

THE BOOK OF GLORIOUS JOY

ADVENTURE IN THE GLORANTHAN WEST



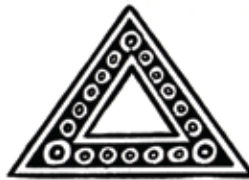
JAMIE REVELL

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the BOOK OF GLORIOUS joy

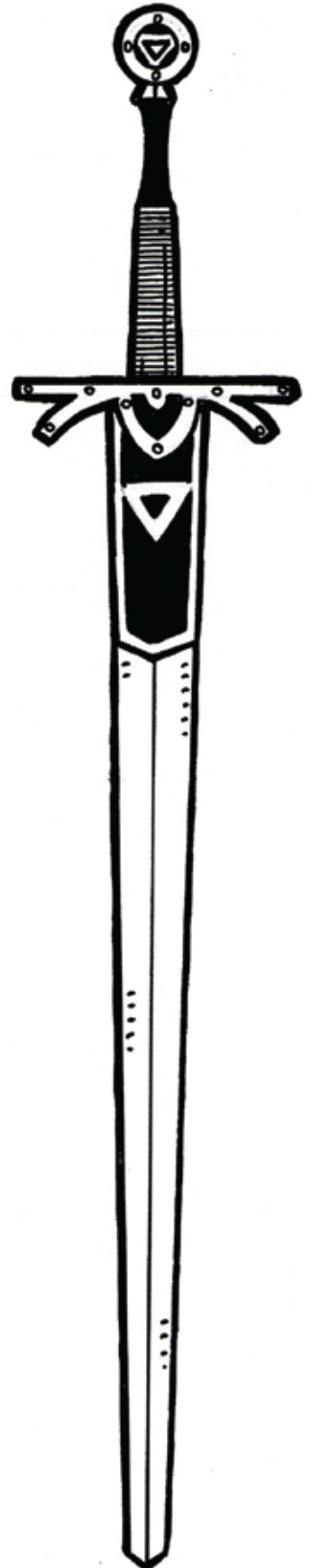
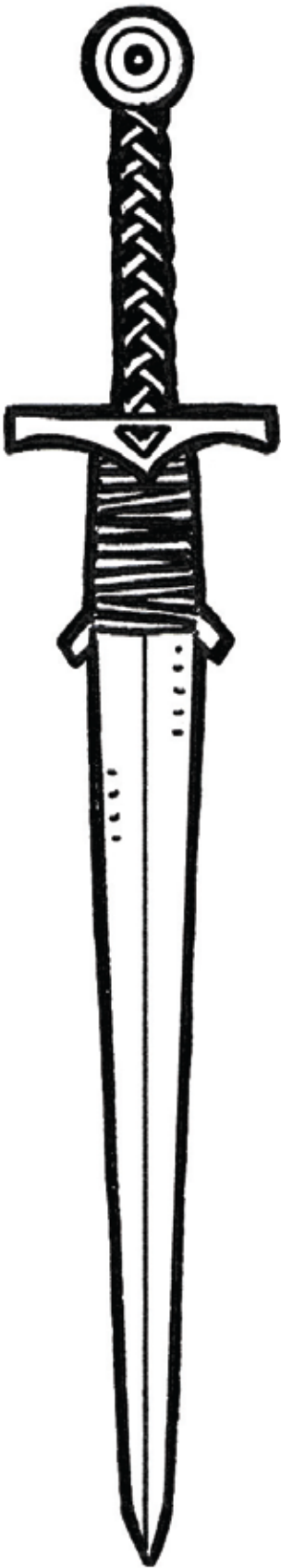
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*May the blessing of Hrestol be upon this book, and his
curse upon those damned souls who would defame it.
May those who read it be lead, through the grace of
the everlasting and Invisible God, into the light of true
wisdom and understanding.*

Amen



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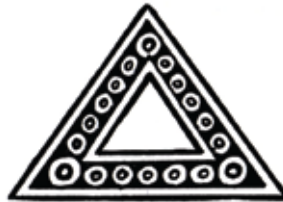
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Editors/Publisher's foreword

What you hold in your hands is the culmination of over ten years of hard work on Jamie's part. While it may not be entirely canonical and some details may get contradicted by the upcoming official "Guide to Glorantha", it's a vision of the Gloranthan West that will appeal to many. A realm of Knights and Wizards, straight out of medieval history, blended with a good dose of Gloranthan weirdness.

I feel immensely proud and honoured to have worked on bringing his work into print. It's at times been difficult both physically, the original documents before layout was a daunting 200+ pages, and emotionally, long did I wrestle my inner critic who argued intensely that I wasn't doing Jamie's Magnum Opus justice and that no one would care anyway. All the people who pestered me about release date proved that last point wrong ☺

My thanks goes to

Peter Town. For singlehandedly egging me on during periods where I just wanted to give up, and producing some truly inspirational pieces. It is you sir that has put the **JOY** in this book ☺

Jon Hodgson. For his amazing evocative cover (this is my idealised Knight of Loskalm) done with such good humour.

Nick Davison & Ben Monroe. For proofing & checking the **BIG BOOK** of Glorious Joy.

Jeff Richard of Moon Design Publishing, for taking the route of bravery and allowing this alternative vision of the West to be published. A lesser man would have just said 'no' and let all of Jamie's hard work go unpublished. You have wisely avoided a route that is far too prevalent in the so called 'RPG industry' and allowed myself and others to enjoy it.

And last but not least....

Jamie Revell, for writing this inspirational work. It has already which spawned a short campaign for me and my home group (which will be published in the future as Gloranthan Adventures: Lords of the North West). Thank you for bearing with me as I brought this project to fruition. For this you truly deserve the title of **GLORIOUS** Hero of Glorantha.

My last words before you start on your journey through the Gloranthan West to the Kingdom of Wizard-Knights, Loskalm.

*Remember its all about the Swords
(be they physical or spiritual)*

SWORDS FOR MALKION!

;O) Newt
April 2011

P.S. The Lost Province of Jurona, one of Loskalm's neighbours, is detailed by Jamine in Hearts in Glorantha issue 4



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BOOK 1

HEROES OF

MALKION



THE MALKIONI GUIDE

CHAPTER 1. AN INTRODUCTION TO THE WEST

There Is No God But the Invisible God

Malkion common name for the Invisible God, the only one True God worthy of worship. As His name implies, the Invisible God cannot be sensed directly, nor does He normally intervene directly into the world. As a result of this apparent distance, many Churches have different interpretations of how to worship Him correctly. Some of these Churches, such as the Rokari, are restrictive, while others, such as the Loskalmi, allow much more freedom to their worshippers. Not all Churches are even necessarily strictly monotheist, and some are surprisingly tolerant of pagans.

The powerful and vibrant Western civilizations are lands of proud people led by courageous knights, holy men and accomplished wizards who struggle against savages, corrupt gods, evil spirits, fell beasts, and wicked sorcerers. This book explores those Malkioni cultures of Western Glorantha.

One Truth

There is no God but the Invisible God. All understanding of the western peoples must start with that simple belief. Other peoples may worship many gods and gain degenerate magic from these beings, but the entities they follow are imposters, not worthy of true worship. The Invisible God is the One Mind, the Supreme Being, the Creator of all that exists in heaven, the underworld, and earth. He is not bounded as the false gods are, associated with some particular fragment of creation such as the storm or the sun. He is the god of Everything.

The One God set the world in motion, created humans, and sent the prophet Malkion to humanity that they might understand His plan for His creation. But many wicked and foolish people refused to heed his message, and so first exiled the prophet, and then tore him asunder. Through this act of supreme redemptive sacrifice, the prophet opened the way for all subsequent humans to enter the eternal blessed realm of Solace when they die. To enter Solace, all that is required is to live a perfect life in harmony with the prophet's teachings.

But many people found that their words of the prophet were different from their neighbors', or perhaps they interpreted them differently. The unity of elder days was no longer present. Furthermore, the perfection in this world was beyond their grasp, and different methods were sought or discovered to reobtain it. Some say that God then sent a second prophet, Hrestol, who showed

a complementary path that still allowed frail mortals to glimpse the reality of their creator. Others say that the prophet Rokar was sent, in part to correct the errors of Hrestol. Many other, smaller religions have their own prophets.

Yet, some things still unite everyone. All of those people who acknowledge the words of Malkion are known as 'Malkioni'. They are a diverse and varied people, but almost all hold certain core beliefs to be true. They agree that no being other than the Invisible God is worthy of worship. They agree that wizardry is the true magic, and all other forms are pale and degenerate shadows of that truth. They agree that the proper form of worship is veneration, and not deluded ecstatic practices nor the making of sacrificial offerings.

From these beliefs, all else in the West flows.

A Faith Divided

The Malkioni were last united in the days of the Danmalastan empire, which ended thousands of years ago. More recently, for several centuries under the Middle Sea Empire (only five centuries gone) nearly all the peoples of the West were united under one ruler and one doctrine. Now many nations and many doctrines vie for supremacy, each convinced that they bear the true interpretation of Malkion's words and hold the true destiny of the world in their hands.

Seshnela is the largest and most powerful kingdom in the south, and getting stronger. The Rokari Church oversees the essences of the people who follow their founder's cry, 'One God, One Church, One King!' Resisting them are the knights of the nearby Castle Coast who see Hrestol as a prophet; and the Doge of Nolos and the cities of the maritime Quinpolic League, with a different prophet and the Navigationalist Church.

Danger lies all around. North are sorcerous Arolanit and the troll kingdom of Guhan. East are the belligerent city-states of Safelster and the elf-woods of Erontree. West are Kanthor's Isles, populated by monsters.

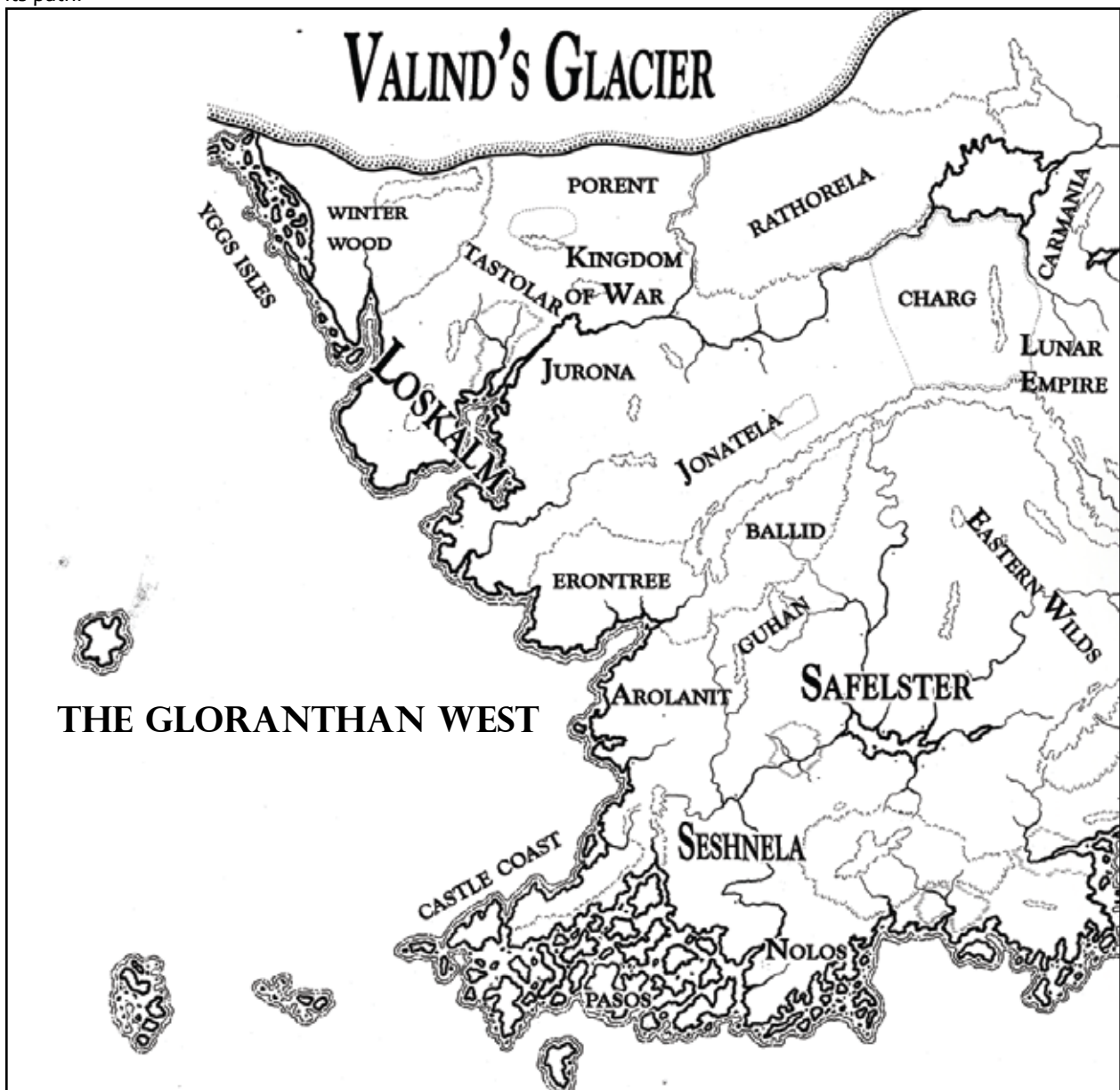
Inland from Seshnela lies the fertile land of Safelster, where rich cities cluster about an inland sea. Here dozens of rival sects contend for the minds and souls of the populace. Each city is the center of its own small nation, contending for dominance against all the others. This is a land of Machiavellian politics and constantly shifting alliances, where anyone who wishes to rise to prominence must always keep their wits about them.

To the north, past the elven forests of Erontree, we come to joyful Loskalm, where any man may become king.

Here all are born equal, and all have the chance to better themselves, experiencing each social class in turn. East of Loskalm lie the windswept plains and dark forests of Jonatela, where tall castles brood over a toiling populace. Here, each rival bishop and lord interprets doctrine as it best suits them, while a weak central authority strives to bring order to the realm. The peasants are downtrodden and oppressed, working only humble magic.

These then, are the human peoples of the West, the many disparate paths of Malkionism. As the Hero Wars approach, each will struggle to maintain the purity of its own vision, against each other and against foreign and inhuman threats both known and, as yet unknown. This is truly a time for heroes.

And, finally, to the north of Jonatela, we come to the valley of the mighty Janube river, beyond which lie only wild heathens and empty wilderness. Many tiny city-states dot the valley, where Loskalmi and Jonating missionaries must contend for the hearts and minds of the populace. Yet many people here still cling to older ways, and all fear the unstoppable rise of the deadly Kingdom of War, a living cancer that seeks to destroy and consume everything in its path.



or to own horses, and they may be regulated as to what clothes they may wear. In practice, wealthy members of the commoner class often ignore their class restrictions, for example by owning basic weapons for their own protection. So long as they toe the line in other respects, prosecution for such violations is generally more trouble for the authorities than it is worth.

The Rokari, stern in all things, tightly restrict their rights of their commoners. Even commoner class liturgists are illiterate, for knowing more letters than a few saints' names is a serious offense. Rokari commoners may never eat red meat, although chicken and fish are acceptable. Clothing is typically consists of trews, a tunic, and the small cap. Ponchos are worn in cold or inclement weather. The wearing of robes and the use of materials other than basic cloth or wool is prohibited, although wealthy craftsmen often flout this latter law.

Everyone in Loskalm is born a commoner, regardless of parentage, and must prove themselves if they wish to advance to the higher classes. The first step along this path is to join the military, be it as a foot soldier or sailor, a military healer or chaplain, a merchant gathering supplies, a bugler or drummer sounding out the orders of battle, or any other useful task. The Loskalmi have no dietary restrictions and commoners are allowed to eat whatever they can afford.

Knights

The ancient 'warrior' class is more commonly called the 'knight class' by modern sects, in recognition of the changes in military practices since the Dawn. In most lands, the knights are a military elite, trained to fight from horseback from an early age. They are generally barred from working with their hands for profit (a duty reserved to the commoner class), and must instead dedicate their lives to military service alone. Not all members of the class are fighters, however. Battlefield healers are sometimes also considered to be members of this class, and some cultures also permit other professions important to the military to be included..

Rokari knights live under fewer restrictions than their peasants, but still have a somewhat regimented life. Reading and writing is generally not permitted. They are forbidden to eat the flesh or eggs of certain high status birds, such as swans and eagles, and, for ancient historical reasons, of any reptiles. In practice, of course, such laws are commonly flouted on the campaign trail when foraging is scarce. A wider range of clothing materials is permitted, including linen, fine cloths and squirrel or fox fur. The wearing of robes, however, is still forbidden, with trews, tunics, and surcoats being the standard.

In Loskalm, knights are chosen from amongst the most successful and skilled members of the national army, and serve as officers carrying out a wide range of roles, although the majority are warriors trained to fight from horseback. For example, Loskalmi knights-healer are

skilled in battlefield surgery, command commoner class healers and are even permitted armor and shields to protect themselves whilst rescuing the injured. Similarly, the officers and marines on naval ships are also members of the knight class. On their initial promotion to the Knight class, a Loskalmi initially becomes a squire in service to a knight. Only they have earned the respect of their peers, and satisfied their superiors as to their suitability, may they be knighted.

Wizards

The function of the wizard class is to provide moral guidance for the other members of society, to act as an intercessory with God and the saints, and to provide magical support to all the other classes in their endeavors. The Church employs many wizards, but others join secular schools to explore special fields of interest. Wizards are typically prohibited from performing manual labor, and should focus their minds entirely on God and the improvement of their magic.

Although the wizard class is generally hereditary, like the other classes, those who follow the Rokari Church must remain celibate, in order that they not be distracted from their sacred duty by the sins of this world. Once a year, Rokari wizards travel out among the families or peasants, knights and nobles, and examine all the male children between the ages of 11 and 14, to determine if they have a natural aptitude for magic. The examiners then take such children away from their parents and raise them in monasteries to become the next generation of wizards. In this way, it is also hoped that they will have few political ties to their former families.

Rokari wizards are forbidden to eat tubers or root vegetables or to drink beer. Their clothing is restricted to certain types of robes, with limitations on color depending on their rank and position within the Church. Only the finest of fabrics are forbidden, such as silk, satin, or ermine, and some ceremonial costumes can appear quite magnificent. They must cover their head at all times, with a skullcap, miter or high, conical hat. No Rokari wizard may bear any kind of weapon.

The Loskalmi authorities select wizards only from amongst the most pious and successful knights. Although some Loskalmi wizards are typical clergymen, others are leaders of secular professions, such as senior heralds or mighty healers. Especially revered are the 'Grand Knights' who combine exceptional skill at arms with powerful wizardly magic.

Nobles

The leaders of society are, in most Western cultures, a hereditary aristocracy whose duty is to take on the difficult tasks of governance and command. Only a minority of the members of this class, however, will actually be direct rulers, for the number of fiefdoms available inevitably limits the number of possible positions. Fortunately,

weather is so vitally important to their livelihood, many have learned to predict it better than townsfolk can usually manage.

Farmers are always members of the commoner class.

Hunter

Hunters travel into the wilds to bring home meat and furs for their community or for trade. In addition, hunters can serve as scouts for armies or merchant caravans, and are ideally suited for a life of adventure. Some are poachers, stealing valuable animals from the local woods, while others are valuable members of the community, or rugged loners on the fringes of society.

Hunters are even more self-sufficient than farmers, since they spend long periods on their own in remote forests or moorland. Thus, they typically have good survival skills, being able to make camp and find potable water in the wildest of places. They know how to hunt or trap animals, and how to prepare skins or furs for sale. They typically have some combat skills, especially archery, since even a trapper needs to defend himself from wild animals. They must be stealthy and alert if they are to catch their prey unawares.

Hunters are often commoners, but can also be knights with a particular skill for solitary questing.

Sailor

Many nations of the West have extensive coastlines. For hundreds of years, travel on the high seas was impossible, due to the world-spanning magical curse known as the Closing. Even then, however, fishermen could still venture out so long as they did not lose sight of the shore, and a few enclosed waters, such as Ozur Bay in Loskalm, where unaffected. A few decades ago, Saint Dormal found a magical technique to sidestep the Closing, making travel possible, so long as the ship carries someone capable of performing the Opening Ritual. Now there are sailors again, trading with far away lands, and even the mysterious southern continent. Such heroes are ideal for a campaign set on the high seas, or in a port city such as Noloswal.

Above all, sailors need to be able to handle themselves at sea. They know every detail of their watercraft, be it a small fishing boat or an ocean-going ship. They can climb rigging, and keep their legs on an unsteady deck, and many know how to swim and how to catch fish to feed their crew. Life on a ship can be hostile, and seaside taverns are rarely safer, so most sailors can put up a good fight with fists, daggers, or any blunt object that comes to hand. Like farmers, they are often skilled at interpreting the weather.

Most sailors are commoners, although a ship captain or other senior officer might belong to a higher class.

Entertainer

There are many entertainers in the West, from erudite minstrels to simple jugglers. Entertainers, whatever their particular skill, are much in demand, and often travel from place to place, helping to bring news to disparate communities. As a result, they often have to face dangerous situations, whether they wish to or not. Others work at a particular court, perhaps as jesters or musicians, and find themselves embroiled in politics, or traveling with their employer as the need demands.

Every entertainer hero should pick some primary skill at which they excel, be it music, or acting, dancing, or reciting stories. There are several different types of entertainer in the West, because the various different cultures have their own unique traditions; we give some suggestions in the Homeland entries. In addition, entertainers are likely to have a good memory, and know how to play a crowd or spot potential trouble. Those who spend their lives travelling will also be able to defend themselves when things get rough.

Professional entertainers are always members of the commoner class.

Foot Soldier

Apart from Loskalm, most of the Western nations do not employ large standing armies. Even so, there is always a need for castle and town garrisons to maintain law and security. However, warfare of one kind or another is common, so mercenary bands often take up the slack, providing employment for professional soldiers who lack the skill or resources to become knights. Many retired soldiers also find themselves seeking adventure, loaning their fighting skills where they are needed.

Soldiers in the West can generally be divided into Regular troops, who form the bulk of the garrisons, Skirmishers, who rely on speed and maneuverability in rough terrain, Shock troops, trained to fight in close formation, and Archers, a category that includes crossbowmen. In the relatively untamed Otkorion and Jonatela, there are also warriors who fight as individuals, not as part of military units, and still keep to ancient pre-chivalrous styles of combat. Safelster has professional duelists, who hire their services out to resolve matters of honor between rivals of the non-military classes.

In addition to their main combat skills, soldiers will also know how to make camp and survive on campaign, and understand any regulations that their employers may insist on. They can march for hours, carrying full armor and equipment, and keep an eye out for hostile actions. Since most will have at least seen some service, they will typically have some knowledge of at least the military aspects of neighboring cultures and enemy nations.

Soldiers may be poor members of the knight class, or well-trained commoners, depending on the local culture.

Knight

Knights are essentially cavalry soldiers, trained to charge the enemy with lances, shatter formations, and then engage in hand-to-hand fighting. Throughout history, however, they have also been associated with the code of chivalry (p. 19) and have expected not merely to defend their country but to uphold its values. Knights are much more highly regarded than mere foot soldiers, and receive greater wealth and recognition. Knights are always at the forefront when danger threatens, and even in nations that scorn traditional ideas of chivalry, such as Seshnela, they often undertake expeditions to hostile lands or dangerous ruins.

Knights can fight with swords, lances, and often other weapons of their choice. They wear heavy armor and are trained in horse riding from an early age. Like regular soldiers, they must be able to survive in hostile lands, and so are skilled in setting camp and scouting the land for enemies. As high status individuals, they will usually know some of the skills of court, such as dancing and etiquette, and usually have a groom or squire to care for their animals and act as a personal servant.

Knights are usually members of their own class, but, in some lands, the younger sons of nobles may also take on a similar role. In the Castle Coast and Loskalm, knights are chosen from amongst members of the lower classes, and are therefore all already experienced.

Merchant

Merchants sell all manner of goods, trading in anything from food to fine silks and exotic artworks from distant lands. Many are local tradesmen, selling goods from rural markets to the cities, or working as peddlers plying their trade between farming villages. Others, however, are much wealthier, operating great merchant caravans that ensure trade between foreign nations, or travelling on the newly opened sea-routes. Whatever their wealth and social status, merchants are always on the look out for new opportunities, and their wide travel opens up the possibility for adventure.

Merchants often specialize in a particular form of goods, and are experts in the evaluation and provenance of their stock in trade; however, others are generalists, with more skill for the logistics of a merchant caravan than in the details of its goods. Regardless of their precise circumstances, they must cultivate relationships with their customers, know their trade routes, and be able to travel in potentially hostile lands. As a result, they usually have some combat skills to help defend themselves, whether a heavy staff or a fine sword, depending on their wealth and status.

Local peddlers and market tradesmen are members of the commoner class; rich merchants dealing with foreign lands are, at least outside Loskalm, always members of the nobility.

Scholar

Some people seek after truth and knowledge, and the civilized lands of the West encourage such learning, at least among certain classes. Scholars pour through ancient writings, as well as composing their own texts, but often, they must travel abroad themselves to learn of their subject first hand. Among the Malkioni, some scholars are monks, but many more are wizards, teaching apprentices or compiling new treatises to further the wisdom and glory of their favored Church. Such learning can often be valuable to adventurers, especially when venturing somewhere new.

Scholars in the West are typically literate, and usually focus on a specific field on knowledge in which they rapidly gain expertise and knowledge. They usually have to prepare and maintain their own writing materials, and have a broad knowledge of the history and philosophy of their native culture and Church. They often know information about foreign lands that few others do, and can usually speak at least on foreign language – although, often it is a dead tongue that no one now speaks, but is still preserved in ancient writings.

Outside of Loskalm, scholars are nearly always members of the wizard class.

Healer

Every culture needs dedicated healers, and the Malkioni are no exception. Potential sources of harm abound everywhere, from disease and poison, to physical violence. Every fighting band that hopes to survive for long needs access to healers, but so do farming villages and noble castles. Traditionally, healers in the West are women, although there are a few exceptions such as the Pragmapathic Thaumaturges of Seshnela. Even the much-feared barber-surgeons of Jonatela are women, as are the knights-healer of Loskalm, who defend themselves with sword and armor, yet never strike to kill if they can help it.

Although some healers are specialists, most are skilled in both fighting disease and healing physical injury. They know first aid, and how to use and find healing herbs. Their skills are generally quite broad based, but most are prevented, whether by inclination or by some specific vow, from learning much more than the rudiments of personal defense. Aside from the barber-surgeons, most healers are calming and empathic, able to heal their patients' mental scars as well as those more material.

Healers may belong to any social class, depending largely on the class of their clients. Thus, they may include village wise-women, the wives of soldiers, dedicated noblewomen, and specialist wizards.

Petty Noble

Noblemen are born to rule, but only the eldest sons can usually expect to manage the family estates or administer a kingdom. Those that do are generally unsuitable to be adventurers, except perhaps in a very political campaign, but their younger brothers are a different matter. Such people seek success through adventure and intrigue, and are often sent on difficult missions on behalf of their families. Perhaps, if successful enough, they might even obtain land grants of their own.

Noblemen are typically wealthy, and have a number of servants to help them in their endeavors. They are skilled in giving others instructions, and have the ability to gain access to places that might be denied to those of lower social status. They are also skilled in all the ways of the court, to an even greater extent than regular knights, and typically know poetry, dancing, riding, falconry, or other such high status skills. They know how to navigate complex political entanglements – at least, if they are to survive long – and all the ways of courtly etiquette and protocol. Almost all have some skill with a sword, or similar refined weapon, and many are effectively senior knights.

By definition, petty nobles belong to the noble class.

Damsel

In most parts of the West, women are unable to attain direct political power. Even in Loskalm, where women can rise to the highest positions of power, not everyone is willing to make that commitment. But that does not mean that they are without influence. The wives and daughters of Knights and Nobles, and, in some cultures, of Wizards, live within the environment of the court, with every opportunity to convince men to do their bidding. They are different from petty nobles, for their influence is entirely behind the scenes, but that does not mean that they are unimportant.

Damsels must learn the same skills of courtly etiquette as their husbands and brothers, although they will usually know some suitably feminine pastime as well, most commonly needlework. They must be able to direct servants, and to influence the menfolk in their lives, as well as keeping up with the latest fashions and gossip around the court. Most are far more skilled at managing finances than their brothers, and are trained to ride horses while looking regal.

Damsels can be either members of the knight or noble classes, depending on their wealth and status.

Herald

Heralds are the diplomats of the West. They must negotiate deals between rival groups, and arrange for neutral parlaying grounds. They help to arrange the details of battles, and coordinate the exchange of prisoners that occurs in their aftermath. They also maintain the

genealogical records of the nobility, and the records of Orders of Knighthood, including such matters as assigning coats-of-arms, and arranging political marriages. Heralds are not expected to fight, nor are honorable people supposed to attack them or impede them in their official duties.

As high status individuals, heralds know all the ways of the court, including diplomacy and etiquette. They can typically ride horses, but they generally know few, if any, weapon skills. They understand the law, and are must be literate in order to read documents about genealogy, grants of arms, and treaties with foreign powers. Because they also compile such records, they are often skilled artists, able to draw shield designs – or recognize a family from its heraldry. Because they act as judges in tournaments, they must also understand all the rules surrounding such events, and how to evaluate the worth of true chivalry.

The status of heralds varies from culture to culture across the West, but they are typically members of the noble class.

Thief

There will always be those who wish to take unfair advantage of their fellow man. In the larger cities, thievery can even be a way of life. Such people can be burglars, pickpockets, confidence men, muggers, or a combination of these things. They are usually the dregs of society, unable to make an honest living, and always at risk from the law, whose punishments are often harsh.

The life of a thief is often violent, so they must be able to hold their own in street brawls. When things get tough, they can hide, and will know the layout of their local streets and haunts, and the ways of the local inhabitants. By keeping an ear out for news, they often know all manner of things that might remain hidden from the knights and nobles, and they will know how to evaluate marks and stolen goods, as well as where to dispose of them. They are often members of street gangs, which provide useful contacts, but also potential rivals. Of greatest use to adventurers, perhaps, is their ability to pick locks, to quietly liberate marks of their purses, and to stealthily enter places they should not be.

Professional thieves are always members of the commoner class.

Clergyman

The clergy are the officials of a Church, who administer its religious services, or perform administrative duties within the Church hierarchy. Many are liturgists, directing the devotional energy of their congregation to their superiors to maintain the Chain of Veneration (see p. 26). However, not all clergy are liturgists, and some liturgists, especially within the saintly orders, are not officials of the Church. In most parts of the West, the clergy receive some degree of legal protection and privileged positions.

In some parts of the West, members of the clergy may be women as well as men, but this is far from universal.

Clergymen are usually literate, although this does not always apply to the lowest rungs of the hierarchy (who therefore have no hope of advancement). They usually have some knowledge of the political factions within their Church, and how to survive its intrigues. They are typically experts on theology, and can read sermons and moral lessons to their congregation as well as knowing how to conduct the magical and ritual aspects of religious services. Often, a part of their duty is to take confession, or at least counsel their parishioners in troubled times, but they are often also adept at ferreting out sinful secrets or hidden heresies.

Clergymen may belong to any social class, although the senior members are always wizards.

Wizard

Wizards are professional, full-time magicians. They learn their art in wizardry schools, giving them a far greater mastery of magic than even the other members of their own class possess. Like scholars, they often seek knowledge and power, and some operate outside of the normal constraints of society, as untrustworthy “sorcerers”. Others cast their magic for payment, serving the Church or some other powerful patron, or simply travelling as the whim takes them. Many spend at least some of their time as teachers within the wizardry schools, raising the next generation of apprentices.

Wizards must be literate, and must have the dedication and academic knowledge to pursue their studies even in adversity. Their main skill however, is their magic, although individual schools often teach mundane skills as well, as a means to focus their students’ minds on the meaning of the runes.

Wizards are, of course, always members of their own class.

Culture

Malkion the prophet originally lived on the lost western continent of Danmalastan, now sunk beneath the waves. He was exiled from that land, however, and nowadays his spiritual descendents are spread across the western edge of Genertela and beyond. In each land, the various cultures have adapted the fundamental rules of Malkioni society to their own needs, influenced by their own history and aspirations. Thus, the modern Malkioni are not one culture, but several, and each regards the others with suspicion or outright hostility.

Language and Writing

The languages spoken by the Malkioni peoples are, for the most part, derived from the ancient Brithini tongue spoken at the Dawn, which was in turn derived from the tongue of ancient Danmalastan. Centuries of separation

and intermingling with various indigenous peoples have resulted in the development of a number of different vernacular tongues across the region. Because of their common origin, speakers of one language can attempt, with some difficulty, to understand speech in another.

Writing, however, is much more standardized. In the distant time of the Third Action (see p26), Zzabur the Sorcerer Supreme developed the Real Script, which was rigorously logical and perfect, a pure distillation of the earliest pictographic scripts of Danmalastan. While a few texts remain in this script, few can now read it, since the realities of the Ice Age, and the shattering of the ancient civilizations during that time of hardship resulted in its debasement into a simpler, but less precise, form. This form, still used today, is known as the Abiding Script, because it was the form in which the hand of God wrote *The Abiding Book*.

By tradition, the Abiding Script is only ever used for writing in High Jrusteli, a modified, more poetic and allusive, form of ancient Brithini. Even in Jrustela, this language was never used for everyday conversation, and writing in the debased languages of the modern world is considered profane and an abuse of the pure art of writing. The issue is further complicated by the fact that the Abiding Script lacks any symbols for vowels, so that a given written word may be pronounced differently in Loskalm than in Seshnela, for example. Most Malkioni cannot read or write, and the signs over shops and the like are directly representative of the trade—a painting of a woolsack over a fuller’s shop, for instance. A few symbols, such as the runes for Malkion and Hrestol, are universally known, and widely employed in religious regalia. On



the other hand, because of its universal language, any literate person in the West can read the writing of any other literate person, even if they do not share a common spoken language.

The Abiding Script is a cursive, alphabetic script that is ideal for brushwork or decorative engraving. It is commonly written from left to right, but when used as part of artistic compositions, curves, vertical columns and the like are often also employed. Wizards employ a large range of runic symbols as a form of shorthand when describing magical concepts, which make their grimoires very difficult for even literate non-wizards to translate.

Money

The West has both a monetary and a barter economy, with the former predominating in the cities and throughout Loskalm, and also between kingdoms or city-states. In general, the international system of money, (indeed, the entire system of weights and measures) is based on an age-old traditional scheme.

Typically, only two denominations are minted; a silver coin variously termed a shilling, a sovereign, a crown, or a mark; and a small copper penny, usually worth a tenth of a silver coin. For particularly low value purchases, a penny may be physically cut in half or into quarters ('farthings') and still remain legal tender. In Loskalm, Seshnela and Jonatela copper or silver coins are normally stamped with the head of the current monarch on one side and a national coat of arms and minter's mark on the other. Smaller places that mint their own coins, such as the city-states of Safelster, produce a plethora of diverse designs.

Gold coins are unknown, unless imported from another region. However, the nobility often conduct large-scale transactions, such as the payment of tax for a wide region, international ransoms or tribute, etc. with small marked gold ingots.

The Calendar

At the Dawn, people did not know how to mark out time, for there had been no reliable means of doing so until the first rising of the sun. People across the West developed many different ways of doing so, as the need to measure the passing days became more pressing. Some even used the Theyelan calendar of central Genertela, marked out by different runes, but mostly, individual sorcerers and wizards developed their own unique methods, and sought to impose them on their people. Saint Herigian developed the first truly Malkioni calendar, and laid down specific dates for rituals which had been decreed by Hrestol during his ministry. As the teachings of Hrestol came to supplant all others in the Dawn Age, Herigian's calendar came to be the standard, and now all Malkioni churches in the west use it, whether or not they accept Hrestol himself. Even some of their pagan neighbors, in places such as Oranor, have adopted the calendar for their own use.

Herigian's calendar divides the year into ten months of four weeks each and a final month of just two weeks. Each

month is named for its notable features in Old Brithini. For example, the first month, Sementis, has a name which means 'planting time', for this is when most crops are planted for the coming year. The days of the week are named for old runic powers of Danmalastan that Herigian considered particularly holy. Days within the month are identified simply by a number; 'the second of Sementis', 'the 23rd of Aestival', etc. Hrestol's Vision took place in year 1 of the Malkioni calendar, which therefore uses the same numbering sequence for years as does the Theyelan calendar of central Genertela.

Every saint has their own special day, commonly the anniversary of their birth or death, although other key events in their life are sometimes substituted. Followers of the saint attend religious services on the day in question, and this is commonly the time for the saint's magical blessings to be administered. Common religious services are also held on the last day of every week, but each sect also has its own list of especially holy days. Naturally, these vary from sect to sect, but the following are near-universal in Malkioni lands:

- **New Years Day** † (1st Sementis) – the vernal equinox; a time of feasting, celebration and gift-giving.
- **Pentacles** △ (15th Vernus) – a time of fasting and prayer, in commemoration of God's gift of wizardry.
- **Malkonmas** ▲ (24th Fervidor) – the holiest day of the year.
- **Menena's Day** [rune] (3rd Messistide) – the day on which all good Malkioni husbands bring their wife a gift.
- **Holiday** ✕ (2 weeks) – a solemn time with fasting during the hours of daylight, commemorating Malkion's hardships.
- **Scriptmas** ∴ (7th Holiday) – commemoration of the *Abiding Book*. Many Churches celebrate this day, since most regard the book as holy, if, in some cases, incomplete. Only those Churches which reject the *Abiding Book* altogether ignore this festival.
- **Founder's Day** (varies) – celebration of the founding of the specific sect (e.g. Siglat's Day, Rokar's Day).

Religious Festivals and Situational Modifiers

Magical abilities, such as blessings, granted by a saint are much more potent on that saint's special day. Any person attempting to use such a blessing, or any follower of the saint casting a spell from one of the saint's grimoires or to reach otherworld nodes associated with the saint, receives a +6 bonus to their roll. The major annual festivals are auspicious for all saints acknowledged by the relevant Church, giving a +3 modifier to their associated magic. As the holiest day of the year, Malkonmas grants a +6 modifier to all Church-approved magic, or a +10 modifier to anything directly related to the Prophet.

	HILMDAY	FRONDAY	HARANDAY	ORENDAY	ULERDAY	ACODAY	SABBATH
SEMENTIS	New Year ▲	Plow Day			Josselyne		Mardron
			Barleycorn Day (Syanoran)				Falerine
				Sowing Day (Henotheist)			
VERNUS	Debalda			Increase			
		Vonerin	Rose Nuns		Pure Waves		Hecretes
	Pentacles ▲						Ship of Life
					Areeshka		
FERVIDOR	Burning Arrow	Avlor		Dadivic	Bardan		Anazieta
	Talara Ignia			Kyria			
			Malkonmas ▲		High Sun Day (Solarist)		
AESTIVAL					Ancestor Day (Galvosti)		
				Humble Calligraphers			Jenerin
						Ongaring	
						Drezedan	Ouxey
MESSISTIDE				Nomia			
		Talor		Althens		Rejoicing (Loskalmi) X	
			Sheaf Day (Syanoran)	Ralia's Bounty (Henotheist)			
AEROR		Lenderyn				Defenses of God	
						Shrive Acoday (Borist)	King's Day (Syanoran)
						Kipperly	Nadir (Rokari)
	Liberation Day (Rokari)				Raceen		
FRIGIDOR			Rendoir				Zmes
				Sibella			
	Urestes						
BRUMASTIDE					Zemuron		Ascension Day (Hrestoli) †
	Octahedral Spelunkers						
				Palenna			Iames
				Padelnik			Yarilia
TURBIDOR		Day of Loss (Borist)					
				Conwy			
			Elleish	Knights' Day (Henotheist)	Great Futurist		
		Victory Day (Borist)					
NEX		Black Heath					
				Stormbringer (Henotheist)			
				Mistandar			Galvost
			Hasterax	Querto			
HOLIDAY	Day of Truth (Hrestoli) ‡	Siglat		Zendamalthan			Scriptmas i
	Rokar			All Elmoi (Syanoran)			

Travel

In most parts of the West, the most efficient means of transport is by water. The mighty Janube River flows through central Fronela, while the Tanier flows through both Ralios and Seshnela, creating natural trade routes. Flat-bottomed riverboats regularly traverse all the major rivers of the West and across the waters of Lake Felster, carrying passengers and cargo between the cities and towns that line their banks. In most regions, obtaining a berth on such a boat is relatively easy, with disruptions only occurring in time of war or natural disaster. At night the boats dock in towns, obliging passengers to seek accommodation there, rather than sleeping in the cramped quarters of the boat with the crew.

Larger ships travel the coasts, and in recent decades have begun to visit strange lands beyond the seas, from Teshnos to distant Umathela. The cities of Noloswal, Southpoint, and Sog City are the largest ports, through which most sea travel passes at one point or another. Because sea travel is a relatively new phenomenon, obtaining passage on such ships is more difficult than along the well-traveled rivers, and usually requires some negotiation with the captain, especially where large groups or cargos are concerned. For this reason, all of the maritime nations maintain their own fleets for royal business, and some nobles also maintain their own ships. After all, sea travel remains the only viable means of journeying between Seshnela and Loskalm.

Inland, all of the major Western nations maintain a network of royal roads, patrolled by the king's men in order to keep travel across the kingdom as safe as can be managed. Theory aside, the actual quality of these roads can vary dramatically from nation to nation. Loskalm has the most extensive network, and employs full-time professional guards to maintain security. Only in the wilder northern and highland reaches of the kingdom can travel on Loskalmi roads be truly considered hazardous. In Seshnela, by contrast, the stone-flagged royal roads connect only the major cities of the land, with unpaved dirt paths being the norm elsewhere. Royal magic ensures that the roads under the king's protection are relatively secure, but bandits are a threat elsewhere, with minimal to non-existent guard forces being employed by the lesser nobles of the realm. In Jonatela, even the royal roads are unpaved, and patrols are infrequent and often corrupt, sometimes little better than bandits themselves. Some travelers in that land actually prefer to keep off the main tracks in the hope of avoiding attention, at the expense of longer journey times and possible attacks by wild animals or spirits. The situation in Ralios is highly variable, as might be expected with so many separate jurisdictions, while the roads in central and eastern Fronela are generally poor, with river traffic greatly preferred.

Inns and taverns are common throughout the West, and can be found in almost any settlement larger than a village. For a small fee, weary travelers can sleep on the

common room floor, while richer folks can hire individual rooms. Nobles and wizards rarely have to rely on such establishments, however, being able to claim hospitality from local magnates and churches respectively. The Order of Saint Ongaring also maintains a number of way-stations across the West. This large, interdenominational, order is dedicated to ensuring communication between the various branches and dioceses of the Church. Its members are often drawn from the peasant class, but it also includes a few knights and wizards, and all can claim hospitality from any way-station maintained by the Order, in return for vows to deliver messages and packets faithfully to their intended destination. By tradition, peasant class Ongarini are permitted to ride and use horses even in those lands that normally restrict possession of these animals to the higher classes.

Knighthood and Chivalry

Before Hrestol, members of the warrior class were all foot soldiers, for only nobles were permitted to ride horses. Hrestol, however, created the institution of knighthood, which relied on mounted cavalry soldiers. These first knights transcended the four classes, taking the best from each, so that they also practiced magic, and dispensed justice. While non-Hrestoli sects, such as the Rokari, have since repudiated most of these early ideas, the concept of mounted cavalry has become far too integral to Western warfare to abandon. In these sects, the modern knight is a cavalry soldier, in most respects similar to his counterparts in the infantry. Indeed, in many Western societies, a prospective knight must first serve as a squire, working for an existing knight while he learns the skills of his trade.

Hrestol established the code of chivalry as a description of the idealized behavior of the knight class. The purpose and meaning of the code have re-interpreted by many others since, and now each sect of Malkionism holds its own opinion. The Rokari believe that Hrestol's conception of chivalry was mistaken, and while their knightly code superficially resembles chivalry in some respects, it lacks the central idea that action should be based on an idealistic moral code. The Loskalmi claim that chivalry is a code for everyone, regardless of class, and that those who live by it best should rise to the highest positions in society. It is also among the Loskalmi that one will find the greatest number of knights who truly fulfill the ideals of the code, rather than paying it mere lip service, as is the case in some minor sects.

While the full expression of the rules of chivalry can be complex, everyone knows that it is based around five simple virtues: Prowess, Loyalty, Largesse, Courtesy, and Franchise.

Prowess defines the military nature of knighthood. It encompasses bravery, strength of will, and also physical fitness and skill at arms. A true knight should always maintain himself in peak physical condition, and practice regularly with his weapons, and he should never flinch

in the face of battle. To demonstrate his prowess to the outside world, and so accrue honor from his peers, heralds and theologians have defined four specific methods for the aspiring knight. First is the hunt, especially against magical or powerful beasts. Greater than this, however, is the joust, in which a knight must defeat others as determined and trained as himself. Third, and better still, is the tournament melee or duel, in which a wider range of martial skills must be brought to bear to defeat one's opponent. Last, and greatest of all, is the true battle against pagan foes and dark magic, where the knight places his very life upon the line for the good of his faith.

The virtue of **loyalty** represents the fact that all knights have a superior to whom they owe allegiance. Depending on the nation and sect, and the individual's circumstance, this may be a senior knight, or a noble, or even the King himself. A true knight never abandons his liege lord, nor betrays him to outside forces. Many legends tell of the struggle that a knight may find himself in when he finds himself forced to obey the commands of a liege who is himself not chivalrous. The ending of these legends varies with their source, for different sects support different solutions to the conundrum. Loyalty is also extended, albeit to a lesser extent, to the Church and its institutions, and to the greater ideals that it promotes.

Largesse is that virtue which leads to a knight being generous with his gifts and skills. It refers not to generosity with wealth, for that is a matter for wizards and common charity workers, but instead to those more intangible benefits of knighthood. Thus, a knight should use his skill at arms, and his legal superiority, to protect those who cannot defend themselves. Widows, orphans, and women of high birth are all considered to fall under this banner, and some sects extend it to peasants in general. It is a knight's sworn duty to bring to justice all those who threaten the defenseless, and the eternal gratitude of attractive young damsels is, of course, purely a fringe benefit. A knight should also be generous in assisting his comrades in arms, although many feel torn between this rule and that which encourages demonstration of individual prowess.

The **courteous** knight is polite to women, never breaks his given word, and behaves with general decorum at all times. Drunkenness and other examples of poor behavior are frowned upon, although in many regions, this rule is more often flouted than any other is. It is also this principle which dictates that a knight must learn all the skills of court, from dancing to poetry and oration. The virtue of **franchise** is similar, for it defines the free and frank bearing that goes with the hereditary right to bear arms. Such a knight should never forget that he is not a commoner, and that his station has its privileges. It is this last rule that prohibits a knight from falling to debt, or from allowing his armor, clothes, and other accoutrements to become shabby or fail to befit his high station in life.

Tournaments

The tournament evolved in Seshnela in the aftermath of the Gbaji Wars. They were intended as a means of training young knights for battle and keeping more experienced knights in practice during peacetime. The Middle Sea Empire spread the practice throughout most parts of the West, although tournaments have always been rare in more backward regions such as Jonatela. In the late Third Age, there are two distinctive styles of tournament found in the West.

The 'Seshnelan Style' is the older form and remains common primarily in its homeland and neighboring regions. In this style, the primary focus is on the melee—essentially a pitched battle between two teams of knights. There are rules to try and ensure that injuries and deaths are kept to a minimum, but they still occur and are accepted as an unavoidable part of the proceedings. For instance, solid lances are banned from the melee, as are certain spells, and areas of the battlefield are roped off and occupied by magical healers who can patch up anyone able to get inside the ropes. Jousts are also carried out, as are duels, but for the most part ordinary weapons and armor are used, and keep the healers busy.

During the Ban, a new 'Loskalmi Style' of tournament evolved in that country, that has since spread throughout Fronela and even into parts of Safelster. Here the emphasis is much more on pageantry, and a number of safety precautions are also in place. In this style of tournament, the joust is considered more important than the melee, and is conducted with remarkable suits of armor that render serious injury very unlikely. Even the melee has been tamed, with one unarmed knight having the duty of holding a banner over any injured participant, indicating that they may not be attacked until healed—the necessity of reaching the healer's area under the injured party's own power is thus removed. Alternatively, light wooden clubs are used instead of real weapons, with the object being purely to knock the fanciful crests from the helmets of the opposing team.

Safelstran tournaments are often a mixture of the two styles, with blunted weapons being used in duels, and jousts as the main focus of the tournament, while the melee retains its old, relatively bloody nature.

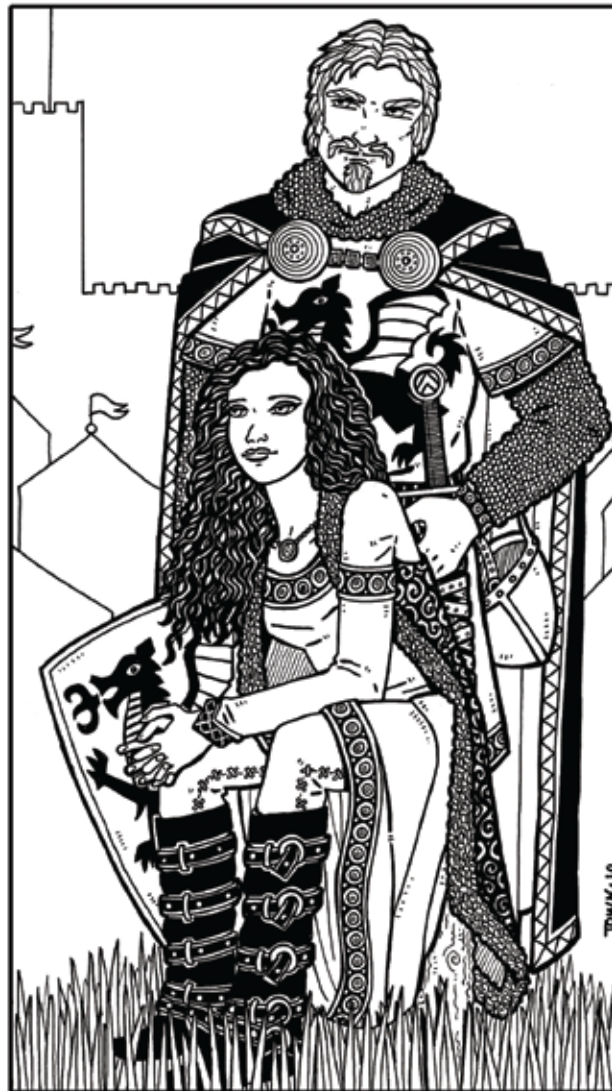
Tournaments, of whatever style, are an important social event in the West. Competitors come from miles around, and the spectator stands are crammed with commoners and nobles alike. They are a particularly good means for damsels to meet promising young knights and nobles, with the dances and parties in the evening being almost as important as the actual fighting. Hostile nobles can meet here under a flag of truce, and much politicking takes place. They are also an excellent means for the sponsors of the events to show off their wealth and importance, as each vies to outdo the other in the opulence and grandeur of their grounds and ceremonies.

Heraldry

The system of identifying nobles and their estates by means of decorative symbols is an ancient one that predates the Dawn. Hrestol extended the system to the knights, with each individual knight having his own unique blazon. The system has evolved over the centuries, and has, in places, been extended to orders, guilds, and certain other groups. Coats of arms are hereditary, or else passed down with specific noble estates, although younger sons must modify them to ensure that all remain unique. The great Colleges of Arms, staffed by heralds, collate all the heraldic records of a large region—usually a country—and are responsible for ensuring an absence of duplication and for making new grants as and when required. There is, however, no international body of heraldry, and the general rule is that when a knight travels abroad, he must add a particular device to his shield to represent his

country of origin, just in case another person within the realm being visited should have the same coat of arms as himself.

Heraldic devices are not just decorated on shields, but also on surcoats and sometimes other accoutrements. A simplified form of the full coat of arms, referred to as a 'badge', is often used to indicate allegiance to an order, county, or other large entity. Wizards, who have no coat of arms (except in Loskalm), may use the badge of their Church or saintly order to show their own allegiance. In addition to this, runes are commonly used as decoration, as is the beautiful flowing Abiding Script.



Heretics, Pagans, Heathens, and Infidels



MALKIONI PEOPLES
PAGAN AND HEATHEN PEOPLES
KRJALKI (soulless inhuman creatures, such as trolls, elves and dwarves).

Atheism in Glorantha

In the modern world, 'atheism' means an affirmative denial of the very existence of God. Such a position would have seemed bizarre to many of our ancestors, and the word used to have the wider meaning of a belief that worship was wrong or unnecessary. For instance, the Romans accused early Christians of atheism, because they would not sacrifice to the 'true' gods.

To Malkioni, however, the term is more narrowly defined. To them, an atheist is someone who refuses to worship at all. Such people believe either that God is simply uninterested in the affairs of mortals and does not care how they behave, or that He is so unreachable so that prayer would be ineffective, or that it is an impersonal and unconscious force of nature to which worship would be meaningless. This definition includes Brithini and independent sorcerers, among other groups, and is the one used throughout this book.

The Malkioni use a variety of different terms to refer to people who do not believe as they do. For many common folk, the difference between the various different types of Error are not really important; those who fall into Error are their enemies, and that is all they need to know. But scholars and theologians do divide Erroneous practices into four basic categories:

Heretics are those Malkioni who follow false prophets or ignore important teachings of the Church. Sometimes

they form small or disorganized groups, based on a single misunderstanding, but all the rival Churches are themselves heretics. Thus, the Rokari consider the Idealists to be heretical, and vice versa. However, heretics are at least Malkioni, and what they do is comprehensible – if wrong, and potentially dangerous to their immortal souls. They agree on enough with the true faithful that their redemption and return to the paths of righteousness is at least possible, if often difficult to achieve in practice.

Pagans are people that worship false gods. The most common such gods are those of the sun, moon, storm, and earth, but many others exist. Pagans live in the lands beyond the West, in the central and eastern parts of the continent, and lands over the seas. The false gods that they worship are real beings that grant their worshippers magical power in return for sacrificial offerings of blood, burnt food, and the like. However, they have no connection to Solace, and lead their worshippers down false paths, away from God, and into damnation.

Strictly speaking, heathens are different from pagans, in that they generally do not make sacrifices to false idols. Instead, they perform magic by bargaining with petty spirits, and getting the spirits to perform magic on their behalf. Aside from scholars, few Malkioni care about the difference, and they often use the term “pagan” to refer to anyone that uses magic other than wizardry.

An infidel, however, is a person that does use wizardry magic, of the same sort that the Malkioni use, but that deny the authority of the prophet. Because of this, they are not simply heretical Malkioni, but neither are they pagans or heathens. The Vadeli are the best and clearest example of the infidels, and are implacably opposed to true Malkioni everywhere.

Heathens of the West

Not all the cultures of Western Genertela are Malkioni, or even practice wizardry at all. The Kingdom of Oranor in Fronela is pagan, and there are many tribes of pagan Orlanthi in the highlands of Ralios. But there are also a great many heathen traditions, most of them part of the so-called Hsunchen Tradition. The Hsunchen peoples worship animals, not gods, and seek to emulate their chosen totem. Malkioni scholars consider them to belong to ‘tribes’, each based around a single totem animal, or group of totems. In reality, few of these ‘tribes’ have any cohesive structure, and they consist of scattered clans or families tied together only by a common cultural

heritage. The most famous ability of the hsunchen is that of physically transforming into their tribal animal, hence their more common names of ‘werewolves’, ‘werebears’, and so forth. The hsunchen all refuse to till the soil, forcing them to eke out an existence as hunter-gatherers. They work no metal, using weapons and tools made of stone, wood, or bone.

The largest of the hsunchen tribes of the West include the following:

- Rathori—the bear people live in the great forests of Rathorela in northern Fronela. They are renowned for their use of the longbow, and for hibernating through the winter.
- Mraloti—the boar folk live in and around Ramalia, which lies east of Seshnela. Some of them have been forced to abandon their traditional lifestyle to live as farmers beneath the cruel Ramalian overlords; their forest-dwelling kin despise these ‘Fallen Mraloti’ as traitors.
- Pralori—living north of Ramalia, these elk-folk ride their totem beasts, and live as nomads in the light woodlands of their home. Once they conquered swathes of land to the south, holding more civilized folk in thrall, but those days are a thousand years gone.
- Telmori—the werewolves of northern Ralios are among the most feared of their kind. In ancient times, Saint Talor cursed them to change form once a week, but coincidentally granted them near-immunity to alloyed metals such as bronze.
- Uncolings—the reindeer folk of the north Fronelan tundra herd their beasts, but do not ride them as the Pralori do. They often hold great inter-clan moots for religious and social purposes, and are therefore perhaps the closest of the Western hsunchen to being a united tribe.

In addition, there are many smaller tribes distributed through northern Fronela and the wilder reaches of Ralios. Notable among them are the wolverine, owl, skunk, porcupine, and forest elephant people.

Krjalki

Krjalki are the soulless ones; things that walk like men yet are quite inhuman. Existing on this world before God called humanity into being, they have no chance at redemption or Solace, for they have no souls to be uplifted. In the ancient days, they walked Glorantha alone, created by fallen angels and false gods for purposes that were swept away with the coming of humanity. Yet they linger still, plotting, perhaps, a return to pre-eminence, in defiance of God’s plan.

There are many kinds, but three are common in the West:

- Trolls. Creatures of darkness and shadow, the trolls have two homelands in the West; Guhan and Halikiv, both in the wilds of Ralios. Trolls are generally hostile to humanity, but there are

folk in Safelster who trade with Halikiv through the secretive Argan Argar Chain of nocturnal caravans and black-robed merchants. The people of Naskorion hold the trolls in high regard, for they believe that, since the world came from darkness, trolls are closer to God than they know. All other good Malkioni treat such ramblings with disdain.

- Elves. Implacably hostile, the elves occupy no less than four great forests in the West; Tarinwood lies near Seshnela, Ballid in highland Ralios, and Erontree and Winterwood flank Loskalm. The elves seek nothing less than the destruction of all agriculture, and with it, all hope for civilization. The fanatical Order of Saint Hasterax has been formed solely to fight this woodland menace.
- Dwarves. Found in the Iron Mountains of Seshnela and the mighty Nidan Decamony south of Loskalm, the dwarves alone are not truly evil. They practice essence magic, and thus might even be called infidels, were they human. They trade with the Malkioni, both in Loskalm and at the Castle Coast, and are the reason why iron is more widespread in the West than elsewhere in Glorantha. Nonetheless, they have their own motives, and can never truly be trusted, for lacking souls, they can never understand the concept of human virtue.

Witchcraft

Even in the civilized lands of the West, wizardry has not totally displaced all other forms of magic. In a few, rare, secret places, daimones and spirits still lurk, and can be contacted by those brave or foolish enough to do so. And, in the more backward parts of Seshnela and Jonatela, there are still those who follow the ancient ways, from before Malkion's message reached the West from Danmalastan. Such people are known as witches, or warlocks. The Jonatings attitude to witchcraft is mixed, but the Rokari Church, naturally enough, rigorously seeks them out through their Inquisition. Yet despite their attempts, they have never fully succeeded in expunging the secret taint of witchcraft from their lands.

Most witches are animist, dealing with local spirits. Through embodied spirits, they practice earth and nature magic that is mostly benign in nature, if of limited utility in a predominantly Essential landscape. They are perhaps better known for their dealings with disembodied spirits, though which they send curses to those who displease them. A few witches are theist, though the minor daimones they follow never provide more than a single affinity, and usually have a very limited range of feats.

Fell Beasts

There are many creatures throughout the West that are not found elsewhere in Glorantha. 'Fell beasts' is a generic term for rare and magical wild animals, which are often dangerous, and which can serve as exotic or challenging prey for the greatest of knightly hunters. Some examples

are listed below.

Amphisboena

Larger than most men, the amphisbæna is a mighty snake, distinguished by the fact that it has a head at each end of its body. Although it may slither in either direction, to move swiftly, the creature grasps one of its necks in the jaws of the opposite head, and forms itself into a giant hoop, which then rolls along the ground at great speed. The venom of the amphisbæna is so deadly that it can kill a tree.

Calygrey

This creature has the body and head of an antelope, the hindfeet of an ox, and the forefeet of an eagle. It is a herbivore, and quite harmless to man. However, the calygrey has the misfortune to have flesh that is exceptionally succulent, with a unique flavor that it is highly prized by the nobles of the West. However, the creature is rare, and moreover, moves with remarkable speed, so that it is difficult in the extreme to catch it.

Leucrota

The leucrota has the hindquarters and limbs of a stag, the chest and mane of a lion, and the head of a horse. It is about the size of an ass or pony. Curiously, it lacks teeth, instead having a single sharp ridge of bone in each jaw. It is a cunning and deceitful beast, able to imitate any sound it hears. It lies in wait, hidden in bushes or other concealment, and then uses its power of imitation to lure prey towards itself, perhaps through a false mating call or the like. So clever is the leucrota and so effective its mimicry, that it can even imitate human speech, though, like the parrot, it does not understand that which it says. The leucrota can move with incredible swiftness, and is fast enough to outrun the fastest horse.

Scitalis

A large snake native to Fronela, the scitalis is burning hot to the touch. It prefers desolate places, and remains active through the winter, melting the snow as it passes. It is a very slow and cumbersome creature, unable to pursue almost any beast that moves. However, the heat of its body is such that it causes the scales along its back to glow in a bizarre iridescent display. The flashing and changing colors have a hypnotic effect on any creature that witnesses them, causing them to halt, heedless of danger. Then the scitalis strikes out with its poisoned fangs, and consumes its meal in peace.

Yale

Yales are heavy, antelope-like creatures, the size of the largest of horses. They are dull black in color, with a small tail like an elephant, and sharp tusks like a boar. It has remarkably long, curved horns, which are as hard as bronze and as sharp as the sharpest spear-tip. The horns can swivel on its head, so that they may face in any direction. The yale fights with one horn at a time, switching them should one become damaged.

CHAPTER 3. THE DIVINE WORD

Malkion

In ancient times, when the world was still newly made, the prophet Malkion brought God's message to the people. He was a miracle worker even in that freshly made world of wondrous being. He told of the Invisible God who had made the world and who still looked over all the things within it. Malkion taught that through sacred actions and virtuous living anyone can gain Solace, an eternal bliss of being one with God.

The authorities of Danmalastan, his homeland, rejected these teachings as subversive to authority and in conflict with the ancient traditions and so sent the prophet into exile. Malkion lived in exile with like-minded souls around him, an island of holiness. The people of the other lands amongst whom he lived continued to worship false pagan gods, or, as in Danmalastan, refused to worship at all, thus dragging the world further into sin and Error. Danmalastan began to break apart under the strain of this sin. False gods came to feed, and their magic brought the Ice Age, as a glacier descended from the north. Foul demons rose up from Hell to blot out the sun. When the Devil appeared people turned purposely to evil.

Malkion, the Prophet of God, could not avoid this. Evil came to his door and the prophet stood against it. The evil ones tore him asunder and ate his parts, to destroy the last hope for the salvation of the world. But they erred, for Malkion's death was a transformative and redemptive sacrifice. No longer bound by his body, the power of Malkion dispersed throughout the entire world, brought back the sun, and opened the gates to Solace, to which all faithful Malkioni now travel after death.

On those facts all Malkioni agree. On almost everything else, they differ.



A Loskalmi representation of Malkion as the ideal Wizard-Knight, fighting the Four Directional Enemies. Other Malkioni cultures, see him differently, often as a powerful wizard who smites foes with the power of his magic alone.

Worship

The Chain of Veneration

The chain of veneration is a unique feature of the Malkioni religion. In all normal worship the leader returns a portion of accumulated magical energy to the congregation as a blessing or similar portion of the ceremony. The spiritual leader then directs the remainder to the entity being worshipped. Uniquely, however, Malkioni clergy can then “pass up” the generated worship energy to a higher clerical functionary, who can siphon off a portion of power for his own personal use. This portion is usually called the ‘Bishop’s Bequest’, because the bishop is the officeholder above the local clergy. Theoretically, this is to be used or the benefit of the entire bishopric, but the actual use is entirely up to the recipient. Bishops must also pass up a portion of their Bequest up to their own superior. The actual number of levels in the organization are variable, depending on the sect, but six is the usual maximum.

This organizational structure is used by all the Malkioni Churches; everyone wants to increase the number of worshippers on their chain because it makes more power available to the leaders. But, because of the law of diminishing returns, the upper ranks get increasingly small amounts from the lowest ranks as the number of hierarchal steps increases.

Prophets and Saints

Prophets are rare, and are individuals who have seen the great picture and introduced a new power from the higher realms of the Essence Planes. In general Malkion is considered the first prophet, and Hrestol or Rokar are commonly considered his successors.

Saints are pious individuals who are either Founders, who established broad-based reforms or knowledge to establish a new way to worship; or Patrons who revealed specific ways to extract and apply magic to help a group. Patron Saints can be for any group; some are for occupations (saints of knighthood, of bakers, sailors, nobles, etc.), others for regions (Patrons of Lennisport, of Hingswell, etc.) , still others for specific functions (childbirth, healing).

Saints begin their lives as regular human individuals. Their lives reveal the presence of God in certain portions of His creation, and their actions reveal the way that these powers can be applied to the world. Their methods of piety show others the ways to venerate and pay respect to these powers, and therefore, how to use magic. Doing great and unique magical deeds is not enough to become a saint; one of two further processes is needed to complete the act.

The simplest is Low Sainthood, which occurs only after the saint has died. The remains or other artifacts of a renowned holy person exert magic, and to maintain

contact and respect for those powerful items a center is set up to venerate the being. These always require sanction of authorities to become accepted into a larger religion, through the formal process of canonization. However, many such low saints exist simply on their own right and power.

Other holy people have large followings during their lives and prepare the way for High Sainthood. At some point they assemble their followers and congregations and perform a great magical act that opens the Essence Plane to all. Danger exists here, for denizens of the place, enemies of the saint, and many natural forces under no compulsion except their own nature will try to prevent this establishment. The candidate must overcome opposition and establish the node as his own and return himself and his people safely to their starting place. That starting place is the first miracle site for these High Saints, often their first church and where they are buried afterwards. Commonly the artifacts and relics of the High Saints are used to establish other churches.

The Nature of God

The one God, the supreme being to whom all Malkioni owe their devotion, is a unitary being, not divided into multiple parts as some pagan gods are. Most theologians, however, recognize five different levels through which God may be approached and understood. These levels correspond to the ‘Five Actions’, through which the universe was created and reached its present form. As is so common in the West, theologians of different sects cannot always agree as to which of these levels is the most appropriate for mortal worship.

The Five Actions

- Makan is the name for God when He performed the First Action and separated matter from energy, thus bringing the universe into being. Makan is the One Mind, omniscient and perfectly logical. The Abiding Book was the first to teach of the means to contact and venerate this primal form of God. Today, the Rokari are the largest sect to offer Makan direct veneration. Many other sects, while acknowledging this as the purest understanding of God, regard it as too remote and powerful to be truly understood by mortals, and that those who venerate it will therefore inevitably fall into Error, as the God Learners did.
- Ferbrith is the name for God when He performed the Second Action, when He separated shapes from principles, and thus gave form to the runes and created the Saint Plane. Hrestol was the first to teach of how to contact the Saint Plane and gain magic from this understanding of God. The Orthodox Hrestoli Church, of the Castle Coast in Seshnela, is the largest surviving sect to venerate this aspect of God above all others. It acknowledges

- a large number of saints, and teaches their magic.
- God was called Kiona when He performed the Third Action, multiplying the runes to create the elements and powers, to create the Adept Plane and initiate the Green Age. It is from this understanding that wizards gain most of their power, for it is the source of the grimoires and spells that they use. The largest Churches to focus primarily on this understanding of God are found beyond Genertela, such as the Sedalvist Church of Umathela.
- As Ordelvis, God performed the Fourth Action and completed the creation of the physical world, populating it with humans, animals, plants, geographical features, and everything else which we see around us today. This began the Golden Age during which everything was perfect and idyllic. Ordelvis is the source of at least some of the folk magic of the West, and thus is venerated

- through the various folk religions of the region.
- The Fifth Action is decay, disintegration and doom. Through this action, Hell was created and the Darkness began. At this time, many Churches claim that Malkion the Prophet was an emanation of the mind of the God made flesh. Others, such as the Rokari, claim that he was a mortal human divinely inspired to bring His message to the world.

Many sects modify this perfect scheme to derive conceptions of God at odds with those of the mainstream Churches. Perhaps the most significant modification has been that of the Immaculate Church, and its offshoots, the Idealist and Futurist Churches. They claim that **Irensavel** the Hidden Mover, the God of the Zero Action, lies beyond even Makan. Other sects hold that such a concept is either meaningless arithmetical babble or else argue that such a conception would, by definition, be unreachable by finite beings such as humanity.



The Churches

The ancestral First Church is long gone. It existed when Malkion lived in Danmalastan. But its descendants still exist, although several terrible periods nearly destroyed all these people. Now, eons after that original Church the descendants differ greatly from each other. Some of these descendants are explored in this book.

The Rokari Church

The Rokari practice what they believe to be the re-created pure, ancient religion of Danmalastan, as preached by Malkion. They maintain strict divisions between the classes, all of which are hereditary, save for the celibate wizards. They recognize only a small number of saints, and are seeking to restrict that number further. Strict morality and obedience are the hallmarks of this Church. The Church is dominant in Seshnela, and also found in parts of Safelster. Contrary to the belief in the state of Joy followed by the various Hrestoli sects, the Rokari deny that there can be any direct, personal contact with God, and that instead, veneration must be channeled to Him through the Church hierarchy alone.

The Hrestoli Idealist Church

The largest sect in the present day, the Idealists of Loskalm believe that every individual should have the chance to rise through the classes to find his most appropriate role in society. They are egalitarian and focus on joyous celebrations of God, such as communal hymn singing, rather than the introspective services of the Rokari. The beliefs of the Idealists have been around for several centuries, but have only been fully realized with the creation of the ‘perfect state’ of Loskalm by Saint Siglat a little over a century ago. Like other Hrestoli, the Idealists believe in the possibility of personal communion with God, which has its greatest manifestation in the rapturous state known as Joy of the Heart.

The Orthodox Hrestoli Church

Once the dominant sect in Seshnela, since the rise of Rokarism, this has been restricted to the Castle Coast region in the west of that land. They retain their old Hrestoli beliefs, including Joy of the Heart, but they do not accept the highly egalitarian notions of their Idealist cousins. The emphasis within the Church is on improvement of the individual through communion with God and through virtuous re-enactment of the deeds of past heroes. The concepts of chivalry, first laid down by Hrestol, are central to the Church’s stance on ethics and behavior.

Arkatism

Arkat was a great hero in Ralios who rescued the land from the Devil at the end of the Dawn Age. He reigned over a wide land of peace and wealth that was destroyed

by the Middle Sea. Rebellious groups kept the Old Arkat secrets, and after liberation they came forth to re-establish their own visions of the former church. A key of his worship was inclusiveness, a difficult magical task.

The Syanoran Church

The Syanoran people are the dominant race in the present-day Kingdom of Jonatela, and their Church is as fractious as they are. Syanorans accept the existence of a number of semi-divine angelic beings called the Elmoi alongside the saints typical of other Churches. Members of the farmer class venerate the Elmoi directly, leading to charges of idolatry by other sects.

Other Churches

Many other churches exist, most of which are not detailed in his book. These others are generally relatively small, with fewer worshippers than those listed above. The Holy Solarist Church, the Ship of Life, and the Galvosti Church of Nomia are examples of such relatively small institutions, but many others of similar size also exist.

Sacred Texts

All the churches, sects and Orders of Malkionism rely upon sacred texts of various sorts. These all provide methods to send worship power to the Essence Plane and to obtain some sort of magic from it. The scriptures of each church bind its members into its single chain of veneration. They are also maps to the Essence Plane, defining the way to the important nodes of worship and spiritual essence.

Churches always have a primary sacred scripture that defines them. They generally also acknowledge various other magical documents outside of scripture that contain access to the mythic world, the Essence Planes and the realms of magic. However, these are often presented cautiously, allowed only under strict circumstances, or simply forbidden.

Early Works

Many early works exist that are still used as sacred texts. Many of these were also written right into the *Abiding Book*, but are sometimes still used separately. Examples include *Hrestol’s Instructions*, originally penned by the prophet; and *The Sons of Harar*, a story of a famous family of the Ice Age from whom many living people claim descent. Many of the smaller Malkioni religions use scriptures outside those known to the *Abiding Book* and which are the basis of other Malkioni religions. Perhaps the most important of these is *First Truths*, the central scripture of the Hrestoli Idealist Church of Loskalm.

The Abiding Book

Despite its association with the God Learner movement, *The Abiding Book* remains the most important religious text in modern Malkionism for several religions. The simple fact is that its magic works, proven for ages in thousands of ways. However, most of the modern churches have selected portions to use and portions to reject.

