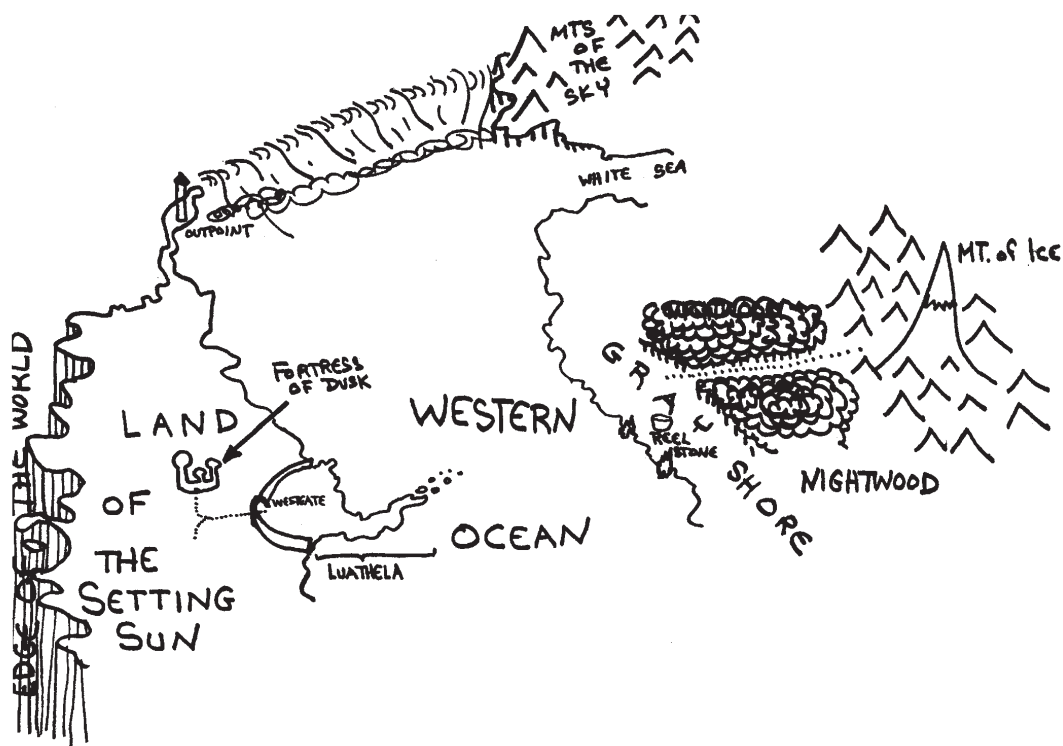


ARCANE LORE

HEROQUESTS & HEROQUESTING

A COLLECTION OF SPECULATIVE AND
EXPLORATORY TEXTS ABOUT GLORANTHA



BY GREG STAFFORD
AND FRIENDS

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HEROQUESTS & HEROQUESTING

A COLLECTION OF SPECULATIVE AND
EXPLORATORY TEXTS ABOUT GLORANTHA

BY GREG STAFFORD, SANDY PETERSEN, STEVE MARSH, RODERICK
ROBERTSON, BILL KEYES, AND DAVID HALL.

WITH THE ASSISTANCE OF:
WILLIAM DUNN, BRIAN ISIKOFF, GRAHAM ROBINSON,
AND MANY OTHERS LONG, LONG AGO.

ALL MAPS AND DIAGRAMS BY GREG STAFFORD.

"No Questing without Respect and Humility."

Portions of this book have appeared previously in different form:

"The HeroQuest Quiz," "Revisiting the Hill of Gold," and "The Berserker Path" appeared in *Tales of the Reaching Moon* #7.

"The Chaos Wars" originally appeared in *Lords of Terror*.

"Another Early Set of Definitions" originally appeared in *The Wild Hunt* #41.

Portions of "The Other Worlds" and "The Invisible Measure" appeared in *Narrator's Book*.

Portions of "The Hill of Gold" appeared in different format in *Enclosure* #2, and originally appeared in *The Wild Hunt* #53 and #61.

"Elovar's Blue Moon Heroquest" originally appeared in *The Wild Hunt* (issue unknown).

"The Quest of the Seven Sky Gates" originally appeared in *The Wild Hunt* #38.

Alebard's Quest originally appeared in *Alarums & Excursions* (issue unknown) and later in *Tales of the Reaching Moon* #5.

"Hellmouth" originally appeared in *The Wild Hunt* #38.

"The Quest of Renallien, Breaker of Bricks" originally appeared in *The Wild Hunt* #42.

"The Seven Sky Games" originally appeared in *The Wild Hunt* #40.

Additional maps of the Heortling myths appear in *Thunder Rebels*.

"Rainmaking and the Harvest" consists of several excerpts from the unfinished *Harmast's Saga*, by Greg Stafford.

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INTRODUCTION

LATEST REVISED EDITION

DEAR READER,

You have in your hands the latest set of my notes concerning Glorantha. This book, even more than the other Unfinished Finished Works, is an extremely rough draft, a collection of notes which I have compiled during my speculations, playing *RuneQuest*, *Hero Wars*, and *HeroQuest*, and rough planning.

I would like to thank everyone who has contributed to this book, directly or indirectly. Many of these heroquests were originally developed by Steve Marsh, who began exploring heroquesting almost as early as I did. More material was developed by my great friend Sandy Petersen during the time he worked at Chaosium. Sandy and William Dunn both worked on some of these files, entering my old typed and hand-written notes and formatting them for whatever rules system we were using at the time. Bill Keyes is just one of many people who helped me playtest the rules and quests that make up much of the book.; thanks to him and my other intrepid players who dared the Other Side during those glorious moments of play. Roderick Robertson was instrumental in helping to bring first Hero Wars and then *HeroQuest* to fruition.

David Hall, my Light in the Darkness, questioned and probed to evoke new insights from me. Brian Isikoff, like Bill and Sandy before him, has worked hard to convert my old notes and maps into electronic form. Graham Robinson took multiple versions of many files and quests and sorted through them, sorting the grain from the chaff and outlining the main contents of this book. And finally, Stephen Martin has taken all of this work, added to it, and pulled the book into this, its final form as a Pre-Finished Work. Thanks to you all.

Even more than with the other books in this series, I am compelled to warn readers that the material herein is **Extremely Speculative** and subject to great changes before the final version of a *Heroquesting Handbook* is done. With those caveats in mind, I invite you into the Other Worlds, and hope you enjoy the contents.

GREG STAFFORD, AUGUST 2004

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HEROQUESTING

EXPLORATIONS INTO THE WORLD OF MAGIC

As explained in "Hepherones' Statement of Magic," the Realm of Magic is the interaction of Free-willed individual with the predestined immortality of the cosmos. Through such undertakings an individual grows in spiritual awareness and ability, thereby becoming able to delve more and more deeply into the Magic realm until he can, at last, contact the very world of the gods and influence it.

The process by which an individual enters this system and grows in it is slow and gradual. A normal person in the world will have undergone at least one magical ritual in his life and taken part in its workings. This single ritual would be whatever initiation ceremony was required for adulthood, or acceptance into a guild or cult, participating in holiday festivals, and so on. As a member of a cult, he may also be offered a chance to participate in some special magic adventure, such as aiding a rune lord in his quest. Some cults have their own layman magics, such as the Telmori quest for their wolf brothers.

There are key points in the heroquester's pattern that will alter the seriousness of the actions, and will also alter the response of the cosmos to his magical acts. These are levels of consciousness or planes of being, which the quester activates with his presence. A brief and even accidental glimpse of the 'deeper realms' may activate some immortal presence from there. However, if undisturbed the deities remain in their set roles, as unconcerned about a heroquester's passing as the constellations.

Thus, a beginning heroquester encounters only small nature spirits and the like at first, as they develop their perceptive skills. (Spirit Sense is one of the first magical skills developed by a heroquester.)

The result of successfully completing a magical quest is that the hero will acquire some benefit from it. This is a magical ability, a spell, increased characteristics, weapons, or many other things, depending upon the quest undertaken.

The quest will be known to the party who undertakes it as a part of the myths of their religion. The quest will be an attempt to duplicate, or improve, the primal acts of their heroes and gods. By activating the proper portion of the cosmic matrix with their preparations and ceremonies, they alert the cosmos to their coming, and place themselves in the proper setting and spiritual state to follow the path of their quest. The alerted cosmos will bring forth whatever foe or opponent is analogous to the situation and most readily available as a natural function of its workings.

The universe may summon a person to answer someone else's quest *only* if the person summoned is also upon a heroquest. (Once accepted, the quest must be maintained until it is completed. Some will take many adventures, with rests in between, to accomplish.) Thus laymen are not troubled to be slaughtered by a champion, but another hero will be found. This may require some long journeys for powerful beings. And there is no guarantee that the foe summoned will be an exact fit, only analogous to it, and possibly with some nasty personal surprises of its own.

The length of a quest is variable depending on upon its complexity and danger. Some will require that they be completed in a predetermined length of time. Others will require rests in between, in the mundane world. Some may never be abandoned, and the person is subject to the dangers of the magical world intruding upon his daily life.

Even the staunchest heroquester must maintain a life in the mundane world. His free will is a result of his mortal origin, and the more and more he abandons the mortal realm the weaker his contacts with it get.

Myths commonly relate the adventures of one deity or hero, but these are tales of the great and mighty who lived before death. Their power has been broken and scattered into the world, and mankind is the heir to it. But few people are capable of carrying all that the gods did, and it is common for men to band together to aid each other on these mighty tasks. These may vary according to the circumstances from a band of rune lords and priests setting off upon the Lightbringers' Quest to a band of laymen retracing the bridal quest of their Founder.

It is common for a rune lord to be accompanied by other, less powerful, laymen from the cult. These laymen are not subjected to the same level of danger as their leader, but they certainly share in it and, to a certain extent, are dependent upon their leader's results. If they fight well, they will surely help their leader; if they fight poorly, they will probably hurt him. But if their leader fares poorly then his followers will be at the mercy of their own god's power to save them, and will remind their deity of the good religious lives they have led, and hope mightily that the world minds their presence.

THE HEPHERONES TEXTS

THE PLACE OF HUMANKIND IN THE WORLD

The mortal humanoid races of Glorantha are among the class of *burtae* or "bastard deities." The founders of those races were hybrids of different Elementals and/or Powers, each one different in parentage (and thereby inherited abilities) but alike in most other respects.

The origin of the "Man" Rune is described in the tales of Grandfather Mortal, a folk tale character known by local names, but recognized as the First Person. He is the exemplary model of behavior and decision-making for all humans.

Grandfather Mortal was present during the Great Compromise. He was in fact the first creature to experience Death, when Humakt was testing the New Power during the critical turning point of the War of the Gods. His death and subsequent withdrawal to the Underworld established the route that the more powerful deities followed who were later victims of Death. Human chroniclers constantly point out that Grandfather made the Path of Death and was thus responsible for the collection of deities and powers that gathered there afterwards to confront the Devil and force the Great Compromise. They also point out that he was the first creature that volunteered for mortality to maintain the balance of Entropy and Eternity. Human anti-apologists claim foreknowledge of what was to come and crow about the triumph of mankind over the universe thanks to Grandfather Mortal's cleverness. (Of course, they usually fail to note the primal squalor that is a natural by-product of such a choice.)

Whatever the motives behind Grandfather Mortal's actions, the results are painfully evident within the realm of his descendants, reproductions, and look-alikes. We are all committed to mortality, and the omnipresent specter of death is the measure and sounding board of life. This consciousness of the primal opposition is what gives humans their initial and internal dichotomy of Experience, and sets the human mind into a 'natural' dualistic method of thought.

