presumed heir. To their surprise they found out that it was true!

Seapolis

Wildday / Fertility Week / Fire Season

On this date the party reached the island city of Seapolis, and the Grey Lords began investigating at the temple for the heir. He was found by Alexander Yellowbelly.

Temertain Agrees

Fireday / Stasis Week / Fire Season

Although reluctant at first, the Heir apparent finally agreed to the venture after Camille Laurin pointed out the opportunity to be the fabled Philosopher King and bring enlightenment to the barbarians. Flattered, Temertain agreed.

Part of the agreement was based on Alexander's promise that Redbird, then a good friend of the duck and considered something of a hero in the Holy Country, would aid him as an advisor. As soon as the heir agreed the Lhankor Mhy cult sent for Redbird, and the Orlanth people reported their success.

Redbird Leaves

Holyday / Stasis Week / Fire Season

Having received word of his mission to the south Redbird immediately packed up and left town. Right on his tail were Lunar troops, who intercepted the message and started after him. Unknown to Redbird, he just missed the Humakti party heading for Snake Pipe Hollow.

Return to Sartar

Fireday / Movement Week / Fire Season

Most of the Orlanth party returned to Sartar from the south, travelling up the river by boat.

Redbird to Cragspider

Wildday / Movement Week / Fire Season

Because of the Lunar pressure, the trolls of Crabtown asked Redbird to leave. Accompanied by some of his party he went to Cragspider, hoping to gain her aid in the war. She refused.

Redbird's Magic Voyage

Freezeday / Illusion Week / Fire Season

After over a dozen unsuccessful Divine Interventions, Redbird realised that Lhankor Mhy did not wish to transport him that way, and he chose to escape the closing Lunar net with a trip on a magic road. He left behind most of his trollkin and some people who did not wish to go. With some trouble he made it to Stone Cross.

Ducks and Redbird

Waterday / Illusion Week / Fire Season

Redbird met a party of ducks sailing downriver in a boat and, after explaining himself, managed to hitch a ride.

Notchet

Clayday / Illusion Week / Fire Season

Redbird arrived at his favourite temple and briefly visited with the Halfbird, which was safe. Here he received word from friends that he could carry a peace treaty to Temertain. Urged on by the mission he set quickly off for Seapolis.

Windsday - Wilms Church Falls.

Thanks to aid from the inside, a small Sartar force gained entry into the city and drove out the smaller Lunar garrison, who were then hunted down throughout the countryside.

Fireday - Skirmishes.

The Sartar army stayed in the hills before an assembling Lunar army across the river from Jonstown. They received some damage among the Pol Joni from Lunar magics.

Wildday - (Full Moon) Lunar Assault Beaten Off.

A major assault by the Lunar forces, including a good magical attack which drove off the Colymar tribe, was pushed back with heavy losses to the northern Sartar tribes aiding the Lunars. The Lunar army withdraws under cover of darkness.

Holyday - Lunars Form on River.

The remaining Lunar army formed a brief defence on the river but continued

to withdraw when they were outflanked by Pol Joni crossing farther up-river.

Illusion Week

Freezeday and Waterday - Standoff.

The Lunar army reached Alda-chur and shut itself inside. The light Sartar forces which had pursued this far were unable to attack a city properly. They camped outside. After a night of nuisance magic attacks they withdrew again to their own territory.



General Fazzur's Summer Campaign

Fire Season, 1613.



FERTILITY WEEK

Waterday - General Fazzur Wideread arrives in Alda-chur with the rest of the Lunar army and takes command. The previous general is executed for his mis-handling of the Sartar Rebellion. Fazzur receives appraisals of the military, magical, economic and emotional state of affairs and forms his plan. His main army, consisting of the Provincial Corps, is at Alda-chur.

Windsday - Tarsh Native troops depart Alda-chur and march down-river towards the marsh. Others, consisting of engineers and magicians, leave Bagnot, and travel to the River.

Holyday - The Tarsh detachment of engineers and magicians reaches a site where the Lunars have been constructing some sort of towers beside the marsh.

STASIS WEEK

Clayday - The Provincial Corps departs Alda-chur. At the Green Heron Inn a detachment referred to as the 2nd Unit parts and begins to march towards Alone.

Windsday - The Tarsh Native Army reaches the towers and sets up a heavy guard. Some Sartarites seem puzzled by these odd contrivances

Holyday - 2nd Unit reaches Alone.

MOVEMENT WEEK

Freezeday - Pavis army detachments leave Pavis and march westward between the desert and the hills. Pol Joni detachments retreat before them and send messages to muster.

Waterday - 2nd Unit leaves Alone and, marching south to the Creek, begins crossing.

Clayday - Provincial Corps leaves the Green Heron and marches south.

Windsday - The Pol Joni are driven off after a night attack thanks to the Lunar Empire's troll guards. Reconnaissance shows the Lunars to be numbered at about 8000 with some powerful spirit allies. The Tarsh Native Army moves the towers, on barges, to the Sartar shore of the swamp.

Fireday - Pavis detachments turn and begin marching back eastward toward Pavis. The Pol Joni follow but the Pavis Royal Guard does an excellent job of protecting the retirement. The Lunar mounted units do their best to provide defence for the troll infantry.

Wildday - Provincial Corps camps out in the hills near Jonstown. The Sartar army camps in the hills near Larnste's Table, a magical stone table. Each day the Lunars fall to and offer battle, but the Sartar army, outnumbered, knows better than to come down from the hills.

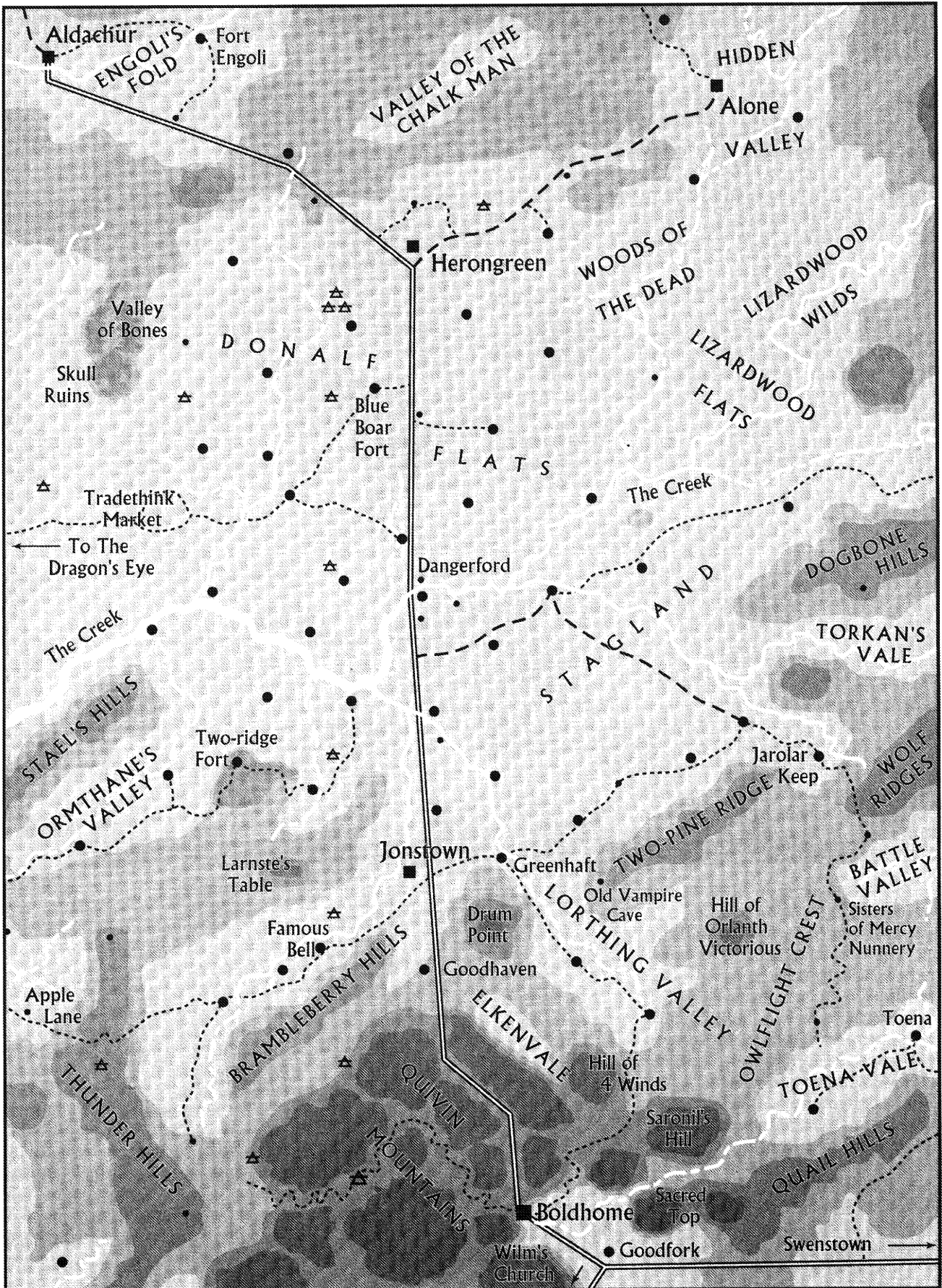
ILLUSION WEEK

Waterday - The Tarsh Native Army, leaving a light guard on the towers, moves out and marches southward toward the Duck lands.