The Abiding Book has several parts to it:

- The Credo—Many religions have chosen to alter the original Credo, often subtly, sometimes not. The churches detailed later all have their credos given since they are mini-versions of the church beliefs.
- The Chosen People—this section details the history of the world from the creation, concentrating on the life and sacrifice of Malkion, the life of Hrestol and the time of Arkat and Gbaji. It concludes with the writing of *The Abiding Book* itself by the hand of God. Parts of this section are most often changed, omitting groups from the universal history of the original.
- The Gospels of Malkion—this section consists of detailed parables concerning events of Malkion’s life, which serve to further illustrate his message. These are nearly intact in most religions.
- Prayers to Malkion—the standard magical blessings of the religion. These are also nearly intact in most religions.
- Proper Forms of Address for Clergy—These are nearly intact in most religions as well.

These collectively are sometimes called the Justelan Revelations or the Old Revelations, the latter to conceal their connection with the much hated and feared God Learners.

Later Scriptures

Furthermore, most religions have added some other part to their essential scriptures. This is often an interpretation which may require worshippers to ignore parts of the original *Abiding Book* (if said section has not been simply removed) or tells them how to interpret portions. The result of this is that the *Abiding Book* often serves as an “elder history” to the religions, with the founder’s text as the “recent history.”

Sometimes the old portions of the *Abiding Book* are simply contained in the newer scripture. Thus the *Theoblanc Papers* include a large portion of the *Abiding Book* and also the later *Rule of Law*, written by Saint Rokar, as well as even later interpretations by Theoblanc, the current ecclesiarch, and largely responsible for the modern Rokari religion.

The primary scriptures of modern Loskalm are *First Times* and *Siglat’s Dream*. Both these postdate the *Abiding Book*.

Arkat Scriptures

The relatively literate people of Safelster have a vast array of books to choose from to provide guidance or, just as often, confusion.

- *Arkat Among Us. Grimoire* for The Proven Appearance of Arkat
- *Arkat the Iconoclast. Collection* for Theist Cult.
- *Arkat’s Grey Grimoire. Grimoire* for Arkat the Hierophant Sorcery School
- *Book of the Ancient Crown. Grimoire*, for Saint Arkat the King
- *Book of the Scepter. Grimoire* for Saint Arkat the Lawgiver
- *Book of Transformations. Scripture* for Arkatist Church (Blessings for common folk); *Grimoire* for Humble Transformation Wizardry School and the sorcerous Order of Ester.
- *From Him to Us. Scripture* for the Ancestral Church.
- *Judgments of Lord Arkat, The. Scripture* for Saint Arkat the Lawgiver
- *Miracles of Battle. Grimoire* for Saint Arkat the Liberator
- *Our Ancestors. Scripture* for Ancestral Church. This is both a listing of the essences, spirits and souls that can be summoned using it; and a list of “dancing spells” to summon any spirits.
- *Six Arkat Wars. Grimoire* for many soldier Arkati
- *The Book of Hands. Grimoire* for *Right and Left Hands of the Invisible God*
- *The Book of True Witness. Scripture* for *The Proven Appearance of Arkat*
- *The Deeds of Sir Arkat. Scripture* for Saint Arkat the Liberator
- *The Reign of King Arkat. Scripture* for Saint Arkat the King
- *The Teachings of Arkat. Scripture* for *Right and Left Hands of the Invisible God*
- *Wisdom Book. Scripture* for Danmalist Church (the “Eight Blessings and Twelve Curses.”)



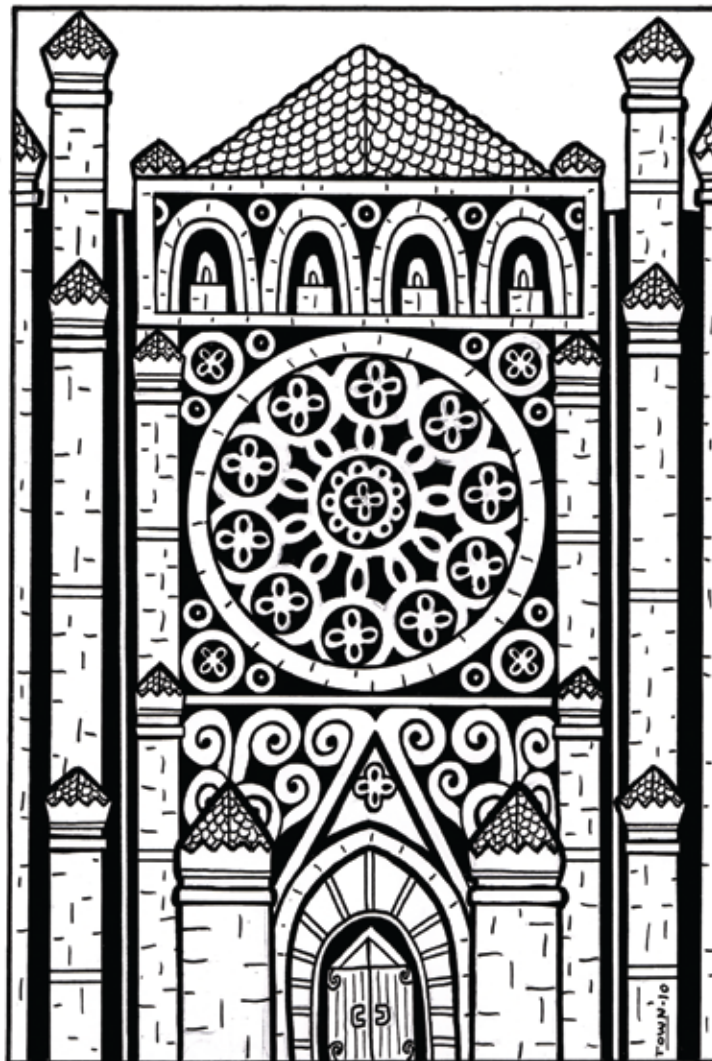
Places of Worship

Malkioni places of worship vary greatly in scale and detailed structure, from simple parish churches to vast cathedrals staffed by over a hundred clergy and staff. All are generally triangular in layout, typically with one side about half the length of the other two. To one side of the central part of the building stands a bell tower. Although there are rooms off to the side, where the liturgists prepare themselves for the ceremony, most of the interior is taken up by a single open space, the nave, lit by tall windows. In Loskalm, the windows are decorated with colorful stained glass images of saints and the like, while in Seshnela plain glass is preferred. Throughout churches of both denominations, decorative calligraphy in the Abiding Script proclaims virtuous and holy phrases.

The congregation enters through a door in the center of the shorter wall, and is seated in rows of pews canted so as to give the best view of the apex of the nave. In front of the pews is a triangular open space where much of the ceremony takes place. To one side is the pulpit

from which the senior liturgist delivers his sermon. In some churches, senior religious or secular officials may also have special seats located opposite to the pulpit. At the apex of the nave stands the arcarium, which serves as the focal point for worship. The arcarium is essentially an ornate cupboard, often decorated with abstract and runic patterns, and protected with warding magics. It always contains a copy of the important scriptures and may also contain other religious tracts or even a saint's reliquary. Generally there is a room behind the altar, where the clergy prepare for the ceremony.

The layout of larger churches, especially cathedrals, tends to be more complex than that outlined above, but follows the same basic pattern. Choir stalls, rood screens, iconostases and the like may be added, depending on the size of the building and the sect concerned. Cathedrals also include a substantial number of side rooms, serving as accommodation for staff, chapels for local saints, secure libraries for grimoires, and so on.



Worship Services

Formal religious services are always lead by a liturgist. Naturally, sects differ on the details of requirements for clergy, their outlook, and so on. Among the Rokari, the liturgist is an essential intercessory with God, and must belong to the same social class as the congregation. In Loskalm, by contrast, liturgists are assumed to be simply teachers and experts in theology. Most Loskalmi liturgists are members of the farmer class, leading services for small rural communities, or else knights in the military, but all larger services are lead by wizard-liturgists.

To an outsider, the service appears to consist solely of a series of ritualized prayers, known to all adults by heart, interspersed by a sermon and a reading from *The Abiding Book* or some other appropriate piece of holy scripture, which is removed from the arcarium and borne to the pulpit at the climax of the ceremony. The Loskalmi, in common with some other sects, also favor communal hymn singing as part of the service, but the Rokari regard this as irreverent and impious.

To those taking part in the ceremony, the experience is much more involving and inspirational than it appears to those not inducted into the Church. Not only can they feel the power of God infusing them with its energy, but they can often catch a glimpse into the Essence Planes. The walls of the church fade away to be replaced by vistas of unimaginable beauty or solemnity, and angels and other essence-beings may gather round to join in the worship. Of course, such visions are but the merest glimpse of the true Otherworld, for few liturgists have the power to directly open a portal into the Essence Planes and literally transport people there. Rather, the eternal power of God, touched by the genuine veneration of his humble worshippers, is moved to grant them a vision of the beyond, to renew their faith and dedication to the paths of righteousness and purity.

When praying, many Malkioni regularly kneel on the ground, Sometimes kneelers or cushions are provided for this purpose in front of pews, but others simply use the stone floor. The worshippers place their hands in the form of a law rune, with thumbs extended to form the base of the triangle, and the index and middle fingers touching at the apex. Prayers are usually recited in the language of *The Abiding Book*, which is archaic, often to the point of incomprehensibility, from the point of view of most modern folk.

Hrestoli services are different. They kneel when praying humbly, but often stand and open their arms skyward (the so-called “Truth stance”) and tilt their heads upward, eyes open or closed. Doing this, they can reach for, and often attain Joy, the unity with God. Joy is a personal state, and while it is facilitated by the ceremonies and rituals of the weekly service, it does not require them. In principle, it can be attained at any time that the individual opens their hearts willingly to God, although the temptations and mundanity of the material world mean that such

communion outside of religious services is very rare.

The Rokari, and some other sects, also stress the importance of penance, to clean the soul of the sins it has accumulated. The worship service itself helps to do this, but it is also recommended that each individual should confess their specific sins to a wizard or liturgist, so that he may impose a proper penance. These may be as simple as a number of extra prayers to be recited, but are often more demanding than this, requiring pilgrimage to holy sites, abstention from certain foods, working in Church service, or other demonstrable acts of contrition. The Hrestoli downplay regular penance, but they too believe that communally visible tasks – notably questing – are good for the soul, and will ease the soul’s eventual passage into the afterlife.

Common Blessings

At every service, the liturgist, supported and imbued by the venerated worship of his congregation, casts a number of blessings on the participants. Most common blessings are not identifiably separate ‘spells’ as such, but rather a natural outcome of the worship service as a whole. The common blessings vary from Church to Church, depending on the particular nature and structure of their worship services, but the following are the most widespread examples:

- Be Content – This blessing has many different names and subtly different functions, depending on the particular sect being followed. In general, it allows the members of the congregation to resist negative emotion-affecting magic, and to cope with the minor setbacks of day-to-day existence, safe in the knowledge of their ultimate reward in the afterlife, or the protection of a loving God.
- Bless Congregation – This blesses the congregation with good fortune, and the ability to resist external threats to their wellbeing, when they are acting together as a group for the good of all, and in accordance with the morals of the Church and society.
- Renew Faith – Through the rituals of the service, and the experience of the essence planes, this blessing allows all members of the congregation to resist challenges to their faith from outside sources, or from the tribulations of everyday life. It banishes doubt in the righteousness of the Church, and the true goals of life, regardless of which of the many Churches it might be.
- Know Joy – This brings the members of the congregation to a personal communion with the love of God, which uplifts them, and proves to them the reality and benevolence of their Creator. Many Churches, especially the Rokari, condemn this practice as a mere mind-

affecting spell, creating an illusion that tricks the subjects into following heretical paths. Others, such as the Idealists, regard it as the ultimate vindication of their religion, and the rightful goal of all sentient beings.

From the Cradle to the Grave

As soon as possible after **birth**, a Malkioni child is welcomed into the world by whispering a phrase into the baby's ear. The exact phrase varies from sect to sect, but always begins with one of the names of God. For example, the Rokari phrase is 'Makan is great. May He grant you faith, purity and solace.' In this way, "God" will be the first word any Malkioni hears, acknowledging each new life as another gift from the Creator of All. The mother normally carries out this duty, but the midwife or any other person present may do so in the event of her incapacity.

Thirty days after the birth, the parents normally present the baby at the local church for the **naming** ceremony. With this, the child is accepted as a member of the community, and presented to the Church for the first time. This is a joyous occasion, acknowledging that the child has survived the rigors of its earliest days, and looking forward to its future life in this world. The service stresses what aspect of mortal life the particular sect considers most important to God. Thus, the Rokari speak of obedience and the child's vital role in the network of the community, and how each individual is precious to the Church for the duties they can perform. The Loskalmi, in contrast, focus on their hopes for a virtuous life, full of happiness, and that the child will one day find their own path, guided by their conscience and through personal communion with God. Whatever the details, as many members of the family and local community attend such services as is practicable.

The liturgist conducts a special blessing during the service, which identifies the child as a member of the community, and binds them together as part of the whole. From this point on, any magic that benefits the community as a whole will include the named child in its effects. For example, the community's guardian essence will identify the child as an individual to be protected and aided from this point onwards.

The next stage in a child's life is the **dedication** ceremony. This marks the beginning of formal religious education, and is usually conducted around the ages of four or five, depending on the particular Church. The child is taught the credo of their sect, and learns its basic beliefs and most common prayers. They are now bound to the Church, and subject to the protection not just of the local guardian essence, but to those of larger ecclesiastical structures, such as dioceses. At the same time, they become subject to the punishment of such beings, and of the Church, although the effects of this are very much limited until they reach adulthood. In many Churches, groups of children of similar age and identical

class are dedicated together, binding them as a group, emphasizing the unity of the Chosen People. Such group dedications are often a prelude to celebrations within the community.

On the first convenient Sabbath following their fifteenth birthday, the soon-to-be-adult undertakes a **confirmation** ceremony attended by their family and other locals. From this point onwards, the person is considered an adult, responsible for his or her own actions and able to partake fully in communal religious services. It is a grand step out into the real world, and is always a memorable event for any Malkioni. The ceremony focuses around a basic heroquest, in which the child is gifted, by the grace of God, with the wisdom and spiritual strength necessary to face the world as an adult, and to take a full part in worship services. This confirmation quest often revolves around the virtues of the Church, and helps to define the future adult's role in the community. For example, a commoner would be expected to take a different path than an apprentice wizard.

Confirmation also marks the point that the individual becomes a full member of their class, with all the duties and privileges that that entails. What this means naturally varies greatly from Church to Church. For Loskalmi sons – and many daughters – of higher class parents, this means that they are to be separated from their family, and sent to live as workers in the fields, where the manual labor can help prepare them for a hoped for future in the military. For some other sects, such as the Otkorioni, the child's future class may actually be determined at this point, although most naturally choose to follow in their parents' footsteps.

Among sects with strict hereditary castes, such as the Rokari, the confirmation ceremony reinforces the individual's link with their future profession. Warriors swear oaths of fealty, entering on the path to knighthood as a squire if their parents can afford the necessary equipment and training, or as a foot soldier if they cannot. For the Rokari, these are communal events, in which a number of young warriors bond together, as future comrades in arms, acknowledging that they are stronger together than they could be apart. The ceremonies for wizards and nobles tend to be more ornate, focusing on the important qualities that such an individual must possess to fill the role ordained for him by God.

The sacrament of **marriage** binds a couple together in the eyes of the Church. The wedding is usually a communal affair, and takes place in the local church or cathedral, almost always officiated over by a wizard. Wearing golden and white robes signifying purity and happiness, the couple exchange vows of fidelity and drink wine from a shared cup to signify their bond. In many cultures, weddings are followed by communal celebrations and feasting, which often last well into the night. Such celebrations become increasingly large and impressive as the status of the bride's father increases.

The sanctification of marriage by the liturgist grants

the couple divine assistance to face the rigors of marriage, and to fulfill its purpose, as described by the prophets. This purpose is three-fold: bringing into the world children that will perpetuate the faith, the mutual support of the couple for each other, and the fulfillment of natural bodily desires without the need for sin. The blessing cements this bond, and binds the couple together in the eyes of God, making it a sin for others to interfere with the marriage in any way. It also enjoins upon the husband the need to protect and cherish his wife, and for the wife to support her husband, even through times of difficulty. Few of the Malkioni churches recognize divorce, and those that do heavily discourage its use, making it very difficult in practice, especially for those without the wealth and power to influence the leaders of the Church.

As soon as practicable after the moment of **death**, a prayer is said over the body of the departed to speed the soul on to Solace. The body is then ritually washed and wrapped in plain white sheets, and a liturgist performs a blessing over it that protects it from interference and corruption. When time allows, it is carried in a bier to a sanctified graveyard, most of which are located next to churches, although they may be further away in large cities. A wizard then leads the communal **burial** service, in which the good deeds of the departed are praised, and the rewards of Solace are emphasized. The body is removed from the bier and lowered into the grave on its side, facing towards the west. The grave is filled in and a tombstone or larger monument erected to mark the spot.

Magic in the West

Magic is something that you know

As elsewhere in Glorantha, magic suffuses everything that the Malkioni do. Every Malkioni adult has access to at least some magic, although only members of the wizard class are true professionals, able to use the most powerful spells. In the West, people see magic as part of the immutable laws of the cosmos, something that is inherent in the structure of the universe, and not necessarily embodied in specific beings, such as pagan gods or spirits. In order to access and manipulate magical power, all that a person needs is an understanding of how the laws of the universe work. For some, a saintly guide or other figure can help them gain that understanding, but for those who can truly grasp reality, and study the impersonal runes themselves, a much wider range of magic is available.

Thus, the fundamental basis of Western magic is knowledge, or understanding. To cast a spell, you must have somehow learned how to do so. All humans have the inherent capacity to use magic, but without the knowledge of how to shape and control that power, it is useless. However, most people find it easier to use some forms of magic than they do others. A person with a fiery

temperament, for example, will find it naturally easier to use magic associated with the Fire rune than magic associated with, for example, the Water rune. But, to cast particular fire spells, he first has to somehow learn them.

The runes underpin all of Western magic, as they are the true building blocks of the universe. From the perspective of individual magicians, each rune is associated with a set of **grimoires**. A grimoire is a spell book, which describes methods for harnessing specific magical effects. There are a huge number of such grimoires, with each magical order or school of wizardry possessing different ones, often jealously guarded from their rivals. The study of a grimoire includes knowledge of a school or order's philosophical and spiritual teachings, the history and tenets of its founder, and all of the rituals necessary to adopt a properly venerative attitude. An individual who has mastered these teachings and follows the appropriate philosophy will generally find it easier to put himself in the frame of mind required to cast the spells, and his magic will be more powerful because of it. Someone who has studied a grimoire and knows how to use its magic is referred to as an **adept**.

Because the use of a spell requires study and knowledge, a magician cannot simply improvise a new one on the spot, or use an existing spell to have a different effect than it normally would. Spells, in short, only ever do what their designer intended, although a clever magician might find an unusual use for one. For example, a spell for summoning water will only ever summon water, and not some other liquid, but a magician could use that water to douse an enemy, extinguish a flame, or do almost anything else that they can think of.

Only a few rare and gifted individuals, called **mag**es, have the ability to create new spells, although it is always possible to unearth an ancient grimoire forgotten by the outside world. To become a mage requires years of study and an exceptional understanding of the workings of magic. Many Churches find the very idea of mages to be worrying, because their powers are unpredictable, and they could, at any time, create a new spell that is dangerous or immoral.

Orders, Schools, and Folk Practices

In the West, there are generally three paths to gaining magical power. Different cultures place different emphases on each of these paths, and some even add other approaches, similar to those of the pagans or heathens. Which path an individual takes depends, firstly, on his social class, and secondly on his aptitude and personal devotion.

The Saints

Saintly orders venerate holy individuals who revealed part of God's plan for the world, preached a theological revelation, or reached a new understanding of how to live a virtuous life. Members of saintly orders are typically

members of the knight and noble classes, although many saints also accept commoners. To follow a saint requires that an individual accept the teachings of the order, and, in most cases, take vows to follow and promote their ideals. For example, a follower of Saint Xemela must take a vow of non-violence, and risks expulsion and ostracism if she ever breaks it.

Most saintly orders have only one grimoire. The few exceptions that exist incorporate different roles within themselves, so that any given member still only has access to a single spell book. For example, the Order of Saint Iames, in Seshnela, includes both healers and knights. Healers of Saint Iames have access to a grimoire associated with the Harmony rune, and knights have access to one associated with the Light rune, but no member of the Order has access to both at the same time.

Saintly orders generally forbid their members from becoming mages, as devising new spells is disrespectful towards the saint, and may challenge or alter the order's role in society. Nonetheless, a few individuals have done so down the centuries, becoming great heroes in the process. In fact, this is often the way that new saintly orders come into being.

Wizardry Schools

Wizardry schools represent the second major way of gaining magic. As the name implies, only members of the wizard class can normally join such institutions. Wizardry schools venerate their founders, but the founder is not a guide for the faithful, merely a starting point on the road to true wisdom. School adepts are expected to study their runes with due diligence, learning ever more as they progress through their studies. The schools are not simply places of study for apprentices, but organizations with their own agendas and philosophies; they typically expect adepts to remain members for life. Although some schools forbid their members to become mages, fearing schisms or the development of new and unapproved spells, many encourage such activity, believing that it can only add to their knowledge and prestige.

Adepts at wizardry schools typically have access to two or three grimoires and their associated runes. This ability to learn a wider range of magic is a large part of what sets wizards apart from the other classes, but requires considerable study and effort. As soon as an apprentice finishes their basic training, they must open a portal of power (see below) to demonstrate their mastery of the school's runes. Once they have done this, they become full adepts, with all the privileges that their school awards to that rank.

Folk Practices

The great majority of people in the West, especially those in the commoner class, are members of neither saintly orders nor wizardry schools. Such people instead use simple folk practices, sometimes known as '**common magic**'. Since most people are illiterate, these spells are

rarely in written form, and some are not even truly spells at all. For example, many folk practices are rituals for bargaining with or appeasing local magical beings, often holdovers from ancient pagan ways. When a woman makes a dolly from unripe corn and throws it in the river with an invocation to the essence of the waters to ease her pregnancy, that is a folk practice, but it bears little resemblance to the spells in a grimoire.

Sometimes, institutions or underground movements teach such magic to their followers, and may even write it down in approved lists, such as the *Book of Common Prayers* in Loskalm. But, more commonly, the magic is part of common folklore, passed down from generation to generation, and varying even between neighboring villages. This type of magic is rarely powerful, and serves mainly to help common people live their daily lives. Common magic is generally not associated with specific runes, nor with true grimoires. Wizardry schools typically forbid their members from learning such demeaning magic, but some of the saintly orders are more lenient, so long as the magic is appropriate to their social station and the saint's ideals.

Common Folk Practices

Each cultural region has its own unique folk practices, described in their entries in Chapter One of this book. However, there are many more such practices found throughout the West. Some are found only in very small locales, but others are sufficiently useful that they are found in many, widely spread, locations. Some of the more common such abilities likely to be useful to heroes are listed below, but this is by no means an exhaustive list:

Assured Tone, Extend Water Rations, Extinguish Fire, Find Lost Animal, Fix Hurt, Flickering Sword, Forge Bronze, Gain Strength, Harden Skin, Heal Arrow Wound, Heal Bone Break, Heal Chill, Heal Drowning, Heal Fever, Heal Frostbite, Heal Horse, Hide Better, Hurt Them, Kill Rat, Look Better, Overcome Cold, Project Voice, Quick Parry, Resist Heat, Scare Foe, Sharpen Axe, Sharpen Sword, Shout, Soothing Talk, Start Fire, Stop Bleeding, Strike Foe, Transfix with Conversation.

Liturgical Magic

Liturgists are adepts that administer the sacred rites of Malkionism. All saintly orders, and a few wizardry schools, have their own liturgists, maintaining their founder's traditions and ideals. Most liturgists, however, are ordained clergy within their respective Churches, serving the general congregation of the faithful, and gaining their power directly from the prophets or Church founders, rather than through specific saints. Liturgists have access to one or more special grimoires called **scriptures**. Liturgists learn and use scriptures in the same way that other adepts use their own grimoires, but scriptures emphasize the importance of community, rather than

individual magical power. The spells in scriptures take the form of moral lessons and prayers, and include blessings and curses for the benefit of the congregation. Like all other grimoires, scriptures are always associated with a particular rune.

A **blessing** is a spell that grants magical support to all members of the congregation. Unlike regular spells, which typically affect a single individual or a specific location, a blessing affects everybody who participates in the worship service. Furthermore, the benefits of a blessing last for a full seven days, and can be used as many times during that week as the worshipper needs. Blessings represent the power of the saint or prophet to aid their community in righteous activity, rather than granting common worshippers the ability to cast direct spells; to take advantage of the benefit, the worshipper simply has to offer up a quick prayer for aid.

A **curse** is a hostile spell directed at outside enemies, or at members of the congregation who have strayed from the path of virtue. A curse is essentially the exact opposite of a blessing; if successful, it hinders the guilty, making it more difficult for them to continue with their sinful ways or to act against the community. For example, if a liturgist casts Curse Adulterer, anyone in the congregation who subsequently attempts to cheat on their spouse might suffer a sudden attack of cramp, unless they have some forbidden magic or similar ability with which to resist the curse. Like blessings, curses stay in effect for seven days, unless somehow cancelled (for example, by a blessing from a rival Church).

A liturgist has no automatic access to grimoires of his order or school other than the scriptures. If they wish to learn such grimoires, they will have to do so separately. Saintry orders, in particular, often encourage such activity.

The Abiding Book

The Abiding Book is the holiest and most important grimoire for many of the Malkioni sects. Even where local sects do not use the book directly, they still use many of its spells, albeit under different names, or included in a book with a different title. It includes both blessings and curses, and regular spells, although only liturgists can use the magic in its scriptural sections. *The Abiding Book* is associated with the Law rune (Δ), which is thus the single most important rune in Malkioni magic. The spells included in the standard version of *The Abiding Book* are as follows:

Δ **Common Blessings**— Be Content with Life, Bless Congregation, Find Peace, Hide from Foes, Renew Faith, Till the Land.

∫ **Special Blessings**— Absolve Sin, Bless Building, Bless Corpse, Bless Food, Bless Home, Bless [Animal], Bless [Crop], Confirm Adult, Consecrate Relic, Dedicate Infant, Name Child, Protect from Illness, Resist Heathen Spirit, Resist Intoxication, Resist Lust, Resist Pagan

Daimone, Sanctify Marriage, Staunch Wound.

⋄ **Curses**— Curse Adulterer, Curse Apostate, Curse Food Hoarder, Curse Murderer, Curse my Enemy, Curse Thief, Curse Vadel, Excommunicate Sinner.

Regular Spells— Aid My Apprentice, Aid My Master, Ban Adept, Banish Daimone, Calm [Beast], Clean Chamber, Cure Fever, Encourage Bravery, Exert Will, Exorcise Spirit, Focus Attention, Heal Festering Wound, Hurt Foe, Listen Intently, Memorize Text, Preserve Food, Read Unclear Script, Recognize Demon, Resist Cold, Resist Fire, Resist Sorcery, Run Quickly, Track Thief, Turn Away Waters

Magical Institution Format

A standard format is used to describe the magical and mundane abilities that orders, schools, and Churches provide to their followers. The format is as follows:

Virtues: The virtues particularly prized by the institution. Individuals who hold to these virtues will generally find it easier to use the institution's magic.

Scripture: Only liturgists have access to scriptures. For a saintly order, the scripture's rune is the same as that of their other grimoire. In all other cases, the scripture is associated with the Law rune, unless the description specifically says otherwise.

Δ **Common Blessings**— All of these blessings are cast automatically as part of the regular weekly religious service.

∫ **Special Blessings**— A liturgist may choose to cast one of these blessings as part of the regular service, in addition to all of the Common Blessings. Alternatively, they may conduct a short service at any time, to cast a Special Blessing on its own (for example, to bury the fallen, or help a parishioner resist illness).

⋄ **Curses**— A liturgist may cast a curse *instead* of a Special Blessing, either as part of a regular service, or in a special service of remonstrance.

Grimoires:
This lists the non-scriptural grimoires of the order, school, or Church, with their associated runes and spells.

Icons and Images: Most saints and prophets are associated with specific iconic imagery, or with standard symbols that even the illiterate can understand.

Saint's Day or Festival Day: The holiest or most important day of the year for the institution.

Other Side: A description of the saint, prophet, or founder's node on the Essence Planes (see below).

Disadvantages: Any social disadvantages or other restrictions applicable to adepts of the institution.

Special Magical Powers

In addition to standard spells, blessings, and curses, adepts and mages also have a few additional powers:

Portals of Power

A portal of power is a gateway between the mundane plane and the Essence Planes (see below). An adept must open a portal to learn a new spell, attune to a grimoire, or to undertake certain powerful rituals, known as “heroquests”. To create and open a portal of power, an adept must first, draw, paint, or carve the portal in a symbolic representation of his intended destination on the Essence Planes; this must be at least large enough for him to stand in. Once he has inscribed the portal, he

must chant the words of power to open it and thus pierce the barrier between worlds, usually supported by other adepts.

Established orders and schools often have special rooms with permanently inscribed portals for their founder’s node or specific spell nodes. These portals provide a ritual magic augmentation. Anti-trespassing spells, wards, physical protection, and even guardian essences stand guard over such rooms. Some ancient magical rooms groan under their load of musty old warding spells.

Symbolic Sight

Symbolic Sight is a magical ability possessed by all adepts. After a few moment’s concentration, the adept is able to change his perception of the universe, to see the



way that magic flows through it, understanding its nature at a deep, intuitive level. While using Symbolic Sight, an adept can determine if any given object is magical or enchanted, and may even be able to gain some insight into the runes powering that magic, or its relative strength. They can also see any Otherworld entities nearby that would be invisible to unaided sight. However, mundane objects simply fade into the background magical field of the universe, so that an adept using the Sight cannot see walls, tables, or even other people (unless they are currently casting a spell); for this reason, it is used only sparingly.

The ability is not, however, foolproof. Specific concealment spells exist to hide magical items from prying adepts, and it is not always easy to determine the nature of source of magic. In particular, magic originating in a pagan or heathen Otherworld works on such radically different principles from Western magic that adepts are often not able to see it at all.

Transcendence

The prophets know powerful magical secrets, available only to the most dedicated of the faithful. By leading a life of exemplary virtue and true dedication to the ideals of their Church, a worshipper may touch the infinite, know the mind of God, and achieve transcendence. For many, this happens only at the moment of their death, although there are a few rare exceptions. In any event, when it does occur, the transcendent individual vanishes from the mortal world. They may ascend into heaven on a beam of light, step through a gateway escorted by angels, or simply disappear. Such events are extremely rare, and a sign of exceptional piety and divine grace.

Essence Pools

In the beginning was Danmalastan, the world of perfect beings living in pure essence. In some manner, much debated, other worlds contacted and tainted it. Their contact polluted the pure world, and improper, impure, and heretical practices have existed ever since. Within the mundane world are some places that escaped the pollution of this contact, and are naturally strong with the pure magic of the Essence Planes. Such places are rare, and therefore adepts are always eager to seek them out. Typically, because of their pure nature, they embody the power of one of the runes, so that the power of Harmony might imbue a pure spring, and magically heal those who drink from its waters.

Essences of this kind can serve as raw magical energy to boost the effects of any spell, including blessings and curses. To use the essence in this manner, the magician must touch its physical form and perform a special ritual of attunement. Using essences in this way temporarily weakens the power of the location.

Reliquaries

Most congregations in the West have a set place of worship, whether it is a grand cathedral, or the basement of a heretical liturgist's house. All well-established houses of worship have one or more holy relics, such as an ancient copy of holy text, a piece of ceremonial regalia, or the bones of a saint. These reliquaries not only help to bind the congregation together and establish their status, they can grant magical power to support them in time of need. Congregations can call on the power of their reliquary to grant them protection from their enemies, to help defend them from temptation, or any of a number of other purposes. However, any given reliquary has only a limited range of powers, depending on its exact nature; a reliquary associated with a healing saint might be able to ward off disease, but probably would not be able to smite the unrighteous with the wrath of God. Some reliquaries can be powerful magical items in their own right, but most are attuned to a specific congregation, and are activated only during that community's religious services.

Familiars

In ancient times, many wizards and sorcerers used familiars, living receptacles of magical energy attuned to a single individual. In the Third Age, the practice has become less common, especially amongst the mainstream Malkioni Churches. Sorcerers still frequently use familiars, as do some conservative wizards. Familiars may be either essences given a physical body, or natural animals 'awakened' through a magical binding ritual. The latter procedure is more common among wizards than sorcerers, with cats and birds being the most common subjects. Sorcerers normally prefer to craft a physical body for their familiar to inhabit, be it a statue, a mechanical contraption, a doll, or even a cloud of smoke. Such familiars are, of course, more noticeable than natural animals, and may mark the user out as a sorcerer.

Abilities of a Familiar

The familiar is permanently linked to the adept that created it. It can communicate with him using silent telepathy or, in some cases, audible speech. A familiar also has four other magical abilities. One of these is always Boost Magic, which can be used by the adept or mage to support any of his own spells or grimoires. The other three magical abilities will be spells appropriate to the magician's School, or to the familiar's form (for example, a cat might have Fall Without Injury, or See in Darkness). The familiar will also have whatever mundane abilities are natural to its physical form.

If a familiar is injured or killed, the magician automatically suffers injury himself, although not so severe as that to the familiar. If the familiar dies, the magician's Otherworld connection is weakened, lessening the power of his magic.

The Essence Planes

Essence is the pure substance from which the world is ultimately constructed. It exists as an energy that exists within everything, and it is through the flow of essence that the world changes and things interact with each other. Magic is nothing more than the manipulation of this essential energy to the caster's will.

All essence stems ultimately from the mind of God, an expression of His divine will. In some ways, in fact, essence is God. Mere mortal beings normally only perceive the mundane world, where crude beings of physical matter exist. Beyond this, though, lie the Essence Planes, increasingly rarified realms of pure essence that culminate in the Godhead itself. When wizards create Portals of Power, they step into the Essence Planes, and when they cast spells, they draw energy from them. They are also called the True World, or True Place, because they are more real than any mere physical reality.

The Otherworlds

The Essence Planes are dimensions of thought and connections. Each plane consists of **nodes** that connect to each other and, less frequently, to nodes on other planes. Humans can only perceive the Essence Planes from inside these nodes, and are unable to leave them to explore the rest of the plane, even if the node appears to exist as part of some larger landscape. Nodes are the spiritual forms of saints, great heroes, essences, and even God Himself. Spells, grimoires, essence creatures (such as unicorns) and even types of energy, all have their distinct nodes. Portals of power allow access to the nodes, and grimoires provide further instructions for moving between them.

An adept does not take his material body to the Otherworld. Instead, his portal of power moves his psyche from his physical body to an **essential body**, which, like all essences, is part of the Essence Planes. If he chooses to undertake a heroquest, his essential body becomes manifest in the God's War, where all the parts of the Otherworld meet. Several Essence Planes exist, in a hierarchical order in which each plane becomes increasingly abstract and immaterial, and thus increasingly hard for mortals to reach.

The Underworld

The Malkioni acknowledge several regions of hellish existence where the essences of departed sinners receive eternal torment. These regions, lying within the Underworld, are the origin of all magic that is not subject to normal laws. After God made everything that was perfect, some evil powers made the Underworld, a hellish parody of everything that God had made. From that came the Devil, pagan gods, heathen spirits, and demonic beings.

The Mundane World

The Fourth Action created Danmalastan, the ancient world which was pure, peaceful, and harmonious. But the rebellion of erring principles and beings shattered that ancient harmony, and brought about the physical reality in which we all live today. The Mundane World is that in which all mortal beings live. It is the material day-to-day reality, the intersection of time, space, and thought. By quirk of creation and nature, as well as the interference of evil and stupid beings, energy and magic are unevenly distributed in the Mundane World.

The Adept Plane

The lowest level of the Essence Planes proper, the Adept Plane, is where the individual essences of human beings and other blessed creatures form. Its mental power is Reason. The newly dead go to this region before ascending towards Solace, and the unborn dwell here before they incarnate into physical bodies

The Adept Plane is sometimes called the Spell Plane, or simply the Magic Plane. The plane is full of spell nodes, ready to burst into life. Such nodes often appear to be rooms or chambers, like a scroll nook in a large library, but just as often they are abstract energetic spaces. An adept activates a spell node every time they cast a spell; it is this exchange of veneration and will that causes magic to work. When a magician passes through a portal of power to a spell node, he learns to connect directly to that node, and can call the spell up at will thereafter. Spell nodes connect to higher nodes on the Saint Plane, and adepts commonly use them to reach the higher planes, making their journey longer, but much easier, than one directly to the Saint Plane.

One of the important regions of the Adept Plane is Purgatory, where impure essences of humans remain until the energies of the region purify them of their worldly nature, so that they can pass upward to Solace, or in some sects, back to the realm of human life to try again to attain the perfection of their religion.

The Saint Plane

Beyond the Adept Plane is the Saints Plane, a region of beings created by the Second Action. Here dwell the archetypal beings of devolution, and the saints, who discovered the way to reach this plane again in their quest for God. Its mental power is Logic.

The saints, prophets, and founders of wizardry schools revealed portions of the Law, and thereby established nodes on this plane that their worshippers can reach. The saints each exist inside their own node where human worshippers can go in moments of extreme piety and vision. Other nodes on this plane are emanations of creation from the Venerable Plane. These are places of residence for powerful essence beings, such as angels, archetypes, and immortal concepts. When Malkioni heroquest, they travel from the mundane world into the

nodes of their saint or other founder. From there they travel to the God's War and enact their quest.

Wicked and godless sorcery schools have nodes on this plane, as well as the faithful Malkioni. They refer to it, not as the Saint Plane, but by other terms, such as the 'Founder Plane' or 'Philosophy Plane'.

The Venerable Plane

The Invisible God exists on this, the highest plane reachable by mortal beings. The plane is alone, all-encompassing, and inexplicable to the human mind. Even so, adepts have investigated and documented it, and even common folk can experience it through the Blessing of Joy. Religious worship is the only way to contact this plane. It is Heaven, Solace, the very presence of God.

This is where the souls of the virtuous dead live with God. Another common name for it is Makaan, the realm of the One Mind, worshipped as the Invisible God by the Rokari and many other churches. Here all exists as a unity, as the Cosmic One. Its mental power is Pure Thought, and from it came the result of the First Action, which separated Matter from Energy.

So How do Pagans Cast Magic?

At first glance, pagan magic seems to be something quite different from the sort of regular magic used by wizards. That it – at least some of the time – actually works, rather than being mere trickery, is clearly undeniable. Yet it is obvious that the pagans do not spend time studying magic in the same way that wizards do. Similarly, pagans appear to be able to enter an Otherworld, just like wizards do, but yet they are never encountered within the Essence Planes. Furthermore, while in this Otherworld, they actually interact with false gods and spirits that appear to confirm all their misguided claims about how the universe works. How can this possibly be?

The answer, of course, is that the pagans are in Error.

Some pagans actually gain their power from Hell, and the demons that dwell within it. But most of them are the victims of a rather more subtle illusion. Pagans, no matter what they say, do use essence to power their magic, because there really is no other way for magic to work. When they enter the Otherworld, however, they step into walled-off bubbles of the Essence Plane, small regions with no connection to the true nodes. Within these bubbles dwell the false gods, fallen essence beings that delude their worshippers into believing that they are the true powers behind the universe. The false gods cut the pagans off from Solace, having themselves been exiled from the higher planes, and they keep their worshippers from learning about true magic. Instead, they grant the pagans the ability to work tawdry wonders in their name, demanding sacrifices or soul-damning acts of debauchery in compensation. Most pagans never realize how deeply they have been tricked, or how enslaved they are to the demands of malevolent and misguided beings.

Essence Beings

The soul of a human being is partly made of essence, which is why they can do magic, but it is also corrupted and tainted by baser ingredients. However, a few creatures and beings in the world have souls comprised almost entirely of essence-stuff, granting innate magical powers without the need for intercession with the saints or study of grimoires. Unicorns are an example of such beings, and their horns are particularly charged with essence, allowing them to neutralize poison at a touch, among other wondrous powers.

In addition, the Essence Planes themselves are not devoid of magical inhabitants, albeit they are only encountered rarely. The native beings of the Essence Planes are living patterns of pure magical energy, often incomprehensible to humans. Some of them, however, can visit the mundane world, cloaking themselves in base matter to better interact with physical beings. There are many types and categories of such beings, and Malkioni scholars often debate about how exactly to classify them all. The following are just some of the many sorts of essence being:

Essence animals divide their time between the mundane world and the Essence Planes. When in the corporeal realm they take on the appearance of magical animals, but, because of their deeper connection with the Otherworld, they are more potent than more physical beings such as unicorns. Examples of essence animals include the Fire Bears, first created by the prophet Malkion, which look like regular bears in shape but have bodies made entirely of flame. There are even a few essence beings that take the form of plants, rather than animals.

Guardian essences are those called from the Essence Planes to aid and support a community. Reliquaries contain such essences, but they are not the only kind. Others may have a temporary purpose, such as supporting a warband for the duration of its crusade, or embodying the secular power of a city or royal house. Such essences do not necessarily need a physical body, and may instead establish a mental link with the leader of the group, or with all of its members. Bonding rituals are required to summon forth a guardian essence and tie it to the group that it is to protect, although the agreement of the essence is always required. Guardian essences grant some or all of the members of the band magical powers to help them in their endeavors, but usually require some sort of service or vow in compensation. Unlike reliquaries, this type of guardian essence grows in power as its community increases, so that the guardian essence of a large city is far more powerful than that of a small group of questing knights. Every community of any significance or size in the West has a reliquary or guardian essence of some kind, making them a central part of life for most people.

Some essences, however, rarely, if ever, visit the mortal world. These are often alien and bizarre from a human perspective, even if they appear to have any form of innate

consciousness, which many do not. They include mobile memory-sucking voids, living spells, and other strange beings, as well as slightly more comprehensible entities, such as angels. Some of the better-known examples are listed below.

Charadrius

The Charadrius takes the form of a long-necked snow-white bird about a foot or so in height. They swim in Essence waters and fly through the skies above the more tranquil parts of the Adept and Saint planes. If a person is sick, and may die of it, the charadrius will look him in the face and take the entire sickness upon itself. It will then fly up in the air, traveling to the gates of Solace, where the gaze of God will purify and heal it. In this manner it wages an unceasing war against the evil of disease.

The birds are the messengers of blessed Xemela, reaching down from Solace to help those in need.

Parander

In its natural form, the parander resembles a shaggy deer the size of an ox. They have great branching horns, like a stag, and seem to have no females. A magical creature, the parander spends much of its time in the forests of the mortal world, although they may also visit the Other Side. When it is threatened, it may change its form into that of anything nearby, such as a stone or a bush, and in this manner it may conceal itself and evade capture or death.

Once, all the deer of Danmalastan used to hide in this manner, and spread their descendents throughout the West. But as the Ice Age encroached, and times became hard, and Zzabur cursed all he could find, taking their power from them, that humans might feed on their flesh and so avoid starvation. But, being so shaggy, the paranders had not minded the cold so much as other deer had, and had remained far away in the north, even as the ice sheets advanced. Thus, they escaped Zzabur's attention, and so retained their old power of concealment. Though their physical forms succumbed to the Darkness, their essences remained, and do so to this day.

Perindens

Appearing as a tree with succulent fruit and wide-spreading branches, the perindens is powerfully magical. The essence that lies within radiates the Justice of Malkion, such that creatures of evil may not approach. The very shadow of the tree strikes fear into the breasts of chaotic and Hell-spawned creatures, and drives them away. However, a persistent beast will frequently stalk around the tree, staying clear of its shadow, waiting for its prey to flee elsewhere. The living wood of the tree, and its fruit and leaves, are also proof against such creatures, for they cause terrible spiritual wounds to those that are impure. However, the dead wood has no magical properties, for the essence that imbues it is no longer present. Those with sufficient skill may know the secret of making special

potions from parts of the perindens, without losing their magical potency.

Once, Malkion was pursued by demons, and sheltered beneath this tree. Ever since, it has carried on the duty of sheltering others.

Angels

When Kiona created the Adept Plane, He populated it with a great array of different essences. Those which are fully sentient, and which serve God directly, are commonly known as 'angels'. There are many different types of angel, which are not necessarily very closely related to one another. Angels never function as teachers of mortals; they serve God directly, and rarely intervene in the Inner World. The Elmoi, the divine beings of light venerated by the lower classes in Jonatela, are sometimes regarded as angels, but most other sects regard them as inferior beings at least, since they provide only Folk Magic, and so cannot be true, undiluted essences. With this exception, the veneration of angels in the West is regarded as futile at best, and sinful at worst. It is said that, as purely spiritual beings, they cannot provide a suitable path for corporeal mortals to follow, for whom, instead, the saints and prophets have been provided. Malkioni sects beyond Genertela, especially the Kionan Churches of Umathela, do, however, venerate many angels directly.

Three types of angel are described below. Many others also exist.

- Olanim—golden humanoid forms with twelve jewel-like eyes, the Olanim travel through the Adept plane, healing and preserving the essential beings therein. They serve God as preservers of the divine status quo, repairing incursions by sorcerers and other threats.

- Talanim—these strong essences have the bodies of six-winged horses, each bearing four heads: a man, a calf, a lion, and an eagle. They are warrior angels, who strike at the enemies of God by reciting scripture and the words of Law with such certitude that they wound the very souls of those who have fallen into Error or venality.

- Veranim—spinning blurs of colored energy, the Veranim move so rapidly that none can deduce their true form. They bear the messages and blessings of God to other angels and essences, and are found widely in the Saint Plane as well as the Adept Plane. They seem able to enter and leave Solace at will, but will not communicate with mortals in any fashion.



Mythology

These are the stories and understandings as they are current among the living worshipers. Everyone knows these facts for their own homeland. Sometimes the truths in the sources conflict, but wizards have consistently proven the key facts to be true through veneration, sorcerous formulae, and heroquesting.

Everyone Knows this to be True

The Malkioni religion is a single unified belief system based on mythological events whose absolute truth is indisputable. And of course, this *must* be true, because God made it part of the sacred scripture. Many foreigners practice a damaged version of the correct worship, but all Malkioni religions share essential beliefs, practices, and magic. Basically, while the world is an ordered place, modern life is dangerous to both body and soul, and the safest, most virtuous guideline to life is the teachings of the local Church.

The Mythic Truth

Almost everyone knows these stories, because they have directly witnessed them in their worship services. Over the annual cycle the common worshippers experience a few of the Creation times, always under tightly controlled and highly protected rites. Even with ancient rites it is dangerous to witness the original Actions that shaped the world or most of the pre-Ice Age myths. Mainstream clergy learn how to perform these rites through their scriptures, but usually have additional wizards present to ensure the safe return of the congregation.

Other people experience these myths outside of regular worship. Mystics and spontaneous saints find their way to these by accident, while wizards and sorcerers visit specific sites for their own purposes. Orders often invoke these experiences while worshipping.

The facts of events are thus established, although the meaning and emotional content is different for most Churches.

For most Malkioni the *Abiding Book* is the established basis for mythic truth, although almost every religion usually has one or more additional scriptures that are (more or less) exclusive to that Church. The mythology in the *Abiding Book* provides an overall structure, and even Churches that do not acknowledge it as scripture generally accept the accuracy of the myths contained within it. Unfortunately, they often disagree about what it *means*.

The Life of Malkion

After He had created humans, God sent Malkion the prophet into the world to determine which people had used their gift of free will to do the greatest good. Malkion found that almost all of the people he encountered suffered from some flaw. Only the people of the western

land of Danmalastan proved worthy, and so the prophet went to live among them, founding the Kingdom of Logic on principles of rational good and the love of God. During this time, he fathered three sons, Zzabur, Talar, and Waertag, all of whom were later to become great leaders in their own right. He divided the people into four classes; farmers to work, warriors to act, wizards to teach, and nobles to lead. He performed a great many other deeds which symbolized his power and which reinforced the rules of logic and right action. So blissful was this time that there was no fighting or danger, and nobody ever aged or died.

For many centuries, the people of the Kingdom of Logic lived in perfect accordance with Malkion's Laws. But beyond its borders, foreign peoples fell from the truth, and began to worship evil sorcerers and to personify natural forces, which their priests set up as false gods. The false gods tried to assault the righteous people of Danmalastan, and their followers beset the Kingdom from many sides. As things became more difficult, the old ways became inadequate, and so God directed Malkion to establish new rules for living.

But many of the people of Danmalastan refused to listen to the new message, being too set in their old ways to bear the thought of anything new. Ignorant and prideful, eventually Zzabur and his followers drove the prophet from their lands and into exile in the east. There, Malkion and those wise enough to follow him established the city of New Malkonwal that was for a long time a beacon of hope and truth to the rest of the world.

Yet, with the ancient power of Danmalastan broken, the false gods only grew in power. They plotted amongst themselves to seize the entirety of the material world, from Dawngate to Duskgate, from Frozen Walwindela to the Great Whirlpool, from the blue sky to the black underworld. At last, three of the false gods, Genner of the North, Bamat of the South, and Vit of the East, united together with Zzabur of the West to ambush and slay the great prophet.

The Four Directional Enemies tore Malkion into shreds; his body, intellect, and soul all destroyed. Through this supreme act of self-sacrifice, however, the city of Malkonwal and all those within it gained the power to ascend directly into the newly revealed realm of Solace, beyond the reach of all their foes. In the ravaged world left behind, the Four Enemies and all the other false gods fell upon each other and on the unrighteous peoples who remained behind, driven mad at their frustration of their goals, their true evil at last exposed for all to see. Led by a few Secret Keepers who remained behind to protect the true message, the people turned against the surviving false gods. Guided by the will of God, they gathered in a final climactic battle, and cast them into outer darkness.

The Ice and Gray Ages

Most clergy in the West know ceremonies to take worshippers to the Ice. For instance, Rokari visit this day in the month of Holiday, and whenever the clergy decides to remind them of what will return if they are not obedient and diligently follow the correct path. The Idealists, however, endure it as a reminder of their past, to prepare themselves, in case they ever need to visit. They, with the harshest winters, come to church on those days bundled up with personal magic to help them.

An important ritual for most Wizards and Sorcerers is to visit the Ice Age and join the Ritual of the Great Web that made the Great Blast. This is the magic Zzabur lead to destroyed the ice sheet, and through which he made the Whirlpool to take it away. These individuals do two things. Firstly, they channel their Church's sorcerous energy to Zzabur to provide the (best, most special, strongest, or most important) venerative power to complete the spell. Second, they protect the worshippers from contact with the (bad, incomprehensible, sometimes erroneous, dangerously amoral, or evil) Zzabur, one of the True Beings that Malkion created during the Second Action. This is a wizard's event, and does not normally include common worshippers.

The Gray Age is not on the regular Rokari Holy Year calendar. Nonetheless, the Loskalmi have a healing ceremony whose visitors are supposed to come away from it encouraged by their survival. The ceremony ends with the first sunrise, the Dawn.

The Dawn

A key rite among all Malkioni religions is the First Sunrise. When the ceremony begins they find themselves on the day before the event, and experience the gray, foggy reality of the Gray Age. Everyone forgets their day to day life and feels depressed and cold. Then the sun rises and breaks through the clouds into a clear sky. Everyone is happy until it sets, which throws everyone into panic because it seems worse then the Gray Age. A wizard then relates the "Conversation of the Magician and the Sun." He defines the "Laws of Time," which the sun acknowledges as immutable and inevitable. The sun then rises again, concluding the rite.

This action acknowledges the superiority of Malkioni magic over the whimsical nature of the false gods and spirits of the world. But more importantly, it includes all the people, in their proper place in the world, and acknowledges their part in maintaining the universe.



The Life of Hrestol

Hrestol is a complex character whose life was a wide open exploration of various spiritual options. The Loskalmi love him and witness and assist him on many of his activities of Joy, blessing, help, and wisdom.

He was born in the Gray Age and began as a good Brithini lord, then became the first Four-Class Man by learning and practicing the jobs and insider secrets for all four castes. He established the first institutions of knighthood, and led his nation to victory and the eventual unification of Old Seshnela. He then abandoned all that to live as a hermit. Later, he served as an impartial, and thus harsh, judge in the Vadeli Isles. He survived a visit to Brithos where his renunciation of his former life was sufficient that he was not recognized, and then went to Akem, in present-day Loskalm, to preach among the commoners of Fronela. Many people flocked to his banner, following his teachings and beginning to break the power of the Brithini. But despite a wife, family, and following, he once again gave them all up to become a hermit. One day, Brithini troops came upon him praying alone in a field, and captured him. After torture, the Brithini sorcerers beheaded Hrestol. Before the eyes of a multitude of witnesses, he revealed that his essence was present throughout the world, and transcended to the Essence Planes.

The Rokari loathe Hrestol and say that every one of his actions was blasphemy. Many of their ceremonies witness his acts of betrayal, error, and human frailty. Hrestolism was immensely popular during the five hundred years of the Dawn Age, and is the ultimate origin of most modern Churches, but Rokari texts ignore that dominating historical fact in their version of history. Some Rokari saints lived in the First Age, but were secret societies or the hidden families of the *Abiding Book's* "Chosen People."

The Vadeli

Before the Dawn, the Vadeli were a powerful maritime people who lived on a land bridge stretching west of Seshnela towards Brithos. They made war against Brithini and Malkioni alike, and worshipped Vadel, the Devil. Zzabur the Sorcerer-Supreme sank their land below the waves, destroying their culture and civilization. Only a few remnants of the once proud people remained, clinging to the few mountain-tops that remained above the waves. In time, these mountaintops became known as the Vadeli Isles, their inhabitants no more than petty sailors, who had little contact with the remainder of the West. They continued their devil-worship, which apparently gave them immortality, similar to that of the Brithini, so long as they performed various abhorrent rituals.

During the Closing, they were separated from the mainland, forgotten by most folk. Yet, when the Opening came, many more islands were discovered in the western seas than had been there before—and Vadeli inhabited them all. Suddenly, the devil-worshippers were a force to be reckoned with again. Although barred from settling in the cities of Malkioni lands, their maritime trading empire became wealthy enough that ports could not reasonably be barred against their vessels. So far, they have made no move against their ancient enemies, but everyone mistrusts them, and fears what their ultimate objective might be.

Most Vadeli are a brown-skinned people, famed for their skill as merchants and sailors. These folk were the only ones to survive into historical time, but they had once been ruled by two higher castes. At the Opening, one new chain of islands was discovered to be inhabited by a red-skinned people who claimed to be the ancient warrior caste of the Vadeli reborn. Both races are widely believed to be conducting a long-term ritual to resurrect the corpse-blue folk of the long-gone highest caste.

All Vadeli are sorcerers, although most concentrate their efforts and learning on skills more directly relevant to their profession, rather than becoming full-time adepts or mages.



The Ecclesiastical Councils

Six times throughout history, the greatest leaders of all the Malkioni Churches have gathered in an attempt to resolve their differences, and agree a common creed that will re-unite God's people under one banner. From this perspective, none have succeeded, for the Church is more divided now than ever. However, many of the Councils have achieved great things of note, and have influenced the development of the faith as a whole. No Council has ever been truly universal, of course, for some Church leaders have always refused to heed the call, or have left in disgust without acquiescing to the bulls issued in the Council's name. Many smaller synods or ecumenical gatherings have been held from time to time, many of them using the grant title of 'Ecclesiastical Council of All Malkionism', when they have been nothing of the kind. While scholars may sometimes disagree on the details, historians of the faith generally acknowledge six Councils as genuine.

The First Council (88)

In the years after the martyrdom of Hrestol and his subsequent ascension into Solace, many branches of the Church became confused as to his teachings. Misunderstandings, mistakes, and outright lies proliferated, dividing the faithful. Albor, the bishop of Southpoint in Fronela, was the first to see the need for a great convention of all Church leaders to codify the doctrine of the new religion. The convention was eventually held in Frowal in Seshnela, and was dominated by prelates of the much more organized Seshnelan Church. The Serpent King Bertalor, ruler of Seshnela, hosted the Council, as part of his attempts to bring Malkionism to his people, most of whom were still pagan in those days.

The Council was a great success, and laid the foundations for the others that followed. The assembled prelates agreed for the first time what was, and what was not, the doctrine of the Hrestoli faith, and hence of all true Malkioni. They approved the first official scriptures and grimoires of the Church, which, up until then, had been used on a largely *ad hoc* basis, and with no universally agreed text. Finally, they appointed Albor as the first Ecclesiarch of the Hrestoli Church, the spiritual leader of all Malkioni everywhere. In later centuries, of course, the unity did not last, new sects arose, and rival Ecclesiarchs were appointed. But, in those days of the late first century, the Church was united in a way that it has never been since.

The Second Council (228)

King Lofting of Seshnela convened the Second Council in the new capitol at Laufol, primarily as a means to show off his own wealth and power. In those days, Seshnela was a mighty nation, known as the Silver Empire to many, and it controlled much of the Malkioni lands. Despite

its intended worldly purpose, the Council was a great success, and established the principle that the First Council had not been a one-off event. The decrees issued by the Council did much to bring wayward wizards back under central control, and to promulgate the Hrestoli Way as the correct path for the Church. The assembled bishops corrected many misunderstandings that had arisen in the previous hundred and forty years, and compiled the first approved list of Malkioni saints, clarified their role to the faithful, and established firm rules for the canonization of new saints in the future.

The Third Council (453)

Talmakos became king of Seshnela when he returned from the crusade against Gbaji. In ailing health, he turned to religion, and made it his life's purpose to hold a new Ecclesiastical Council, in order to reunite the squabbling Churches. Many bishops and Church leaders from across the West answered the call, but, sadly, the king died before the Council could meet. His successor, King Gerlant Flamesword, instead took his place.

At the time, most people heralded the Council as a great success, and it did much to reconcile the Fronelan and Seshnelan Churches with one another. The bishops expunged the heretical traces of Arkati doctrine and Gbaji-worship from the doctrines of their Churches, and canonized a number of new saints. The Council established the supremacy of the Invisible God, declaring the Stygians, who believed in many other gods, to be heretical. In the following years, pious Malkioni drove those who still held to the henotheist teachings of Arkat, into Safelster, along with various other religious malcontents. The region has been a hotbed of heresy and religious strife ever since.

The Fourth Council (660)

During the reign of King Bretnos of Seshnela, the hand of God wrote the *Abiding Book* in Jrustela, and missionaries calling themselves 'God Learners' began their expeditions. Bretnos was one of the first to grant them acceptance, and converted to their creed, granting them land near Frowal. He called the Fourth Council there to unify his kingdom under his personal authority, and that of the new Church. He failed, spectacularly.

Only a few delegates attended from beyond the borders of Seshnela and Jrustela, barely enough for the Council to be considered genuine by later historians. After weeks of wrangling and debate, the King himself addressed the assembled churchmen – and an unknown assassin struck him down as he spoke. The chamber erupted into conflict, with delegates raising swords and spells against each other. After that, the Council was abandoned without resolution. Civil war raged for four decades thereafter.

The Fifth Council (821)

Miglos, Emperor of Land and Sea, called the Fifth Council to attempt once more to unite the various Malkioni Churches under the creed of the God Learners. Delegates attended from across the world, representing every Church then in existence, and even including the Brithini and the priestesses of Zoria. The Emperor proposed many compromises to align the different sects with one another, always emphasizing the divine nature of the *Abiding Book*, and the chance that the Middle Sea Empire had to unite the whole world under the worship of the Invisible God.

The Council was an almost unqualified success, with virtually every sect eventually agreeing to the proposed compromises, and the delegates dedicating themselves to the cause of the God Learners, and the foundation of a new worldwide Church for all Malkioni. Only the Brithini refused to accede, as they refused to worship God, and left the meeting before its conclusion. Two years later, Emperor Miglos led a great invasion of Brithos, but magical storms destroyed the fleet, and slew the Emperor.

The Sixth Council (1427)

For six hundred years, there were no further Councils. The Church united all the world, and the God Learners and their Middle Sea Empire conquered every more lands for the Malkioni faith. But then they over-reached themselves, forgetting their humility in the face of God, twisting the world to their own purposes, until eventually it broke. Terrible disasters struck the world, including the Closing, which swept the seas free of ships and prevented anyone else from setting sail. The lands of Jrustela and Slontos sank beneath the waves, and the Middle Sea Empire collapsed, first into the remnant Kingdom of Seshnela, and then into nothing but anarchy and strife. Everyone cursed the name of the God Learners, seeing them at last for the deluded tools of the Devil that they had become, and damning the deeds of the Fifth Council that had brought them to power.

After the re-unification of Seshnela in 1414, King Bailifes the Hammer called for a new Ecclesiastical Council. There had been many attempts to hold such a Council in the aftermath of the downfall of the God Learners, but none had been successful. None the less, there had been many

more or less successful local Councils, each seeking to purge the heretical teachings of the past. But few of these meetings had delegates from more than a local kingdom or two. By the fifteenth century, however, it seemed that the mood had changed, and the Sixth Council enjoyed as full a range of delegates as any of its predecessors.

The Council was held in the city of Leplain, with Mardron, the first Ecclesiarch of Rokarism, as its chairman. He sought to establish Rokarism as the unifying creed of all Malkionism, and to have Rokar established as a new Prophet, second only to Malkion himself in stature. In that respect, the meeting was a dismal failure. None the less, the Council did confirm the importance and status of the Rokari Church as one of the central defining sects within the religion, and cemented its hold over Seshnela. But the Hrestoli failed to support any of the main resolutions, and left as deeply divided as before.

The Seventh Council

It has been nearly two centuries since the last Ecclesiastical Council. Many voices are clamoring for a Seventh Council, saying that the Church is more divided than ever, at a time when prophecies foretell that it is about to face its greatest ever crisis. But that very division is hampering all attempts to convene such a meeting. The Rokari and Idealists, the two largest sects in modern Malkionism, are implacably opposed, and can find little common ground from which to begin a discussion. It would take a man of extraordinary holiness and manifest destiny to summon the bishops of the world to the debating chamber once more. Few people hold out much hope, yet God works in mysterious ways, and surely, His will for a united people could not thwarted by any mortal obstacle?



Timeline of Western Civilization

The Dawn Age

- 1 Hrestol begins his ministry
- 33 Hrestol martyred by the Brithini
- 88 First Ecclesiastical Council of Malkionism establishes the original Malkioni Church
- 228 Second Ecclesiastical Council of Malkionism canonizes the first saints

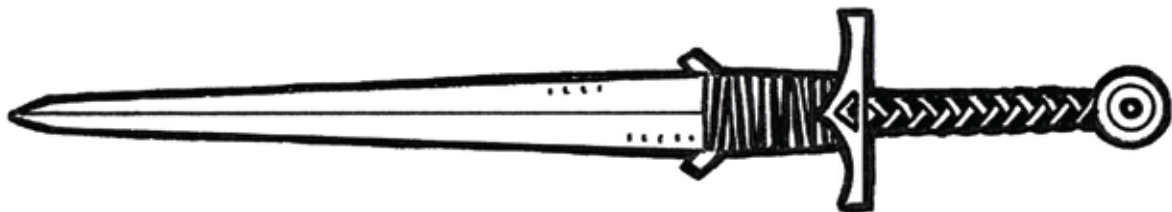
- 375 The Sunstop
- 400 Arkat raises the West against Gbaji the Devil
- 450 Gerlant and Talor defeat Gbaji

The Imperial Age

- 453 Third Ecclesiastical Council of Malkionism unites the northern and southern Churches
- 483 Kingdom of Loskalm founded
- 646 The Hand of God writes *The Abiding Book* in Jrustela
- 660 Fourth Ecclesiastical Council of Malkionism fails to achieve anything of note
- 718 God Learners defeat the Waertagi, under High Duke Ullmal of Seshnela
- 725 Ullmal takes control of Loskalm
- 740 King Annmak of Seshnela takes control of Safelster, under the banner of the God Learners
- 789 King Svagad of the God Learners founds the Middle Sea Empire
- 821 Fifth Ecclesiastical Council of Malkionism unites under the God Learner doctrine
- 891 Foundation of the Immaculate Church
- 929 The Closing of the Oceans begins, preventing all travel by sea
- 940 Destruction of Jrustela
- 990 Final fall of the Middle Sea Empire
- 998 Foundation of the Kingdom of Jonatela
- 1049 Sinking of Slontos and Old Seshnela

The Third Age

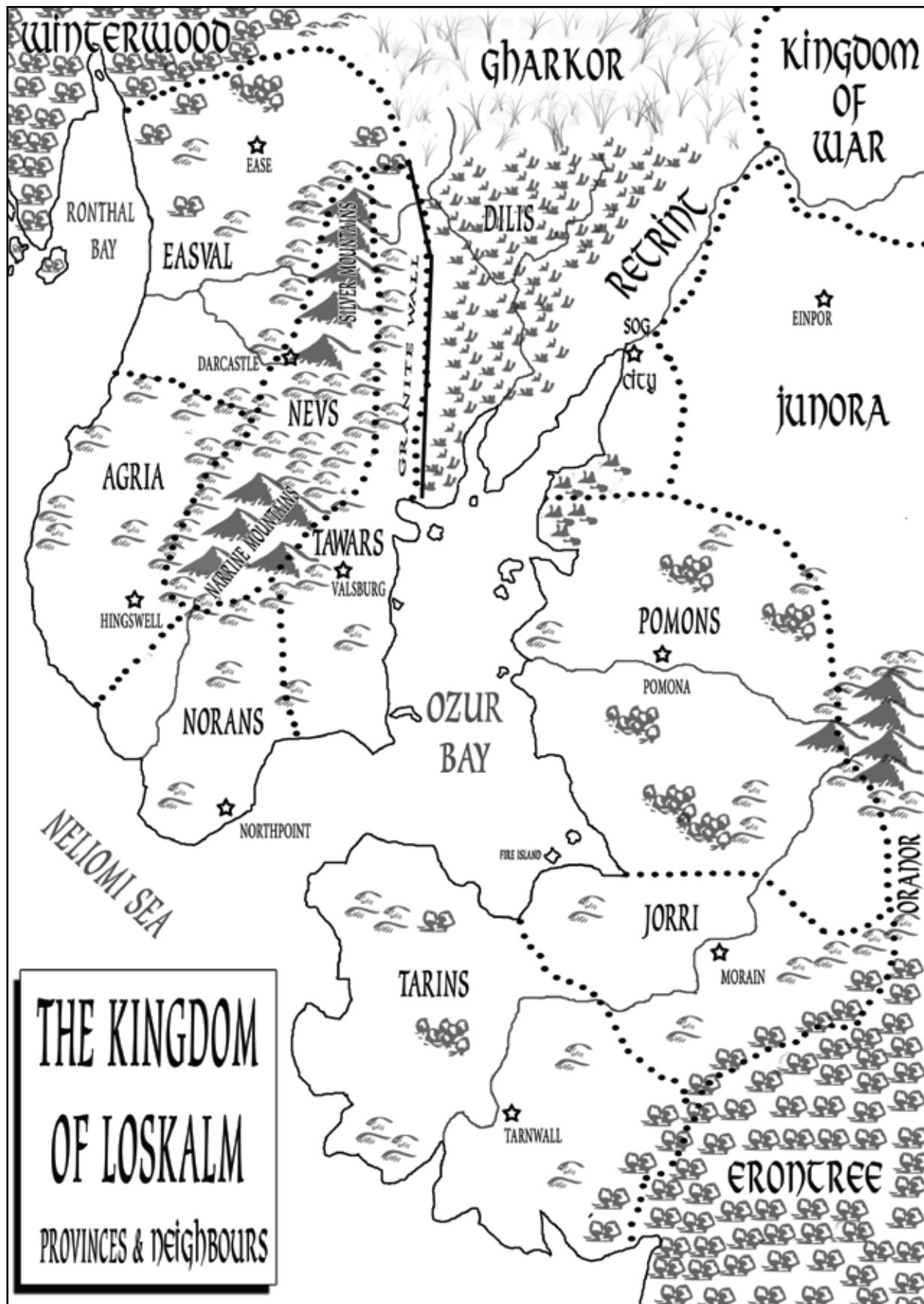
- 1349 Rokar martyred
- 1414 King Bailfies crowned King of re-unified Seshnela
- 1427 Sixth Ecclesiastical Council of Malkionism fails to unite under Rokari doctrine
- 1443 Barbarian invasions of Loskalm, Prince Snodal exiled
- 1455 King Ulianus III of Seshnela conquers Safelster
- 1483 Snodal returns from exile, expels the barbarians
- 1499 The Syndics Ban falls over Fronela (see p. 52 & 57)
- 1501 Siglat's Vision establishes the Idealist Church of Loskalm
- 1512 Safelster expels the Seshnegi
- 1581 Dormal opens the seas of Seshnela, ending the Closing there
- 1582 Dormal opens the seas of Loskalm, bringing the end of both the Closing and the Ban there
- 1587 The remainder of Fronela begins to be released from the Ban, from west to east
- 1612 Kingdom of War released
- 1616 Jonatela freed from the Ban



BOOK 2 WIZARD KNIGHTS



THE KINGDOM
OF LOSKALM



**THE KINGDOM
OF LOSKALM**
PROVINCES & NEIGHBOURS

CHAPTER 1. THE KINGDOM OF LOSKALM

The Kingdom of Loskalm lies on the northwestern coast of the continent of Genertela. Once a feudal realm, much like the other nations of the West, over the centuries its people have striven to perfect themselves and their society. A little over a century ago, an impenetrable magical wall cut the nation off from the outside world. For eight decades, Loskalm developed in splendid isolation, at last able to fully implement its utopian ideals without foreign interference. The nation that emerged when the Ban finally lifted was seemingly a land of perfect harmony and happiness, a blessed realm of justice and egalitarianism. But now that nation has to face the imperfections and evil of the world beyond, to overcome them, or to perish beneath the heel of harsh, pragmatic, reality.

Loskalm at a Glance

Name: The Kingdom of Loskalm
Nature: Utopian Meritocracy
Capitol City: Northpoint
Ruler (1620): King Gundreken
Area: 204,000 sq. miles
Population: 3,200,000 humans
Language: Loskalmi (a Western tongue)
Religion: Idealist Church (Malkionism)

The People

The Loskalmi belong to the fair-skinned, or Wareran, race of humanity. They claim descent from the Brithini of ancient Danmalastan, who the first civilized folk to visit their shores, and who intermarried with indigenous heathen tribes whose names are now lost to history. Down the centuries, there have been foreign invasions, and migrations of traders from the inland regions of Fronela to the east, each intermingling with the local population, but their effect on Loskalmi bloodstock has never been great. The Loskalmi language derives from a vernacular form of Brithini, but has developed a richness of structure and poetic depth entirely lacking in that ancient tongue.

The typical Loskalmi is tall and slender, with blond hair and blue eyes, although other colors also occur. Even by Wareran standards, their complexion is pale, and their features are generally more attractive than those of most surrounding peoples are. Men are typically well-proportioned and athletic, in a culture that tends to frown on flab and indolence, while women are statuesque, with long limbs and narrow waists.

History

Prehistory and the Dawn Age

In primeval times, Fronela was a deeply forested land, inhabited by elves and primitive stone-age tribes. In the late Golden Age, the people of Danmalastan, the Kingdom of Logic, colonized the coast and established the first civilization in the region. The land remained generally peaceful, despite occasional conflicts with the indigenous inhabitants. With the coming of the Ice Age however, the ancient civilizations began to crumble. Fronela became increasingly cold and uninhabitable, and eventually the great sheets of ice advanced south, crushing everything in their path. Eventually, as thick clouds blocked out the sun altogether, the entire land lay beneath the mighty glaciers. Only one solitary outpost of civilization, the magically heated Citadel of Brass, remained, standing at the mouth of the Janube river. Ice demons and chaos monsters howled at the gates, but they stood firm through even the most desperate of times.

Eventually, when the prophet Malkion liberated the world, the ice began to retreat. As light began to filter down through the heavy clouds once again, a few Brithini, descendants of the lost Logicians, returned to the land and founded Sog City in the land around the Citadel. For a long time, the rest of the land remained in the hands of stone-age barbarians, pitiful remnants of the tribes that once ruled the interior.

At the Dawn, Sog City was the only significant outpost of civilization in Fronela, but colonization by further Brithini, and later by the Seshnelans, soon followed. By the end of the first century ST, the colonists had settled virtually the whole of Loskalm's present-day coastline, and were pushing the barbarians back into the interior. Conflicts with elves and barbarians inevitably followed, but a new religious movement would eventually prove a greater threat.

In 33, the Brithini martyred the prophet Hrestol at Sog City. The authorities attempted to suppress news of his miraculous bodily assumption into heaven, for his teachings were clearly contrary to much that their sorcerers preached. Despite persecution, however, the new sect grew among the common people, and steadily eroded the power and prestige of the ancient island of Brithos among the civilized folk of Fronela. By the close of the second century, even many of the nobles had converted to the new faith, ending Brithini rule.