The dualistic approach is evident in the entire universe, although I would question whether the universe is dualistic or whether mortal interpretations of it are. Gloranthan thought had no preference at all. Both *synthesists* and *detaillists* glory in the fertility of the 'two-sided cosmos.'

The duality of experiences and realities in the "world of Time" was essential to the working knowledge of man in his world. His world was commonly called the "physical plane," and the passage of time leading towards death was the prime influence in it. Man's time in the temporal realm was divided into Sacred Time (wherein the acts of the gods took place to renew or destroy the world according to the Destiny of Time) and Mundane Time (the so-called 'everyday life' of daily existence). In between those realities lay the world of magic. It is useful at this stage to present an ancient document commonly called Hephherones' Statement of Magic. This is a document first written in Rinliddi.

Translation of this document is in considerable question, but since I have visited the sites in question and formed my own opinions from experience I present them as "fact" and note the opposing and supporting views only when they are obvious, necessary, or illuminating. The lack of "archaic" language (or jargon) is evident upon reading the documents, but I present these as admissible translations to a modern audience, intent upon meaning rather than literal (and evasive) translations.

The dating of this document assures us that the human race had realized its potential for change and growth, even to affecting the great gods of the cosmos, by about 1200 S.T. (+/- 50 years). This 'secret ability' was lost and rediscovered many times, but the encroachment of mortals upon the Divine Plane was well established by the end of the New Years (i.e., 500 to circa 1,000 S.T.).

Summarizing, we may infer that the general class of mortals entered into the Third Age,¹ the "time of Time," with a rudimentary knowledge of the workings of magic. They also controlled the only active factor within the "New World (of Time)": Free Will, and an innate mastery and understanding of linear time.

Thus, at the start of Time, those individuals who were able to set about an education process consciously intended to educate and increase the spiritual abilities of the other survivors of the Great Darkness. Where a mortal race had been wracked in the Darkness, there was occasionally an individual who could lead his tribe from the muck and murk of the Darkness and whose actions were heroic in stature and so determined the future paths of the people of the tribe. In other places, whole societies emerged at the Dawning as intact powers, complete with ruling structures and administrations in both the physical and magical realms. The divinities, bound to their realms and spheres of activity, responded to their fates as they were able.

STATEMENT OF MAGIC

A practical working knowledge of magic stems from understanding the essential work upon which the energy system is built. The essential system of Gloranthan energy exchanges lies in the inherent duality that is built into the spiritual and physical fabric of the cosmos.

Before Time, there existed the world of endless bounty, life, and love. There was no end to existence and power, and the entire world flourished in boundless creation and intelligences. The Second Age, of Darkness, sought to end that bright fury with violence, death, and entropy. War

¹ The usage of First Age, Second Age, and Third Age is not the standard breakdown to which we are accustomed; instead, the terms are First Age = Golden Age, Second Age = Great Darkness, Third Age = History/Time.

entered the world and the endless beauty and harmony of the universe was devoured by its negative half.

The Third Age, during which we live, is that of Compromise, wherein the gods that were voluntarily abdicate their Free Will within the existing world, and accept a limited Fate rather than lose their All into the maws of nonexistence. Thus did those creatures and beings of great Power save themselves, in both spiritual and physical form, but at the cost of losing all self-change and growth.

By their choice they also accepted, or began, the duality of Being and not-Being. The belief, and reality, of not-Being was the source of the potential death and entropy of the immortals. Their demise could never occur if they upheld their static part in the cosmos. Yet, if they were ever to transgress from their fixed portions of the universe they would enter into the world where death and decay would rob and destroy them. This place was called, by divinities, the Mortal Realm or the Physical Plane.

Humans are among those creatures that occupy the Mortal Realm, and within whose daily existence Death is a known and inevitable function. The necessity of Death in this realm is the result of the Great Compromise, wherein the Powers of the world created the Mortal Realm as a combination of the powers of Entropy and Immortality.

Humans and other mortal races on the Physical Plane shared in the common Gift of Free Will, which is denied to those embedded within the structure of immortality. It is at this gift that allows mortals the ability to grow, change, and exert their individuality upon the world around them.

The dualistic worlds of Immortal Destiny and Mortal Free Will are the basic polarities of the universe. From these poles of opposition come all of known reality: the living and dying cosmos. The frictions caused by the co-existence of these oppositions forms the very energies that support both worlds, commonly called magic.

Magic is the interaction of the Mortal and Immortal Planes and/or of conscious beings against destiny. Although the two oppositions are mutually exclusive there exists the common ground between them that is the place of energy exchanges. This exchange of energies from divine to mortal or from mortal to immortal is known as magic.

The exchanges of energy from the Mortal Plane to the Divine Plane are most commonly those of sacrifice. This may be of physical goods or power, of time and effort, or of services and information. The forms of sacrifice are multiple and very widely according to local lore. They are all generalized in that they are a freely willed gift to the recipient divinity that can never be recalled, whose purpose is maintenance of the deity's stature in the world of myth.

The exchange of energy from the Divine Plane to the Mortal Plane is of special gifts, curses, overgenerous returns for ordinary deeds, or specific aid in certain circumstances. The recipients may be whole peoples, as a general cult function; or individuals, as in divine aid or spells.

The magician may gain importance and ability in the Magical Realm by establishing a Base of Power. This is begun in the Physical Plane by extending himself to the limits of natural abilities and inclinations, to thereby learn of

his physical self. This will allow for the development of the higher senses and abilities that can then carry the magician into the magical sphere. This base of magical power allows the magician to draw energy and resources that are not normally available to people or immortals.

Study and meditation upon the World of Myth will familiarize the magician with that world's abilities, forms, and parameters. A successful and aggressive magician will be able to manipulate the mythic forms according to the methods learned in the Physical World. This manipulation and meeting of forces is the operation of magic. Successful use of magic will allow an individual to grow within the physical and magical realms, expanding in both will and consciousness to compete with the very immortals in power. Advancement of the individual being is the purpose of existence for those within the mortal sphere.

The entire cosmos has been bereft of the unification of Immortal Growth with Universal Will ever since the beginning of the Third Age. The increase of personal power for the good of all creation is the natural byproduct of this evolution of the individual. The progression of the Many back towards the One is, and shall be until its completion, the vehicle for future progress and advancement within this world, magic, and the mythology of the future. Thus, it is good for each of us as individuals to grow and aid ourselves and our fiends and relations to expand and exert our Wills and Power upon the cosmos, taking our truth into the world, and forming the world to our way.

THE ARGUMENT OF HEPHERONES (THE DECLINE OF THE OLD RACES)

It is a known fact that the universe is divided between Free Willed Mortals and Predestined Immortals, but the creativity of Nature is hardly so limited to just those simple divisions! What, pray tell me, of Free Willed Immortals and Predestined Mortals? Of the former, we know nothing, Alhazal,² nor will any of us be likely to learn of it for many years, lives, and legends hence. Of the latter we can speak more freely, for the very experience has been visible in our world, and serves to prove that although Nature has the creativity for such oddities, the makeup of the world does not allow for their importance.

The Old Races are, in fact, those very Destined Mortals of whom I speak. Their origins all lack the colorful variance that is at the founding of all the *burtae* humans. Their origins are in the sedentary and unwieldy elements, and although mortal they do not have the freedom of other peoples.

Indeed, the shortness of the reigns of the Old Races speaks for their destiny, sad that it is. In the Mythical Ages they were great and powerful, but their collective decline after the Dawn Age, despite their efforts to act collectively, speak of a sad fate for them. The continued existence of members of these races seems assured by their strength in the Magical World, but their inability to manifest it upon the Physical Plane seems just as assured by their mythical origin.

² Untranslatable, but I believe it to be an invocation or protective charm. Reasons for its presence are unknown.

HEROQUESTING

Heroquesting is a powerful and rare Gloranthan activity in which the participants leave the material world and enter the realm of legend and myth to interact with heroes and gods, gambling precious Life Force to gain miraculous powers.

The Inner World is the only place in Glorantha where the Life Force is generated on a grand scale, for there all of the gods and all of the powers touch in equal strength. The movement of the Life Force throughout the physical world, carefully following the Great Compromise, gives the gods of nature their energy.

Human beings, in their many kinds and colors, generate energy freely, and can affect the spiritual realm when given in large enough quantities or strategically placed locations. Some deities are even dependant upon this energy given by humans.

When humans participate in a religious ceremony they expend energy and gain temporary benefits in perception and understanding of cult secrets. The depth of participation is based on a person's magical power and contact with the ceremony. In most ceremonies priests are endowed with preternatural senses, while initiates see the dramatic participants bathed in their divine splendor. During annual ceremonies for large gatherings an entire temple's ground might be transported to the Hero Plane, for all to witness the mythical acts which empower the cult.

When an individual reaches a certain state of spiritual development he can exist independently on the Hero Plane. These men and women are potential candidates for Heroquesting.

During the First Age, such men and women could fulfill their potential only with the established cults. A considerable amount of cult secret activity is devoted towards defining their god's place in the mythic geography, and exploring nearby events and neighbors. Associated cults often share events and unimportant secrets, with each other, but in general every religion kept its experiences on the Hero Plane to themselves. Only a few Brithini claimed to Know Everything, and to record it in *Zzabur's Blue Book*, whose original is long lost beneath the Neliomi Sea. The few real fragments of this book found have proved alarmingly accurate. Most people are glad the rest is lost.

Arkat Chaosbane was the first individual to discover Heroquesting outside of a specific cult myth. He underwent several secret initiations (and excommunications) which gave him an unusual transcultural view of the secret world of legend. His personal experiences gave him clues which he followed, exploited, and taught to others. He finally established a cult which preserved the secrets of Heroquesting.

Arkat's heir, the Dark Empire, was a widespread, loosely organized body of city states, families, priesthods, and special interest groups. Upon his apotheosis in (c. 500) the benefits and problems were divided among loyal lieutenants of the great, solitary superhero.

The activities of the Dark Empire qualified its adherents as a Malkioni heretics. A holy war destroyed the cult of Arkat, driving its followers underground. Though the Arkat people attempted to destroy all their records in the Great Fire of Clarity (c. 715), much of their knowledge and Heroquesting techniques passed into the hands of the God Learners.

The God Learners systematically explored the spirit plane, at the same time exploiting it without regard to its consciousness or purpose. In the centuries of their rule, they made substantial changes, even to the dreams of nations. At the time of their demise a poet wrote: "Too late, too late/ to save the dreams/ all lost forever down the Great Sink."

During most of the Third Age Heroquesting was considered evil, because the God Learners were so enthusiastic about it. Cults purged themselves of unusual rites, denounced certain knowledge, and destroyed records. A general religious conservatism resulted in a stunted understanding of the religious experiences offered by each deity.

Only the Lunar Empire actively pursued the subject. The Pelorian mystical geography was almost virgin territory since the area was never actively part of the God Learner's conspiracy. The Red Goddess, an immortal orphan resurrected by ambitious mystics, opened her own way into the spirit world. The Lunar pantheon is largely made up of mortals who obtained divine status and replaced the Old Gods. The Lunar philosophy urges each person to seek their own Heroquest, and the highlights of their history are lit by individuals who combined material and spiritual success.

The processes of the Lunar Way seemed to contradict the Great Compromise, and in response the ancient gods of nature and time inspired many of their number to rebel against their hidebound cult authorities, and heroquest thoroughly, arming themselves to challenge the Red Goddess. The resultant battle of Castle Blue in 1246 resulted in the acceptance of the Red Goddess into the world as a deity. It was like an amendment to the Great Compromise.