Clayday - 2nd Unit reaches Swenstown and lays it under siege. A Grey Lord diplomat, Redbird, has proposed a treaty to the newly found Sartar heir, Temertain. He agrees to it.

Windsday - At dawn the Heartland Corps closes quickly about Jonstown and lays besieging lines. They do not fire, and half the army appears ready to fight, if need be, as the siege is readied. The Sartar army, discussing the proposed treaty, do not attack.

Fireday - About noon of this day the rebellious Sartar leaders receive word, via Grey Lords' Mindlink (verified later through Orlanth) that Temertain has approved Redbird's treaty. It is decided in council by those leaders present that it would be an insult and damaging to the Sartar army to accept such a treaty, but that the consequences of not accepting would be worse.





REDBIRD'S TREATY

For the settlement of hostilities between the Imperial forces of the great Red Moon Goddess and the rebellious natives of the lands of Sartar.

TERMS:

1. The Lunar forces will be allowed to take control of the cities of Boldhome, Duck Point, Wilms Church, Jonstown, Swenstown, and to maintain control of Alda-chur and Alone. This includes armed garrisons. The Lunar Empire agrees to take all responsibility for the defence of the cities in their care.
2. The armour, weapons, and standards taken from the Lunar troops at the Battle of Hofstaring's Flood will be returned to the Empire. The Sartar King agrees to let Lunar forces, guided by Sartarites, recover them.
3. Sartar will be recognised as an independent but friendly client state of the Empire. No one will claim authority over the King of Sartar, save how his spirit moves him, and the Red Emperor. The King of Sartar agrees to accept a Lunar ambassador as an advisor to his throne.
4. The Flame of Sartar will be allowed to be relit by the king/heir upon completion of the proper ritual.
5. The rebellious tribes of the Kingdom will agree to a tax of one cow per citizen for the first year, and one half of that afterwards, each year, as reparations for the damage they did and tribute.
6. All Lunar military units, caravans, and other official parties will register with the King of Sartar and the Lunar Ambassador before passing.
7. Temertain will be recognised as the legitimate King of Sartar by one and all upon completion of his flame-lighting ceremony.
8. No attempts will be made to restrict legitimate Lunar travel through the land. The natives accept responsibility for maintaining the road free from outlaws.
9. No unusual attempts will be made to punish anyone involved in the recent unfortunate war.
10. When the situation has stabilised the deployment of non-resident Lunar nationals will be adjusted to conform to the desires and best interests of all concerned.
11. No restrictions will be imposed on the clothes, devices, and other possessions of the Lunar and Sartar nationals. This does not apply to items normally forbidden (stolen goods, etc.) and to Term 2, above.
12. The Lunar Ambassador will move to promote a spirit of harmony among the tribes of Sartar.
13. This treaty is valid for as long as there is a King in Sartar and a Moon in the Sky. May whoever breaks this treaty suffer the loss of their King or their Moon, as the will and strength of the Gods of Law will make it.

EPILOGUE

After agreeing to uphold the document of the treaty, and swearing to their primary god, the rebel leaders were broken into two groups. The first, including Blackmor the Rabid, Kallai Rockbuster, and other minor leaders, went to where the remnants of the field army were waiting very nervously for their leaders' return. On their way, the rebel commanders noticed that the Lunar army was already in place, prepared to storm the Sartar camp, and more than half the Sartar men had fled. The rest were disarmed and told to return home. The second group, led by Starbrow and accompanied by the

General and staff, went to Jonstown where the city surrendered. Then they went to accept the surrenders of Boldhome and Wilms Church.

Duck Point was found to be empty, hastily abandoned. The remaining humans left behind (including Redbird) reported that the ducks had fled the day before and the Lunar commander ordered his light troops and cavalry to pursue. Once the Lunar troops were well established, a bounty was placed on all duck heads received. Lunar agents made it clear that they believed the ducks to be the instigators of the whole affair, and were engaged in great propaganda against them.

Gringle Goodsell, noted Sartarite trader, was in the Holy Country with the heir. He received messages to report to the Lunar commander right away if he did not wish to be exiled as well. He learned that he was to become the chief collector of Lunar taxes on the Sartar people. Gringle retired to his home to think it over.

The rebel leaders went to their homes to gather their goods and prepare to leave, exiled. Last minute instructions were left with their families, then each went under cover and escaped before Lunar bounty hunters and spirits closed in. Most are believed to have headed south.



Famous Dark Trolls *of the Hero Wars*



A part of the reason for the weakening of the land of Sartar before the Lunar invasion is due to the troll expansion in the Holy Country under the protection of the Pharaoh.

The lands of Dragon Pass were invaded by sly bands of dark trolls. But first they set up trade between them, and the kingdom found its roads filled with shuffling convoys of trollkin-guarded and carried goods, officered by troll merchants capable of protecting the *sancti* and safety of their goods and route. This trade increased after Boldhome fell in 1602, and the Empire aided it by closing all toll stations run by Sartar tribes.

OBASH BROOS-SMASHER was a rune lord dark troll from the south, whose spirit ally was an intelligent sylph. He was also of the cult of Argan Argar, and was a troll who did not degrade humans who also worshipped the god. He and his family held the roads to the south, and often raided north into the clans of Sartar, and against Lunar convoys as well.

XARJARG VASH was from Shadows Dance and was a High Priest of Zorak Zoran. He made serious gestures of friendship to humans before Lunar perfidy turned him against all not of his kind. He always hated elves, who called him Tree Chopper. He was noted as a poet among his kind as well.

JARKANITA YAB was High Priestess of Kyger Litor, who she claimed as an ancestor, being of the Mistress Race. She led secret researches to break the curse which made trollkin, and also led a colony into Dragon Pass. She rarely showed herself, preferring to leave most matters to her commanders.

BINA BANG was from the Blue Moon Plateau, and introduced many to that cult. But she herself left the main paths of the Lunar Way after her trip to the Castle of Lead, where she conjured and took for a lover the spirit Lord Lurker in Shadows. Before she died her lover took her to his home in the underworld.

PIKAT YARABOOM was called Lord of the Hand of Death. He was a son of Bina Bang and Lord Lurker in Shadows. He had a power, small at first though he trained it quickly, to stun, maim, or rob whoever he laid his left hand on. He was also a terribly powerful shaman, called Hell Lord by his enemies, for he could summon even his father's servants upon command. He had animal familiars from beyond the world known to man. He hated all elves, dwarves, cults of light and their worshippers, priests and ani-

mals, bestial or lycanthropic. He did have an odd affection for dragonewts and red-headed women.

NEEP TROLL-KILLER was a trollkin of superior qualities, the only one of his kind during this period. Such sports, with much higher health, intelligence, and power than usual, occasionally occurred but were generally slain while young, so to prevent trouble when they got older. Neep evidently went unnoticed, and escaped to Dragon Pass where he was befriended by the cult of Geo. He grew up to hate all trolls who misused their weaker kin, and the trollkin everywhere often followed him rather than their own tribe. He was known for his skill at making troll bane weapons. He worshipped the god Humakt. He was fond of bright coloured clothes, and had a reputation among humans as being a seducer of dark troll women. He never drank liquor. He liked humans, but disliked elves, who he thought were a bigoted lot.

GERAS SHAG was a near-hero at the start of the Hero Wars period, and originally came from Pavis. He was a leader of the Kyger Litor cult, and especially revered his ancestor, a Hero who had first conquered the ancient city. He carried a leaden axe, and could summon his ancestor at will. His intentions were to rule all of the Big Rubble, then move onward if he could. He hated all humans, and had a bound spirit inside a scorpion. All feared him.

JAVIS GAN was a bandit chief of Pavis, and a major foe of Geras Shag's. He was a rune lord and priest of the Zorak Zoran cult, and a wily enough politician to stay friends with many humans as well, especially if they were of the same cult.



Sartar High Council

I prepared material for each of the players in advance. First I made a sheet of Common Knowledge, and handed it to every player. This was information which all of them had about each other. It included a brief background and notes on which of them had public feuds or friendships. Then I prepared the Special Knowledge which was focused on each character, and given only to those players. They read these and were briefed about the general feeling of their tribes or cults, what rumour or intelligence said of Lunar dispositions and mood, and any other information which was likely to enlighten the discussion to come.

After finishing introductions everyone chose a miniature figure which they felt represented their character(s), placed them on the circle which I'd drawn on the table, took part in the Invocation of Orlanth, and then began to play.

The Storm Bull priest railed and bellowed and threatened to eat a shaman duck. The priests of Issaries and Lhankor Mhy reported their cults' official policy of neutrality, but hinted that they were interested in personal profit from high-minded dealings. The mayor of Wilms Church pleaded to make apologies to the Empire and turn the traitors over. The King of the Colymar tribe stated that one of those "outlaws" was his son and he would never agree to that. The King of the Culbrea preferred to fight another foe, the werewolf Telmori. The Humakt priest wanted to fight, of course, and the Trickster priest got drunk and insulted everyone present when they got along, or appeased them when they went for weapons. The priestesses of Chalana Arroy spoke quietly in favor of mending rather than rending, while the earth priestess told of a crop disaster if the armies went off in mid-spring this way.

The role-playing was an enormous success. Everyone was very true to form, and in a couple of cases characters developed a (game) animosity which has plagued the kingdom ever since.

Our Sartar Campaign had been running merrily along for several months with much pleasure, heroism, and blood, and beer. After such time some of the characters could get together and pack quite a whallop, and at one point a party of eleven impudently attacked a Lunar party of two dozen mercenaries and killed or captured them all.