For much of the Dawn Age, western Fronela consisted of a patchwork of independent counties. The Principality of Norans dominated the land north of Ozur Bay, at that time known by the name of 'Akem'. The people of Akem shared a common culture and language, but



had no political unity until 302, when Prince Amalar of Norans brought the whole region under his rule, and proclaimed himself King. A hundred years later, the new Kingdom of Akem faced a major threat as the barbarian hordes of the hinterland gathered under a warrior named Varganthar the Unconquerable Knight and raided the nascent settlements further up the Janube. In 418, the hordes reached the borders of Akem, where Talor the Laughing Warrior, later one of the most revered saints in the Hrestoli canon, broke their power forever.

The hordes defeated and Varganthar conquered, Talor turned his attention instead to a growing heretical movement within Akem itself. Spawned in far distant Peloria, worshippers of the demon known as Gbaji had begun to spread their foul creed among the populace, teaching that each man was a god, morality had no meaning, and no laws were binding. A powerful wizard named Arinsor arose, seemingly from nowhere, to take control of the cult, and used the diabolical magics at his command to open the Gate of Banir, a magical portal located far upriver from Akem, from which all manner of loathsome creatures slithered and crawled. Talor did not finally defeat Arinsor and his cult, and close the Gate, until 435.

Meanwhile, the unity that Amalar and his descendants had forged in the north did not extend across the wide waters of Ozur Bay to the south. Many small nations rose and fell over the centuries following the Dawn, and many came under the domination of foreign rulers. By the early fifth century, the most powerful nation was that of Tarins, in the west, a former Seshnelan colony that had broken

free from the Silver Empire. The people of Tarins allied with Talor, and sent knights to fight alongside his forces, but they suffered in battle, and the male line of Princes began to falter.

In 483, the last of the Princes of Tarins died, leaving his daughter, Princess Karemli, as the sole ruler of the realm. Five years later, she married King Fortiar of Akem and united the two nations under one crown, creating the Kingdom of Loskalm. Fortiar was an enthusiastic admirer of Talor, and established many of the principles of chivalry that have typified Loskalm ever since. Later historians called his dynasty the 'Enlightened Monarchy' because of these innovations, and of the prosperity that Loskalm enjoyed during this period.

Loskalmi Historical Eras

(Brithini Period)	predawn – c. 200
(Old Chivalry Period)	c. 200 – 302
(Kingdom of Akem)	302 – 488
Enlightened Monarchy	488 – 727
Jrusteli Rule	727 – 925
<i>Middle Sea Empire</i>	789 – 925
Reformation Period	925 – 951
Immaculate Monarchy	951 – 1502
<i>The Ban</i>	1499-1582
Ideal Monarchy	1502 – present

The Imperial Age

Over the following century, Loskalm undertook a campaign of vigorous expansion, annexing the petty states and independent counties to the north and east through both military and diplomatic means. To the east lay the Kingdom of Pomons, and beyond that, the discordant lands of Junora. Pomons was a young nation, founded by warlords in the aftermath of Varganthar's fall. Initially, it had made gains along its western border, but in 594 it suffered a crushing defeat in the War of the Bath, and lost much of its former territory.

While Loskalm prospered under a line of strong monarchs and revitalized the military strength of its knights by following the example of Saint Talor, in the early seventh century Pomons suffered under a succession of greedy kings who robbed the common people to pay for their own extravagant whims. In 650, after seven years of bitter civil war between rival claimants to the throne, a council of barons offered the crown to the king of Loskalm. It was almost with a sense of relief that the people of Pomons allowed their nation to be absorbed into its larger neighbor, and the last forces of resistance faded within a matter of months.

In 690, the newly united kingdom launched a series of campaigns to conquer the independent counties of Junora, and bring all of Malkioni Fronela under their control. The campaigns achieved little, for within a decade problems back home forced them to end. In far off Jrustela, a new philosophical movement had begun, lead by scholars popularly known as the God Learners. Attempting to subject the whole of creation to rational analysis, and using powerful magical techniques to remold the world as they desired, the God Learners proved popular despite challenging many traditional Malkioni beliefs. The Loskalmi church stood firmly against the new sect, but many within the nobility felt otherwise, leading at times to open conflict between the opposing factions.

In 725, the Loskalmi God Learners, backed by the military might of Jrustela, proved victorious, and sent those nobles who would not submit into exile. Two years later, the kingdom of Loskalm became part of the Jrusteli Confederation. In 789, the Confederation became an Empire, and the last of the kings of Loskalm, whose rule had been purely nominal for decades, became a mere provincial governor.

The following year, the Imperial armies began a campaign of expansion in Fronela, bringing their message to the barbarians and to the last eastern Malkioni holdouts. For over thirty years the frontiers moved steadily eastward, conquering first Junora, and then the pagan lands beyond. In 826, the Empire founded the city of Eastpoint to mark their most distant Fronelan frontier, fully eight hundred miles upriver from Sog City.

Jrustelan rule was at first willingly accepted by the populace, and the might and success of its armies and magical leaders were unquestioned. For the first few

years, the new overlords rapidly and efficiently put down any dissent, but things were not to last. In 912, a Seshnelan noble appointed by the Emperor to govern the city of Morain faced a riot there, and used his own household guard to slaughter the troublemakers. The effect was the opposite of that intended, as the local people began to foment active rebellion against the 'foreign oppressors'.

The trouble grew so bad that in 915 military forces were pulled back from the east and recalled to Loskalm to help quell the uprisings. Most of the Loskalmi men in the army refused to fight their own countrymen, and soon the whole of Fronela was in general revolt against the Jrusteli. It took ten more years to expel the last of the God Learners from the land and another twenty six years of confusion and barbarian raids before the nation was able to appoint a new king.

The expulsion of the God Learners, however, did not spare Loskalm from the worldwide effects of their folly. In 929, sailors reported that an invisible wall was radiating out from the island of Brithos to the west, pushing all ships before it. The area of effect continued to grow, and in 932 it finally hit the western coast of the Loskalmi province of Tarins. No ship could sail into the zone bounded by the magical effect, and Loskalm's sea-borne contact with the outside world ceased. The Closing of the Oceans had begun.

Once it had reached the shore, the Closing spread rapidly along the coast, cutting off Loskalm completely within a matter of weeks. A huge bore of water rushed up Ozur Bay and flooded Sog City, depositing a vast mass of flotsam and wreckage in the streets. The expansion of the Closing slowed again after that, but as far as Loskalm was concerned, this made little difference. Ozur Bay itself remained free of the magical effect, allowing the remnants of the Loskalmi navy and merchant fleets to cross the water and keep the two halves of the country in contact with one another.

In 951, King Gwainric the Good united the disparate territories of Loskalm, re-establishing the Kingdom. He immediately set about rebuilding the shattered land, and established the Immaculate Church as the state religion. He established principles of meritocratic rule that still survive today, although in much modified and expanded form, ensuring that, in future, kings were succeeded by those best able to rule, not necessarily by their offspring. A council of nobles elected each new king from amongst their own number, but the kings came from many different noble families, and not once during this period, did a son follow his father directly to the throne.



The Third Age

At the beginning of the second millennium, Loskalm was a secure and largely peaceful nation. With sea-borne travel no longer an option, she was still free to continue and develop her trade with the city-states of the Janube River, and even with Carmania, far to the east. From the late eleventh century, the kings of Loskalm expanded their nation again, bringing the enlightened teachings of Hrestol and the benefits of true civilization to Junora and beyond. Control of the barbarian land of Oranor in the late twelfth century brought increased trade with the Nidan Decamony, although this remained minor in comparison with that with the human city-states. None the less, conflicts with the elves of Erontree followed, and only subsided after 1319, when the newly created kingdom of Jonatela seized control of Oranor from her Loskalmi rulers.

In the early fifteenth century, attempts by missionaries from the Rokari church in Seshnela to plant the seeds of their heretical and dour sect among the Loskalmi people, met, unsurprisingly, with little success. But in 1443, a far more serious threat appeared on the horizon. In that year, a great barbarian confederation from the northeast invaded the land, and razed many villages and towns, ransacking their goods and carrying off the inhabitants into slavery. Snodal was one of the many lords whose domain fell in that initial invasion. Forced to flee from his home by the barbarian chieftain Black Hralf the Weasel, Snodal attempted to escape into the north, but his foe continued to pursue him to the borders of the Glacier itself. Snodal somehow survived in that barren land of snow and ice, and eventually crossed its far border, where he reached the fabled land of the Altinae.

Taken in by the semi-divine natives, Snodal remained in Altinela for five years. Then, in the great library of the city, he discovered a map of the future, drawn by Zzabur himself, which showed Loskalm destroyed and submerged by the sea. Determined to prevent this prophecy from ever becoming reality, Snodal equipped himself with Altinelan magical weapons and artifacts, and returned to his homeland. On his return he discovered that forty years had passed in his absence, and the barbarians had only grown stronger with time. Black Hralf, now styling himself 'Son of the Devil', had become the leader of the entire barbarian horde and collected tribute from much of the devastated kingdom. Gathering a small band of loyal men, Snodal met Hralf in single combat and defeated the armies of the horde. The ragged remnants of the

barbarian forces fled into the east and never troubled Loskalm again.

In the years that followed, Snodal proved to be a paragon of Hrestoli chivalry and rapidly became a national hero. In 1487, his image of perfection was broken when an Altinelan princess, the Damosel of the Black Veil, appeared in Loskalm with Snodal's son, Siglat, conceived despite his father's vows of love and fidelity to the wife he had left behind during his exile. However, when the princess departed, walking over the forbidden seas to the west, the public soon forgave their hero.

Worse was to come. In Holy Week 1499, Prince Snodal led a conspiracy that murdered the God of the Silver Feet, a manifestation of the rune of communication. He and all his companions disappeared without trace, never to return. Whatever the true motive of their act, the actual effect was devastating to Fronela, setting in motion a curse, now known as the Syndics' Ban. Within a few weeks, towering walls of magical fog enclosed all of the lands of Fronela, and further walls began to appear within, cutting off nations and cities from one another. Anyone who tried to cross the walls of fog, whether by normal travel or through the most powerful of magics, simply vanished. All other attempts at communication through the barriers were similarly unsuccessful; each section of Fronela was isolated from its neighbors, as if the outside world no longer existed at all.

The Kingdom of Loskalm, however, fared relatively well under the Ban. A single wall enclosed the entire nation, along with the Dilis Swamp, although the lands of Junora were lost on the far side of the barrier. Large enough to be self sufficient, and now free from any possible threat of foreign interference, once its people had adapted to the change, Loskalm was able to flourish as never before.

Snodal's son became King Siglat the Wise in 1500. Two years later, he experienced a powerful prophetic dream, in which he conversed with the Prophet Hrestol and learnt the true way forward for his people. Immediately, he began a massive restructuring of the nation, and instituted a truly idealistic state, where all people were equal, and advancement through the social structure, up to the very highest levels of government, was through merit alone. That the rebuilding of the nation and its society was so successful was demonstration of Siglat's almost supernatural wisdom and understanding. He died in 1569, with his Dream secure.

Kings of Loskalm since the Ban

Hervis III	1489-1500	son of Lord Vetricm, count of Lemshire
Siglat	1500-1569	son of Prince Snodal, prince of Easval
Svalanigos	1569-1615	son of Reverend Enderby of Taralon, wizard
Gundreken	1615-present	son of Sir Hugo of Torpeth, knight

In 1582, over eighty years of peaceful isolation were finally broken when a foreign ship landed at Sog City harbor. The captain, Dormal, brought news of a magical ritual he had developed, to bypass the Closing and allow ships to sail on the seas once more. After befriendng the king of Loskalm, he spent the winter there, before he and his crew sailed away to the north. At first it seemed that, although Loskalm could now contact the rest of the world by sea, it remained separated from the other lands of Fronela to the east. In 1587, however, the Ban began to thaw, as the barriers of mist melted away from Loskalm's borders and revealed how the lands to the east had fared.

The thawing of the Ban was a slow process, moving erratically from west to east over the course of several years, gradually revealing more and more lands and cities, many of them dramatically changed by their decades of isolation. The worst news for the region came in 1612, when the Ban thawed around the region formerly known as the Black Forest, revealing a land now ruled by the fanatically violent Kingdom of War. In the past eight years, the Kingdom of War has expanded, mercilessly razing everything in their path, and slaughtering everyone who will not submit to slavery. Last year, in 1619, they captured the city of Perfe, and now their borders stand just 250 miles from those of Loskalm.

Effects of the Ban

The Syndics' Ban cut Fronela into several different 'pockets' of territory, each totally isolated from its fellows. The walls that enclosed Loskalm stretched from the coast along the southern edge of the Winterwood, then south to Sog City, across the mouth of the Janube River, and on to the borders of Erontree, where it eventually rejoined the shores of the Neliomi Sea. It did not stretch far out from land, but the magic of the Closing prevented any escape in that direction. Fortunately, the Closing had never affected Ozur Bay, so the northern and southern halves of the country were able to remain in contact.

Anyone who stepped into the walls of mist, or attempted to fly over, or tunnel under, them, simply disappeared. Exactly what happened to those who vanished is, as of 1620, still a mystery. Most people believe that they either ceased to exist altogether, or that their bodies were somehow destroyed, sending their souls to their rewards in the afterlife. Communication, whether using magic or mundane means, was impossible across the walls of the Ban in either direction.

Other regions of Fronela generally suffered much more under the Ban than Loskalm did; most were enclosed in far smaller 'pockets' of territory, or were even cut apart by inconveniently located walls. As a result, while the Loskalmi regarded their isolation as something of a blessing, and believe that Snodal acted out of the best of motives, paving the way for Siglat's utopian reform, few other Fronelans agree. As of 1620, three regions of Fronela remain under the Ban, a mystery to the outside world.

If the Narrator needs a rating for the Ban, it is a barrier of strength 10W10. This value drops over the last few years before a Thaw, and rapidly falls to zero once somebody finally overcomes that resistance. Of course, given the dangers of failing to cross the barrier, few people try to do so until the wall fades of its own accord...



Social Structure

Like almost all Malkioni societies, Loskalm has four social classes: commoners, knights, wizards, and nobles. Uniquely, however, ever person in Loskalm is born a commoner, and only their skill and virtue determine how far up the chain they may advance. It is not considered essential for an individual to advance all the way to the nobility, although doing so successfully is an act of great worth, admired by all. Each individual person should instead serve where they can perform the greatest good for society, and the great majority of people never advance beyond the farmer class.

In practice, the situation is not as clear-cut as this ideal model would suggest. For instance, the children of wealthy and influential parents will generally find it easier to obtain the training and skills necessary for advancement to the higher levels of society, as well as having greater expectations to rise to. That said, the tests for advancement to each class are almost always administered fairly, and people of lowly birth can, and do, rise to the highest offices of state.

Commoners

The commoner class forms the great bulk of the Loskalmi population. Most commoners live and work in the countryside, contributing to the nation's wealth by tilling its rich farmlands and providing its people with food. However, the class also includes craftsmen and merchants, from local village redsmiths to wealthy burghers in the towns and cities. As the largest social class, commoners are specifically represented at all levels of government, so that some can be surprisingly influential. Servants of the upper classes are also commoners, and those scribes who help establish a lord's itinerary may exert a subtle influence in that manner, too. At the opposite extreme, even Loskalm has its urban poor; unskilled laborers, prostitutes, beggars, and the like. All such people are naturally considered members of the commoner class, but have little opportunity to benefit from its privileges.

All people in Loskalm are born into the commoner class, even if they are the son of the king himself. For the first twelve years of their life, however, they will live with their parents, and so will inevitably enjoy the privileges of their parents' class. For the majority of children, whose parents are already commoners, the thirteenth year brings no change in circumstances, and they will continue to live and work with their parents as they grow up.

The sons of higher class parents, however, are sent to 'work on the farm' on the first New Year's Day following their twelfth birthday. Technically, any commoner profession will suffice to meet the requirements mandated by law, but traditionally, such boys are literally sent to work in the fields, since such labor is considered especially 'character building', and is seen as the best way to prepare a boy for the physical rigors of the army.

The placement of such children is arranged by a special

committee of the county government, consisting of both farmers' representatives and wizards, and chaired by a noble. Different counties prefer different schemes, and may be more or less open to the appeals of influential parents, but in general children are either fostered out to families in need (such as elderly widows, or those whose sons have recently joined the army) or are sent to specially organized dormitories that assign work to the locals as and when required. Once on the farm, the boy will generally only see his parents during the month of Holiday, although doting parents may well send him gifts. Furthermore, the Farm Assignment Committees normally send children to baronies in which their parents do not live, to minimize any possibility of paternalism; children of particularly high ranking nobles may even be sent to other counties or provinces entirely.

In return for their loyalty, hard work, and payment of taxes, commoners share the same privileges as any other Loskalmi citizen, including the right to government representation, and a fair trial. Many commoners also spend a small proportion of their time training with the local militia, which is mobilized only in defense of the nation.

Most commoners never choose to leave their class. They can become powerful and surprisingly influential as merchants, liturgists, guildmasters, or any of a number of other roles. The knights protect them, and barring a national emergency, they will never have to fight - and possibly die - in battle. For those that wish to advance to knighthood themselves, however, there is only one route: they must serve in the military.

Most regular soldiers serve as infantrymen, but crossbowmen, scouts, and even some support staff, such as healers, are also included. In order to join the army, an aspiring farmer must be at least eighteen years of age, and swear an oath of loyalty, agreeing to abide by the laws of Hrestol, and declare his willingness to die for his country. Recruiting officers from the Army are present at all large country fairs, and have offices at larger towns and cities.

Many soldiers serve in garrisons, stationed in castles or barracks built into the fortified walls of cities, but several serve specific knights as squires, and may travel anywhere that their knight does. Soldiers are permitted four weeks leave a year, except in time of national emergency. The timing of such leave is determined by their commanding officers, and means that most soldiers have little, if any, opportunity for a normal family life. In addition to food and board, soldiers are provided with weapons, armor and other equipment, but are also responsible for its upkeep.

The most experienced soldiers assist senior officers in drilling the men, and can also act as representatives for the troops, so that the officers know how the men are feeling. None the less, even the highest ranking soldiers must defer to the newest of knights. If a soldier is not knighted, he retires from the Army after twenty years of service, and receives a modest pension as a lump sum when he musters out. Some retired soldiers make a living

using the skills they learned as a farmer, while others command the local militia.

Knights

Most knights serve as the cavalry troops of the Royal Loskalmi Army. A smaller number serve as officers in charge of small units of infantry or as specialists, such as healers or liturgists. All knights are promoted from the ranks on the basis of merit, although even eighty years of Siglat's Dream have not quite destroyed the upper class ideals of the officer's corps, so that a candidate whose own parents were knights, and who is knowledgeable about the proper forms of etiquette and behavior, may find promotion somewhat easier.

The creation of new knights is a major event in the regiment's calendar, and usually takes place on particular saints' days. A senior officer must recommend the candidate, who must have demonstrated skill and good character during his service as a soldier.

Unmarried knights often continue to live alongside soldiers, albeit in more prestigious accommodations, but most knights use their newfound wealth and status to acquire a home of their own. Even so, they do not necessarily spend much time there, as their lord may call on them to serve with the army, or at a castle. In addition, a knight may at any time, appeal for a year's Leave of Errantry from the army, and travel the countryside, slaying monsters and upholding the ideals of Truth, Justice, and Idealism. During the Ban, knights-errant honed their skills in Dilis Swamp, but now they may travel further afield in search of glory.

Wizards

The majority of the wizards in Loskalm serve as religious functionaries, who sustain the spiritual needs of the nation by acting as religious guides and teachers. Most of these wizards work at cathedrals, universities, and smaller places of worship, but a number serve as administrators in the Loskalmi government, supporting the nobility in the day to day running of the nation. A number of wizards fulfill quite a different role, as the Wizard-knights of the Royal Loskalmi Army, highly trained in both magic and combat.

Only exemplary examples of Hrestoli knighthood are able to become wizards. Knights compete at tournaments of chivalry for the right to be ordained as wizards, and must demonstrate basic competency at the various academic skills that will be required in their new profession. The Church, Army, or government provides for wizards' upkeep in a style appropriate to their high station.

Nobles

Nobles form the highest class in Loskalmi society, and are more severely restricted in number than members of lower classes, for each has a specific function within the nation's hierarchy. Nobles are of three types: the Lords Military act as the commanders and generals in the Royal Loskalmi Army, the Lords Spiritual as leaders within the Church, and the Lords Temporal hold the highest offices of the secular government. Each lord has a specific liege to whom he swears personal loyalty, although the good of the nation should outweigh all other considerations in his mind.

The investiture of a new noble is an event of considerable pomp and ceremony, and a cause for celebration throughout the newly assigned domain. Tax revenues pay for the homes, goods, and regalia of the nobility, which are always of the highest standard available. Promotion through the ranks of the nobility is in the hands of the Watchdog Council, and is usually a slow process.

Women

Traditionally, like other Malkioni, the Loskalmi believed that women were more refined and perfect creations than men, and so spared them the rigors of crude labor and the perils of combat. But, since the dawning of Siglat's Dream, many have recognized that some women, at least, can best serve their country as warriors, or in similar roles. The current situation blends elements of both the old traditions and the newer egalitarian beliefs.

While women born to commoners live alongside their brothers, high class parents do not send their daughters to work in the fields, but raise them as honorary members of their own class. When a woman eventually marries, she takes the social class of her husband, but otherwise, she retains that of her parents. In either case, this is a titular rank carrying few responsibilities beyond acting in a manner appropriate to her station.

However, many Loskalmi women enlist in the army and start on the road to social advancement through their own merit. Ironically, this is often easier for the daughters of farmers, who have had plenty of opportunity to learn the requisite commoner class skills, than it is for more sheltered upper class women. In practice, most women who serve in the army do so as healers, or in similar non-combatant support roles, but this is by no means mandatory, and a number of female foot soldiers do exist. Such women can attain any rank or social class to which their ability entitles them. The husband of such a woman gains honorary rank as a member of her social class if it is higher than his own, but must still pass through all the requisite stages to gain promotion in his own right. For instance, if a commoner marries a female knight, he must still earn his way through the soldier and knight classes if he wishes to become a wizard.

Culture and Society

Names

Traditionally, Loskalmi have a family name that follows their personal name. Family names are usually very ancient, dating back centuries, but have no great social cachet, and in most cases family members no longer recall their original founder. This was not always the case; prior to Siglat's Dream, higher-class families took pride in their ancestry and those who could claim descent from a particularly great hero were especially revered. Naturally, such posturing was a key target for the reforms undertaken by King Siglat.

In present times, therefore, upon entering the knight class, a person abandons their family name. In most cases, children of the upper classes are given no family name either, so that, while it is often apparent that they are not descended from commoners, the exact status of their ancestry (for example, whether their grandfather was a king or a mere knight) cannot readily be determined. Such a family that remains in the commoner class for a few generations will normally acquire a family name simply because the high population density of Loskalm makes it useful to distinguish between two people of the same first name. Children take the father's family name, if he has one, and a bride generally moves to her husband's home rather than the reverse.

In practice, of course, things do not work so perfectly. Anyone who wishes to research their ancestry may do so through the parish records, and they are unlikely to forget any stories of a particularly famous ancestor, especially if he lived only a generation or so ago! The Palace of Arms also maintains genealogical records, and records the heroic deeds of famous knights, wizards, and nobles of bygone years. None the less, it has become a matter of pride for any upper class individual to claim at least some commoner class ancestry, as this obviously proves their connection with the common people and that they attained their present rank through merit rather than social connections.

Advance through the social classes also entitles the individual to a prefix title, and to certain formal styles of address that emphasize their worthiness to rule and their key role in the social fabric.

Men's Names

Alardon, Alein, Andilane, Barnard, Bellias, Bovert, Briant, Cadiluke, Cadmar, Caulas, Corians, Denon, Dalan, Durcan, Elermond, Elias, Emeric, Evrard, Felot, Foilan, Gaidon, Gerin, Gobert, Guy, Halander, Harouse, Harvis, Haylon, Herluse, Humbert, Lanval, Lardans, Leric, Liant, Lyam, Maurel, Melion, Morant, Nelad, Noritas, Ontran, Ornehan, Pelland, Perin, Roilan, Sanurd, Selivant, Serin, Teraud, Teranger, Torsise, Winault

Women's Names

Alina, Ansine, Ariande, Armide, Babette, Bethally, Brianne, Carelia, Caula, Chastity, Constance, Corrienne, Dena, Elianor, Emera, Faith, Felise, Fidelity, Grace, Heloise, Humility, Isabella, Leomie, Lericia, Liasse, Lucile, Lusiane, Lynn, Mabelle, Melianne, Modesty, Nanowne, Prudence, Rethaine, Selicia, Sibella, Serina, Taisande, Ursanne, Verrine, Virginia

The Family

Although the extended family holds little or no importance in Loskalmi society, the same is not true of the nuclear family. Loskalmi live in small family units, consisting of a married couple and their children, along with any unmarried siblings of the husband, and any elderly relatives. Having children is important to Loskalmi commoners as a means of carrying on the business, and, perhaps more importantly, of ensuring that there is somebody to look after them in their dotage. Elderly spinsters, widowers and so on who lack any children to assist in their upkeep may have upper class boys assigned to help them out as part of their commoner class training, but they cannot always rely on this happening.

Most young commoners, of course, never leave their families until they marry, and even then usually retain close ties. When they die, all goods and property automatically pass to their eldest commoner class son, while children who have attained higher class receive nothing. If the farmer has no son, his eldest daughter inherits, and after

Class	Position	Prefix	Addressed as
Commoner	Any but serving veteran	(None)	(No special term)
	Serving veteran	Sergeant	Sergeant
Knight	Any	Sir/Dame	Sir/Madam
	Wizard	Reverend	Reverend
Noble	Wizard-knight	Sir/Dame	Sir/Madam
	Mayor, Lord Military, etc.	Lord/Lady	My Lord/My Lady
	Baron, Count	As the title	My Lord/My Lady
	Prince	Prince	Your Highness
	King	His Majesty King	Your Majesty

her, his spouse. If a person dies without leaving any heirs in his own social class, the local Mayor usually arrives at an arrangement among any more distant relatives.

For the higher classes, the arrangement is simpler. They own no property of their own; the state provides everything they need to do their duty. Consequently an upper class person cannot legally sell any of their 'personal' possessions, and the local noble reclaims it all on their death. Because of this rule, when a man or woman is knighted they must give away all of their personal possessions (save those relevant to their chosen career) to their relatives.

Marriage among the Loskalmi is both monogamous and exclusive. Adultery is a sin, as are sexual relations prior to marriage. In practice, knights and soldiers - who can spend considerable periods separated from their spouses - do not always uphold this law as well as they might. Most wizards are relatively lenient with adulterers, compared with other sinners, although they do hold much stricter standards of behavior to their own class and the nobles, who are ideals of virtue for the common man to emulate. None the less, Snodal himself, often held to be the perfect example of Hrestoli chivalry, was a proven adulterer, demonstrating that anyone can succumb to a weakness of the flesh, no matter how honorable they may otherwise be.

The laws of Hrestol specify that marriage should be for life, and so only extreme circumstances, such as physical abuse, can justify divorce. In these cases, either party may petition the local Mayor for a divorce, who will likely also mandate an appropriate punishment to the offender.

Family is a somewhat different matter among the upper classes. All sons are sent away to work on the farm once they reach the age of thirteen, and will have relatively little contact with their parents from that time onwards. This naturally fosters a certain sense of independence, while at the same time directing their loyalty to the state, rather than to close relatives. Most upper class girls choose to remain with their parents rather than join the army, and have much stronger familial bonds than their brothers. As a result, upper class women have had little exposure to the common folk and their travails compared with their brothers, and have a more restricted social circle - though this naturally includes many men who have risen from lowly birth themselves. Conversely, the sons of upper class parents are far more likely to marry below the station of their birth, since they experience the delights of farmers' daughters from their early teens.

Architecture

Architecture and its attendant crafts are undoubtedly the most highly regarded forms of artistic expression in Loskalm. Most people, however, live in modest dwellings. A typical rural commoner would live in a single story cottage of dry stone, with a thatched roof and single hearth fire. Most such houses have only one or two rooms,

and all have shuttered, glassless, windows. Tradesmen live in the rear part of their shop, but otherwise live much as other commoners do.

Merchants, reeves, knights, and other relatively wealthy people below the wizard class can afford superior homes. Such houses are typically of two stories, with the upper floor walled in wood. Some may even have plain glass windows, cellars, tiled roofs, and other such luxuries. The state provides all accommodation for wizards and nobles. Most rural parish rectors will have a two-story rectory next to the church, while canons and the like receive accommodation near to their cathedral or other place of work.

All Lords Temporal, and the more senior Lords Spiritual and Military, are entitled to palaces of a size and grandeur appropriate to their rank. Wizards, of course, often work in churches or cathedrals of similarly impressive construction. It is here that the skills of the Loskalmi stonemasons, glaziers, and architects are most apparent. The best architects are members of the specialist Artificers' School, who are able to create works that channel the devotion and loyalty of the common people to enhance the wisdom and magical power of their rulers.

Any palace, or place of worship larger than a parish church, will be at least three stories in height, although part of the interior is usually open and not divided by floors. The structure will be made almost entirely of carved and fitted stone, ornamented with gargoyles or statues of famous heroes of years gone by. Stained glass is widely used, and decorated with religious or heraldic themes. The interior of such buildings is as magnificent as their exterior, with wooden paneling and carved decorations, becoming more baroque as the building increases in status.

The most important of civic buildings, such as the palaces of princes and kings and the greatest of cathedrals, are truly vast in scale. Employing magical techniques of the Artificers' School, such buildings may appear gravity defying, reaching tens of stories in height, with acres of painted and decorated ceilings held up only by impossibly thin pillars or flying buttresses. In such buildings, even the senior servants live in accommodation that a knight would envy. The more mundane operations of the dwelling, such as kitchens and storerooms, are out of sight, beneath the ground or within high walls at the rear, or alternatively may appear quite grand from the outside, so as not to diminish the overall effect.

Art, Literature, and Music

Aside from public building, Loskalmi nobles are not as much patrons of the arts as those in Safelster or the Lunar Empire. Nonetheless, tapestries depicting religious, patriotic, or historical scenes, often woven by the wives of the local nobles, wizards, and knights, commonly decorate the interiors of palaces and other civic buildings.

Without the printing press, books are uncommon, and

most of the populace is illiterate anyway. In consequence, only the wizard class normally produces books, since they have the time to dedicate to such laborious work - and the money to hire scribes to do it for them if necessary! Unsurprisingly, grimoires and various kinds of religious tracts predominate. Such books are often superbly illustrated, a tradition found throughout the West. Such artistry is a form of veneration of God, both a dedication of labor and a visible indicator of the moral and social value of the text. The beautiful, flowing appearance of the Abiding Script also lends itself well to use in decoration.

Music of various kinds is popular, from rustic folk music for village dances to much more sophisticated compositions for the ears of nobles and wizards. Troubadours travel the breadth of the country, acting both as professional entertainers and helping to carry news through informal channels. Popular musical instruments include flutes, drums, sackbuts, and lutes. The military also makes use of trumpets to sound out orders to the troops and help coordinate their movements in battle.

Clothing in Loskalm

Although there are no sumptuary laws in Loskalm, unlike some other parts of the West, those of high class typically wear ostentatious and decorative clothing to indicate their status as exemplars of the state and the true Hrestoli Way. Clothing tends to have multiple layers, due to a combination of a cold climate and the sexual prudery typical of the Malkioni. Wearing three such layers is common, not including the overcoats or heavy cloaks worn in cold weather.

Upper class men wear brightly colored, close fitting doublets over their undershirts, with internal quilting, and tightly buttoned wrists. Over this, they wear a tight sleeveless jerkin with an open-fronted skirt hanging to just below the knee. In winter, most people prefer longer gowns are preferred in place of the jerkin. They wear breeches and stockings over the legs, and a properly dressed man would never venture out without a suitable hat. Upper class men usually wear their hair shoulder length, and are normally clean-shaven.

Women wear a frock or kirtle underneath their gown and over the chemise. Frocks are simple dresses, whereas a kirtle is a much more uncomfortable (but, to the Loskalmi, attractive) item that incorporates a rigid bodice and a girdle about the waist. Loskalmi gowns are loose fitting, with an outer girdle or cut to hug the hips, and often lined with fur or velvet. Gown sleeves are tight fitting at the shoulder, but hang loose to expose the under-sleeve on the forearms. Loskalmi skirts are voluminous and usually at least ground length, with many noblewomen wearing rather impractical designs with long trains. Women wear their hair long and uncut, and sometimes tie it behind an elaborate hood. The sight of any bare skin beyond the face and hands would be scandalous for an upper class woman, and many habitually wear gloves too.

Of course, most members of the farmer class would

be unable to afford clothing quite as elaborate as their social betters can. None the less, their clothing is similar, if somewhat simpler, than that described above. Farmer class women tend to wear ankle or calf-length length skirts, however, since these are more practical for anyone who must actually work for a living.

Political Structure

Before the Ban, Loskalm was a typical feudal nation, similar in many ways to southern Malkioni lands such as Seshnela, albeit with a more meritocratic structure. Sheriffs administered the law on behalf of the king, while a patchwork collection of barons, counts, and dukes organized tax collection and other governmental functions. Noble domains sometimes overlapped with several shires and had varying lines of accountability to the Crown. With Siglat's Dream, all of that changed. Siglat neatly sub-divided the kingdom into administrative units, and gave each level of the nobility specific duties and responsibilities that remained essentially uniform throughout the land. Thus, the mechanisms of government within Loskalm are far easier to understand now than they were 150 years ago.

Royal Government

The highest authority in the kingdom below the monarch himself is the High Council of Loskalm, which traditionally consists of five members. The Lord High Treasurer is in ultimate charge of taxation, national expenditure, and the minting of coins. The Royal Justiciar oversees the drafting of new laws, maintains the records of the kingdom, and collates reports from the princes and counts of the kingdom to ensure that local government is running smoothly, and the nobles are carrying out their proper duties. Both of these officials have sizable staffs consisting of junior Lords Temporal, wizards, and humble clerks.

The Duke of Westpoint is the head of the Royal Loskalmi Army, the highest ranking lord military in the land. The title derives from ancient times when the Duke actually held estates by virtue of his position; since Siglat's Dream there has been a strict demarcation between Lords Temporal and Lords Military, so that the present Duke holds no lands of his own.

The Ecclesiarch is head of the Hrestoli Idealist Church, and claims authority over all Malkioni in Glorantha. Finally, the Chairman of Farmers represents that class at the highest level of government.

The highest office in the land is, of course, that of the king. Like all other positions in the country, the Crown is non-hereditary. When a king dies, the princes and members of the High Council gather to select his successor from amongst their own number. Although the king does not possess absolute power by any means, and is as subject to the law as any other citizen, he does have considerable

leeway in the administration of his nation and appoints many of the highest-ranking nobles, including the princes, the Royal Justiciar, the Royal Treasurer and the Duke of Westpoint. He also has the power to overrule the decisions of any Loskalmi noble, although, historically, few kings have chosen to do so.

Although there is provision for a Queen, accompanied by almost as much ceremony as her husband, the King's children and other close relatives bear no titles except those they earn for themselves, and must start their career as farmers, the same as any other citizen.

Parishes

The basic unit of local government in Loskalm is the parish. Parishes vary greatly in size and population, from sparsely settled rural areas to entire cities. A single noble, the mayor, governs each parish. The mayor is primarily responsible for the collection of taxes and the administration of justice within his parish. Most of the taxation collected is used for the upkeep of his household, or passed on to higher levels of government, but the mayor has some discretionary powers with regard to the funding of local projects and the like.

A parish council advises the mayor, consisting of the local rector and half a dozen or so reeves. The reeves are members of the commoner class, who must have demonstrated their mastery of their profession in a country fair. Once a person has met the minimum requirements, he may be appointed as a reeve by the mayor or rector (who are explicitly prohibited from selecting members of their own families for this honor), or by a specific local group with this prerogative, such as a guild or farming village.

Reeves represent the mayor in small rural communities or assist in carrying out routine governmental functions in towns and cities. For example, in the countryside, they collect taxes under the direction of the mayor, keep the peace, and, when necessary, hold miscreants awaiting trial. As members of the parish council, they represent the common people and promote their interests to ensure that the mayor is properly answerable to his parishioners.

Baronies, Counties, and Provinces

Baronies usually consist of between three and eight parishes, although the city of Northpoint effectively constitutes a barony with only one parish. The baron serves as mayor for the parish that contains his own residence, and supervises the other mayors in their duties, but he has other important functions, too. A baron's primary responsibility is the maintenance of law and order within his domain, and they direct the local soldiers and knights accordingly, although they have no other direct military authority. Barons also take charge of public works of many kinds, and administer their own courts of justice. Each parish council also nominates a single representative from the commoner class, who together with a knight and the senior wizard in the barony, form an advisory council

for its lord.

Above the baronies are the counties, of which there are forty in the country as a whole. The county seat is always separate from the local baronial seat, so that the same town does not contain both a baronial and a county palace, although there will be a separate mayor's residence. The count supervises the barons, hosts tournaments of chivalry, sits as judge in the county court, and arranges for much of the funding of the army and Church in his county, as well as administering all large-scale public works. A small staff of junior nobles, who help oversee particular aspects of the county government, assists the counts. In addition to these nobles, and the local bishop and colonel, the advisory councils of the baronies also select one representative each from the commoner class to sit on a council performing a similar function for the count.

At the highest level, Loskalm consists of eight provinces, each ruled by a Prince. The Prince's duties are largely ceremonial rather than administrative, although the counts do report to them. Provincial governments resemble the national government in miniature, with their own treasurer, justiciar, army commander, archbishop, and commoner's representative. A conclave of the county councils in the province jointly selects this last representative.

Crime and Punishment

Despite its ancient egalitarian traditions, Loskalm has never been free of crime. For much of its history, bandits roamed the Nevs highlands, and other relatively remote locations, footpads worked the city streets, and there was as much petty or opportunistic crime as in any other western nation. Siglat's Dream, however, magically revitalized the kingdom, expelling much of its darker underside. Able to focus exclusively on improving their own lot, royal forces broke the crime rings in the cities and banished or rehabilitated the bandits. Loskalm is now a prosperous and secure nation, where few people go hungry, free of banditry and organized crime.

That is not to say, of course, that the country is entirely free of criminal activity. Human nature is what it is, and not everyone meets the high ideals that the Loskalmi utopia promotes. There may be no 'thieves guilds' in Loskalm, but there are always a few people willing to profit at others' expense, and unwilling to do the hard work that the Idealist system demands. Such career criminals are rare, however, and the streets are much safer to walk at night than in anywhere else in the West. Foreign piracy is an occasional problem along the coasts, but those attacks have diminished in recent years since Harrek the Berserk led many of the pirates south in search of easier pickings. Prostitution, a crime against the Hrestoli ideals of romance, still lurks in the underbelly of society, and foreign traders still deal in contraband in the port cities. Religious crimes exist, too, most notably *recusancy* – the

failure to attend church at least once a week.

In addition, of course, there are still crimes of passion, and opportunistic crimes when temptation proves too great for the weaker members of society. The Loskalmi are not perfect, much as they would like to be, and no place in the world is entirely free of sin.

The Legal System

Each level of government maintains its own court system, although the rules of procedure remain the same throughout. The most minor of offences are subject to summary justice by reeves or other local officials, although the right of trial in the parish court always remains an option to the accused. Since a court may fine the accused for wasting its time with a trivial case, few choose to exercise this option without good cause.

Parish courts deal primarily with civil suits brought locally, and with minor crimes that require a level of public punishment. More serious criminal cases, or those that involve knights, wizards, or nobles, are recorded in the parish court, but bound over to a higher court for trial. Baronial courts try serious criminal cases, while county courts try appeals and criminal cases involving knights or wizards. This latter is not a privilege; indeed, because society has placed particular trust in such high class individuals, if convicted, they generally suffer more severe punishments than farmers would for the same offences.

The accused may appeal the judgment of any court to its superior, so long as he can make a plausible legal case and has the time and financial wherewithal to travel to the higher court and wait for the case to come to trial. In practice, however, the county courts are the highest that are normally used, and higher courts rarely grant appeals against county judgments, except in the most extenuating of circumstances. Thus, the provincial courts rarely meet, for, aside from appeals, their only function is try those very rare criminal cases that directly involve members of the nobility. The royal court meets primarily as a legislative body, shaping the law rather than enforcing it. However, cases involving the highest levels of the nobility, infringing directly on the privileges of the Crown, or involving the most extreme of national tragedies (such as regicide) are, in principle, the prerogative of the royal court alone.

There is no jury in a Loskalmi court; the ruling noble not only sits as judge but also determines guilt and innocence. In this way, a Lord Temporal embodies the principle of justice within his realm, for he has already proved himself worthy to do so, by virtue of the exacting requirements to attain his position. Other court officials, such as bailiffs and recorders, are members of the commoner or wizard classes, depending on the seniority of the court.

The major goal of the Loskalmi criminal judicial system is to restore criminals as functional members of society, rather than simply to punish them. Crimes are a breach of the social contract that binds the nation, and as a result, the sentences handed out must suit the crime as closely

as possible, with an eye to rehabilitating the offender. Sentences should also be visible, to ensure that a clear link is created in the public mind between the crime and the punishment. The court usually assigns convicted criminals to some form of community service, ideally one which in some way reflects the particular crime that they committed. There may also be a requirement to wear special garb that marks the criminal clearly out to the public. Such punishment will always be for a period determined by the criminal's apparent contrition and general behavior, but once it is completed they may return to society without (theoretically) suffering any stigma.

In the most extreme of cases, where the court deems rehabilitation impossible, exile is preferred to imprisonment. During the Ban, exile was effectively equivalent to a death sentence, since anyone who traveled through the walls of fog simply vanished. In this way, the rulers rendered their country safe from the anti-social tendencies of its less cooperative members and underwent a spiritual and moral exorcism from which it could only benefit. Now that the Ban has ended, exile is a less effective sentence, since the criminal remains at liberty beyond Loskalm's borders, and can even secretly return if he so wishes. As a result, some Loskalmi believe that sentences of exile are no longer as appropriate as they were before, since the meaning of exile has changed so much since the Thaw. Most people, however, are happy to maintain the laws as they were before, and put their faith in Siglat's wisdom.

The death sentence is rarely used, but there are times when it is the only acceptable punishment. In such cases, death is always by beheading, whether the criminal is commoner or nobleman. After a public announcement, the execution itself takes place in private.



Knighthood and the Military

The Army

Each mayor is responsible for raising a local militia in his parish to aid in defense. The militia consists of members of the commoner class, who volunteer a proportion of their free time to drill and practice basic combat techniques. Retired soldiers, paid out of the parish budget, are responsible for training and leading the militia. However, the militia is not part of the regular army, and never operates outside its home territory. In theory, it serves as a last line of defense in the event of invasion, but in practice, the lack of genuine combat experience would mean that it would probably not be very effective in the event of action.

The Royal Loskalmi Army proper consists of eight provincial forces, and three special battalions. A Lord Marshall leads each provincial army, with a seneschal acting as the second-in-command and taking charge of the garrison at the provincial capitol.

Each provincial army consists of a number of regiments and a single order of chivalry. The common soldiers belong to the regiments, with one attached to each county of the kingdom. Regimental headquarters are located in the county seats, with smaller barracks being located at baronial seats and other important locations. At any given time, up to half the regiment is likely to be serving outside the county, performing duty elsewhere in the nation as military requirements dictate. In time of war, an even greater proportion is likely to be absent, unless the county itself is in the front line.

The order of chivalry provides the cavalry soldiers and officer corps of the provincial army, as well as all the other support functions that only knights can provide. Each order has a particular badge, or emblem, from which it takes its name; for example the knights attached to the provincial army of Easval form the Order of the Wolf. Wizard-knights, members of the wizard class with military leanings, form an elite unit within the order, and also most of its senior officers, such as the constables, who command key garrisons of the sponsoring regiment. The regimental commanders are Lords Military, holding the rank of 'colonel'.

Equipment

A typical Loskalmi soldier can expect to be equipped with a polearm, a broadsword, and a kite shield. The exact type of polearm issued tends to vary with the regiment; halberds are most popular, but pikes, bills, spiked maces and simple spears are also common. Missile troops carry crossbows, broadswords, and round shields, while scouts and other specialists carry various light weapons, depending on their personal preference.

Typical infantry armor consists of a leather sleeveless jack, with bronze plates stitched into the lining, and a bronze kettle helmet. Over this, the soldier wears a

cloth tunic decorated with the colors of the province to which he belongs, modified slightly to indicate his specific regimental allegiance. Archers generally wear the tunic without armor. In this respect, the Loskalmi Army is unique on Glorantha – even the highly organized and professional Lunar Imperial Army does not issue true uniforms to its troops. Richer or more experienced soldiers may be able to afford better armor or weapons, but the uniform (or at least a close variant of it) is compulsory, for it helps to convey the majesty and glory of the Army to the common people and to the nation's enemies.

Unsurprisingly, knights tend to be better equipped than the soldiers are. Each knight has at least a pair of lances, a broadsword, mail armor, and a heater shield, but most are likely to acquire better armor as their careers progress. Because iron is relatively common in Loskalm compared with central Genertela, most knights have at least one weapon or item of armor made of the metal. Wizard-knights can generally afford suits of full articulated plate armor and horse barding, most of which will be iron. Both knights and Wizard-knights wear tabards bearing the heraldic device of their province, and may decorate their shields with a personal coat of arms.

Special Units

In addition to the Army, there is also a Royal Navy consisting of two fleets, based at Sherport and Southpoint respectively, which patrol the coast and protects against piracy and seaborne invasions. The Navy includes both sailors, operating the ships, and marines, who lead boarding actions and other combat engagements. The Order of the Dolphin, whose badge is actually the green image of a rather fanciful fish on a white background, is the Royal Navy's officer corps, and, uniquely, lacks a cavalry arm.

The Order of the Silver Blade is a religious organization, formed mainly of adepts of Saint Zemuron, and stationed in Dilis province (see p. 156), where it also maintains garrisons of regular troops. Like the Navy, the Dilis garrison is equivalent in status to the eight provincial armies, but the same is not true of the remaining military units of Loskalm, which are elite forces recruited from amongst the rest of the army. A knight transferring into one of these units abandons his former order of chivalry, and takes up a new one in its place.

The Army of the Swallow is a new creation, formed only last year as a special military force to present a unified front against the encroaching Kingdom of War. Commanded by the great hero Lord Meriatan, and based at the city of Salona in Pomons province, many of its knights are active in Junora and Retrint. Like most other military forces in Loskalm, it consists of both regular soldiers and a knightly order.

The final unit is the most prestigious of them all, and has the special duty of protecting the King and his court, and of undertaking missions of the utmost national importance. The foot soldiers of this unit form the Azure

Guard, which garrisons royal palaces and other places of critical importance. Although commoners, they are all highly experienced, and most have deliberately chosen this role over a life of questing and religious duty as knights.

Uniquely, not one, but two, orders of chivalry command the Azure Guard. The larger is the Order of the Noble Battle, an elite force of cavalry and officers consisting solely of Wizard-knights, and which takes on the same role as the provincial orders do for their own armies. The best of the best, the Order of the Golden Banner of Flame consists of the most powerful and honorable Wizard-knights in the kingdom, and acts as a special strike force dealing with magical threats deemed too dangerous for anyone else.

Joining the Army

Enlisting in the army is a relatively simple matter. Every county holds regular fairs, often accompanied by tournaments, at which merchants and entertainers can gather, and farmers can sell their livestock. These fairs are also the recruiting grounds for the army, with knights and soldiers exhorting the best of the commoners to join their ranks.

In order to enlist, an individual needs a sponsor who is willing to swear that they have fulfilled their obligations as a commoner, and mastered their work to the best of their ability. The sponsor must be somebody prominent in the community, typically a reeve, who would know the workings of the local farms, and should have interviewed those working with the candidate. In the cities, guild officials often fill this role in place of reeves. The minimum age for enlisting is eighteen, and it is unlikely that such a person would know as much about farming as somebody who has worked the fields for all of his life. Accordingly,

the willingness to work, visible virtue, and dedication to learning the basics are more important than a detailed knowledge of agronomy, or any other commoner class trade.

An individual born into the commoner class may also face some pressure not to leave. A family may worry about the possible fate of their son, have difficulty coping with work in his absence, or simply not wish to part from him. For girls, the pressure can sometimes be even greater, since, even after Siglat's Dream, some people consider military service 'unladylike'. In these cases, the potential recruit may have to work hard to find a sponsor.

After the recruiting officers have heard the sponsor's attestation, they summon all the recruits together at an appointed time towards the end of the fair. All swear in unison to uphold the nation's ideals, follow the orders of their superiors, and declare their willingness to die in the service of their country. A knight presses a silver coin into the hands of each recruit, blessed by a military liturgist, binding them to the army, and cursing any who subsequently desert. Then the group marches out of the fairground, led by a mounted knight in full regalia, ready to begin their new career.

Becoming a Knight

Entering the knight class has two stages. First, the candidate must find a sponsor, and undertake a probationary period to prove their worth. For most prospective knights, the sponsor will be a cavalry soldier, but healers, sailors, scholars, and so forth can also become members of the knight class and must find a sponsor of the appropriate profession. How an aspiring knight chooses a sponsor is entirely at their discretion, so long as the sponsor is willing to do all that is required of them.

Military Forces of Loskalm (approximate figures)

	Footmen	Crossbowmen	Order	Knights	Wizard-Knights
Army of Agria	2000	1000	Wyrms	1800	200
Army of Easval	2000	1000	Wolf	1800	200
Army of Jorri	1200	600	Unicorn	1100	120
Army of Nevs	1200	600	Tower	1100	120
Army of Norans	2400	1200	Eagle	2200	240
Army of Pomons	2800	1400	Griffon	2500	280
Army of Tarins	2400	1200	Lion	2200	240
Army of Tawars	2000	1000	Bull	1800	200
Army of the Swallow	1000	500	Swallow	1300	200
Dilis Garrison	500	250	Silver Blade	600	50
Knights Errant	-	-	(various)	14000	1000
Azure Guard	2000	1000	Noble Battle	-	1500
			Golden Banner	-	500

At this point, the candidate becomes an honorary member of the knight class, although, in practice, they will receive few of the benefits of that status. For the period of at least one year, and often longer, they must undergo tutelage by the sponsor, proving both their skill at their chosen profession and their personal virtue and dedication. An aspirant under the tutelage of a cavalry knight is known as a 'squire' and assists his sponsor in preparing for battle, caring for his horse, and otherwise acting as a privileged manservant. In return, the knight helps to train his squire in all the skills of horsemanship, courtly etiquette, and religious observance that will be required of them. Similar roles exist in the other 'knightly' professions. If they somehow fail to meet the requirements, an aspirant may choose to abandon their objective, and return to the commoner class, or, if the sponsor is willing, they may simply remain in their status for as long as it takes.

Eventually, the sponsor will agree that the aspirant has met all the requirements for knighthood, and they enter the second stage of the process, known as 'dubbing'. A noble dubs a group of knights together, usually from three to seven individuals, who may be of any profession. Indeed, it is common for such a group to include a mix of cavalry squires and healers, aspiring heralds and clergy. The group assembles, and their sponsors present them to the noble who will perform the ceremony. Each then steps forward, and makes a brief statement proclaiming their reasons for wishing to become a knight, the role they wish to fulfill, and which saint they choose as their patron.

After listening to a speech on the importance of their quest, each aspirant dresses in white robes, and the group retires to a chapel, where they will spend the night in meditation and prayer. During their vigil, they find themselves transported to the Perilous Forest in the Otherworld, where they will face a threat that only their combined skills and personal virtues can overcome. The nature of the threat differs for every group, but always ensures that they demonstrate communal support and appropriate Hrestoli ideals. Defeat means a return to aspirant status.

Returning from their quest, the aspirants assemble before the noble once more, this time in a public ceremony attended by as many prominent locals and relatives as possible. The lord hands them a token of their new status, traditionally an iron sword for a cavalry knight, and they finally enter their new class.

Romance

Among many Loskalmi, chastity is a virtue more honored in the breach than the observance. Young men sent to work on the farm will find themselves surrounded by pretty girls in (relatively speaking) revealing dresses just at the time their interest in such things begins to blossom. So long as they are discrete, their elders and wizards overlook such amorous liaisons.

But among the daughters of knights, wizards, and nobles, the story is very different. They remain in a relatively secluded environment, where they simply do not encounter young men of their own age (who are all away in the fields), and where the strict social milieu discourages openly erotic behavior. Parents teach such girls that their virtue is of paramount importance, and they must not give it away lightly.

Of course, upper class women want to be married just as much as other people do, but they must be certain that their husband is deserving of their affection. The best way of proving a suitor's worth is for him to prove his manliness in tournaments, so unmarried upper class women are regular attendees at such events specifically in order to find a suitably handsome and valorous beau. But physical perfection is not enough by itself; such women expect their paramours to be well mannered and unfailingly courteous to women, because that is exactly what they have come to expect from the limited experiences of their



own youth.

Even if the man seems an ideal match in every way, that merely opens the door to the possibility of romance with his intended partner. It is only then that the difficult work begins, that of proving that they really desire this woman above all others and that they would do anything to be with her. The woman must be sure that her suitor has only the most honorable intentions and that his devotion is genuine. Continuing to excel in tournaments will certainly help, of course, especially if the knight visibly carries his lady's favor (such as scarf, handkerchief, or lock of hair) with him during the contest and proclaims his victory in her honor. However, the lady should also set him challenges, to prove the strength of his desire. He may have to compose love poetry, serenade her with ballads, fight fell beasts in her name, or perform any of a range of other tasks she might request. There are instances of knights traveling on errantry across Fronela, jousting with fellow knights and defeating foreign foes, and dedicating each victory to their beloved. Often they perform such tasks while dressed as a famous historical knight, the better to emulate the glories of the past. In even more extreme cases, knights have dressed themselves as Uleria, the Fronelan goddess of love, for up to a year and challenged anyone who would dare to make fun of them.

Often this sort of behavior continues even when a knight is already married, especially when the marriage was the result of getting a girl pregnant in his pre-knighthood days. In these cases, of course, the love for his paramour is supposed to be platonic, but is just as worthy of esteem so long as that remains the case. In most circumstances however, the knight can generally expect to consummate his desire eventually, albeit sometimes after the most arduous of courtships. In ballads, the troubadours are fond of telling of romances that ended badly, but this is by no means a compulsory resolution to the affair!

All of this trouble over romance, of course, fits in perfectly with the chivalrous ideals, especially those of prowess and courtesy. No knight would admit it, but besides their devotion to their country and their God, a strong erotic undercurrent also lies behind their dedication to the codes of chivalry. Simply put, a truly chivalrous knight is far more likely to end up in bed with a beautiful courtly woman! The final reward, of course, is marriage to a loving wife with the ability to handle the knight's finances and to participate fully in the social world that will become particularly important if he ever wishes further promotion.

Courtship and marriage is naturally a much simpler matter among commoners. Romantic behavior is a worthy act, in emulation of one's social betters, but it is not as essential as it is among knights, while wizards and nobles are usually already married by the time they reach such a station.

For women who choose to advance through the meritocratic system, the situation is not as extreme as among their sisters hoping for a good marriage. None

the less, a marriage early on in a healer's career (and even more so for women in more active roles) can be a serious setback, since they will have to raise the resulting children. Such women therefore usually develop some skill at brushing off suitors and many of them resort to the full tactics of romance in order to ensure that their intended husband is fully worthy of their affection.

Tournaments

The tournament evolved in Seshnela as a means of training young knights for battle and keeping them in practice during peacetime. It soon spread throughout the West and tournaments in the 'Seshnelan style' were common in Loskalm well into the Third Age. During the Third Age, however, the Loskalmi devised their own unique style of tournament, which has evolved a considerable distance from its earlier roots. Over the years, the Loskalmi style of tourney has spread throughout Junora and the Janube valley, and has begun to make headway in distant Safelster, too.

Considerable pageantry accompanies tourneys in the Loskalmi style, in order to show the power and glory of the sponsoring lord. They regular events, with each Loskalmi province sponsoring at least one week-long tourney a year, and lower ranking lords holding various, smaller, events. All contestants must declare their presence before the start of the tourney so that the heralds may determine their eligibility to compete, and draw up the detailed schedule of events. Any Loskalmi knight, wizard, or noble may compete, barring some previous offence that makes them ineligible. Foreigners must be able to demonstrate an equivalent status to knight, and a similarly clean record. There is a special tent, staffed by heralds, for this purpose, with colored shields hanging nearby, which the knight must touch to indicate in which events he wishes to participate. He may also name individual fellow contestants as the targets for duels, and display his own coat of arms in an approved public location so that other knights may know that he is available for challenges himself. A banner bearing the armorial devices of the judges and sponsor has pride of place before the main lists.

Three types of event comprise the Loskalmi tournament: jousts, duels, and melees. Each has the purpose of showing the martial prowess of the competitors, whilst minimizing the risk of serious injury. The sponsoring noble acts as the judge for the contest, or may delegate this responsibility to another noble. In reality, the judge has relatively few decisions to make, since a team of heralds, who keep score and write up the official records of the contest, do the actual work.

The most popular event is the joust, which takes up most of the available time. To ensure fairness, heralds arrange the jousts so that the weapons and horses of the combatants are roughly equivalent. Contestant use special jousting lances, with blunt tips and shafts that

shatter on a severe impact. The two jousters charge down either side of a six-foot wooden wall and strike each other as firmly as possible. If one jousting lance falls from his horse, he automatically loses, but otherwise points are awarded for (in order of decreasing preference) breaking the opponent's coronel, striking his helm, striking the body, and breaking lances. In the event of a draw, the heralds and judge must make a ruling based on the skill and endurance demonstrated.

Duels may be with any chivalrous weapon, and can be either on horseback or on foot. Naturally, both contestants must use similar weapons! The use of magic is forbidden, and all weapons are blunted or muffled to better protect the duelists from injury. A four-foot wall for further protection separates duelists using spears or similarly long weapons, but for shorter weapons this is often impractical without greatly reducing the spectacle. Even with all of these precautions, injuries still occur, and healers are always available to deal with them.

One unusual weapon, unique to Loskalm, is the kolben. This octagonal wooden club is a pure tournament weapon, and next to useless in real combat. Duels with kolbens are fought on horseback, with both contestants wearing elaborate heraldic crests on their helms. The object of the duel is simply to knock the opponent's crest to the ground.

In all other forms of duel, barring a knockout or submission, the heralds keep score based on blows scored, areas of the body hit, pieces of armor knocked off, etc. Wrestling is not deemed very entertaining for the audience, so if two duelists become over-excited and end up locked together, a fully armored soldier stationed there for the purpose steps into the dueling ground with a long pole to lever them apart.

The grand melee takes place between two teams of knights, usually representing different orders of chivalry. The field for a melee is a large fenced arena, and the opposing teams fight on horseback, using similar weapons to the duel. Before the melee, one knight from all of those assembled is selected by a panel of three unmarried noble-born women (in the smaller tourneys, daughters of wizards may suffice) to serve as 'knight of honor'. Free to move around the arena, unarmed but with full armor, the knight of honor bears a long pole decorated with colorful kerchief. If he sees anyone in serious danger he holds the banner over them, to signal that no one may attack them further. Foot soldiers with long staves stand at the perimeter, ready to rush into the arena and pull clear fallen knights when it is safe to do so. The judge, with the assistance of the heralds, names both a winning team and an individual champion; determining the correct winner can be one of the most difficult tasks a herald will face!

Knights wear special armor during a tournament that differs from that which they wear in battle. In general it offers better protection than battle armor, but at the cost of mobility. For example, 'frog-mouthed' helms are common. These require the wearer to tilt his head forward

to see out, but if he holds his head straight up, a jousting lance or other weapon cannot reach and penetrate the eye-slits. Similarly, the armor's limbs lock into position to hold a jousting lance steady, gauntlets lock shut to make it impossible to drop a sword, and armor may sometimes be so heavy and inflexible that the knight has to be winched onto his horse with a crane! The best such armor is modular, with pieces that the knight can remove and exchange with something else, depending on the exact type of contest envisaged. For example, dueling armor, while still cumbersome and impractical by comparison with genuine battle-armor, is slightly more flexible than true jousting plate – for example, rather than the helmet being screwed tightly onto the breast plate, it may actually be possible to turn the head.

Knights wear brightly colored mantling over their tournament armor, with matching drapes for the knight's horse. This may be heraldic, but can also display religious scenes, pious or patriotic phrases in the Abiding Script, pictures of battle, whimsical imagery, or anything else the knight feels is appropriate. They also sport magnificent crests atop their helmets, and dress their servants in matching livery. While the inability to match all of this may disadvantage poorer knights, there is no doubt that the full procession of contestants, heralds and judges before the tournament, the splendor of the event itself and the pageantry of the prize-giving all add up to a truly magnificent and memorable occasion for all those lucky enough to attend. Nowhere else is the chivalry, prosperity and majesty of the Loskalmi way of life more visible.

Heraldry

Every knight has a distinctive coat of arms by which others can identify them, emblazoned on their shields, and often on tabards, mantling and other decorative items, especially during a tournament. Unlike other parts of the West, heraldic devices are not hereditary in Loskalm, although where the son of a knight rises to similar status himself, it is common for him to select a similar design to his father. The Loskalmi College of Heraldry maintains a record of all coats of arms to ensure that there is no duplication within the country. Since they cannot reasonably prevent such duplication throughout the entirety of the West, knights from foreign lands visiting Loskalm are required to add a specific charge to their arms to identify their homeland. Similarly, Loskalmi knights traveling abroad add a gold crown on a blue background to the top right hand corner of their shields.

A considerable body of rules applies to heraldry, which became especially elaborate and complex during the Ban. When describing a coat of arms, a detailed terminology is used to prevent any confusion; this 'blazon' can be confusing to those not trained in it, and newly knighted men often have to be trained to recite their own blazon properly, as a means of identifying themselves to tournament officials and the like.

Coats of arms are not restricted solely to knights. All wizards retain the arms they bore as a knight, although those no longer serving as Wizard-knights will rarely have cause to display them. Most nobles bear arms that define their position, such as a count bearing the arms of his county, or a colonel those of his regiment, but some nobles in subordinate positions may retain their personal heraldry. In addition to the full coat of arms, each province also bears a simplified version, known as a badge, which all soldiers in its army wear, and is used for decorative purposes elsewhere. Guilds are also entitled to distinctive badges, which their members may wear on parades and specific public occasions, while high-ranking servants often wear badges and costumes distinctive to their masters.

Perspectives on Chivalry

The virtues and values of Loskalm are enshrined in the code of chivalry, which all knights, wizards, and nobles must follow, and which many commoners emulate where possible. While all work together in a harmonious whole, different groups within the Idealist Church emphasize different parts of the code as having especial importance.

Saint Carpattia the Warder – “Hrestol created the institution of knighthood in order to better protect the community. The core of chivalry is to protect those weaker than yourself, that the farmers and burghers of our fair land can sleep safe at night, knowing that we are there to protect them and die on their behalf if need be.”

Saint Xemela the Healer – “True honor and recognition never come to those who always take the easy path. The road to glory is a hard one, which you must win through self-sacrifice and commitment to the cause. By giving up our own comfort and well being, we can give something back to the community that birthed us.”

Saint Lenderyn the Knight-Errant – “Fame and glory await in foreign lands where fell beasts stalk and where wicked robber knights seek to enslave the weak. Over there, beyond the hills, lies a land that will surely test your mettle against strange magics and cunning foes. Seek high adventure and lead a life more filled with opportunity than those who stay behind will ever know!”

Saint Taralda the Just – “Be true to the law, but do not be its slave. Seek out the truth behind the lies and always be fair with those you encounter. Reward the innocent and reform the guilty. Put right any injustices that you find. Dedicate yourself to the highest ideals.”

Saint Conwy the Scholar – “Be educated, and seek out knowledge. Even the warrior needs to understand his enemy, and the power of his position comes not just from strength of arms, but also from the example that he can show to us all. The greatest of warriors are those that combine skill at arms with intellect and understanding, and it is they who shall go on to serve as wizards and nobles at the highest levels of the land.”

Saint Josselyne the Strong – “Be strong and never falter:

strong of heart, strong of sinew, strong of will. Fight on even when all hope is lost, so long as your cause is just and those far away or yet to come, may benefit from your action. For a knight, courage is the highest of virtues.”

Saint Jenerin the Herald – “Intention and ability are equally important considerations when calculating the honor of an individual. Bravery is nothing without a righteous cause, and the knight who can achieve his aims without resorting to violence is no less honorable than he who battles with the sword.”

Saint Talor the Laughing Warrior – “When you stand amidst the bodies of your heathen foes, their life’s blood spattered upon your armor, and you know that they have fought with as much determination as yourself, then you truly understand that only the grace of God has allowed you to triumph. At those times, you feel with perfect clarity that your life is a precious thing that you could lose at any time, and you raise your head to the heavens and laugh with joy that God has granted you another day of life.”

Saint Palenna the Lover – “Only through the path of romance can the true worth of a person be known. Love is the purest emotion, which can bind two people together like nothing else, and for a knight to risk all to be with his beloved and to bring her happiness, that is the greatest thing that he can aspire to.”

Saint Zemuron the Moral Guardian – “We Loskalmi are a civilized people and so our knights, as guardians of that civilization, must uphold its virtues to the utmost. They must be courteous and kind, skilled in the appreciation of art and fine wine and able to make genteel conversation in the highest of courts. They must be noble in deed to prepare themselves for nobility of office. Traditions of polite civility are therefore central to all the knightly orders of our land.”

Saint Hasterax the Righteous – “Feel my axe in your flesh, you cabbage-brained, tree-hugging, compost-eating FILTH! I’ll kill every one of you foul moss-infested scum! Die, you bastards! DIE!!”

Saint Zemuron the Moral Guardian – “...with one possible exception.”

Saint Kyria the Knight Healer – “They also serve who aid the good fight from behind the battle lines. All knights should be courageous in the face of death, but not all need deal it out to others. We work together as a whole, accepting all people who strive for the good, no matter their method of doing so. So long as you are willing to risk your life to help your comrades, they will know you for a true knight.”

Saint Siglat the Wise – “We are one nation before God. As perfect as anything in this imperfect world can be. Our nation’s destiny is to bring the word to all of Glorantha, and every knight has their part to play in that task. We love our country, and would gladly do anything that our King requests.”

A Day in the Life of a Loskalmi Knight

Ariande wakes in the morning, to see the golden light of the dawning sun shining through the glazed window. She luxuriates for a moment in the feel of the soft bed linen against her skin, so much better than the simple bedclothes of her youth as a commoner. But she is a knight now, and with the privileges come many responsibilities – certainly lazing about in bed is not among them. She rises and quickly dresses, for the walls of the house keep out the wind, but not the chill of this early winter morning. She looks regretfully for a moment at her long dresses, but, for the morning at least, she must dress more practically. Felise is luckier there, she knows; no armor for her. Instead of a dress she pulls on a thigh-length doublet, cut slightly to emphasize her figure, but still manly in its overall appearance, and thick woolen hose to keep out the cold. She ties her long hair back in a pony-tail, as is her fashion, slips on her shoes, and heads downstairs, to where she can already smell breakfast cooking.

Her squire, Gertel, is ready and waiting, for she has been doing the cooking. Her two house-mates, Felise and Cherissa, join her shortly after. Like her, they are knights, and, naturally, it would be unseemly for them to share a house with men, so, for the time being, they all live here together. They chat idly together over a simple but filling breakfast of eggs and cured bacon, until it is time for the day to truly begin. Although they are knights, Ariande's house-mates are healers, and they will not meet up again until the afternoon. This morning, however, Ariande plans to train her squire, preparing her for the ceremony of knighthood that she must eventually face.

She begins out in the small yard at the front of the house, a thin layer of snow dusting the cobbles, and breath forming frost in the air; good weather for building up a sweat. They spar with wooden swords, but, in truth, Gertel needs little further training in this area. After an hour in which Ariande has to concede that she has almost come off worse in the sparring, she calls a stop, and they head inside to brush up on protocol, Gertel's face falling as they do so. A farmer's daughter, like Ariande herself, she takes well to the physically demanding aspects of knighthood, but struggles with the rules of etiquette and religious knowledge that her tutor has long since mastered.

The squire works hard, frowning as she tries to remember rules that will one day have to come naturally, and halting over the words of the saint's grimoire. Before Ariande realizes so much time has passed, Cherissa and Felise return, reminding her to get ready for the afternoon. They are to visit the Mayor tonight, where they will be meeting other knights from their order in a dinner at his mansion. Ariande, of course, must dress the part.

She hurries upstairs, and changes into her armor. Like any fighting knight, her ambition is to own a full suit of iron, but she is not there yet. With Gertel's help, she straps herself into pieces of the heavy suit; the armor on her torso and thighs are still bronze, but her pauldrons, arm armor, and

greaves are shining iron, magically potent. Her sword, of course, is iron, too, her gift at the dubbing ceremony. Once they are all dressed appropriately, and their things for the evening packed onto the pony, they assemble in the yard, mount their horses, and head off towards the town.

The sun has taken some of the bite off the chill air, but the weather is still cold and light snow lies on the ground everywhere. On the way they see farmers working in the fields, repairing fences and doing other work to keep the farm secure through the winter, now that the harvest is long past. One of the farmers approaches the group, doffing his cap, and bowing his head in respect for their station. Ariande stops, and asks the farmer his business. It seems that times have been hard of late, for wolves have been prowling at the edge of the farmland, taking livestock. The farmer's son has talked of enlisting, which would leave him with not enough people to till the soil come the spring. Ariande promises to raise the matter with the Mayor, perhaps arranging for a knight's son to work at the farm the following year, while she herself will return to the farm the following day, and hunt down the wolves. The farmer gives his thanks, and they are off again.

The three women formally present themselves to the Mayor in his hall, kneeling on one knee in the proper obeisance and then discussing matters of the parish. Ariande informs the Mayor of the farmer's plight, and he passes the matter to his secretary for further consideration. Once the audience is over, they retire to the courtyard in front of the Mayor's mansion, and meet up with the other guests. They are fellow members of the Order of the Wolf, traveling through the parish on the way north to help guard the frontier against the warlike elves of the Winterwood. All are men, and one attempts to flirt with Ariande. He is a handsome enough knight, around her own age, athletic and blond-haired, but she has no time for such dalliances. Felise, as a follower of Saint Xemela, could continue her work well into a pregnancy, but for Ariande the matter would be much more inconvenient. She knows her healer friends could provide certain herbs, if it came to it, but that would mean taking an innocent life, something she is loathe to do; much easier to politely rebuff the knight's interest... no matter how handsome he may be.

In the evening, the Mayor hosts a dinner to welcome his guests, demonstrating his largesse and the esteem in which he holds those ready to defend his country. For this, Ariande at last has the chance to put on the beautiful formal dress that Gertel has brought with her from the house. It is blue, trimmed with white squirrel fur and designs in silver thread sewn into the fabric. The skirts are long, and the long ends of the sleeves trail below the holes for her wrists. Furthermore, the tight fit about her waist is constricting; this is not the dress of a warrior, but it is as important for her image as are the even more elaborate clothes of the Mayor and his wife.

The feast is delicious, with roast haunches of venison, drizzled in a fine sauce of winter herbs and spices, red wine from the Mayor's cellar, quails' eggs, and sweet pastries. Afterwards troubadours play music, and Ariande dances a

formal dance with the handsome knight. Would that she not have duties elsewhere... She also wishes that she had thought this morning to go through some dance steps with Gertel; her attempts to dance with one of the other squires make Ariande wince inwardly. Gertel, it seems, has more work ahead of her yet before facing her dubbing ceremony.

The night wears on, amid pleasant conversation, soft music, and laughter. When the Mayor at last retires, everyone rises to their feet, for the evening is over. The men and women head to separate accommodation that the lord has provided for them at his mansion, to spend the night in blissful sleep. And, Ariande knows, tomorrow there will be wolves to hunt...



Adventuring in Loskalm

Loskalm is, overall, a peaceful realm. The Kingdom of War looms on the horizon, but its armies have yet to reach the Loskalmi frontier and seriously endanger its people. However, its borders are not entirely secure. Uncolings and Oranorans both raid the country, while Yggite pirates threaten the coasts of Easval and Agria, occasionally reaching even further afield. An even bigger threat comes from the elves, who many still see as the primary enemy of the Kingdom. The elves wish to destroy all human civilization, and have laid plans for doing so as the Hero Wars approach.

Loskalm is also a cold country, with somewhat marginal land, especially in Easval and Nevs. Harsh winters can damage the crops, and packs of wolves still prowl the wilder parts of the land. Other, stranger, beasts sometimes venture forth from the elven forests, the Otherworld, or the foul morass of Dilis Swamp. Any of these can pose a threat to the communities of Loskalm, keeping knights and wizards occupied.

The Loskalmi like to believe that they have purged the land of its pagan heritage and of everything connected with it. Yet, in Glorantha, even this purest of nations still has its share of daimones and spirits, for the world is made of everything. The pagan otherworld beings that do remain are almost all hostile, for, if they were not so before, their persecution by generations of Idealist clergy during the Ban will have given them little choice. These beings bring disease, misfortune, or various other calamities with them, and require swift and decisive action to defeat. Places such as Golor Bog (see p. 112) are merely the largest and most well known of such haunts.