From then on, the forces of the Red Goddess expanded, always grating upon the anti-chaos sensitivities of the rest of the gods. Although the gods had been beaten into resignation, many humans did not accept the Red Goddess as natural. They felt cheated by the outcome and consciously sought to arm themselves as fully as possible for another fight rather than being summoned, almost unprepared, as they were before. They have been preparing Heroes.

Now, in the last years of the Third Age, the social and religious fabric of society is dissolving. Bold individuals are carving niches for themselves, some in this world and some in the spirit world, and some in both. They are learning to be Heroes.

Cosmic tensions have recently raised questions about the actions of the Red Goddess: she is so close to destroying Orlanth that the very fabric of the universe is threatened.

Prophets have predicted everywhere that a great spiritual battle is soon to take place, and that it will be preceded by many skirmishes. This time everyone is ready: the Hero Wars draw near.

HISTORICAL HEROQUEST DEVELOPMENT

TYPICAL RELIGIOUS QUESTS

Every ceremony is a heroquest. These are called Worship Quests. When History began, people were performing these worship heroquests. Worshippers got together in a sacred place, performed their ceremonies to summon the deities, and reenacted the actions that brought them there. To worshippers the action enlivened them to transcend the ordinary world and they become part of the Mythic Realm. They participated in the deeds of their deities.

These usually required a vertical quest, and then a departure from the god's house to be in the mythic story. Thus an Oria priestess in the harvest ceremony summons the god plane of the Weeping Oria to her, and departs from that place and wanders around the God Plane for a while, before returning with the secrets she sought.

As time passes, the participants will participate in many of the major stories of their deities. These events are usually pretty well known, with few variations, and well contained within the established ceremonies. That is, they know the basic religious world through acquired experiences.

SPECIAL JOBS: SOLO QUESTING

Sometimes a leader, whether religious or mundane, would undertake an individual quest to achieve a specific objective. These were usually some unusual activity, needed for extraordinary reason. These were the early and later Hero Cults.

In these ceremonies supporters, several other people typically remain attendant upon the welfare of the traveler. They pray or perform, as appropriate, and lend their strength to the quester in case of emergency. The supporters are linked to the traveler in both blessing and curse.

HARMAST

Harmast Barefoot was the first person to perform extended sequential heroquesting. He linked a number of stories together to reinforce each other, and to achieve long term and powerful consequences.

At the time everyone knew that even within a single myth variants exist, and that participants can actively and consciously affect *which* version of the story occurred by their preparations. Harmast discovered that it is possible to affect the very landscape of the quest *after entering it*. This is called clarification.

ARKAT

Arkat went even further than Harmast. Arkat had participated in several different religions and learned that different religions often portrayed the same event, but from different perspectives.

He went a step further and discovered that he could actually change paths in mid quest, and invade the mythic space of other peoples. This was extremely dangerous since more myths have many ways to preserve themselves, and have little room for variance by intruders. (This is called Ranging.) But some people do it, and after Arkat learned how Harmast could manipulate the mythic landscape, he went to impossible places and discovered things to destroy his mystical foe.

GOD LEARNERS

The God Learners went further and discovered that they could forcibly alter the landscape. This is called mutation.

Later, they learned to mutate the myths permanently, effectively destroying myths and their participants. They did this by applying sorcery to the myths, draining them. This is called tapping.

SIDE LINING

It was realized that some supporters could actually go along as participants and gain normal experience, and not always in what the ceremony normally required. This was a special type of supporter going along as active participant.

HEROQUESTING

Heroquesting did not exist in the Gods Age. In that magic age there was no division between the world of men and gods, of life and death, of body and spirit.

In the Gods War the power of separation, Death, sundered the physical plane from the Other Side. Reality was fractured. Worshipers prayed, but their energy went nowhere. They opened their souls, but nothing replied. Darkness reigned. Gods sought their worshipers, sending their messengers and magics to no one. Empty fear loomed.

Some entities persisted. Some beings held out, and struggled, and resisted the darkness to keep something of the old life force vital. They kept their contacts with the gods, or forged them anew by stalking across the chaos-strewn ruins of the world to find them. When gods and men performed those magical deeds they made the magic which saved the world.

CULT HEROQUESTS

Normal public worship rituals for all Gloranthan religions are re-enactments of ancient creative myths to maintain the flow of magical energy in the world. With the priests' invocations on holy days come real spirits, gods, and demons within the sacred temple precincts. The sacred magic is performed again, invested with the presence of the real gods and spirits.

Some things which the gods did are too intense for the untrained public, who are unused to dealing with powerful psychic forces. Thus there are "secret rites" for every cult, performed by selected individuals of the greatest power. Those are heroquest rituals.

Cult heroquest rituals begin by opening a place into the Other Side and physically entering the Hero Plane. Some begin at a specific place in the physical plane, others from one of several possible sites, still others can begin from any temple or holy place. The transferal may be through an actual gate or hole which forms in the air, by a magical fog which surrounds and blocks all senses, by falling, being blown by a wind, being carried on the back of a beast, walking through flames, leaping off a cliff, or by subtle transitions beyond the ken of mortals.

Once through, the heroquesters seek landmarks to follow a known, ritually prescribed trail wherein certain opponents, friends, and other characters appear according to the sequence of the god's myth.

Cult heroquests stress adherence to the known paths and routes of the gods. The object of the worshiper is to relive the exact experience of his god, to understand his triumphs, sufferings, and problems. Priests of all cults relate stories of terrible disasters when cultists deviated from the pathway into the magical world surrounding. The least that can occur is a permanent loss of personal willpower. A common thing is to fall into the future or suffer a permanent wound. A bad event is to be transformed into something foul, and a terrible fate is to be dismembered, body and soul, into components which are scattered

through the Other Side. The worst disaster is to become captive of chaos, for that means an eternity of torture and evil preceding total oblivion of mind, soul, spirit, energy, body, and of every thought, consequence, or memory.

Every cult has its own paths for its own gods. Deities of a pantheon share several significant pathways, often going through an entire story together. Thus we often find that Yelm, in one form or another, accompanies Lodril, Dayzatar, and Chalana Arroy on quests.

Participants in one of these sacred worship rituals gain first hand experience of their god's lifetime. They gain in understanding and harmony with their deity. As a side effect, they often obtain magical abilities, powers, or spells. For instance, when an Orlanth heroquester enters the first of the Four Weapons heroquest, he returns with an impenetrable shield.

Not all results of heroquests are beneficial, even when the heroquest is performed perfectly. For example, Yelmario gains immortality on the Hill of Gold Quest. Yet he must suffer terrible woes on his journey -- Orlanth wounds him and steals his weapons; Zorak Zoran appears and breaks his thighs; Inora, the white princess, leaves him spurned and frozen immobile. Some have negative effects which seem -- to an outsider -- to outweigh the benefits. For instance, Orlanth must always accompany an Issaries Desert Tracker on a heroquest to the empty Halls of Genert to stand guard against hopeless odds while the Tracker, and others, perform a reconstruction rite.

Such gifts gained at the end of a cult heroquest are magical in nature. They vary widely, but always with one variable: the greater the prize, the tougher the quest.

ARKAT'S HEROQUESTING

Arkat Chaosbane was the first person to realize and experience the breadth and depth of the magical world of the Other Side. His history is extraordinary, and of critical import to the fate of Glorantha.

Arkat spent most of his life in a war to destroy Gbaji the Deceiver, a constructed deity who controlled subtle chaos powers despised (and feared) by Arkat. Arkat began as a wonder child of Brithos, where lived a dying race of immortals with natural abilities of sorcery. Primed, armed, blessed, and backed by the whole of Brithos' energies, Arkat settled and cleansed the ever-faithful colony of Arolanit of disease and evil. Arkat was proclaimed hero, went upon certain Brithini heroquests, and was quickly alarmed at his own turpitude of inaction as the cult of Gbaji spread wider outside. He incited the colony to action and aided dissidents in Seshnela, despite the protests and threats of the Brithini council. Arkat protested, resisted, then defied the elders, and was excommunicated from the Brithini power.

Undaunted, Arkat joined the Malkioni religion of Seshnela, spearheading a revival of the ancient Hrestol traditions. Backed by the royalty of Seshnela. Arkat led a savage war against the Kingdom of Tanisor, whose royal

house traditionally sent for brides from faraway Dorastor, center of Gbaji's power. To strengthen himself, Arkat became devoted to many saints and learned their special powers. He gained allies by going into haunted places and meeting ancient creatures who sometimes gave him hints on some great mystery whose solution eluded him.

Instrumental in destroying the vampire kings of Tanisor were a band of deadly worshipers of Humakt. When they asked Arkat for aid he agreed, and began to campaign in Ralios. At this time he learned that he must obtain the XYZ, obtainable only to an initiate of Humakt. Arkat joined the cult, defying bishops of Malkion throughout the west. He soon joined the Orlanth cult as well, and gave his Malkioni relics to the cult as his tithes.

Throughout Arkat's Ralios campaign he performed many cult heroquests. During this period two momentous things occurred: he was wounded, and he discovered the Secret Paths. Arkat, alone of all individuals in the world, underwent so many heroquests that he realized some overlapped. Boldly, he departed set cult paths, despite the warnings of priestly elders. Courageously, he went where only fools dared. And he was eminently successful in obtaining weapons, tools, and allies to help against the forces of Gbaji.

Arkat taught his secrets to trusted friends, who also went on quests and obtained unique things. The war against Gbaji, the evil god, was waged on the magical plane as well as the physical.

Arkat finally met himself on the Hero Plane, though confusion clouds the story. Some say he did not recognize his future self until it was too late. Others say he refused to make a killing blow, and thereby took his unhealable wound, while yet others claim he did make the killing blow, and thereby got his wound. Regardless, this event is called Arkat's Fall. The wound plagued Arkat to his final day, though troll healers effected temporary relief years later.

Arkat went on to explore other cults during his war against Gbaji. He and his followers mapped portions of the Hero Plane, naming the denizens and routes. With divine aid they worked and fought their way to Dorastor, stronghold of their foe, and destroyed him. His evil followers were killed, fled, or sent into deep magical sleep which should have lasted for eternity, and was only broken by the meddling God Learners centuries later.

After the long war Arkat retired with his closest confederates to Instark, which became the capitol of Arkat's Unified Alliance. Arkat instituted formal cult procedures, created a government to rule after he was gone, then departed to the stasis of the Other Side, where he remains worshiped as the saint of heroquesting.

Arkat's cult controlled heroquesting. They had rigorous entrance requirements and maintained strict rules and iron discipline. They demanded respect for the magics, and a tender care in treating with them. The cult policed the Hero Plane, seeking unwanted or obtrusive heroquesters and expelling them. They made many enemies that way, but maintained stability on the Hero Plane.

THE GOD LEARNERS

On the island of Jrustela a band of outlaw heroquesters made war upon the Arkat cult. At first combat was restricted to the magical planes, but in about year 650 emphasis expanded to the physical as well. The Silver Alliance, a combine of western nations and rebellious subject peoples, declared unremitting war against the Dark Empire of Arkat. The governments and peoples declared the Arkat religion to be a Malkioni heresy. They claimed it used unhealthy magic, corrupt rituals, and vile practices to maintain power. Armies marched on the Dark Empire, whose resistance failed when the Arkat cult's central temple was plundered and razed. The empire, and the cult, fell to conquerors who carried off secrets, prizes, and wonders.