Though the adventure was a success for both characters and players, there was something major about it which bothered me, and that was the players were not really cognizant of the effect of their characters' adventures. This is not to say they had no information, for they did, but there was a lack of experience of what the bigger world was like.

Experience is certainly a valuable asset of role playing, and I set out to teach some lessons on what I construed as a major lack of players' knowledge.

I devised the Sartar High Council scenario. In it each of the players played one or more members of the Sartar Tribal Council, summoned together to discuss the grievous consequences which were likely to come about as the result of a Lunar detachment being slaughtered to the last man.



Play Aids

Also included here are examples of the information I provided to players. These have undergone some revision since we first used them, thanks to the change inherent in a growing and evolving campaign.

The OPENING CEREMONY is first. It is used each time the council meets. Note how each of the characters fulfills one of the mythic roles on the council, thereby reproducing the council of the gods on earth. Other tribal officers will also be present and gathered behind the position of Flesh Man, who represents all of humanity's influence on the realm of the gods.

Next is COMMON KNOWLEDGE. These are copies of the information I gave to each player.

PRIVATE KNOWLEDGE contains the information which is known only to that character. Give each player only their own character's private knowledge.

The single most evident problem which emerged was that the Sartarites really needed a leader. But that, after all, was what the trouble had always been since the death of the last legitimate male heir to the House of Sartar. As mentioned, fights nearly broke out among the council circle, and there was a great rift between those factions which preferred to search out another vague rumor of an heir to the south in the Holy Country, or else who preferred to fight only the werewolves, or those which preferred outright war with the Empire.

The result of it all was that one council member, Kallyr Starbrow, Queen of the Kheldon, was actually elected temporary Prince(ss) of Sartar on a slender claim to royal blood, and promised to lead them all in a fight against the Lunars. Some members still refrained, but allowed their followers to

send volunteers. Everyone shelved the idea of a vaguely rumored heir, even after the mayor of Wilms Church revealed that he had once seen the gent some 40 years earlier, before the wave of assassinations. Thus another Lunar column, this time numbering almost 1,000 members, was ambushed and killed, then ripped to shreds by the hill barbarians of Sartar as they fled. Even the tribes which had held back aided in despoiling the ravaged enemy, and only 27 Lunar people arrived back safely. The kingdom marched off to war and now the player characters who had begun it all are off on military missions against an overwhelming enemy.

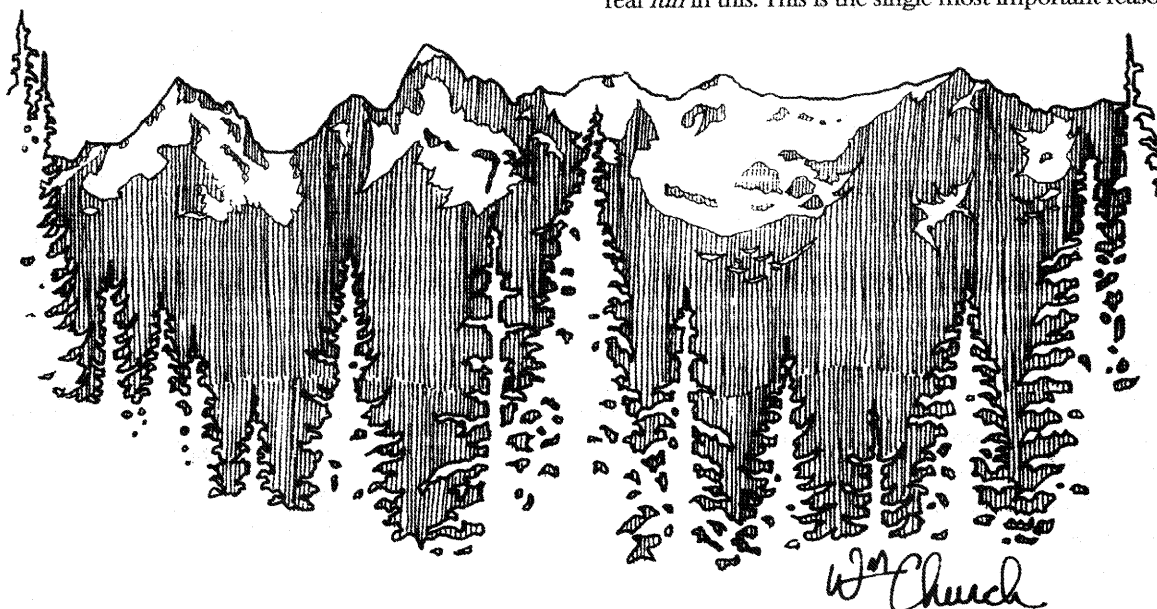
Whenever major problems now arise which might affect the whole nation, the players get together and summon the council characters for another meeting. Most are regulars now, and know each other well, though a new face often appears, as is the way of councils.

Several results have come of this. One is that the opportunities for roles to play have been greatly expanded. After many months of play there were some priests around, and a couple of almost-rune lords, but none could have hoped to reach the status which the leaders have. The players do not take these characters on adventures - indeed, we have not even determined the stats or abilities for them! But everyone gets to play them within their own spheres of influence.

Second, the educational desires of the scenario are more than fulfilled now. Players are aware of the social responsibility which their characters have. They realise that major actions on their part will affect the rest of the magical and ecological systems of the world.

A third result is that I have been relieved of some of the referee burden of determining all of the historical developments of the campaign. If the players wish to have a more pacific situation than is currently present then they must attempt to negotiate it. Or they can choose to send a party of play-crazed characters on a highly secret and dangerous mission.

The final result, though, is that we are all having a lot of real *fun* in this. This is the single most important reason of all.





Opening Ceremony

I. Preparations

Note that positions alternate between Lightbringers Circle and Orlanth Circle. At the center is an unlit hearth/altar.

II. Lightbringers Circle Invocation

"Once all the world was ruled by Darkness. Death ran wild. Terror bred with mortals and spawned monsters. In the midst of the chaos and fear stalked the Seven. They sought salvation and freedom and life, and liberated the soul of the sun from Hell. From them and their magic comes all Light and Life. Hail them! Call them! Let them approach!"

("Diviner" throws oracle bones to determine order of appearance and invocation of the Seven. Ginna Jar is always last.)

1. Orlanth, Warrior, Chieftain and Storm God
2. Issaries, God of Trade and Keeper of the Way
3. Lhankor Mhy, Keeper of Knowledge
4. Chalana Arroy, Goddess of Healing and Mercy
5. Eurmál, Clever and Witty Trickster
6. Flesh Man, Immortal human, not-god
7. Ginna Jar, the Veil and Mystery

(As each deity is invoked the Priest or other representative steps forward. All others say "Hail —!" together. At the end of the introduction of the Seven the fire should light at the center of the circle.)

III. Orlanth Circle Invocation

"When the sun dawned fresh and new, and all life breathed again in wonder and joy, the great god Orlanth, slayer of giants, walked the earth to find a new home. He found it near to his mother's house, where the Six Winds meet. There he met and threw down a Dragon, and the two became friends and Orlanth was called Dragon Wind."

"And he called the Six Winds to him:"(diviner throws bones to determine order of appearance.)

1. North Wind, cold and dark and deadly (Humakt)
2. Mountain Wind, adventurous and bold (Orlanth Adventurous)
3. Beast Wind, untamed and slayer of Chaos (Storm Bull)

4. Earth Wind, warm and gentle from the south (Ernalda)
5. Fifth Wind, steady and calm (Father of Sylphs)
6. Storm Wind, brave and cloudy warrior (Orlanth Thunderous)

"Who rules them?"

ALL: "ORLANTH!"

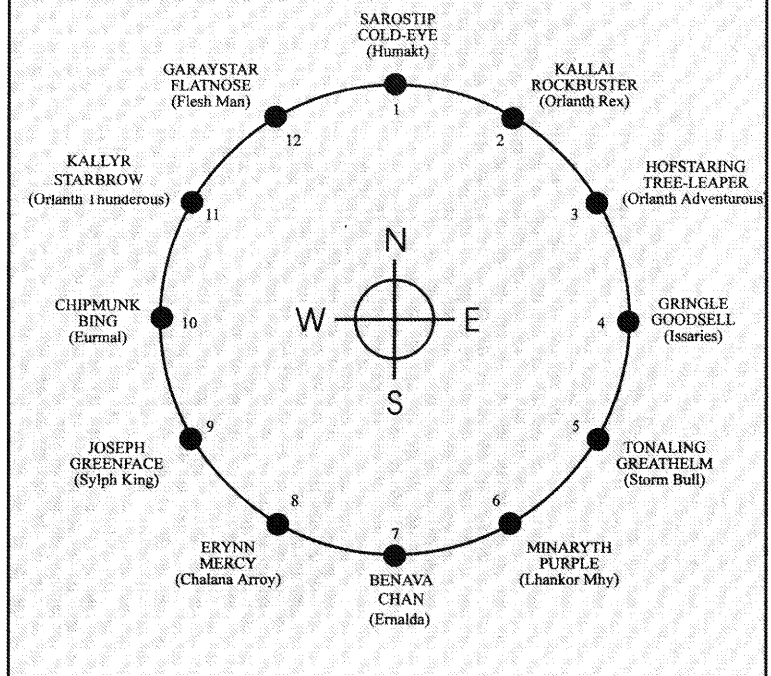
"Hail Orlanth Rex, Bringer of Fire, Keeper of Law, Lord of the Seven Winds, Judge of the World, and King of the Gods!"