Nor are all essences necessarily benign, since many care nothing for human theology, or may have natures that inherently oppose them to human wellbeing. In terms of runes, essences tied to Illusion, Disorder, Theft, Destruction, Darkness, and Chaos are the most opposed to the Idealist way, while essences of Death are often indiscriminate, even if some combat-oriented cults can sometimes make use of them.

Other possible challenges facing the Loskalmi people include the ordering of their priorities. Should the Kingdom mobilize itself for conflict against the Kingdom of War, and, if so, what might it give up to do so? How important is the ongoing mission to convert the peoples of the outside world to the Idealist way? Do some saints and schools promote Loskalmi ideals better than others, and if so, should they be promoted above their rivals? Some may even wonder if they can improve on Siglat's system itself, in an ever-continuing process of refinement and perfection. Heroes may find themselves involved in any of these debates, for good or ill.

For many Loskalmi heroes, however, the true challenge lies beyond their nation's borders, in the foreign lands of Fronela or on the high seas. Here they will truly find their resolve and their beliefs put to the test. How will they act when faced with corrupt Jonating lords, deviant pagans, wicked Vadeli, or the strange moon-worshippers of the east? Errantry has always been a tradition amongst the Hrestoli, and it is not just knights who travel abroad, but also preachers, merchants, scholars, entertainers, and all manner of other people.

The final question for any Idealist hero is whether their beliefs in chivalry and purity can withstand the ugly reality of the outside world. Can virtue truly triumph over tyranny, and at what cost? The answer to this question will dictate the future of Loskalm for centuries to come...

The Royal Court

King Gundreken

Position: King of Loskalm

Magic: Idealist Church; Noble Adept of Saint Siglat, various heroquesting and royal powers



His Majesty, King Gundreken, by the grace of the Hidden Mover, Sovereign of Loskalm, Duke of Northpoint, Lord High Abbott of the Order of Saint Siglat, First Marshall of the Royal Army and Lord Admiral of the Fleet, Supreme Arbiter of the Courts of Justice, Bearer of the Immaculate Crown, Champion of the Downtrodden and Defender of the Faithful

Gundreken's parents were minor nobles in the last years of the fifteenth century. They lived in Easval and, like many others, suffered under the harsh rule of Black Hraif. As the hordes devastated the countryside, killing all of those in authority, they went into hiding, living as simple shepherds for many years. They were among the first to welcome Prince Snodal on his return from Altinela, and

served at his side when he ousted the barbarians. Snodal restored them to their original lands, and accepted their son, Gundreken, as his personal squire. The young man learned much from his mentor, and received knighthood at his hands in 1498, the year before the Ban.

He became a knight errant, taking Saint Lenderyn as his patron, but within a few years, King Siglat called him to the royal court. He was among the first people to receive elevation to the newly created rank of wizard-knight, and to join the Order of the Golden Banner of Flame. During this time, he served the King and worked closely with Ecclesiarch Gaiseron in helping to codify and establish the grimoires of the martial saints. He took part in many heroquests, re-discovering old paths to ensure that the wizard-knights had as much magical power as any other adept.

In 1532, having completed this work, he sought promotion to the nobility, on the advice of Siglat himself, who had prophesied great things for him. He eventually became Prince of Tawars, and lived there for so long that most people today know him as 'Gundreken of Valsburg', even though he was born much further north. In 1615, on the death of Siglat's immediate predecessor, he became King of Loskalm.

Although the King is over a hundred and forty years of age, he is physically only just past his prime, appearing about a hundred years less than his true age. His blond hair has grey streaks, but he still has the handsome features and athletic build of his youth, refusing to allow the luxuries of his position to turn him soft. His wife died in 1583, and he has not remarried since. A former confidante of both Snodal and Siglat, he is a paragon of virtue and wisdom, with an intimate knowledge of the codes of chivalry and of the Church whose foundation he lived through. The natural object of the devotion and patriotism of millions of people across Loskalm, he is fully deserving of their love, and would not hesitate to give up his own life if it would save his nation from disaster.

The Succession

While the law permits any noble to become King, by tradition, the only people normally considered for the Crown are the eight Princes, the three noble members of the High Council, and the Ecclesiarch. Gaiseron, of course, has absolutely no interest in the role, and is, in any case, too valuable in his current position; in practice, he would simply convene and chair the meeting to resolve the succession, as he has done many times before. Most observers of Loskalmi politics favor Prince Maranal of Norans (see p. 132) as the most likely to become King after Gundreken. However, other candidates do have their supporters, with the next most probable contenders being Prince Pedran (see p. 139), Prince Pelloric (see p. 127), and Lady Selinde (see below). In more peaceful times, Princess Isara (see p. 146) would also have a strong claim, but the threat from the Kingdom of War makes her candidacy unlikely for the present.

Lord Tegurd

Position: Duke of Westpoint, Lord High Marshall

Magic: Idealist Church; Noble Adept of Saint Carpattia

Duke Tegurd of Westpoint is the overall head of the Loskalmi Army. He is remarkably spry for his age of seventy-two, but his years as an active warrior are none the less long past. Tegurd primarily concerns himself with large scale strategic planning and, while he does regularly tour the country to inspect the various provincial armies, he no longer visits front lines or areas of active conflict. He remains content to allow his subordinates to deal with the threat posed Kingdom of War and believes his existing army is fully up to the task of defeating it, not least because of what he sees as the superior 'spirit' of the Loskalmi people. He is reluctant to increase defenses too visibly, since he feels that such a lack of confidence on the part of the rulers might be bad for morale among the troops.

The titles of 'Duke of Westpoint' and Lord High Marshall are synonymous, with a single individual always holding both together. The Duchy is an honorary title only, holding no estates, and providing no income or duties of its own beyond a few ceremonial and social privileges. The Lord High Marshall, however, inspects armies and fortifications, and, most importantly, advises the King on military matters. He has a support staff of senior knights and wizards, but his immediate subordinates are the Lords Marshall of the various armies, the Grand Master of the Silver Blade, the Grand Mage of the Noble Battle, and Gold Stick, who commands the Order of the Golden Banner of Flame. In reality, however, the distances involved mean that these senior officers are able to act independently of central control, and they are all skilled military commanders in their own right.

Lord Helumas

Position: Lord High Treasurer

Magic: Idealist Church; Noble Adept of Saint Siglat

King Gundreken only recently raised Helumas to the noble class. Born the son of a merchant, he always had a head for figures, and an ability to understand complex finances. Rather than follow in his father's profession, he chose to seek a life of public service, working as a clerk in the county administration, with the goal of becoming a wizard-scholar. Conscientious and meticulous, he impressed his superiors, and advanced through the ranks of Loskalm's small, but efficient, bureaucracy. As treasurer to the Archbishop of Northpoint, he came to the attention of the royal court, and, when the post fell vacant, he received ennoblement as Lord High Treasurer, over the heads of some wizards already working at the court. He has a remarkable understanding of the workings of the government and of the money needed to make it work, and is always gracious to those he meets, and has proved an able and loyal supporter of the King.

The Lord High Treasurer advises the King on financial

matters, but he also directly oversees the workings of the national finances. Loskalm is a wealthy realm, and the nobility spends considerable funds to support its infrastructure and keep things functioning smoothly, so this is a difficult and heavy task, that few men are able to bear with ease.

Working underneath Lord Helmuas, the Master of the Exchequer is responsible for obtaining revenue, ensuring that the provincial governments forward the correct funds, and that the government can account for all of its money. While the Lord High Treasurer, and his counterparts in the provinces, set the levels of taxation, the Master of the Exchequer who must ensure their collection and distribution. The principal sources of revenue are taxes on property and on agricultural production, collected by the Mayors, and a whole staff of clerks and inspectors, all of whom ultimately report to the Exchequer, and hence the Lord High Treasurer. Taxes tend to be relatively stable, and are often less onerous than in other realms, but neither are they inconsequential, since the nation supports many works to improve the lot of its populace.

The Master of Public Works is the second principal assistant to the Treasury, and is responsible for road building and maintenance, and for major public constructions, such as new castles or palaces. For the most part, the Princes and Counts carry out such work, and petition the national treasury for funds when their own fall short. Thus, the Master of Public Works must balance the needs of many different nobles in order for the country to run smoothly.

Finally, the Lord High Treasurer oversees the Royal Mint. All silver coins in Loskalm are minted at Northpoint, with silver obtained from the Nevs highlands. Such coins bear the image of the current king on one side, and an image of crown on the other, hence their common name of 'sovereigns'. The purity and uniformity of size of Loskalmi coins is unusually good by Western standards, making them a common medium of exchange in other parts of Fronela as well as in the kingdom itself. The Lord High Treasurer also grants licenses to lesser mints throughout the country, that strike copper coins wherever that metal is plentiful.





Lady Selinde

Position: Lord Chancellor, Keeper of the King’s Conscience, Lord Keeper of the Great Seal

Magic: Idealist Church; Noble Adept of Saint Taralda

Selinde served in the Order of the Bull as a healer, and later joined the nobility, where she rose to become Countess of Kenlet. Her wisdom and knowledge of the law brought her to the attention of King Gundreken, who appointed her as Lord Chancellor. She appears stern and regal in bearing, her hair now almost completely white, although the life-extending effects of Artificer magic have kept her skin and figure that of a woman less than half her 84 years of age, and her mind is as keen as ever.

As Lord Chancellor, Selinde presides over the royal court, which frames new laws and acts as a final court of appeal. The King himself is, of course, the font of all justice, but only tries the most serious or difficult cases in person. As Keeper of the King’s Conscience, Selinde has the duty of advising the monarch on legal matters, and of over-ruling the letter of the law where it would be a clear breach of natural justice to do otherwise. She works closely with the King in this capacity, bowing to his supernatural wisdom. In theory, she supervises and reviews the work of other courts across the land, but, in practice, she rarely needs to intervene personally in their actions.

Selinde is also Keeper of the Great Seal, the potent magical artifact used to mark all royal statutes, treaties, and decrees, giving them the full force of law across the land. Her most important assistants are the Keeper of the Rolls, who maintains the written records of the royal court, and the Lord Privy Seal, who maintains the King’s personal seal (used to mark royal documents that are not of national legal standing).

Jedrig Storvon

Position: Chief Master Reeve

Magic: Idealist Church; Adept of Saint Gerid

Once every four years, the reeves in each barony select one of their number as First Reeve of the Barony, representing their interests to the baron, and serving as an advisor on agricultural and related matters. Shortly before the end of the four year period, the First Reeves meet to choose a Chief Reeve of the County, either confirming the existing incumbent in office, or replacing him with one of their own number. A similar process determines the Master Reeve of the Province. At the same time, an existing Master Reeve becomes Chief Master Reeve at the royal court. This last position is not elected, but held on a rotating basis, and only ever for a four year period. Thus, each province takes it in turn to elevate its own Master Reeve to the position, and they return to the province at the end of their term of office.

The current Chief Master Reeve is Jedrig Storvon, a farmer from Tawars province. At the end of 1620, the current Master Reeve of Pomons will replace him. Jedrig serves on some of the highest councils of the land, advising the King on behalf of the commoners. It has been a long time since he has actually worked as a farmer, but he retains his ties with his old community when he can, and spends much time in consultation with other commoners outside the court. His rustic appearance belies his intelligence, and he is a good speaker and debater when he needs to be, something that has stood him in good stead during his years working with the nobility.

Lord Lanerd

Position: Lord Chamberlain

Magic: Idealist Church; Noble Adept of Saint Siglat

Lord Lanerd is nearly a hundred years old, benefiting from the magical power of the royal palace. He is a stern and unbending man, yet discrete and quietly efficient in his public dealings. He subjects himself utterly to the service of his sovereign, and seems to have no interests beyond his work. Although he was once married, he has been a widower for the last three decades, and has little contact with his children and grandchildren, who now work elsewhere in the country.

As Lord Chamberlain, Lanerd has responsibility for the running of the royal household, and of all the common ceremonies and rituals that it undertakes. He serves as chairman of the Board of Blue Cloth, which administers the household and its finances, and whose six members are known as White Sticks after their badges of office. The other White Sticks include the Keeper of the Privy Purse, who oversees the royal finances, the Royal Cofferer, who has charge over the magical regalia, and the Master Seneschal, who commands the 'below-stairs' functions of the household, such as cooks, cleaners, and footmen. The Master of the Privy Chamber supervises the personal attendants on the sovereign and his wife,

while the Coroner of the Verge keeps law and order, since royal property is naturally beyond the purview of any local court. The royal household is a huge organization, with many hundreds of members from all classes, and the White Sticks are permanently busy with maintaining its proper functioning. The Blue Cloth itself is a magical sheet spread over a table during meetings of the Board, and is the physical manifestation of the guardian essence of the household.

Not all members of the royal household are under the direct charge of the Lord Chamberlain. The royal guard has its own Captain, a senior officer of the Order of the Noble Battle. The Clerk of the Closet supervises the magical and religious affairs of the household, and is an important liturgist, serving under the Archbishop of Northpoint. The Royal Healer and Royal Archivist are both wizards within the Clerk of the Closet's department, and assist in the running of the palace chapels.

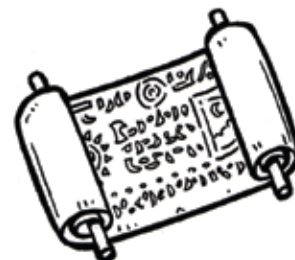
Lord Talas

Position: Crimson Panther King of Arms

Magic: Idealist Church; Liturgist and Adept of Saint Jenerin

Lord Talas is the Crimson Panther King of Arms, the most senior of Loskalm's heralds. He is a remarkably skilled and astute man, and has mastered many languages and studied the ways of numerous foreign cultures. Although as convinced of the superiority of the Loskalmi way as any other right-thinking person, he is none the less able to deal effectively with foreign diplomats and to understand their way of thinking. He has become one of the King's most trusted advisors on foreign affairs, and often travels with the royal court when they must be away from the capitol.

His duties include supervising the registration of all grants of heraldic designs throughout Loskalm. Because new knights are created all the time, and many have no ancestry among the knight class themselves, this is a far busier job than the equivalent in most other Western nations. He is also the King's chief advisor on matters of ceremony, and supervises some of the most important ceremonies in the Kingdom, such as coronations and state funerals. He is also the ecclesiastical head of the Order of Saint Jenerin, having charge of its internal administration and its highest religious and magical rituals.



Voices of Loskalm

The Young Farmer

I'm going to be a knight one day. You'll see. It can't be as hard as they say, and anyone has the chance if only they try. Widow Nireen, across the way from us, the Mayor gave her one of those knight's sons to help her with the farm. He's about the same age as me, only I don't think he's as strong as I am, or as fit. It doesn't look like he's done much hard work at all, not before he came here, and strength, that's one of the things you're going to need as a knight, isn't it?

I mean, really, what makes him so suitable to follow his father and get knighted? When he first came here, it was just before plowing, and you'd think he'd never seen a cow before, the way he acted. He didn't know one end of a plow from the other – and they test you on that, you know, before they let you join the army. He got himself covered in muck, and he'd have to stay up until after dark, just to get the work done. You'd almost feel sorry for him, except it was all his own fault.

Widow Nireen complained to the squire, said he just wasn't up to it, but she was told it was him or nothing. Of course, that meant he had to stay, since she's getting on a bit, and couldn't possibly do everything by herself. So, now that its harvest time, my family are helping her out, being neighborly like the good book says we should. Only he's not much use – he keeps complaining about the hard work, this being the busiest time of the year, and all. Oh, he talks fine and all that, and they say he can even read a little, but what good will that be when he's got to defend his country? You should see the way he looks at my sister, too, when she's got her skirts hitched up to work in the fields. He doesn't mind being on the farm then, I can tell you.

So, I figure, if he can be a knight, so can I. Got to be a good farmer before they let you join up, and I'm that already, while he's got to learn. He's no better than I am, I can see that, yet everyone knows most of these knight's boys go on to follow their fathers – you don't see many of them staying on the farm, now do you?

Yes, sir, I'm going to sign up as soon as I'm old enough. I know it's dangerous and all, but its right to fight for your country, and our wizards are better than anyone else's, so they'll protect us if it comes to it. I wouldn't like it if I were in one of those foreign countries, where everyone has to stay doing what they've always done. I can go out and see the world, do well in the army and get myself promoted. Get a good horse – and I bet I know how to look after one better than he does – a fine suit of armor and an iron sword. They give you one when you get knighted, you know, and that's something else that no foreign country does, not straight up like that.

I'm going to have my own coat of arms, and take part in all those tournaments, like the one up at Fraunton last year. And marry a knight's daughter, or maybe a wizard's.

Sure, they may not know nothing about farming, what with staying with their mothers and all, in those big houses, but they don't need to, do they? And they look ever so pretty in their long frocks and colored bonnets. When I'm a knight I guess I'll meeting plenty more of them up close, if you get my drift.

Oh, yes. I'll be a knight some day; you mark my words.

The Kyrian

It's good to see you, Sis. It's been a long time, and I'm sorry I haven't been able to come see you and Mama, but I've been kept very busy by the Army... No, they don't really let you have free time for that, we're really an important part of the military, and we're needed a lot.

My dress? Yes, I suppose so, now that you mention it. It's just, well, you know, battlefields are rather dirty, and if I wore anything better it wouldn't last, you see? I haven't really thought much about how fashionable it is, because I... well, that's very kind of you. Thank you.

No, the food isn't quite the same as here. We have to make it at the camp, you see... No, we have to make it, we don't have servants... Well, we do those sorts of things ourselves. I've learnt to sew, and repair riding tack... No, not fine needlecraft, although I'm sure yours is very impressive, and you must show me it some time. I mean for work-clothes and blankets and things like that. And people, obviously, but you probably don't want to hear about that.

Yes, I get to ride, although I don't have my own horse; I have to borrow one from the stables. Mostly I just drive a cart, though, to carry the injured... driving a cart? No, it's not very exciting really, I'm not sure I'd describe it as adventurous... no, it's a cart, not a carriage."

Men? Yes, obviously I see a lot of them... oh, yes, I'm looking forward to the tournament... Well, not so much for that reason. I see men every day; most of these knights are people I know, remember. Yes, but you probably haven't seen any men for weeks, except for Scroggins the Butler, and he's over sixty... True, some of them are rather good looking, but they don't look quite so grand when they're covered in mud, and you should hear some of the language they use when they forget there are women around... no, actually, you probably shouldn't, come to think of it, and of course they'll be on their best behaviour at court: its just being at camp that brings out the worst in them.

Yes... it can get dangerous at times. But that's part of what makes it worthwhile. I know that what I'm doing is important for Loskalm, and I'm really doing something. I've been on quests with some of the knights; fighting off pagan spirits, quelling bandits and scouting against the elves. I've even been to a dwarven trading post, and taken part in a hunt for a chaos-wolf... Well, now you mention it, I suppose maybe it doesn't sound quite as exciting as a ball at the count's palace... or the latest fashion in hats, either... but this way I do have a chance at becoming a

knight, through my own effort... I suppose marrying an existing knight is easier, yes, but I prefer it this way...

Obviously, I won't be that sort of knight, no... Oh, but I can use a sword; I'm a Kyrian, not a Xemelan. Not to kill people, of course, that would be wrong for a healer. I know how to parry, mostly. And they'll give me an iron shield if I do get knighted... Charging onto the battlefield to rescue the wounded, mainly. And, of course, if I'm a knight, I can take part in the tournaments, because they don't involve killing people.

Don't look so shocked. This is the land of opportunity. Anyone can get to do anything.

The Sorceress

Loskalm? Oh, they'll tell you it's the perfect kingdom. They'll say that everyone's happy there, that their social system is the most advanced in the world, their rulers the most enlightened, their magic the strongest, their people the most unified. But they don't tell you what happens to those who don't conform.

Idealism is the state religion, and everyone's supposed to follow it. But do you think it's always been that way? Of course not, and there are those of us who can still see the flaws in its logic, even today, with all the propaganda they feed us all with. It's a crime not to go to church every week in Loskalm, did you know that? Oh, it doesn't apply to foreigners like you, but anyone who lives here for more than a year is subject to it. The punishment is usually to work for the state, repairing roads, cleaning streets, tilling the fields, doing whatever they can think of that will place you among people who want you to conform to their ideals, to support their government.

What they really can't stand is people thinking for themselves. Anything outside of their approved path to their so-called God is not to be tolerated. We're all supposed to be happy, because we're not supposed to know any better.

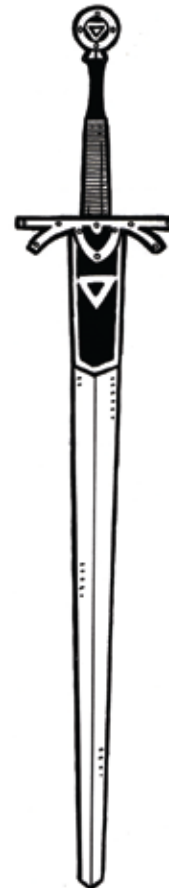
There's an Inquisition here, just like in Seshnela, but it keeps itself much quieter. Sure, it doesn't torture people or burn them at the stake like they do down south, but that's because they're cleverer than that. They use subtle mind-altering magics on you, try to twist the truth with sophist arguments, until you don't know what you really think. People who spend a long time with the inquisitors come back changed. They may not be physically harmed, but their minds are different; they can't think independently any more, can't do anything but say how wonderful the state is. Very few have the strength to resist it.

And they use social pressure, too. Who wants to be the odd one out, the loner, the outcast? When everyone acts the same, the pressure to conform is too great for most mavericks to resist for long. People don't go to church because the law makes them, but because all their neighbors do, and they've been taught from childhood that everyone has to be a good neighbor.

Don't think for yourself. Don't act out of the ordinary. Don't question those in power. Conform, conform. And if you don't already think like the nobles, you'll never get anywhere, never rise above the farmer class to have any influence yourself. Loskalm doesn't perpetuate itself through the hereditary system as happens in Seshnela, but through the careful selection of those who think and act in the approved manner.

But there are those of us who know differently. Those of us who can see there is no God – at least not the kind of loving, active, personal God that they believe in. We can see the truth that they are blind to. See through the lies that they propagate to keep the farmers where they belong. They are subtle and clever, but ultimately they're no different from rulers elsewhere. Indeed, their very subtlety makes them more dangerous. But we wait in the shadows, and we can see how even their own ideals are breaking down before the onslaught of the Kingdom of War. Things are already changing, as they are forced to face the unpleasant truths the Kingdom shows them. It will only get worse in the coming years, and then we may just have our chance. We don't want to hurt anyone, but we do want to make things better – for everyone, not just the sheep.

Hush! I can say no more. Pretend we're talking about the weather. It isn't safe...



CHAPTER 2. THE IDEALIST CHURCH

Before the Ban, the Immaculate Church was the national religion of Loskalm, with hundreds of years of history behind it. In 1502, shortly after the Ban fell, Siglat had his Dream of the perfect nation, and of the new Church that would guide it. Gaiseron the Mystic, the Ecclesiarch of the Immaculate Church, helped ensure that Dream became a reality, and created the New Hrestoli Idealist Church. Now the Church guides and serves all the people of Loskalm, and helps to maintain the perfect society that Siglat created. Since the Thaw, it has had the opportunity to spread that mission to the wider world, bringing others to an understanding of God that the imperfect faiths of other lands can never do. One day, they hope, the entire world will be Idealist, and God's plan will be fulfilled.

Theology

At first, God's chosen people were the Enrovalini,

But they would not listen.

Then God's chosen people were the Brithini,

But they would not change.

Next, God's chosen people were the Seshnegi,

But they were not strong enough.

After that, God's chosen people were the Jrusteli,

But they would not be humble.

Now, God's chosen people are the Loskalmi,

And we will not fail.

The Loskalmi believe that the ultimate form of God is Irensavel, the unknowable Zero Action, who lies beyond time and space, the eternal source of morality and Right Action. Three times Irensavel has incarnated in this world, and each time he brought an important message and gift to his people. First, Irensavel incarnated as the Archangel Law, who taught the ancient folk of Danmalastan the gift of veneration, the most fundamental requirements of worship and moral action. Next was Malkion, an immortal in human form, but still a direct emanation of the mind of God. Malkion taught humans Solace of the Body, a means to attain eternal bliss in paradise after death. Most Malkioni acknowledge these two gifts, even if they do not fully understand them, but many refuse to accept the teachings and message of the third emanation of Irensavel, Hrestol the Prophet, who taught Joy of the Heart. Although Hrestol had the form of a mortal human,

he was divinely inspired, as no other has been since, and his teachings form the starting point for the theology of modern Loskalmi Idealism.

Hrestol

At the Dawn, Prince Hrestol was the younger of two surviving sons of Talar Froalar of Frowal, then the most powerful ruler in Seshnela. One year after the Dawn, Hrestol received a visitation from the angel Yingar. In the vision, Yingar delivered the second part of God's message to His creation, in which he explained how people should live in the new and radically changed world. Hrestol immediately began to teach the new rules, and the new form that eternal life would take, but there were many amongst the staunch Brithini who rejected or ignored his message. Worse still, the land, and even the royal court, was infested with people who had taken up pagan worship to alleviate the hardships they had suffered since Malkion's ascension. Of course, God's message should have removed all these problems, but many pagans had become too set in their ways to change them.

For many years, Hrestol's position as a Prince protected him from his detractors. Furthermore, in accordance with the new revelation in his vision, he established knighthood as a new class that transcended the old four-way scheme. These first knights were great warriors, and rode on horseback, which the old soldiers, did not do. Such a military advantage was too useful to the kingdom to be disposed of.

Hrestol, however, was never able to convert his father to the new ways. When Froalar took a pagan priestess as his second wife, the second prophet was doomed. His stepmother conspired against him, and found enough supporters among the newer knights, who Hrestol himself had not initiated, to create a new cavalry force outside the true religion. Even so, the prophet's power and influence meant that killing him out of hand was untenable. Instead, his enemies laid false charges against him, and sentenced him to permanent exile. Five of his followers were so loyal that they chose to follow him into exile; these 'Five Companions' later became important saints of the early Church.

For many years, Hrestol lived amongst Brithini hostile to his father, but his preaching angered them, and he had to flee once again. This time, he sailed to the Vadeli lands, where the ancient enemies of all Brithini lived. In those terrible times, he had to make personal sacrifices to accommodate to the ghastly practices of the Vadeli, but he knew that he had to protect God's message no matter what the personal risk. Finally, he traveled to Fronela and began to preach again. There, in Sog City, in the year 33, he was arrested, charged with heresy, and sentenced to

THE BOOK OF GLORIOUS JOY †‡‡~‡‡‡†::‡‡‡‡‡‡

public execution.

Yet, at the moment of his death, a miracle occurred. Such was the prophet's purity that he ascended directly into Solace, just as Malkion himself had done. All those who had gathered there, spectators and judges alike, now had incontrovertible proof of the truth of Hrestol's message. As one, they abandoned their old ways and converted to the new religion. Such were their numbers that the authorities in Sog City, the great majority of whom had not attended the event in person, were unable to prevent the new religion from spreading further.



Joy of the Heart

Joy of the Heart is a personal experience of the love of God. Whereas the regular religious services practiced since before the Dawn allow worshippers to experience the majesty and power of Kiona, the God of the Third Action, Joy reaches further, and connects with Ferbrith, the highest form of God of which humans can have direct experience. The experience is indescribable to those who have not felt it, a sense of rapturous bliss and of the all-encompassing love that God has for his creation. Once felt, it is never truly forgotten, and brings the worshipper into a new harmony with Creation.

Joy does not require the intercession of a clergyman, although clergy can ease the path towards Joy, helping to bridge the wide gap between the mortal world and the Second Action. In practice, therefore, most Idealists experience Joy during their religious services, or at the culmination of major heroquests. However, those who have closed their hearts to the possibility of personal communion with God are unable to experience Joy of the Heart, so that the Know Joy blessing has no effect upon them.

The Origins of Idealism

At the Dawn, the highest understanding of God was that of Kiona, the Third Action. Through veneration of Kiona, people could attain Solace and practice the magic of wizardry. Hrestol brought, through the medium of Joy of the Heart, contact with a higher form of God, Ferbrith, the Second Action. Communion with Ferbrith also allowed access to the Saint Plane, and the divine power of grimoires and blessings. By this means, all could benefit from God's power, not merely the wizard class.

Since the time of Hrestol, humanity has striven to attain ever deeper understanding of God, and more perfectly understand His plans for the world. These higher forms of God do not gift humans with obvious magic, for they are too distant from the mortal world to do that, but understanding them is vital to the performance of Right Action and of humanity's place in Creation. During the early Imperial Age, the Jrusteli claimed to have received direct revelations from Makan, the First Action of God. The Jrusteli soon fell from the true path, venerating a false understanding of God, and warping the world to fit their mistaken ideas.

Even before the Jrusteli claimed to have received their revelation, however, there had been religious visionaries who had understood that the true path to the divine lay beyond the First Action, in the original, eternal, God that preceded the Creation, and from which all else flowed. The first and greatest of these mystics was Tomaris the Apostle, a follower of Hrestol who had lived in Fronela during the Dawn Age. Tomaris discovered Irensavel, the Zero Action, or Hidden Mover, that lay beyond the unity of Creation. He taught that Irensavel lay beyond all concepts of God that mortal minds could understand, and acted as the basis for all morality and right action, for it laid the foundations of the universe itself.

Tomaris' teachings remained as an undercurrent in Fronelan religious thought for centuries, and influenced many later thinkers, but it was his moral principles rather than his theology that had the greatest impact in the Dawn Age. The God Learners declared Irensavelism a heresy, since its insistence on respect for the universe and its laws ran directly counter to their own beliefs. Once the moral authority of the God Learners began to wane in Fronela, however, things changed.

In the eighth century, a group of visionaries known as the Virtuites re-discovered Tomaris' teachings, and led the theological opposition to the mainstream Church in Fronela. After the Jrusteli and their followers had gone from their lands, the Virtuites developed increasing influence over the religious leaders of the day. From this developed the Immaculate Church, and the Apostle's Creed, which defined religious thought in western Fronela for centuries to come.

Nonetheless, the founders of the Immaculate Church were mortal, and their understanding of the unknowable Irensavel was necessarily limited. Then, in Loskalm in

1502, King Siglat announced to the nation that he had experienced a powerful prophetic vision. He had spoken to both Hrestol and the true Malkion, who had told him of God's purpose for His chosen nation. Isolated from most outside threats by the Ban, Loskalm was now in a position to create the perfect idealist state according to God's design. The country would become the closest thing to Solace that was possible in this world, and, when the Ban finally ended, as Hrestol had told Siglat it would, Loskalm would serve as a shining beacon of perfection to the rest of the world, an example for all other nations to follow. In due course, Siglat said, it would serve to unite the whole of Glorantha in blissful adoration of God.

Malkioneran the Demiurge

The Jrusteli claimed that their holy text, the *Abiding Book*, was not merely divinely inspired, but that the hand of God Himself had written it. They called this aspect of God 'Malkioneran', or 'Malkion the Right'. They were able to demonstrate the truth of this statement through their effects on the Hero Plane, and with sufficient veracity to convince most of the Fronelan wizards of the ninth century. Yet it later became clear that their teachings were a lie, leading people away from the truth of Irensavel. The Virtuites were the first to resolve this apparent contradiction, setting the Fronelan Hrestoli on a path that would set them increasingly against the other Malkioni peoples.

Malkioneran was not, in fact, a true aspect of God, but a being the Virtuites named the 'Demiurge'. His purpose was to keep people trapped in the bloated and mundane reality of the corporeal world. The Virtuites viewed the Five Actions that created the world as progressive devolutions from the ineffable purity of Irensavel, as people had fallen away from God and increasingly mired themselves in material reality. God separated matter from energy to create a distinction between the profane and the sacred, yet most mortals, being made of matter, prized it above pure energy. The Virtuites sought to reverse that, and cursed the name of the Demiurge as a false understanding of God who had created the material world as a prison, not a blessing.

The God Learners' belief in the false Demiurge led them to manipulate the world without thought of the consequences, because they thought that mundane reality was the key to their salvation, and never looked into their hearts for the source of true morality. After they had destroyed themselves through their hubris, many other sects arose, each with varying interpretations of what the *Abiding Book* had really meant. These sects all lacked the fundamental understanding that the *Abiding Book* was a work of the Demiurge, and it was the book itself that was the source of evil, not merely the God Learners' interpretation of it. As a result, they continued to follow Malkioneran, under different names, cursing the God Learners, yet unwittingly their legacy.

Today, most sects of Malkionism follow the false

be,” and that applies as much to those who spend their whole life as farmers as to those who rise to become princes or kings. Such people are not inferior, so long as they do their best to support their God and country, and do the greatest good that their abilities allow them. Not everyone is suited for a life in the Army, and not all knights are suited for a life as wizards, and this is fortunate, for without a great number of farmers, society could never function. Malkion knew this when he dictated that the commoners should always be the largest class, and God arranged the abilities of humans so that this will always be the case.

It is true, however, that those who advance to the nobility become closer to God through their efforts than those who do not. For common people, therefore, God has instituted the state of sainthood. Through the example and blessings of the saints, common men may learn to become closer to God through the performance of good deeds and righteous living. It is the role of wizards to act as guides on this personal path to salvation. Any man may know God; wizards are not essential for this task as some heretics believe. Rather, they facilitate personal communion with God, by providing advice, gifting the common folk with understanding and assisting their veneration of the Most Holy.

Women are physically and emotionally different to men, being more refined. But, spiritually, they are the equals of men, with just as much potential for personal advancement. The physical and emotional natures of women make them more suited to careers as healers and nurturers, and God, through Siglat, wisely provided for such a route through the classes, in order that women, too, could become nobles if they proved able, without having to fight in the battle, as male knights do. Yet God, in His mystery, makes all people unique. Thus, some women are indeed suited for the tasks that others might think more suited for a man. If a woman wishes to become a warrior, and can prove herself able for the task, then she has as much right as any man to do so. Indeed, such is her duty, for only by doing so can she fulfill all her potential, as Hrestol commanded.

Life after Death

If you attain Joy of the Heart in this life, and live virtuously and well, then when you die, your soul will abandon this mortal shell and be delivered, though the grace of God, to the realm of Solace. Malkion first revealed the existence of Solace of the Body, the blissful and eternal realm where the souls of the virtuous departed dwell in perpetual communion with the mind of God. No earthly words can describe the experience of Solace, which is far beyond anything that a mere mortal mind can imagine.

There can be no contact with the souls in Solace, save only those who God has blessed as his saints and prophets. The power of those blessed beings radiates down through the layers of the Otherworld to the world of matter, and allows us to pray for their assistance in righteous endeavors.

One may question whether it is possible for a person who does not follow the teachings of our Church to attain Joy of the Heart, and thus enter Solace after death. You must understand that God is the All Merciful, and that He loves every person, every soul, that exists upon Glorantha. If they turn their hearts from Him, then He will not save them, but He will never damn someone for something which is beyond their control. Virtue and following the dictates of conscience are what is important, not following some outside rules of which they may know nothing. Thus, a follower of the Rokari Church, or some other heretical sect of our faith, has just as much chance to enter Solace as you do, so long as he acts virtuously. The advantage of our Church is that it provides the best guidance that is available on how to act, and it facilitates communion with God in a way that no other does. That is why virtuous Rokari are so rare, for the false doctrines they learn often lead them astray so that they fall into Sin, beyond hope of redemption.

For pagans, the situation is still worse, for they do not even know good from evil, and have no idea that they are sinning. Pity them, for their ignorance leads them into dark places, far from the love of God. God does not condemn the pagan for being pagan, since the time and location of his birth may have made that inevitable. But He can and does condemn them for the way that they act, and for this reason our nation strives to teach them the truth, and to lead them back into the path of righteousness, that they too, may know eternal bliss in the afterlife. None the less, were a pagan to act virtuously, as unlikely as that might be, he would have as much chance of entering Solace as any other person. As it is, only the babes of pagans, who die in their cradle before they have any chance to sin, routinely receive the salvation of God's love.

For those who are not virtuous, be they pagan, heretic, or fallen Idealist, God reserves no special punishment. God is love, and even He will not punish the sinner, save by withholding the bliss of Solace. All those who do evil are damned, not to eternal torment as the heretics say, but to eternal oblivion. The natural fate of man is that his soul dissipates upon his death, its energy returning to the cosmos so that all trace of his personality, memories, and sense of self sweeps away into nothingness. Only God may redeem you from that fate, and those who turn away from Him have nothing to look forward to. Some false gods claim to take the souls of pagans to their own afterlife, and this may be true. But their afterlives are stale by comparison with Solace, and they do not have the power to maintain such souls indefinitely. Sooner or later, the souls of those who follow false gods are as doomed as those of any other sinner.

People of the Cloth

Wizards are less common in Loskalm than elsewhere in the West, because of the need to earn the position by first serving as a knight. As a result, commoners play a key role in the clergy, and parishes are larger than they are in many other nations. A Loskalmi clergyman typically begins their career as a commoner class acolythist, and then has the opportunity for promotion as a knightly chaplain, before finally joining the wizard class, initially as a canon. Thus, their role may change many times throughout their career as they steadily prove themselves better able to take on more important responsibilities.

As in other Churches, the Idealists distinguish between the laity, who cannot perform the sacraments, and the clergy, who can. The laity consists of the bulk of worshippers, and also those Liturgists and Adepts who lack a specific role in the Church hierarchy.

Lay Officers

As elsewhere in the West, the Idealist Church employs a number of lay commoners to carry out various duties in support of the clergy. Wizards are senior members of their society, and may have a small number of servants and other assistants to carry out some of their day-to-day duties. A **sexton** is someone specifically in charge of maintaining a church or chapel and its grounds, of digging graves, and carrying out similar mundane duties. They may serve wizards directly, but some work for acolythists or other lower-ranking members of the clergy, often on a part-time basis.

A **cantor** is an official responsible for leading the hymn-singing during religious services. In local churches, this is typically a part-time position, filled by a commoner with a particularly good singing voice and knowledge of the hymns and rituals of the Church. In larger churches and cathedral, however, there may be a professional choir, and the cantor may himself be an acolythist or wizard-class canon.

Thurifers are the primary religious assistants to lower-ranking members of the clergy. They carry out a number of duties essential to the religious ceremony of the Church, including holding the incense burner during worship, ringing the bells to call the faithful to prayer, and preparing the vestments for the clergyman. They may be either commoners or knights, and a large cathedral may have several such people, under the administration of the local dean.

Lay Officers in HeroQuest

A sexton is a laborer, with abilities such as Maintain Grounds, Dig Grave, and Preserve Buildings. Cantors will have some additional profession in addition to their duties with the choir, which could be anything from Farmer to Clergyman. The primary abilities they need to carry out their duties are Singing and Know Hymns, both of which are common among Loskalmi.

A thurifer is more useful as a follower or assistant to a player clergyman than as a Hero in his own right. They have abilities such as Assist Clergyman, and Ring Bells, and typically have relatively high levels in Doctrine of Hrestoli Idealist Church and Worship Irensavel.

Local Liturgists

Throughout most of the West, ecclesiastical administration is wholly separate from temporal rule, so that dioceses may overlap with several baronies, shires, or other secular districts. In Loskalm, of course, Siglat's Dream simplified all of that. For the Church as well as the state, the basic unit of administration is the parish.

Each parish has a single **rector**, who has the ultimate responsibility for its spiritual welfare. The rector receives a rectory in which to live, and one or more parish churches. Especially large and populous parishes may have sub-rectors who assist their superior in holding services in towns other than the parochial seat, but for the most part, his primary assistants are **acolythists**. Acolythists are commoner class liturgists with specific duties in the administration and care of the parish. Most perform religious services in small villages that the rector can only visit occasionally, but others act as spiritual advisors to guilds or similar groups. Many acolythists also lead services for the veneration of commoner class saints, such as Saint Gerid. In the Chain of Veneration, acolythists pass devotional energy to the rectors, who pass it on to the archdeacons.

Rectors lead all of the key religious services within their parish, as well as conducting regular worship services. Unlike many other Malkioni nations, members of all social classes worship together at least some of the time, making the majesty of the nobles more directly visible to the populace. Each parish church has decorative seats opposite the pulpit, where the local noble and his wife can sit during the services. The rector himself is always a member of the wizard class.

An **archdeacon** is a senior wizard, serving as the rector for a baronial seat, and receiving devotional energy from the surrounding parishes. Just as a rector supports the local mayor, the archdeacon supports the baron, but their administrative powers over the local rectors are relatively slight, since the noble class generally reserves such powers for itself. In the Chain of Veneration, an archdeacon passes devotional energy to the local bishop.

Knights living within a parish attend services led by the rector, along with other locals, but those serving elsewhere also have their own knight class **chaplains**. Since all knights must select a patron saint as part of their knighthood ceremony, chaplains also lead the veneration of the various knight class saints. Chaplains answer to **abbots**, wizard class liturgists who lead the worship of important saints within a geographical area. While some Orders, such as those of Saint Xemela and Saint Urestes, have abbeys from which numerous adepts work, others

are more de-centralized, and the ‘abbey’ is a nominal institution rather than a specific building. In the Chain of Veneration, abbots receive devotional energy from chaplains, and pass it on to noble class Grand Abbots, who are heads the religious orders at a national level. The Grand Abbots of Saints Xemela, Talor, and Siglat wield exceptional political power and receive especial status.

The Episcopate

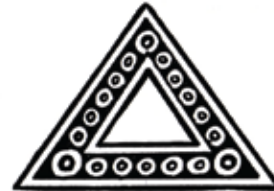
The Loskalmi Episcopate consists entirely of members of the noble class, referred to generically as Lords Spiritual.



The lowest rank is that of **bishop**, a noble liturgist who has authority over the whole of a county. They appoint all acolythists within their county, and supervise the work of the local rectors and archdeacons. Each bishop has a cathedral, which serves as the focal point for worship in the county, and as a seminary for the education of newly appointed wizards.

Each cathedral employs a number of **canons**, lower ranking liturgists without a specific parish or other benefice. Many canons move on to become rectors, abbots, or the like, but others choose to remain at the cathedral. Such permanently employed canons may be scholars researching esoteric academic or magical matters, choirmasters, copyists working on grimoires or holy texts, or may carry out any of a variety of other duties, such as maintaining a particular saint’s chapel within the cathedral. The bishop appoints a **dean** to supervise the canons and to assist him in day-to-day tasks.

In the Chain of Veneration, bishops receive devotional energy from archdeacons and deans, and channel it to the **archbishops**. Each archbishop has religious authority over an entire province, and has his own dean and chapter of canons. They are responsible for the ordination of new members of the wizard class, and the appointment of rectors and archdeacons within their province. The eight archbishops are in turn responsible to the **Ecclesiarch of Southpoint**, who is the apex of the Idealist Chain of Veneration, and who appoints all the members of the Episcopate, and confirms the election of the Grand Abbots by their respective Orders.



Church Titles Summary

	ADDRESS	CLASS	CONGREGATION
ACOLYTHIST	Father	Commoner	Commoners
CHAPLAIN	Father	Knight or Wizard	Knights
CANON	Canon	Wizard	(none)
RECTOR	Reverend	Wizard	Parish
DEAN	The Venerable	Wizard	Canons
ABBOT	The Very Reverend	Wizard	Abbey
ARCHDEACON	The Very Reverend	Wizard	Barony
BISHOP	The Right Reverend	Noble	County
GRAND ABBOT	The Right Reverend	Noble	National Order
ARCHBISHOP	The Most Reverend	Noble	Province
ECCLESIARCH	His Holiness	Noble	Entire Church

The Watchdog Council

The Watchdog Council is the highest advisory body within the Church. It consists of nine lords spiritual, who sit in council under the leadership of the Ecclesiarch to decide the most important doctrinal matters. They also advise the King on the appointment and promotion of nobles, especially lords spiritual, although they have no formal power of veto.

The Council has charge of a religious order known as the Office for the Protection of the Faith, which has the responsibility for rooting out heresy and ensuring the well-being of the religious community as a whole. The Office consists solely of clergy specially trained to deal with delicate matters of variant religious belief. Its primary purpose is to bring followers of heterodoxy back into the fold of the Church, not to punish those with improper beliefs. Perhaps the only serious religious crime that the authorities commonly have reason to sanction is recusancy, the failure to regularly attend church on the Sabbath. The glimpse of Joy provided in the service is normally enough to remove any doubts in the minds of the faithful, keeping the duties of the Office to a minimum.

However, humans being what they are, many people will have concerns and questions, especially about some of the less obvious points of doctrine. If the local clergy are unable to stem these doubts, the Office may become involved. The Office maintains a number of secure institutions across the country where they can reform individuals in a safe environment without outside distractions. Although outsiders interpret these places as prisons, similar to the religious jails of the Rokari, they are actually comfortably and airy, with walled gardens and other pleasant places for religious contemplation and moral reflection. The Loskalmi abhor torture, which they regard as counter-productive; they would rather be loved than feared.

Of course, such methods do not work on everyone. Occasionally, the clergy will encounter recalcitrant individuals who persist in their erroneous beliefs, or who go as far as to fall into true heresy. This has been unusual in recent decades, with Loskalm being a particularly peaceful and harmonious society, but it does still occur from time to time. Such individuals may find themselves declared apostate, and barred from communion with the Church. An apostate may not receive any of the sacraments of the Church, such as marriage, magical blessings, or a proper burial. Cut off from both religious and communal support, many apostates choose voluntary exile.

Heresies

For all of these reasons, Loskalm is a land little troubled by heresy. The Watchdog Council defines many specific heresies, for the purposes of educating clergy on how to deal with them, but rarely has to deal with large-scale outbreaks. Some of the more commonly encountered heterodox beliefs include the following:

- **The Adragan Heresy** – a rejection of the importance of the Chain of Veneration, preferring that only local clergy should exist.
- **The Borist Heresy** – the belief that liturgists should concentrate the sin of others within their bodies, and use its power for their own benefit.
- **The Anthropovatic Heresy** – the belief that Malkion, like Hrestol, was a divinely inspired mortal, not the essence of God in human form.
- **The Nomian Heresy** – the use of forbidden magics to strengthen a wizard's power by 'tapping' the soul of others, or destroying parts of God's creation.
- **The Patriarchal Heresy** – the belief that women should be restricted in their ambitions or place in society.
- **The Personal Heresy** – the belief that all communion with God should be entirely personal, and that there is no need for the intercession of the clergy. Followers generally hold that wizards should be adepts and religious teachers only. This is essentially an extreme form of the Adragan Heresy.
- **The Sanguine Heresy** – the belief that God predetermines the class that an individual will reach before their birth. Commonly, it is held that this destiny is somehow inherent in the blood, hence the Church's name for the heresy. This is a serious Error, because it discourages people of humble birth from striving to do the best that they can for society, if they possess talents beyond those of their parents.
- **The Ultrakionan Heresy** – placing the use of common magic above the use of wizardry, for example, by using the Self Rock teaching or similar methods to bar the soul from access to true magic and divine inspiration.

While Loskalmi do sometimes have to struggle with followers of other Churches, such as the Futurists, the only widespread heretical movement within Loskalm itself is that of the Perfecti. Combining the Personal Heresy with a rejection of the class system, the Perfecti seek to transcend ordinary reality to reach a closer communion with God. See p. 116 for more detailed information on this movement.

Orders and Schools

Saints have been a key part of the Hrestoli churches almost since their origin in the first century. Although later churchmen denounced many of the saints that achieved prominence during the Imperial Age as too closely allied with the God Learners, the oldest of orders generally survived, and many more have arisen since. Before the Ban, the Immaculate Church recognized a wide array of saints and wizardry schools, which the Idealists adopted wholesale. However, Siglat's Dream wrought wholesale changes in society, in particular by drawing adepts from amongst the knight class. As a result, both saintly orders and schools of wizardry tend to be different in Loskalm from those elsewhere, providing a wider range of opportunities and appealing to people across the classes.

Hrestoli Idealist Church

Abilities: Sing Hymns.

Virtues: Conscientious, Idealist, Joyous, Logical.

Scriptures:

First Times

△ **Common Blessings**—Banish Sorrow, Bless Congregation, Know Joy, Renew Faith, Stand Together, Till the Land.

⚡ **Special Blessings**—Accelerate Healing, Bless Building, Bless [Crop], Bless Corpse, Bless Food, Bless Home, Bless This [Animal], Bless This [Group of Animals], Create Light, Confirm Adult, Consecrate Icon, Dedicate Infant, Dub Knight, Find Way Home, Name Child, Protect from Illness, Resist Heathen Spirit, Resist Intoxication, Sanctify Marriage.

⚡ **Curses**—Curse Apostate, Curse Murderer, Curse My Enemy, Curse Rebel, Curse Thief, Excommunicate Sinner, Suppress Pagan Magic, Suppress Godless Sorcery.

Great Secret: Joy and Solace (the worshipper ascends to the highest heaven, and is removed from play).

Icons and Images: Icons of the prophet Hrestol depict a youthful blond man wearing a golden crown and iron armor, usually engaged in prayer. His symbol is a crown.

Founder's Day: 2nd Holiday, the anniversary of Siglat's vision of the perfect world.

Other Side: The Node of Idealism is located in both Hrestol's realm and Siglat's realm in the Saint Plane, and resembles a vast cathedral built of light and filled with the sound of choral music. It connects to every other node in Siglat's realm, and many others elsewhere.

Saintly Orders

Veneration of the saints is popular in Loskalm, and there are numerous Orders in the country. Many are small, local, groupings, dedicated to the patron saints of particular towns or counties, but others are widespread, venerating the saints of professions or those who espouse ideals of relevance to everyone. Many saints have literally thousands of followers each in Loskalm, because of the practice of insisting that all members of the knight class be adepts, and because of widespread saintly veneration amongst the commoner class. There are so many saints venerated in Loskalm we can only mention the most important here, but the Narrator should be aware that many others exist.

The Loskalmi divide saints into three broad categories. **False Saints** are those followed in other lands, but whose teachings conflict with those of the Idealist Church; for example, many of the saints known in Seshnela fall into this category. **Common Saints** were typically commoners in life, never joining the wizard class. Their Orders are therefore much like those found throughout the West, providing magic from a single grimoire to their adepts, and having scriptures that provide their followers with regular blessings. For the most part, their followers are also commoners, since they generally became associated with deeds especially relevant to the commoner class.

Adept Saints, by contrast, compiled their own grimoires, and practiced potent magic. Commoners and knights who follow such saints gain the same types of magic from them as they would from Common Saints, but wizards and nobles are able to use additional grimoires, making the Order similar to a wizardry school. See p. 34 for further rules on membership of this type of Order.



Loskalmi Membership of the Sainly Orders

The following table lists the approximate size of the better known saintly orders in Loskalm. There are also a number of much smaller saintly orders, most of which are Common Saints. You can find the names of some of these minor saints on p. 86, in the entry for Saint Raigarn.

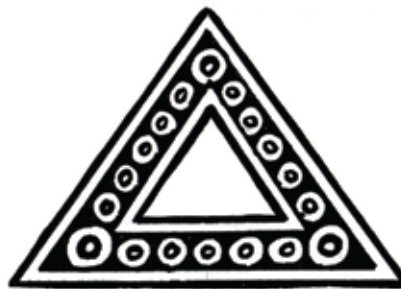
Common Saints	
Saint Erivies	3,000
Saint Gerid	62,000
Saint Menena	40,000
Saint Neuteboom	2,000
Saint Palenna	5,000
Saint Raigarn	3,000
Saint Sestercian	9,000
Saint Siglinde	11,000
Adept Saints	
Saint Bertorl	700
Saint Carpattia	11,000
Saint Kipperly	1,500
Saint Kyria	7,000
Saint Lenderyn	5,000
Saint Merwyn	8,000
Saint Shalara	1,300
Saint Siglat	5,000
Saint Taralda	3,500
Widespread Saints	
Saint Elleish	5,000
Saint Falerine	5,000
Saint Hasterax	2,500
Saint Herigian	2,000
Saint Jenerin	1,700
Saint Josselyne	8,000
Saint Ongaring	700
Saint Talor	10,000
Saint Xemela	9,000
Saint Zemuron	5,000

The Sainly Realms

Unlike the pagan Otherworld, the essence planes have no broad geography to make for easy mapping. Charts of the essence planes show series of nodes linked by various types of pathway, often connected in ways that defy mundane geometry. However, that has not prevented wizards down the centuries from trying to impose some sort of order on the apparent confusion. For many centuries, Fronelan wizards have adopted a scheme that divides the Adept and Saint Planes into 'realms'.

Each realm centers on the node or nodes of a key, influential, saint. Other nodes within the realm either connect directly to this central pattern, or at least connect to other nodes that do. Thus, using the appropriate skills and knowledge, it is much easier to travel between nodes in the same realm than it is between nodes in two or more separate realms. In practice, the lines are blurred somewhat, and demarcations are rarely as clear as they appear in theory, but as a rough approximation, the scheme is often useful.

The Loskalmi recognize four principal realms for their own saints: those of Hrestol, Xemela, Talor, and Siglat. They also recognize 'foreign' realms, such as that of Gerlant, where saints of heretical creeds tend to congregate. In addition, no matter how hard they try, a few nodes (for example, those of Saint Avlor) do not easily fit into any realm in their scheme. According to the theory, each realm exists in both the Adept Plane, and the Saint Plane, although the former has a much greater profusion of nodes and a far more complex arrangement. The higher essence planes, such as Solace, are not divided, representing as they do the unity of the mind of God.



The Common Saints

There are a wide range of ‘Common’ saints in Loskalm, venerated in much the same way as saints in other lands. Local saints typically belong to this category, but so do the saints of many widespread commoner professions.

Saint Erivies

Patron Saint of Servants

Erivies was one of many mortal servants working in the royal household of Seshnela at the Dawn. He became a personal manservant to Prince Hrestol, and was the first person ever to hear the prophet’s message. He became an instant convert, and attempted to bring his fellow servants into the faith. Had it not been for Hrestol’s protection, he would undoubtedly have lost his position, but he loyally continued to support his master, and chose to enter exile with him. Throughout the prophet’s long sojourn in foreign lands, he continued to act dutifully and provided the Companions with food and service, never complaining, and always maintaining his faith under pressure.

By comparison with the other Companions, there are relatively few stories told specifically about Erivies, but he is always present in the tales of the others, offering calm support and other assistance whenever required. After the prophet’s martyrdom, Erivies entered into service with Saint Carpattia and his new bride, and served as part their mission to Fronela. In 38, however, he took his leave and traveled to Brithos to help ease the suffering of the common folk there by bringing them news of the new faith. Shortly after, the Brithini authorities arrested him, found him guilty of heresy, and sentenced him to death by crucifixion. He continued to preach for two days from the cross, before the Brithini slew him with a magical bolt of lightning.

Entry Requirements: Must be a member of the commoner class.

Abilities: Repair Goods, Unobtrusive, Work Long Hours.

Virtues: Loyal, Unflappable.

Scripture: **The Life of Saint Erivies**

△ **Common Blessings**—Anticipate Needs, Follow Protocol, Harmonious Household, No Grumbling.

⋈ **Special Blessings**—Assist my Master, Bless Food, Keep Clothes Fresh, Preserve Wine, Resist Tarnishing, Work Without Rest.

.Grimoire:

||| **Service of the Divine** (spells: Clean Fabric, Freshen Horse, Mend Clothes, Mend Furniture, Preserve Food, Sense My Master’s Enemy, Silver Tongue, Work Efficiently).

Icons and Images: An elderly man, usually in the clothing of a senior servant, although sometimes in poorer clothes to illustrate the hardships he suffered. His symbol is a bunch of keys.

Saint’s Day: 14th Messistide, the anniversary of his martyrdom.

Other Side: Erivies’s Node of Service, in Hrestol’s realm of the Saint Plane, resembles a fine quality, yet unostentatious, set of rooms including living quarters, dining rooms, kitchens and cellars.

Disadvantages: If a follower leaves the commoner class, they must abandon membership of the Order.





Saint Gerid

Patron Saint of Farm Workers

Gerid was born into the farmer class of the Principality of Tarins, one of the many petty states that composed the region of Akem in the days before the foundation of Loskalm. Although noted for his piety and his regular attendance at Church services, he was at first no more magically potent than other members of his class. However, in the year 385 torrential rains caused the river Barflood to burst its banks. Gerid's community, along with many others, saw its crops destroyed by the floodwaters, and famine threatened. The pious farmer gathered the people together to pray to God to alleviate their suffering. The next morning, when the farmers awoke, they saw that all the crops across the county had miraculously returned to their former state.

From that time on, Gerid performed many other miracles, healing wounds suffered in agricultural accidents, foretelling the weather, and increasing the yield of crops. Always he helped only those who would help themselves, hard working farmers who suffered through no fault of their own. For example, when a selfish man asked him to make his fields more fertile so that he would not have to work so hard to feed his family, the saint refused to help and instead upbraided the man for his lack of virtue, so that he repented and worked much harder in future.

A much-loved figure who never sought to rise above his station, Gerid died at a great age, surrounded by his family. Restricted solely to farmers, his cult attracted little attention among the wizards at first, but eventually became so widespread that today, he may have more followers in Loskalm than any other saint.

Entry Requirements: Must be a commoner living in an agricultural community.

Virtues: Humble, Self-Sufficient.

Scripture: *The Life of Saint Gerid*

△ **Common Blessings**—Bless [crop], Clear Weeds, Predict Weather.

⋈ **Special Blessings**—Bless Barn Cats, Bless Hedgerows, Bless Plow, Bless Oxen, Bless Root Vegetables, Bless Scythe, Bring in Harvest, Preserve Grain, Resist Blight.

Grimoire:

□ **The Joyful Plowman** (spells: Destroy Weeds, Find Lost Sheep, Heal Sprain, Mend Roof, Protect Against Vermin, Restore Damaged Crops, Scare Away Crows, Strengthen Ox, Strengthen Plow).

Icons and Images: Depictions of Saint Gerid show a muscular middle aged man with a full beard, wearing the clothes of a humble farmer. His symbol is a sheaf of barley.

Saint's Day: 7th of Aestival, the anniversary of the saint's first and greatest miracle.

Other Side: Gerid's Node of Agriculture, in Xemela's realm of the Saint Plane, is an area of sunny farmland, always covered with golden corn.

Disadvantages: If a follower leaves the commoner class, they must abandon membership of the Order.

Saint Menena

Patron Saint of Housewives

Menena was the wife of Malkion when he ruled in Danmalastan, and the mother of Zzabur. She remained at her husband's side thereafter, and ascended into Solace when he did. As the perfect representation of Malkioni womanhood, she served her husband faithfully and lovingly, supervising his household, raising his children, and soothing his worries. She never faltered in her devotion, even when the Ludoch Sea Queen bewitched Malkion and fathered the bastard child, Waertag. Of the five great powers venerated by the Brithini (the others being Talar, Zzabur, Horal and Dronar) she was the only one that the Second Council formally canonized, since her virtuous existence was plain for all to see. She still represents the ideal of femininity, and remains the most popular cult among Loskalmi women.

Entry Requirements: Must be a married or widowed woman.

Abilities: Maintain Home, Raise Children, Soothe Husband.

Virtues: Affectionate, Loyal, Hard Working.

Scripture: **The Rule of Saint Menena**

△ **Common Blessings**—Heighten Marital Bliss, Maintain Hearth Fire, Work Hard for Family.

↳ **Special Blessings**—Bless Food, Bless House Cat, Bless Pregnancy, Bless Water, Stand by Your Man.

⋏ **Curses**—Curse Adulteress.

.Grimoire:

⊗ **The Housewife's Primer** (spells: Calm Children, Heal Barren Womb, Heal Sick Relative, Keep Home Clean, Keep Home Warm, Make Dull Meal Appetizing, Purify Water, Soothe Husband).

Icons and Images: Images of Menena follow a strict iconography, showing her wearing a long, blue, dress of ancient style with her hair bound in a kerchief. Icons typically show her standing demurely, with her hands clasped in front of her. Her symbol is a black-and-white cat.

Saint's Day: 3rd Messistide, on which day all loyal Malkioni husbands should bring their wife a gift. Almost all Malkioni lands acknowledge the importance of this day, even if they do not accept Menena as a true saint of the local Church.

Other Side: Menena's Node of Women, in the Logic Realm of the Saint Plane, is a warm and comfortable house on a bleak and forbidding plain.

Disadvantages: Followers must leave the Order if they become divorced. Although there is no official requirement, in practice, virtually all members of the Order are commoners, with higher class wives favoring Saint Falerine.

Saint Neuteboom

Patron Saint of Generosity

There are a great many stories about the life of Saint Neuteboom, many of which are apocryphal and some of which are contradictory. Since at least the turn of the third century, various Fronelan churches have acknowledged him as the patron saint of generosity, and the oldest copies of his scriptures date from this period, but no contemporary accounts exist. *The Life of Saint Neuteboom* states that the saint lived somewhere in Fronela, but gives no specific dates and little in the way of detailed biography, instead recounting key miraculous events of his life, without a single unifying narrative. The Zzaburi, among others, claim that the saint is entirely fictional, or at best an unremarkable man around whose life many folk tales later collected, although they are unable to explain the evident efficacy of his liturgical and grimoire magic. In any event, the Loskalmi have refuted these claims many times through truth-detecting magics and successful heroquests. Such spells and quests confirm the events of the *Life* as being wholly accurate, although most scholars regard the majority of apocryphal tales as non-historical, if morally instructive, myths.

The tales recounted in the *Life* all focus around the saint's remarkable generosity and compassion. For example, he gave his house away to a newlywed couple, and divided his horse up to feed a pack of starving foxes. In many of the tales, the gifts he gave away were miraculously transformed into something greater, such as when he gave away silver to feed the poor, and it was transmuted into gold, or when the meager food in his pantry became enough to feed a score of pilgrims (although the saint himself went hungry that day). Neuteboom always gave away his gifts freely, with no thought of return, and indeed, he often suffered because of his charity. Today, followers of the saint seek to emulate him through work with the poor, and other good deeds.

Entry Requirements: In theory, the Order accepts all those willing to help, but, in practice, the membership requirements are incompatible with membership of classes other than commoner.

Virtues: Generous, Selfless.

THE BOOK OF GLORIOUS JOY †‡‡~‡‡‡†:‡‡‡‡‡‡

Scripture: *The Life of Saint Neuteboom, volume 1*

△ **Common Blessings**—Bless the Destitute, Reconsecrate Talismans, Survive Hardship.

∫ **Special Blessings**—Bless Others' Meal, Bless Shelter, Comfort to the Bereaved, Prick Others' Conscience, Relieve Others' Hunger.

.Grimoires:

||| **The Life of Saint Neuteboom, volume 2** (spells: Banish Hunger, Cool Others' Fever, Ease Others' Pain, Enhance Gift, Feed Multitude, Forget Own Needs, Keep Out Rain, Mend Rags, Stay Warm).

Icons and Images: Despite the lack of contemporary portraits, Neuteboom's iconography is fairly standardized. Icons show him as an elderly man in a smock of plain brown cloth, smiling as he gives away a gift (usually of food). His symbol is a daisy.

Saint's Day: 3rd Aeror, a date nominated by the Second Ecclesiastical Council of Malkionism.

Other Side: Neuteboom's Node of Generosity, in Xemela's realm of the Saint Plane, resembles a plain thatched cottage in leafy woodland.

Disadvantages: Followers of Saint Neuteboom may never have more than a Common standard of living, and most have less; if their profession or other circumstances indicate otherwise, they must give the excess away to the needy and lower their wealth and standard of living back to the appropriate level.



Saint Palenna

Patron Saint of Romantic Love

Saint Palenna was the only child of a silversmith living in the small city of Fraunton in Agria province. Her mother died when she was young, and so, lacking any other family, she helped her father with a variety of jobs. It was while he was working at the city cathedral that she encountered a young wizard by the name of Renard. She fell in love with him at first sight, but he did not immediately reciprocate her feelings.

As she was a member of the farmer class and he was a wizard, she knew that she would have to work particularly hard to gain his attention and win his heart. In order to be able to talk to him as an intellectual equal and to have good reason for frequently visiting the Cathedral, she threw herself into the study of theology and natural philosophy, in all of which her doting father supported her. As she read more of the lives of the saints and the teachings of Hrestol, she came to realize the true importance and message of Malkioni faith, and what at first began as a means of obtaining purely earthly desires became a deep spiritual conviction.

In those days the barbarian hordes of Black Hralf the Weasel had already overrun Easval province and were sending raiding parties south into Agria, Nevs, and Tawars. In consequence, there were a great many refugees in the city, and a general strain on resources. Wishing to help as best she could, Palenna conducted much charity work both within and beyond the city, and became something of a local celebrity, although Renard,

as a wizard of the martial Order of St Talor had other matters foremost in his mind and still barely noticed the young woman.

Then, in the spring of 1456, Palenna made a fateful discovery. After working in a town near the borders of Frenishire, she bravely decided to travel at night to bring some much needed supplies to an outlying village apothecary. In the dark, she stumbled across a band of barbarian invaders stealthily preparing to assault Fraunton itself. Unlike most other such bands, these were disciplined and well organized, explaining how they had come so much further than the defenders of the county had believed. Narrowly evading capture, and realizing that she could, at best, arrive home only

shortly before the invaders arrived, Palenna prayed to God for assistance.

That night, she appeared in a dream to Renard, sleeping in his quarters in the city, and warned him that the guard must prepare for a surprise attack. Filled with an overwhelming conviction in the veracity of the dream, the young wizard rushed to inform his superiors, who quickly divined the truth of his words. As the wizards prepared for the battle by casting spells to assist the soldiers and knights of the city, Renard found his magic stronger than ever before, and felt himself filled with divine love and a sense of support from elsewhere. When the barbarians reached the city, they found it well prepared for them, and they were soundly beaten and forced to flee in disarray.

Afterward, Renard naturally sought out the woman in his dream, and at last fully understood her feelings for him, and how she had used those emotions to help him and the city in their time of need. Naturally, he soon fell in love with her himself, and the two married shortly thereafter. The story soon spread throughout Loskalm, and acted as a beacon of hope for the besieged people of the kingdom. Still engaging in charitable work, Palenna lived to see Snodal defeat the barbarians for good, and to see the Ban fall over the kingdom. After her death, a cult grew around her story, which was formally acknowledged by her canonization in 1584. For such a recently founded Order, hers remains surprisingly popular.

Abilities: Love [specific person], Woo Lover.

Virtues: Romantic.

Scripture: *The Life of Saint Palenna*

△ **Common Blessings**—Beautiful Voice, Blessing of Beauty, Courtly Bearing, Fragrant Blessing.

⋈ **Special Blessings**—Enhance Clothing, Perfect Kiss, Poetic Inspiration, Soft Voice of Calm, Soothe the Aching Heart, Spurn Unwanted Suitor, Support True Lover.

.Grimoires:

III **Roses and Romanticism** (spells: Compose Poetry, Ease Trauma, Instinctive Etiquette, Nutritious Food, Pleasant Fragrance, Please Lover, Send Message to Lover, Spotless Clothing, Suppress Negative Emotions).

Icons and Images: A number of contemporary portraits of Saint Palenna survive from all stages of her life, but modern images always show her as a young and beautiful woman in the primer of her life. The saint's symbol is a pair of doves.

Saint's Day: 18th Brumastide, the saint's wedding anniversary.

Other Side: Palenna's Node of Romance, in Siglat's realm of the Saint Plane, takes the form of a hedge maze surrounding a perfect garden filled with flower beds, fountains, and many secluded nooks and benches. It exists in perpetual springtime, with the flowers always in bloom.

Saint Raigarn

Patron Saint of Artisans

Raigarn was born in the city of Marona and took up his father's trade as a redsmith. His family were already followers of the Hrestoli Way, and Raigarn was known for his particular piety from an early age. He credited his exceptional skill in his art to the grace of God, and made converts from amongst some of the Brithini smiths who lived in or near the city at that time. His influence among his fellows grew until the city smith's guild appointed him as its guildmaster in 137.

Once in the position, he instituted reforms that moved the guild away from being a purely secular institution to one with some religious functions, helping to teach smiths appropriate blessings and prayers to improve and protect their art. For the remainder of his life he actively campaigned for similar practices to be instituted in other local guilds, and by the time of his death, almost all had followed his lead. These practices are now standard throughout most of the West, even where Raigarn himself is little known. He taught that, since God gave skill with craftsmanship to men, using those skills to create beautiful or efficient craftwork is as much an act of dedication to the faith as is prayer or scholarly research.

Raigarn's miracles were all connected with his art. Most famous today are the church bells of Marona, which wizards transferred from the small early building to the present one in the thirteenth century. Despite their relatively small size, the bells can be heard for miles around with perfect clarity even in stormy weather. Well over a thousand years old, the bells work as well now as they did the day Raigarn forged them.

The Second Ecclesiastical Council recognized Raigarn as the patron saint of artisans. Since that time, the various Churches have canonized a great many other saints with patronage over specific forms of craft. None the less, as the first of his kind, Raigarn remains the patron saint of artisans in general, and specifically the patron of redsmiths and bell-makers in recognition of his personal skills.

THE BOOK OF GLORIOUS JOY †‡⊕~⊕∂†∂∂∂⊕∂†

Abilities: Guild administration, Work with Others.

Virtues: Professionalism.

Scripture: **The Rule of Saint Raigarn**

△ **Common Blessings**—Bless Tools, Dedicate Work to God, Fine Craftsmanship.

∫ **Special Blessings**—Bless Bells, Bless Ceramics, Bless Forge, Bless Glasswork, Bless Masonry, Bless Metalwork, Bless Woodwork, Teach Apprentices, Work Tirelessly.

.Grimoires:

△ **The Crucible of Perfection** (spells: Assess Skill, Enhance Fire, Guild Harmony, Melt Metal, Preserve Wood, Project Sound, Purify Metal, Repair Mechanism, Repair Metalwork, Resist Heat, Work Swiftly).

Icons and Images: The saint is depicted in the clothes of a wealthy artisan, often carrying the tools of his trade. His symbol is a bell.

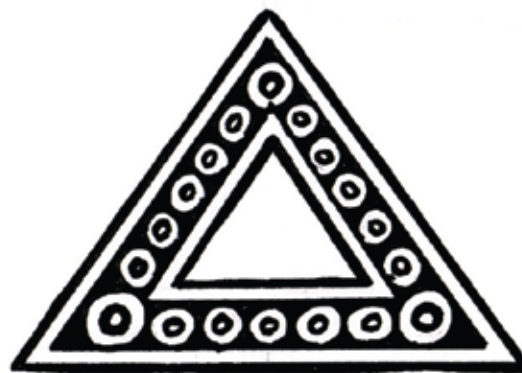
Saint's Day: 12th Frigidor, the saint's birthday.

Other Side: Raigarn's Node of Redsmiths, in Xemela's realm of the Saint Plane, takes the form of a guildhall decorated with metallic wares.

Other Craft Saints

Here are some of the other patron saints of craftsmanship found in Loskalm, many of which are also known elsewhere in the West:

- Saint Akarm – Coopers
- Saint Althens – Shipwrights
- Saint Borel – Farriers
- Saint Dundragel – Miners
- Saint Hemulin – Paneling and joining
- Saint Inlaten – Silversmiths and goldsmiths
- Saint Jandarís – Glassworkers
- Saint Larana – Potters
- Saint Mortasin – Cloth-workers and clothiers
- Saint Rondagar – Wainwrights
- Saint Thedugan – Brewers and innkeepers
- Saint Vulgan – Tanners and leatherworkers
- Saint Zmes – Weapon-crafters and armorers



Saint Sestercian

Patron Saint of Merchants

Saint Sestercian was a Brithini merchant based in Old Seshnela in the late first century. He was successful at his profession, and became one of the wealthiest Brithini commoners in his part of the country. Throughout his early life he ignored the Hrestoli, because of the then prevalent belief that they discouraged mercantile practices. In 105, however, his daughter and only child converted to the new religion and soon convinced her father to do likewise.

Sestercian soon became a devout Hrestoli, but continued to live in the style to which he had become accustomed. This drew the criticism of some of the newly appointed bishops, who argued that his wealth rightfully belonged to the Church. Sestercian responded in a famous debate with the bishops, held at Frowal in 110. He argued that the sustained accumulation of wealth by pious merchants would be able to supply the Church with a steady supply of charitable donations that would, over a long period, provide far more funds than a single surrender of property could do. Merchants should not feel guilty for their comfortable living, he said, so long as they remembered to support the poor and needy rather than keeping all of the benefit to themselves. In this way, God would ensure that everyone would live as best they could.

The bishops had to concede the logic of his position, and his financial support of early missions helped to ensure his canonization at the Second Council. His recorded miracles were relatively few in number, but he did compile a Rule for the virtuous living of merchants, which emphasized the balancing of personal profit against communal charity. It also provided advice for the secular career of merchants, much of which is still viable today.

Entry Requirements: Must be a commoner or knight with at least a Common standard of living.

Virtues: Charitable, Equitable.

Scripture: **The Rule of Saint Sestercian**

△ **Common Blessings**—Good Fortune, Overcome Greed, Remember the Less Fortunate.

⋈ **Special Blessings**—Aid the Poor, Aid Communal Prosperity, Bless Lock, Bless Wagon Team, Create Merchet Cross, Find Direction, Protect Perishable Goods, See Through Trickery.

⚡ **Curses**—Curse Bandits.