An informal fellowship of sorcerers and priests in Jrustela, called the God Learners, set out to discover all they could about the Other Side and its powers and denizens. Ecumenical and experimental, these researchers welcomed searchers from all around the world. Concurrent with their educational expansion came the economic expansion of the Jrusteli commercial empire which sent traders throughout the whole known world. Soon goods and knowledge were flowing back and forth throughout the world.

The God Learners lacked the morality of the Arkat cult. They stemmed from Malkioni philosophers who insisted on the ultimate impersonality of the universe, and feared no taboo or curse. Their courage and power were unquestionable, and they performed magical deeds previously unknown even to the gods.

God Learners continually offended the gods and their worshipers. Some grew so arrogant that they considered the gods to be slaves instead of pillars of existence. Protest after protest was lodged against them and ignored. Suffering and sorrow meant nothing to them in their quest for knowledge. They used sorcerous Tapping to extract magic from gods and spirits, and destroyed some utterly. They exposed cult secrets, destroying religions which once provided every need to their worshipers. They enforced changes in worship to perform experiments, and sometimes secretly changed the way natural energies flowed through the world. They explored in Dorastor, poking through ruins and awakening things which had been left to sleep for eternity. Yet the gods were not pushed to revolt. A greater offense was needed to provide the gods with the energy and will to act.

A man whose name is lost made a discovery thought impossible. Mixing magic was always a dream of the God Learners, but seemed to be impossible due to some mysterious internal structure of the world. Yet, around 700, that forgotten person did it: he learned how to use sorcerous manipulation to alter divine rune magic.

The troubles loosed on the world by this secret knew no bounds. The God Learners were always happy to share their knowledge with the plutocrats of Jrustela, who rapidly abused their power by demanding great tribute from lands they occupied. When locals protested, small armies of great power seized expansive territories. Resistance was smashed and sent underground, and for a century the Jrusteli ruled the central world with their God Learner knowledge.

HOW HEROQUESTING WORKS

There is a great body of material known to intelligent beings as myths. This is a massive, timeless compilation of common thoughts and memories of the entire intelligent world, including individual, racial intelligences, and a philosophical or real cosmic being. This Great Mystery is explored by all people who seek a balance and sense of purpose to their life. Each culture's poets and mythmakers recognize parts of the whole and interpret them for their societies to make a coherent and appropriate world view.

A true, living myth serves several distinct purposes as far as individual interaction. These all have to do with the development of the person and his understanding of self, "his culture, the universe, and the ultimate mystery." Heroquesting is the active exploration of these aspects to return with a distinct reward for the world if he succeeds.

Heroquest makes several simple assumptions in order to work. Once these are accepted then the verisimilitude is established and the game can be easily understood.

First, mythology is real, and its events and denizens are true and exist. As a matter of definition, a real myth is one which is sacred, exemplary, and significant. This means, in general, that the myth tells how something came into being. Tales which do not fulfill these functions are less than real and don't return full rewards, but are still legitimate.

Second, this body of mythology is held static outside of normal mundane perceptions. It does not change unless acted upon by outside forces. The gods performed actions which established the world and they continue to perform those actions in the world of myth.

Third, it is possible to enter into the mythical realm, which we call the Other Side, and to participate in the legends and myths which are otherwise static. This interaction may or may not change the expected, recorded result of the primeval myth. Either case, however, the participant would be able to be different from the original results. For instance, a Yelmlio cultist may go to the Hill of Gold and steal back the Fire Powers which his god lost in the Gods Wars. This wouldn't change the original myth, but the individual would be benefited thereby.

SOME COSMIC MECHANICS

There is a dual opposition between the poles of Time and Immortality. The interaction of these two realms is the working of magic and religion. The exchange of energies between the two lets a bit of the divine, immortal world to manifest itself in the mundane world, which in its turn performs a miracle in the unchanging divine myth by supplying the life-keeping force of Power to the gods.

The realm of Time is ruled now by mortal intelligent races. The gods and spirits are more or less static and have become the world's matter and rules. They lack the ability to perform new actions on their own in the world, no matter what their power or greatness. Only people, who are individually quite meek in the cosmic scheme, have the ability to grow, change, and to develop the energy called

Will. Will is the attribute that allows mortal people to penetrate the veil of mystery and take part in ancient myths on the Other Side. However, people may die, often quite unexpectedly and unfairly, and that may happen at any time. Many die before they attain greatness or Fame.

The World of Myth, then, is a stage or a cosmos made for adventure. Parts of it are known and explored, others are yet unknown to keep a closely guarded secret. Its denizens exist in an unchanging statue unless acted upon by outsiders, whereby they may be strengthened by friends or by worship, or weakened by heroquesting foes and curses.

Illusionary time marks the passage of the heroquester in the Other Side. It is a variable, for it may take different lengths of time to cross the same, known ground. Familiarity will reduce time on some grounds. However, this illusionary time is imported by the person's life and Will and does not continue after the character is gone.

The myths can be followed along their plots. Characters can accompany their favorite god as one of his unnamed friends who are invisible in the myth's telling. Thus a story can be broken down to its segments, each of which is the significant event of that episode. These stories are called Paths, and it is most common for rune masters to progress along a path with their deity and thereby get more and more like it as they imitate the divine deeds.

Story-paths of the Other Side often cross. These form nodules of crisis where great and minor mythologies conclude. It is possible for heroquesters to change paths at these places if they so desire. A person might accompany Orlanth on his travel to reach the Contest Place, and there they would both take part in the Dance Contest. After that the quester can attempt to leave for a while and move along after Yelm and accompany him to his next adventure. Of course it is not easy to accomplish such deeds.

These inter-relationships of myths and beliefs in the Other Side form a pattern of paths, crossings, and realms of conflict or cooperation. These relationships form the discernable aspects of the Other Side and define its structure. In Glorantha these interrelationships are called the Cosmic Matrix, or sometimes the Net of Arachne Solara, or sometimes just Nature or the Web of the World. It is possible to get on and off it using magic and Will, and its exploration is the play of the game Heroquest.

TYPES OF HEROQUEST

Heroquests occur in three types of places: this world, the Hero Planes and the Otherworlds. The type of place determines how the heroquesting works.

THIS WORLD HEROQUESTING

People undertake heroquesting in this world by performing an appropriate ritual or ceremony and making encounters. These are similar to normal rituals except that they typically depart from the sacred enclosure or temple where a ritual's

events all take place, and seek random encounters in the real daily world to “stand in” for the mythic meetings.

These can be done within one place with each of the opponents supplied in advance, which are often called “practice” quests. They have the net result of acquiring a bonus at one or more of the tasks.

Normally the World Heroquest is used to empower a person or army with the magic from mythic act, granting them a great bonus and blessing for success. However, the danger is that the action draws upon the mythic world to find appropriate foes, and these are most often detrimental to the future of the heroquester, if he acts the wrong way.

HERO PLANES

The normal heroquest occurs in the Hero Planes, the previous eras of the mythological world that are commonly known as the Golden Age, Storm Age and so on. Cultural variations exist in the precise name of the era and the sequence of some of its events, but a rough approximation exists for all the participants in the early events.

In those heroquests the opponents vary in magnitude and usually meet the questers on a more or less equal level. The rewards change with the level of action, which are three: beginner, mid-range and original.

A beginner is a follower in a mythic story, probably one of the faceless masses. Such an event is common for people getting a Feat or Affinity during worship. Foes can vary depending primarily upon the success or failure of the leaders to respond to random events that are generally predictable within known parameters. Typical foes for beginners are other members of the opposition's faceless army. Heroquest Challenges are not always required, and when they are they are often of minor commitment.

A mid-range participant takes a significant part of the story, as a leader or a main character. Again, the foes are within a known range of parameters, and these are tougher foes, often established heroes, demigods or daimones. HeroQuest Challenges are almost always required, with participants usually risking their entire Ability.

Original heroquests are the most dangerous and rewarding. In these the key participant either takes on the main role in a story or strikes off to test his own variant. Opponents are known and usually very powerful in the leadership path, but are often stronger when straying from the known paths. Special powerful HeroQuest Challenges are the reason for undertaking these quests, and always require significant risks and proportional rewards.

OTHERWORLD HEROQUESTING

Heroquesters can quest in alien Otherworlds. The Otherworlds are the God World and the Spirit World. Each of these is an entirely separate realm with no direct links between them. To enter an alien world is a very courageous and difficult action and is relatively rare in Heroquesting. Worshipers of rival deities, though, often raid each other's Pantheon Realm, though this is not regular. These always require more care and preparation, and are more dangerous than the Hero Planes.

Otherworlds denizens are more often very powerful. Alien world modifiers are always relevant. The stories embedded in the permanent Myth Worlds are more significant than events in the Hero Planes, and they have more far-reaching consequences for success or failure. They always require heroquest Challenges.

ENTERING THE OTHERWORLDS

Invading the Otherworlds must be done from the Hero Plane. Golden Age is most difficult. Storm/Flood, Mid Storm, Late Storm/Ice, Darkness? Chaos is most difficult

INVOLUNTARY CROSSING

Whether you're a shaman, worshipper, sorcerer or mystic, you are always at some risk of being drawn into the Other Side as part of someone else's journey, heroquest, energy hunt, or brush with temptation. Often you will find yourself drawn into this experience as an enemy to be conquered, or as the pawn of an Other Side being seeking a mythically appropriate defender against an opposing force.

If you feel yourself being pulled towards the Other Side and do not wish to go, you can resist with any relevant ability, magical or otherwise. The force aggressing against you might be a powerful magician, a great spirit, or even a deity; its ability ratings will vary accordingly. Your chances of resisting are modified by your circumstances; the more inherently magical your situation, the harder it is for you to resist being drawn in.

Here are some sample situations which make it easier to pull a character into the Other Side. The aggressor is the character trying to draw in the defender.

- Defender is using magic
- Defender is engaged in a ritual
- It is Defender's holy day
- It is Defender's high holy day
- Defender contested Aggressor in the everyday world
- Defender contested Aggressor on Other Side
- Aggressor is Defender's Adversary
- Defender is Aggressor's Adversary

The Defender must in some way correspond to the entity or force that the Aggressor hopes to address on the Other Side. The less he resembles that force, the greater the chance he will have of resisting the Aggressor's pull on him.

You might also be drawn into someone else's threshold experience. You may remain firmly rooted in the everyday world, while your opponent perceives you as part of the Other Side. You may not realize this is so, unless his strange behavior tips you off. To resist these encounters, you must take mundane measures; you could run away, knock him unconscious, or push him off a cliff. (move to threshold)

Likewise, when you journey to the Other Side, you may be interacting with the everyday world without knowing it. After you return to normal awareness, you may learn that your actions have had unanticipated side-effects in the world you know.

WHAT IS HEROQUEST?

HeroQuest provides the method for advancement for a character to grow towards heights of greatness. It takes them from the ordinary world and places them in the league of immortals, and grants them the opportunity and awareness to find the paths of immortality and glory.

There are currently three types of heroquest:

- 1) The "in-world" or practice runs
- 2) The Magic Road types
- 3) The Other Side adventures.

Practice Adventures take place in the world that the heroes know. They set off from a temple or other holy place and travel across the normal map, occasionally having to stop someplace special or do something at a certain place. They will run into the normal traffic of an overland adventure, but they must be doubly wary in case the things they meet are some ritual enemy, perhaps also on a heroquest. The example presented here, *Waba's Quest* from *Different Worlds #4*, is of this type. It is used to prepare the way for greater voyages, and to acquire magical items useful to the individual.