ALL: "Hail Orlanth!"

IV. Invocation of Sartar

"One hundred and twenty years ago there came to this land the man Sartar. He was friend to the gods, a Hero and a Saint. He called us together and showed us our way. Let his spirit permeate this land, and protect us at our meeting."

The Circle of the Sartar High Council





Common Knowledge

This section contains the information which everyone knows about the characters in the scenario. Presentation is done in the order indicated on the circle chart, and does not indicate any specific hierarchy or rank.

Format of Presentation

#. Name of Character

Primary Loyalty (no. of followers)

Secondary Loyalty

Notes

1. Sarostip Cold-Eye

Malani Tribe (3,000)

Humakt Cult

Sarostip is a cousin of the present Malani king, and is also chieftain of his own clan. However, everyone expects him to be the next king. He is an excellent warrior, and has taken several of the Humakt geas to improve himself.

Sarostip hates Kallai Rockbuster because Sarostip hopes to become High King of Sartar in the future, and feels Kallai is the greatest threat to this opportunity. Also, Sarostip was once turned down by Kallai's wife, Benava Chan, and dislikes him because he married her.

2. Kallai Rockbuster

Colymar Tribe (6,500)

Orlanth Thunderous/Rex

Kallai is an old and respected member of the Sartar council. During the fighting of 1602 he was wounded in the battling at Runegate Fort.

His tribe is the largest in Sartar, and he is jealous and protective of it. He mistrusts people not of his tribe, and especially those from outside of Sartar.

His wife is Benava Chan, Priestess of Ernalda. Their loyalty to each other is legend already. They have several well-known children, including a warrior daughter studying in the Holy Country.

Kallai dislikes Sarostip, who he thinks is a pompous and hopeless fool; Kallyr Starbrow, because he thinks she is vying for his position on the Lightbringer's Circle; Tonaling Greathelm because he is a crude person; and Minaryth Purple because the Grey Lord once refused to aid the Colymar.

3. Hofstaring Tree-Leaper

Culbrea Tribe (3,300)

Orlanth Adventurous

Hofstaring is over 100 years old, and has gone on at least two Heroquest adventures. On the first he acquired his incredible leaping ability, while on the second he gained a very powerful magic spear which can be commanded to fight on its own.

He was present during the sack of Boldhome in 1602, and would have been killed except that he escaped with his jump.

Hofstaring is known to hate the Telmori tribe, who he feels deserted the kingdom in the last battle, and also dislikes Chipmunk Bing, who he feels is disrespectful. He also does not believe much which Joseph Greenface says, due to a basic distrust of the semi-human. He hates trolls, too.

Everyone knows that his tribe took a real beating ten years earlier.

4. Gringle Goodsell

Issaries Cult (c. 3,000)

Colymar Tribe

Gringle is well known throughout the whole kingdom for his pawn shop, located in Apple Lane near the border of the Colymar tribe area. He is old, but does not show it, and is believed to have been on Heroquests when younger. He dislikes the Empire very much.

Gringle is not well liked by anyone in particular, although everyone knows that he is fair and honest. Still, they are all a bit leery about honest profit for him when it is out of their pockets.

Gringle is especially friendly with Chipmunk Bing, which everyone thinks is strange but not overly so.



5. Tonaling Greathelm

Storm Bull Cult (c. 1,000)
Orlanth Cult in general

Tonaling heads the local Sartar Storm Bull Cult. He is a terrible warrior to behold, and does not bother with most other civilized niceties. Because he is relatively crude in his ways most people do not like him, but most are also willing to put up with him because his cult fights chaos so well.

He is known to hate the Empire vehemently, but even they respect him. Still, he and his band wanders considerably, there usually being only about 100 warriors with him. The others can be called up.

Tonaling has special contempt for Garaystar Flatnose, who he thinks is a weak city-man. He will pay attention to other Orlanth worshippers, but he will not care what the others say.

6. Minaryth Purple

Lhankor Mhy Cult (c. 3,000)

Minaryth Purple is a temporarily unattached High Priest of the Grey Lords cult, and his position is very respected. However, he is very aloof and arrogant, often being downright snobbish in his treatment of others, all of whom he considers inferior.

He is known to have been on several Heroquests, and many believe that he is now preparing for another. He, of all assembled, has had the most experience in these magical adventures.

Hofstaring has Heroquested with him, and will usually defer to Minaryth if the latter presents knowledge to support his point. (Minaryth does not reciprocate.) The others are impressed, but not automatically so.

Minaryth also dislikes Chipmunk Bing, preferring a local Jonstown priest called Korang Jester who is not so obnoxious.

7. Benava Chan

Ernalda Cult (10,000 in all tribes)
Colymar Tribe

Benava Chan is the High Priestess for the earth goddess for all of the kingdom of Sartar. She also has strong connections with the Shakers Cult. She is known to be calm and peaceful, except when the welfare of her earth or her tribe is threatened. She is also very loyal to her husband.

She does not like Kallyr Starbrow, whom she thinks is after her husband's affections and/or position.

8. Erynn Mercy

Chalana Arroy Cult (c. 2,000 all tribes)
no tribe

Sister Erynn Mercy is the local High Priestess of the healing cult. She is an old woman, and no one dares to dislike her for fear she will withhold her abilities when they

need them. Her word is much respected, but most people dislike her passive ways and quietly ignore her. She is used to this, and very patient.

9. Joseph Greenface

Duck Clan (2,700)
Duck Point City

Joseph Greenface is a duck, and as such is mistrusted by most humans. He is used to this, but is especially bitter about Hofstaring Tree-leaper and Tonaling Greathelm, both of whom have threatened to eat his tribe in the past. This is cause for permanent damage in their relationship, even if done in jest.

Joseph is a shaman of great powers, and many think that he does nothing to contradict this. He does not fight, preferring to let his spirits deal for him.

10. Chipmunk Bing

Eurmal Cult (200 or so)
none

Chipmunk Bing is a local Priest of the Trickster. He has no known home, but wanders about the countryside on whatever obscure tasks he follows. He is rude and demanding, claiming whatever he can by right of his cult position and doing as little as possible to repay any of it.

He has no respect for anyone in the circle, although he usually refrains from knocking Gringle unless the pawn broker is especially serious or silly about something. Chipmunk doesn't care what anyone thinks about him.

11. Kallyr Starbrow

Kheldon Tribe (1,700)
Orlanth Thunderous

Kallyr is a chieftainess of her tribe who could be the next king of Sartar, but is a woman. She is a very strong and proud woman, always trying to maintain justice and prestige for her tribe. Her tribe suffered less than many in the fighting ten years earlier. For this Hofstaring is mistrustful.

She does not like Benava, who she thinks is a heavy and jealous bitch. She does like Kallai, and thinks that she and he could make a real promising pair and, perhaps, be the king and queen of Sartar. She has great faith in her deity.

12. Garaystar Flatnose

Wilms Church City (1,500)
Wilms Church Confederation

Garaystar is a young man, given his position after the Lunars executed the previous mayor for insubordination. His family was all killed in the fighting ten years earlier.

Most people consider him inferior because he is an artisan and not a fighter. He, of course, feels the opposite. However, he is a bit afraid of the Empire now, and is not afraid to show or admit it. This lowers him even more in the eyes of the others.



Private Knowledge

1. Sarostip Cold-Eye

Chieftain of the Malani and Priest of Humakt

Sarostip is a cousin to his tribal king and has been sent to bear their refusal vote against supporting a rebellion. He is very vehement about this and will support all arguments against it. He will continually harp upon the dangerous Telmori and promise that his own tribe and the allied tribe of the Torkani will fully support any venture against the wolf people. (This dislike is common to all Jonstown confederation tribes who suffer to varying degrees at the jaws of the wolves.)

Sarostip also hates Kallai Rockbuster and will take any opportunity to insult the Colymar king, accusing him of cowardice against the Lunars ten years earlier.

2. Kallai Rockbuster

King of the Colymar and Priest of Orlanth Rex

Kallai is an old veteran of many wars and his word is respected in the councils of Sartar. He has first hand experience in knowing the strength of the Lunar Empire, and was badly wounded in the fighting earlier in which Runegate Fort was destroyed.

He does not want to go to the defense of the Orlanth Hill. He believes that the Lunar army will be vastly superior, and points out that they have been preparing for weeks to march their 1200 men to the hill, while the tribes could only muster a small part of their own armies in the time left.

He will also argue that even a victory would only bring retaliation from the Empire, and that the combined arms of Sartar without their king would not be able to match the Lunar might, and they would all surely suffer the worse for it. He feels that, as leader of the strongest tribe, he must preserve his strength for a later, better opportunity.