.Grimoires:

⚡ **Virtuous Trade** (spells: Attract Attention to Wares, Bring Luck to Others, Clean Goods, Deter Brigands, Enhance Finery, Fair Bargain, Healthy Bargaining, Lock Tight, Persuasive Speech, Preserve Trade Goods, Repair Wagon, Sense Way to Destination).

Icons and Images: Depictions of Saint Sestercian typically show an elderly man in the clothes of a wealthy member of the farmer class. His symbol is a balance.

Saint's Day: 10th Turbidor, the anniversary of the saint's death.

Other Side: Sestercian's Mercantile Node, in Xemela's realm of the Saint Plane, is a luxurious mansion teeming with fine goods.

Disadvantages: Although there is no official requirement to abandon membership of the Order if a member receives promotion beyond the knight class, it is very unusual for Loskalmi wizards or nobles to follow Saint Sestercian, as they do not acquire their wealth through trade. In Western lands beyond Loskalm, merchants are usually members of the noble class, rather than commoners, so such restrictions do not apply.

Merchet Crosses

Saint Sesterican was the first person to create the merchet crosses now commonplace throughout Fronela. In Seshnela, the practice of creating such crosses died out when the Church replaced Sestercian with Saint Mistandar, who de-emphasized the role of common traders in favor of merchant nobles. Similarly, the practice never spread far in Jonatela, and such crosses are unusual there. However, they are present in every town and city in Loskalm and Junora, and many more throughout the Janube valley and central Fronela.

A merchet cross stands in the center of a market place, marking it out as a place for trade. They are usually made of stone, and consist of a small raised platform from which rises a stone pillar marking out the four cardinal directions, and inscribed with the runes of Trade, and of a local saint (often Sestercian himself). Especially in larger settlements, the cross may be ornate, or surrounded by a baroque canopy carved with abstract shapes or with scenes representing trade or local commodities.

When they first erect a merchet cross, liturgists imbue it with magical power that helps to protect the market place. Often, this takes the form of a guardian essence, specific to the market, with powers of reducing conflict, and of

allowing foreign traders to meet together peacefully and conduct their business smoothly. This power extends to the boundaries of the market square, but not beyond, and adepts and liturgists must maintain it on a regular basis to keep the magic working.

The Adept Saints

Adept Saints are a concept unique to Loskalm, and blur the distinction between regular saintly orders and schools of wizardry. Followers of these saints typically join their orders when they are commoners or knights. For such people, the order functions much like those of the Common saints, with a single grimoire and scriptures as the basis for the magic. When they advance to the wizard class, however, followers become adepts, able to use the more powerful magic found in additional grimoires, while still receiving blessings from the liturgists. This helps maintain the meritocratic nature of the Loskalmi system, allowing people to become wizards without changing the details of their personal devotions.

Saint Bertorl

Patron Saint of Missionaries

Saint Bertorl served as a wizard in Tawars province, becoming a canon at Valsburg cathedral. Dissatisfied with the religious teachings of his day, he often argued with his superiors, leading his fellow canons to ostracize him. From his relatively lowly position in the Church, Bertorl realized that he would have little chance of converting others to the truth, and prayed to God for guidance. God revealed to him that his future lay not in Loskalm, where others would pick up the torch and convince the unbelievers, but in far off lands where the inhabitants had yet to hear the word of Malkion.

Bertorl left Valsburg in the year 685, and traveled up the Janube River to pagan lands. He spent the remainder of his life traveling throughout eastern Fronela, mostly along the Janube River but also visiting Rathorela, Upriver, and the future lands of Jonatela. While the natives rarely welcomed him during his first mission, his religious zeal and the inherent logic of his teachings won a great many converts over time. He had only two notable failures; the Zorians of Upriver listened to him with disinterest, while the Rathori responded with open hostility that he was unable to counter.

During this period, he lived in conditions of near-poverty and endured all manner of hardships to bring his message to those who needed to hear it. Often traveling alone, he owned nothing but that which he could carry with him, and there were few inns in the region to provide hospitality. Yet he was, on many occasions, miraculously delivered from peril, being able to walk through savage storms without hindrance, avoid freezing to death in the countryside in the dead of winter, and calm savage bandits. He brought Malkion's message not just through words, but also through action, providing healing and other magical services for the communities he served, and resisting the magic of wicked pagan priests with equanimity.

Saint Bertorl's order withered almost to non-existence during the Ban, but in recent years the Idealists have revived it, primarily with the intent of bringing their vision of the faith to other Malkioni lands.

Entry Requirements: Must be able to read, have a good knowledge of doctrine, and be willing to spread the word.

Abilities: [Foreign] Customs Preach the Word, Resist Inclement Weather, Rural Survival Skills, Walk Far.

Virtues: Evangelical, Stoic.

Scripture: **The Life of Saint Bertorl**

△ **Common Blessings**—Bear Witness, Preach Clean Living.

⋈ **Special Blessings**—Bless Shelter, Fight Disease, Find Path, Forget Painful Memory, Masterful Oratory, Stave Off Illness, Walk Without Rest.

⋈ **Curses**—Silence Questioner.

.Basic Grimoire:

⋈ **A Missionary's Progress** (spells: Be Heard, Endure Hardship, Glimpse of Solace, Purify Water, Resist Pagan Magic, Resist Rain, Speed Recovery, Travel Unimpeded).

Wizard Class Grimoires:

⋈ **The Book of the Wild** (spells: Calm Raging River, Calm Storm, Ignore Cold, Ignore Pain, Purify Water, Survive Without Food, Turn Aside Hostile Blow).

⋈ **The Book of the Word** (spells: Be Understood, Calm Temper, Fill with God's Love, Make Voice Carry, Overcome

Pagan Magic).

Icons and Images: Bertorl is shown as a middle aged man with a full beard, wearing simple robes and carrying a walking staff and a book. His symbol is a goose, representing river travel..

Saint's Day: 22nd Fervidor, the saint's birthday.

Other Side: St Bertorl's node of Foreign Missions, in Talor's realm of the Saint Plane, resembles a blissful country village, which always somehow seems familiar to those who visit.

Disadvantages: The missionaries of Saint Bertorl are expected to observe his example by living lives of simple poverty, often in dangerous and hostile environments.

Saint Carpattia

Patron Saint of Guardsmen

A soldier in the household guard of the Seshnelan royal family, Carpattia was a young man at the time of Hrestol's vision. He was one of the first converts to the new faith, who Hrestol himself knighted. When Hrestol went into exile, Carpattia rebelled against his former masters and transferred his loyalty to the prophet. Thus, he became one of the Companions, serving as Hrestol's personal guard. Traveling through dangerous lands, the prophet had cause to be glad of Carpattia's protection on many occasions. The saint also acted as a living exemplar of the duties and virtues of chivalry, showing that ordinary men could follow such a path, not just the prophet himself.

Most famously, Carpattia threw himself in front of the prophet to save him from an assassin's poisoned arrow, taking the wound himself rather than allow his master to come to harm. Although the poison was so magically potent that it should have killed any man in a matter of seconds, Hrestol miraculously saved his guard and companion, who later killed the assassin before he could attempt to strike again.

Always loyal and serving without question, Carpattia accompanied Hrestol on his fateful journey to Sog City. Alas, he was not present when the Brithini arrested the prophet. When he heard the news, he made to rush out and save his master, but Saint Falerine persuaded him that giving his life in such a meaningless gesture would serve no purpose, as even he could not stand against a whole army of Brithini. After the prophet's ascension, Carpattia married a local noblewoman and founded an order of holy knights in the area later to become the kingdom of Akem. The original order died out in the late Dawn Age, but almost all orders of chivalry in present day Fronela (and several elsewhere) claim to trace their ancestry back to it in one way or another.

Entry Requirements: Adepts of Carpattia must swear an oath of loyalty to the Church, and be willing and able to bear arms in the defense of others.

Abilities: Parry Blow, Remain Alert.

Virtues: Staunch.

Scripture: ***The Life of Saint Carpattia***

△ **Common Blessings**—Raise Morale, Remain Watchful.

⋈ **Special Blessings**—Bless Armor, Bless Shield, Resist Injury, Swift Reflexes.

⋈ **Curses**—Curse Assassin.

.Basic Grimoire:

☪ ***The Book of Endurance*** (spells: Accelerate Healing, Banish Fatigue, Bar Entrance, Reinforce Shield, Resist Damage, Sense Danger, Shame Coward, Strike the Unjust).

Wizard Class Grimoires:

† ***The Book of Heroic Combat*** (spells: Knock Arrows from the Air, Leap in Full Armor, Lightning Swift Parry, Pursue Foe, Righteous Blow, Sense Assassin)

☪ ***The Book of the Red Shield*** (spells: Banish Fear, Enchant Iron ritual, Neutralize Poison, Protect Item, Strengthen Armor, Strengthen Manacles, Strengthen Shield)

Icons and Images: Images allows show Saint Carpattia armed and armored, generally in whatever the latest style was in the homeland of the artist. He bears a plain red shield, which is also the saint's symbol.

Saint's Day: 6th Frigidor, the anniversary of the saint's death.

Other Side: St Carpattia's Guardian Node, in Hrestol's realm of the Saint Plane, resembles a massive, square, fortified stone tower; an island of solidity in a storm-swept landscape.

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Disadvantages: Followers of Saint Carpattia must never abandon their charges, so long as their charges remain true to the Church, even if it means their own death

Saint Kipperly

Patron of Musicians

The order of Saint Kipperly provides many choir-masters and hymn writers to the Idealist Church, believing music an expression of the love of God. All magic of the Order is musical in nature, so that adepts must sing the blessings and spells of the saint, or play them on musical instruments. For further information on the life of Saint Kipperly, see **Heroes of Malkion**, p. 86.

Entry Requirements: A love of music, and some natural aptitude for performing it.

Abilities: Compose Music, Keep Singing, Singing.

Virtues: Adore Music, Harmonious.

Scripture: **Saint Kipperly's Hymnal**

△ **Common Blessings**—Common Purpose, Bless Hearing, Bless Voice.

⋈ **Special Blessings**—Bless Stringed Instrument, Bless Wind Instrument, Bless with Calm, Bless with Comfort, Bless with Zeal.

⋄ **Curses**—Curse Enemy with Fear.

.Basic Grimoire:

||| **Songs of Power and Beauty** (spells: Ease Sorrow with Requiem, Inspiring Hymn, Joyful Hymn of Praise, Mournful Dirge, Patriotic Hymn, Soothing Hymn, Terrifying Battle Hymn). Note: These spells take longer to sing than most spells do to cast, but the adept may gain support from anyone else singing the hymn along with him, even if they only know the words of the song, and do not have access to the grimoire itself.

Wizard Class Grimoires:

||| **The Book of Symphonic Harmony** (spells: Beautiful Voice, Calm the Savage Beast, Fill with Joy, Perfect Pitch, Preternatural Hearing, Stun with Sound, Unearthly Peace, Unnerve Foe). Note: Adepts must play the spells in this book on a musical instrument, rather than sing them.

△ **The Book of Melodious Psalmody** (spells: Amplify Sound, Deafen, Fill Church with Colored Light, Illusory Sound, Inflict Squeaky Voice, Muffle Sound, Shatter Glass).

Icons and Images: Despite his later career in the Church as a bishop, images of Saint Kipperly commonly show him as a young troubadour, singing and playing a lute.

Saint's Day: 20th Aeror, the saint's birthday.

Other Side: Saint Kipperly's Node of Music, in Xemela's realm of the Saint Plane, is a void of multi-colored light filled with constantly changing musical sounds. Only the sense of hearing and an understanding of musical structure are of use in navigating this peculiar place.

Disadvantages: Since all the spells of the Order are musical, the supplicant must sing or play them. However, they may gain situational modifiers for instruments of exceptional quality, or gain augments from appropriate musical abilities.



Saint Kyria

Patron of the Knights-Healer

The knights-healer of Saint Kyria are one of the two main groups of knight and wizard class healers. The Kyrians are more directly martial than their Xemelan counterparts are, often wearing full armor, and even taking part in tournaments. This often exposes them to danger, since foreigners may fail to distinguish between the Kyrians, who are not warriors, and the followers of Saint Elleish, who are. Their duties include rushing onto the battlefield to retrieve the wounded, and protecting those who have fallen, which further puts them in physical danger.

Entry Requirements: Must be female, and either serving, or have served, in the Loskalmi military.

Abilities: Parry Blow, Ride Fast, Scan Battlefield, Sword and Shield Combat.

Virtues: Compassionate, Courageous.

Scripture: *The Life of Saint Kyria*

△ **Common Blessings**—Avoid Injury, Bless Healing Tent, Maintain Cool Head.

∫ **Special Blessings**—Bless Armor, Bless Healing Potion, Bless Shield, Ease Pain, Keep Out Dirt.

Basic Grimoires:

||| **Chivalry and Compassion** (spells: Deflect Blow, Ignore Distractions, Inspire Men's Courage, Keen Eyesight, Reinforce Shield, Staunch Blood Loss).

Wizard Class Grimoires:

∞ **The Book of Gallant Rescue** (spells: Eagle's Vision, Enhance Horse's Reflexes, Gallop Like the Wind, Inspire Courage, Lift Heavy Burden).

||| **Muliebrity and Surgical Healing** (spells: Anaesthetize, Cure Blindness, Cure Other's Wound, Re-knit Broken Bones, Stabilize Injury).

△ **The Book of Nonlethal Combat** (spells: Deflect Arrow with Shield, Distract Attention, Impenetrable Armor, Shatter Sword).

Icons and Images: Depictions of Saint Kyria show an athletic woman in full plate armor, riding a horse or ministering to an injured man.

Saint's Day: 11th Fervidor, the anniversary of the saint's most famous battle.

Other Side: Saint Kyria's Node of Knights-Healer, in Talor's realm of the Saint Plane, takes the form of a small castle of pure white stone, whose inner courtyards contain fountains and relaxing gardens.

Disadvantages: Followers of Kyria must never strike to kill, and can fight only in their own defense, or that of people who are themselves helpless. Non-lethal contests, such as those in Loskalmi tournaments, are acceptable.



Saint Lenderyn

Patron of Errantry

Saint Lenderyn, who lived in the fourteenth century, founded one of the most influential of all the Loskalmi orders of knighthood. His followers were especially vigorous defenders of the ideals of chivalry, and included many potent heroquesters. The nature of the Order is such that its members spend much time outside the country, facing foreign threats, and they rarely rise to high ranks within the military. Nonetheless, their devotion to the highest virtues and to the life of errantry mark them out as admired knights, who many others seek to emulate.

Entry Requirements: Must be a male knight. Members of the Order promoted to the wizard class must remain active Grand Knights.

Virtues: Chivalrous.

Scripture: **The Adventures of Saint Lenderyn**

△ **Common Blessings**—Maintain Chivalry, Resist Weather, Sure Footing, Strengthen Horse.

⋈ **Special Blessings**—Bless Jousting Lance, Bless Sword, Chaste Thoughts, Find Path, Hunt Animals.

Basic Grimoire:

∞ **The Book of Errantry** (spells: Embolden Horse, Navigate Wilderness, Sense True Honor, Swear Oath of Allegiance, Track Creature).

Wizard Class Grimoires:

† **The Book of Chivalrous Combat** (spells: Enchant Iron ritual, Gallop into Combat, Impenetrable Helm, Resist Knockdown, Sever Monster's Limb, Strengthen Lance).

℞ **The Book of High Adventure** (spells: Dispel Pagan Enchantment, Leap Chasm on Horseback, Navigate Otherworld, Resist Heathen Spirits, Resist Pagan Daimones, Scale Castle Wall).

Icons and Images: Portrayals of the saint show a young man in shining plate armor, bearing a sword and shield, and standing over the body of a slain monster.

Saint's Day: 2nd Aeror, the anniversary of the saint's knighting ceremony.

Other Side: Saint Lenderyn's Node of Errantry, in Talor's realm of the Saint Plane, is a glorious tent pavilion standing in a forest clearing.

Disadvantages: The Knights of Lenderyn take a vow never to refuse a quest for aid from an 'honorable' female warrior. Even Vingans are included (see below), and knights of Saint Elleish and Saint Kyria certainly qualify. In practice, of course, being chivalrous, they rarely refuse requests for aid from virtuous women, warriors or not.

Saint Lenderyn and the Vingans

On only one occasion did Saint Lenderyn suffer a serious defeat; on a journey to the Otherside of Oranor he met the pagan goddess Vinga in battle, but laid down his sword rather than harm a woman. Seeing his virtue was unimpeachable and having heard tales of his honor, the false goddess bound him to join her followers in attacking some wicked Jonating lords who were besetting the mortal world at that time. Naturally, this time he was victorious, and while neither side would convert to the other's religion, both came to a respectful understanding. After that, Saint Lenderyn was careful to remind all those who spoke against pagans that virtue could be found anywhere, and that, while the path of the true faith was the surest way to Solace, the true knight should strive the most against genuine dishonor and wickedness.

The version of this story told by the pagans of Oranor is somewhat different, and a good deal more ribald than that the saint's own followers know to be true. In the pagan version, Sir Lenderyn is harassing the 'good' folk of the kingdom, so that they send their best warriors out to stop him. After he defeats Orlanthi and Humakti warriors, a young Vingan heroquester takes it upon herself to defeat him. The knight is so struck by her beauty that he refuses the contest when she heroforms her goddess, and she is so struck by his that she decides to have mercy upon him. Convincing him of the basic honor of her ways, after some interludes that certainly do not fit with the Loskalmi tales of their saint's chastity, she convinces him to fight the wicked Jonating lords who had been taxing her clan. After they part, the knight is reluctant to bring harm upon the community of his lover and convinces other Malkioni that they should direct their attentions elsewhere.

The Loskalmi of course, are well aware that the motivations ascribed to their saint by the pagans are simply a means of denigrating their religion, and have no foundation in fact. After all, if they did, Lenderyn could hardly have entered the Saint Plane after his death, could he?

Saint Merwyn

Patron of Animal Husbandry

The son of a Loskalmi wizard in the early Imperial Age, Merwyn entered his father's profession somewhat reluctantly. It was clear to his tutors that he had considerable natural talent, but they had difficulty motivating him to use that talent effectively. It seemed that the young wizard simply had little interest in magic and preferred peaceful walks in the countryside to pouring through ancient tomes and memorizing esoteric formulae. However, he did well at religious studies, so that, after he had completed his training, the Church appointed him as rector to a small rural community in Tawars province. There, they felt, he could work to what few strengths he had while at the same time not being a drain on the resources of a large urban cathedral.

Merwyn found the solution to be ideal, and proved adept at pastoral work, getting to know many of his parishioners personally. While discussing the simple problems that farmers faced in their day to day lives, he realized that his Church training had not provided any solutions to such simple matters. Surely, he reasoned, there must be some way to use magic in a manner more beneficial to the common man? Once this revelation had struck him, he changed overnight and threw himself into magical research. He had always cared for animals, and so his first efforts were concentrated on ways of adapting traditional healing spells to work on creatures, especially those of importance to farmers, such as the oxen that pulled ploughs. At last his natural talent for magic began to shine, and he gradually moved on to other spells through which a wizard could help farmers in the same way that so many others helped knights or nobles. From that day forth, he dedicated his life to compiling his grimoires and using the new spells to help his parishioners.

Merwyn never had any desire for promotion beyond the rank of rector, and his Church superiors were more than happy with that situation. After his death, Merwyn donated copies of his grimoires to the Church in the hope that the spells in them could find wider use throughout the country, but few others took any notice. A few copies found their way into the homes of other rural rectors and saw some localized use, but the Church did nothing to actively distribute them, being more concerned at the time with conflict against, and later research to support, the God Learner movement. In the late ninth century, a group of young Loskalmi wizards 'rediscovered' his work and at last began to promote it as a means of regaining touch with their nation's roots. As a result, Merwyn was one of the first new saints the Immaculate Church canonized.

Entry Requirements: A desire to help the common people.

Abilities: Handle Animals, Treat Animals.

Virtues: Humble, Pastoral.

Scripture: **The Rule of Saint Merwyn**

△ **Common Blessings**— Remember Others.

∫ **Special Blessings**—Bless Bovine Pregnancy, Bless Equine Pregnancy, Bless Flock of Sheep, Increase Milk Yield, Plentiful Eggs, Preserve Animal Feed, Strengthen Ox.

Basic Grimoire:

▽ **The Book of Rural Comforts** (spells: Calm Domestic Animals, Deflect Agricultural Curse, Find Way at Night, Locate Missing Sheep, Repair Leather Tack, Repair Wooden Tool).

Wizard Class Grimoires:

||| **The Veterinarian Grimoire** (spells: Cure Bovine Disease, Cure Equine Disease, Heal Injured Cattle, Heal Injured Dog, Heal Injured Horse, Scent Pestilence).

▽ **The Book of Beasts** (spells: Calm Savage Beast, Communicate with Dog, Hear Like Dog, Make Guard Dog Deadly, Make Horse Swifter, Make Oxen Stronger, See in the Dark, Strength of an Ox).

Icons and Images: Depictions of Saint Merwyn show a middle aged man in plain wizard's clothes, accompanied by a dog, and sometimes by other animals. His symbol is a brachet hound.

Saint's Day: 5th Aestival, the saint's birthday.

Other Side: Saint Merwyn's Node of Animal Husbandry, in Xemela's realm of the Saint Plane, is a set of high quality stables, barns and dog kennels surrounding an open courtyard beneath a clear, sunny, sky.

Disadvantages: There is a tendency among some wizards to look down on followers of Saint Merwyn as 'country bumpkins', although most recognize their importance to the prosperity of the kingdom.

Saint Shalara

Patron of Peace

Saint Shalara was born in the small city of Peringham in the days before the unification of Akem. The daughter of a wizard, she studied her father's books and taught herself the ways of magic. She was highly devout, never missing Church on the Sabbath, and dedicating herself to charitable work. She was both conscientious and strong-willed, living as a total pacifist in a world that was often violent and dangerous. As a woman in the Dawn Age, she had no real opportunity to further her aims by gaining promotion through the Church, but this did not concern her, for she would rather work among the poor than among her fellow wizards.

Naturally, the poor people of the city and surrounding area adored her, for they were not used to seeing even lowly wizards working so hard for their benefit, and who were impressed by her personal piety and aura of holiness. Even during this time, Shalara performed many miracles, pacifying brigands who attempted to lay hands on her, and purifying water of disease or evil spirits.

Then, in 393, the city faced a disaster that seemed beyond even her capabilities to prevent. War had erupted, and armies from the neighboring county of Molene had laid siege to the city. As food supplies ran short, the saint continued to help her community, going without nourishment herself in order to feed children, widows, and cripples. Finally, the besieging army broke down the gates and ran amok through the city streets.

When two soldiers burst into the orphanage where Shalara was staying, her serenity and calm words struck them so forcibly that they dropped their weapons and fell to their knees to beg forgiveness. Blessing the two, the saint walked out into the streets, praying to God to deliver the people of both sides from their suffering. A golden glow began to suffuse her form, and wherever she walked soldiers stopped fighting, many of them weeping openly. Alarmed, the army commanders sent wizards to stop her, afraid that she was enchanting the men to betray their own country. But the wizards' spells had no effect upon her, and they too, stopped their violence.

Remorseful, weaponless, and hanging their heads in shame, the army walked out of the city and returned to Molene. Damaged buildings miraculously restored themselves, and the granaries filled with grain once more. When the townspeople went to thank and reward their savior, she walked silently into the cathedral, the glow still surrounding her. As she stepped before the altar, the building filled with a great burst of golden light, and a delicate smell of rose petals suffused the entire city. Then she was gone, bodily assumed into Solace.

Entry Requirements: A desire for peace above all else. Although less popular than the two larger orders of Xemela and Kyria, many healers choose to follow this saint.

Abilities: Calming Words.

Virtues: Abhor Violence, Serene.

Scripture: **The Life of Saint Shalara**

△ **Common Blessings**—Endure Hardship, Remain Calm.

⋈ **Special Blessings**—Avoid Injury, Bless Water, Calm Anger, Ease Distress, Invoke Pity.

Basic Grimoire:

||| **Beauteous Calm** (spells: Bring Out Remorse, Bring Quiet, Dissuade Combatants, Love of Humanity, Purify Water, Small Voice of Calm, Soothing Presence).

Wizard Class Grimoires:

||| **The Book of Peace and Harmony** (spells: Aura of Peace, Calm the Savage Heart, Hold Warrior Fast, Induce True Guilt, Purify Food and Water, Repair Fire Damage, Resist Godless Sorcery, Scent of Roses, Show Consequences of Violence, Vanquish Sickness).

Icons and Images: Icons of the saint show a young woman preying and wearing pure white clothing, surrounded by a nimbus of golden light. Her symbol is a rose.

Saint's Day: 15th Fervidor, the anniversary of the saint's ascension.

Other Side: Saint Shalara's Node of Absolute Peace, in Xemela's Realm of the Saint Plane is a field of diffuse shining light suffused with a calming fragrance.

Disadvantages: Followers of St Shalara are pacifists, and will always try to avoid harming others. In consequence, they may not learn any combat skills or any other skills or spells whose primary purpose is to kill or cause pain.



Saint Siglat

Patron of Loskalm

Siglat was the founder of the modern Kingdom of Loskalm, and the originator of the Idealist system of government. Together with the Ecclesiarch Gaiseron, he established the Church that all Loskalmi now follow. As a result, he became the patron saint of the kingdom as a whole, emphasizing the virtue of patriotism and dedication to the homeland and all of its ideals. Followers of Siglat come from all walks of life, but the greatest numbers are found amongst the nobility, many of whom move to his Order when they achieve their exalted station.

Entry Requirements: Must be a citizen of Loskalm, either by birth or adoption.

Abilities: Alleviate Discord, Inspire Loskalmi.

Virtues: Patriotic, Visionary.

Scripture: **Siglat's Dream**

- △ **Common Blessings**—Bless with Compassion, Bless with Happiness, Bless with Wisdom, National Pride.
- ⚡ **Special Blessings**—Bless Eyesight, Command Followers, Find Courage, Words of Praise.
- ⚡ **Curses**—Curse National Enemies.

.Basic Grimoire:

- ⌘ **The Book of Virtuous Living** (spells: Ease Sorrow, Induce Chivalry, Promote Communal Harmony, Reward Virtue, Rousing Speech).

Wizard Class Grimoires:

- ⌘ **The Book of Divine Perception** (spells: Perceive National Enemies, Sense Emotions, See Heathen Spirits, See Pagan Daimones, Sense Recusancy).

- △ **The Book of Just Rule** (spells: Administer Justice, Defend Parish, Deflect Godless Sorcery, Direct Followers, Enhance Wisdom, Fight National Enemies, Regal Bearing, Support Liege Lord).

Icons and Images: Siglat's physical appearance is well known. Depictions usually show him wearing his crown and other royal regalia, either seated on a throne, or praying with his eyes raised to heaven.

Saint's Day: 2nd Holiday, the anniversary of Siglat's Dream.

Other Side: The Node of Siglat's Dream, located in his own realm of the Saint Plane, takes the form of a magnificent palace, where even the servant's quarters are grandiose.

Disadvantages: Membership of the Order marks one out as a strong supporter of Loskalmi ideals, something that may be disadvantageous in foreign lands.

Saint Taralda

Patron of Justice



The second daughter of the count of Turset in the late tenth century, Lady Taralda chafed at the restrictions her cloistered life in the nobility put upon her. Instead of spending time preparing for social balls or in idle gossip, she studied in her father's library, concentrating on history, magic, and philosophy. Of course, she could not entirely abandon her traditional duties of appearing at court, and her apparent lack of interest in romance, combined with her remarkable beauty and intelligence, only meant that knights strived ever harder to gain her attention. Eventually, however, she did fall in love, with the open-minded and generous Count Hervis of Pelmor.

After their wedding, her new husband encouraged her to continue her studies, and regarded her as his most valuable advisor. Even so, Taralda would likely have remained an undistinguished historical figure had it not been for a critical event in 1002: her husband became King Hervis I of Loskalm. As the most influential advisor to the most powerful man in the kingdom, she had enormous potential to do good. At first she merely assisted in a number of her husband's projects, but in 1004, he appointed her to oversee a restructuring of the Loskalmi legal system.

For the next several years she drew up new laws, designed to deliver justice for all, without fear of favor. Although those of higher social class were entitled to trial in higher courts, the same laws and punishments would apply to everyone, regardless of their station, or the station of those they had harmed. Loskalm's tradition of public restitution instead of punishment dates largely from her statutes, although King Siglat somewhat extended and modified them in later years.

A popular Queen with the people, and hailed as a deliverer of her nation from injustice, partiality, and judicial cruelty, she also became a potent magician in later years, and compiled grimoires fuelled by her passion for justice tempered with mercy. Her great piety resulted in an enhanced lifespan, but she finally laid down and died after the youngest of her five children passed away of old age. Since Siglat's Dream, her Order has become central to the judicial system, with chapters located throughout the kingdom.

Entry Requirements: Members of the Order are involved with the administration of justice, including such individuals as village reeves, knights espousing chivalry, and ruling nobles.

Abilities: Legal Knowledge.

Virtues: Compassionate, Just, Wise.

Scripture: **The Rule of Saint Taralda**

- △ **Common Blessings**—Good Memory, Ignore Bias, Temper Justice with Mercy.
- ⋈ **Special Blessings**—Cool Tempers, Ease Misplaced Guilt, Induce Honesty, Oratorical Skill, Resist Oratory.
- ⚡ **Curses**—Curse the Unjust, Curse the Unrecalcitrant.

Basic Grimoire:

- △ **Taralda's Third Statute** (spells: Encourage Witness, Enforce Oath, Find Balance, Find Legal Precedent, Penetrate Obfuscation, Regal Bearing, Stern Voice).

Wizard Class Grimoires:

- Y **The Book of Seeking Truth** (spells: Clarify Complex Issues, Enhance Memory, Know True Owner, Last Vision of the Dead, Make Liar Weep, Sense Hidden Emotions, Verify Document).

- ⓪ **The Book of True Justice** (spells: Assess Fair Restitution, Aura of Justice, Binding Oath, Cite Law, Free Mind of Clouding Emotions, Protect Courtroom, Restrain Fugitive).

Icons and Images: Depictions of the saint is usually show her in later life, dressed in royal regalia and with silver hair, yet retaining some of the beauty of her youth. Her symbol is a lantern, representing the casting of the light of truth into dark corners.

Saint's Day: 26th Messistide, the anniversary of the first of the saint's Statutes reforming the legal system.

Other Side: Saint Taralda's Node of Justice, in Talor's realm of the Saint Plane, takes the form of a magnificent courtroom.

Disadvantages: Adepts must show no favor and behave with scrupulous honesty at all times.

Widespread Orders

In addition to those native to Loskalm, the Idealist Church also recognizes many saints from elsewhere in the world, whose influence has spread throughout the West. Some, such as Jenerin and Xemela, are associated with the life of Hrestol, while others, such as Josselyne, are so long-established that were firmly entrenched even before the foundation of the Immaculate Church, let alone the modern Idealists. Similarly, some saints native to Loskalm, such as Zemuron, have proved so successful that they are have branches in many foreign lands.

Because of the large population base of Loskalm and its encouragement of its citizens to dedicate themselves fully to the saints, the country is a major source of manpower for all such Orders. For example, there are over ten times as many knights of Saint Josselyne in Loskalm as there are in Seshnela, where joining such Orders is viewed with suspicion. In consequence, many large Orders choose to have their headquarters in the country, although others avoid antagonizing rival sects by giving equal status to their senior houses in other lands.

However, most knights in Loskalm hope to eventually receive promotion to the wizard class, and some have no desire to abandon the saints they have venerated all their lives. For this reason, many wizards follow saints that would be associated with knights, or even commoners, elsewhere. In the early days of Siglat's Dream, churchmen sought out grimoires for these orders, reasoning that, since the saints lived before later sects had created the strict demarcation between saintly orders and wizardry schools, they must themselves have been wizard-knights, as Hrestol was. Other sects, such as the Rokari, claim that these grimoires are forgeries, creations of later Loskalmi adepts with no connection to the saints themselves. Saints native to Loskalm also often wrote grimoires of their own, which adepts used even before the days of Siglat's Dream.

We list the wizard class grimoires of the better known saints below; their other grimoires and scriptures are essentially the same in Loskalm as elsewhere in the West. The Loskalmi consider these saints to be Adept Saints, and their Orders function in exactly the same way as their more local counterparts do.

Note that three relatively widespread saintly orders with branches in Loskalm – Jenerin (patron of heralds), Herigian (patron of episcopacy), and Elleish (patron of independent women) – are commonly followed by wizards even in other lands. The wizard class grimoires of these saints are therefore not unique discoveries of the Loskalmi, and are not listed below.

Saint Falerine

Patron of Gentlewomen

Falerine was one of the companions of Hrestol, and the wife of Saint Jenerin. Elsewhere in the West, she is the patron saint of high-born women, but in Loskalm her role is more general, although her adepts tend to be the wives and daughters of knights, wizards, and nobles, rather than those of commoners.

Wizard Class Grimoires:

||| **The Book of Communion with Nature** (spells: Fruit Out of Season, Heal Plant, Locate Lost Child, Speak with Songbirds, Speak with Small Furry Animals, Voice of the Nightingale).

⌘ **The Book of Gentle Life** (spells: Aura of Grace, Boon of Fertility, Clear Head, Close Wounds, Fight Sickness, Heal Impotence, Mend Broken Bones).

THE BOOK OF GLORIOUS JOY †‡⊕~⊕‡†:~‡‡⊕‡†

Saint Hasterax

Patron Against Elves

The followers of Saint Hasterax are dedicated to fighting against elves, and, for religious reasons, prefer to use axes in combat, rather than swords. They are somewhat uncouth by the standards of Loskalmi knights, driven by a hatred of their inhuman foes, but the authorities tolerate them for their useful abilities.

Wizard Class Grimoires:

† **The Book of Elven Banes** (spells: Berserk Fury, Burn Woodland ritual, Destroy Tree, Enchant Iron ritual, Fight Elves, Great Chopping Axe, Ward Against Arrows).

℞ **The Hidden Forest** (spells: Blight Dryad's Grove ritual, Counter Elven Magic, Create Elfsense Blind Spot, Detect Elven Magic, Leave no Trail in Woodland, Resist Elven Spirits).

Saint Josselyne

Patron of Defense

One of the most widespread of all Malkioni orders, that of Saint Josselyne is dedicated to protection and the creation of solid defenses against external foes. All members strive to build a strong mind in a strong body.

Wizard Class Grimoires:

Ⓔ **The Book of Indefatigable Will** (spells: Banish Fatigue, Bring Out Bravery in Others, Ignore Wounds, Strength of Will, Throw Back Invaders, Unbreakable Iron).

℞ **The Book of Valiant Defense** (spells: Crushing Gauntlet, Enchant Iron ritual, Ignore Weight of Armor, Righteous Blow, Strengthen Armor, Strengthen Barrier, Strength of Ten Men, Terrifying Roar).

Saint Ongaring

Patron of Travelers

The Order of Saint Ongaring maintains communication between churches and even rival sects across the West, carefully maintaining their neutrality. The followers of the saint spend much of their time traveling and are often skilled at surviving in foreign lands.

Wizard Class Grimoire:

‡ **The Book of Distant Communion** (spells: Avoid Blow, Be Understood, Determine Location, Find Best Route, Glib Tongue, Hidden Script, Ride for Days, Sense Falsehood, Speed of an Angel, Walk for Days, Ward Message).

Saint Talor

Patron of Valor

The Laughing Warrior was one of the most important saints of the old Immaculate Church, and his order remains powerful throughout Fronela. His followers are amongst the most brave and indefatigable of knights.

Wizard Class Grimoires:

△ **The Book of Cleansing Evil** (spells: Banish Heathen Spirit, Destroy Pagan Shrine, Gauge Magical Power, Navigate Adept Plane, Resist Mind-Affecting Magic, Resist Pagan Daimone).

℞ **The Book of Glorious Bloodshed** (spells: Enchant Iron ritual, Hysterical Strength, Ignore Fatigue, Mighty Sword Blow, Penetrating Lance Blow, Reinforce Armor, Terrifying Laughter).

Saint Xemela

Patron of Healers

Saint Xemela was the mother of Hrestol, and gave her life to save her people from a terrible plague. She is the most potent of all the healing saints, and perhaps the most beloved of all the saints of Loskalm.

Wizard Class Grimoires:

||| **The Book of Blessed Comfort** (Anaesthetize, Banish Odors, Clean Away Contamination, Forget Trauma, Induce Sleep, Repel Curse).

⌘ **The Book of Exchanging Life** (Fill with Vigor, Take Blindness onto Self, Take Deafness onto Self, Tap Self to Help Others, Take Wound onto Self, Take Sickness onto Self)

||| **The Book of Pure Healing** (Cure own Blindness, Cure own Deafness, Cure own Sickness, Heal own Wounds, Hold onto Life, Purify Water, Regrow Limb ritual)

Saint Zemuron

Patron Against Chaos

The Zemuroni are specialist warriors dedicated to the fight against Chaos, defending Loskalm from the horrors of the Dilis Swamp. Knowing that Chaos must be fought symbolically as well as literally, they strive to maintain perfect manners and decorum at all times.

Wizard Class Grimoires:

† **The Book of Blades** (spells: Armor of Purity, Cleanse Chaos, Enchant Iron ritual, Immunity to Acid, Lance Against Chaos, Rapid Cavalry Charge, Razor Sharp Sword, Sword of Light).

△ **The Book of Impeccable Etiquette** (spells: Banish Improper Thoughts, Immaculate Appearance, Instant Sobriety, Instinctive Etiquette, Keep Clear Head, Resist Chaos).

Wizardry Schools

On their promotion to the wizard class, many Loskalmi choose to join a School of wizardry. Many of these Schools function just as they do elsewhere, consisting solely of adepts studying their powerful grimoires. Some, however, are associated with specific saints of the Loskalmi canon, and include liturgists able to perform blessings and deliver curses. Such liturgists are typically also adepts, rather than dedicated clergy. Many Loskalmi knights choose to join a School of wizardry before attaining wizard status, but gain only limited magic from the grimoires in exchange. This lesser magic is listed below; once they attain full wizard status, followers of these cults will obtain all the usual grimoires of their school. Note that some schools do not provide scriptural magic, and are therefore not described below..

Loskalmi Membership of the Schools of Wizardry

	Approximate Membership
The Artificers' School	1,200
Bardan's Book (Deristopheles)	1,000
The Humble Calligraphers	1,100
The School of Saint Conwy	3,100
The Debaldan School	1,100
The School of Ouxey	2,000
The School of Raceen	2,100
The Urestes Academy	3,800
The Vonerin School	1,000

Saint Conwy

Patron of Scholars

The School of Saint Conwy traditionally queries those in authority, and seeks to find new approaches to the acquisition of knowledge and the betterment of the world. For this reason, the Church maintains a close watch on members of the school, lest they stray into heresy.

Scripture: The Life of Saint Conwy

- △ **Common Blessings**—Creativity, Persuasive Debate.
- ∫ **Special Blessings**—Bless Document, Heal Throat, Maintain Concentration, Understand Theorem, Work Without Rest.
- ⋈ **Curses**—Curse Reactionary.

Saint Ouxey

Patron of Vigilance

Another companion of Hrestol, Saint Ouxey's is the patron of those wizards who wish to emphasize observation and continued patience. As such, they help to guard the frontiers of the land, and to obtain intelligence on possible foes and coming disasters.

Scripture: The Life of Saint Ouxey

- △ **Common Blessings**—Ignore Tedium.
- ∫ **Special Blessings**—Bless Eyesight, Bless Hearing, Sleep Lightly, Preserve Food, Resist Pain, Stay Alert.

Saint Urestes

Patron of Natural Philosophy

The members of the Urestes Academy have worked hard over the centuries to distance themselves from the God Learners, with whom they were once loosely associated. Most accept that the school no longer carries out such terrible practices, but individual members must still be careful to avoid suspicion from the authorities.

Scripture: The Rule of Saint Urestes

- △ **Common Blessings**—Rhetoric, Think Rationally
- ∫ **Special Blessings**—Banish Ignorance, Bless Document, Bless Measuring Instrument, Bless Mechanism, Clear the Mind, Heighten Intellect.

Saint Vonerin

Patron Against Undead

The followers of Saint Vonerin are dedicated to the fight against undead, and are most often active on or beyond the borders of Loskalm. However, even within the country itself, ghosts may sometimes cause trouble, requiring the talents of the Valiant Exorcists to drive them away.

Scripture: The Life of Saint Vonerin

- △ **Common Blessings**—Courage to Act, Resist Deception.
- ∫ **Special Blessings**—Bless Corpse, Bless Grave, Resist Curse, Resist Godless Sorcery, Ward Away Heathen Spirits, Ward Away Ghosts, Ward Away Undead.
- ⋈ **Curses**—Curse Necromancer, Curse Unhallowed Dead.

The Artificers' School

When the Siglat and Gaiseron were establishing the Idealist Church, one of their most important tasks was the creation of a group of wizards to implement the predictions of Siglat's Dream concerning palaces that concentrated the magical power and devotion of the kingdom. The Ecclesiarch gave this task to Anderain, then bishop of Surchester. Anderain already had a considerable interest in architecture, and was a heroquester of proven skill. A whole-hearted convert to the principles of the Idealists, he swept into his new task with gusto, exploring the otherworld to help devise architectural means of focusing magical energy, and compiling new grimoires.

Over the next several decades, Anderain supervised the construction or alteration of every major palace and several minor palaces and cathedrals, in the kingdom of Loskalm. Such was his personal power and holiness that he scarcely

aged, and was 123 years of age when he died in 1579. His School remained as his legacy, and still conducts repairs and builds extensions to palaces and cathedrals today. The leaders of the School have placed a petition before the Church that Anderain receive canonization as a saint, with patronage over architecture, including the authorization of a set of scriptures for the benefit of mundane stonemasons. After decades of consideration and magical investigation, most observers believe that a final decision will be taken on this matter within the next five years.

The Portal of Power created by the Artificers is called an Archway of Ascent.

Entry Requirements: The candidate must already have some interest in, and knowledge of, architecture.

Abilities: Architecture, Engineering, Thaumatology.

Virtues: Meticulous.

Grimoires:

R *The Book of Thaumic Chaneling* (spells: Aura of Majesty ritual, Focus Magical Energy ritual, Increase Lifespan ritual, Preserve Fabric ritual, Preternatural Wisdom ritual, Sanctify Building ritual). Note: Artificers must physically build the spells of this grimoire into the fabric of stonework, and they affect only the long-term inhabitants of the building.

U *The Book of Stone and Glass* (Alter Stone's Color, Cut Stone, Enchant Gold ritual, Focus Sound through Architecture, Imprint Image in Glass, Lighten Stone, Purify Glass, Reinforce Cement, Strengthen Stone, Unbreakable Glass).

Icons and Images: Most portraits of Anderain show him bearing the tools of his trade and architectural plans.

Festival Day: 6th Holiday, the first Acoday of the period of sacred renewal.

Other Side: The Node of Architecture, in Siglat's realm on the Founder Plane, is a dizzyingly complex maze of decorative stonework laid out according to arcane principles.

Disadvantages: Many of the School's spells are actually architectural rituals, with long term benefits that may take years or decades to reach fruition. The spells last as long as the architecture does, although defacement or similar tragedies may reduce their efficacy or dispel them altogether.

Sacred Architecture

Throughout the West, the clergy channel the devotion of the populace through the local Church hierarchy, and use its power to benefit the community as a whole. In Loskalm, however, wizards have discovered means of using architecture to channel venerational energy more effectively, providing more immediate and tangible benefits to those who serve the nation at the highest levels. The detailed shape of the architecture, from the ribbed vaulting of roofs to the layout of corridors and the positioning of windows, helps direct energy towards the inhabitants of palaces and Episcopal residences. Older buildings are often re-modeled to make use of the latest in magico-architectural thinking, or else diverted to different purposes and new buildings constructed to replace them.

In the case of smaller civic dwellings, such as the homes of mayors and rectors, the construction is relatively simple, and may require only minor re-modeling. However, as the building becomes more grandiose, the planning involved in construction becomes increasingly elaborate. Even within such a building, the stonework directs the devotion of the people in towards the centre, running through channels towards the most important areas.

A set of three rooms forms the heart of all such buildings. First is the watching chamber, in which visitors remain while waiting for an audience with the local noble, under the watchful eye of a ceremonial guard. Beyond is the presence chamber, with a throne raised on a dais beneath a decorated canopy. This is the focal point of the devotional power, giving the noble the maximum benefit of his station while seated on the throne, and simultaneously directing some of the power onwards to higher ranking palaces elsewhere (except, of course, in the case of the royal presence chamber itself). Behind the presence chamber lies the privy chamber, where the noble may withdraw for private discussions with his most trusted friends and advisors. The privy chamber directly connects to the bedchambers and other personal apartments of the noble and his family, and an invitation within is a special honor.

Other Religious Orders

In addition to the regular saintly Orders and wizardry Schools, and numerous small hero cults and bands, two religious institutions within Loskalm have a special status and provide their own magic.

Order of the Companions of Hrestol

When Hrestol went into exile, five of his most loyal followers accompanied him: Jenerin, Ouxey, Carpattia, Erivies, and Falerine. Their devotion, and their deeds both during the exile and after the prophet's ascension, resulted in them becoming some of the earliest and most widely recognized saints of the Malkioni Church. Each saint has their own dedicated Order, but the Third Council of Malkionism in 453, created a new Order for their collective veneration. It exists to assure access to a wide range of common magic to the populace, without requiring the in-depth devotion of more dedicated Orders.

Entry Requirements: Any faithful Hrestoli may join the Order, although, in practice, only commoners do so.

Virtues: The order praises no particular virtues beyond those common to the Idealist faith.

R Spells—Bless Eyesight, Bless Manual Dexterity, Calm Tempers, Good Memory, Light Sleeper, Preserve Food, Raise Morale, Resist Injury, Silver Tongue, Soothing Touch.

Icons and Images: The symbol of the Order is a wheel with five spokes.

Saint's Day: 16th Aeror, the first day of Hrestol's exile.

Other Side: The Node of the Companions is located in Hrestol's realm on the Adept Plane, and connects to the nodes of the individual companions.

Disadvantages: The Order provides only individual spells, and has no grimoires or liturgists.

Office for the Protection of the Faith

The Watchdog Council selects agents of the Office from amongst the most pious, persuasive, and intelligent wizards of the Church. They answer solely to the Council itself, and through them, to the Ecclesiarch and the Crown. The Office has its own grimoire to assist in its duties, and its members are adepts with all the usual restrictions and requirements, except that they may leave the Office at any time and return to duties in regular wizardry schools without suffering any penalty.

Entry Requirements: Must be a wizard or lord spiritual, and have at least 1~ in Pious and an ability related to peaceful persuasion.

Abilities: Investigate Heresy, Law, Resist Heretical Arguments, Theology.

Virtues: Caring, Orthodox, Pious.

Grimoire:

△ **The Book of Theological Inquiry** (Argument of Logic, Detect Error, Detect Evasion, Dispel Pagan Magic, Erase Text, Instill Pure Thoughts, Persuasive Manner, Resist Mind-affecting Spells).

Other Side: The Node of Theological Inquiry is located in the Adept Plane, and connects to Siglat's node on the Saint Plane.

Disadvantages: Agents of the Office are marked out as amongst the pious and dedicated of the Idealists, and are greatly mistrusted in foreign lands.



The Loskalmi Calendar

	HILMDAY	FRONDAY	HARANDAY	ORENDAY	ULERDAY	ACODAY	SABBATH
SEMENTIS	New Year ▲				Josselyne		
							Falerine
VERNUS	(Tarelist)						
		Vonerin					
	Pentacles ▲						
FERVIDOR				Bardan			
				Kyria			
	Shalara						
	Bertorl		Malkonmas ▲				
AESTIVAL					Merwyn		Gerid
							Jenerin
						Ongaring	
							Ouxey
MESSISTIDE			Menena				
							Erivies
		Talor				Fruits of Labor	
					Taralda		
AEROR		Lenderyn	Neuteboom				
		Companions				Kipperly	
					Raceen		
FRIGIDOR						Carpattia	
					Raigarn		
	Urestes						
BRUMASTIDE					Zemuron		Ascension
		(Tomaris)		Palenna			
TURBIDOR			Sestercian	Conwy			
			Elleish				
NEX						Xemela	
			Hasterax				
HOLIDAY	Day of Truth	Siglat				Artificers	(Perfecti)

Church Leaders

Gaiseron the Mystic

Position: Ecclesiarch of the Idealist Church

Magic: Idealist Church; Liturgist and Adept of Saint Herigian, unique heroquesting powers, apex of the Idealist Chain of Veneration

In 1485, Gaiseron became the Ecclesiarch of Southpoint, the head of the Immaculate Church, and ostensibly the moral and theological guide for all Malkioni everywhere. As a bishop and archbishop, he had been a member of the moderate wing of the Church, arguing for improving the spiritual lives of the faithful before launching crusades against those in foreign lands. For many years, he was able to make only limited reforms within the established Church hierarchy, but he already knew that better times were coming.

As Ecclesiarch, he was a confidante to Prince Snodal, the greatest hero of the day, and to two successive Loskalmi kings. It is unclear how much he knew of Snodal's conspiracy to create the Ban, but when it fell,

it gave him the perfect opportunity to create his vision of a utopian society. When King Hervis III died, Gaiseron was able to secure the accession of Siglat, son of Snodal, to the throne, and became his closest advisor. He was the principle architect of Siglat's Dream, rebuilding the nation and its Church from the ground up. In many ways, he was as much the visionary behind the Dream as Siglat himself, allowing God's message to the King to reach its full fruition.

When Siglat died in 1569, having ruled his newly rebuilt Kingdom for nearly seven decades, Gaiseron was again influential in selecting the new monarch. Declaring that Siglat's Dream was complete, and the nation as perfect as mere mortals could make it, he canonized the former King within a year of his death, creating the Order of Saint Siglat with Svaligis as its first Grand Abbott. Soon after, he initiated the Seven Year Sea Ritual, whose magic would undo the Ban, freeing Loskalm to interact with the outside world again, and bring its message to those beyond the borders. The Ritual succeeded when Dormal landed at Sog City, and the Ban has continued to thaw ever since.

Gaiseron is over two hundred years old, his life preserved by the powerful magic of the Church. His physical age is indeterminate, but he is as fit and healthy as ever, seemingly immune to all the ravages of time. Despite his exalted status, as his old epithet suggests, he is something of an ascetic, preferring plain robes in his everyday life, and avoiding the richest of foods and wines. He has an otherworldly air about him, an aura of mystery, dignity, and wisdom that all who meet him find compelling. He dresses in the rich ceremonial robes of his position for public ceremonies and carries insignia of rank handed down by earlier Ecclesiarchs for centuries.

As Ecclesiarch, he is also the Grand Abbott of the Order of Saint Herigian, and wears a signet ring that once belonged to the Saint himself, and is now a powerful reliquary. His magical power extends far beyond that of any typical member of his Order, however. His magical regalia and the power he receives from the Chain of Veneration are significant, but many of his abilities are unique, gained from centuries of study and undertaking heroquests. He is an inspired prophet, and a skilled diviner and enchanter, with powers that extend beyond the mortal realm and into the Otherworld. He is the most powerful and versatile wizard in Loskalm, and probably in the whole of the world.



The Right Reverend Lady Lemille

Position: Grand Abbess and First Lady Healer of the Order of Saint Kyria

Magic: Idealist Church; Liturgist and Noble Adept of Kyria

The child of farmers in Pomons, Lady Lemille's story is archetypically Idealist. Working hard on the farm alongside her brothers, she joined the army as a healer, and received her knighthood as a follower of Saint Kyria. She married a knight of Saint Zemuron, but he died not long after, and they never had children. Determined to push herself further, she became a Wizard-Knight-Healer and joined the Noble Battle. After many years of service, the Kyrian Order asked her to become an abbess, and she reluctantly agreed. Later, she rose to become the leader of the Order itself, a post she has now held for nearly twenty years.

Lady Lemille is an experienced heroquester, and, despite being in her seventies, looks only around forty years of age. She is a stocky woman with an incredible force of personality, that brooks little contradiction, yet she aids her few friends without reservation. Her zeal for the Order and its mission is remarkable, and she works tirelessly to promote its work. She is regularly one of the first to speak in Church councils, and most other religious and military leaders greatly respect her insight. For their part, the ordinary knights-healer of the Order are devoted to her service, and support her in all her endeavors.

The Right Reverend Merissa

Position: Loskalmi Prelate of the Order of Saint Xemela

Magic: Idealist Church; Liturgist and Noble Adept of Xemela

Merissa's parents raised her among the court of the Prince of Agria in Hingswell. Her father was a wizard of moderate influence within the court, so she quickly learned the skills of courtly etiquette and of Loskalmi politics. Although she could simply have married a courtier, her parents were delighted when she chose instead the harder path of Idealistic merit, and became a healer at the local Xemelan hospital. She became an order liturgist after joining the knight class, and involved herself with the administration of the hospital and its religious services. In time, she rose through the wizard class and entered the nobility. Now in her eighties, she serves as the head of the Order for the whole of the Kingdom, governing from the Grand Abbey at Southpoint.

Her early life suited her well for her present position. Unlike many Xemelans, she understands politics and the various competing needs that the Kingdom faces. She believes firmly in the ideals of her nation, but also knows that, sometimes, practicalities must come first. A constant voice for peace where it is achievable, she nonetheless feels horror at the Kingdom of War, and recognizes the need for defense, to better protect the innocent. She always appears calm and unruffled, no matter her inner

feelings, and often seeks to calm quarrels when they arise between other nobles and church magnates. She no longer actively pushes the claims of her predecessors to authority over all Xemelans in Glorantha, knowing that doctrinal differences between the various Churches make such a claim unfeasible. She would, however, lend whatever support she could to her fellow Prelates in other lands, knowing that they all share a similar vision and divine mission.

The Right Reverend Orterick

Position: Grand Abbot of the Order of Saint Talor

Magic: Idealist Church; Liturgist and Noble Adept of Talor

Orterick's parents were peasant hunters from Easval, and he spent his early youth hunting and trapping in the northern wilds. The harsh environment gave him a grim sense of humor that stood him in good stead when he chose to join the Order of Saint Talor, serving as a squire, then as a knight. Although skilled at combat, in later years, when he joined the wizard class, he moved towards the clerical side of the Order, becoming a liturgist, and studying the *Book of Cleansing Evil* more than the grimoire of knightly magic. His power and fame grew, until he eventually became the Grand Abbot of the Order, supervising all of its most important ceremonial and ritual functions.

His formerly muscular physique is turning a little to fat, but he still cuts an imposing figure, standing over six feet tall, and in the best of health. He is a vigorous leader, always busy and taking a keen interest in the deeds of his adepts. He delegates the military aspects of his duties to a Master of the Order, but the two often consult together on important matters, and he works closely with the senior officers of the Army. He regularly argues that the best defense is a good offense, and is therefore one of the most vocal supporters of war within the Church. He is married with five children, all of whom have long since left to forge their own careers.



The Right Reverend Tamblin

Position: Loskalmi High Wizard of the School of Saint Ouxey

Magic: Idealist Church; Liturgist and Adept of Ouxey

The High Wizard of Ouxey spends almost all of his time in his tower in Ease. As is common in the slow-moving politics of the School, Tamblin has held his position for a long time – currently over forty years. His long white hair and beard mark him out as elderly, but few people know his exact age. He rarely receives visitors from outside the upper levels of his School, and remains a distant presence even to his own wizards. He spends his days magically scrying, searching out threats to the Kingdom and challenges to the Church. Subordinates carry out the day-to-day administration of the School, although he does maintain oversight of their activities. He very rarely attends Church councils, sending representatives on his behalf, and making heavy use of the Order of Saint Ongaring to ferry messages across the realm.

He prefers to remain neutral in Church politics, reporting the information he has learned, but rarely advising others on how to respond. His reports are always of high accuracy, and on the rare occasions where he does make recommendations, church officials usually act swiftly upon them.

The Right Reverend Murrend

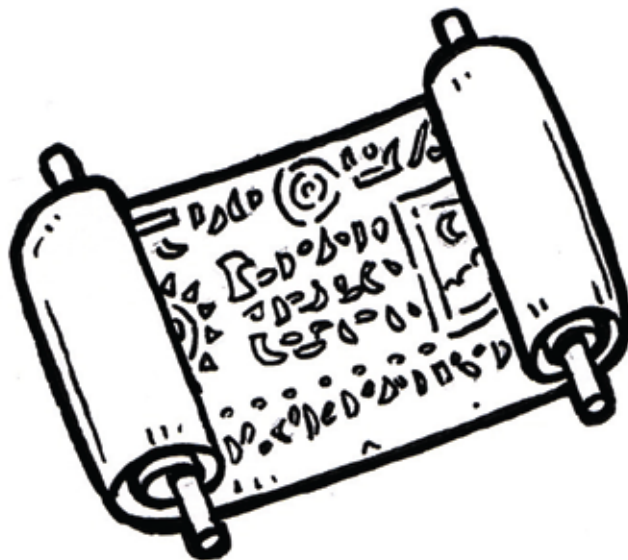
Position: Camerlengo of the Idealist Church

Magic: Idealist Church; Liturgist and Adept of Saint Herigian

Murrend's talent for dealing with people, and for handling the logistical running of the Church saw him promoted to Dean of Southpoint Cathedral, and later to the exalted position of Camerlengo, in which he has served for over thirty years. He is an affable man, yet, behind his pleasant demeanor is a steely determination to get things done, and ensure that the Church runs smoothly. He appears to be about sixty years of age, with silver hair, and always dressed in immaculate robes, but is, in fact, a nonagenarian.

The Camerlengo has the duty of running the Ecclesiarch's household. When powerful magical rituals are required, that affect the fate of the whole nation, he makes sure that all of the wizards needed are in the right place at the right time, and have all the equipment necessary to carry out their task. He arranges all of the regular annual rituals and other ceremonies at which the Ecclesiarch must officiate, working with the Dean of Southpoint Cathedral, the Ecclesiarch's private secretary, the domestic staff and others who keep things running smoothly behind the scenes.

In the days before Siglat's Dream, the Camerlengo convened the college of Archbishops that administered the Church following the death of an Ecclesiarch, and appointed their successor. Similarly, he arranged the funeral of the old Ecclesiarch, and conducted the consecration ceremony for his replacement. Obviously, with Gaiseron's long time in office showing no sign of ending soon, there is no expectation that Murrend will ever have to carry out such duties.



CHAPTER 3. GAZETTEER OF LOSKALM

Ozur Bay, a large inlet of the Neliomi Sea, divides the Kingdom of Loskalm into two separate parts. Sog City, which is outside the Kingdom, occupies the extreme eastern coastline of the Bay, so that there is no overland connection between the two halves of the nation. The south is relatively low-lying, consisting of the basin of the Barflood River, and the low hills that separate it from the coast. The north occupies a peninsula, lying between Ozur Bay and the much smaller Ronthal Bay to the northwest. This half of the Kingdom is much more rugged, with the spine of the Nevs Highlands in the centre, and sloping plains and hills beyond.

Arable land occupies much of Loskalm, which is a prosperous and relatively densely settled nation. The knights keep various small forests and areas of woodland open for hunting, and there are more extensive areas of wild land in Easval and Nevs in the north. Loskalm currently consists of eight provinces, and also claims rule over Junora, Oranor, and Dilis. We describe each of the provinces below, while Junora has its own chapter.

Climate

For most of the year, the prevailing winds in Fronelan blow from the west, carrying rain from the Neliomi Sea. As a result, Loskalm's climate remains moist throughout the year, with several inches of rainfall in most months. Given its northerly location, the Fronelan summer can be surprisingly warm, although it is rather short. For no more than eight weeks do people find it comfortable enough to dispense with heavy clothing, and even then a cloak to protect against the threat of rain is often advisable.

As the winter approaches, however, the temperature drops rapidly. Around midwinter, the precipitation drops a little as bitterly cold northerly winds begin to blow down from the Glacier. Temperatures remain below freezing for months at a time, so that heavy snow typically blankets the ground from Frigidor to Nex. In late winter, the westerly winds reassert their dominance, bringing heavy snow and frequent hailstorms. There are often hurricanes along the coast of the Neliomi Sea in late winter, forcing ships to remain in harbor for a month or more.

In the spring, the winds at last relax, and temperature rises rapidly, with the melting snow showing that the winter has truly ended. That same snow begins to fill the rivers with melt water, and many valley regions are at risk of flooding as rivers burst their banks.

Flora & Fauna

Before the Malkioni felled woodland to make way for their farms and cities, Loskalm was a land of forests and heath. In the north, coniferous trees predominate, with fir and spruce the most common. Birch, alder, and aspen are amongst the few deciduous trees of northern

Loskalm, but are more widespread south of Ozur Bay. Towards Erontree, the forests contain a more even mix of tree types, with sugar maple and beech also becoming common. The strong winds experienced in coastal areas have often blown away the topsoil, leaving open heath land conditions, or sparse forests dominated by jack pine, which is able to better tolerate the poor quality soil. The Nevs highlands are also largely un-forested, with alpine vegetation predominating.

Native wildlife includes the black-tailed deer, wild boar, and many smaller creatures such as tree porcupines, beavers, snowshoe hares, golden squirrels, voles, and lemmings. Although the Loskalmi try to keep dangerous predators to a minimum, forests inevitably prove havens for such typical Fronelan carnivores as bears, wolves, pumas, and bobcats. One of the better known Fronelan animals, unique to the region, is the Curious Fox, a red animal with black face markings, which indulges in bizarre leaping displays during its springtime mating season.

Insect-eating birds, such as wood warblers and madrigalbirds, only visit Loskalm in the summer, migrating to Seshnela and southern Ralios to avoid the harsh winters. Those that eat seeds, such as bluefinches, grosbeaks, sparrows, and pine siskins, remain all year round, as do omnivorous and predatory birds, such as ravens and falcons. Puffins and several different types of seagull shelter along the coasts, as does the fearsome blood-sucking savanger.

Travel in Loskalm

Loskalm is one of the safer nations in Glorantha. In most parts of the country, banditry is essentially non-existent. Only close to the borders is there any risk of highway robbery, or attacks by monsters or krjalki. For most travelers, therefore, the weather is likely to be the only potential cause for concern. For the same reason, few settlements in Loskalm have the same level of physical defenses that those of equivalent size do elsewhere; few cities have walls, for example. The absence of such defenses also makes it difficult to charge fees for entering cities, although toll gates do exist at bridges and other choke points.

Nobles across the realm are responsible for upkeep of roads in their domains, and take their duties seriously. Even so, minor roads in Loskalm are typically not paved, just made of hard packed earth, which can turn muddy in the spring after the snow melts. However, many more roads are paved in Loskalm than elsewhere in the west, although this does require regular repair to replace lost or broken stones. In most cities, even the backstreets are paved, with below-ground sewers; a significant improvement over most other Western nations.

Loskalm's network of Royal Roads dates from the

Dawn Age, when wizards of the Silver Empire introduced the magical art of constructing and protecting such highways. Initially, the network of such roads was small, but as Loskalm grew in power, it became steadily larger, reaching its greatest extent under the Middle Sea Empire, when it reached into Junora and beyond. The Third Age saw the loss of these eastern territories, and the roads that lay within them, and as the fortunes of the Kingdom changed down the centuries, so did the completeness of its Royal Road network.

Siglat's Dream saw a new upsurge in road building. Although the Roads do not reach as far as they did in the Imperial Age, there are many more of them within the Kingdom. The Royal Roads now connect every city in the Kingdom, making travel anywhere safe and easy, even in winter. Magical milestones stand along the Roads, each bearing a magical essence that keeps the roads open and deters any miscreants. The King conducts an annual ritual to keep the milestones functioning, but one of the secrets to the network's success is that Gaiseron discovered ways for the Princes to conduct their own similar rituals, reinforcing those of the King, and enabling many more Roads to stay open. Now there is no practical difference between the 'Princely' roads connecting the smaller cities, and the true Royal Roads that connect the larger ones.

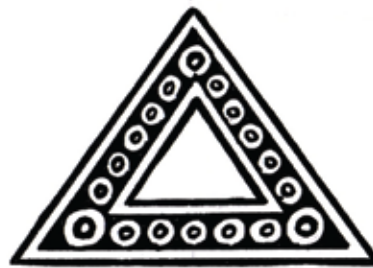
Of course, the Roads do not cross Ozur Bay. A number of ports line the Bay, and obtaining passage across is relatively easy, since many ships exist simply to meet the high demand. Loskalm controls almost all the coastline,

leaving no haven for pirates. However, adventurous raiders from Ygg's Isles sometimes make the multi-day journey to the Bay, and have occasionally caused problems, and kept the Royal Navy busy. In recent years, however, Yggite raids have declined, as many of their more rapacious seamen have left for the far south, following their new leader Harrek the Berserk.

Royal Road Guardians

Functions:

- ⊕ **Awareness** – Alert Knightly Patrols
- ⋈ **Blessing** – Keep Free from Snow
- ⊖ **Defense** – Keep the Peace



Hero Bands: The Goshawk Speakers

The Speakers were once one of many groups of missionaries spreading the word of Idealism to the lands of central Fronela. Like many other early groups, they were unprepared for the realities of the task, and often found themselves in difficulty. One day, angry warriors chased them from a village in Timms, and forced them to seek refuge in a dark forest. Without food, horses, or much equipment, they found themselves beset by pagan daimones on all sides. They prayed for deliverance, and received their reward when a goshawk, eyes glowing with a pure golden light, descended from the heavens, and led them to safety. They soon learned that the bird was an essence, manifest in physical form, and that it had lived in the forest for years, unable to break free itself until it could find those with the faith to aid it.

The essence, which the group named 'Deliverance', agreed to provide its power to aid them and further their mission. In the years since, the Goshawk Speakers have grown in number and experience, forming a true hero band, much more able to take on the perils of the outside world. They travel from village to village along the Janube valley, and sometimes south into Jonatela or north to Upriver or Rathorela, preaching the benefits of the Idealist way of life. They are less active in the larger cities, although they receive support from established Idealist groups already based there. Sometimes, they stay for up to a year at a newly converted community, helping to protect them from outside threats, at others, they combat evil overlords, or foul creatures to better show the superiority of their ways to unbelievers. Always, they remain undaunted in their mission to bring light to the darkness.

Membership: Most members are still recruited from Loskalm itself, although they accept Idealist Junorans, Janubians, or people of any other racial background. Many of the Speakers are clergymen, preachers dedicated to teaching the ways of Idealism, but there are also knights, healers, and entertainers. Indeed, members of any profession willing to travel in potentially hostile lands, and with something of benefit to bring to the communities they find there can find a place within the Speakers' band.

Skills Taught: Geography of Fronela, Lead by Example

Typical Personality Traits: Evangelistic, Helpful

Guardian: 'Deliverance'

⊕ **Awareness** – See Through Difficulties

⋈ **Blessing** – Bring Happiness to Others

⊖ **Defense** – Defend Against Hostile Essences

The Province of Agria



Provincial Capitol: Hingswell
 Ruler (1620): Prince Harandis the Grey
 Area: 24,000 sq. miles
 Population: 320,000

In the early years of the Dawn Age, Agria formed the north-western frontier of Brithini expansion, with many of its settlers being dissidents or adventurers seeking to carve new territory from the windswept hills and wide pine forests. In the third century, three independent counties, Grelmor, Klunerset, and Umbrin, arose under Hrestoli rulers in the south of the present-day province. Under threat from elves and hsunchen raiders, in 302 they accepted the rule of Amalar of Norans, unifying the Kingdom of Akem. Over the next two centuries, Akem moved the Agrian border steadily northward, eventually reaching the edge of Drenmoor.

The Jrusteli placed parts of Agria under the rule of a 'Duke of Westpoint', who held his court in Breilmouth. The Duke forged a navy from the hardy fishermen of the coasts, and hired wizards to chain the forces of the winter

storm to strengthen his fleet at sea. Agria grew rich on the bounty of the open sea, something that the harsh storms had hitherto prevented. When the Closing came, tidal waves smashed the fleets into kindling and hurricanes battered the coast for decades thereafter. The folk of Agria turned their backs on the sea, and the region fell into a decline from which it only recovered during the Ban. The Dukes of Westpoint steadily ceded their land to rival nobles during the Third Age, as they became increasingly unable to maintain their estates. After Siglat's Dream, the position became a ceremonial one, and no longer holds any land of its own.

Agria is the westernmost part of Loskalm, and the most exposed to the harsh winter storms that blow in off the Neliomi Sea. Even after the Opening, few folk have dared to return to the sea, fearing Yggite raiders as much as the poor weather. Although the land is not ideal for agriculture, the descendants of the Imperial Age fishermen had little choice but to turn their attention in that direction. Near the coast, the soils are peaty, and there is little shelter from the icy hurricanes, while inland the terrain is rugged. Light pine forests still dot much of the land, with open moorland on the higher hills. The population clusters in the central and southern regions, where the land is best for farming.

The primary trade of the province is now in wool, for sheep seem to thrive in the windswept landscape. This trade is sufficient to have lifted Agria out of the relative poverty it endured for much of the early Third Age. The sheep also provide parchment for export and meat for local consumption, while the more sheltered valleys supply wheat and rye.

The Province of Agria contains five counties and twenty-two baronies. The Order of the Wyrn leads the Agrian army, but other knights tend to look down on them as plodding, and lacking in spirit. Nonetheless, its healers, quartermasters, and other support staff are highly skilled – at the expense of the soldiers, whisper some – making the provincial army very effective in long-term actions, such as sieges, or those that require long supply lines.

Harandis the Grey

Position: Prince of Agria

Magic: Idealist Church; Noble Adept of Saint Taralda

Prince Harandis, known as 'the Grey' because of his taste in clothing, is a scholar of renown. As a wizard at Hingswell Cathedral, he wrote many tracts on Loskalmi history, specializing in First Age and Pre-Dawn artifacts and architecture. A hagiography of early Fronelan saints remains, however, his best-known work, which he completed only shortly before his ennoblement. As an advisor to the former prince, and later as a baron and count, he put into action a number of schemes for improving the lot of his subjects, and proved far from the ivory tower academic that many had assumed him to be.

City Ratings

Each settlement is described with a size, type, and rating. The rating describes the level of facilities and prosperity that the settlement has relative to others of its type and size. Narrators may use this rating as a guideline for the Resistance to certain tasks at their discretion.

A rating of +0 indicates that the settlement is exactly typical for its kind and size. Because the ratings are relative, a Large City +0 is significantly “better” than a Medium City +0, since the larger population would naturally be expected to attract more specialist trades and outside commerce. In general, ratings range from -10 to +10; settlements outside of this range tend to either expand to the next higher size category as immigrants take advantage of their prosperity, or decline to the next lower size as trade and commerce fall off.

Note that, because of the general prosperity, peace, and enlightenment of Loskalm, cities are more likely to have a higher rating than a low one (compared with other countries).

Brelmouth

Type: Medium Port -8

Significant Abilities: Naval patrols, Old Ruins and Statues, Safe Harbor

Security and Defenses: Stone walls, small fortress, natural cliffs

Temples and Shrines: Small Idealist cathedral

Ruler: Count of Turset

Suzerain: Prince of Agria

The first settlers at the mouth of the river Brel, during the late Dawn Age, established a fishing community in the sheltered harbor. High cliffs surround the city on three sides, with a steep path running up the banks of the river to the hinterland. On the western side lies a wide circular bay, with great walls of rock forming a natural barrier on the seaward side. A wide gap between these walls allows access to the sea, but the high cliffs protect the bay itself from the worst of the winter storms. The city lies above wide beaches of shingle, with the docks clustered around the deep water at the mouth of the river.

As the most sheltered harbor along the traditionally treacherous Agrian coast, Brelmouth grew to become a small city as the Dawn Age stretched into the early Imperial Age, but it never had any great prominence within the kingdom. When the Justeli took control of Loskalm, however, they sent their naval experts and wizards to the port, seeking to build a base from which to explore the Neliomi Sea and the wild coasts to the north. God Learner wizards discovered great magics to control the harsh winter storms that plagued the seas, harnessing them to their own advantage. Brelmouth became the headquarters of the Neliomi Fleet, a magical flotilla of ships that traveled the northern waters beyond Ozur Bay. They built a fortress in the city, and deepened the harbor to take their naval ships. Trade prospered too, as the

people of the city learned new skills, supplying Loskalm with whale oil, ivory, and seal hides.

Because Brelmouth had prospered from God Learner magic, its people were at first reluctant to join in the general rebellion against their works. A force from Hingswell eventually liberated the reluctant people from their overlords, destroying the magic that had brought the city such wealth. When the Closing came, things went from bad to worse, although the modern inhabitants now accept that, if the God Learners had remained, their city might well have vanished altogether.

Because of its location, Brelmouth had almost no industry beyond that which relied on the sea, and it fell into decay. The population slumped, the fortress fell into ruin, and the once proud naval dockyards became nothing but houses for fishermen who scoured the bay and the nearby coast for crabs and small fish. Eventually, the people adapted, but they cursed the sea whose capricious nature still brought them storms while refusing to bring them worthwhile bounty. During the Ban, the nearby lands brought in grain and other badly needed commodities, but the city prospered less than others did during the century of peace.