Magic Roads are less common and more dangerous. Dragon Pass and its nearby regions are crossed by several magic roads similar to the *leys* of Britain and China. To use these roads the characters skip in and out of the mundane and physical planes, landing for a step at the especially holy places marked on the maps and meeting some fairly predictable foe types at each spot. The strength of the foes may vary widely, though. This is used primarily for emergency movement, though there are occasionally side-benefits that can or must be gained to use the road.

The Other Side is the most dangerous, for questers must leave the known confines of the paths and sacred ways to set off across the wilderness of legend and Faerie. It is actual travel on the Spirit Plane which, if properly entered, will be as recognizable to the quester as his own world. In these travels the landscape is knowable and the inhabitants set, but this does not make it less risky. This is the nether region that must be raided and returned from many times by the would-be Hero wishing for immortality, where they can find great powers and abilities that will make them remembered by mortals for many ages yet to come. It is the place of Godtime, where mortals are not welcome and which they cannot know except through experience.

METAPHYSICAL MECHANICS

**GLORANTHA'S ENERGETIC CIRCULATORY SYSTEM IS WELL KNOWN
AND FOLLOWS THESE LINES.**

THE STORY FIRST

A SHARED MYTHOLOGY OF THE FOUR MAGICS

All the myths share these origin or creation sequence:

- They originated separately
- They came into conflict with outside peoples and powers.
- They overcame hardship by adapting to defeat a foe. This made the imperfect modern world.

STAGE ONE: EARLIEST ISOLATION

The world of Nature came into being from interactions of the Dualities. It was first self contained, entirely consistent, and blissful peaceful. In each world the earliest Natural Magics were developed in isolation from all outside influences.

Thus, for example, the early sorcerers dominated Nature (matter) through applied Will (energy), and effortlessly created "component magic" (i.e., magic items), sorcery spells, and Social Sacral Pledge Magic (i.e., community blessings, defenses, and curses).

STAGE TWO: FIRST CONTACT(S)

The primal worlds collided with each other. Forms and ideas from foreign dimensions appeared, and at first were terrifying alien things. Response were made, and methods of interacting with these foreign entities/powers were developed. It is not incorrect to think of this as being a phase where people, content in their lives, are confronted with new ideas that shake their existence. Alternately, and more correctly, they have foreign methods of perception forced upon them.

Thus for instance, Vadel was a brilliant sub-creator of the Liturgical tradition. He applied his sorcery so well he discovered things thoughts, feelings, and powers that he could not have imagined. Thus, when the first spirits surrounded Vadel he didn't even have a way to tell what they were, and so he went more than half mad from it.

STAGE THREE: APPLICATIONS

Through experience, the masters of each power developed ways to apply their own Methodology to the invading foreign powers. These are, subsequently, now ways to make magic. They are Learned Magic.

Thus the sorcerers applied their methods of dominance to the spirits of nature and created Elemental Sorcery; to dead people and created Necromancy; to malevolent spirits

and created gods, and created Demonomancy. These types of activities are more difficult than a culture's natural magic.

STAGE FOUR: UNIQUE EVENTS

Two kinds of event occur here: merging of experiences and/or perceptions, and conscious interaction by non-human entities.

The greatest example of the first is the merger of the theists' Gods with the animists' Immortal Spirit. In this stage various nonhuman entities adapt the consciousness of foreign methodologies. Crossover is not consistent, not always fruitful, and not widespread.

For instance, the goddess Mairnali partakes of Vithelan mysticism and also (Pamaltelan) integration. Other deities undertake some shamanic activities or sorcerous enchanting with some success. Elsewhere ghosts attempt demonomancy and begin to offer sacrifice to their gods. The result of this is to interlink portions of the separate Four Worlds. Also, they have organizations that promote these activities, and whose members can do different forms of magic without significant penalty to performance.

STAGE FIVE: ADOPTED MAGICS

Humans began to be able to practice a few cross-traditional methodologies. Adopted magics came when heroes of a tradition adopted the methods of former rivals. Thus, some shamans cast some spells, priests learned magic skills, and so on. In every case of Adopted Skills, the imported tradition and method is less effective than both the user's natural magic and the method done by its original culture. [i.e., spirits are more easily manipulated by shamans than sorcerers, etc.] Nonetheless, for reasons of magical practicality, even ineffective methods of magic became traditional as parts of many organizations as they grew and changed through time.

DEFINITIONS

ME

The conscious individual, able to act, think, and communicate. The individual's perspective determines all subsequent definitions. That perspective begins with, "Here is Me, and there is Glorantha."

GLORANTHA

A mythic world which has been irrevocably separated into two parts called (herein) the Dualities.

DUALITIES

Everything has an opposite. Different cultures have different names and understanding for the two, but for our purpose here they are collectively called The Dualities.

NATURAL WORLD

Between these two polarities is an interaction which takes many forms, and is collectively called the World. The world is a mixture of many various measures of the dualities, creating the world in which the people live. This really

means "the world we humans know," the mundane mortal world.

All interactions in the world not generated by human action are of Nature. This does not necessarily mean humans consider themselves outside of Nature, but it does mean that those parts of Nature that are outside of humanity.

PEOPLE

Self conscious biological and spiritual entities about whom these definitions revolve, and who are the sources for these definitions. People usually means human beings and others who are like human beings, such as Aldryami, Mostali, Uz, mermen, etc.

MAGIC

All interactions in the world which are generated by people are called Magic. Each religion perceives those interactions in different ways, and then shapes them with its form of magic. Magic is the conscious interaction of a person or being with the natural flow of energy.

UNIVERSE

Taken all together, the Universe is magic, nature, people, the world, dualities, and Glorantha.

ULTIMATE

Something, if such exists, that is greater than the perceptible, understandable, imaginative, and unknowable Universe.

WHAT ALL HUMANS PERCEIVE

Many different tribes, nations, cultures, and racial sub-types populate Glorantha. They have different beliefs and practical activities, starting with the four basic magic systems.

Nonetheless, almost everyone almost all of the time agree on the basic facts of the objective universe.

THE OBJECTIVE UNIVERSE

An objective universe is present. Everyone agrees on certain facts of Nature: night and day exist, the sun passes overhead each day, the sky dome turns once per year. The world is made of a few discernable elements. Alive is different from dead, and people are born, grow, and die. People, human or not, live in a realm, and there is another immaterial realm that is different.

For purposes of discussion, the Perceivable World is normally seen, by people, in these categories (which are naturally subdivided too, but differently by culture):

- Me** The thinker and doer, the self, identity, the viewer of the objective universe.
- Us** Our People.
- Them** All other people. Our Home Lands. Other Peoples' Lands. Wilderness, lands "out there."

THE NONOBJECTIVE UNIVERSE

Everyone agrees Glorantha that is divided into two parts, an objective world, and another one, but they do not agree what that other world is like. They share the middle ground of Nature, but do not agree on the two sources from which the world came.

These are not abstract ideas or theories. Their different perceptions reveal different verifiable and repeatable truths for them. Four ways to perceive are known, and result in the four religious systems of Liturgism, Animism, Theism, and Mysticism.

The two parts have different names among different peoples: matter and energy among the Malkioni, divinity and mortality among the theurgists, life and death among the animists, and Ultimate and Universe among the mystics. Many other terms are used as well.

The four primary nonobjective universes are exclusive of each other, and all have been proved to be legitimate and functional. That is, there is a Hero Plane for each of these Mythologies that is normally, and was initially, separate from the others.

Although each mythology's view is different, people organize the information in similar ways. For purposes of this discussion, the shared categories of organization are:

The Whole World. Nature.
Other Side.
Dualities.
Ultimate, the All.
Worship.
Method/non-method.
Magic.

Following here those categories will be used to describe the four magical/religious/philosophical methods of Glorantha.

⚔ WHAT IS A HERO?

Hero points are what make heroes special, especially in heroquesting. On the Hero Planes, they represent the hero's will, his ability to alter events and the landscape itself to achieve his goals.

Hero points can be used to bump results during a heroquest just like at any other time. On the Hero Planes, however, this is likely to be "visible" as a special effect, which the hero and his companions can see.

FOUR MAGIC SYSTEMS, ONE MAGIC

UNIVERSAL METAPHYSICS

The universal metaphysics of Glorantha are too big for most mortals and gods to embrace or begin to understand. Such a vast mystical view isn't necessary for survival, so most living entities interact within their own and the external Nature. They embrace a certain system that shapes their understanding of Nature, magic, and the universe.

THE SORB

Basically, the mechanistic view says all conscious beings have a single magic-working organ which is shaped once, and (except in the rarest cases) not reshaped for life. I'm calling it a Sorb, a name taken from *Voyage to Arcturus*.

WARNING, DISCLAIMER

Given here are mechanics, not the story. These are bones, not appearances or bare objectives. Each magic system is infinitely elaborated by Glorantha's thousands of cultures. These are the archetypes, the metaphysical manifestations. Every functioning manifestation is much more colorful and detailed than these dry mechanics. The types are:

Liturgism; Venerative worship and sorcery magic Animism; Ecstatic worship and shamanic magic Theism; Sacrificial worship and divine magic Mysticism; no worship and no magic

LITURGISM

Liturgism is characterized as the monotheistic religions of the west. Its liturgy originates with the documented traditions of Danmalastan. The Abiding Book reestablished the religion in historical times. Other ancient practices are almost always based around written tomes.

CREATION

God, a being of pure immaterial energy, exercised Will to create the world and set its immutable Laws. The universe has two parts: the material and the energetic, which mixed according to His formulae, to make the world. The world is Nature, whose mixed matter and energy follow impersonal Laws of the Universe.

Oh Danmalastan Sorcerer, how do we think about...

ME

I am an individual being separate from the Nature, with total free will and inherent physical limitations.

US (OUR PEOPLE)

We are the community I live in, a collection of many individuals bound together by history, traditions, and common goals. Our larger community is defined by our shared goals, and is a political body.

THEM (ALL OTHER PEOPLE)

They are foreigners, untrustworthy and ignorant, with improper ways of life that generally make ours more difficult.

OUR HOME LANDS

They are defined by our family, our community, and our larger political organization.

OTHER PEOPLE'S LANDS

These are foreign lands.

WILDERNESS (LANDS "OUT THERE")

Hostile regions often with rich resources, always dangerous.

THE WHOLE WORLD

The whole world is Nature. Then the Laws of Nature can be logically manipulated by Will through developed extrasensory power, to make magic.

The world can be measured, and has been proven by experience to behave consistently. The earth is always earth, fire is fire, and these respond to external stimuli in measurable and predictable ways. Water turns earth to mud, and extinguishes or lessens fire, etc. Sorcerers are masters at manipulating physical matter to make magic items.

OTHER SIDE

The Planes of Power. Travel is generally experienced as a shifting of one form to the other. The Planes are arranged from most material to least. At the bottom is the Material, which has no Energy at all. Then is the Mundane, or Human World, where people live, that is mostly energized matter. Subsequent less material Planes are the Idealized Plane, Symbolic Plane, Abstract Plane, Dualities Plane, and finally, the One Plane (which some say is Solace itself.)

DUALITIES

Matter and Energy. Philosophies disagree on which was first, with humans claiming devolution of energy organizing into matter, and Mostali claiming that matter disintegrated into energy. The results of their magics are the same.

ULTIMATE, THE ALL

God is the All, a force or entity, perhaps approachable, which initiated creation but is not immanent in the natural world.

WORSHIP

Veneration is the method of worship. It is submission of the individual to the All, usually through the agency of social institutions whose leaders (sorcerers) can direct a portion of this veneration energy to perform magic.

METHOD/NON-METHOD

Dominance and submission. Dominance of the world defines the method of magic, being balanced in the magical cosmos by the submission of the populace to God.