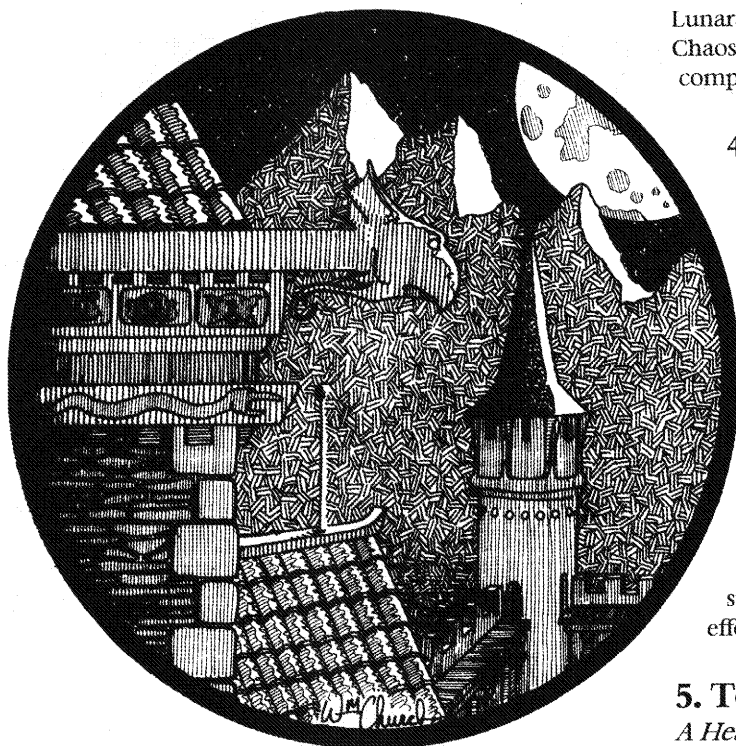
He also believes that there is still a chance to find and convince some heir to the Sartar throne and return them to the land.

The Colymar Tribe is the single most powerful tribe in Sartar. Since they are not associated with any specific city the tribe has never made a formal surrender or peace treaty with the Lunar Empire.

His wife is Benava Chan, High Priestess of Ernalda. He has four warrior sons, and two daughters who are priestesses.



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He is known to be generous to his people, but suspects all not of his tribe and especially those not of Sartar.

3. Hofstaring Tree-Leaper

King of the Culbrea and Priest of Orlanth

Hofstaring is a middle-aged appearing king, but he is known to be over 100 years old. He is famous for his leaping ability, which he gained on a Heroquest, and carries an incredible magic spear which will fight of itself if commanded by him, and some other magical gifts. He was almost killed when the Empire sacked Boldhome, but escaped with his leap. However, his tribe suffered badly during the fight, and ever since has been cautious.

Hofstaring is willing to go to fight, but is fearful of the ramifications upon his tribe if they win or lose. He cannot go alone because he is so recognizable, and if they lost then his people would surely suffer at Lunar hands, especially without his lead. But if the majority of the Council will vote to go he feels that he can raise his tribe to fight as well.

However, he does have conditions as well, and the first one is that possession of the hill be freely given back to his tribe. Many years earlier, in the same war which destroyed the Maboder tribe, the wolf-people claimed as being within their hunting territory, and since then have occasionally harassed his people who ventured there.

Hofstaring is very distrustful of Telmori intentions and will often point out that no one knows how they will fight. He will also point out that the werewolf Telmori and the

Lunars have many faults in common: both are tainted by Chaos and both are subject to the influence of the moon. He completely trusts Minaryth Purple.

4. Gringle Goodsell

High Priest of Issaries

Gringle is a well-known pawn-shop broker who resides in the Colymar tribal region, but who once belonged to the southern land of Esrolia. He is very old, but does not show it. He is known to have survived several Heroquest adventures.

Gringle is adamantly set against the fight, claiming that such a move would be utterly disruptive to the efforts made at rebuilding the Sartar strength. He will point out that the Lunar Empire is vast, and a temporary setback will bring immense reprisals.

Also, his cult has officially voted that they will support the Lunar ban on the sale of plate armor if this effort is made. He cannot say for how long.

5. Tonaling Greathelm

A Head Priest of the Storm Bull Cult

Tonaling is a middle aged veteran of this berserker cult who was among the Pol-joni when the Lunar Empire invaded ten years ago. Since that time he has grumbly obeyed the Lunar authorities, but does not hide his contempt and dislike for them either.

He has no permanent home, but leads his band around the countryside at will or wherever there may be a fight. The Lunars distrust him entirely, and rightly so. He is known to have a powerful allied spirit.

He is completely in favor of defending the hill, and promises that he will bring 150 of his warriors within a week. However, he will obey the final decision of the council.

6. Minaryth Purple

Priest and Heroquester of the Lhankor Mhy Cult

Minaryth is trusted by Hofstaring, who he has Heroquested with and not ever failed in his words or actions. The others respect him, even if they dislike his arrogant ways.

He claims that the cult of Lhankor Mhy will not support a major venture with money or with men, stating that they have enough trouble already with the affairs at the Howling Tower.

7. Benava Chan

Queen of the Colymar and High Priestess of Ernalda

Benava is a middle-aged woman who is known for her piety towards her goddess (of the earth) and as well known for her dislike of Hofstaring and Kallyr. She is otherwise known to be patient and kind. She is well-known and wide-traveled through earth-worshipping regions of Dragon Pass.

One of her daughters is a Priestess of the earthly war goddess, but she is away to the south studying.



Benava states that she personally dislikes the idea of a war now, but that she will not vote against it unless her husband does. She will be interested in subtly aiding a fight against the Telmori, however, whom she does not like, but she will not promise overt support in such a venture.

8. Sister Erynn Mercy

Priestess of Chalana Arroy

Erynn is a much respected woman all through Sartar, although many natives are disgruntled or confused by her cult's willingness to heal the enemies of Orlanth.

She is set against the venture, feeling that there is enough pain to heal already without a great battle. She claims that Orlanth has taken greater wounds before, and that she took only a century to heal them.

9. Joseph Greenface

Chieftain of the Duck Clan and Priest of the River God

Joseph is a middle aged drake who was wounded fighting the Empire several years earlier. He is particularly bitter because many of his clan were turned into despicable zombies in that war, and his hatred for the Empire is well known.

Joseph carries the news that the ducks are already in a state of semi-readiness, since it is now their habit to keep a third of their warriors on alert and mustered at Stone Nest. He believes that this is unknown to the Empire, who do not occupy that little city.

Joseph will openly admit his doubts that any effort they make will be successful, but he will support any majority decision.

He is carrying the Staff of Lordship which was given to the ancient king of the tribe by Sartar himself, and so it is obvious he speaks for his king.

If any mention is made of a possible heir to the Sartar family remaining alive then Joseph will be far more interested in pursuing that topic, and even suggest mounting an expedition to track down the rumors. This is common to all the ducks, who have unbelievable loyalty to the House of Sartar and all that it stood for.

10. Chipmunk Bing

The Clown from the Hills, Priest of Eurmial

Chipmunk is disliked by almost everyone. He is not shy to mock anyone or anything during the proceedings. He drinks too much and smokes too much during the meeting.

11. Kallyr Starbrow

Chieftain(ess) of the Kheldon, Priest of Orlanth Thunderous

Kallyr is a famous warrior in Sartar, and appears to be the next in line for kingship after the present king dies. She is known to have visited a star in her

Heroquest, gaining a marvelous magic crystal in doing so which holds power and spells, and can lead her (or her soul) back to that star any time.

She refuses to commit her people to the fight, and she will also accuse anyone who is too excited about going as being a Lunar collaborator and rabble-rouser.

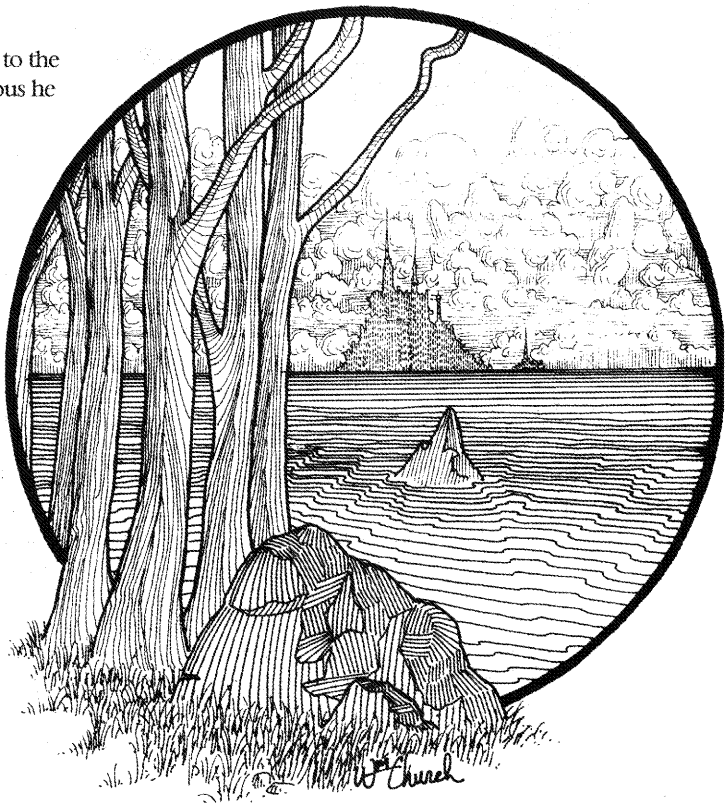
She is haughty and volatile, and easily goes into fits of shouting and accusation. She will state that her loyalty to the nation of Sartar is unquestionable, but she will not allow it to be ruined by a band of fools and cowards. She is also interested in the rumors of an heir.

12. Garaystar Flatnose

Mayor of Wilms Church and head of the Artisans Guild

Garaystar is a young man, and he was elected his post because the previous mayor dared to argue with the Lunar commander of the garrison occupying his city. His whole family was killed by the Lunar Empire during the wars ten years earlier, including his wife and infant son. He fears the Empire, and is anxious lest they learn he attended this meeting. But he also burns with a deep hatred, and seeks the right opportunity for a decisive stroke. He will remain non-committal until convinced otherwise.