The Opening reached Brelmouth relatively late compared with the rest of Loskalm, for Dormal initially traveled no further than Ozur Bay. When it did arrive, the people of the city paid little attention; they had learned to fear the sea, and the return of piratical raids from the north did little to change their minds. In recent times, the Prince of Agria ordered the rebuilding of the old naval fortress, although much of it still lies in ruin, the old stones surrounding parts of the newer structure. From here, patrol ships head out to fight the Yggite pirates and defend the northwestern coast. Fishermen have returned to the sea, but they remain fearful of the great magics they once wielded, and have not regained the skills at whaling and seal-hunting they once had. The city remains relatively poor, dominated by signs of its past glory that the locals now treat with stoic indifference.

Fraunton

Type: Small City +3

Significant Abilities: Rustic Charm, Sheltered, Welcoming Locals

Security and Defenses: Stone tower

Temples and Shrines: Small Idealist cathedral, Grand Abbey of Saint Palenna

Ruler: Count of Klunerset

Suzerain: Prince of Agria

Fraunton is one of the settlements of inland Agria that benefited from the Closing. As merchants and other wealthy folk abandoned the coast for the safer lands to the east, many chose to settle in and around Fraunton. The city was well placed to take advantage of such migration, for it lies in a wide lowland valley, protected from the worst of the winter storms by a range of high hills to the

northwest. The soils here are amongst the most fertile in Agria, suitable for growing barley and turnips. But Fraunton benefited most from the development of the wool trade, and its clothiers and drapers are amongst the most skilled in the kingdom.

Fraunton's modern claim to fame, however, comes from its association with Saint Palenna, who saved the city from attack during the depredations of Black Hralf the Weasel in the fifteenth century. She lived in the city until her death in 1505, shortly after the fall of the Ban, and a local cult grew up around her story and message even before her formal canonization. The Grand Abbey of her Order stands on the outskirts of the city, and is a modern building of marble and pale stone topped by a copper-sheathed dome. It encloses three wide courtyards, each with a magnificent decorative fountain, portraying respectively, courtly love, marriage, and familial bliss. A well-tended garden surrounds the abbey, in imitation of Palenna's node on the Saint Plane.

In imitation of the life of their patron saint, the people of Fraunton are open and welcoming to others, prizing the arts of romantic love above those of war. The city militia is unusually small compared with the population, and the locals have long since robbed out the old city walls to build new houses and public buildings. The only fortification that remains is the old gatehouse, now covered in ivy and looking more decorative than functional. Nonetheless, the defenses of this tower remain functional, although the gate itself is now merely an archway over the main road into town, rather than serving any particularly useful purpose. Knights stationed here spend more time wooing the local maidens than they do on patrol, but if danger ever threatened, they have too much invested in the city to allow it to suffer needlessly.

Golor Bog

An extensive area of blanket bogland lies close to the southern shoreline of Agria. The land is heavily waterlogged, fed by the rains from the Neliomi Sea, and never becoming warm enough to dry out. Moss dominates the vegetation, overlying thick layers of rich brown peat. There are few villages in the Golor, since even the higher ground tends to be too damp to allow much construction, but a few hardy folk make a living gathering the peat.

Gloomy spirits flit across the bog at night, the remains of elves and other aldryami who died here before the Dawn Age. Their bodies sank into the watery ground, and formed the first layers of peat above which later vegetation developed. Many of the spirits have forgotten their pasts, and simply wander aimlessly across the wetlands, but some are actively hostile to humans and other intruders, overcoming them with their powers of despair, or actively enticing them towards their doom. The people that live here know rituals to appease all but the most malevolent of the elven spirits, for most essence magic is of little use against them.

Hingswell

Type: Large City -1

Significant Abilities: Busy Marketplace, Finished Metal Goods, Musical Academy, Sacred Well

Security and Defenses: Stone walls around inner city only, large fortress, watch towers

Temples and Shrines: Large Idealist cathedral, Grand Abbey of Saint Kipperly, Pilgrimage site

Ruler: Count of Grelmor

Suzerain: Prince of Agria

The city of Hingswell lies in a fertile valley just beyond the southern edge of the highlands. For centuries, it has been a key stopping point for merchants traveling between the rich lands of Norans and the northern frontier, and for dealers bringing raw materials down from the Nevs highlands. The ready availability of quality metals led to the development of busy smithies, so that Hingswell became a major source for goods made of bronze, brass, and pewter. As the Agrian wool trade grew during the Third Age, Hingswell swelled in size, easily overflowing the city walls that had once encircled it. The city is now one of the largest in the country, a key centre for merchants and tradesmen of all kinds.

It was here, in the thirteenth century, that Saint Kipperly served as a dean to the Archbishop of Agria, and composed his grimoires and some of his most famous devotional music. After his canonization, in 1405, the Church began the construction of an abbey dedicated to his name. The Order of Artificers rebuilt the structure during the Ban, along with Hingswell cathedral, in both cases enhancing the acoustics through their magical talents. On holy days, the music at the cathedral soars to unearthly heights, and can be heard throughout the inner city, yet is never deafening or overwhelming. No rain or storm can quiet the sound within the city walls, though on clear days, it can extend even further, echoing like a ghostly whisper through the nearby countryside. The best singers and musicians in Loskalm come to train and practice in Hingswell, a place where the sheer beauty of music can lift the enraptured to the Otherworld.

The original name for the city was 'Hingswal', in the traditional Malkioni style. The name became corrupted because of the presence of a magical well, which some confused with the old Brithini word 'wal', meaning 'city'. The Logicians dug the original well during the time of the Fourth Action, which drew upon powerful essences of harmony and healing. During the Ice Age, all trace of the original settlement vanished, scoured away by the advancing glaciers, but the well itself survived, protected by its magic. At the Dawn, a small settlement sheltered around the well, still drawing on its power to preserve themselves from hostile forces.

The city grew up around the well, yet its magical powers faded during the Imperial Age. Most believe that the God Learners abused the well's power, draining it of magical energy, but the exact details are unclear. In 1103,

however, Saint Kyria visited the site, and her prayers restored some of the well's powers. Now it is once again a site for pilgrimage, a source of magical water than can heal even the most grievous of wounds or terrible of diseases. The water loses its potency if carried more than half a mile from the well itself, although it always remains remarkably clear and pleasant-tasting.

Physically, the well itself is an unremarkable stone-lined pit, but it lies in a magnificent annex of Hingswell cathedral and now has an ornate, but sturdy, canopy over it, bearing a winch to draw water. The well is always guarded, and a senior wizard has special responsibility for its maintenance and supervision.

Namleigh

Type: Town +7

Significant Abilities: Thankful Herdsmen, Wool Merchants

Security and Defenses: Wooden watch-tower

Temples and Shrines: Large Idealist church, shrine to Saint Merwyn

Ruler: Baron of Namleigh

Suzerain: Count of Turset

For much of its history, Namleigh has been an insignificant village nestled in the farmland of northern Agria. The land here was pleasant, but not exceptional, and the farmers were not particularly wealthy. Nothing seemed to mark the village out as remarkable until the twelfth century until a wizard named Thorbur received a divine vision to visit the village. Thorbur was a follower of Saint Merwyn, and believed that the saint had sent him to grant a great gift to the village. He worked among the



Heroes: Andarin the Meticulous

Position: Senior adept, Hingswell Cathedral

Magic: Idealist Church; Liturgist and Adept of the Urestes Academy, unique heroquest powers

Andarin's parents were humble hide-workers in the city of Pevelscombe. As a youth, he followed in their profession, showing a particular aptitude for the painstaking task of producing parchment from calf-hide. His attention to detail was unparalleled, but he yearned for more, and spent the Sabbath days studying with local acolythists and scholars, whom he contacted through his supply of parchment for their books. His parents recognized that he was destined for greater things than their workshop, and tearfully bid him goodbye as he applied to the school of Urestes in Hingswell. To begin with, he served as a clerk to the local Church hierarchy, but his ability outshone his contemporaries, and just a year later, he joined the knight class as a scholar, selecting Urestes as his patron saint.

His scholasticism and intellect were such that he entered the wizard class at the unusually young age of 26, and he soon became an admired figure among his fellow scholars. Although administration held no interest for him, his inquiring mind absorbed a wide range of academic subjects. Other young scholars flocked to his side, and he built up a small study

group of men and women his own age, who were willing not merely to conduct research in libraries, but out in the wide world, bringing the benefit of their learning to the nation. His current area of interest is in geography and geology, and especially in the magical powers of the land, which he hopes to harness through new grimoires. His studies have led him to Nevs to study rock formations, and to Tawleigh in Tawars to study the influence of its magic. He plans many further expeditions, and is intrigued by the way that the Ban carved up Fronela, hoping that the study of the powers of the land could provide hints for the future, and give some clue as to what lies within those areas still shrouded in mist.

people for a while, gaining their trust, and waiting for further revelations from his saint.

Eventually, after further visions, he gathered all the people of the surrounding area together, and enacted a great ritual with them, during which everyone was taken up to the Otherworld. They quested there, facing a terrible pack of spirit wolves, and enacting ancient fertility rites that the saint blessed with his power, burning away their heathen roots. When they returned to the mundane world, Thurbur told them to wait for a sign of Merwyn's blessing.

Just a few weeks later, lambing season arrived, and amongst all the usual lambs were a number with fleeces of a rich golden yellow. These sheep thrived, producing wool of remarkable softness and warmth, as well as its unusual color. They were larger than normal sheep, too, yet seemed able to survive on no more forage than a normal sheep. When it came time for them to have lambs of their own, the golden sheep bred true, as well as producing plentiful milk. Farmers naturally tried to export the animals to neighboring lands, but once away from Namleigh, while the sheep themselves prospered, they no longer bred true, producing regular, white lambs, no matter how the herdsmen bred them.

Namleigh has prospered since, growing from a village into a large and wealthy town, a valuable source of remarkable wool, unmatched elsewhere in Loskalm. The town became a baronial seat after Siglat's Dream, and a centre for cloth manufacture.

Naris Head

Naris Head is a rocky promontory jutting out into the sea. Storms regularly batter it, yet it has been an important place since ancient times because of its magical power. Long ago, the Waertagi were the first people to build here, although they did not inhabit the land-based shrine, visiting only to worship and conduct other rites now forgotten. In the late fourth action, the Brithini established a small settlement near to the promontory, seizing the shrine from the Waertagi, and tapping its power to fuel their water magic. Historical records show that Hrestoli wizards lived here during the mid Dawn Age, but a powerful hurricane destroyed their settlement in 407, and they never rebuilt it. In the seventh century, Debaldans from Sog City sought out the old Waertagi ruins and build a monastery on the site, which remains to this day.

The surviving community is no longer monastic, since the Debaldans converted to Irensavelism in the early Third Age, taking wives and fathering children. The community remains small, however, little more than a village, with most of the inhabitants being the family and support staff for the hundred or so Debaldans that live in the abbey at the tip of the promontory. Steep sea-cliffs surround the abbey on three sides, with a winding series of stone steps descending the rock face to small piers below. Children

born here who do not wish to join the wizardry school typically leave to seek their fortune elsewhere, for there is little else to do here, but newcomers from across Loskalm are always arriving, keeping the community stable.

The centre of the abbey includes the old Waertagi ruins, although little of that structure now remains. A stone pit plunges through the rock here, and fills with salt water that rises and ebbs with the tide, although it is over a hundred feet above sea level. Ceremonies also take place on the courtyards that flank parts of the abbey, reaching out to the cliff edges and taking the full brunt of weather from the sea.

The Terington Serpent

In the late Dawn Age, many foul and chaotic monsters slithered through the Gate of Banir to plague Fronela. One such creature was a horrid serpentine monster that continued to grow in size after it entered the world. By the time it reached present day Agria, it had become so huge that almost nothing could threaten it. At last Saint Talor and his companions ventured off to fight it, and caught the beast near the town of Terrington. After a remarkable battle in which many brave knights perished, Talor at last slew the beast.

So vast had it become that the beast's body could not be moved, and when it petrified into a dark greenish rock, it became a permanent feature of the landscape. A little over two hundred feet in length, and lying on a desolate stony plateau north of the town, the vast rock is coated with patches of organic slime, but no other living thing is able to grow on it. The monster somewhat resembles a wingless stoorworm in appearance, and is still widely believed to be cursed and chaotic, so that few folk will willingly venture near.



The Province of Easval



Provincial Capitol: Ease
 Ruler (1620): Prince Cardwin
 Area: 27,000 sq. miles
 Population: 280,000

Prior to the unification of the Kingdom of Loskalm, this northern frontier had few civilized inhabitants. The great pine forests of Winterwood extended through the whole of the present day Northmarch, and much of Easmor, their only inhabitants hostile elves. Much of the rest of what is now Easval was open woodland, visited by Uncolings and elves alike, with a few pioneering farmers establishing settlements south of the Pelne River. In the late Dawn Age, greater numbers of settlers arrived from Agria, steadily pushing back the frontier. The King of Loskalm formally established the Province, and named its first Prince in 525. Wars with the elves followed, establishing the present border by the beginning of the ninth century.

During the fifteenth century, hordes of barbarians invaded Easval from Gharkor. Their leader was Black Hralf the Weasel, now infamous as the mortal foe of Prince Snodal, then the ruler of the province. For forty years, the barbarians laid waste to the province, and launched raids into Agria. They ransacked cities and churches, and took many people into slavery. After Snodal's flight to Altinela, the King appointed no Prince to govern the province,

although many knights and armies clashed with the barbarian horde to try to retake the lost territory. Snodal eventually liberated the province on his return, killing Black Hralf and restoring peace. Even so, Easval took many years to fully recover from the devastation, and the scars are still visible in a few places, where the ruins of old castles and forts still stand.

As the most northerly province, Easval suffers winters more severe than elsewhere, and has never been as densely settled as most other parts of the kingdom. Although there are fields of winter barley and other hardy crops, the province imports a significant portion of its grain from the south, topping up the relatively meager homegrown supplies. Light woodlands cover much of the province, and its major exports are timber and animal furs. Every barony includes significant amounts of wild land with only minimal patrols by the local knights. Incursions by elves are still common along the northwest border, although there have been no large scale invasions for centuries.

The Province of Easval contains five counties and twenty baronies. The Order of the Wolf is, unsurprisingly, skilled at survival in hostile terrain. They are also fierce in battle, and highly dedicated to their cause, remembering the dark years under Black Hralf. More than any other provincial army, they rely on their cavalry to charge headlong into the enemy and disrupt them as effectively as possible in the shortest possible time. Knights and soldiers from other branches of the Loskalmi Army regard them as a little reckless, but cannot deny their effectiveness.

Prince Cardwin

Position: Prince of Easval

Magic: Idealist Church; Noble Adept of Saint Siglat

Cardwin is the newest of Loskalm's eight princes. Formerly the Count of Rumlech, Gundreken raised him to the Princedom in 1619, taking note of his virtue, good judgment, and past military prowess. A former wizard-knight of some renown, he remains an energetic man, fond of hunting and horse riding. He favors strengthening the defenses of the kingdom against its potential enemies, many of which he faced in his time serving in the Order of the Griffin. Unusually pragmatic for a Loskalmi ruler, he is willing to entertain the possibility of putting aside many of the nation's traditions, if that is what it takes to defend his homeland successfully.

Ard Waste

During the Dawn Age, dream dragons lived here, despoiling the local countryside. Heroic knights slew the beasts even before the time of Saint Talor, but the land never recovered. Today, the Ard Waste is a wide blight, a region of gravel and broken rock extending for several miles. Reserves of water underground still boil with the magical heat of the dragons' flame, escaping as bursts of heated steam from cracks in the ground. Reptiles of all kinds infest the wastes, somehow protected from the vagaries of winter that prevent all but the hardest of their kin living elsewhere in Loskalm. The creatures are not chaotic, but many of them are fantastic and dangerous, including wyverns, wyrms, and miniature dragons that hiss and spout steam.

Knights often venture into the Ard Waste to prove their valor against the strange and hostile beasts here. Yet, no matter how many they kill, more always seem to remain. Some say that the Waste is under a curse, and that a more powerful being, perhaps a True Dragon, sleeps underneath the ground here, heating the underground pools and spawning the reptiles up above.

Drenmoor

This region of elevated moorland juts westwards from the Nevs highlands. Heather dominates the vegetation, with extensive patches of grass, moss, and bracken. Cold winds buffet the highlands through the winter, making them desolated and inhospitable to humans. The only settlements here are tiny farming villages, and small towns clustered around the numerous tin mines that dot the region. Tin is plentiful here, more so than in the hills of Nevs, for the people here once worshipped sky gods that fell to earth in the Fifth Action. Crushed beneath the rolling glaciers, their bones ground to dust, yet remained in rich veins beneath the hills. Nobody remembers the names of these lost sky gods now, or even the name of the people that worshipped them, yet old daimones still inhabit the rocks, and only the followers of Saint Dunderagel can tame them.



Heroquest – The Knights without Honor

Source: The Life of Saint Carpattia

Main Character: Saint Carpattia

After the martyrdom of Hrestol, it fell to Saint Carpattia to lead the knights of Fronela, and forge the first true chivalrous order in that land. But there were many Fronelans who understood his martial message, yet failed to hear the message of true chivalry. These men, the Knights without Honor, used the skills of the new class of knighthood to abuse and steal from the poor. Saint Carpattia and his companions set out for the borders, where one such band was particularly active.

When they heard that the great hero approached, the Knights without Honor were afraid. They sent an emissary to the saint, promising him riches if he would join them and abandon the peasants. The saint refused, berating the emissary and breaking his sword, stripping him of the powers of his knighthood. Then he went among the peasants, and taught them to stand together, and to watch over the borders of their lands for intruders.

Next, the leader of the Knights without Honor sent his daughter to seduce the saint, offering him blandishments and pleasures if he would turn aside and let the Knights work unhindered. Carpattia rejected her wiles, and showed the temptress the path of true honor, so that she repented, renounced the works of her father, and followed the ways of Hrestol thereafter. Then he went among the peasants again, and showed them how to use pitchforks and pruning hooks as weapons.

At last, the Knights without Honor sent a demon against Carpattia, bringing the power of darkness and terror with it, and threatening to eat the peasants if he would not abandon them to their mortal foes. Carpattia and his companions attacked the demon, using swords, spells, and prayers to show it the cowardice that lay at its heart, and drove it away. Then the saint went among the peasants and showed them how to build a wall to defend their community.

Seeing that the peasants were being strengthened at every turn, the Knights without Honor attacked in full force, using all their tricks of deceit and ruthless abandon, to show the saint and his followers that evil was always stronger than good, because it had no limits. And the saint, and his men, and the peasants they had armed, fought against the evil Knights, and slew them, for truth and honor have the power of community and support behind them, so that evil can never triumph in the end.

Ease

Type: Large City -3

Ruler: Baron of Ease

Suzerain: Count of Easmor

Look and Feel: A well-planned and pleasant city, used to extremes of weather.

Reactions to Foreigners: The locals are used to seeing knights errant and other adventurers visiting from across Loskalm, and welcome them warmly. Other foreigners are rarer, so that the citizens regard them as a curiosity, while still greeting them politely, unless they show that deserve otherwise. The only exception is the hsunchen, who are still unwelcome here since the time of Black Hralf, and will find themselves regarded warily and with suspicion.

Significant Abilities: Comfortable Hostelrys, Decorative Stonework

Other Features: Large Tournament Ground, Regular Street Plan (+5 to navigate the streets), Steep Sloping Roofs (+10 to resist snow, -15 to climb across)

Resources

Trade Modifiers: Expedition Supplies +5, Furs +15, Wooden Products +10

Recruitment Modifiers: Knights +10, Scouts +10

Renowned Facilities:

Easval Public Academy – Erudite Instructors, Pleasant Grounds, Public Discussions

The Fur Market – Exotic Furs, Quality Goods

The Ptarmigan Inn – Decorative Tapestries and Carpets, Delicious Meals, High Class Patrons, Spacious Rooms

Tarain's Forge – Blacksmith, Make Armor, Make Weapons

Other Facilities:

House of the Crimson Brook – Arrolian Ex-pats, Hear Strange Stories about Lunars

The Startled Ferret – Clean, Good Stables, Quality Beer, Warm Rooms

Zarodar's Oddities – Obscure Goods, Magical Crystals, Magical Defenses, Valuable Antiques

Renowned Inhabitants:

Prince Cardwin – see above

The Right Revd. Tamblin – see p. 106

Lord Relim, Baron of Ease – Loskalmi Lord Temporal, Administer Justice

Archbishop Thelissa the Pure – Loskalmi Clergywoman, Maintain Purity

Security and Defenses: High stone walls, large fortress

City Guard – 100 regular guardsmen (defending fortifications)

City Watch – 100 regular guardsmen (patrolling streets)

Baronial Household – 30 knights and 30 foot soldiers

Easval Company of the Azure Guard – 50 elite foot soldiers (defending palaces)

Prince's Company of the Order of the Wolf – 50 experienced knights

Temples and Shrines:

Ease Cathedral – Commemorative Garden, Grandiose

Grand Abbey of Saint Ouxey – Extensive Library, Imposing

Xemelan Hospital – Caring Healers, Soothing Ambiance

Several smaller churches and chapels

Underworld Contacts: There are no established criminal gangs in Ease, although informal groupings will occasionally form.

Aruwar the Snow Wolf (Guardian)

Functions:

⊞ **Awareness** – Sniff Out Enemies

⌘ **Blessing** – Rend Evil Magic

⊞ **Defense** – Sheltering Snow

Ease was once a fort, lying just north of the inhabited regions of Loskalm. The then rulers of the kingdom intended to use it as a base from which to launch rapid strikes against elves and barbarians alike, and to warn civilized lands of larger invasions. From the earliest days, however, the fort was relatively comfortable, and certainly the only place to rest for many miles around in the harsh northern lands. The soldiers stationed there called their haven 'Ease', and the name stuck.

Since then, the Loskalmi have pushed the border back, taming much of the wild lands around to create the modern province. Fur traders, foresters, and explorers all flocked to the fort, which became a town, and then a city. The modern city is a great circle, with streets radiating outwards like the spokes of a wheel from a central hub where the palaces and churches lie. Black Hralf breached the old city walls, and laid waste to the city, razing many districts to rubble. In the more than a century since his defeat, the citizens have almost completely remodeled their city, so that few buildings here are of any great age. They restored the city walls, which still completely encircle the city, which is not much larger now than it was before Black Hralf came.

At the heart of Ease, close to the Prince's palace, lies the Grand Abbey of Saint Ouxey, a smooth tower rising eight hundred feet over the city streets. Directly above the public worship space at the base of the tower is a library, which any Loskalmi may access for a nominal fee, and which includes books and scrolls gathered by the Order over several centuries. Above this rises the tower proper, in which the wizards may find refuge from the distractions of the outside world. The highest chambers are the residences for the Grand Abbot and his immediate followers, and include powerful magical artifacts for

watching over the Kingdom, observing its activity, and that of its nearby enemies, while retaining an objective detachment from the ways of common folk.

Travelers come to Ease from across Loskalm. Many are knights or others seeking to adventure in the wild lands that still cover much of the province. As a result, the city has an unusually large number of inns designed to cater for the needs of the upper classes, as well as those for less wealthy visitors.

Lonsett

Type: Town +2

Significant Abilities: Pilgrimage site

Security and Defenses: (No physical defenses)

Temples and Shrines: Small Idealist cathedral, Snodal's Tomb

Ruler: Count of Easmor

Suzerain: Prince of Easval

The small town of Lonsett in northern Easval once contained the estates of the influential noble family to which Snodal belonged. King Hervis III raised Snodal to the position of Prince of Easval in the early fifteenth century, but his more distant relatives remained on the estate, ruling as the local barons. The town was one of many places that the barbarian hordes of Black Hralf looted during their invasion, who razed the baronial estates, slaughtering everyone that lived there.

After Snodal's return, and the expulsion of the barbarians, the Prince ordered the rebuilding of the town, and the construction of a new baronial hall. Siglat himself lived here for a while, and the town became the county seat of Easmor after the Ban. More significantly, it was here, on the ancestral estates, rather than near the princely palace in Easval, that Siglat ordered the construction of his father's tomb.

The tomb stands on the location of the old hall that Black Hralf destroyed, although no traces of the pre-Ban buildings survive. It lies in the centre of a large area of sculptured parkland, maintained as a place of somber meditation, where people may reflect on the sacrifices that Snodal made for his country. At the heart lies the tomb itself, beneath a tall marble monument, inscribed with the names of all the Syndics who forged the Ban. The sepulcher itself, sealed beneath the monument, is, of course, empty, since the Prince left no body behind after raising the Ban.

The Count of Easmor leads a ceremony of thanksgiving here once a year, on the anniversary of Snodal's return from Altinela.

Pelwick

Type: Medium Port -1

Significant Abilities: Gravel Banks, Lighthouse, Naval Docks, Whaling Goods

Security and Defenses: Stone walls, medium fortress, harbor wall

Temples and Shrines: Medium Idealist cathedral, abbey of Saint Dormal

Ruler: Count of Pelmor

Suzerain: Prince of Easval

The first settlers of Pelwick established their port city to exploit the waters of Ronthal Bay to the north. The mouth of the Pelne River provides a sheltered harbor large enough for sea-going ships to dock, and which the locals have expanded many times down the centuries. Gravel banks close off the north side of the harbor, preventing easy approaches from that direction, but even pilots of moderate skill can avoid the banks if they know of their presence. By the mid Imperial Age, Pelwick had become a major transshipment point for furs and ivory gathered in northern and eastern Easval, and had become wealthy on the trade with the south. After the Middle Sea Empire opened up trade with Ygg's Islands, Pelwick became the last stopping point on that route, and the Empire's most northerly trading port on the Neliomi Sea.

The Closing at first seemed to doom Pelwick to financial ruin, as happened to ports further south along the Agrian coast. However, it soon became clear the Closing did not directly affect the port; it had stopped a few miles to the south, leaving Ronthal Bay open. The fur traders abandoned the city, seeking overland routes through Agria, and trade with Ygg's Islands had vanished, but the local count was determined to find new sources of revenue. He created the Pelwick whaling fleet, using magic and skills copied from the Yggites. At first, success was limited, since the Loskalmi only understood Yggite ways imperfectly, and, in any case, their magic was pagan, making it impossible to adopt directly. Over the centuries, however, the whalers steadily improved, hunting right whales and others that frequently visited Ronthal Bay, and restoring some measure of wealth to the city.

Even with the trade in whale oil, baleen, and other products derived from the whale hunts, Pelwick declined through the Third Age. Ronthal Bay, after all, was of limited size compared with the seas off Ygg's Islands, and there were only a few expeditions each year. When Dormal reached Pelwick in 1583, bringing the Opening, there was great rejoicing in the city, which had anticipated his coming since his arrival in Sog City the previous year. The whalers built a temple and lighthouse on the south side of the city, jointly venerating Dormal's name, and providing a clear guide for foreign navigators to avoid the gravel banks to the north. Over the following years, Pelwick has once again become a port for shipping furs and other materials from the interior of Easval to the outside world.

In 1590, however, a fleet of Wolf Pirates attacked the city, overwhelming the local defenses, and burning and pillaging the buildings, as well as much of the surrounding countryside. The Loskalmi established a fleet at the port, to guard against further raids all along the coast. Further raids followed, but the fleet ensured that none were as successful as the original invasion. There have been no major raids in the last five years however, allowing the town to rebuild in relative security.

Ridingham

Type: Town +3

Significant Abilities: Scenic Countryside

Security and Defenses: Small fortress

Temples and Shrines: Medium Idealist Church, Grand Abbey of Lenderyn

Ruler: Mayor of Ridingham

Suzerain: Baron of Ellburn

When Gaiseron approved the foundation of the Order of Saint Lenderyn in 1487, the knights were initially without a home. They selected the village of Ridingham, at that point only recently recovered from the barbarian invasion. Ridingham was an obscure and out-of-the-way place, allowing the Lenderyni stationed there to practice their wilderness skills, and providing opportunities for hunting and for traveling through relatively unsettled lands. During the Ban, the increasing influence of the Order led to the growth of the village into a town, although this came too late for it to become a baronial seat during Siglat's reforms of local government.

The life of Ridingham today centers almost entirely around the Order, with the local farmers and craftsmen supplying their goods, supplemented by imports of higher status goods from elsewhere. The Grand Abbey lies within a fortress within which numerous knights and wizard-knights study and practice. Nonetheless, this castle is a small one for its importance, since, at any given time, many of the knights are away on errantry. Lord Emerid is the current Grand Abbot of the Order, an old former knight who took his position not long after the Ban fell. He strives to uphold the ideals of his Order and his Saint in the face of the increasing threat from the Kingdom of War.

Ronthal Bay

Northwest of Loskalm lies this cold, but sheltered bay. In winter and early spring, icebergs calved from Valind's Glacier reach the bay, making navigation difficult, although there is never extensive ice cover. Some whales, including the valuable right whales, swim into the Bay, often staying there for extensive periods, and seals lounge along the rocky shores during their annual breeding season. When the Closing struck, clouds of icy fog rolled across the Bay, forcing panicked fishermen to head straight for the shore. Although the clouds later dispersed, everyone believed that the Closing now affected the Bay, and no one dared

sail its waters for twenty five years. Eventually, the wizards of Pelwick learned that the Bay was safe, just as Ozur Bay was, and tentative expeditions confirmed their magical researches.

Unlike Ozur Bay, however, Ronthal sees very little maritime traffic. Aside from Pelwick at the mouth of the Bay, there is only one port along the coast; the small fishing port of Comberwall, which sees essentially no foreign trade. Along the western and northern shores, the Winterwood presses right up to the coast, and hostile elves make landing there ill-advised, and largely pointless. Only fishermen and whalers ply these waters in numbers, and even the latter now prefer to head further out into the Neliomi.

Opposite Pelwick, off the southern tip of the western peninsula, lies the island of Odrøya. Barren and free from trees, Yggite raiders chose it as a base from which to launch their attacks on Loskalm, without fearing elven interference. The base was never large, merely a sheltered harbor and a few buildings intended to allow raiding ships to rest without having to make the long journey to and from their homeland uninterrupted. The Order of the Dolphin raided and destroyed the base before moving on to construct Coldfort, and little now remains save ghosts and ruins.

Coldfort

After the Opening, Yggite raiders began to appear off the coast of Easval and Agria, sometimes venturing even further south. Their raids became increasingly troublesome, and one of Gundreken's first actions as King was to sanction a campaign against the northmen. To this end, the Order of the Dolphin established a fort on an island off the coast of the Winterwood, not far south of Ygg's Islands themselves. The bitter weather and terrible winter winds led to the place receiving the name 'Coldfort' from the knights and marines stationed there.

Coldfort is a naval base, with a number of strong warships, ready to challenge raiders heading south from the islands. Its strength is enough to allow punitive raids against the northmen in their own lands, although there have been few such assaults in recent times. Coldfort is a dangerous and remote posting, but many knights of the Dolphin relish the challenge and opportunity for adventure. The fort has extensive granaries, supplied with magic to preserve food throughout the long winter, but the diet still becomes somewhat monotonous, and visits from supply ships are not as common as they might be. In recent years, the Yggites have scaled back their raids, leading some to question the need to maintain this remote outpost, and others to suggest that the time is right for a powerful strike against the enemy.

Yarik Forest

Since ancient times, a clan of elves has lived in these pine forests. They remained here when other elves retreated from their former lands in Easval to the present border of Winterwood, and reached an uneasy truce with the local humans. Unlike many other elves, the elves of Yarik do not commonly conduct raids against their human neighbors, and keep to themselves in their forest home. In return, the Loskalmi have never made a concerted effort to drive them out, or force them into Winterwood. Strange spirits protect the borders of the forest, and the elves fear visits from outsiders. They will attempt to drive human interlopers out, but will not use deadly force unless

all else fails, or the forest itself is in peril. A few brave or foolhardy folk have attempted to establish trade with the forest folk, as happens in some other, remote, parts of the world, but they have received only stony silence in return.

There are about a thousand elves in the forest, all belonging to the “Green” race found in Winterwood. They all appear to form a single clan, and may pledge allegiance to their northern kin, but nobody in Loskalm knows enough about them to be sure. Hunting is sometimes possible on the fringes of the forest, but knights must be careful not to stray too far into elven territory.



Heroes: Sir Jaleric the Wanderer

Position: Wizard-knight of the Order of the Wolf

Magic: Idealist Church; Wizard Adept of Saint Lenderyn; unique heroquest powers

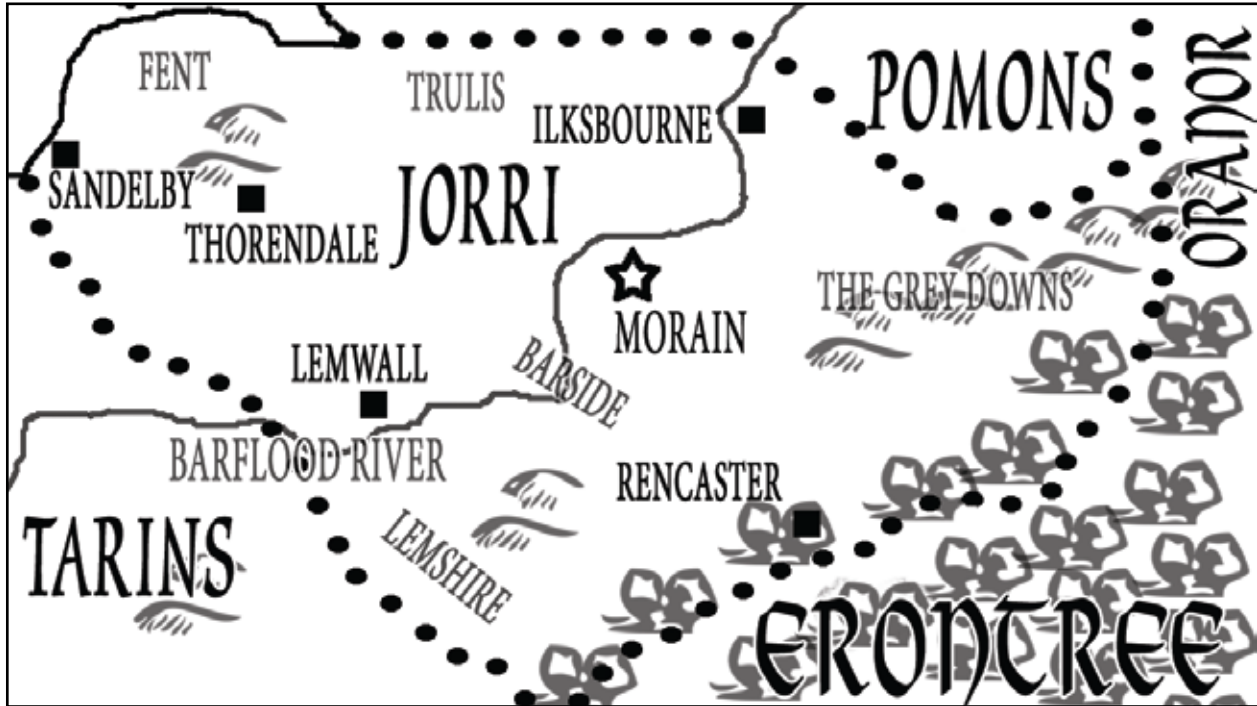
Sir Jaleric was born in Easval, the descendant of a line of knights dating back to before the Ban. The founder of the line was one of many slaves that the barbarians had taken during the dominion of Black Hralf. The evil foreigners tortured and abused him, murdering his first wife in front of his eyes. After Snodal’s campaign, he escaped from captivity, later becoming a knight and re-marrying. Ever since, his descendants have sworn oaths against the cruel northern tribes, even during the safe isolation of the Ban.

Jaleric’s career started out like that of many of his relatives, joining the army, and then becoming a knight, with a particular focus on defending the northern frontier. However, he soon showed magical talent, and advanced in his chosen Order, that of Saint Lenderyn. As his power and fame grew, he undertook ever more ambitious expeditions into the Hero Plane, seeking to find new ways to defeat the Kingdom’s enemies. In 1615, disaster struck. By

this time a wizard-knight, on one of his quests on the Otherside he encountered an unexpected enemy; a towering monster composed of bones and stinking furs. The demonic beast would have devoured him, but for the unexpected intervention of another heroquester, in a form he did not recognize. Nonetheless forced to abandon his quest, Jaleric returned to the mortal realm near death from his wounds. Both he and the mystery heroquester returned to the mundane world in the tundra of Porent, far from any assistance. When Jaleric recovered enough to be aware of his surroundings, he realized that his savior was an Uncoling shaman woman named Pulmu, and that she alone had helped nurse him back to health.

Jaleric realized then the folly of treating all foreigners the same, and repudiated his vows of vengeance on Pulmu’s people. They soon became allies and, once Jaleric had recovered, they both returned to the Hero Plane, completing their respective quests with each other’s assistance. It was only then that the knight truly realized that he had just walked the path of Saint Lenderyn himself, when he met the Vingans in Oranor (see p. 96). From that time forth, Jaleric and Pulmu have continued to conduct quests to help their people, but now they seek understanding between two foreign cultures, and fight against common foes such as the Kingdom of War.

The Province of Jorri



Provincial Capitol: Morain
Ruler (1620): Prince Nenderick
Area: 16,000 sq. miles
Population: 340,000

Around the turn of the sixth century, the area now known as Jorri came under the influence of the Kingdom of Pomons. For the next several decades, the region saw border skirmishes and hostility between Pomons and the Kingdom of Loskalm, which already controlled the land to the west. This culminated in the War of the Bath, in which Loskalm took control of the counties of Barside, Fent, and Lemshire. Much later, after the eventual fall of Pomons, the Jrusteli appointed a Duke of Jorri, ruling from Morain, and added the county of Trulis to his territory.

In the tenth century, the people of Jorri were the first in Loskalm to rebel against the God Learners. What began as a reaction to heavy-handed Jrusteli rule soon turned into a religious upheaval, as the callous exploitation of the God Learners became clear. Jorri prospered under the Immaculate Monarchy, and later during the Ban, when the Duke became a Prince.

The province is roughly divided into three geographical zones. To the north are the hilly lands of Fent, with its rugged shoreline. There is only a small port here, and limited trade across the Ozur Bay, because there are few good harbors, and only limited natural resources to trade. The center of the province consists of the densely settled valley of the Barflood River and its drainage basin. This

region is fertile, and generally wealthy, with rich farmland and considerable trade among the riverine cities. Across the watershed to the south lies the border with the Erontree forest, a frontier which has moved back and forth over the centuries as relations between the native elves and the Loskalmi have fluctuated between uneasy peace and outright hostility. These days, most inhabitants of Jorri are suspicious of the elves and the provincial army remains ever vigilant against raids across the border.

The Province of Jorri includes four counties and twenty baronies. The Order of the Unicorn commands the provincial army, and draws on traditions of equestrianism dating back to the Dawn Age. The fabulous Swadal horses originated in Jorri, although they are too valuable for even the Order of the Unicorn to make heavy use of them, and they are only truly common in the Noble Battle. Nonetheless, the Order's warhorses are of the highest quality, and their knights' skills of horsemanship are among the best in Loskalm.

Prince Nenderick

Position: Prince of Jorri

Magic: Idealist Church; Noble Adept of Saint Siglat

Nenderick has been the ruler of Jorri for over five decades, and is now 124 years old. Born just before the Ban descended, he grasped at the opportunity to better his life as a farmer's son, and was one of the first such people to receive a knighthood. He became a follower of Saint Zemuron, and performed well on the tournament circuit, becoming a highly successful knight-errant. As

Ilksbourne

Type: Small City +9

Significant Abilities: Horse Market, Strong Bridge

Security and Defenses: Small fortress

Temples and Shrines: Medium Idealist cathedral, large abbey to Saint Merwyn

Ruler: Count of Trulis

Suzerain: Prince of Jorri

Ilksbourne has been a center for horse-breeding since the early Imperial Age. For hundreds of years, however, it was nothing remarkable, since many other similar places existed across Loskalm and beyond. During the Ban, however, King Siglat chose Ilksbourne as the site for a magical experiment to improve upon the powerful, but widespread, Fronan warhorses. The Count of Trulis, ruler of the city, expended money to expand the existing abbey to Saint Merwyn, and wizards and horse breeders flocked to the city to take part in the great enterprise.

After twenty years of careful breeding and questing on the hero plane, the project resulted in the birth of the first Swadal horses. These magnificent animals average eighteen hands in height at the withers, and have a build strong enough to carry even the most heavily armored knight. Ilksbourne remains the most important place for breeding Swadal horses, and its prosperity has increased dramatically as a result. Nonetheless, it no longer holds a monopoly, since, now that the breed exists, perpetuating it is not especially difficult.

The Farriers' and Stablers' Guild holds considerable influence in the town, and images of horses and horse accoutrements are everywhere in the city. Ilksbourne also shows signs of its recent rapid expansion, with many new buildings, and an extensive new street plan. Formerly restricted to the south bank of the Barflood, the city now extends on both sides of the river, connected by a newly built bridge wide enough for two carts to cross in opposite directions.

Morain

Type: Large City +0

Significant Abilities: Fine Glass, Haven for Artists, Magical Parks, Peaceful

Security and Defenses: Bridge towers, two small fortresses

Temples and Shrines: Large Idealist cathedral, Grand Abbeys to Sestercian and Raceen

Ruler: Count of Barside

Suzerain: Prince of Jorri

The ancient city of Morain lies on the Barflood River in central Jorri. A prosperous trading city, it lies either side of a mid-river island, the location of the best natural crossing for miles. The crossing itself is no longer significant, since a great stone bridge now stands just downstream of the island, and acts as the main thoroughfare for modern traffic. Both the Order of Saint Sestercian and the School of Raceen have their Loskalmi headquarters in the city,

taking advantage of the many merchants and craftsmen living in the city.

The city has a reputation for glass-blowing and the manufacture of stained glass, and local artisans are in much demand across the country. Since the accession of Prince Nenderick, Morain has become even more of a home for artists, with sculptors, musicians, and illuminators flocking to the city to make their fortunes. A sizable artists' quarter lies near one riverbank, a place with a vibrant charm of its own, even if not everyone there is rich yet.

The island at the heart of the city is now the location of the provincial palace, which Nenderick enhanced with a remarkable garden on the west side. Exotic foreign blooms fill the flower beds, magically strengthened to resist the harsh Loskalmi winters, and the many ornate fountains never freeze over. Over the years, Nenderick directed the construction of similar, if less impressive, parks elsewhere in the city, and few streets are far away from one. He has also widened streets, and replaced older public buildings with new ones with more impressive architecture. All of this makes Morain a pleasant place to live, but its defenses have suffered correspondingly. The old city walls have gone, although two small fortresses remain, one either side of the river, quarters for the city guard. The great bridge over the river also sports towers of its own, that appear decorative, but are, in fact, fully functional, should the need ever arise.

Rencaster

Type: Town +0

Significant Abilities: Alert Militia Religious Zeal

Security and Defenses: Large castle, stone wall, high watchtower

Temples and Shrines: Medium Idealist church, Grand Abbey of Saint Hasterax

Ruler: Mayor

Suzerain: Baron of Dorbiton

After Saint Hasterax's death in the late thirteenth century, many of his followers dispersed along the border with Erontree. Although they later established outposts in Easval, too, the southern border of Loskalm remained their primary focus for the first few decades of their existence. The town of Rencaster included a castle specifically intended to keep a watch on the frontier, and to counter elven incursions, and it was only natural that, with time, the followers of Hasterax came to dominate the community there.

The Immaculate Church refused to recognize Hasterax's sainthood for many years, claiming that there was little indication that he had been particularly pious in life. His followers naturally demurred, but without official church sanction, it took a long time to eventually achieve their goal. Once they did, and formally established an Order to venerate the saint, they chose Rencaster as the location of their Grand Abbey. A few proposed an abbey further from the front lines, concerned about the effects of losing

such an important place, but the general mood was that such soft and girlish concerns had no place in Hasteraxi strategic thinking.

Rencaster suffered during the Ban, with no obvious enemy to fight, but the Order continued to maintain the defenses as best they could, confident that they would one day need them again. Over the last forty years, the town has had a considerable revival in its fortunes, and recruitment within the Order has risen. While the Hasteraxi have no monopoly on government here, and the town is not even a baronial seat, they dominate the local community, and axe-wielding knights come from across the kingdom to train at their religious home. In practice, the Mayor's authority, while outwardly respected, counts for far less than that of Lord Vortelor, Grand Abbot of Saint Hasterax. Unusually pragmatic for a Loskalmi, Vortalor is a strict overlord, and insists on absolute dedication from his followers.

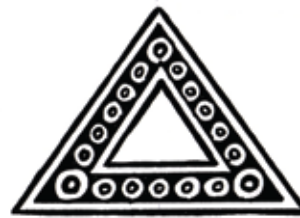
Thorendale

Nestled in the hills here is a richly vibrant woodland, filled with all manner of wildlife, and where the vegetation is unusually luxuriant. In ancient times, the source of this fecundity was a lake, whose magical waters permeated the land. Before the ancestors of the Loskalmi arrived, the lake was the primary place of worship of a tribe known as the Sigolvi, who worshipped swans. Ancient records describe Sigolvi fertility rites quite unsuitable for the eyes of impressionable young Malkioni, but the tribe had passed from history by the close of the second century.

The site remained largely forgotten until the Imperial

Age, when the God Learners conducted research here. Whether by accident, or as part of one of their experiments, the lake began to dry up, until almost nothing remained. During the Third Age, the Order of Saint Xemela established an abbey on the site, which remains to this day. At the heart of the abbey is a great arched chamber, rising over a stone-lined pool a hundred yards across, which is all that remains of the former lake. Bathing in the lake cures barrenness and impotence, and greatly increases the chances of the next attempt at conception resulting in a healthy pregnancy.

The pool has no effect on those naturally past child-bearing age, and the Order deems it wise for most of the religious attendants here to fit that description. Similarly, only full-body immersion has any magical effect, and drinking the water confers no advantages. For the sake of decorum, and perhaps mindful of the tales of the Sigolvi, men may only bathe in the pool in the morning, and women in the afternoon, and the attendants keep both groups strictly segregated whilst in the abbey.



Hero Bands: Knights of the Ermine Crescent

Shortly after the Ban faded around the borders of Loskalm, many groups of knights took the opportunity to practice errantry in foreign lands again, as their ancestors had once done. The Knights of the Ermine Crescent originated in Easval, where adventurous knights gathered together, initially to explore the lands of the north, in Gharkor, Tastolar, and the fringes of the Winterwood. As time went on, they traveled further afield, exploring Upriver and the fabled city of Zoria after their release from the Ban.

When the Kingdom of War erupted, the knights faced a more serious challenge. Many died in initial skirmishes against the raiders, and the remainder soon decided that they needed greater magic and support if they were ever to achieve victory. They began to recruit Loskalmi from other professions, so long as all were dedicated to furthering their aims of opposing the Warlords. They also continued their explorations, focusing now on discovering new magics and powers to help them in their quest, and perhaps obtaining allies from amongst the Uncolings, Rathori, and other northern folk. So far, their overtures to the hsunchen have met with little success, but they are determined to press on with their quest.

Membership: Knights from the Order of Wolf form the core of the group, but may be from any of the Loskalmi religious orders. The group now also includes scholars, heralds, and others who can help them learn and discover more on the expeditions to the frozen north, and, of course, they have always included healers and others with obvious support roles. They would even be willing to accept hsunchen or other outsiders, so long as they did not actively oppose Loskalmi ideals, although none have yet volunteered.

Skills Taught: Arctic Survival

Typical Personality Traits: Oppose the Kingdom of War, Valiant

Guardian: Banner of the Argent Crescent

☾ **Awareness** – Seek Out Foreign Magic

♄ **Blessing** – Strike with Silver Flame

☐ **Defense** – Defend Against Battle Magic



Heroes: Humbert and Tameela Emberson

Position: Craftspeople

Magic: Idealist Church; Adepts of Saint Raigarn (Humbert) and Saint Mortasin (Tameela), heroquest powers

Humbert Emberson was the son of a smith in the city of Lemwall, and went on to follow his father’s profession. His skill soon surpassed that of any of the other local smiths, and he moved from his initial work with bronze to the much more challenging role of blacksmith. He began to forge weapons and armor for wealthy Loskalmi knights, using the iron imported from Nidan. His fame continued to grow, and he took on a number of apprentices, eager to learn from the master. With their assistance, he began to explore the hero planes, searching for knowledge and power to better his art, and provide greater benefit to the knights that used his creations.

Naturally, not every quest went as well as planned. On one expedition, he became separated from all his followers, and trapped in a dark, underground place where beings of burning rock fought constantly, blocking his escape. There, he met another heroquester, similarly trapped. Her name was Tameella, a weaver from Valsburg. Together, they devised a plan to spin ropes of metal that would ensnare the rock creatures for long enough to escape and, after many further tribulations, they reached the surface and so survived their quest.

Humbert had fallen in love with this fellow quester, and sought her out in the material world. Once he reached Valsburg, he discovered that she was well-known there, as a weaver of unparalleled skill. She too, had fallen in love, and the pair returned to Lemwall, where they married a year later. Now they work together, producing both magical and mundane goods for the benefit of knights and damsels alike, and using their respective powers to further their professions and aid the common man.

Reliquaries: Saint Palenna’s Necklace

Saint Palenna’s lover, the wizard Renard, gave her this necklace as a gift before their wedding. The saint wore it for many years, and when her descendents discovered its holy power, they gifted it willingly to the Church, that it might continue to work for good.

Form: A decorative silver necklace with a diamond pendant

Communication: The diamond glows with a golden light

Functions:

∞ **Awareness** – Sense the Love in Others 10∞2

∫ **Blessing** – Love is All Around 15∞2

☐ **Defense** – Banish Hatred 18∞

The Province of Nevs



Provincial Capitol: Darcastee
 Ruler (1620): Prince Pelloric
 Area: 29,000 sq. miles
 Population: 140,000

The Kingdom of Loskalm first claimed rule over Nevs in 525, at the same time as Easval became a province. At the time, however, the only settlements in Nevs were a few scattered forts and trading stations, protecting the trade routes over the highlands between Agria and Tawars. As a result, Loskalm divided the highlands between those two provinces, giving them direct rule over the few people that lived there. Over the next century, however, prospectors began to discover substantial deposits of native bronze and copper in the highlands, and smaller quantities of silver and tin. Farmers and merchants followed the miners, and the population began to grow. Nevs became a province in its own right in 669, although it has always remained less populous than any of its fellows.

During the Imperial Age, the Middle Sea Empire expanded the mining settlements, using the province as one of its major sources of raw materials. The province prospered during this period, but, at the same time, its very inaccessibility raised problems for the Empire. Even with the enlarged mines, there were many regions of the province that it was difficult for Imperial forces to reach. As a result, religious dissidents and others with a grudge against the Empire began to emigrate to Nevs, setting up their own isolated communities. Many of these communities later became the nucleus for the Virtuite movement that, in turn, preceded the Immaculate Church.

During the Third Age, Nevs again became a home for outsiders, as refugees fled from the invasion of Black Hralf in the north. Those who could do so fled to Tawars or southern Agria, but others sort refuge in the hills and mountains, where it was easy to hide from the barbarians. From there, they launched retaliatory raids and counterstrikes, before melting back into the highlands.

Two mountain ranges, the Narrine and Silver Mountains, dominate the geography of Nevs. These are the most inhospitable and least inhabited reaches of the kingdom. Between the two ranges stretches a wide region of upland, dominated by high plateaus, windswept moorland and fast-running streams. Although Nevs is the second largest province in Loskalm by area, it has by far the lowest population, with settlements being relatively scattered even in the central regions where life is most tolerable. The people here are used to hardship, and to being cut off from the outside world by great snowdrifts in the winter, and take pride in their triumphs over adversity.

Today, mining remains the mainstay of the Nevs economy. Most of the larger settlements in the province are located close to mines, providing a steady workforce. However, there are also villages and even towns devoted primarily to agriculture, located in sheltered valleys where crops can grow, and taking advantage of the higher ground to raise herds of sheep or goats. In higher terrain, there are isolated religious communities and seasonal mining camps that abandon their working in the depths of the harsh winter. Trade between Agria and Tawars also occurs over the central parts of the province, along a few well-traveled passes between the hills, protected by forts. Lastly, while there are few outlaws in any part of Loskalm, many of those that do remain are here, where escape from the authorities is relatively easy.

The Province of Nevs contains four counties and twelve baronies. Uniquely, the provincial army recruits some of its members from neighboring provinces to maintain its regiments at full strength. Nonetheless, local influence over the traditions of the army, and the Order of the Rock, which commands it, is strong. As a result, soldiers and knights from the army excel in navigating and surviving in

regions of relative wilderness, and its scouts are the best in the Kingdom.

Prince Pelloric

Position: Prince of Nevs

Magic: Idealist Church; Noble Adept of Saint Siglat

Prince Pelloric served as a herald for many years, before deciding to take on the mantle of nobility as a Mayor, and eventually rising to his current position. During this time, he traveled across Fronela, building up knowledge of foreign nations, and he speaks both Jonating and Janubian fluently, as well having some knowledge of other languages. As a Prince, he divides his time between serving his people directly, through administering justice and helping the scattered mining communities across the highland province, and in studying foreign affairs to better

advance the cause of Loskalm in the outside world. Recent events have led him to the conclusion that the Kingdom of War presents an even greater threat than many of his contemporaries assume. As a result, he frequently argues in support of increased funding for defense and military recruitment, and for increasing the nation's fortifications in preparation for the inevitable assault.



Lady Haroline

Position: Xemelan healer

Magic: Idealist Church; Wizard Adept of Saint Xemela, unique heroquesting powers

Lady Haroline was born into a commoner class mining family in Nevs. Her father died in a mining accident, and her mother not long after, leaving her an orphan at the age of three. The Xemelan hospital at Darcastle took her in, and is the only home she can truly recall. From an early age, she showed signs of being a prodigy, learning to read the Abiding Script at six, and practicing simple magic before undergoing her initiation rites. By the time she reached adulthood, she had already determined to follow her mentors, and become a Xemelan healer.

As a common healer, Haroline worked diligently in the Darcastle hospital, and her magical power grew steadily. She entered the knight class at almost the earliest age possible, re-dedicating herself to Xemelan ideals. She immediately requested assignment to the

Order of the Rock, where she could heal the fallen and experience something of the outside world. Having lived a sheltered, if hard-working, life up until that point, her years with the army deeply affected her, leaving her with a desire to heal the world of its addiction to violence.

On her return to Darcastle, the Order offered her administrative positions, hoping to take advantage of her prodigious intellect, but she refused them, instead preferring to focus on improving her magic and questing to find assistance for the hospital. She also married at this time, to an acolythist from the city, a man who helps keep her tied to mundane life, as her heroquests lead her to the higher realms of the Essence Planes, and closer to the divine.

Lady Haroline, now a member of the wizard class, is one of the most magically powerful healers in Loskalm, a true mistress of her profession. She would easily be able to enter the noble class, but does not feel that her destiny lies in that direction. Instead, she works tirelessly to help others, and to lead magical ceremonies among her fellow Xemelans. Her overall objective remains to heal the world of warfare and horror, although she is not naïve enough to think that she can achieve this through simple diplomacy. Instead, the secret to ultimate harmony lies in the Otherworld, through rituals and quests to support those who wish for a better world, and to cure the cancer at the heart of aggressive societies.

Darcastle

Type: Small City +4

Significant Abilities: Commanding View, Numerous Smithies, Old Abandoned Mines

Security and Defenses: Medium fortress, stone walls, watch towers

Temples and Shrines: Small Idealist cathedral, Grand Abbey of Saint Dundragel

Ruler: Count of Loragshire

Suzerain: Prince of Nevs

Darcastle is the largest settlement, and only true city in Nevs, and is far smaller than the other provincial capitols. As with most towns in the highland province, the original settlement here was a mine, in this case, tapping seams of copper. Those mines were exhausted centuries ago, but two factors meant Darcastle not only survived their closure, but even continued to prosper and grow.

Firstly, in the late sixth century, the King of Loskalm had ordered the construction of a castle here. The town, originally known simply as Darkrock, took its new name from the castle, which commands the western end of a valley leading down from the Silver Mountains. The castle was able to protect the silver trade, keeping caravans carrying the valuable metal free from bandits and rebels. In 669, the importance of the castle in turn led to the town's inauguration as the provincial capitol. The Prince no longer lives in the castle itself, which is built in a dark basaltic stone from the highlands, and gives the center of the city a regrettably gloomy look. A new palace, built from lighter marble, stands nearby, with the usual accoutrements of new Loskalmi power.

The second advantage that Darcastle obtained over its neighbors was the growing importance of the cult of Saint Dundragel. The saint, who originally lived in the city, became the patron saint of miners throughout the kingdom, revealing the importance of the subterranean world, and teaching magic and blessings that protected members of that dangerous profession. Many miners came to pray at the saint's shrine, which later became the focal point of the Grand Abbey, and the city benefited from the influx of pilgrims. The modern abbey stands partly above the old mine workings, although there are other entrances elsewhere, and maintains it as a holy site. The mines themselves are dangerous now, and collapsed in many places, but still remain, sprawling beneath the nearby hills.

In addition to its role as a religious and political center, Darcastle is an important way station for the transportation of metal ores to Agria and beyond. Most silver destined for the jewelers and royal mints of the Kingdom still flows through its narrow valley, although, because of the small size of the city, the bulk of silversmithing occurs elsewhere. Other metal ores are also widely available, and a large number of redsmiths and armorers live in the city, taking advantage of the relatively low prices for their raw materials.

Elberhorn

Elberhorn is a low peak on the eastern edge of the Narrine Mountains, rising to a little over five thousand feet. The approach to the peak is difficult, but only impassable in winter. The summit is perpetually windy, a powerful source of essence magic associated with the Air rune. Sometimes the winds blow strong and steady, at other times they bluster from rapidly changing directions, or spin in great vortices. Air elementals are common in the essence winds, and dance above the peak during times of especially heavy storms.

The God Learners were the first to conduct research here, constructing a wizardry school around the Elberhorn summit. The adepts that lived there were called the 'Bare-chested Wizards' for their habit of standing in the full force of the winds for hours at a time, stripped to the waist, the better to appreciate the storm's fury. These strange wizards remained at the school for a short while after the Middle Sea Empire had abandoned its rule over Loskalm. Just a few years later however, they all vanished under mysterious circumstances, leaving their school an empty ruin.

For centuries, nobody dared to visit a place cursed by the presence of God Learners. Then, in 1484, a young wizard from the Urestes Academy, named Andolar the Tall, chose to conduct his own research at the place. His fellow wizards regarded him as a little strange, but in time, he was able to recruit a small number of followers, and established a small wizardry school on the mountain. The school remains isolated, and has little contact with the outside world, except for rare visits by junior adepts to recruit new apprentices. Andolar himself still remains as the Master of the School, magically preserved from the worst ravages of his great age.

Andolar's school has only three adepts in addition to himself, and an unusually small number of apprentices. It occupies only a portion of the former ruins, some of which they have yet to fully explore, focused as they are on their researches into the air around the peak. They hope to master the powers of the storm, showing the superiority of wizardry over the false storm gods of the pagans, but, to many, their own practices smack of paganism and have little to do with the high ideals of Loskalmi life.



The Narrine Mountains

The Narrine Mountains are the higher and more extensive of Nevs' two ranges. The highest peak, Mount Orat, is a little over 11,000 feet in height. The mountains have less mineral resources than their counterparts to the north, although there are significant copper, bronze, and tin mines in the region. Crossing from one side of the range to the other is a lengthy journey, and the eastern and western portions lie in separate counties as a result. Nonetheless, there are a few mountain villages located between the peaks, some of them subsisting on goat farming rather than mining. Some of these settlements are intentionally isolationist, contrary to the general trend in Loskalm, with the Perfecti having gained a foothold in some places, far from central authority.

The Silver Mountains

The northern range of Nevs is a narrow range of peaks with steep foothills and plunging valleys. The highest peak in the range reaches 9,500 feet. The mountains are most famous for their rich veins of silver, although both copper and native bronze are found in larger quantities. Even more than in the Narrine Mountains, the settlements here are mining towns, with only the minimum agriculture necessary to support their continued operation. The passes over the Silver Mountains are steep and treacherous, so that few people use them, even in summer. Instead, caravans carrying silver and other metals travel down to Torpeth, or south to Darcastle, often through snowy

and difficult terrain. Despite the obstacles to mining and transporting it, the Silver Mountains remain the primary source of silver for Fronela, although the locals see less of the resulting prosperity than merchants further afield.

Yellow Tarn

This small round lake is aptly named, for the rocks beneath it are sulfurous and tinge the color of the water, as well as leaving an unpleasant odor of brimstone. There are other tarns in the foothills of the Narrine Mountains, but Yellow Tarn is the only one with its unusual coloration and properties. Several miles from the nearest settlement, the lake is mildly poisonous, and, in any case, the water tastes foul. Understandably, the lake is free from fish and water plants, and only lichen will grow on its banks.

The tarn, however, is not entirely free of life, for a strange shaggy monster lives in the depths, and sometimes hauls itself to the surface and flops about across the surrounding countryside. The monster seems to subsist off wildlife in the surrounding hills, including deer and wild goats. Knights seeking to prove their bravery have apparently killed the creature – or one seemingly identical to it – several times in the past. Yet, although no more than one has ever been seen at a time, a new creature always appears within a couple of years.

Heroquest – Against the Late Frost

Source: The Life of Saint Bertorl

Main Character: Saint Bertorl

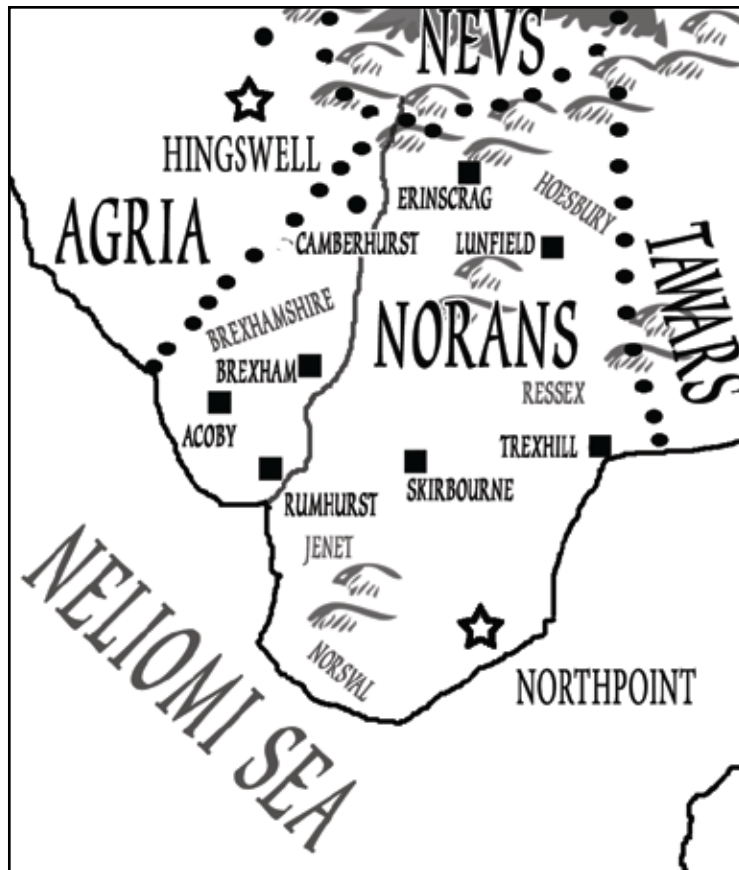
One time, on his travels, Saint Bertorl came to a village that has suffered badly from the effects of winter. The cold storms and frosty mornings would not abate, and the villagers were unable to plow their fields, or find their usual springtime foods. They had tried every pagan ritual that they knew, beseeching the false gods to come to their aid, but nothing had worked, and now they faced starvation. When Bertorl arrived, the villagers berated him, saying that if their petty gods of wind and soil had failed them, how could they expect any better from the Creator of the Universe? (Which goes to show, my child, that pagans never think these things through).

But Bertorl knew that the people were worth saving, and so traveled into the north, from whence their woes all came. Wolves beset him on his path, but he knew the ways to calm them, and so walked safely past. A crevasse blocked his path, with only a bridge of snow to cross it, but the saint's load was so light that he walked over it without peril.

At last, he reached the palace of the Winter King, who had decided to torment the people for no other reason than he could. He sought audience with the King, whose court was terribly crude and barbarous, and requested that he stop his storms and frost, for the time of winter was past. The Winter King laughed saying "oh, aye... my dad never listened to you lot, and neither will I." But Bertorl knew that the Winter King's weakness was his pride in his power. He laid down a challenge that, if he could survive all of the King's powers of cold for a full day, that the King would have to relent, and allow the spring to come. This time, the evil tyrant agreed.

All day long, he battered the saint with icy storms and blizzards, freezing him into a block of ice, smothering him with snow, and using every other means at his disposal. But Bertorl prayed to the true God, who protected him with essences of warmth and endurance, and succored him with essences of vitality. And so, the Winter King conceded defeat, and the springtime returned as it should have done, and the people that Bertorl had saved turned towards the true faith and the light of God.

The Province of Norans



Provincial Capitol: Northpoint
Ruler (1620): Prince Maranal
Area: 15,000 sq. miles
Population: 490,000

The most densely populated Loskalmi province, Norans lies occupies the southern part of the northern peninsula. It claims to be the oldest province of the Kingdom, citing an unbroken lineage back to the independent principality that formed the nucleus of Akem, and subsequently of Loskalm itself. Records of the origin of the original Principality of Norans are rare, and rather vague, but popular tradition says that the name comes from its first ruler, Prince Norr, who established his realm in the year 200. According to legend, Prince Norr was a firm believer in the Hrestoli creed of his day, and created a realm with a firm Malkioni basis, challenging the Brithini rulers further east. For over a thousand years after his death, Prince Norr was the guardian essence of the royal family, but with the abolition of the hereditary principle, he became instead an essence for the royal household, protecting its servants, bodyguards, and chaplains.

With no borders with foreign lands, Norans has remained peaceful for most of its history, hardly suffering at all under the depredations of Black Hralf, and only

suffering any significant unrest during the last years of the God Learners. In consequence, it has developed a strong scholastic and artistic tradition with less emphasis on the military arts than elsewhere. Wealth has moved from other provinces into stable and peaceful Norans, and civic buildings are often even more magnificent here than elsewhere in the kingdom.

The harsh storms that trouble Agria rarely reach as far south as Norans, which also has balmy weather in summer. Plentiful cold rains in the spring soak the fields, and numerous small rivers drain away the floodwater from Nev's. The valleys are full of rich loam, ideal for growing crops of barley and wheat, and long established flood defenses reduce the risk of natural disasters. Arable land covers much of Norans, interspersed with numerous small market towns and cities crowded closer together than elsewhere. The land is good for farming, but poor for hunting, since few animals choose to approach so close to civilization, and there are no significant forests.

The province contains five counties and twenty nine baronies. The Order of the Eagle is the oldest of the armies of Loskalm, dating from the early days of the old Principality. Other knights often claim that its

officers have a supercilious attitude and regard themselves as superior to those in other orders, while having more interest in courtly intrigue and romance than in military action. But none can doubt that the knights of Norans are exceptionally pious, courteous, and well-disciplined, and that they distinguish themselves on the battlefield as often as any in the kingdom.

Prince Maranal

Position: Prince of Norans

Magic: Idealist Church; Noble Adept of Saint Siglat

The current governor of Norans is Prince Maranal, a hero of considerable renown, who appears about a third of his true age of 92. He distinguished himself during his time in the army, and rose rapidly through the ranks to reach the status of Grand Knight before taking up a contemplative life in the Church, and then entering the nobility, all before his thirtieth birthday – a remarkable achievement. His wisdom and unerring sense of justice ensured his elevation to Prince within another decade, and many people favor him as the most likely successor to King Gundreken, should the unthinkable happen.

Acoby

This sheltered valley in western Norans has not changed since the Dawn – quite literally. The valley is in perpetual winter, the soil permanently frozen beneath a blanket of snow. Icicles hang from bare trees that never rot; nothing new grows here, but no plant ever dies, either. In summer the sun shines, and the air feels warm, but the snow and the ice are as cold as ever, unchanging, as they have been for centuries. Powerful essences resist any attempt to bring change to this realm, often freezing the offenders into immobility.

Nonetheless, in the Dawn Age, a group of wizards belonging to the School of Ouxey established a chapter here, contemplating the power of Stasis that maintains it against the outside world. The chapter has remained here ever since, although even they have changed their attitudes and approaches down the centuries. During the Imperial Age, for example, they spent their days in meditation, doing as little as possible, with the aim of better appreciating the magical power of the place. Now they conduct research to find ways to use the power to aid the Kingdom, hoping to construct a new grimoire that curses their enemies and protects their ideals. The group is small, since it has to rely entirely on food and supplies brought in from outside, it being impossible to produce any within the valley.

Brexham

Type: Medium City +6

Significant Abilities: Magnificent Stone Bridge, Skilled Enamellers

Security and Defenses: Medium fortress, four small fortresses

Temples and Shrines: Medium Idealist cathedral, Grand Abbey of Deristopheles

Ruler: Count of Brexhamshire

Suzerain: Prince of Norans

Brexham lies at a good crossing on the River Edmere, where merchants from Nevs have unloaded their bronze and other metals for centuries. Engravers and silversmiths dominate the local guilds here, producing fine quality wares. During the Ban, they developed the use of niello to decorate engraved metalwork into a high art. This technique for adding contrasting black patterns to gold and silver makes modern Loskalmi jewelry distinctive, and has brought great wealth to the city. Although developed in eastern Fronela, the artisans here also make use of cloisonné enamelwork that is in high demand across the country.

The city is also significant for being the location of the Grand Abbey to Deristopheles, the local name for the School of Bardan's Book. During the Third Age, the School directed the construction of a city wall, with five major defensive points along its perimeter. Although the wall, like many city defenses in Loskalm, did not survive the peace of the Ban, the great towers remain. The largest serves

as the headquarters for the Brexhamshire regiment, while the other four, all of identical design, remain the property of the Deristophelian Companies. Each is a great circular structure, fifty feet in height, containing surprisingly spacious living accommodations, in addition to armories and guardrooms. The Grand Abbey itself is the western tower, close to the river, with a single company having command of each of the other three. Lady Teringasse is the current Grand Abbot, the first woman to achieve such exalted rank within the School. She is a shrewd strategist, and a friend of Lord Meriatan, supporting his mission to fortify the country against the approaching Kingdom of War.

The Deristophelian Companies

When King Gwainric the Good founded the Immaculate Church in the wake of the expulsion of the God Learners, he began by organizing a synod which would elect Church leaders and codify doctrine. The synod appointed Deristopheles, a noted wizard from Norans province, to chair the committee on combat magics. In the past, the majority of military Orders had been partially or wholly outside of the Church hierarchy. Deristopheles, however, was determined to end that, feeling that the moral and spiritual guidance provided by the Church would help prevent the kind of excesses conducted under the God Learners. He established a series of companies across Loskalm, using the established grimoires of Bardan's Book, but answerable to the Immaculate Church.

Deristopheles later became the Bishop of Brexham, and continued to advise the Ecclesiarch on military matters. He became a successful heroquester, as was evidenced by his lack of aging. In 986 the bishop achieved the Great Secret of Hrestol, and ascended into Solace. The School transferred its loyalty to the Idealist Church during the Ban, and continues to coordinate the activities of the various companies, which support knightly forces in the field, and in the fortification of castles. Each company ideally has a captain, five other adepts, and fifteen student-adepts, although the actual numbers may vary, depending on the availability of wizards and students.

Camberhurst

Type: Small City +4

Significant Abilities: Decorative Parks

Security and Defenses: (No physical defenses)

Temples and Shrines: Large Idealist church, Grand Abbey of Saint Falerine

Ruler: Baron of Camberhurst

Suzerain: Count of Brexhamshire

The peaceful city of Camberhurst has wide, tree-lined streets and pleasing architecture. Weaving dominates the local industry, and the city produces beautifully colored textiles for export. The city spreads around four parks, each based around a particular feature. The Stone Park is dotted with trees that surround a natural outcropping of

rock, worn smooth over the centuries, and with narrow, high-sided paths winding through its interior, providing surfaces to climb upon. The Sunlit Park lays on a slope in the southern part of the city, with wide flowerbeds that gardeners shape into fantastic designs and patterns of all kinds. The Wild Park is more natural, designed to encourage wild animals to move freely, and including an aviary full of exotic birds. The ruins of the old city fortress lie here, now overgrown with plants, but still providing for a pleasant walk among the old stones. Finally, the River Edmere feeds the many lakes and sculpted watercourses of the Water Park., with its rustic footbridges and elaborate fountains.

The Grand Abbey of Saint Falerine stands between the Wild and Sunlit Parks. The Order has relatively little political influence, although it generally supports the Orders of Saint Xemela, Palenna, and Shalara when disputes arise within the Church. The Abbey maintains a public hospital, with the assistance of local Xemelans, and makes use of the local skill with weaving to decorate its premises with beautiful tapestries showing the delights of nature and important lessons from the lives of the saints.