MAGIC

Sorcery is the methodology of the Liturgical religion. It has many names but is essentially an exercise of the Will upon a fragment of the natural world to create a change. These are done through a mental preparation and willful act, which together create a process called a Spell.

Sorcery is active, not passive. People can develop their extrasensory powers by cultivating their own energetic relationship with God. [This "energetic relationship" includes pure philosophy, monotheistic veneration, intellectual study, psychic powers, and other methods of cognitive discernment.] This opens their powers of Will to be developed.

Enchantment is particularly effective, requiring less Will to accomplish a change upon the material plane. Similar is **Alchemy** is a general term which includes the application of no or weaker Will to generate a change, generally using more material means rather than energetic.

NATURAL MAGIC**SPELLS AFFECTING MICROCOSM (ME)**

Increase Endurance, Heal Wounds, Run Fast, Help in Combat, Sharpen Sword, Fight Nimbly with Poleaxe, See in the Dark.

SPELLS AFFECTING MESOCOSM (US, THEM)

Encourage Militia, Bless Crops, etc, Lead Worship.

"Social Sacral Pledge Magic," being the anticipated results of venerating God, such as scheduled natural blessings; and also being prepared for miracles.

AFFECTING MACROCOSM (WORLD)

Conceal Self from Gods, Decrease Aging, Increase Youth.

LEARNED MAGIC, FROM ANIMISTS

- Dominating Natural Spirits created elemental affinities and animal control affinities.
- Dominating Ancestors or the dead in general created **necromancy affinities**.
- Dominating malevolent demons created **demonomancy affinities**.
- Dominating Great Spirits created **theomancy affinities**.

LEARNED MAGIC, FROM THE THEISTS

- Dominating Deities created **theomancy affinities**.
- Dominating Chaos or disorderly forces created **self-corrupting destructive forces**.

LEARNED MAGIC, FROM MYSTICS

Domination of Ultimate is No Result.

HEROQUEST MAGIC

Reduction turns opposing forces into matter and energy. When applied with various -mancy forces (above) then spirits and deities can be dismantled into symbolic, abstract, idealized, and finally energetic and material parts.

APPLICATION OF WORSHIP

- Veneration of God = Normal Worship.
- Veneration of Devil = **Diabolism**
- Veneration of Ancestors/People = **Saint Worship**
- Veneration of gods and goddesses = No Results

ANIMISM

Animism is the widespread personal religion based upon interpreting peoples' experiences, especially the magical ecstatic experiences.

CREATION

The First World always was. It was divided into two parts: the living world of Nature and the Disembodied World. In Nature humans and other mortals all have bodies which are animated by their own spirits, while the Spirit World consists of disembodied entities. (Dead Nature and Living Spirits also exist, as transitional states.) The Great Spirits are those spirits which are unchanging, and are too large to be integrated into any individual person.

Oh Great Immortal Shaman, how do we think about...

ME

You are a person, a body of conscious life which is sacred and powerful.

US (OUR PEOPLE)

Some human beings, these nearby living plants and animals, springs and living hill tops, as well as ancestors and some terrifying disembodied spirits; are all us.

THEM (ALL OTHER PEOPLE)

Whoever and whatever is not us is Them.

OUR HOME LANDS

Our Home Lands are a living entity of which we are a part, along with the rest of Us.

OTHER PEOPLE'S LANDS

Other people have their own lands, which are not part of Us, and of no interest to Us. Unless the spirits have called us there, to share food or minerals or whatever.

WILDERNESS (LANDS "OUT THERE")

The wilderness is a living being too, not part of us. There, where no people live, is the first of the Apparition Planes.

THE WHOLE WORLD (NATURE)

Nature is the embodiment of the Great Spirits, as their collective "us," a living entity of which we and all lands and

peoples are a tiny part. Nature is the Source of Life, of Being, and is its own reason of existence.

OTHER SIDE

Beyond Nature is the Apparition World, a place of bodiless entities that are often malevolent because they want or need physical forms. They include Ancestors, other Dead, and a variety of malevolent entities collectively called demons.

The Apparition World has several layers to it, of increasingly powerful disembodied spirits. At Home is the Us Magic, in which all members participate normally. Outside is the Wilderness, a place where monsters, bad people, and lost souls wander, and the embodied spirits of Nature can be contacted. Subsequent movement towards the Apparition World goes through the Transparent Plane, the Immaterial Plane, the Great Spirits Plane, and then to the First World. The Undead Plane also exists, which is where no spirits are at all, and they are weakened severely.

DUALITIES

Embodied and disembodied is the basic difference. Embodied entities are living, can generate activities and cocreate their world, and are sacred and powerful. Disembodied entities are not living, destructive, and harmful.

ULTIMATE (THE ALL)

The Ultimate is when the World is undivided and back together. It is called, simply, the First World. No disembodied entities exist, nor dies death or any other privation.

WORSHIP

Worship includes any ecstatic behavior that merges the person and world, such as trance inducing dances, deprivations, possessions, or other methods of merging with spirits or nature. Ecstasy is the personal experience of the Life Force inducing a transcendent event.

METHOD/NON-METHOD

Integration and rejection are the methodologies. Integration of the individual into the large world is experienced in the ecstatic moment, and subsequent training and experiences allow integration for longer periods of time and with larger entities. This results in magical actions performed by the person without effort. Integration of entities into the collective "us" is mutually rewarding, and internal adoption of disembodied entities is necessary to progress towards higher religious power and purpose, which is merger with Nature or one of the Great Spirits.

Shamanism is the general term used for manipulators of Animist powers. Common shamanism

In dealing with outsiders, whether "Them" people, spiritual, or demonic; interaction may be in the form of begging, bargaining, tricking, conquering, requesting, or surrendering. If successful, the natural entity or spirit merges with the shaman, granting its powers or its service.

The Great Spirits are, by definition, those creatures that are too big to be incorporated into any Us except Nature. Worshipers may integrate into the Great Spirits as well, but subsume their identity to the Great Spirits' as they obtain its powers. Such worship is called herein **devotion**.

Rejection is simply the opposite of integration, and is the protective method used to prevent ones self and Us from the unwanted effects of disembodied spirits.

MAGIC

Magic is done by the individual exercising his supernatural skills, or by the action of a separate but allied (or controlled) entity. Thus, powerful animists can walk on boiling lava, swim through the air, lift huge weights, and perform limitless supernatural actions. Further, they are typically accompanied by helpers, some of which are spirits, others which are embodied spirits of his "us," and friendly animals.

NATURAL MAGIC

Magic affects the Natural World. It is obtained by integrating portions of the world into the person.

AFFECTING THE MICROCOSM (ME)

Magic Skills of Self: Magic Jump, Swim Better than Dolphins, Heal Own Wounds. Hide Like Rhino, Throw Huge Distances Accurately, See into Nearby Spirit Plane, Shapechange to Deer, Shout Birds from Sky, Be Invisible to Ghosts.

AFFECTING THE MESOCOSM (US, THEM)

Magic Affecting Us: Call Us Together, Dance into the First World.

Magic Affecting Embodied Nature Spirits: Attract Animal, Harvest Fruit Conveniently, Speak to Animals, Throttling Death Grip, Walk on Fire.

Magic Affecting Embodied People: Lead Sacred Dance, Make Trance with Drum, Heal Friends with Touch, Sing to Calm Fear, Frighten the Enemy with Shouts.

Magic Affecting Disembodied Spirits, Ancestors: Summon Ancestors, Send away Disease Spirits, Help Us Fight Enemy Spirits, Hear Dangerous Spirits Approach, Songs to Protect from Demons.

AFFECTING THE MACROCOSM

Fabulous Magical Abilities: Fire Control, Summon Lake, Open Apparition Plane, Call Attention of a Great Spirit (God), Walk to Land of the Dead.

LEARNED MAGICS, FROM SORCERERS

Integration with Matter makes the practitioner ill. Rejection of Matter results in skills like **physical defense affinities**.

Integration with Energy makes the practitioner mad. Rejecting of Energy results in skills like Bounce Magic back to Caster, or **magical defense affinities**.

LEARNED MAGIC, FROM THEISTS

Integration with Deities is the same as Integration with Great Spirits, and gives the same results of supernatural magic skills appropriate to the deity.

LEARNED MAGIC, FROM MYSTICS

Integration with the Ultimate results in **Active Mystics**. These are people who work to utterly manifest the First World by mastering their inner selves.

HEROQUEST MAGIC: TRANSMUTE

Transmutation changes things into Animistic powers, being embodied or disembodied spirits. Transmutations turns:

- Sorcerous Energy into disembodied spirits
- Sorcerous Matter into embodied matter.
- Divine Greater Gods into Great Spirits.
- Divine Minor Gods into Embodied Spirits.

APPLICATION OF WORSHIP

Ecstatic contact with Liturgical Concepts/Entities has No Result.

Ecstatic Contact with Divinities is the same as with Great Spirits, and is called **Devotion**.

Ecstatic Contact with the Ultimate results in **Active Mystics**.

THEISM

Theism is the practice of making sacrifice of time, attention, and material goods to cooperate with deities. Deities (gods and goddesses) are entities that underlie the whole world.

CREATION

Gods made the world. The world is divided into two parts: the divine cosmos and the horrible chaotic, while between lie the mortals. Many gods exist, some benevolent and some not, some wise and some stupid, some great and many small. However, all worshipped gods and goddesses provide to their worshippers protection, blessings, and rules to achieve success in life. They also explain how to interact with the Other.

Great Priestess or Priest, How do we think about...

ME

I am a part of my god.

US, OUR PEOPLE

We are the collective society which supports our gods, and receives their rewards and favors.

THEM (ALL OTHER PEOPLE)

They worship other gods, or practice other inferior magical practices. Any people of our gods are not foreign, even if they have different clothes and sacrifices.

OUR HOME LANDS

Our home lands are those which we live in, protected by us and our gods.

OTHER PEOPLE'S LANDS

Foreign lands are the lands of Them. Foreign gods and other strange practices are performed.

WILDERNESS (LANDS "OUT THERE")

The wilderness is wherever our gods are not powerful. Wild and unpopulated lands are not wilderness when our gods are present, while cities where other gods dwell are certainly our wilderness.

THE WHOLE WORLD

Nature is our world, which is all of the regions and ideas inhabited by or controlled by gods and goddesses. It is marked by being a region of change, through time and human means. Only the gods and goddess do not change.

OTHER SIDE

The Gods World is the realm where mortality does not dwell, being a series of planes which must be traversed, being increasingly gargantuan and majestic landscapes. The Planes begin with the Human World, which turns into the Awake World, so-called because everything in it is a part of a living deity. Traveling deeper obscures differences and strengthens the forms. After the Awake World is the Godlings World, which is the beautiful and nightmarish land of the mythic domains (often in Gods War), and inside that, stately and seemingly unchanged, are the Gods' Palaces, strongholds of immortality and cosmic permanence. Beyond or within those, hard to find, lie only the high gods.

DUALITIES

Cosmos versus Chaos is the duality, wherein the divinities are the deities of nature which maintain the cosmic order of life and death, keeping the world in harmony with the peoples. The forces of "Chaos" are all of those that attempt to disrupt that order.

Note the subjectivity of this definition among pantheons of gods. Also, **please note well** that "Chaos" in this context does not necessarily mean **only** the drooling and slaving hordes, but **any** enemies of the pantheon that threaten the people and their best interest.

ULTIMATE (THE ALL)

High gods access the ultimate secrets. High gods are, by definition, those that have this power. This power of contacting the Ultimate is not gotten in the natural world.