Permission is granted to photocopy the Opening Ceremony, the Private Knowledge and the Public Knowledge for personal use only.





DRAGONS PAST



The Crown-Test of Leika Ballista

Leika, granddaughter of Londros and heir to the Colymar Tribe of Sartar, had earned the surname of *Ballista* when she accompanied the Wooden Sword Humakti into the caves of chaos deep within Snakepipe Hollow. Through her stunning bowmanship she had gained the respect of the Colymar people and nobles, but she still needed to succeed in one more trial of her worthiness to be king: the Ritual of the Crown. This ritual required the quester to brave the dangers of darkness and chaos and return with a gift of light and gold for her people. The commitment of the would-be king was judged by the severity and danger of the journey. Leika chose to return to the caves in the Hollow (where she recalled that the Humakti had left behind much treasure in their haste to flee

the caves when they were chased by a giant who seemed to die only to put himself back together and rise again).

After performing several Divinations to Orlanth, Leika chose to be accompanied by these people: Asborn Demonslayer, favoured by Orlanth, also called Asborn Thriceborn; Hollybright and Hurtis, Chalana Arroy healers of the Colymar; and Razkin, Orlanthi warrior and guardian of the healers.

Together they set out, travelling quickly on the advice of Orlanth, leaving on the first Windsday of Sacred Time. Leika hoped that they would be able to return by the second Windsday, thereby claiming that (in the nature of Sacred Time) she had left and returned in the same afternoon. They were met on the way by the trader Gringle. He was accompanied by several Eiritha worshippers who wished to trade the party their Fertility spells in exchange for war magic. Leika knew that the spells the Earth priestesses offered were sorely needed by the war-torn Sartarites, but felt that the Sylph-summoning spell which she knew might be more valuable on her journey. Other party members traded, through the powers of the Issaries, while Leika explained her mission and claimed that she would return to trade later. The priestesses said that they would wait.

When they reached the caves, surprisingly without incident, they were met by a friendly, talking snake who was waiting for them. It offered to guide them into the caves through a shortcut, but the party refused his aid, preferring to enter through a way known to them all. The snake condescended, but warned them against speaking in certain parts of the cave complex. The party swore to abide by its words.

Dragons Past was the Chaosium House Campaign, and many of the characters and exploits from this campaign have become part of Glorantha history.



When they reached the Sacred Pool area, one of the party members reached greedily into the pool to capture a spirit. Something within the depths grabbed his arm dragging him, screaming, into the pool. Other party members, thinking quickly, threw grappling hooks toward their ailing comrade and miraculously snagged his clothing. They pulled and pulled, but by the time the hooks reached the surface the body had disappeared (it was later learned that he had asked for Divine Intervention from Orlanth, and had appeared in the same temple in Wilms Church from which the party had left).

They reached the main cavern, and instead of finding it full of slobbering, disease ridden broos they found a totally different room, a dining room, complete with tables and stools and full of partying people. A jester in motley clothing greeted them each by name, and explained that they could join the party if they remained polite. Any rudeness, he explained, would cause the Duke to become exceedingly unpleasant and nasty. Everybody but Asborn entered. Asborn stayed with the jester to keep guard, for he did not trust the strange goings-on. He later wandered off and found the skeleton of a giant deeper into the caves.

The party was very strange, and the Colymar met many unusual people. Among those that they recalled most vividly were the gypsy trolls, a flamingo-man (like a duck, but worse), a big-jawed trollkin whose entire vocabulary consisted of rough grunts and chomplings, Farang Farosh (a man who wore smoked goggles and said that he came from a place called Tink), a bald Satyr with a monocle whom Leika recognised as Hairball (an agent for the circusmaster Bundalini), some dragonewts, some trollkin hookers, and many others. The serving people were either silent and surly dwarves, naked but for wooden chains, or female elves, broken and downcast, also naked but their chains were made of plaited hair.

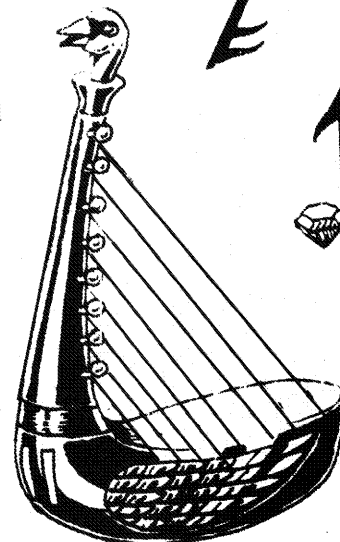
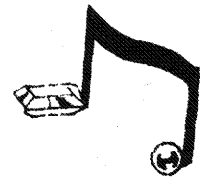
Leika and company quickly found themselves a part of the party. She also noticed a horrendous ringing in her ears caused whenever she spoke in the cavern. After a time it became deafening and quite painful. Besides warning them of the penalty for speaking, the snake had also told the party of a remedy for their discomfort. A sip of water from a pool in the cavern would halt the ringing and its associated pain. Leika drank for hours, though once she tried to side-step the punishment

by casting Mindlink on another party member. Instead of the ringing, she began to take actual damage to her head.

The Colymar heir-apparent also recognised, among the party members, the Duke referred to by the jester as the Duke of Disorder. Several times, when particularly upset by the pain of talking, she had tried to leave, but the Duke always insinuated that he had something which she needed, something valuable and which she could easily see. He always implied that she was being impolite whenever she tried to do anything. Leika grew more and more impatient, but finally learned that a golden harp which had been playing all by itself was the most valuable thing in the caves which she could take home to her tribe. She, and her other friends, also realised that, though they had been eating or drinking for hours, none of them felt in the least full and their bladders were still empty. They deduced that the entire party was illusory. Leika politely asked for the harp and the Duke gave it to her though he was visibly upset. The Duke then ordered a minotaur to attack her party.

Outside the party, Asborn had become bored with all the hours of waiting when the snake suddenly attacked him. The warrior killed it with one blow. He was about to leave when he surprised a scorpion man and also killed it with a single strike. Then the rest of the party came tumbling out of the cavern, while Leika and another stopped to spray the doorway with Multimissiled bowfire to delay their pursuers. A party of scorpion men also attacked the Colymar but were repelled with heavy losses. The adventurers then fled the caves, leaving the scorpionmen to attack the party members of the Duke.

When they had to cross the stone bridge, most of the party slipped and fell into the water and were immediately attacked by the giant turtle of the lake. It was quickly killed while Leika used her Sylph to throw the bodies of her party back onto shore. They then used its bulk to block the opening to the caves. One of their members was lost somewhere inside and was never seen again.





Once outside the caves, the Sylph was used again to fly them to the cliff-edges of the Hollow where their horses and mules were waiting. Most of the animals were dead and the rest had fled. An unfriendly, melancholy giant awaited them, but he, too, fell to the legendary arrowfire of the Ballista King.

When they returned home they found that they had been gone for ten days though the party recalled only seven passing. They returned to Colymar territory without incident except that a great black bull appeared over a ridgetop and either led or followed them back to Clearwine.

The harp was later identified as the legendary Jewelled Notes, which could play magical songs of great strength if played properly, and is also known once to have created gems from its music, hence its name. It is a treasure of heroes and the tribe is sure to benefit from such a gift if they can keep it. Leika has decided to take up harp playing with all of her available time, which isn't much for a King in these troubled times.

Hastur, the Lawspeaker of the Colymar tribe, displeased the King with the news that it is his opinion that she did disrupt the party of the Duke and, with her speaking, broke her promise to honour his hospitality. Leika sent the Lawspeaker to the Lhankor Mhy temple in Jonstown to learn more of this Duke of Disorder. If she did break her hospitality-oath then she committed an offence against Orlanth, the guardian of hospitality, and she began to worry that she really did offend the Duke.

In Jonstown, Hastur learned that the party was a regular feature of the caves and has been reported by other adventurers, always at Sacred Time. He also learned that had Leika drunk five or fewer glasses of the water in the caves then her journey would have taken that many hours. If she drank six to ten glasses then it would have taken that many days and more than ten would cause the journey to take that many weeks.





Introduction

by Greg Stafford

Many people have written in asking for statistics on my characters for the well-known game DUNGEONS AND DRAGONS. Unfortunately, I cannot fulfil that wish. There could easily be some problems with copyrights and such, and I would sooner fend them off before they occur.

However, D&D is not the only game of its type around these days. It is of a distinct kind of game, commonly called "role-playing." This game system was, to the best of my knowledge, virtually invented by Gary Gygax and company. However, there is room for eternal debate concerning details of how to play a role-playing game, and these discussions have given rise to the others of the type. Sometimes these newer versions contain improvements upon the original, though this is totally subjective. However I am not one to pass on

the inevitable, and have asked Dave Hargrave to compile statistics concerning the people of Dragon Pass. This selection is the first, and will eventually lead to a complete compendium of the people and places, including notes on some of the dungeons on the board (Dwarf Run, Cliffhome, Muse Roost, Furthest-sewers and so on), if your response warrants such a development.

Dave Hargrave is well-known locally for the originality, delight and deadliness of his adventuresome settings. I am not one to meddle where an expert is at hand, and my advice on these is directional rather than specific. Some of the terms used here may be unfamiliar even to people who play regularly. Rather than go into details here I will simply refer you to THE ARDUIN GRIMOIRE by Dave that will shortly be available from THE CHAOSIUM.