Erinscrag

At Erinscrag, a high hilly escarpment extending south from the Nevs Highlands ends dramatically. A cliff extends for several miles here, dropping several hundred feet from the wild lands above to more fertile farming land below. Few people live up above the cliff, because there are few natural paths down its steep slope, and the soil is too poor for much farming. However, the cliff itself contains outcroppings of marble, and the locals have constructed quarries in places, to export the valuable stone to the big cities, where it is in much demand for architecture and decoration.

At one point along the southern part of the cliff, ancient Brithini once carved a great monument. There are portraits of five Brithini here, each over a hundred feet high, carved into the side of the cliff, staring out over the lowlands. There is considerable debate amongst scholars as to who the carvings represent, which are unusually lifelike for Brithini statuary. Three are well-armored, but bear only token weaponry, suggesting that they may be generals rather than typical; warriors. Another is clearly a king or ruler of some kind, and the last is dressed in sorcerer's robes. Speculations include an early ruler of Sog City, and his advisors, or that the figures may even include Malkion and Zzabur.

Heroes: Selinda the Gules

Position: Master Herald

Magic: Idealist Church; Wizard Adept of Saint Jenerin, unique heroquest powers

Selinda's parents were humble potters in Norsval county, common folk whose business had benefited enormously from the prosperity of Siglat's Dream. As a small girl, her parents took her to see many of the local tournaments, emphasizing the glory and majesty of their homeland. She was enraptured by the pageantry and spectacle, and, while she had no interest in becoming a knight, she set her heart on becoming a herald. Once she reached adulthood, she bid a tearful farewell from her parents, and traveled to Skirbourne to begin an education. She paid her way with work in taverns and other menial work, but found that her facility for reading and learning about the outside world soon outstripped that of her peers. In 1612, at the age of just twenty, she underwent the dubbing ceremony, choosing Jenerin as her patron saint, and became a fully qualified herald.

Since then, she has shown herself to excel in many areas of heraldic activity beyond the tournaments that so enthralled her as a child. She speaks six languages fluently, in addition to Loskalmi, and has a tremendous knowledge of the geography and customs of Fronela. On several occasions, she has traveled up the Janube River on embassies for her country, seeking to ensure peace between quarrelsome groups, promote Loskalmi Idealism, and bring back benefits in trade and alliances. She hopes to see a future in which the whole of Fronela is at peace, in which everyone has the opportunity to fulfill their dreams as she did. She naturally sees the Idealist Church as the best means of bringing this unity and harmony to all, but prefers to show its advantages through example, rather than through openly preaching, aware that alliance and friendship must come before religious conversion.



Northpoint

Type: Large City +10

Ruler: Baron of Northpoint

Suzerain: Count of Norsval

Look and Feel: A magnificent city of planned streets, parks, and public buildings radiating outwards from a complex of palaces

Reactions to Foreigners: The people of Northpoint are openly welcoming to foreigners, although they treat harshly with those who break the peace. They believe in the clear superiority of the Loskalmi way, the visible advantages of which are all around them, and are slightly puzzled if others do not agree with them. Although laws prohibit the public worship of foreign sects or pagan gods, the city authorities freely permit private worship, understanding the importance of foreign trade to the city. Those who wish to settle here, but not accept the Idealist Church, have a separate quarter of the city, near to the docks, where the authorities do not enforce the recusancy laws. This Foreigners Quarter is just as pleasant as most other parts of the city, but tends to be somewhat insular.

Significant Abilities: Busy Docks, Clean Streets, Imposing Architecture, Pleasant Parks

Other Features: Planned layout (+10 to navigate the streets), Trade Hub, Waertagi Community

Resources

Trade Modifiers: Artwork +5, Jewelry +5, Black Market Goods -15

Recruitment Modifiers: +10 household servants, +10 scholars, +5 sailors, +5 troubadours, -5 mercenary soldiers

Renowned Facilities:

The High Tower Inn – Expensive, Good View, Pleasant Gardens, Sumptuous Lodgings

The Golden Ram – Comfortable Accommodation, Discrete Pagan Shrine, Foreign Décor

Filigree Square – Quality Jewelry

Promenade Gardens – Public Concerts

Siglat's Plaza – Public Pageantry, Statues of Past Heroes

Other Facilities:

The Knight and Dragon – Comfortable Accommodations, Knight's Meeting Place, Quality Meals

The Mariner's Rest – Comfortable Accommodations, Foreign Sailors

Halderic the Armorer – Horse Barding, Iron Armor

Renowned Inhabitants:

King Gundreken and the royal court – see p. 68

Lord Abalar, Baron of Northpoint – Loskalmi Lord Temporal, Administer City

Lord Sumelin – Loskalmi Knight, Command Garrison, Keep the Peace

Security and Defenses: Large fortress, three medium fortresses, double stone wall, watch towers, inner and outer moats

The City Guard – 200 regular guardsmen (defending outer fortifications)

The City Watch – 200 regular guardsmen (patrolling streets)

Baronial Household – 50 knights and 50 foot soldiers

First Company of the Azure Guard – 100 elite foot soldiers (defending inner fortifications)

High Guard – 100 experienced knights

Deristophelian Companies – 54 battle wizards

Golden Guard of Honor – 50 wizard-knights

Temples and Shrines:

Northpoint Cathedral – Grandiose, Spacious

Grand Abbey of Saint Siglat – Grandiose

Grand Abbey of Saint Taralda – Calm Atmosphere, Imposing

College of the Crimson Panther – Heraldic Library, Grand Abbey of Saint Jenerin

Xemelan Hospital – Healing Services, Peaceful

Urestes Academy – Library

Abbey of the Five Companions – Spacious

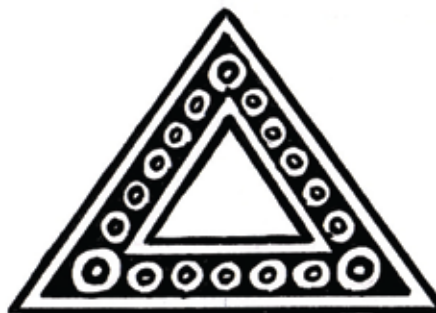
Abbey of Saint Dormal and Saint Siglinde – Decorative, Ecumenical

Abbey of Saint Talor – Ornate

Royal Chapel – Ornate

Many smaller churches and chapels

Underworld Contacts: There are no organized criminal gangs in Northpoint, which has the lowest crime rate of any comparably sized city in the West.



The Golden Phoenix (Guardian)

Functions:

- ☉ **Awareness** – See in Bright Light
- ♄ **Blessing** – Bolster National Pride
- ☒ **Defense** – Stamp Out Crime

Centered on a complex of palaces and parks, the national capitol of Northpoint is also the country's largest city. The city is a self-contained barony consisting of a single parish, and therefore contains a baronial palace as well as the royal chancery and the respective headquarters of the Orders of Saint Taralda and Saint Siglat, the Order of the Golden Banner of Flame, and the Crimson Panther Palace of Arms. Each building has a different architectural style, yet all somehow blend together into a harmonious whole more pleasing than the sum of the parts. All of these buildings, magnificent as they are, pale before the royal palace itself, the main quadrangle of which stands seventy feet high, with individual towers reaching over twice that height. Faced in a pale, almost white, stone, and decorated with many stained glass windows, statues and bas-reliefs, the palace lies in the exact centre of the city.

Some of the gardens and parks surrounding this network of palaces and civic buildings are open to the public, with numerous statues of famous heroes, artificial lakes, streams, and fountains. Others are restricted to the use of the nobility and their guests, including one in which the King holds an annual garden party for people from across the nation who have distinguished themselves in the previous year. These restricted parks and gardens are even more magnificent than those open to the public.

A system of clear moats filled with exotic fish and raised banks of steep earth gird the central parts of the city, cunningly devised to blend into the gardens and appear decorative rather than defensive. Four bridges provide access to the inner city, each of which may be withdrawn in the unlikely event of invasion. The largest of these bridges is that on the north side, a mighty affair thirty feet wide, which leads to the central thoroughfare of the city, the Royal Mall. The Mall, lined by trees and parkland, terminates in front of Northpoint cathedral; a huge domed affair rebuilt in a foreign style by the God Learners during the Second Age.

The remainder of the city, for the most part, also shows signs of deliberate planning down the ages, with wide streets regularly arranged around open squares and circuses, laid out in a complex geometrical pattern subtly designed to channel magical energy towards the center. Only a few of the poorer areas of the city break the orderly pattern, and they are all tucked away from the main streets, in districts that visitors are unlikely to see.

The city is a haven for artists and skilled craftsmen, basking in the reflected glory of the King and his court. People come from across the country to live here, many hoping to obtain royal patronage, or work as servants in one of the royal palaces. However, although the court

does employ a huge number of servants, the number of hopeful candidates is greater still, and many end up working in the inns and other establishments of the city, which has become renowned for its high standards of service. The citizens take immense pride in their position as inhabitants of Loskalm's greatest city, and enthusiastically take part in the many civic parades and celebrations that mark its calendar.

Churches are everywhere, with chapels to every major saint of the Idealist canon, and representatives of all of its schools of wizardry. Although the city is nominally a single parish, every quarter has its own local church, with a staff of dedicated acolythists, each effectively forming a parish in miniature.

The city's docks, although extensive, are not so large nor so busy as those of Southpoint, for many foreign merchants either travel there, or on to Sog City. As a result, the primary business of the Northpoint docks is trade across Ozur Bay. Nonetheless, there are enough foreign merchants here to occupy their own small corner of the city, where they can worship in their own way, so long as they do not proselytize, and keep their practices behind closed doors.

The city even has a small Waertagi community, descendants of sailors abandoned here at the Closing. Most of their kin moved on to Sog City, where they anticipated a friendlier reception, but some converted to the Immaculate Church, and made themselves a home in Northpoint. Their descendants today are staunch Idealists, eager to prove their equality with the human Loskalmi. Most work as fishermen or dock-workers, but some have joined the Royal Navy, and a very few have even entered the Order of the Dolphin. The Waertagi of Sog City look down on them with pity, feeling that they have abandoned their ancient traditions, and try to be something they are not.

Skirbourne

Type: Small City +4

Significant Abilities: Public Library, Teaching Academies
Security and Defenses: Small fortress

Temples and Shrines: Small Idealist cathedral, Grand Abbey of Urestes

Ruler: Count of Jenet

Suzerain: Prince of Norans

The Grand Abbey of Urestes dominates the city of Skirbourne both literally and figuratively. In the Imperial Age, some members of the local Urestes Academy allied themselves with the God Learners, who conducted many of their researches here. When the leaders of the movement fled the country as the tide of opinion turned against them, many of the younger wizards of Urestes joined the rebellion, purging their School of God Learner sympathizers and restoring the respect for creation that had previously been their hallmark. They re-established the headquarters of the Academy in Skirbourne, and

joined the Immaculate Church.

During the early Third Age, the wizards worked hard to clear a name that the God Learners had left sullied, and began to work on a campaign of public education and improvement. In particular, they opened their library to the public, allowing anyone to access their documents and scrolls for a suitable fee. Other cities have since followed their lead, but the library at Skirbourne remains the best in the kingdom, housed in a huge redbrick building of two main stories above ground, plus small towers and an extensive warren-like basement. The Grand Abbey itself is attached to the library, a school for student adepts of Urestes, and an administrative and religious centre for the order. The Urestes Academy also sponsors smaller schools in the city and beyond for public education, helping commoners to understand the basics of the world and knights to gain some of the skills they need to seek promotion to the wizard class. While such institutions are found throughout Loskalm, they are more numerous here than elsewhere, leading to an unusually well informed citizenry.

Consequently, the city of Skirbourne has, over the last few centuries, dedicated itself to support of the wizards. Booksellers, makers of vellum and ink, and suppliers of magical paraphernalia are unusually common in the city, compared with others of the same size. Even its taverns are regular meeting places for philosophical and academic discourse.

Ozur Bay

Many ships ply the water of Ozur Bay, which separates northern and southern Loskalm. The waters remained open during the Closing, fortuitously, since there is no overland route between the two halves of the nation. The main ports along the Bay are Southpoint, Northpoint, Sherport, Barnthorpe, and Sog City, all of which host numerous ‘brown-water’ sailors, skilled in sailing the waters of the Bay, in addition to a smaller number of ‘blue-water’ sailors more familiar with the deeper waters of the Neliomi Sea.

The northern peninsula of Loskalm shelters the Bay from the icy storms that plague the Neliomi, so that its waters are relatively calm for most of the year. In winter, the waters are cold enough to kill unprotected humans through hypothermia, although they are almost never cold enough for ice to form at the surface. For much of its length, the Bay is about fifty to eighty miles across, although atmospheric haze makes it difficult to see the far shore. Weather permitting, it takes most ships a few hours to make the crossing, so that they usually set off in the morning, arriving the same afternoon.

Tribes of Ouori and Blue Elves inhabit parts of Ozur Bay, but usually stay away from humans, and do not live near any of the major shipping lanes. The waters are shallow, with seaweed beds in even the deepest parts, giving the mermen the opportunity to hunt and to forage among the vegetation. Few Loskalmi know much about these strange beings inhabiting the waters they claim as their own.

Reliquaries: The Sword of Saint Josselyne

After the martyrdom of St Josselyne at the hands of the Brithini his sword was recovered by some of his devout followers, and, being regarded as a holy relic of the saint, was born away to a place of safety. In later years, the Order built a shrine specifically to house the sword, in Skirbourne, county seat of Jenet (see p. 137). This shrine is a minor site of pilgrimage for knights wishing to pray to the saint for strength.

The shrine is a simple rectangular building with a domed roof, decorated in later years with a rather fanciful statue of the saint. It stands in the grounds of the cathedral, and has guards permanently assigned to protect it, although as legend says that only someone of pure heart – a category that is hardly likely to include a thief – can wield the sword, this is largely symbolic. The weapon stands on its own altar, encased in a silver reliquary with a plain glass lid. Down the centuries, occasional Bishops of Jenet, who bear the primary responsibility for the maintenance of the shrine and relic, have loaned out the sword to grand knights of exceptional chivalry and valor. Such loans have only been for brief periods to combat a specific deadly threat to the security of the land, and the holy energy within the blade has so far always been adequate to the task of dispatching the foe.

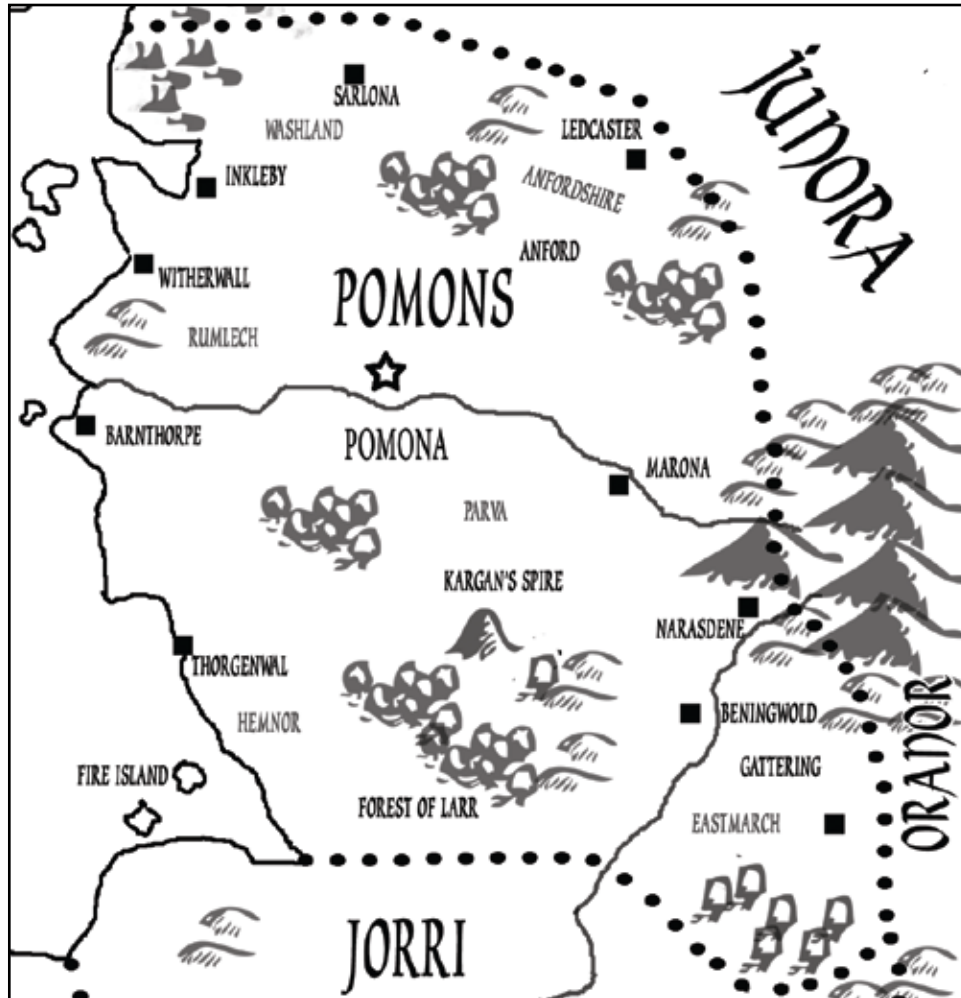
Form: An ancient bastard sword with a heavy grip and pommel, miraculously preserved from the ravages of time.

Communication: The wielder of the sword feels his body suffused with strength and purpose

Functions:

- ☞ **Awareness** – Seek Out Corruption 10Ⓜ
- ☞ **Blessing** – Strike Blow Against Injustice 12Ⓜ3
- ☞ **Defense** – Strength to Resist Evil 18Ⓜ2

The Province of Pomons



Provincial Capitol: Pomona
 Ruler (1620): Prince Pedran
 Area: 46,000 sq. miles
 Population: 670,000

Pomons is the largest province in the Kingdom, and forms the northeastern portion of southern Loskalm, sharing borders with Junora and Oranor, as well as the Sog City hinterland. It was once an independent kingdom, but joined Loskalm in 650 ST in order to restore peace to the region after decades of civil war. Rival claimants to the old throne of Pomons continued to surface for some decades thereafter, campaigning against the new Loskalmi rulers, but all resistance faded by the early eighth century. Because the province includes such a large swathe of national frontier, it has a stronger martial tradition than elsewhere in Loskalm. During the Imperial and early Third Ages, rulers of Loskalm launched campaigns against both Junora and Oranor, and it was Pomons that saw much of the action.

Pomons neither excels nor is especially poor at crop production, but its contact with other nations to the east has made it as much a center of trade as one for the Army. The greatest trade route through Fronela, the Janube River, has its mouth immediately north of Pomons, so that most Fronelan goods destined for Loskalm have to enter this province first. Even the presence of the Kingdom of War, which has substantially reduced traffic on the western Janube, has not much altered this important position, for merchants now divert to the south, through Junora, making it, if anything, even more likely that they will visit Pomons first. Even during the Ban, the close presence of Sog City has meant that the province has also had a reputation as a place of relative religious impurity, although this is not always fully deserved.

Much of the province is flat and open country, dominated by farms and small towns. In the northwest, the land becomes so flat that the margin with the sea is vague, with mudflats and fens merging gradually with the waters of Ozur Bay, and water flooding a considerable distance inland at high tide. The land rises somewhat towards the east, with rugged valleys around Anford, and high foothills where the River Porell rises. The coast of Pomons is relatively sheltered, with many good harbors, and the winters are not as harsh here as they are in the provinces of Tawars and Agria to the west.

The province of Pomons includes six counties, divided into forty baronies. The Order of the Griffin commands the provincial army, and is respected for its superb discipline and proficient soldiers. Those who serve in the Order are more likely than any other of Loskalm's provincial armies to serve abroad, and its officers are therefore experienced at operating alone and dealing with foreign cultures. Because of the recent troubles with the Kingdom of War, many units from other provincial armies are also stationed

in the province, as is a large part of the elite Order of the Swallow.

Prince Pedran

Position: Prince of Pomons

Magic: Idealist Church; Noble Adept of Saint Siglat

Formerly the Lord Marshall of the Order of the Griffin, Prince Pedran is the current ruler of Pomons province. He is the only living prince never to have served as a lord temporal before attaining his current position. He retains a strong affection for the army that he served for so long, although he also has a good eye for governance and justice. His wife, now retired, was a Knight-Healer, and many of his closest friends still hold senior positions in the military. In many ways, this is fortunate, considering Pomons' likely future role as the front line against the Kingdom of War. Prince Pedran's keen strategic mind has already benefited the province, and he has presided over a program of rebuilding and strengthening defenses with no counterpart elsewhere in modern Loskalm.

Barnthorpe

Type: Medium Port +2

Significant Abilities: Busy Markets, Sheltered Harbor

Security and Defenses: Small fortress, seaward watch tower

Temples and Shrines: Medium Idealist cathedral

Ruler: Count of Rumlech

Suzerain: Prince of Pomons

Once the primary port of the old Kingdom of Pomons, Barnthorpe is now one of the major ports for shipping traveling across Ozur Bay. Merchant ships regularly travel the relatively short distance from here to Sherport, keeping open one of the main trade routes connecting northern and southern Loskalm. The tidal wave that the Closing caused to rush up the Bay spared Barnthorpe, sweeping past the headlands either side of the river mouth, and mysteriously doing no more than lap against the docks. The locals attribute this to protection by Saint Siglinde, patron of sailors, although, if so, why he failed to spare other ports is unclear.

Barnthorpe lies at the mouth of the Parell River, and receives riverine trade from Pomona and Marona, including valuable ironwork and weapons destined for the north. A great stone breakwater protects the docks, and a fine watchtower stands at the end, with a good view out to sea. Although the tower lost its military purpose during the Ban, the Count retained it, having it re-decorated to serve as an attractive monument to the city's maritime heritage. Now the provincial army maintains a full watch here, keeping an eye on the nearby seas in case of trouble.

The Guild of Sea-Merchants here is powerful, and signs of their presence are visible across the city. The Count's palace is shaped like a ship, and statues in the city's marketplaces commemorate merchants and sailors of

days gone by. The bay is famous for its crab fisheries, which are rich in snow crabs and Ozur crabs, edible varieties that form a large part of the local cuisine. The annual Crab Festival, held in Vernus, celebrates this bounty and blesses the crab fisheries for the coming year.

Gattering Castle

Gattering guards the main approach to the Kingdom of Oranor, a troubled pagan realm to the south-east of Loskalm. Built during the Imperial Age, the Middle Sea Empire later took control of the castle and expanded it to its current form. In addition to stationing a great number of knights at the castle, they also built magical defenses, binding powerful essences into the castle walls and expanding the cellars beneath the keep for reasons that no one now remembers.

When the Loskalmi expelled the God Learners and their followers from the country, Gattering remained a late holdout. Knights and wizards remained stationed here even after the rest of the province had fallen to the revolutionaries, until eventually a local army laid siege to the place. One day, they awoke to find the defenders dead; their bodies lying sprawled across the battlements and towers, with no visible sign of injury. Yet, when they attempted to enter the castle and make a more thorough search, the fortress itself barred their entrance, catapults and other defenses moving into place of their own accord, and the ground around shaking so violently that nobody could approach. A group of heroes eventually gained access, reporting nothing but dead bodies and a courtyard full of marble statues of animals that sprang to life and attacked all who came near. They never completed their search, deciding that the place was too cursed to be worthy of further exploration, and that it should simply be left to rot.

Gattering is a concentric castle, a grandiose structure befitting the might of its Imperial Age builders. Weeds and brambles now surround it on all sides, but the empty fortification itself remains intact, repairing itself from any damage it sustains overnight, and somehow preventing plants from gaining a foothold. Wizards report that the castle itself appears alive, empowered by a strange essence whose primary mission is to prevent anyone else from penetrating its secrets. Knights traveling nearby have reported seeing stone animals prowling the countryside, although such events are rare, and they mostly appear to stay within the castle. Defense against raids from Oranor has moved to smaller forts elsewhere along the border.

Kargan's Spire

A great conical spike of smooth black rock extends of the ground here, over four hundred feet in height and about fifteen feet in diameter at the base. The Spire tilts slightly on one side, so that the tip teeters over empty space. It is a remnant of the Fourth Action, when the pure essences fought against the corrupted powers of

the pagans, and radiates the power of Death. The ground around the Spire is devoid of all plant life, and animals, birds, and insects of all kinds refuse to approach. Even humans feel uncomfortable this close to the enigmatic feature, feeling a terrible sense of foreboding that threatens to overwhelm their thoughts if they stay near for too long.

For miles around, the soil is poor, allowing only scraggly grasses to grow, and hardy thorn bushes further out. At greater distances still, especially towards the Forest of Larr, the ground is sufficiently fertile to allow the growing of crops or even the pasturing of animals, albeit with some difficulty, but few people choose to do so, preferring to remain as far away from the terrible structure as possible. As a result, an area equivalent in size to a large barony is all but uninhabited, and only researching wizards choose to visit very often.

Forest of Larr

An extensive and ancient forest lies at the heart of Pomons. Once, elves held court here, but there has been no permanent community since the Dawn Age. The forest is prime hunting ground, home to many wild animals, some of them magical or unusual. The land is hilly and rugged, with many secluded dells and unexpected clearings, and with densely packed trees between them, making navigation difficult. While there are hunting lodges and small villages near the outskirts of the forest, most of the interior has no human inhabitants.

In places, the Otherworld seems near. Often, travelers see old ruins, only to find them gone the next day. Others report encountering beautiful damsels or wicked knights where no human should be, and strange enchantments placed upon forest clearings or pools of water. Most believe that these visions are of essences or pagan daimones crossing over into the physical world. While elves are absent, tiny aldryami, known colloquially as ‘pixies’, do live in the wood and sometimes make life difficult for human travelers by stealing their equipment, or committing minor acts of sabotage.

Ledcaster

Type: Town +0

Significant Abilities: Empty Premises, Military supplies

Security and Defenses: Stone walls, medium fortress, watch towers

Temples and Shrines: Medium Idealist church

Ruler: Baron of Ledcaster

Suzerain: Count of Anfordshire

There has been a fort at Ledcaster since ancient times, guarding the southern approach between Junora and Loskalm. In the Imperial Age, the rulers of Loskalm launched expeditions from here to subjugate their eastern neighbor, but now the threat of war seems to come from the opposite direction. The land nearby is somewhat rugged, making it a less attractive avenue for armies

than the flat plains of Washland, but the Kingdom has not ignored this potential approach. While the town of Ledcaster is still under civilian government, with its own baron and regular defenses, the Order of the Swallow recently established a major base here. They enlarged the existing castle, and extended the stone walls around the city. Two hundred knights of the Swallow currently live in the castle, and regularly patrol the surrounding area to suppress trouble and re-assure the populace that, if the Kingdom of War comes, they will be ready.

Ledcaster lies on the very border of Loskalm, and, during the Ban, the great wall of mist descended just a hundred yards beyond the east gate to the city. The baron left the segment of wall facing the mist intact, partially hiding it from view, and this is the only portion of the defenses left from before the Thaw. The town had previously been a key location for cross-border trade, and the sudden disappearance of that opportunity led to its decline, as many merchants left for more central locations. The fortunes of the city briefly rose following the Thaw, but the presence of such a large military contingent has discouraged visiting traders in more recent times. Despite the best efforts of the Order of the Swallow, the mood in the town is often somber now, as people wait for a war that they fear may come all too soon.

Marona

Type: Medium City +3

Significant Abilities: Magnificent Guild Houses, Skilled Ironworkers

Security and Defenses: Watch towers, low stone wall, medium fortress

Temples and Shrines: Large Idealist church, Grand Abbey of Saint Raigarn

Ruler: Baron of Marona

Suzerain: Count of Parva

The city of Marona stands on the upper reaches of the River Parell. The city sprawls up the south bank of the river, with a castle and a row of watch towers at the top of the slope. The towers are all that remains of the old city wall, which the baron demolished during the Ban to make way for wider streets and new housing. Since the end of the Ban, and the consequent threat from Junora and Oranor, the Prince has ordered the construction of a new wall, further out than the original, but so far, this is not heavily fortified, although it is better than nothing.

Marona is not a county seat, and therefore has no bishop, the church here is as large as many cathedrals, and boasts the magical bells that Saint Raigarn forged in the second century. Raigarn’s Order has its headquarters here, and before Siglat’s Dream, controlled the administration of the city through the various guilds under its control. The guild council still remains, composed of one representative from each guild, and two representatives of the Order of Saint Raigarn itself, but it now merely an advisory body to the Baron, albeit a highly influential one.



Heroes: Lord Meriatan

Position: Lord Marshall of the Army of the Swallow

Magic: Idealist Church; Noble Adept of Saint Carpattia, unique heroquesting powers

Perhaps the greatest Loskalmi hero of his generation, Lord Meriatan was born the son of a knight in the city of Salona. From an early age, he showed a keen intelligence and an instinctive grasp of Loskalmi honor and chivalry. There was never any doubt that he would achieve great things, given the opportunity, and today, some even describe him as ‘Siglat reborn’. He became a wizard-knight at the age of twenty-two, an almost unheard of feat, and championed the cause of his kingdom as a knight errant, as well as serving in the Order of the Griffin.

Meriatan has always possessed an unshakable faith in the virtue and inherent superiority of the Loskalmi way of life. He has pursued this through the military, and, while he cares deeply for the common people he protects, he has little time for those who argue for peace or who extol Loskalm’s non-martial virtues above those that he himself typifies. Artwork, romance, and academic learning are all important, he argues, but they mean nothing without a strong army to protect them and to overthrow their enemies in foreign lands. He believes firmly that the armies of Loskalm are the greatest in the world, and that the Idealist creed is capable of creating the perfect man, supreme in all forms of endeavor. The road to ultimate domination of all Fronela will not be easy, and will require great strategists as well as armies of brave knights, but it is a road that Loskalm must follow, and one that, in the long run, it will be victorious in. For Meriatan, no other option is possible.

Five years ago, while campaigning as a knight errant in central Fronela, Meriatan saw first hand the atrocities of the Kingdom of War. He grasped immediately that they were his nation’s nemesis; the embodiment of all that Loskalm was not, save only for their great military prowess. He came to see the defeat of the Kingdom of War as not only a moral imperative, but as the great proving-ground from which Loskalm could launch its conquest of all Fronela. By defeating the forces of death and horror that the Warlords represent, Loskalm would prove itself worthy of rule, and demonstrate to all the superiority and inherent rightness of their ideals.

It became clear to him that the only way to achieve these goals was to leave behind errantry, and seek military command. He rose rapidly through the ranks, and, as Colonel of the Washland regiment, petitioned the King for permission to forge a special army to combat the Kingdom of War. After the fall of Perfe in 1619, he received his wish, and founded the Army of the Swallow. In the months since, the new army has grown hugely in size, and Meriatan has shown tremendous skill in marshalling its resources, and turning it into an efficient fighting machine. He has built fortifications along the Junoran border, using magic to raise them in a matter of months, as well as offering help to the Junorans themselves against their encroaching foe. He has gathered great heroes around him, becoming one of the most powerful and influential people in the Kingdom almost overnight.

And now, he is eager for the battle.

The association with Raigarn meant that the city has always had especially skilled smiths, but, as the Malkioni orders learned the secret of ironworking from the dwarves, blacksmithing became particularly important. Most iron in Loskalm comes from Nidan, via Oranor, and so enters the country through Pomons. Many merchants ship it down the Barflood River, to Morain and beyond, but the military demands of Pomons itself mean that much travels overland to Marona. Over the centuries, the various magical orders and schools that can work iron have established foundries here, and developed innovations in armory unknown elsewhere in the West. During the Ban, blacksmiths here first developed the articulated plate born by the great wizard-knights of Loskalm, and still produce a high proportion of that wondrous armor. The city has grown wealthy as a result, and the Order of Saint Zmes, patron of weapon-crafting, has even risen to challenge that of Raigarn in importance.

Narasdene

At Narasdene, the Barflood drops over a two hundred foot waterfall into a gorge below. Behind the falls stands a large cavern entrance, twisting back into the rock through a series of damp, and often flooded, caves, which stretch for miles beneath the hills. Magical crystals are embedded within the rock here, although treasure hunters have long since removed all of the most accessible ones.

For a long time, the sorcerers of the Octahedral Spelunkers had a school here, hidden somewhere within the rock, exploring deeper into the caves than anyone since. The school suffered abolition during the Ban, but the Urestes Academy chose to build their own facility on the site. This is a new series of buildings, standing near the head of the gorge, and bordering the plunge pool of the waterfall. A path leads from the wizardry school behind the waterfall, and, though dangerous for the inexperienced, receives considerable use from the wizards here, who continue to investigate the enigmatic rock formations within the caves, and recover some of the lost lore of their sorcerous forebears.

Pomona

Type: Medium City +6

Significant Abilities: Grand Tournament of Chivalry, Martial Traditions, Skilled Ironworkers

Security and Defenses: Stone walls around parts of city, medium fortress

Temples and Shrines: Large Idealist cathedral, medium ancient Idealist church, Grand Abbeys of Saints Carpattia and Kyria

Ruler: Count of Parva

Suzerain: Prince of Pomons

The city of Pomona has a long and proud history. Founded by Brithini colonists during the Grey Age, Saint Herigian fled here after Hrestol's martyrdom. He established what is, by some definitions, the oldest

Hrestoli church in the world, when Pomona became the first city to officially accept the Malkioni creed as a state religion. While the citizens of the city still rejoice in this claim, the focus of Church administration has long since moved elsewhere, notably to Southpoint. Not long after Herigian's successes, Saint Carpattia also lived here, using it as the base for the Order of the Red Shield, the first order of Hrestoli knighthood in Fronela. That order, too, no longer survives, although most other chivalric orders in the north claim it as part of their lineage.

The proud military tradition that Saint Carpattia began has remained with the city ever since. It became the capitol of the Kingdom of Pomons in the fifth century, and the provincial seat after Loskalm absorbed that nation. The Prince keeps the city walls well maintained, although, during the Ban, the city expanded beyond its original bounds, and many suburbs now lie outside. Similarly, the city holds an annual tournament of chivalry out of proportion to its size, the most prestigious south of Ozur Bay. In later years, the Order of Saint Kyria chose the city as the location of its Grand Abbey. Both the followers of Carpattia and Kyria hold grand parades during the course of the year, which, these days, emphasize their skill at pageantry rather than their visible martial prowess.

The old palace of the Kings of Pomons is long gone, although the current Prince's palace, constructed during the Ban, now stands on the same site. Saint Herigian's first church does remain, however, although it is too small to accommodate regular worship in a city the size of Pomona, and now sees use only at special ceremonial occasions.

Salona

Type: Medium City +4

Significant Abilities: Construction Sites, Large Market

Security and Defenses: Stone walls, watch towers, large fortress (currently undergoing further expansion)

Temples and Shrines: Medium Idealist cathedral

Ruler: Count of Washland

Suzerain: Prince of Pomons

Salona stands in the county of Washland, a wide open, flat, plain, that eventually stretches to the broad mudflats and fenlands of the coast. A natural corridor for invasion, Varganthar's forces came through here in the Dawn Age, and Loskalm and the Middle Sea Empire launched their attacks on Junora through the same route. Now, if Junora should fall to the Kingdom of War, it could once again become a battleground.

The city of Salona is at the heart of Washland, a tempting target to the Kingdom of War, and the center for the planned resistance to invasion. Before the Ban, the ruler of the city, who governed around a third of the province, held the title 'Duke of Salona'. The rationalization of Siglat's Dream saw the end of many of the Duke's special privileges along with the hereditary principle, but many locals still refer to the Counts of Washland by the ancient

title.

Because of its location, Salona has always had good fortifications and a large and able garrison. Even during the Ban, the Princes of Pomons ensured that these traditions remained. Recently, when King Gundreken created the Order of the Swallow to counter the Kingdom of War, he also ordered the construction of a new castle here to house its headquarters. Even with magical assistance, the main structure of the castle was only completed in 1619, and builders are still working feverishly on the outer fortifications. The result will be a truly immense structure, able to house nearly a thousand knights and their retinues, and with the best available magical defenses. There are plans to build a second line of city walls outside the current ring, making Salona the best defended city in the kingdom, except, perhaps for Northpoint itself. As a result, workmen and architects are everywhere in the city, and barges deliver great blocks of stone up the small river daily. At the same time, the city is also the main route for overland trade with Junora, and the civilian markets are as busy as always, keeping links open with Loskalm's fractious eastern neighbors.

Washholme

Washholme is the larger of two islands off the shore of northwestern Pomons. The two islands, together with a part of the neighboring peninsula, form the Barony of Kowles, named for the only town on the island. The island is low-lying, with no significant hills and broad beaches of shingle around much of its perimeter. None the less, there are few sheltered coves, where streams flow into the sea, and the inhabitants have established a number of fishing villages here. The interior of the island contains a few patches of woodland and open heath, but also a few farming villages, taking advantage of soil well-fertilized by the many seabirds that frequent the place.

In 1122, fishing boats from the island began to disappear. Although fishing had always been a dangerous business, even in the sheltered waters of Ozur Bay, it soon became clear that the number of disappearances had to have a sinister cause, especially as many were in good weather. The Baron ordered an investigation, and hired patrol boats from Barnthorpe to scour the surrounding waters. They discovered an aquatic chaos monster, a whale-sized mass of blubber shaped like a flatfish, but covered with small vine-like tentacles that snared floating objects and dragged them under to devour them. The thing seemed to recover from injury almost instantly, forcing even the patrol ships to retreat. Wizards argued that the creature must have originated in Dilis, and swum south, but no one could be truly certain of its origins.

Next, the Baron hired Zemuroni knights to slay the creature, but their lack of experience at shipboard fighting handicapped their efforts. Then, one day, while the knights were debating a new tactic for fighting the monster, a vast flock of seagulls flew overhead, so great that they blotted out the sun. The birds flew out to sea, seemingly heading straight for where the monster was then submerged, and began to dive into the water, slashing and pecking at it with their beaks. They drove the creature ashore, where it began to dry out in the sun. Without constant contact with seawater, it seemed that its powers of regeneration no longer worked, and, over the course of several days, the gulls consumed the blubbery carcass, leaving nothing behind.

In thanks for the miracle, the folk of the island foreswore the flesh and eggs of all seabirds in the future. Artwork depicting sea birds, especially gulls, can now be found everywhere on the island, and regular prayers are offered to God to commemorate the people's deliverance.

Iron in Loskalm

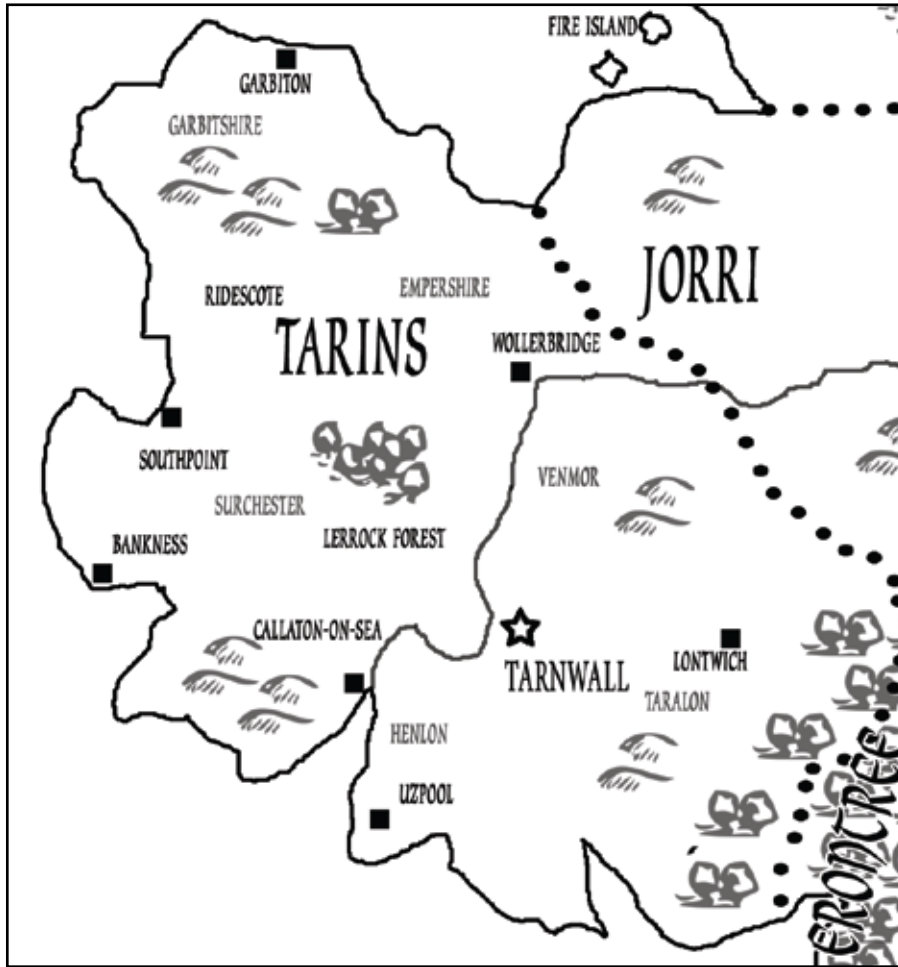
No human in Glorantha knows the secrets of mining and smelting iron, and there are, in any case, few places where the ore is available. One of the few places where iron is plentiful, however, is the Nidan mountain range, not far from Loskalm. The country has no direct border with the great dwarven nation that dwells in those peaks, so that all trade has to continue through the highlands of Oranor to the east. In past centuries, Loskalmi kings waged many wars with the Jonatings for control of Oranor, but the region is currently an independent kingdom.

Many dwarves insist on only dealing with Loskalmi, which gives the kingdom a significant advantage in trade. The rulers of Oranor charge heavy tolls to the Loskalmi to travel through their lands, but the profits are more than worth the inconvenience. The result of this arrangement is that Loskalm has more access to iron than any other human nation, and controls trade in the metal throughout the lower Janube valley.

Loskalmi use iron to make armor and weapons, on a greater scale even than other Western nations. Although they do not know the secrets of obtaining the metal from rock in the first place, they do have blacksmiths, who, through magical experimentation down the centuries, have learned to forge the material. These blacksmiths produce fabulous suits of armor, and even horse barding, although typically only the most successful of wizard-knights can afford a complete suit. Swords are much more common, and every knight receives an iron sword as part of his dubbing ceremony, while non-combatant members of the knight class, such as healers, receive a smaller, and more symbolic, token made from the metal.

Many cults in Loskalm know the secret of enchanting iron, and almost all iron used as weapons or personal accoutrements is enchanted. This process eliminates the dampening effect that iron normally has on magic, while leaving its other properties unaffected. Orders and schools elsewhere in the West, such as the Iron Blood School in Seshnela, know similar magic, although the secret is much rarer elsewhere in Glorantha.

The Province of Tarins



Provincial Capitol: Tarnwall
 Ruler (1620): Princess Isara
 Area: 26,000 sq. miles
 Population: 540,000

At the end of the third century, the people of Tarnwall rebelled against the Seshnegi overlords of the Silver Empire, expelling them, and establishing an independent principality. This new nation, Tarins, became a dominant power among the various small states south of Ozur Bay, and its princes ruled for a further two centuries. They supported Talor and the Kingdom of Akem in their crusades, but two princes lost their lives in quick succession, depleting the royal line. Tarins suffered through the fifth century, with renewed raids from the elves to the south, and a series of infant monarchs and unstable regency councils. In 484, the throne came to the last remaining member of the royal house, the nineteen year-old Princess Karemli. In 488, she married the Prince of Norans, uniting their dynasties forever under one monarch, and founding the Kingdom of Loskalm. Initially,

Tarins was a clear junior partner in the relationship, but with time, its financial prosperity increased.

Now a wealthy and secure province, Tarins has a relatively warm climate compared with other parts of Loskalm. The lower Barflood River runs through the center of the province, surrounded by rich alluvial soil and fertile plains. Fields of barley and wheat stretch for miles around, keeping the locals well-fed, and supporting a large brewing industry. In places, the land is still forested, but the steadily growing farms always seem to encroach on the woodland. On the western coast, the weather is harsher, and the fishing industry has yet to fully recover from the effects of the Closing. Collaton-on-Sea, at the mouth of the Barflood, was virtually abandoned for much of the Third Age, but has since recovered as a transshipment port moving goods from southern Loskalm to the coast. The northern coasts remained more prosperous, especially around the great port at

Southpoint, because of the relative shelter of the Ozur Bay.

The Province of Tarins contains six counties, and thirty baronies. The elves of Erontree are often troublesome, so that the provincial army has plenty of experience in fighting them. Even more so than its counterparts in other provinces, the local Order of the Lion has a renowned sense of chivalry, and has achieved fame for its adherence to high ideals of honor and bravery. More knights from this Order are on leave of errantry at any given time than elsewhere in the Army, although naturally they will return to their duty as soon as danger threatens their homeland. They routinely perform well in tournaments where they compete against other Orders.

Princess Isara

Position: Prince of Tarins

Magic: Idealist Church; Noble Adept of Saint Taralda

The daughter of a wizard, even as a girl, Isara was always strong-willed, and demanded to work on a farm so that she could prove her own worth rather than spend

her time attending parties with her contemporaries. She joined the Army as a healer and worked her way up through the knight and wizard classes, eventually becoming a Xemelan abbess. Her ability and wisdom were such that she the King granted her a barony, and from there rose to her current high post. Having been a healer for so long, she is a caring and empathic woman, but tempers this side of her personality with a determination to get things done and a noted dislike for those who slack off work. Although, as a lord temporal, she chose to venerate Saint Taralda, she still feels a strong affinity for Xemelans, and is a close friend of Merissa, the Grand Abbess and Loskalmi Prelate of that Order (see p. 105).

Bankness

Type: Small Port +1

Significant Abilities: Exotic Market, Lighthouse, Narrow Harbor, Offshore Sandbanks

Security and Defenses: Watchtower

Temples and Shrines: Large Idealist church, medium temple to Triolina and Ouoria (off-shore)

Ruler: Baron of Bankness

Suzerain: Count of Surchester

Bankness is not an auspicious site for a harbor. A series of sandbanks and occasional rocks lies close of offshore, and only a single, narrow, approach to the docks is possible. Many ships choose to hire local pilots to make the final approach, or, more commonly, simply avoid landing at the port altogether. The city is quiet and peaceful, lying in a sheltered cove that protects against the worst of the sea storms, but the weather can still be treacherous in winter.

What sets Bankness apart from other small and insignificant ports is the presence of the Ouori. Also known to the locals as Red Seal People, these unusual mermen regularly travel to the sandbanks and have a thriving community in the shallow waters close to the city. The locals are wary of angering the mermen, placing the sandbank and its inhabitants off-limits to visitors. One tiny islet serves as a meeting point, and a circular white stone building stands on its summit, as a marker and shelter, but with no regular staff present. When the locals wish to speak to the Ouori, they row out to the islet, and light a yellow beacon. The Ouori light a blue beacon at the base of the islet when they wish to deal with humans on their own initiative, but this is a very rare event, that has not occurred in the last decade.

The seal people will trade with humans, exchanging ivory and strange items of za-metal in return for artifacts of wood, enchanted iron that resists sea water, silver, and even gems. They are generally friendly with the folk of Bankness, but wary of strangers. They will rarely, however, go out of their way to help humans, preferring to spend their time in their own, mysterious, endeavors.

Lerrock Forest

This ancient woodland stands in central Tarins, where the counties of Venmor, Surchester, and Empershire meet. Foresters gather wood from the outer regions, where many villages stand in large clearings, but the local barons have all agreed to preserve the heart of the forest for hunting. Prey of all kinds is abundant here, including deer and wild boar, as well as some more magical animals. While there are some well-established hunting trails, and knights have even built lodges here and there, much of the forest is trackless, and the ground so rugged in places that horses have difficulty maintaining a good footing.

Somewhere, in the deepest part of Lerrock, dwells a large colony of unicorns. These magical creatures avoid almost all human contact, melting back into the greenery when others approach. They will use their magical powers to help virgin human women, whom they seem to trust, but only as long as they appear to be on their own. The Prince of Pomons has directed that no one may harm the unicorns, which are magical remnants from the Second Action, when the world was still pure and uncorrupted.

Ridescote

A high valley stands here, on the south-western edge of a great range of hills. The land here is poor, scoured by the harsh winds from the western ocean. For centuries, the locals left this land undeveloped, save for pasturing sheep and goats. In the Imperial Age, however, a band of God Learners visited the site and proclaimed that it had magical power that would aid in their researches. They built a monastery here, dedicated to magical study and to the production of new grimoires.

As the Middle Sea Empire began to crumble, and the God Learners lost favor with the populace, the students and professors here suddenly abandoned the place, fleeing to Southpoint. When a mob of locals arrived to ransack the place, they found little of value remaining, yet still destroyed everything that looked as if it might be tainted. The place remained abandoned for several decades, thereafter, and many of the original buildings fell into ruin.

Much later, not long after the establishment of the Immaculate Monarchy, a chapter of the Humble Calligraphers settled here, building new scriptoria. They cleansed the ruins of every remaining trace of the God Learners – although, in truth, little remained by this time – and quietly went on with their work. They established a number of workshops for the production of parchment, eventually making enough to turn a profit by selling the surplus to outsiders, and the new monastery prospered.

During the fifteenth century, they welcomed some followers of Saint Conwy to the site, initially as assistants to their work. Over time, the influence of the newcomers grew, and they built a school of wizardry here. During the Ban, the new school came to take over the site completely, relegating the Calligraphers to mundane tasks, including the continued production of parchment.

The complex of buildings at Ridescote is now larger than even during the God Learners' time, and has become the Grand Abbey of the School of Saint Conwy. Constant in-fighting and debates amongst the wizards, over all manner of esoteric points, weakens their influence, making it difficult for them to effectively carry out their traditional role of challenging received wisdom. The students and masters here are divided into four factions, each with bitter rivalry towards the others. The Red Faction sees political reform as their major duty, and largely supports mainstream Idealist thought. The Blue Faction is concerned more with academic abstraction and searching for the power of Truth. The Green Faction sees Idealism as too repressive, and seeks to undermine and replace it with a system giving wizards greater authority. Lastly, the Yellow Faction, named for the color of parchment, consists of the remaining Humble Calligraphers, who just wish everyone else would be quiet and let them get on with their work.

Rosby

Type: Town +0

Significant Abilities: Docks, Sea Wall, Watch Tower

Security and Defenses: Small fortress, watch tower

Temples and Shrines: Medium Idealist church, chapel to Saint Siglinde

Ruler: Mayor

Suzerain: Baron of Derretton

The town of Rosby lies on the island of the same name, a single parish within the County of Surchester. The isolated fishing community has existed for centuries, constantly battered by icy storms from the Neliomi Sea. When the Closing struck, a wave of water battered the western coast, flattening all the small villages there, and then roared up Ozur Bay, building in height as it went. It later became clear that it was at the Closing had stopped at this very point. The north-eastern coast was free from its effects, lying on the waters of Ozur Bay, but the other half of the island faced the forbidden seas.

The local lord, a forerunner of the modern Counts of Surchester, built a tower here, after claiming to receive a vision from Saint Siglinde, patron of sailors. Most considered him mad, since there was nothing to guard against, and the tower simply looked out over the empty ocean. Sometimes, the wardens of the tower spotted great sea monsters swimming into Ozur Bay, and tried to warn the ships that plied its waters, but, years at a time,

Heroes: Captain Elrad

Position: Captain of the *Sunset Dream*

Magic: Idealist Church; Wizard Adept of Lenderyn, Adept of Siglinde

With the Closing, whaling in Loskalm all but ceased, and fishermen only remained on Ozur Bay. Since the coming of Dormal, and the end of the Ban, many folk have chosen to resurrect the old traditions, rediscovering ancient magic long thought lost. The *Sunset Dream* is a whaling ship, plying the waters of the northern Neleomi Sea. Her original owner, Captain Durcan, retired in 1616, and handed the ship on to a younger man. Elrad, the new captain, had bigger plans for his ship than mere whaling, and began assembling a powerful group of sailing heroes to ply the northern waters.

The *Sunset Dream* is still a whaler, and it is from this practice that it makes most of its money and provides for the upkeep of its crew. But now it also pushes at the boundaries of the Inner World, exploring along the edge of the Glacier, and into the far western seas in search of adventure, and strange and powerful magic unknown to those left at home. Elrad hopes to use whatever he finds in these distant waters to benefit the Kingdom, and help protect its utopian society from the many dangers that threaten it. He is an adventurer and an explorer, always yearning to see what lies beyond the horizon.



there was simply nothing to see. Finally, in 1582, the folk of Rosby spotted Dormal's ship in the distance, and were the first to bring the joyous news to the kingdom. For some reason, Dormal chose not to land here, and continued to sail up the Bay towards Sog City, but, either way, the Closing was broken.

Now the Rosby Tower has a much more important role, guarding the mouth of the Bay, and sending news of foreign ships plying the waters. The tower is hundreds of feet high, and built of white stone, so that it is visible for some distance out to sea on clear days. Magical glass in the observation room at the pinnacle amplifies the view, enabling the wardens to see even further out than the tower's considerable height would imply. The rest of the town is unremarkable, with the small harbor being home to a small fishing fleet and a fast messenger boat that takes news to the mainland. The weather here is often atrocious, but the locals have learned to cope.

Southpoint

Type: Large Port +5

Significant Abilities: Cosmopolitan, Exotic Goods, Fish Market, Naval Dockyards, Spacious Docks

Security and Defenses: Large fortress, watch towers

Temples and Shrines: Immense Idealist cathedral, Grand Abbey of Xemela

Ruler: Count of Surchester

Suzerain: Prince of Tarins

Southpoint is the second largest city in Loskalm, and the first major port on the route between Sog City and Seshnela. Although Tarnwall is the capitol of Tarins, Southpoint's strategic location for both international trade and for travel across Ozur Bay meant that it rapidly grew to become a much larger settlement. The name of 'Southpoint' dates from the early days of the Kingdom, when the city became the main launching point for ships traveling between the northern and southern peninsulas. The southern fleet of the Royal Navy also has its home here.

Just as importantly, in the first century, Saint Herigian chose the city, then called 'Hadalín', as his home while he worked on the early formation of the Church. Although Herigian at first had to work in secrecy, the city was one of the first to openly acknowledge its allegiance to Hrestolism. After the First Ecclesiastical Council of Malkionism, Southpoint became the seat of the Ecclesiarch, the highest authority within the Church. Although the faith has fragmented many times since, the city remains the headquarters of the Idealist Church today.

At the centre of the city, Southpoint Cathedral towers far above the Surchester county palace, a great mountain of carved stonework pierced by windows of stained glass. The main nave rises three hundred feet above the ground, and the three corner towers rise higher still. The apical spire, rising over the ritual area holding the arcarium, soars seven hundred feet to a golden law rune at the very

tip. A great plaza stands before the cathedral, with the Ecclesiarch's palace off to one side, and the Grand Abbey of Saint Xemela on the other. On holy days, and at other times of great ritual significance, vast crowds gather here to hear Gaiseron's pronouncements, magically enhanced to be audible throughout the plaza.

Southpoint has two great markets. The main trading market is a source for exotic goods from across the world, as well as any number of regular commodities. It is from here that the Honorable Guild of Tea Merchants controls the trade in the Kralorelan delicacy that the Loskalmi nobility have prized since the days of the Middle Sea Empire. The Fishmongers' Market is a separate, and rather smellier, market on the south side of town.

Because of the great number of foreign merchants, the city is the most cosmopolitan in Loskalm. Since the Ban lifted, many non-Idealists, including Rokari and pagans, have set up premises here. Many locals keep a watchful eye on them, wary of their true allegiance and motives. There is even a small Waertagi community, huddling near the docks, trapped here since the Closing, but, for the most part, keeping their old traditions rather than adapting to the surrounding Hrestoli ways.

Tarnwall

Type: Medium City +4

Significant Abilities: Breweries, Modern Architecture, Riverside Docks, Underground Catacombs

Security and Defenses: Old stone walls around inner city only, small fortress

Temples and Shrines: Large Idealist cathedral, small Idealist cathedral

Ruler: Count of Taralon

Suzerain: Prince of Tarins

The oldest city in Loskalm, Tarnwall dates from the Grey Age, a hundred or so years before the Dawn. The original city lay on a hill overlooking a bend in the Barflood River, but it now stretches for a considerable distance beyond that early foundation. An un-mortared wall of massive stone blocks still surrounds the hill to this day, but all other visible traces of the old city have long since gone. The wall is simple in style, without battlements or towers, and with no more than a heavy lintel over the gates. A series of earth runes runs along the upper edge of the wall, along with others now mostly forgotten, but otherwise the wall is plain, and creepers and other vegetation seem unable to gain a foothold on it.

A small cathedral dating from the late Dawn Age is the only other truly old building in the city, and stands inside the stone wall. Builders leveled all the other buildings within the wall during the Ban, and built the prince's palace, and a number of other new buildings to replace them. They re-used the stone from the old buildings, however, which can still be seen in various places, built into walls or other structures. Most of the city beyond the walls is also new, a testament to the skill of recent

generations of architects. While the Archbishop has his residence near to the old cathedral, a newer and much grander church stands in the outer city, and is now the primary centre of worship.

Besides the wall, the earliest inhabitants of the city also left a series of catacombs beneath the hill. The catacombs contain ossuaries, store rooms for grain, and other chambers of less certain purpose, but are difficult to navigate, and in many places, dangerous, due to their great age. Scholars know little about the people who built these ancient structures, because the Brithini crushed them early in the Dawn Age, taking over the city for themselves before the arrival of the Hrestoli.

Fertile farmland surrounds the city for several miles, and it has a large market for grain. The river is too wide at this point for a bridge, so boatmen do a brisk trade in ferrying travelers across. Because it is relatively easy for ships to sail as far as Tarnwall, it is also a trading center. Goods from Pomons and Jorri arrive here for sale to maritime traders, or for transport to Callaton-on-Sea, at the mouth of the Barflood. The ample supplies of barley also support a thriving brewing industry.

Uzpool

Before the Dawn, as the Glacier advanced across northern Fronela, hordes of trolls poured across the countryside before it, wreaking devastation. Zoguk Tuskbone was one of the more adventurous of these trolls, and he led a pack here to southern Loskalm long before most of his kin had ventured so far. The Enrovalini, ancestors of the modern Brithini, had a small city on this site, a colony of their great Kingdom of Logic. Zoguk and his trolls fell upon the city, slaughtering the defending army in battle, then running through the streets, eating women and children, and tearing down the ancient monuments. The rulers at Sog City sent Mechel, a powerful sorcerer and disciple of Zzabur, to avenge the people.

Mechel called on the powers of fire and earth, and blasted the ruins of the city, which the trolls had made their new base. For days, black rain fell from the skies and fire belched from vents in the ground, trapping the trolls within the ruins, and consuming all that tried to escape. The city and its conquerors melted into the ground, sinking and dissolving, until all that was left was a rocky wasteland dotted by pools of viscous tar. Mechel left, and returned to his home.

Now, the site of this ancient conflict is called Uzpool. For over a mile, the land is sunken below its surroundings. The base of the depression is rocky and uneven, with only stunted bushes and other hardy plants relieving its barren nature. Great pools of boiling hot tar dot the landscape, still haunted by the spirits of angry trolls. The evil ghosts seek to lure animals, and even humans, towards the tar pits, then suck them in to assuage their eternal hunger. As a result, the bones of many creatures litter the sides of the pools, where the tar has vomited them back to the

surface again.

Wollerbridge

Type: Small City +4

Significant Abilities: Feminist, Kilns, Secure Bridge

Security and Defenses: Stone walls, medium fortress, fortified bridge

Temples and Shrines: Medium Idealist cathedral, Grand Abbey of Saint Elleish, large chapel of Saint Larana

Ruler: Count of Empershire

Suzerain: Prince of Tarins

Wollerbridge lies at the site of an important ford across the River Barflood. The bridge here predates even that at Tarnwall, which remains the only crossing lower down the river. This made the city an important trading point, but it also earned its prosperity from the high quality clay found in the nearby valley. Some of the best pottery in Loskalm originates from this city, and its Pottery Guild became correspondingly powerful. The local saint, Larana, is now widely recognized as the patron of potters everywhere, and women led her order from ancient times. The influence of this saint gave the city a feminist flavor, with women controlling most of the key positions within the local government, even though the Count and his knights were usually men.

It was this unusual tradition that attracted the Order of Saint Elleish. In the fifteenth century, they sent missionaries to Loskalm, preaching their belief that women could do whatever men could do, and that some women deserved to take up the mantle of arms as knights – something that, even during the Immaculate Monarchy, had been restricted solely to the Kyrian knights-healer. They soon acquired lands near Wollerbridge to build their own chapterhouse, and received the patronage of the then Countess of Empershire. Their Order grew in prominence as the years passed, and the Grand Abbey of the Order now stands in the city.

The Prelate and Grand Abbess of the Order of Saint Elleish is Lady Alatona, one of the most influential figures in the county, and a confidante of the local bishop. Officially, she heads the Order only in Loskalm, but she has made overtures to the Prelates of other lands to establish a single overall leader, crossing doctrinal lines between the Churches to better the lot of women everywhere. She naturally hopes to be this person herself, since the mission of feminine equality is further advanced in Loskalm than anywhere else in the West. So far, her foreign counterparts have politely brushed aside her enquiries.



The Province of Tawars



Provincial Capitol: Valsburg
Ruler (1620): Prince Tumbrin
Area: 21,000 sq. miles
Population: 420,000

In the second century, southern Tawars was an independent principality, and an ally of Norans to the west. In 302, the Prince of Tawars swore fealty to Amalar of Norans, thereby creating the Kingdom of Loskalm. The province has prospered ever since, despite threats from Dilis to the east. During the late Third Age, the hordes of Black Hralf occupied the far north of the province, sometimes raiding as far south as Horncombe. Even after Snodal slew their leader and liberated the Kingdom, a few barbarians held out in the woods here, but they gone before the Ban.

Tawars is most famous for its cattle, and has a herding tradition unrivalled elsewhere in the civilized West. Tawari cattle have distinctive black-and-white markings, and the cows supply an unusually large amount of milk. The bulls are large and powerful, making ideal oxen, while surplus calves supply leather and veal. Although they originated here before the Dawn, farmers across the nation now herd Tawari cattle, but they never seem to produce quite so much milk or grow quite so fast away from their homeland. The locals claim that this as much due to their skill as consummate herdsman as to any magical effect.

Southern Tawars, the oldest part of the province, resembles Norans in character. The population is dense here, with many towns and villages crowded together, surrounded by wide arable fields and cattle pasture. Numerous small rivers drain the Nevs highlands, which also protect against the worst of the storms, leaving the weather more pleasant here than elsewhere north of the Ozur. The shoreline here is also the calmest on the Bay, with numerous small harbors along the coast. A substantial fishing industry has sprung up, with large centers at Lunhead and King's Molton. The fishermen produce smoked kippers for export, which find their way onto the tables of the wealthy as far away as Agria.

To the north, the County of Kenlet forms a narrow strip of land between Nevs and Dilis. The Edgemoor occupies much of the county, with wilder forests around the valley of the River Drenning. The population here is much sparser, for many people fear the depredations of Chaos that troubled the region in past centuries. The soils here are also poor, washed away by frequent melt-water. The land is somewhat better around the Drenning, despite the poor winters in that northern region, but strange things swim upriver even since the construction of the Granite Wall, and only the truly hardy choose to live there.

The province contains five counties and twenty seven baronies. The Order of the Bull produces some of Loskalm's best crossbowmen, and its soldiers are renowned for their superb discipline. Where other Orders

might rush into battle, the men of Tawars are more likely to hold ranks to maintain a good defensive position and let the enemy brave the hail of crossbow bolts, only to batter themselves against an impenetrable shield wall.

Prince Tumbrin

Position: Prince of Tawars

Magic: Idealist Church; Noble Adept of Saint Siglat

Prince Tumbrin was born to an Agrian family that had never previously risen above its humble origins. Of sturdy peasant stock, Tumbrin made up for his lack of knowledge of sophisticated social etiquette with his integrity, bravery, and devotion to his country. While he is now as skilled in the social graces as any other prince is when he needs to be, he still bluntly speaks his mind when he feels it necessary, and tries to minimize the ceremony that attends his every move.

Edgemoor

East of the Nevs highlands, the land lays the Edgemoor, a high plateau of land which drops suddenly at its eastern border to the lowlands of Dilis. The land here is poor, with thin, acid soil and low rainfall. In the spring, the few rivers that cross the moor flood with meltwater, making crossings treacherous, while for the rest of the year, strange creatures from the swamps sometimes swim upstream, fouling the watercourses. In consequence, the Edgemoor is one of the most barren and least settled regions of Loskalm, save for the mountain peaks themselves.

Despite the best efforts of the Zemuroni, and the presence of the Granite Wall, the region is even now not entirely free from Chaos. In past centuries, such invasions were common, and on larger scales, but today, there are still occasional reports of slime deer grazing on the uplands, and of small gorp floating in streambeds. While these events are relatively rare, they combine with the generally inhospitable nature of the terrain to leave the area desolate, and free of all but the hardest of herdsmen and traveling knights.

Horncombe

Type: Small City +0

Significant Abilities: Clean Streets, White Picket Fences

Security and Defenses: Stone wall, medium fortress

Temples and Shrines: Small Idealist cathedral, Grand Abbey of Saint Zemuron

Ruler: Count of Kenlet

Suzerain: Prince of Tawars

Horncombe stands in a sheltered valley close to the Edgemoor. Cows and sheep are the mainstays of the local economy, but the close proximity to Dilis has been a plague for centuries. In the late Imperial Age, a family of ogres infiltrated the local nobility, and gradually came to dominate the local area. The ogres lived secretly, even becoming knights and otherwise blending with Loskalmi society. When uprisings against the God Learners began, the ogre lords joined in with the general rebellion, seeking to maintain their cover and survive the change in government. Zemuroni knights uncovered the foul plot, and wiped out the family, burning and purifying their old holdings and sites of worship.

After the purge, the Zemuroni came to dominate the local political scene, seeking out and destroying all the chaos they could find. For centuries, the Counts of Kenlet were followers of Saint Zemuron, protecting the Dilis frontier and supporting the knights at Castle Schlossburg. After Siglat's Dream, their hereditary rule ended, but they chose instead to make the city the administrative centre for their Order. The senior liturgists and other officials of the Order stay at the Grand Abbey here, leaving military matters to the Silver Blade at Schlossburg.

The city remains relatively small, and much of its business is with the farmers of the surrounding countryside. However, Horncombe is proud of its association with Saint Zemuron, and the city is unusually orderly, even by comparison with others in Loskalm. Taverns and inns close early, to discourage people from too much drunken revelry, while sweepers keep the streets clean. Many houses have small gardens, all nearly pruned and decorative, and bordered by whitewashed fences. Even the architecture is neat and regular - or, as some would say, monotonous.

Reliquaries: Saint Kyria's Altar Cloth

Saint Kyria used this altar cloth in hastily convened worship services before battles or at other times of peril. The cloth magically resists all dirt and corruption. It now resides between two sheets of glass in a silver and gold frame, and no longer serves its original purpose.

Form: A small, easily portable, altar cloth decorated with Hrestoli runes.

Communication: The runes decorating the cloth become more vibrant and deeply hued.

Functions:

☞ **Awareness** – Find Those in Trouble 12⚡2

⚡ **Blessing** – Heal All Wounds 10⚡3

☐ **Defense** – Pass Unseen by Foes 3⚡2

Heroes: Lady Larinda the White

Position: Wizard-Knight of the Silver Blade

Magic: Idealist Church; Wizard Adept of Saint Zemuron

Larinda is one of two daughters of the Count of Esh. Together with her sister, her parents raised her assuming that she would eventually find a suitor and settle down to comfortable married life. At the age of thirteen, however, she fell asleep in her parent's palace chapel, and received a powerful vision from the saints. In the vision, she saw two paths ahead of her. In one, she would stay as she was, fall in love, and marry, living a long and happy life, yet never achieving anything of note. In the other, she would become a knight, fighting for her Kingdom and her Church. But if she followed that path, she would never know love, and would face terrible challenges and hardships that would ultimately leave her disfigured, crippled, or dead in battle. Yet, in so doing, she would save many other innocent lives, and help bring about a shining future for Loskalm. She chose the latter course.

To achieve her goal, she practiced with sword play, and studied the scriptures. She used her family connections to ensure a position as a squire, but thereafter worked with a grim determination of her own, eschewing all offers from her family to make her life easier. She chose Zemuron as her patron, and is now an officer and wizard-knight of the Order of the Silver Blade. So far, she has faced no challenges that she cannot overcome, and retains all of her youthful beauty; the darker parts of her prophecy have yet to be fulfilled, but she knows that they are coming soon and is ready to face them when they do.

Larinda's power lies more in the strength of her convictions and the power of her magic than in the strength of her body. She is a skilled swordswoman and rider, yet not muscular and brawny like some other female knights. Indeed, her looks are classically Loskalmi, with a willowy build, blond hair, and sparkling blue eyes. She has had a number of suitors, yet, as the prophecy foretold, she has never reciprocated their feelings, and knows that she must eventually walk her path alone.



Pethercombe

Type: Small City +3

Significant Abilities: Pilgrimage Site, Stone Quarries

Security and Defenses: Stone-faced earth rampart around inner city only, medium fortress

Temples and Shrines: Medium Idealist cathedral, Grand Abbey of Saint Josselyne

Ruler: Count of Antashire

Suzerain: Prince of Tawars

After the martyrdom of Saint Josselyne at the hands of the Brithini, some of his devout followers recovered his sword from the ruins of his castle. They bore the sword away to a place of safety, making it into the saint's most potent relic. Not long after, the small cult moved to what was then the village of Pethercombe, where they worshipped in secret for many years. Once the rulers of Tawars acknowledged Hrestolism as the true faith, they came out of hiding, and the insignificant village became the center for the Saint's official Order.

The hills near the village were rich in granite, and the

locals established quarries there to supply stone for fortifications, allowing the village to prosper and grow into a town, and then a small city. In later years, pilgrims also traveled here, to marvel and pray at one of the holiest shrines to an increasingly influential saint. The Count of Antashire ordered the construction of a great earth rampart around the city, faced with solid stone, symbolizing the Order's strength and resilience. Originally, a stone wall topped the rampart but, as elsewhere in Loskalm, this did not survive the Ban.

The shrine that holds the sword itself is a simple rectangular building with a domed roof, decorated in later years with a rather fanciful statue of the saint. It stands in the grounds of the Grand Abbey, where knights stand on permanent guard. The sword stands on its own altar, encased in a silver reliquary with a plain glass lid. Down the centuries, Grand Abbots have occasionally loaned the sword to knights of exceptional chivalry and valor. Such loans have only been for brief periods to combat a specific deadly threat to the security of the land, and the holy

energy within the blade has so far always been adequate to the task of dispatching the foe.

Sherport

Type: Medium City +3

Significant Abilities: Fountains and Pools, Lighthouse, Naval Dockyards

Security and Defenses: Medium fortress, watchtowers

Temples and Shrines: Medium Idealist cathedral

Ruler: Count of Frelen

Suzerain: Prince of Tawars

Sherport was a minor trading port in the Dawn Age, one of several from which ships traveling from northern to southern Loskalm set sail. In the eighth century, the Jrusteli Confederation established a dockyard here for the construction of patrol ships, and in 792, Sherport became a naval base for the Middle Sea Empire. For the most part, the ship builders here were Jrusteli, who began to build ships in the fashion of their own homeland, finding the native longships and knorrs to be inferior designs. The city became divided between the Jrusteli overlords and their hired workers, and the local Loskalmi fishermen and traders who had always used the port.

After the expulsion of the God Learners, and Loskalm's secession from the Middle Sea Empire, there was rioting in the city, burning many of the naval shipyards and the premises that had supported their trade. After King Gwainric established the Immaculate Monarchy, however, he decided to found his own naval fleet, which became the nucleus for the Loskalmi Royal Navy of today. The Navy rebuilt the shipyards at Sherport, turning them to production of military ships following local traditions, and rejecting the various innovations of the Jrusteli. Such longships remain the mainstay of the Navy today. To ensure that the Navy remained true to the ways of the Kingdom, Gwainric also established the Order of the Dolphin, dedicated to bringing principles of chivalry to command of the seas.

Nonetheless, within a few decades, Sherport looked much the same as it had under the Jrusteli. Dock workers and sailors crowded the streets, bringing a bad reputation to the city. One district, known as the Gully, contained few buildings other than taverns, raucous flophouses, and brothels. The knights of the Dolphin remained secure in their fortress, rarely visiting the city proper, whose entertainments had become too crude for their tastes. Because of its naval status, Sherport lacked the mix of foreign visitors and traders found in larger cities such as Southpoint, but the Loskalmi made quite enough trouble on their own. The Closing brought decline to the city as the authorities scaled back naval production, but increasing poverty and unemployment did little to improve the city's character.