WORSHIP

Worship of a god consists of sacrifices to it to strengthen it, and to guarantee (as much as possible) that it will deliver its magic when promised. Sacrifices include time, by participating in regular ceremonies; material goods, both as

sacrifices and to support priesthood; and includes following customary behavior and evaluations of right and wrong.

Worship generally implies participation of an individual with an entire divine pantheon, taking different roles at different times or for different purposes. It does not require initiation to a single deity, which is herein called devotion.

METHOD/NON-METHOD

Cooperation with the Greater Powers is the primary method of Sacrifice. Following the actions established in Creation, people engage in a non-equal but reciprocal relationship with the immortal powers of the world.

Resistance is the non-method, and require shunning sacrifice to many, avoiding behaviors and things, and other similar things which will weaken the unfriendly powers.

MAGIC

Magic is done as Feats, which are actions that are done by the gods. They can affect the world, a group of people, or an individual. This magic is achieved through proper worship. If worship is done properly and regularly, and other rules are followed, then the deity will react in a given manner.

NATURAL MAGIC**FEATS AFFECTING THE MICROCOSM (ME)**

Tree Jumping, Fire Walking, Healing with Touch, Blow Down Obstacles, Fly, Run on Mud Like Land.

FEATS AFFECTING MESOCOSM (US, THEM)

Bless Fields, Bless Animals, Hide Our Tracks, Lead Worship, Awaken Gods with Song.

FEATS AFFECTING MACROCOSM (WORLD)

Call Lighting, Summon Storm, Shield from Sunlight.

LEARNED MAGIC, FROM SORCERERS

Cooperation with Matter and Energy is impossible. Identify them.

- Sacrifice to Devil created **Diabolism**
- Sacrifice to God gets No Results.
- Sacrifice to Saints gets No Results.

LEARNED MAGIC, FROM MYSTICS

- Sacrifice to Ultimate created **False Gods**
- Self-sacrifice to Ultimate = **bodisattwa**

LEARNED MAGIC, FROM ANIMISTS

- Sacrifice to Natural Spirits created **Spirit cults**
- Sacrifice to Ancestors created **Ancestor Worship**
- Sacrifice to Malevolent Spirits created **Propitiatory Worship**
- Sacrifice to Great Spirits created Divine Worship.

HEROQUEST MAGIC

Identification allows the theists to recognize foreign things and make them into parts of various deities again.

APPLICATION OF WORSHIP

See Learned Magics, above.

MYSTICISM

Mysticism is a non-religion and non-magic system that seeks to transcend all perceptible understanding and experience.

CREATION

The world was made by consciousness diminishing from the Ultimate into Everything Else.

Oh Great Mystic Seer, how do we think about...

ME

The Person, and idea of self, is an error.

US (OUR PEOPLE)

I have no people, am part of no us.

THEM (ALL OTHER PEOPLE)

All of you people are of one people.

OUR HOME LANDS

I have no home.

OTHER PEOPLE'S LANDS

All lands are foreign.

WILDERNESS (LANDS "OUT THERE")

Wilderness is no different from crowded lands with mistaken humanity present.

THE WHOLE WORLD

Nature exists, but is not the Ultimate.

OTHER SIDE

The Other Side exists but temporarily, for convenience.

DUALITIES

Everything is, and then the Ultimate.

ULTIMATE (THE ALL)

Bliss.

WORSHIP

Mysticism has no worship. Detachment requires this.

METHOD/NON-METHOD

Refutation is the way, applied to everything, to achieve the Bliss of Liberation. All else is indulgence, to be Refuted.

MAGIC

By following self-discipline we can be Liberated from the world. Magic is often acquired along the way, but (according to its own definitions) should not be used.

NATURAL MAGIC**AFFECTING MICROCOSM (ME)**

Refute Self, it is just Ego.

AFFECTING MESOCOSM (US, THEM)

Refute people, it is just the human order.

AFFECTING MACROCOSM (WORLD)

- Refute the cosmos, it is just cosmic order.
- Refute the Ultimate, it is just a temptation.

LEARNED MAGIC, FROM THEISTS

Refute Deities, they are just part of the cosmic order.

LEARNED MAGIC, FROM ANIMISTS

- Refute Nature Spirits, they are just emotions. Refute Ancestors, it is just social order.
- Refute demons, they are just bad emotions.
- Refute Great Spirits, they are just part of the cosmic order.

LEARNED MAGIC, FROM LITURGISTS

- Refute Matter, it is just stuff.
- Refute Energy, it is just thought.

HEROQUEST MAGIC

Refutation allows the Mystic to countervail anything and everything which can be used against him. Eventually, having refuted everything, Liberation will be obtained.

CHARACTERISTICS OF THE THREE REALMS OF HEROQUESTING

THE MORTAL REALM

What you see is what you get. Questers and equipment are not normally forced into a "mythic identification" except for Heroforming or Channeling, but take on whatever role is appropriate. Basically, an Orlanthi would be sheathing himself in the magic of Orlanth and becoming an Orlanthi demigod. We go cattle raiding: I do my Finovan heroquest rites and we set up the stages of the quest. Anything else might happen, though most of the time everyone stays away from a daimon/demigod like this.

- No Alien World Modifiers
- Need not go to the Otherworld to start or complete quest but must start in a Holy Place (of some sort).
- Results are often immediately evident, and usually affect only those directly involved on the quest, although many exceptions exist.
- All restrictions of Time strictly enforced.
- Resistances are in the "mortal" range. Opponents are whatever might be found in the mundane world. Since most of these heroquests require some holy place, there is usually a resident daimon etc. there, just like in any temple. Those may be the foes.
- Mundane support by community usually easily accessible, but supernatural support difficult or impossible to gain. In this kind of quest the community can perform a support ritual to help the questers. It takes them away from their daily work.

THE THREE OTHERWORLDS

- Quester and equipment undergo "Mythic Identification" Alien World Modifiers in effect Must cross to Otherworld.
- You cannot go from one Otherworld to another, you must pass through the Hero Planes. You can go right to the Otherworld of your deity.
- Results may have world-wide import, but very difficult to have an effect on the Otherworld itself. Basically, what most heroes expect to be able to do is to replace some cog in the Great Myth of their Otherworld, not make a new cog or replace a major principle.
- Time does not exist in the Otherworld. It is Eternal. Resistances are in the "god range"
- Mundane support from the community impossible to get once through the barriers of the Otherworld. Supernatural support available through the medium of the community Guardian.

THE HERO PLANES

- People and equipment undergo "Mythic Identification"
- No Alien World Modifiers-all questers are treated equally once in the Hero Plane.
- Must pass through an Otherworld to enter the Hero Plane.
- Results may be delayed and/or hidden long term, unexpected consequences, whatever.
- May only learn of a result when you exit the Hero Plane and re-enter the Real World.
- Results often benefit a community instead of the quester. (Although this is possible for all levels of questing.)
- Restrictions of Time very lenient, if present at all.
- Resistances are in the "Heroic Range." (And lower too, but these magnitude are the leaders of stories.)

Mundane support for the questers can only occur before the quest or possibly at special 'stations' in the quest. Supernatural support available, often through the medium of the community Guardian.

Events usually take place in the Storm Age/God War and Darkness Eras. The secondary type is in the Creation Age/ Golden Age era. The others are all exceptional quests.

The ages 'before Time' (Green, Golden, Storm, greater and Lesser Darkness, Gray) are the norm for quests, but certain events 'since Time' may be accessed (this depends on "mythic weight" of the event. Castle Blue, the Dragonkill War, the Sun Stop, etc. are accessible, last Tuesday is not). Time events are exceptional, and follow the same principles of the earliest events: they are concentrations of huge magical power and energy, of powerful beings.

MYTHIC IDENTIFICATION

The process whereby a person or item can be identified with an Otherworld Being or item, such as a quester being seen as a god, or a ritual sword becoming Humakt. The two primary areas of Mythic Identification are Incarnation (Heroforming/Channeling) on the Mundane Plane (i.e., magic, as the Otherworld spills over or increases its local strength in the Middle World of Now) and questing on the Hero Plane or Otherworld in the guise of a particular god. Ritual ceremonies (such as the Arming of Orlanth) can aid the quester in gaining Mythic Identification.

GOD OR SPIRIT OR HERO

Heroes are difficult, if not impossible, to separate from their Mythic Identification. On the Hero Plane, it is even more difficult to see the Hero behind the Mask. People undergoing Mythic Identification may acquire special traits or abilities as long as they correctly identify with their god. Taking actions contrary to those of the god will lessen the Mythic Identification.

Even attempting the same actions, but failing at them, will weaken the Mythic Identification.

It is possible to travel the Hero Plane and Otherworlds without undergoing Mythic Identification, though usually only a powerful quester (Harrek, Arkat, a person bent on Godhood/Sainthood) will do so.

RELEASE KEYS

These are Magical implements that may aid a heroquest.

Construction of these devices is the same as learning a rune spell. The process is to enchant a charm or spell into a sacred object where it can be stored or used. The uses of these types of items are very specific and work extraordinarily only upon the magical realm of the Other Side. However, importantly, they can also be used by Initiates of (most) cults as well, to aid a priest if possible on such a journey.

These are very crude and primitive devices. They are available in one or another form to almost all known cults, including the Daka Fal proto-rune priests. Shamans are good at making these as well, and can find natural (grown) ones.

Searching a downed foe in the Spirit Plane requires the vision which comes only from committing oneself to a heroquest. Taking that burden one may see if the downed foe has anything for magical value. Recognizing them will be another ability: Sense Magic Item.

Most fighting on the Spirit Plane can be quickly settled if the attacking spirit is simply given what it seeks, or some surrogate form of it. Cults variously know secrets to make these magical items and may choose to distribute some to members. Few cults know how to make any significant portion of a large spirit path, but they are always trying to steal each others for a one-time use. (The theft is in itself a heroquest and so the law about only cult initiates is altered here.)

These "Release Keys" are always hard to make; the harder they are the better they work too. They are sacred items and never for sale or trade.

There is also a form of "screen disengagement" wherein a living mortal may throw up a cloud of power to cover his escape, whereupon he "drops" back into the physical plane and his body. The cost is great, though: part of the soul is sacrificed. If the drain does not kill the flier then they can get back their lost power over time.

DISCORPORATION

Discorporation is a stackable rune spell, with the cumulative points changing the Plane the traveler goes to. Discorporation 1 takes the astral body of the person to the Spirit Plane. Discorporation 2 takes a soul to the Hero Plane. Discorporation 3 takes a soul to the God Plane. Discorporation 4 would take a soul to the Mystic Plane, but no living entity is capable of using or casting this spell.

There are different ways of using these spells, and these affect the place where the magician ends up after the spell's passage is completed.

1. SPECIFIC LOCATION SPELLS

There are rune spells that are reusable by those who know them, and these go to specific places on the planes. The specific plane depends upon the number of points of spell. To learn one of these spells it is necessary to sacrifice all the points at once. An example of this is the Six Stones Heroquest Ritual spell that Londra knows. It goes to the God Plane, and so is a 3 point spell.

2. PERFORM A RITUAL

These spells are always one-use, and even if the spell was reusable before, it will be used up. The ritual prepares the passage to a general type of location on the Other Side. The number of points cast determine the Plane reached.

For example, there is a Forest Place Ritual. The magician must prepare the place. Then, if a 1 point Discorporation is used the soul will travel to the Spirit Plane Great Forest. A 2 point spell takes the magician to the Hero Plane Great Forest, and a 3 point spell takes him to the God Plane Great Forest, which is located upon the Spike. Each of these entry points has its appropriate guardian to challenge the new arrivals, and fight or let them pass.