PRINCE ARGRATH

STRENGTH	16	TYPE: Man
INTELLIGENCE	15	CLASS: Warrior
WISDOM	12	ALIGNMENT: Neutral
CONSTITUTION	16	LEVEL: 10th
DEXTERITY	17	AGE: 30
AGILITY	12	HIT POINTS: 72
CHARISMA	16	
EGO	14	

LOOKS light brown hair, grey eyes 6'3" tall, 200 lb.

SPECIAL ABILITIES +1 to hit dice, +3 dexterity, and +1 strength to his attacks.

MAGICAL WEAPONS USED A magic broadsword called "Flame of Sartar." It is +2/+2 flaming (1-8 pts fire damage) with an Intelligence and Ego of 9 each. It uses empathy to convey its feelings to its user, and vibrates within 30' of a secret door. It is Amoral.

OTHER MAGIC USED He wears a +3 Ring of Protection and a Cloak of Fire Resistance. His boots will walk on any real surface.

ARMOUR WORN +2 Plate Armour, +3 Shield (causes -3 dexterity)

ADJUDICATED ARMOUR CLASS 2+8

CHARACTER STATS

by Dave Hargrave



HARREK THE BERSERK

STRENGTH	18	TYPE: Man
INTELLIGENCE	14	CLASS: Warrior
WISDOM	14	ALIGNMENT: Amoral
CONSTITUTION	18	LEVEL: 18th
DEXTERITY	18	AGE: 28
AGILITY	15	HIT POINTS: 100
CHARISMA	15	
EGO	27	

LOOKS Silver-white hair, dark blue eyes, 6'6", 256 lb.

ARMOUR WORN none

MAGIC WEAPONS USED He has a +2/+2 broadsword that is Amoral and has an Intelligence and Ego of 9 each. It speaks any language which its owner does and can detect enemies within 30'. It is called "White Fang."

OTHER MAGIC USED He wears a belt of silver mesh with a ruby-eyed silver bear's head called the "Arcas Power". Its wearer has his Ego raised 50% and gains kinship with the bears. He may converse with them, may hibernate like them, has a 65% chance of controlling them, and fears attack from none. It also gives the wearer an Armour Class 5 skin. HARREK also wears a Ring of 100% poison and venom protection.

SPECIAL NOTE He wears the skin of a demigod, the white Northern Bear who was conquered and flayed alive by the Superhero. It makes him invulnerable to all but magic weapons, and also acts as an anti-magic shell. Aided by the skin, he hits with Stone Giant power (2-16 pts.) and the claws do an extra 1-8 points (3-24 points total) twice each turn. The skin is still alive, and regenerates like a vampire, but can give only troll-like regeneration to its wearer. The claws attack like Vorpall Blades. The Ego and Int of the skin are 18 each. If anyone with equivalent or less should don the skin, the demigod uses that body to reconstitute himself and the poor fool has his soul devoured to replenish the renewed god. The skin hears everything within 60' regardless of obstructions and smells the type, number, etc., of everything within 30' and will always transfer this information to the wearer. He can also become Berserk at will (+4 attack) and is 100% fearless. The claw wounds require a Cure Disease before any Cure Wound or normal time can heal them.



GUNDA THE GUILTY

STRENGTH	18	TYPE: Half-Valkyrie
INTELLIGENCE	12	CLASS: Warrior
WISDOM	10	ALIGNMENT: Neutral
CONSTITUTION	16	LEVEL: 8th
DEXTERITY	16	AGE: 25
AGILITY	15	HIT POINTS: 64
CHARISMA	10	
EGO	15	

LOOKS braided blond hair, blue eyes; 5'8", 180 lb.

SPECIAL ABILITIES +1 Hit Dice; +3 attack, +5 Damage, +2 dexterity save

ARMOUR +3 Chainmail +3 Shield

MAGIC WEAPON USED She uses a +4/+4 magic spear (dumb and unaligned) called "Sweet Vengeance". She also has a +2/+2 Sword-and-a-half, Neutral, Intelligence and Ego 10 each, which speaks any language which its user does and reads any language, even Clerical, Druidical, or Imperial Magic. It is called "Hell's Left Hand" and versus males of all types it acts as a Vorpall Blade. Finally, she carries a +3/+3 poisoned dirk (4D8 poison) called the "Queen's Kiss" which is dumb and unaligned.

SPECIAL NOTE She is totally immune to aphrodisiacs, charisma, Charm, Hold Persons, and Suggestions, and is also 50% Geas resistant.



JAR-EEL THE RAZORESS

STRENGTH	15	TYPE: Amazon
INTELLIGENCE	16	CLASS: Warrior-priestess
WISDOM	16	ALIGNMENT: Law
CONSTITUTION	15	LEVEL: 12th
DEXTERITY	18*	AGE: 25
AGILITY	17	HIT POINTS: 67
CHARISMA	20	
EGO	17	

LOOKS blond, green-eyed, 6' tall, famed for her beauty.

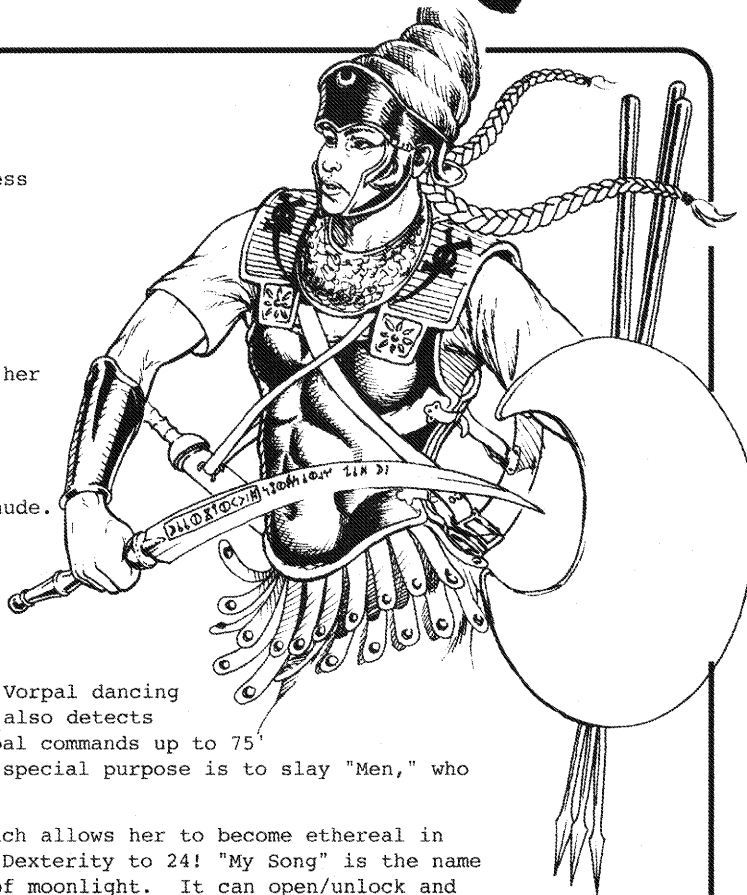
ARMOUR +4 Bracers of defense, +4 Ring of Protection, and her +4 dexterity-save.

ADJUDICATED ARMOUR CLASS 9+12 or 2+5 while nude.

SPECIALS She has (troll-like) regenerative powers, +4 dexterity save, +1 strength, +1 attack, and gets +1 hit dice. She is a Priestess of level equal to her Warrior status.

MAGIC WEAPONS USED "Moon Dancer" is a +5/+5 Vorpal dancing Scimitar; Intelligence & Ego both = 12. It also detects enemies and undead up to 40', and obeys verbal commands up to 75' away, flies (but not fights) by itself. Its special purpose is to slay "Men," who are paralysed by its wound.

OTHER MAGICS She has a "moon-woven" belt which allows her to become ethereal in moonlight. In times of stress it raises her Dexterity to 24! "My Song" is the name of her silver harp, whose strings are made of moonlight. It can open/unlock and close doors, locks, etc. It also Charms all intelligent beings within a 30' radius up to 4th level for intelligent creatures, or 6th level for non-sentient. It also neutralises all forms of magical shield (Cube of Force, Anti-Magic Shell, etc.) up to 60' away; even slung across her back, it acts as a +5 shield. As long as Jar-eel plays it, she is 100% magical resistant. Her necklace of 37 glowing red stones protects her 100% from all poisons and venoms (each stone is worth 1000 GP).



THE RED EMPEROR

STRENGTH	15	TYPE: Man
INTELLIGENCE	20	CLASS: Wizard /Warrior
WISDOM	15	ALIGNMENT: Cyclical
CONSTITUTION	18	LEVEL: 15/15
DEXTERITY	18	AGE: "39"
AGILITY	16	HIT POINTS:
CHARISMA	17	
EGO	18	

LOOKS Crimson hair & goatee, black eyes, ruddy complexion, 6' tall 180 lb.

ARMOUR WORN +5 "Red" Dragon-scale armour, +5 shield, Ring of Spell Turning.