That changed, as so many things did, during the Ban. Although there seemed less need for a Navy than ever, Siglat insisted that the Order of the Dolphin should

continue, and that it should redouble its efforts to combine chivalry and maritime work. The Order tore down the old city walls, retaining only their fortress and the watchtowers looking over the sea, and used the stone to rebuild the city. They tore up whole districts, including the Gully, refashioning their streets along new plans. They built squares and parks with views out to the harbor, filling them statues and monuments to naval glory, the most prominent being a 160 foot column topped by a statue of Saint Siglinde, staring out over the sea. Every square and major street junction also had fountains and pools, reinforcing the link with the power of water. Mock masts bristle from the roof of the Count's palace and pennants wave in the sea breeze.

Sherport today is proud of its naval heritage, quietly glossing over its unsavory past. The sailors and shipwrights find inspiration from naval heroes, and from the leadership of the Order of the Dolphin. The city is clean, with roofs and statues of green copper amidst the leafy boulevards. The Navy holds numerous processions throughout the year, celebrating their connection with the sea and renewing the bonds to the citizens of Sherport. Foreign visitors are still relatively rare, although there is some trade across the Bay. While the navy also has shipyards and fleet bases elsewhere, notably at Southpoint, this remains their spiritual home.

Six Sisters

On an open, grassy plain in northern Antashire stands a ring of six monoliths, a good 150 yards across, with each monolith standing about sixteen feet in height. The many pagan symbols that decorate the stones remain indecipherable, although most scholars believe them to be the work of ancient hsunchen peoples who inhabited this region before the coming of the Brithini. Others, however, point to the contrast between the detailed carving of the symbols and the rough hewn nature of the stones themselves, and argue that the hsunchen merely elaborated on some much older – presumably pre-human – structure. Whoever moved the monoliths here must have done so from a considerable distance, for the nearest source of their rare bluish stone would be in the highlands of Nevs, fifty miles away over rough terrain.

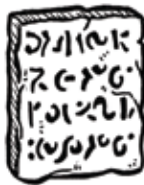
The stones clearly have great magical power, but it resists attempts by local wizards to use it. The God Learners established a wizardry school here during the Imperial Age, but all soon fell sick with a strange, and rather messy, alimentary disease. That building now stands as an empty ruin, the partially collapsed walls overgrown with weeds and bushes. During the Third Age, researchers from the Urestes Academy visited the site to try to learn more of its mysteries, but they were singularly unsuccessful, perhaps because the pagan magic of the stones rejected their wizardry. Since then, the site has stood empty and abandoned.

Tawleigh

During the Fourth Action, the Glacier began to advance from the north. Although at first it was far away, there were those among the early Danmalastani colonists who realized that the more it grew, the more difficult their survival would become. While some, whose failed efforts few now remember, sought means to push back the Glacier itself, others tried to find ways of surviving as the climate became harsher. Among them were the folk of Tawleigh, who conducted a lengthy ritual to improve the livestock on which they depended.

After they concluded the ritual, the wizards found themselves drawn to a great cleft in the rock nearby. A black bull and a white cow stepped forth from the cleft, suffused with magical essence. From these two animals they bred the first of the Tawari cattle, which were strong enough to pull plows through icy soil, and could survive and prosper even in harsh conditions.

Much later, the Glacier ground Tawleigh to dust, and only a pitiful remnant of the once great Tawari herds survived through the darkness of the Fifth Action. Those that survive today are but shadows of their former selves, and yet still amongst the greatest cattle of the modern world. Nothing now remains of the settlement that once lay here, but the cleft from which the cattle once stepped is still clearly visible. In dark times, some folk have worshipped cattle-essences here, treating the ancestral animals almost as saints, but more enlightened people have always suppressed such Error. Now a chapel to Saint Merwyn stands near the site, preventing outsiders from exploring the sacred place itself. A scant few records survive from the Imperial Age that describe God Learner explorations of the site, but they are so fragmentary that they reveal next to nothing about what they found.



Reliquaries: The Cup of Artistry

Saint Larana, patron saint of potters, made this cup for her local guild to use in their church ceremonies. Her power still suffuses the cup, and brings fortune upon both the guild and its community. Today, the wizards keep the cup in a silver box cushioned with velvet, and bring it out only for the holiest of ceremonies.

Form: A beautifully styled pottery cup, decorated with holy symbols that are as fresh and bright now as they were the day they were painted.

Communication: Anyone who drinks water from the cup can feel the saint's intentions and desires in their minds.

Functions:

☉ **Awareness** – See the Beauty Around 18⚡2

☽ **Blessing** – Bring Forth Artistry 15⚡2

☒ **Defense** – Ward against Raiders 8⚡2

Valsburg

Type: Medium City +5

Significant Abilities: Cattle Market, Hall of Crafts, Well-lit Streets

Security and Defenses: Large fortress

Temples and Shrines: Large Idealist cathedral, Grand Abbey of Saint Talor

Ruler: Count of Valsmor

Suzerain: Prince of Tawars

Valsburg stands on a bend in the Heflin River, and rises gently towards the base of a towering granite rock that dominates the northern skyline. On top of the rock stands Valsburg Castle, an ancient fortification that predates the establishment of the city proper. The castle has been extended considerably over the centuries, but the central keep remains unaltered, and is distinctive for its many square towers, compared with the stronger, rounded towers of more recent Loskalmi fortifications. At the height of the rebellion against the God Learners, knights supported by a mob from the city successfully stormed the castle, overwhelming its defenses in a surprise attack. This remains the only occasion on which the castle has ever fallen to hostile forces.

Close by the castle stands the Grand Abbey of Saint Talor, looking southwards over the city below. An enchanted beacon sits at the top of the abbey's bell tower. Shaped as a sunburst engraved with the saint's rune, the beacon has a coating of magical gold, which glows from dusk to dawn each day. The glow from the beacon is bright enough to be visible for miles around, a sign to the world of the saint's power to banish darkness. It also surrounds the abbey itself with a pool of light bright enough to read by, so that the grounds are perpetually illuminated.

Valsburg is famous for its knights, who enthusiastically take part in the Talorite public celebrations that mark the calendar. Even the cathedral, home to the Archbishop of Tawars, takes second place in the citizen's hearts to the power of the saint. Valsburg supplies so many potential knights to the Army that apprentices are often in short supply. The guilds have the city worked together to build the Hall of Crafts, where once each year, masters go to choose new apprentices, who gather here from across the province to find work. This has had the unexpected

benefit that many of the craftsmen who work here are exceptionally skilled, having a true vocation for their work, and selected from amongst the cream of the region.

The city also has large stockyards, where cattle drovers come to sell their animals. The yards lie outside the city proper, where the river turns towards the east. Further downstream still is the Tannery Quarter, where leatherworkers and chandlers ply their trade, filling the air and the river with noxious fumes. Although as brightly lit, and just as safe, as anywhere else in the city, few citizens choose to travel here except on business, preferring to forget that their city economy is at least partly founded on such a smelly and low-status trade.

Yarminster

During the Dawn Age, Saint Tomaris established a religious community here, in what was then a relatively isolated region. Although Tomaris traveled through much of Fronela, preaching his interpretation of Hrestol's word, it was to Yarminster that his followers brought his body after his death, interring it in one of the earliest reliquaries of the Hrestoli Church. As the years went by, and the Fronelans turned to more practical saints, such as Talor, Yarminster became a backwater, a community venerating the prophet and his obscure apostle, but not a place of ecclesiastical power.

By the Imperial Age, Yaminster was no longer so isolated, as farmers had established many villages nearby, making the area rural, rather than wild. After Loskalm joined the Jrusteli Confederation, the Hwarosian Mystics chose the place as the location of one their school. The mystics sealed up Tomaris' tomb, which had little relevance to their studies. After the expulsion of the God Learners, and the abolition of the Hwarosian School, the

Virtuites rediscovered the work of Tomaris, elevating him to the position of one their most important saints. The Immaculate Church established a great monastery at Yarminster, expanding the Imperial Age buildings into a much larger structure. It became a fully self-sufficient community, with extensive fields and orchards and a range of buildings housing hundreds of monks.

For centuries, the monastery was one of the holiest shrines of the Immaculate Church. The monks restored the tomb, adding a series of iconostases to hide its holiness from profane view. Although the centre of political power within the Church was elsewhere, the influence of the Abbots of Yarminster grew to rival that of many secular lords. With Siglat's Dream, that all ended. The Idealist Church taught that retreat from the outside world was not a valid means to salvation. The whole of society had to work together to bring about the new world that Siglat envisaged, and to perpetuate his legacy. In consequence, the Church closed the monastery at Yarminster, along with those elsewhere across the country. They freed the monks from their vows, although initially many chose to remain, working for and with the local farmers, rather than in isolation. In time, though, other Orders took over the old buildings of the monastery.

Today, Yarminster includes a Xemelan hospital, an Idealist scriptorium, and a large church venerating the prophet. The Idealists have left the tomb of Tomaris intact, considering him an early forerunner of their Church, but no longer administering an Order in his name. Many Loskalmi are not even aware that the holy site is present here. Elsewhere, in Junora, Tomaris' old Order still survives, and casts envious eyes towards what was once their most sacred place.

Heroquest – The Trail of Iron

Source: *Lives of the Church Fathers*

Main Character: Saint Sestercian

Saint Sestercian was a holy man, but he was also a great trader. He sought out new ways to trade that brought benefit to his people, showing how such activity could bring a better life for everyone. One day, he decided to open a deal with the dwarves, who had refused to trade with the Malkioni as they had with the Brithini and other early peoples. Sestercian knew that the greater access to iron could only benefit the faithful, making their knights stronger and their power greater.

He gathered his apprentices, and his guards, and many others that traveled with him, and set off for the Iron Mountains, where the dwarves ruled. On the way, an old wizard approached the caravan, and tried to warn him away, saying that the dwarves were godless, like the Brithini, and only ill could come from dealing with them. Sestercian debated with the old man, and everyone saw the wisdom of his words, so that the wizard departed chastened. Next, a band of elves attacked the caravan as it passed close to Kanthor's Forest. The elves knew what Sestercian planned, and feared its outcome, but the caravan guards and the saint's magicians beat them back, and the merchants continued on their way.

At last, they reached the forbidding peaks of the Iron Mountains, and the journey became difficult indeed. Moving statues of stone tried to bar their way, but the merchant found a way round them. Sudden rock-falls and other disasters plagued the caravan, but Sestercian continued on his way. Eventually, the King of the Dwarves sent out his warriors, hoping to turn the intruder back, but Sestercian refused to fight them, and instead dazzled them with the wares that he had brought for trade, promising them more if they would deal fairly, instead of fighting. When the King of the Dwarves heard this, he sent out his best merchants, bedecked in the treasures of the earth, to see what Sestercian had brought. They demanded that, in future, they would only deal at one place, in human lands, to which the saint agreed. The two groups made pledges, and sealed pacts, so that now the dwarves will deal with Malkioni, and all the West benefits.

Dilis Swamp

Lying east of Tawars and Easval, Dilis was an independent Brithini principality for much of the Dawn Age. Having been relatively successful at resisting the new Hrestoli religion, the rulers of Dilis swore fealty to Sog City to ensure their continued independence from the growing kingdom of Akem. Their populace, however, had different ideas, and the Brithini nobles had to resort to increasingly severe measures to keep them in line, and to suppress the Hrestoli amongst them.

In 426 the prayers of the Dilis commoners appeared to have been answered when visitors from the east came among them and offered potent magical support to their cause. The following year, the peasants launched a general uprising, expelling and killing the Brithini overlords. In gratitude for the success of their venture, the people turned to the strange religion practiced by the eastern missionaries, and pledged loyalty to their leader, Arinsor.

When Saint Talor lead his crusade against Arinsor and his minions, the people of Dilis remained loyal to their savior and even plotted to seize control of Sog City. In 429, the Brithini sorcerers in the city gathered together to direct a great curse against their enemies. A mighty earthquake shook the ground all across Dilis, and a great wave of purifying water rushed across the land from the south. Thousands died, and all but the most powerful of buildings were flattened by the terrible destructive force. The entire land surface slipped, so that even once the wave had passed, the water remained behind and shrouded the province in a perpetual flood that has lasted to the present day.

Now Dilis is a region of fetid swamp and sickly marsh, covering hundreds of square miles. Weed-choked pools separated by mud flats and boggy moss dominate the landscape, with a few twisted trees rising from the muck. Strange and horrible things slither through dismal waters between occasional patches of drier land haunted by do-karal and slime deer. Many of the monsters here live nowhere else, including a number that appear truly unique, the result of some bizarre one-off mutation. The water is horribly polluted, so that few normal creatures can survive in the horribly distorted ecosystem. In summer, clouds of chaos-tainted midges swarm across the surface of the swamp.

The Kingdom of Loskalm claims a narrow strip of dry land along the western edge of Dilis. The Granite Wall and Castle Schlossburg stand in this territory, legally distinct from the Province of Tawars beyond.

Castle Schlossburg

Type: Town -4

Significant Abilities: Resolute

Security and Defenses: Immense fortress

Temples and Shrines: Large Idealist chapel, Zemuroni abbey

Ruler: Grand Master of the Silver Blade

Suzerain: Lord High Marshall of Loskalm

Near the middle of the Granite Wall stands a huge castle, officially the capitol of the 'Province' of Dilis. Castle Schlossburg is far older than the Wall of which it is now part; indeed, it is so ancient that its original name is long forgotten, the present one deriving from old Dawn and Imperial Age names that simply mean 'the Castle'. The very oldest parts of the structure predate the Dawn itself, but a vast encrustation of curtain walls, baileys, subsidiary keeps, and gatehouses now hides them from view.

Castle Schlossburg stands like a mountain, a towering series of fortifications rising to a central summit far above the surrounding land. In times of relative peace, two hundred knights man the castle, although there is accommodation for many more. In addition, the castle is home to a huge number of retainers, cooks, craftsmen, scholarly wizards, and other people necessary to sustain it as a community. In effect, the single great edifice is a town in its own right, with all of its facilities enclosed within the walls.

The ancient castle was the only structure to survive the creation of the Dilis Swamp, and has served as a rallying point for those who guard against chaos ever since. In 697, it became the headquarters of the newly founded Order of the Silver Blade, a body of knights dedicated to the veneration of Saint Zemuron. Although it is not the administrative center for the religious order, it is by far its most important military asset. The Grand Master of the Silver Blade commands the Dilis Garrison from the castle, providing the troops that man the Granite Wall. Within the Loskalmi branch of the Order of Saint Zemuron, he is second only to the Grand Abbot in importance. By special dispensation, he is also formally the mayor, baron, and count for all the inhabitants of Dilis although, in practice, this adds little to his duties as a military commander.

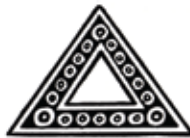
The Granite Wall

The Ban did not separate Dilis from the rest of Loskalm, leaving the Kingdom open to attacks from the chaos-infested swamplands. In order to secure this border, as the walls of mist secured the others, King Siglat ordered the construction of the Granite Wall. A hundred and fifty miles in length, the Wall stretches from the shores of Ozur Bay just beyond the northern edge of the swamp. Seven small castles fortify the wall, in addition to Castle Schlossburg itself, and there are smaller turrets at half mile intervals. For most of its length, the Wall is twenty feet high, nine

feet wide, and faced by a steep ditch on the eastern side. The Wall does not run along the exact edge of the swamp, but slightly further to the west, where the ground is solid enough to support effective foundations.

The Dilis Garrison, supported by knights and soldiers from Tawars, regularly patrols the wall, keeping an eye out for incursions from the swamp. However, the wall is so long that no garrison can maintain a permanent watch along its length. Instead, essences of Law and Earth are bound into its structure, providing a magical defense against Chaos. Wizard-knights of Saint Zemuron make tours along the Wall at regular intervals, renewing and reinforcing the magic.

Despite these precautions, the Wall is not a perfect barrier. In places, rivers or streams flow through culverts underneath, and the heavy wooden gates intended to stop monsters swimming upstream are often breached. Sometimes, powerful Chaos beings overwhelm the enchantments on the Wall, and crawl over the Wall, avoiding or fighting any patrols they encounter. Nonetheless, for the most part, the Wall fulfills its function, and life in the lands beyond, while not absolutely safe, is much more so than it was in centuries past.



The Slime Pool

Here the River Drenning, which rises in the Silver Mountains, meets the foul, grayish waters of Slort River, which drains only Dilis. The two rivers are sluggish, and meander back and forth across the wetlands, often changing course after heavy rains, or for no obvious reason at all. In many places, it is difficult to tell where the rivers end and the swamp begins, they flow so slowly. As a result, the location of the Slime Pool is somewhat variable, although it is always close to the heart of Dilis.

Where the waters do eventually mingle, is a great morass of yellowish-green slime. The foul stuff stinks of rotten corpses, and mats of peculiar fungi are sometimes embedded into the glutinous mass. Worse still, the slime holds the souls of hundreds of ancient inhabitants of Dilis, trapped forever in a truly hellish existence. At times, faces appear in the muck, contorted into expressions of silent agony. The slime sits on top of the water, but also sends tendrils down below, and buds off patches that float away of their own accord. It is not corrosive, although gorp often swim about within or beneath it, but it is highly poisonous to normal life. The barrier to cross over into Hell is weak here, and demons sometimes break through into the material world.

The Slime Pool is a powerful source of Chaos magic for those foolish enough to use it, but its dreadful influence slowly dissolves the mind of those who tap its energy, eventually turning them into drooling and maniacal imbeciles.

Hero Bands: Knights of the Ermine Crescent

Shortly after the Ban faded around the borders of Loskalm, many groups of knights took the opportunity to practice errantry in foreign lands again, as their ancestors had once done. The Knights of the Ermine Crescent originated in Easval, where adventurous knights gathered together, initially to explore the lands of the north, in Gharkor, Tastolar, and the fringes of the Winterwood. As time went on, they traveled further afield, exploring Upriver and the fabled city of Zoria after their release from the Ban.

When the Kingdom of War erupted, the knights faced a more serious challenge. Many died in initial skirmishes against the raiders, and the remainder soon decided that they needed greater magic and support if they were ever to achieve victory. They began to recruit Loskalmi from other professions, so long as all were dedicated to furthering their aims of opposing the Warlords. They also continued their explorations, focusing now on discovering new magics and powers to help them in their quest, and perhaps obtaining allies from amongst the Uncolings, Rathori, and other northern folk. So far, their overtures to the hsunchen have met with little success, but they are determined to press on with their quest.

Membership: Knights from the Order of Wolf form the core of the group, but may be from any of the Loskalmi religious orders. The group now also includes scholars, heralds, and others who can help them learn and discover more on the expeditions to the frozen north, and, of course, they have always included healers and others with obvious support roles. They would even be willing to accept hsunchen or other outsiders, so long as they did not actively oppose Loskalmi ideals, although none have yet volunteered.

Skills Taught: Arctic Survival

Typical Personality Traits: Oppose the Kingdom of War, Valiant

Guardian: Banner of the Argent Crescent

⌘ Awareness – Seek Out Foreign Magic

⌘ Blessing – Strike with Silver Flame

⌘ Defense – Defend Against Battle Magic

CHAPTER 4. IDEALS IN PRACTICE

There are over three million people in the Kingdom of Loskalm. Some of them are knights and wizards who may help the heroes in their endeavors, while others may be rivals for glory and honor. Many will simply be fellow travelers, tradesmen, or farmers wanting to get on with their lives. This chapter provides tools to help the Narrator describe such people quickly, and reveals some of the secrets of the hidden enemies of society.

Allies and Enemies

The following section describes groups of people that heroes will commonly encounter when traveling through Loskalm, or close to its borders. Narrators in sudden need of a 'typical' group of knights or travelers can use them as is, or use them as a basis for more specifically detailed groups. Most groups will have a leader with abilities higher than those listed; a +10 improvement to particularly important abilities is often justified. Similarly, the statistics provided are for 'typical' groups only – many groups are not typical, and may have abilities much higher than those listed. The Narrator should also, of course, feel free to adjust or ignore the abilities provided to suit the needs of her own campaign.

The keyword ratings listed for each character type below include all the typical abilities and equipment that come with the keyword. Only important abilities not included in the keyword, or at a higher level than the others in a keyword, are listed separately. Of course, most people will have some personal abilities not listed below, and the Narrator should feel free to add them as needed.

Patrols and the Military

Idealist Knights

These are typical Loskalmi knights, typically found patrolling the countryside, on expeditions to foreign lands, or commanding infantry garrisons in defense of a castle or city. Loskalmi patrols tend to be small, since the threat of banditry and civil disturbance is low, sometimes consisting of just a single knight, and rarely with more than four. However, the situation is very different in hostile border regions, especially since the Order of the Swallow has commenced a military build-up along the Pomons-Junora frontier. Here, detachments of up to twenty knights are common, with full support from wizards and healers. All Loskalmi knights are adepts, since such religious commitment is a basic requirement of their class.

Keywords: Loskalmi 1L, Regular Cavalry Soldier 2L, [Commoner class profession] 11L, [Order] grimoire 5L

Significant Abilities: Lance Combat 6L, Sword and Shield Combat 12L

Equipment: Iron broadsword, Lance, Light bronze

plate, helm, and heater shield, Fronan horse.

Squires

Squires are knights in training, apprenticed to an experienced knight to learn the ways of their profession. They are members of the commoner class, hoping to seek advancement (see page 162 for more details on becoming a knight). During their training, they will help their knight with grooming horses, keeping weapons and armor available and in good condition, and providing any other support that may be required. They rarely enter combat themselves, and do not typically carry lances, but they do have the skills necessary to do so if the need arises.

Keywords: Loskalmi 1L, Regular Cavalry Soldier 15, [Commoner class profession] 11L, [Order] grimoire 17

Significant Abilities: Assist Knight 18, Lance Combat 17, Ride Horse 1L, Sword and Shield Combat 5L

Equipment: Broadsword, Reinforced mail hauberk, helm, and heater shield, Daron horse

Knights-Healer

Knights-healer are members of a peculiar Loskalmi institution, whereby certain healers receive training in the military arts in addition to their medical skills. Their primary duty is to help the injured on the battlefield, and they generally fight only in self-defense, or to protect people unable to protect themselves. They focus on parrying hostile blows, rather than on dealing damage to their enemies. Most large contingents of knights will include at least one knight-healer, the great majority of whom are female adepts of Saint Kyria.

Keywords: Loskalmi 1L, Healer 5L, Chivalry and Compassion spells 5L

Significant Abilities: First Aid 12L, Parry Blow 12L, Ride Fast 5L, Sword and Shield Combat 1L

Equipment: Broadsword, Light bronze plate, helm, iron heater shield, Fronan horse.

Grand Knights

Grand Knights, often called wizard-knights, are members of the wizard class who continue to work in a knightly role. Some work as officers over knights, and act as leaders for large patrols or similar bands, while others are simply very experienced knights, willing and able to face especially dangerous challenges. Heroes will encounter grand knights anywhere that they would encounter other types of knight, although inevitably in lower numbers. Such knights receive the best equipment and support from the state, and have powerful magic to support them in their chosen role.

Keywords: Loskalmi 5L, Regular Cavalry Soldier 15L, [Commoner class profession] 11L, [Order] grimoires 8L

Significant Abilities: Honorable 15L, Lance Combat 1L2, Ride Horse 5L2, Sword and Shield Combat 5L2

Equipment: Iron sword Iron-shod Lance, Articulated

iron plate, iron helm, iron heater shield, Swadal horse, horse barding

Customizing Knights by Order

Carpattia: Often excel at Sword and Shield Combat, and have spells that can allow them to stand and fight for longer than other warriors, wearing down their opponent. Grand Knights of Carpattia have magic to allow them to move swiftly, even in full armor, and use these abilities to surprise their foes.

Elleish: Female knights, skilled with the crossbow. They can augment their hand-to-hand combat skills with grimoire spells, and use speed and surprise to overcome their foes, even in heavy armor.

Hasterax: Specialist elf fighters, who use Axe and Shield Combat as their primary hand-to-hand ability, and have grimoire spells to boost the effectiveness of such weapons. They tend to have lower Lance Combat skills than other comparable knights, but always fight with a fanatical devotion.

Josselyne: Commonly use Reinforce Armor and Strengthen Sword Arm in battle, but are usually less skilled at Lance Combat. They prefer heavier armor, where it is available.

Lenderyn: Superb horsemen, typically with Lance Combat as their highest combat ability. Highly chivalrous, they often augment their combat with personality traits, drawing strength from their virtue and thirst for justice.

Talor: Good all-round warriors, fighting with a cheerful fanaticism that demoralizes their foes. Commonly use spells such as Cleaving Sword and Demoralizing Laugh in combat.

Zemuron: Specialist chaos-fighters, against regular foes they use Razor Sword and Lance of Purity to augment their primary combat abilities. Unlike most knights, they usually have some skill in Archery.

Order of the Dolphin: Unlike other knights, these are Foot Soldiers with the Marine specialty, rather than Cavalry Soldiers. They typically wear light armor, and obviously do not use lances. Many also have other Sailor skills, since they command naval vessels.

Foot Soldiers

The regular infantry of Loskalm consists of polearm troops and crossbowmen. Foot soldiers are almost all members of the commoner class, although sometimes an infantry officer may become a knight, yet choose to continue fighting in the style of his unit. The bulk of an army on the move consists of polearm troops, while crossbowmen are more likely to serve as guards at fixed locations, being able to snipe at an enemy, or to shoot miscreants trying to escape. Although many foot soldiers are simply lay members of the Idealist Church, a number choose to become adepts, especially of Saint Carpattia.

Keywords: Loskalmi 19, Regular Foot Soldier or Shock Foot Soldier or Archer 2L, [Order] grimoire 2L

Significant Abilities: Scan for Danger 5L, Polearm



Combat or Crossbow Combat 8L

Equipment: Halberd or Crossbow, Broadsword, Jack armor and kettle helmet

The Azure Guard

As described on page 61, the Azure Guard are elite foot soldiers. Their duties include protecting royal palaces, and other key locations within the Kingdom. They fight in close formation, and wear distinctively colored tabards over their armor. Most members of the Azure Guard are adepts of Saint Carpattia.

Keywords: Loskalmi 1L, Shock Foot Soldier 6L, Book of Endurance spells 5L

Significant Abilities: Disciplined 10L, Scan for Danger 8L, Polearm Combat 14L

Equipment: Iron halberd, Broadsword, Full plate armor and helm

Militiamen

The militia are the last line of defense for the Kingdom. Unlike their counterparts in most other Western nations, they are disciplined and well-trained. Nonetheless, their equipment is cheap, and they typically have little if any combat experience. Militiamen are not full-time soldiers, being volunteer members of the commoner class. Heroes may encounter militiamen almost anywhere, no matter how far away from the front lines they may be, although

they will not typically have any of their equipment with them unless there is a known threat in the neighborhood, or they are conducting training exercises.

Keywords: Loskalmi 18, [Commoner class profession] 5

Significant Abilities: Follow Drill 18, Patriotic 18, Spear Combat 18

Equipment: Leather armor, Spear.

Unit Abilities

The following abilities replace the generic abilities in the Cavalry Soldier and Foot Soldier keywords for Loskalmi knights and soldiers. Note that few knights learn Missile Combat skills, which they regard as unworthy of a truly chivalrous warrior. Followers of Saint Hasterax use axes rather than swords as their primary weapon.

Knights: Cavalry Charge, Lance Combat, Sword and Shield Combat

Order of the Dolphin: Shipboard Combat, Sword and Shield Combat

Infantry: Phalanx Fighting, Polearm Combat, Sword Combat

Crossbowmen: Point Defense, Crossbow Combat, Sword and Shield Combat

Marines: Boarding, Sword Combat

Wanderers

Common People

The great majority of the populace of Loskalm are farmers, herdsmen, and common craftsmen, earning an honest living in villages and cities across the country. Most are content with their lot, and see no reason to risk their lives by becoming knights, although they are genuinely appreciative of those who do. Of course, many common people are, in fact, the sons of knights, wizards, and nobles, working in the fields to try to emulate their parents by earning advancement. A significant proportion find that they like the life of a farmer, or discover an aptitude for a craft such as carpentry or pottery, rejecting their parents' path, and settling down to marry a local girl. The theme of knights falling in love with shepherd-girls is a well established genre in the works of troubadours, and, while unusual in real life, has at least some foundation in fact. Thus, the intermingling of commoners with the higher classes is far greater than in any other Western land.

Keywords: Loskalmi 17, Farmer or Tradesman 4, Common Magic and/or Adept of [common saint] 1

Significant Abilities: Admire Chivalry 17, Conscientious 1, Farming or [trade] 8

Equipment: Staff or agricultural implement, dagger, tools of the trade.

Merchants

Merchants in Loskalm are members of the commoner

class, a departure from the Malkioni norm. This has been the case for many centuries, as even the nobles of old left the trade in goods to common townsfolk and craftsmen. Loskalmi claim that Saint Sestercian himself was a commoner, although some other scholars claim that, like merchants elsewhere in the West, he must have been a noble, with the authority to deal with outsiders. Merchants today travel safely while inside Loskalm, where banditry and theft are almost unheard of, but face considerably more risks when traveling beyond its borders. Many merchants specialize in the sea trade, keeping open the vital routes across Ozur's Bay, or even traveling to Pasos and beyond. Others travel by river, but many more use trains of horse-drawn caravans to travel between the prosperous cities of Loskalm.

Keywords: Loskalmi 1, Merchant 5, Adept of Saint Sestercian 5

Significant Abilities: Bargain 10, Know Trade Route 8, Ride Horse or Seamanship 3

Equipment: Sword, Traveling leathers, Daron riding horse and pack ponies or small ship.

Troubadours

Before the Ban, troubadours were courtly entertainers, who wrote their own poetry and songs, and performed them in front of the nobility. Since Siglat's Dream, however, the art of the troubadours has reached a much wider audience. Many amongst the knights and the wealthier commoners have come to appreciate the skill of poetical composition, and are willing to pay troubadours for their work. The poems of the troubadours concern chivalry, romance, and praise of the Ideal state, exhorting others to do their best to uphold the Loskalmi creed. While initially these works were complex and erudite, replete with hidden meanings that only the truly knowledgeable could decipher, simpler and more straightforward works are now also common, the better to reach a wide audience. Troubadours often travel from place to place across the country, frequently in the company of other entertainers, such as jugglers, dancers, and musicians, which enhance their performance. Many troubadours choose to follow Saint Kipperly, and set their poems to music.

Keywords: Loskalmi 1, Entertainer 2, Songs of Power and Beauty spells 5

Significant Abilities: Chivalric Ideals 5, Compose Poetry 10, Recital 10

Equipment: Writing materials, daron horse.

Enemies of Loskalm

Loskalm is a safe and secure realm, free of internal strife, but, sadly, most of Fronela is still full of foreigners. Even without traveling far afield, many of the surrounding lands are at least potentially hostile. The inhabitants of central and southern Fronela are, for the most part, Western in culture, with their own knights and wizards. While they do not advance through the social classes, the abilities of,

for example, a Junoran knight of the Immaculate Church, are not very different from those of a Loskalmi knight. Bandits, highwaymen, and river pirates are common beyond Loskalm's borders, and can pose a threat, while the Kingdom of War stands poised like a deadly serpent on the horizon. However, three non-Western groups lie immediately beyond the nation's borders, and form the focus of this section.

Oranoran Raiders

The Kingdom of Oranor lies to the south-east of Loskalm. At various times in the past, it has been under Loskalmi rule, or that of its great eastern neighbor, the Kingdom of Jonatela. Presently, it is independent, and uses the opportunity for small scale raids on its richer neighbors. Oranorans are generally disorganized, and the country has little in the way of a proper army, so many raiders are little better than bandits. The country does have knights, but these are rustic and backward, and the butt of many Loskalmi jokes. Instead, pagan warriors are the mainstay of the Oranoran military.

Keywords: Oranoran 1 \square , Warrior 2 \square , Initiate of [Orlanth or other pagan deity] 19

Significant Abilities: Hide in Cover 5 \square , Sword and Shield Combat 7 \square

Equipment: Sword, Bow, Leather armor and wooden shield

Elven Raiding Party

Loskalm lies between two great elven forests. To the south is Erontree, where many Loskalmi campaigns took place before the Ban. The elves of Erontree are mostly typical 'brown' elves, common throughout the West. But to the north is the Winterwood, a harsh and freezing land of endless pine forests. Only 'green' elves live here, and they are especially hostile, as well as remaining active through the winter, unlike their brown cousins. Green elves also live in Erontree, which they defend through the cold months, but in lesser numbers, which seems to temper their naturally aggressive tendencies.

Elves are horribly inhuman, hating even the basic concept of agriculture, and seek to destroy human civilization, replacing farmland with wild forest. They rarely launch large scale invasions of human lands, but small parties of skilled raiders do often probe the Loskalmi defenses, destroying cropland or villages where they can.

Keywords: Erontree or Winterwood Elves 1 \square , Warrior 10 \square , Aldrya Practitioner 5 \square .

Significant Abilities: Archery 15 \square , Shortsword Combat 10 \square .

Equipment: Enchanted copper shortsword, Elf Bow, Bark armor and buckler.

Uncolings

To the northeast of Loskalm lie the cold plains of Gharkor, with the open tundra of Porent beyond.

The people here are primitive reindeer herders, and perhaps the least hostile of Loskalm's various neighbors. Nonetheless, they have attacked the kingdom in the past, siding with Black Hralf the Weasel in the fifteenth century, and even launching invasions of their own from time to time. Like the elves, they despise agriculture, although most of the time they are willing to leave those who practice it alone, perhaps considering them beneath their dignity. Knights traveling into their lands will encounter many Uncoling tribes, wandering from place to place with their herds, or establishing temporary 'tent cities', and are unlikely to face a warm reception when they do so.

Keywords: Uncoling 18, Herdsman 5 \square , Reindeer Tradition 2 \square

Significant Abilities: Arctic Survival 8 \square , Spear Combat 5 \square

Equipment: Thick clothing, stone-tipped spear, numerous reindeer.

Social Advancement

Many heroes will naturally want to become knights, or wizards, living the Loskalmi ideal to the full. This is not always necessary, however. For example a wealthy merchant, who runs a guild, and has high status and respect in his community, is still a member of the commoner class. While commoners cannot become adepts, they can use grimoire and liturgical magic, take part in heroquests, and potentially become a powerful and influential individual. If a player wants to play a hero that would typically remain a commoner, that should be no obstacle, and they need not worry about knighthood – they can gain nearly as many benefits in their chosen profession without having to face the challenges and restrictions of that social class.

For those for whom social advancement is appropriate, we provide the following rules and guidelines. Note that entering the noble class is generally not a good idea for player heroes, since their administrative and ceremonial duties will take up virtually all of their time, leaving no opportunity for adventure. An exception would be in a campaign focusing on politics and affairs at the highest levels of the court, or where administration (for example, of a parish or barony) is the focus of the game.

Earning Promotion

Paths to Advancement

There are many paths available to heroes to advance through the Loskalmi social system. We provide suggestions for each of the standard occupational keywords in HeroQuest below, to give players some ideas for their hero's career.

Clergyman: Commoner class clergymen advance to become chaplains to orders of knighthood or adept saints.

Damsel: The expected path to higher social status for

a damsel is to marry someone who is already there. In practice, of course, even an unmarried damsel probably already has a high status lifestyle, supported by her parents or by an inheritance.

Entertainer: Entertainers are usually commoners. To advance through the classes, they would have to change their primary profession; for example, a chorister might become a clergyman.

Farmer: This is an exclusively commoner class profession, as is Craftsman. Many farmers, of course, choose to join the army, become clergymen, or advance through other routes.

Foot Soldier: This is the most common route to knighthood; the Foot Soldier trains as a Cavalry Soldier (which has many overlapping skills with their former profession), and may eventually aspire to Grand Knighthood.

Healer: Followers of Saint Kyria become martial knights-healer, but there are many regular healers in the knight class too.

Hunter: The army needs former hunters as scouts, and the skills of a hunter are often useful to knights. With the addition of good riding skills and hand-to-hand combat, a hunter could easily become a regular knight. Saint Lenderyn is a popular choice of order.

Merchant: Most merchants are commoners, although they may rise to become guild leaders or the like. An alternative is to enter government administration as a Master Clerk.

Sailor: Sailors wishing to enter the knight class serve as squires to knights from the Order of the Dolphin. Such knights are skilled marines (see *Men of the Sea* p. 10), with regular sailors and fishermen staying in the commoner class, even if they become powerful civilian ship captains.

Scholar: Scholars enter the knight class as clergymen, heralds, or Master Clerks, often studying for advancement to the wizard class.

Thief: Thieves, obviously, have no chance of advancement through the system without changing profession. Even then, their lack of most of the typical Loskalmi virtues may hinder their promotion.

Knighthood

The status of ‘knighthood’ in Loskalm does not refer solely to armored warriors on horseback, although these do form the majority of the social class. Knights can also be the commanders of naval forces, healers, clergymen, heralds, or even junior administrators. An aspiring knight must first demonstrate his skill in his existing, commoner class, profession, and then undergo a period of training, as a squire or similar apprentice. During this time they learn the skills of their new, knight class, profession. A more detailed description of the process for regular, military, knights is on p XX, and similar rules apply for other ‘knightly’ professions.

Acceptance as a squire, or similar aspirant, merely requires that the candidate have five abilities relating

to their commoner profession at 1L or above, and even that is not an absolute rule. To complete knightly training requires five abilities appropriate to a Cavalry Soldier, Healer, Hunter, Sailor, Scholar, Herald, or Clergyman at 11L or above. The Narrator should apply common sense applying this criterion – the ability of ‘Swear Like a Trooper’ obviously will not suffice for these purposes, but some courtly skills (such as Poetry, Dance, or Loskalmi Customs) might, as will the virtues applicable to the knight’s chosen Order, or to Loskalmi culture and religion in general. Equally, the five abilities should include some of those vital to the performance of the knight’s duties – combat skills for a Cavalry Soldier, for example. All Loskalmi knights must also become adepts of an appropriate saint, if they are not so already. As such, they have access only to a single grimoire; if the Order has more than one grimoire, they must start with that listed as the ‘Basic Grimoire’ in the Order’s description.

Joining Multiple Cults

The Loskalmi acknowledge the existence of many different saints and schools of wizardry, and it is permissible for a single individual to be a member of more than one such cult at the same time. The only restrictions are that all the orders or schools are acceptable to the Idealist Church and cult requirements do not clash. For example, it would not be possible for a hero to be an adept of both Saint Talor and Saint Xemela, since the former requires martial skills, and the latter requires pacifism.

Entering the Wizard Class

All members of the wizard class in Loskalm are adepts, and must meet the usual requirements to reach that status, including expenditure of hero points. In addition, they must have at least five abilities relating to their profession at 1L2 or higher. As with the requirements for knighthood, the Narrator should use her discretion, and should allow relevant virtues to count as profession abilities for these purposes.

If a knight follows only a common saint, so that their existing order has no adepts, they must join a new order or school, using the normal rules. They may, however, also retain their membership of their existing order, as per the rules on belonging to multiple cults above. If the knight follows an adept saint, then, on becoming a wizard, he gains the ability to access the ‘Wizard Class Grimoires’ listed in his Order’s description.

Joining a wizardry school works in a different way. Although it is possible to join such a school as an adept on entering the wizard class, most people wishing to enter a wizardry school do so when they are still knights, hoping to perfect their magical skills before attempting to gain promotion. These student adepts have access to only a single grimoire, although this may be any one of their School’s grimoires, of the student’s choice. Once the student joins the wizard class, he can then gain access to his School’s other grimoires, in the usual way.

The Knightly Campaign

The default assumption in *HeroQuest* character creation is that beginning heroes are just that: beginning their journey to heroic adventure. In the case of Loskalmi, that means that they will be commoners, likely seeking to join the knight class as their step on towards greater things. But, for many players, the appeal of a setting like Loskalmi lies in getting the chance to play chivalrous and skilled knights from the beginning. Following the rules on class advancement to the letter means that this is not possible, since knights are, by definition, heroes who have already proven themselves. Fortunately, because *HeroQuest* is such a flexible system, such a campaign requires few special rules to implement.

In a knightly campaign, heroes have the option of starting out as members of the knight class, or at least as squires about to undergo their dubbing ceremony. Those who wish to start out as commoners can, of course, still do so, especially if their character concept does not fit with entering knighthood. There are at least two approaches to dealing with character creation in such a campaign, and the Narrator should pick the one that works best with their group.

Detailed Method

This approach treats the heroes as experienced individuals, and takes account of all the steps they would have to have completed to attain their current status. It creates characters that look much the same as those in a typical campaign would after several sessions of play.

Apply all the abilities for the character's keywords in the usual way, but do not add any additional abilities at this stage. You must select the character's occupation keyword from the list on *Heroes of Malkion* p. 12, just as if you were creating a commoner. Then raise five appropriate abilities to 11u, to reflect the hero's advance to knightly status, (or to an equivalent level of ability if they wish to remain a commoner). This raise is 'for free', reflecting character advancement before the start of game. After you have done this, add extra abilities through the narrative, list, or 'as you go' methods, and then spend 20 points to advance further abilities as you wish, to a maximum limit of 10u. Make sure, that, if your character has changed occupation, you include all necessary skills at this stage. For example, a Foot Soldier advancing to a cavalry knight would need to buy Ride Horse, and possibly Lance Combat.

Your character is now ready to play, representing a commoner who has mastered their profession, and is just starting out in their new knightly profession.

Quick Method

The quick method creates characters in the usual *HeroQuest* way, simplifying the process by which they attained knighthood by treating it as part of their background story. If a character wishes to remain a commoner, create them as normal, using the list of occupation keywords in *Heroes of Malkion*. If they wish to begin play as a knight, select one of following keywords instead:

Cavalry Soldier, Clergyman, Healer, Herald, Marine, Scholar

Add the ability Experience of [Commoner Occupation] at 17, and then continue creating your character in the normal way. Ignore any minimum requirements for knighthood, all of which are subsumed into the Experience ability. If a character wishes to advance further, to the wizard class, they must still do so in the usual way. This method ensures that characters are balanced, without having to define a slew of extra abilities in, for example, farming, that may have little relevance to play. After all, you are now a knight!



Heresy and Sorcery

Loskalm is a harmonious land, free from the schisms that cause so much trouble elsewhere in the West. After a hundred years of Siglat's Dream, most of those who oppose the tenets of Idealism and embrace Error, have long since departed the land. The recusancy laws, which prosecute all of those who fail to attend regular Idealist services, have also played their part in showing the truth of the Loskalmi way to the citizens.

However, even in peaceful Loskalm, not everything is as simple as it might be. Firstly, there are foreigners, especially in the larger port cities. Foreign citizens are, of course, exempt from the recusancy laws, although they are prohibited from preaching Erroneous doctrines. Rokari from Seshnela are the largest such minority, but Syanorans, Immaculates, and Solarists from central and eastern Fronela are also present, along with small communities of Waertagi and others. Sog City, a hotbed of the Zzaburist Heresy – the contention that God is uninterested in His creation – lies just beyond the border of Pomons. That same province also borders the pagan Kingdom of Oranor, while spirit-worshipping Uncolings live beyond the northern frontier.

Even among the Loskalmi themselves, heresy is not entirely absent. Some people simply fail to grasp all the truths of Idealism, but the agents of the Watchdog Council can usually correct their Error without difficulty. During the Ban, the Council successfully purged the land of Lanbrillite thief-cults, Ordelvic movements, and organized heretical or sorcerous sects. As far as anyone knows, no such groups now survive within Loskalm, except perhaps amongst recent immigrant communities. However, one religious cult proved more difficult to expunge and has, if anything, grown stronger as the years have passed. These are the Perfecti, a heresy that has arisen within Idealism itself, claiming further revelations that transcend those of Siglat. The Perfecti present a continuing challenge to the Loskalmi state and Church.

The Perfecti

The Perfecti believe that the only true morality and spirituality comes from Irensaval, which lies beyond all action. They claim that all other forms of God stem from Makan, who has entrapped eternal souls within the physical universe that He created. Thus, they claim, all physical reality is evil, and the pageantry and wealth of modern Loskalmi society is an obstacle to true union with God. Perfecti hold that the duty of humans is to transcend physical reality and to abjure all of its trappings. They seek to embody all the classes within themselves, as symbols that must be combined to create the Perfect Man, not as outward professions on a ladder to mere physical dominion.

While any person may partake in the heresy simply by agreeing with its tenets, the role models of the movement are the 'Perfect Men' who have successfully transcended

the first step of their physical natures. The Perfect Men abjure almost all magic, since sorcery involves the manipulation of the laws of the physical universe, and is therefore a gift of the false demiurge. They seek to disrupt the normal activities and rituals of Loskalmi society, and to promote an extreme ascetic lifestyle free of all pomp and ceremony. Such people are dangerous, as they willingly seek martyrdom, believing that so long as they die free from sin, they will escape from the known universe on death, and ascend beyond Solace to the true realm of Irensaval.

The Perfecti have no liturgists, since they emphasize a personal communion with God that requires no communal services for its validity. On the occasions when they meet and pray together, all are equal, although the Perfect Men do serve as examples and preachers to those still aspiring to join their number. They see all believers as clergy, equal before God, although this has no practical effect, since there is no organized Church or Chain or Veneration. Similarly, they have no grimoires, and reject the spells that other sects and cults teach.

Entry Requirements: Ascetic 10W

Abilities: Endure Hardship, Meditation.

Virtues: Ascetic, Pure.

R Spells: Refute Physical Reality.

Great Secret: Transcend Solace (the Perfect Man abandons his physical form, transcends all known levels of reality, and is removed from play).

Talismans: None. The solitary spell of the Perfecti requires no talismans or grimoires.

Icons and Images: The Perfecti eschew icons and imagery, but sometimes use the Man rune as a symbol of their beliefs. They claim this represents the divinity present in all humans.

Saint's Day: 14th Holiday, believed to be the day before the anniversary of the creation of the world.

Other Side: None. The Perfecti have no presence in the essence planes and seek to transcend them all.

Disadvantages: In addition to the obvious disadvantages of being a heretic within a highly religious society, a Perfect Man must also divest himself of the trappings of worldly power. They may practice no magic other than the single spell taught by the movement. They must avoid the accumulation of wealth, and may not participate in the usual Loskalmi rituals to advance in social class.



CHAPTER 5. THE PARISH OF HAUT USSLE

The Parish of Haut Ussle is a typical parish within the Kingdom of Loskalm. We provide it here as an example of the sort of area in which player heroes may start out, before exploring the wide world beyond the safe borders of the Ideal Kingdom. Narrators can either use it as is, or modify it to suit the needs of their campaign.

The Parish

The Parish lies in Othian County, in the Province of Easval. This is a border region, lying just south of the wild lands of Gharkor. Although, like most parts of Loskalm, it is relatively safe and peaceful, the close proximity of the border presents knights with opportunities for adventure lacking in, for example, the cities of Norans. People born in the parish, and then questing across the world beyond Loskalm, often look back on Haut Ussle as a place worth protecting, knowing that their deeds of heroism will benefit the good people of the parish by making the world a safer place.

Idealist Communities in HeroQuest

Like other communities in *HeroQuest*, Loskalmi communities receive ratings in five areas that define their resources. The five abilities of a Loskalmi or Idealist community are:

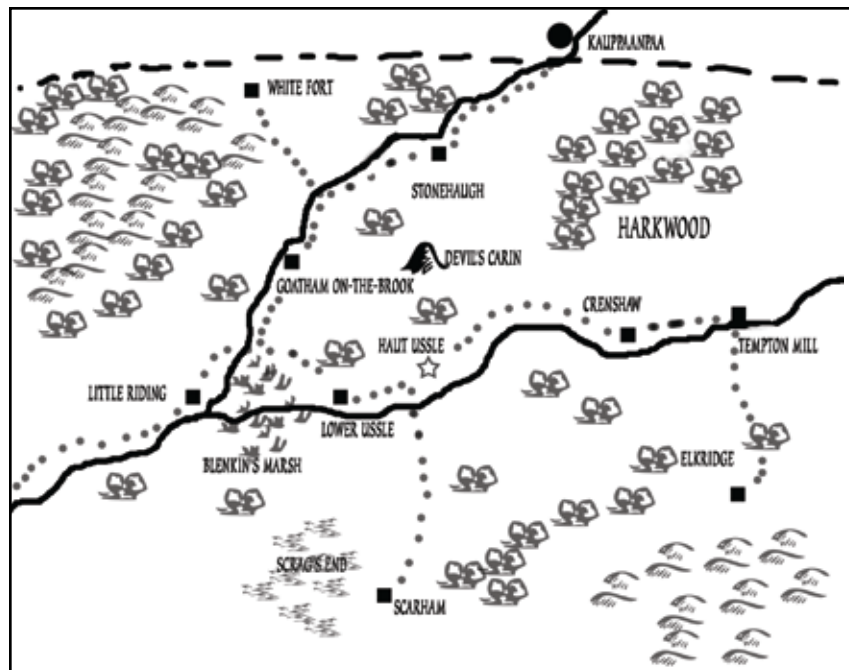
- **Wealth** – the community’s material resources. For some communities, this is primarily in silver coinage, but for many it represents wealth in kind, such as bushels of rye
- **Diplomacy** – the ability to extract favors from other communities, while minimizing the cost of any reciprocal obligations
- **Morale** – the community’s belief in it’s ability to achieve its goals, and its willingness to follow the direction of its own internal leaders
- **Virtue** – the community’s adherence to Idealist doctrine, and its ability and willingness to support the ideals of Siglat’s Dream
- **Magic** – the collective ability of the community to harness magical energy

History

During the Dawn Age, the region now occupied by Haut Ussle was wild land, the southern edge of the Uncolings’ summer range. Although traders sometimes visited, civilized folk did not establish a permanent settlement here until the early seventh century. While the upper reaches of the South Banswick River were not prime farming land, they were good enough that farmers traveled here from further downstream, at first building fortified farmsteads, and later establishing a market center at Haut Ussle itself.

By the dawn of the eighth century, Haut Ussle had become a parish, and new, smaller settlements had arisen around it, laying the foundations of the modern community. The Justeli ignored the area, which was too far from their principle areas of interest, driving up the Janube River to the east. A few God Learners visited, to

The primary community to which most Idealists owe allegiance is their parish. Those serving away from home for extended periods, such as knights serving in the army, may substitute their regiment, or some similar organization as their primary community. In theory, of course, everyone owes allegiance to the Crown, but, for most people, this is too remote an entity to be as important as the people with whom they live. In addition, individuals may have obligations to all manner of other communities, many of which will possess guardian essences of their own. Such additional communities may include war bands, trade guilds, and religious orders.



study the ways of the Uncolings, but they never remained for long. The population steadily increased, as farmers developed the available land, and some settlers arrived that wanted to live away from the influence of the Jrusteli and their culture. By the tenth century, when Loskalm regained its independence, Little Riding and Tempton Mill had also become parishes, and the land had become part of the Barony of Highdon.

In the thirteenth century, a religious leader arose amongst the Uncolings who preached destruction to all those who tilled the soil. For decades, tribesmen raided and looted across the Othian frontier, and Haut Ussle suffered along with its neighbors. The Uncolings burned and razed Tempton Mill twice during the conflict, and forced the abandonment of many smaller villages and farms. Now, only grass and bushes remain where some older villages once stood. After their defeat at the Battle of Halfway Moss in 1288, the Uncoling raids ceased, and rebuilding began.

Worse followed two hundred years later, when Black Hralf the Weasel ravaged the countryside. His barbarian hordes occupied the region around Haut Ussle for many years, forcing the inhabitants into slavery, and establishing his own camp near the centre of the modern parish. Even after his eventual defeat, the area had been so denuded of wealth and inhabitants that much of it lay fallow in the late fifteenth century. In 1500, the Ban fell, and a great wall of mist rose along the northern border of the devastated land. But Haut Ussle was clearly inside the region, which many saw as a clear sign that God intended them to reclaim the land.

During the Ban, the rulers of Easval incorporated the current parish, establishing the modern boundaries. As elsewhere in Loskalm, the region prospered without any outside interference; all the threats of raiding seemed to have ended for good. The wall of mist at the northern bound of the parish dissolved away to nothing in 1587, revealing the wide, yet bleak, lands beyond. Some fear renewed barbarian raids, but the Uncolings seem peaceful for now, and Haut Ussle's idyllic lifestyle seems barely affected. For now.

Locations

The parish lies at the terminus of a road running along the South Banswick River. Like much of Easval, the land is bitterly cold in winter, yet there is fertile soil in the river valley, which allows the farming villages and town to survive. The land is dotted with copses of pine trees, and there are wide areas where agriculture does not stretch, some used for rearing sheep and pigs, but some just standing empty, a testament to the destruction wrought on the region in centuries past. Ranges of low hills surround the valley on either side, and for the most part the land is gently undulating, rather than entirely flat. Wild animals are common, although most stay away from the settlements. To the north, the land becomes increasingly

barren, merging into the cold wastes of Gharkor, where no plow has ever tilled the soil. Now that the Ban has faded, the exact location of the border is not visible to the naked eye, but every local knows where it lies, and, aside from knights and merchants, few are willing to cross it.

Haut Ussle

The town of Haut Ussle is the political center of the parish. It is a market town, with its economy based almost exclusively upon the agricultural produce of the surrounding land. A road runs through the town to Tempton Mill, and is kept in good repair, with hard packed earth and ditches either side to keep it clear of mud during the wetter times of the year. In winter, the road can vanish beneath banks of snow, cutting off the parish from its neighbors, and forcing them to rely on their own skills and resources for survival. Naturally, everyone is well used to this annual inconvenience, and keep the granaries well stocked in preparation. The town has a single small watch tower on its outskirts, made of wood, and only in existence for the last ten years or so. The locals generally rely on White Fort for their protection.

The town has a population of less than a thousand souls, and consists of a hundred or so buildings arranged around a central square. The streets in the centre of the town are paved, but those further out are simple earth, although, like the roads, they are typically in good condition. The houses have thick stone walls to keep out the winter chill, and heavy thatched roofs. There are no full-time law enforcement officials, for most people are law abiding, but a few Reeves live in the town, and the Mayor or other officials can call them out to deal with any local disturbances that arrive. The square at the centre of the town is paved, and is the location of the main market for the parish. Farmers come here to trade their surplus grain and other stocks, while the few local craftsmen also pitch their wares. Sometimes merchants travel through on their way to Kauppaanpää, but there is only a single inn in the town and the trading post is very close, so most choose not to stop.

The parish church and the mayor's hall face each other across the square. The church is moderate in size, built in the usual triangular style of the Malkioni, the apex of the nave pointing to the west. An ancient graveyard stands nearby, but during the Ban, the Church constructed a newer one just outside the town on a small hill overlooking the river. The mayor's hall is a two story stone building, with two short wings either side of a central hall, and includes quarters for visiting knights. The church and hall are among the few buildings in the town to sport a tiled roof, steeply sloped to stop snow building up in winter. A stone pillar, topped by a law rune, stands in the centre of the town square, a monument to the town's past troubles.

The Villages

In addition to Haut Ussle itself, here are seven villages in the parish, some of them little more than hamlets. More isolated farmsteads occupy the land in between the villages, each home to a single family. The villages consist of small thatched cottages around a green, duck pond, or similar feature. The roads that connect them are little more than cart tracks, and become boggy during wet weather. Little Riding, and Tempton Mill are the largest villages, with two or three hundred inhabitants each. The latter village receives its name from the large watermill that stands here, which has been destroyed and rebuilt several times down the centuries.

Each village has a small chapel, with a single acolythist, which is often barely large enough to fit all of the locals. These are important gathering and meeting places for the village; the heart of such a social scene as exists. Each village also has one or more reeves, to maintain local order, but, as at Haut Ussle, these are part-time officials with little call upon their time. Fields of winter wheat and barley surround the villages, with a few cows and pigs, and a larger number of sheep and goats, foraging in the pasture beyond.

Blenkin's Marsh

The valley of the South Banswick becomes shallow here, and the river widens out into a stretch of wetland. The water flows sluggishly between reed beds and mud flats, which can be treacherous to the unwary. Waterfowl visit and nest here in abundance, making this prime territory for those who wish to hunt such birds.

The Devil's Cairn

During the time of Black Hralf, a warlord named Utranko Sharp-Tooth controlled the bands that ravaged the countryside near Haut Ussle. He sold many Malkioni into slavery, slaughtered their livestock for food and leather, and burned their granaries. He killed men for pleasure, and took many concubines from among the local women. A follower of the Wolverine totem, he delighted in terror and bloodshed, and now all local folk curse his memory, calling him Utranko the Devil, among other names.

Utranko made his camp at this spot, overlooking the valley and the town. Like other barbarians, he did not build stone houses, but lived in crude leather tents, and marked his land with wooden poles bearing the heads of those he had slain. At the heart of his camp he raised a great cairn of stones, mingled with the bones of the dead, and called foul spirits to curse it.

When Snodal returned, Utranko prepared to hold his captured territory, until one of his Loskalmi concubines murdered him in his sleep. His band fled, and nothing now remains of his terrible camp, save for the cairn of stones at its heart. Attempts to cleanse the cairn of its evil or to tear it down all failed, and people soon gave up trying. It remains as a stark reminder of a dark past, and vicious

barbarian spirits and vengeful ghosts still haunt the area.

Elkridge

Once, a village stood here, much like many others across the region. During the raids of Black Hralf, the locals decided to make a final stand here, to show the barbarians that the determination of the Loskalmi people would be a formidable barrier to overcome. From the horde's perspective, the gesture was a futile one, and they razed the village to the ground, salted the fields, and killed every man, woman, and child they could find. Then they nailed the mutilated bodies of the acolythist and local knights to wooden posts at the centre of the village as a warning to others. Miraculously, a field of flowers bloomed around the corpses, despite the salted ground, and remained for many years thereafter.

Now, although nothing remains of the village itself, nearly two hundred years gone, but a new chapel stands on the site. The acolythist tending the chapel maintains a small flower garden nearby, commemorating those who lost their lives. For much of the year, the chapel is empty save for the acolythist and his small staff, but villagers travel from across the parish to conduct services of remembrance four times a year, and the chapel is always available for those who wish to pray. Now a magical site, it is auspicious to conduct ceremonies here that benefit the parish or its people.

Harkwood

An area of pine woodland occupies the northeastern reaches of the parish, a haven for local wildlife, away from the farms and more settled areas. There is plenty of game here, but wolves are also common, making the woodland dangerous for those not well armed. The area has no special protection in law, as far as hunting is concerned, but the Mayor issues only a limited number of licenses for coppicing, which helps maintain the woodland in its natural state. At night, heathen spirits of the woodland travel out among the trees, often hostile to human visitors, so nobody wishes to stay here for long once the sun sets.

Scrag's End

This elevated area takes its name from events in the seventh century, when the first Malkioni settled in the region. A band of trolls lived here, raiding first the Uncolings, and then the early settlers. The chief warrior of the trolls was a great brute called 'Scrag' (or so human histories record it) who was strong enough to fell a tree with a single blow. His band preyed upon the local humans, eating their livestock, and sometimes even the people themselves, and sending darkness spirits to plague them. Eventually, a band of Hrestoli knights tracked him back to his lair, where he met his end in bitter battle.

Scrag's End rises twenty or thirty feet over the landscape, although numerous gullies line the sides which travelers can use to reach the top. There is little

up there worth the journey, though, just shattered rock and occasional clumps of grass. Wizards say that these are signs of a battle between powerful beings in the Fourth or Fifth Actions, although no one now remembers any specific myths about the conflict. Scrag and his trolls lived in a series of caves somewhere near the heart of the region.

South Banswick River

The river runs through the center of the parish, its major source of fresh water. About thirty miles to the west, it joins the North Banswick (which flows out of Gharkor) to form the Banswick proper. At Haut Ussle, the river is relatively shallow, with several fording places. As a result, and because all of the larger settlements are on the north bank, there are no bridges across the river within the parish. The smaller Stony Brook tributary is small enough not to present any barrier to mounted travel, with a horse able to cross it at any point. Crossing the brook on foot is a little more awkward, but a short wooden bridge crosses over near to Little Riding easing travel.

White Fort

During the Imperial Age, a substantial fort stood here, defending the border against raids from the north. Blocks of white stone decorated the walls, although they formed only a small part of the overall structure. The fort stood for centuries, with various attempts at rebuilding as the years passed, until the hordes of Black Hralf the Weasel tore it down and massacred all of the knights and their families. Nobody had the time or money to rebuild anything here after Black Hralf had gone, and the site remained a blackened ruin until the Ban.

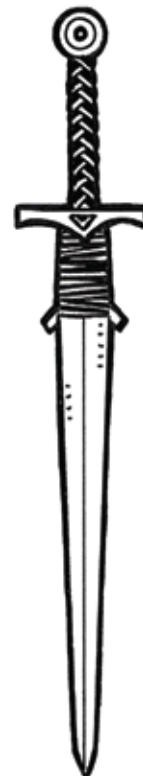
During the Ban, the final punishment for those who would not submit to the new order was banishment from the Kingdom, walking through the walls of mist. The authorities built a post here for holding prisoners before exile, and for conducting the exile ceremony itself. It was a simple, one-story, stone structure, with a small dungeon beneath it, and occupied only a small portion of the original site, but the old name stuck. After the Thaw, it became clear that proper fortifications were needed again, so the Count of Othian ordered the construction of a new fort.

The current building is still much smaller than the original, and far less grand. A four-story stone tower rises over the old exile post and dungeons, maintaining a look-out over the wild lands beyond. A cluster of wooden buildings lie around it, surrounded by a wooden palisade and an earthen rampart and ditch. Little is visible of the old structure, save a few bumps in the ground, since the workmen looted the stone to build the new tower. A small troop of knights and foot soldiers permanently mans the fort.

Kauppaanpää

In a sheltered spot to the north of the parish, stands this trading post of the Uncolings. The only permanent structures here are five standing stones carved with strange barbarian runes and pictures. Within these five stones is the meeting place, protected by heathen spirits that apparently also oblige the Uncolings not to take arms against the Loskalmi here. From Aeror to Nex, bands of the reindeer folk will stop here for a few weeks at a time, setting up tents while the main body of their tribe travels with its herds nearby. They lack many civilized goods, and are willing to trade for those of practical use. In return, they deal in furs of all kinds, some of which are very valuable in Loskalm. They also trade in small quantities of amber, which they somehow obtain from their harsh land.

For the remainder of the year, the spot stands empty as the tribes follow the herds to the north. Many locals are wary of the Uncolings, remembering more hostile times in the past, but since the end of the Ban, the traders here treated the Loskalmi with courtesy, while stopping short of outright friendship. Theirs is an alien way of life, but, for the time being, it seems they profit more from trade than from conflict.



The People

The parish has a population of around two and half thousand souls. The great majority of the parishioners are farmers, living in and around the villages. Altogether, there are around nine hundred adult men working on the farms in the parish, and a similar number of women. Each of the villages also includes at least a few craftsmen, notably redsmiths, thatchers, and millers, but it is only in the town that there are a full range of crafts, and even then specialist professions such as goldsmith and armorers are lacking. Farmers bring their produce along to a weekly market in the town, which provides an opportunity for people from all across the parish to meet.

Like others across Loskalm, the parish maintains its own defensive militia, but the only professional foot soldiers are those stationed at White Fort. A couple of dozen people from across the parish are currently serving in the Othian county regiment, but they may be stationed anywhere across the county at any given time, and rarely get the opportunity to come home for long.

As is typical in rural Loskalm, few people choose to leave the comfort of their farms or shops and take the difficult path of knighthood. Only the most ambitious and idealistic do so, knowing the difficulties and dangers that such a career entails. Nonetheless, about forty men and women from the parish are self-made members of the knight class. Three are now retired, living in country homes and assisting the Mayor at county fairs and other public occasions. All of the others remain active members of the Order of the Wolf, and about half currently live in the parish, helping in defense and serving as visible reminders of Loskalmi honor. The remainder are either on leave of errantry, or have left their place of birth to take up arms in a city or major fortification.

Military Resources of the Parish

Militia	100
Militia Sergeants	4
Foot Soldiers	10
Regular Knights	16
Knights-Healer	2
Squires	5
Military Reserve	3
Grand Knights	1

Haut Ussle parish employs eight acolythists, working in the village chapels and assisting the rector in the town itself. Most of the wizards originally born here are working at large religious institutions elsewhere in the kingdom, although they occasionally visit their families. Lord Moravis, Reverend Turlin, and Sir Ancard are the only people of wizard or noble class living in the parish, not counting their respective spouses.

Individuals of Note

Lord Moravis

Position: Mayor of Haut Ussle

Magic: Idealist Church; Adept of Saint Siglat

An elderly but hale man, Lord Moravis formerly worked as a canon at Torpeth cathedral. As Mayor, he has the final say in the wellbeing of the parish, and he often travels to the outlying villages to see events for himself. He officiates at the most important ceremonies in the parish, with the assistance of the rector, and presides at the parish court. As with many nobles, his children have long since left home to seek their fortune elsewhere, but his wife, Lady Annabel, remains at his side, and helps to arrange village fetes and other social events across the parish. He is a just and honest man, genuinely caring for his charges, and all of the locals have great respect for his judgment and honor.

Reverend Turlin

Position: Rector of Haut Ussle

Magic: Idealist Liturgist; Adept of Ouxey

Even older than the Mayor, Turlin has been rector of Haut Ussle for three decades, but was a noted cavalry knight in his youth. He spends most of his time in the town, and is no longer as fit as he once was. Formerly a follower of Saint Carpattia, once he became too old to engage in rigorous physical activity, he switched to the School of Ouxey, studying the art of prophecy and maintaining a magical watch over his community. He controls and bears Saint Carodar's Candelabrum, the guardian essence of the parish, on behalf of Lord Moravis. He is a widower.

Sir Ancard

Position: Grand Knight

Magic: Idealist Church; Adept of Saint Lenderyn

Sir Ancard is an adventurous knight of the Order of the Wolf. Although he often travels away, either adventuring in foreign lands, or assisting his fellow knights in their duties across the province, he prefers to live here, in the place of his birth. When he is present, he leads Sir Andre's Band, and controls its guardian essence, but he passes it on to other knights when he has to be elsewhere. He is the most powerful warrior and possibly the most powerful magician, in the parish, and leads its knights and other defenders against any threats that surface. He married a woman from Ease, whom he met during his time with the army, and returned here to rest between his various adventures. They have two young children, the older of whom is just ready to enter the commoner class as an adult.

Borik Uंबरly

Position: Innkeeper
Magic: Idealist Church

Borik runs the Red Crown Inn, the only inn in the parish. He serves locally produced ale, bread, and soup, and provides enough rooms for six travelers. Any more will have to sleep on the floor of the main room, which he keeps covered with clean rushes, and is as comfortable as one could reasonably expect under the circumstances. Since travelers are relatively rare, his main business is catering to the townsfolk as a social center away from the church. Every night, except the Sabbath and a few other holy days, a crowd of locals gather at the Red Crown gossiping and drinking ale. Borik’s family help him run the inn, and he is protective of his unmarried daughter, who works as a barmaid.

Enid Poronby

Position: Apothecary
Magic: Idealist Church; Common Adept of Saint Xemela

Enid lives and works in Haut Ussle town, but everyone in the parish knows her, because she is the best healer among the commoner class. In addition to working as an apothecary, supplying the healing herbs that she grows in her back garden, she also supplies general healing magic to those that need it. Her role as a midwife means that she has brought many of the locals into the world, and her skill with everyday healing is greater than that of the local Kyrian knights-healer, who specialize in injuries sustained in combat. Enid is an elderly woman, friendly to all she meets. She is widowed, but her son works as her

apprentice, and hopes to carry on the family business in due course.

Homas Frunton

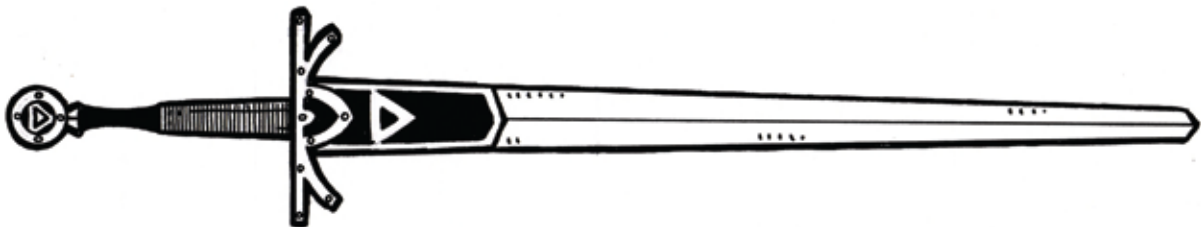
Position: Reeve
Magic: Idealist Church; Adept of Saint Gerid

Homas is the reeve of Little Riding, and as such is, by some measures, the most influential commoner in the parish. He is a hearty, middle-aged man, known for his skill at growing vegetables. He leads many local festivities in his village, as well as being a member of the parish council and helping to arrange the annual parish fair. He is a competent and well-liked man, able to encourage others to work for the greater good, and always willing to join in himself with the harder labor. His younger son is a crossbowman in the county regiment, but the rest of his family are content to remain farmers.

Jelissa Frobar

Position: Acolythist
Magic: Idealist Liturgist; Liturgist of Saint Gerid

Jelissa is the acolythist at Tempton Mill. Because there is currently no acolythist at the Crenshaw chapel, she also leads religious services at that village, and travels between the two places every Sabbath to ensure that she can properly serve both communities. She is a farmer’s daughter who taught herself theology and basic literacy, before undergoing further education with Reverend Turlin. She is the spiritual and moral guardian of her community, although always deferring to the rector when necessary, and everyone respects her ability and piety. Beautiful and intelligent, but with no desire to rise to knighthood, she has many suitors.



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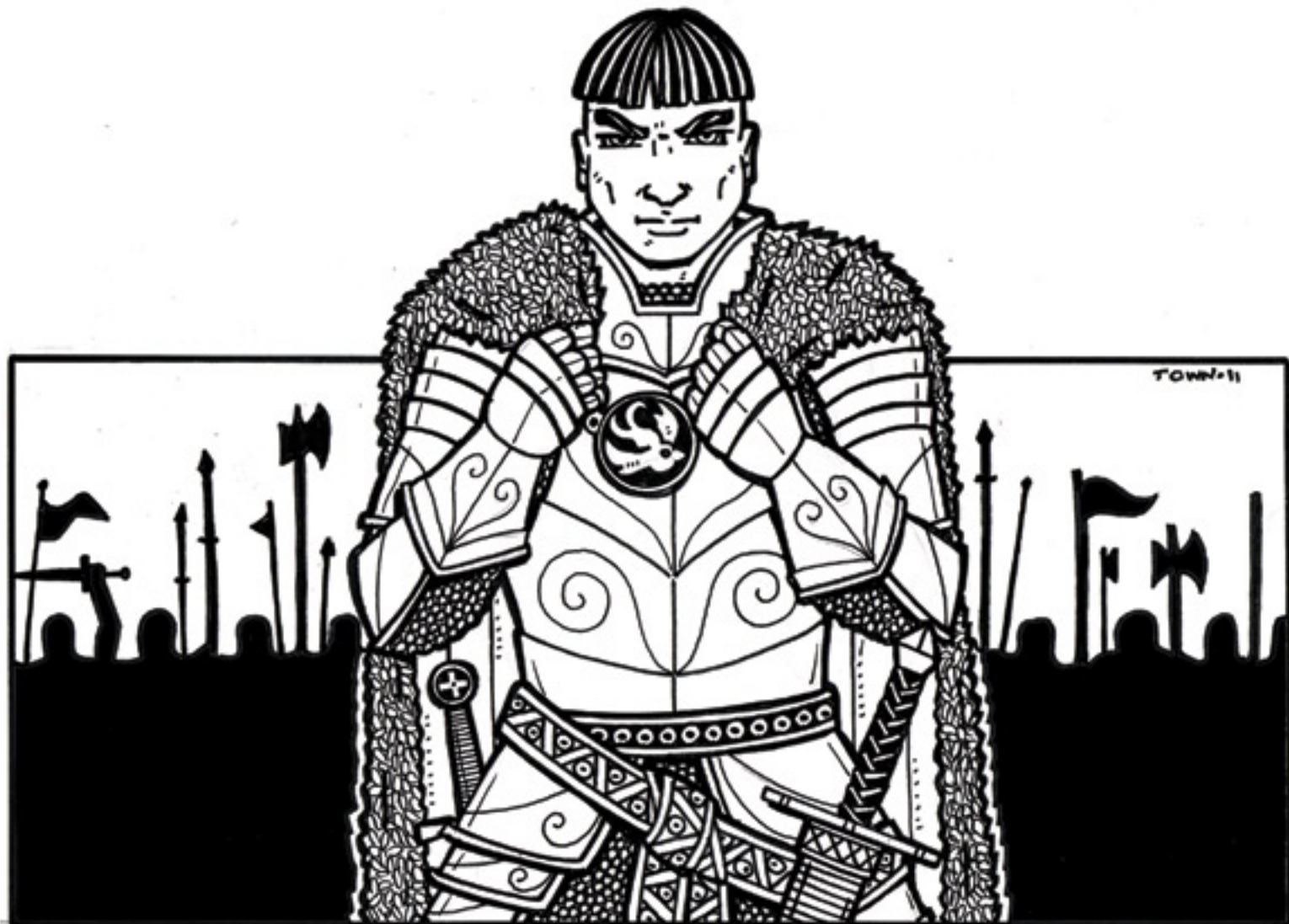
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