ADJUDICATED ARMOUR CLASS 5+13 or 2+10

SPECIALS He is Immortal, but can be slain (like Elves), +1 attack +3 hit dice +4 dexterity save

WEAPONS USED a 4' long red-gold Rod of Commanding with a huge glowing Ruby as a mace head called "Arm of the Moon." Its Intelligence & Ego are 15 each. Its special purpose is to convert the universe to the Lunar Way. Those struck convert if they fail their save. It is like a +5/+5 Maul that disrupts undead and clerics of opposing religions. It can create a "Wall of Moon Fire" (cold red flames that do 4+1 dice damage. It is 30' X 20' X 5' thick) three times daily. It can create a 12' radius "Moon Glow" at will. Once weekly it can teleport him to "His Mothers Manse."

OTHER MAGIC Ring of Invisibility, amulet of (vampire-like) regeneration, Belt of (frost-giant) Strength, Boots of Speed; also the sole owner of "Moon Bran", a powder which disarms any magical trap when sprinkled upon it.



BEAT-POT AELWRIN

STRENGTH	15	TYPE:	Man
INTELLIGENCE	14	CLASS:	Warrior Priest
WISDOM	10	ALIGNMENT:	Lawful
CONSTITUTION	18	LEVEL:	4th, but doubled as a Priest to 8th
DEXTERITY	16	AGE:	16
AGILITY	12	HIT POINTS:	50
CHARISMA	16		
EGO	13		

LOOKS freckles, dark hair, brown eyes, 5' 10 1/2", 180 lb.

SPECIALS +3 hit dice, +1 Attack, +2 dexterity save. His Warrior level is always 1/2 his clerical level. He can, at will, go "charismatically berserk," thereby doubling his Charisma and gaining a "Hypnotic-like demagogic speaking ability."

ARMOUR WORN +5 leather (long coat-like, neck to knees, like a wrap-around apron); +3 shield, and a great helm that looks like a pot. That helm is magic and while worn gives all "nourishment" needed for life, including sleep and air.

ADJUDICATED ARMOUR CLASS 7+9 (2+4)

WEAPONS USED A giant's meat cleaver, captured long ago and used as a ritual Executioner's Sword, hence its name, "King Cleaver." It is +3/+3 versus all but royalty, whereupon it is +4/+4. Its Intelligence and Ego are both 11, and it can "cut a door" (5' tall by 3' wide) through anything solid up to 10' thick, three times daily.

OTHER MAGIC Once daily he can place his helm over a fire, say the proper prayers, and it will fill with a "stew of the demigods" enough for seven other people. Whoever eats it gains a +1 on all attributes for a full day, and also needs no food or drink for that day. Unlike most magical fare, the stew is delicious. The pot is also self-cleaning.



Dark Troll
getting his kicks

JALDON TOOTHMAKER (Raider Khan)

STRENGTH	18	TYPE:	Man
INTELLIGENCE	15	CLASS:	Warrior
WISDOM	16	ALIGNMENT:	Amoral
CONSTITUTION	18	LEVEL:	8th
DEXTERITY	18	AGE:	N/A
AGILITY	12	HIT POINTS:	88
CHARISMA	9		
EGO	12		

LOOKS gloomy black eyes, black hair

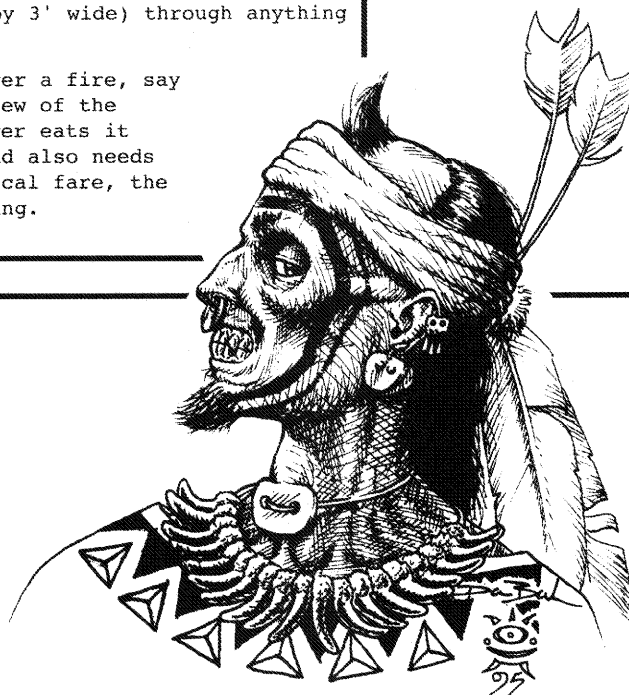
ARMOUR +5 Plate, no Shield.

SPECIAL Jaldon is an immortal fated to re-appear each time the nomads of Prax decide to enter Dragon Pass for war. He gets +3 per hit dice, +3 attack/+5 damage, +4 dexterity save.

WEAPONS A scythe called "Doomrake," +5/+5 which also blasts 1 life level. It treats all non-magical armour as flesh (AC 9). He also has a short mace (+3/+3) called "Fate Cracker" which disrupts undead, as does the scythe. Both weapons are dumb, amoral.

OTHER MAGIC USED A +3 Ring of Protection (said to have been a Wedding Band, ages ago) and a grinning skull amulet which projects Fear over a 20' radius and affects all 3rd level and below.

NOTE Because he is an avatar of death/fate he can be "killed" over and over, yet never totally destroyed. He never speaks, but conveys orders with the ancient "Sword Command Signals."





Dear Friends,

Many years ago I had a hobby. I played games often, and came to make one myself. I got a job, saved the pay, and financed the publication of *White Bear & Red Moon*. Many people liked it so I began a fanzine to disseminate information about that game more easily. Thus was born *Wyrm's Footnotes*.

I see, by the mailing list, that many of the original subscribers are still reading the *Footnotes*. I have received letters of regret and condolences from old friends. I, too, lift my hat to this last issue, and take the duty of sermonizing briefly before its passing.

There is no need to list accolades: that's what back issues (*and reprints!*) are for. I do wish to mention, in passing, that my own greatest feeling of loss for *WF* came when my much beloved mimeograph machine died and could not be fixed for a reasonable cost. I still regret its passing. I miss the mechanical clank and whisper as each page slipped out as I watched.

Lest we become lost in regrets, let us remember that creation is born from destruction and that the bright future springs from the lightless gloom. The soul of *Wyrm's Footnotes* shall pass to other forms, and its energy will bring new wonder before us.

Now I have a business. I play games occasionally, and I am helping develop the art of Role Playing Games. I have a pleasant career, usually get paid on time, and own part of a company which publishes many games a year. All this as a result of *White Bear & Red Moon*, *Wyrm's Footnotes*, *RuneQuest*, and you.

Thank you.

Sincerely,

Greg

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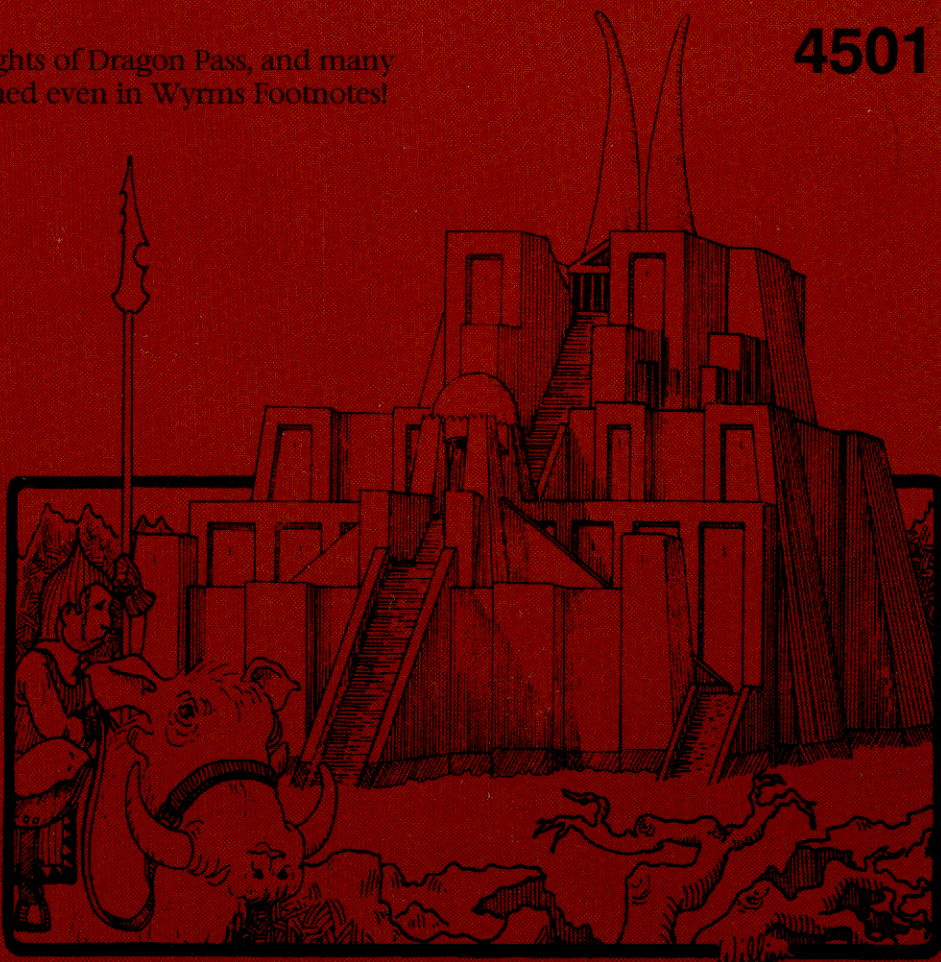


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