3. CAST MULTIPLE SPELLS CONSECUTIVELY

If a character casts 1 point he will go to the Spirit Plane, another 1 point will take him to the Hero Plane, and a third 1 point spell takes him into the God Plane.

THE HEROQUEST QUIZ

WHAT IS A HEROQUEST?

A heroquest is a story wherein a person interacts with the mythological world. It is a magical act wherein a person exercises his individuality to transform himself, his world, or his gods. He does this by interacting with the individual, social, and cosmic realms and altering it (or being altered by it) with his personality and desires. There are two main types of heroquests: passive and active.

A passive heroquest is most apparent as worship. In worship, the initiate participates in the primeval or ancient acts of creation that make the world what it is. To the non-initiated, who perceive only the mundane world, the worshippers perform a ceremonial re-enactment of a creation story whose gross contents are probably known to every child. The ceremony is possibly dramatic in form, and includes rituals that use symbols to reveal some esoteric information that cannot be properly understood by the stranger, and hence introduces an element of mystery. But the initiated enter directly into the mythology and participate as living beings in the original acts that made the world. They do not deal with symbols, but with the actual reality of the thing, and so benefit from it directly.

In general, these ceremonies follow a prescribed script that may vary widely in some cultures (Orlanthi) or little in others (Dara Happan). They are expected to preserve the *status quo* of the world.

Since the time of Arkat and Harmast it has been possible to actively participate in the mythological realm and change it intentionally. They were able to begin a normal ceremony, and then divert from it to their own ends. For Harmast Barefoot, an Orlanthis, this was easy since the starting myths he used were exploratory and adventurous by nature. By selecting certain segments of many myths carefully, he was able to reconstruct a Lightbringer's Quest in which he and his companions could be successful. Arkat, more solitary and bereft of social support, was also more independent of social expectations and so was able to forge a more innovative path. It was also much more difficult, occasionally marked with bits of lost would-be heroes who had gone before him. Like them, the attempt would have cost him everything, including his soul, if he had not had the assistance of Harmast and others like him, who forged a new kind of organization to support the lone heroquester.

WHO CAN GO ON A HEROQUEST?

Anyone, as long as they have obtained the consciousness to do it. And once the consciousness has been obtained, it can never be changed.

WHAT IS A HERO?

A person who has attained integration of himself with the Three Realms, and idealizes some aspiration of his society, and is widely acknowledged to do so, is a hero.

WHAT ARE THE THREE REALMS?

The Hero Plane is the portion of the mythological world in which the interactive realm is mostly the human or superhuman, rather than the divine. That is, when in this region a heroquester will encounter legendary human beings and their opponents, not the more powerful gods. The relative power of these immortals is considerably less than the gods, and so these regions seem relatively "easier" than others. In a sense this is the Invisible World of the *mesocosm*.

The God Plane is the place in which the interactive realm is mostly the divine, rather than the human or superhuman. That is, when in this region a heroquester will encounter gods, not heroes, saints, and lesser spirits. In a sense, this is the Invisible World of the *macrocosm*.

The Spirit Plane is a realm of disembodied entities. It does not exist in the Heroquest realm, where all separations are united. In the human and mortal realm spirit and matter are separable, but not in the immortal. In a sense, this is the Invisible World of the *microcosm*.

WHAT IS A HEROQUEST LIKE?

A Heroquest has 5 stages:

1. Preparation
2. Invocation
3. Journey
4. Confrontation and Transformation
5. Return and Integration

Interested parties should read Joseph Campbell's *Hero with a Thousand Faces* to see an elaboration of the mythic quest sequence. An example follows using the journey of Eringulf of the Vanak Spear into the Pits of Ginijji.

1. PREPARATION

"In Ginijji are the Monster Rocks, placed in a circle around a lightless pit. Inside the pit are seven tunnels, and down one of them lies the trail to The Dark Plenty. In the Dark Plenty is the Hut of Asrelia. Inside the Hut of Asrelia is the Dancing Jar. Inside the Dancing Jar are twelve Bountiful Treasures and Seven Deadly Guardians. Bring back three of the Bountiful Treasures and one of the Deadly Guardians, each alive and controlled, and you may join with my daughter Caranistrata in the Woman's Concubine Marriage."

Preparations are made beforehand. The narrative given here does not list them, but facts can be inferred from the compressed narrative style used here. First Eringulf is accompanied by his mysterious spear, which is itself the object of a heroquest. Six allies accompany Eringulf.

Part of the preparation is to state the story that is to take place. A narrator, usually the storyteller, does this. Other stories tell us other things about Ginijji, Asrelia, and how the Dancing Jar gives up various rewards to other heroes. In fact, the daughter has asked for nothing less than a suitor who descended into the Underworld and returned.

2. INVOCATION

Caranistrata's Quest was one that had daunted many men. Ordinary people refused to enter Ginijji, a thick and wild place where some things from the Chaos Wars still lurk. The Orlanth priests chanted their best prayers as Eringulf descended through the pit.

To start, the powers to be used are invoked and/or evoked to the quester's presence. These might be spirits summoned from another world, living beings volunteering as assistants, assignment of magic artifacts, and pledges from organizations to aid in some way appropriate to their station. For the Orlanthi, such an assemblage usually starts with an "Arming of Orlanth," with the details differing for various stories. In this example, priests prepare his way by "chanting their best prayers" as he descends into the pit. This activity might be carried out at some Orlanthi temple or holy hill, after which they would travel en masse to the ritual site. Alternatively, they may travel to Ginijji, then begin the rite there.

3. JOURNEY

At its base was a Pit of Jaws and Eringulf of Vanak Spear searched his mind for knowledge, and chose the right pit. In the Dark Plenty he got lost, as everyone always does, but had no troubles because he had Vanak Spear and the help of six allies. He met Maran Gor before Asrelia, and though the pig-dogs that guard her doorway removed his six allies they captured one, bound with iron rope and returned with it.

The Journey is the most variable section in length, nature of episodes, and so on. In this myth, it is a fairly simple journey to the Underworld with some commonly encountered denizens and problems there.

STAGE 1: GINIJI

This is a foreboding place better known as Snakepipe Hollow. The almost casual reference to this place is typical Orlanthi understatement, as Ginijji was then a seething chaos region.

STAGE 2: PIT OF JAWS

Here the priests "sing their best prayers." This shows us it is the real site of the ceremony. There priests close the final gap between worlds to allow Eringulf to enter the mythic landscape. Had they failed, Eringulf could only have been swallowed by the giant ant-lion at the bottom of the pit. As it was, he still had to choose which one of seven gates was the correct entry. His ability at this was probably his own skill, either knowing which one or perceiving the right one.

STAGE 3: DARK PLENTY

A name for the limitless darkness of the Underworld, which sometimes has no dimensions at all. Eringulf's apparent easy passage is another understatement, even though accomplished by the Vanak Spear, which (we are told in another source) "points ever to the breast of the foe." His six allies were probably empowered as the six directions, which was (commonly enough) combined with their fighting functions that occur later. Finally, Eringulf has a "hard won ability to see in the dark" that he later wagers.

STAGE 4: MARAN GOR

Among other things, Maran Gor is the fighting guardian of the Underworld. The pig-dogs do not normally appear with her, but do normally appear in the Underworld. The combat here was obviously fierce, as Eringulf lost all six allies. However, he also gained one of the pig-dogs, "bound with iron rope, and returned with it." (This creature, which was a dog shaped pig in the mundane world, was the Deadly Guardian required of the quest, and its capture saved Eringulf another reach into the Jar.) Unstated but assumed is the deadly combat between Eringulf and Maran Gor that he must have won.

4. CONFRONTATION /TRANSFORMATION

In Asrelia's Hut Eringulf of Vanak Spear bet his left arm and the way he threw his javelins that he could catch the Dancing Jar, and he won. At the same time, beyond the formula, he made two more wagers. First, he wagered the way he could move through the forest against another reach into the Jar. The second was to wager his hard-won ability to see in the dark against a second try. Asrelia selected his opponents, and they gambled in silence after the usual ceremony.

Here, in the climax of the ritual, we have a strange gambling game and a strange power, the Dancing Jar. This is a contest of power in that Eringulf wagered portions of his own being against a reach into the great wealth that lies within the realm of Asrelia, the Mother of Treasure, the Keeper of Life. His contest is wagered against unspecified denizens of Asrelia's Hut, who would be various powers of the Underworld. If they had won, they would have gained the benefits of his wager.

The result of Eringulf's quest is to acquire Treasures from the Jar. He has no choice in these. First he gets the Blessing of Seeds and the Happy Pigs, a fertility blessing that increases the numbers of both. The Shield from Hailstones is another blessing for crops, preserving them from this blight. Maker of Fine Horses later allowed Eringulf to breed the finest horses around. All of these are natural to the Hut of Asrelia.

5. RETURN AND INTEGRATION

Eringulf of Vanak Spear returned with the Blessing of Seeds, the Happy Pigs, and the Shield from Hailstones as marriage gifts, and he kept the Maker of Fine Horses for himself. He rewarded his six allies with gold after he returned.

Eringulf's return to his world is somewhat abrupt. Note that two of the three gifts he gained are given away to his wife's family (which is then wiped out, wasting much of his generous effort). The third is kept for himself. The fate of the pig-dog is not given here.

Normally, Eringulf's quest would bring great wealth to the recipient clan, who would be stronger, more able (and likely) to help Eringulf out some time later.

THE DIVINE RUNE IDENTIFICATION SYSTEM

Another God Learner passion was to determine the exact relationships between the Otherworld entities, whether gods, spirits, saints or mystical masters. To do so they devised a system of sequences of up to 5 runes, which define precisely where the being falls into the perceived hierarchy of the Other World.

We use the system developed by Bishop Dee of Malvah, a city destroyed when the Jrusteli sank the island of Brithos. The runes are normally read left to right, starting with the First or Transcendent rune. Each runic position needed to describe the being indicates a lessening of the overall power of the being.

1ST RUNE - TRANSCENDENT SOURCE

There are four basic runes for the first position (with several more, lesser-used ones such as Chaos or Draconic) This tells from which of the Three Magic World the being comes. (There is no separate Mystical World). The four basic Transcendent runes indicate which type of worship is used to contact the being, and the type of magician that uses it. No being is known to possess only a Transcendent rune.

- **Theism.** Worship is Sacrificial. Magicians are priests and priestesses.
- **Animism.** Worship is Ecstatic. Magicians are shamans.
- **Sorcery.** Worship is Venerative. Magicians are sorcerers.
- **Mysticism.** Worship is unknown. Magic is not used.

2ND RUNE - RELIGION

The second rune is a group inside the magic system to which the being belongs. Most beings belong to only one such group, but a few belong to two or more, especially amongst the Theist and Animist systems. Only two beings are known that possess only two runes: Malkion and Zzabur, the first Prophets.

Theist religions are defined by their *Pantheon*, a collection of gods who are worshipped together. Some of these gods are considered the leaders of the pantheon, and some are even enemies. They are called, collectively, Pagan religions. They are polytheistic, The main religions in Glorantha today are the Celestial, Storm, Sea, Darkness, Earth, Kralori, Vithelan, and Fonritan.

Animist religions are outwardly defined by the traditions which determine the general manner in which the culture interacts with spirits. The religion determines the usages of integration, capture or worship, and in what proportion. Pamaltelan, Hsunchen, and Genertan are the three largest Animist religions today.

Sorcerers religion defines their interaction with the One God. Zzaburism teaches that the God is an impersonal

God, who's works can be studied and manipulated. Malkionism teaches that God is a personal God, who can be worshipped, usually through the teachings of a Saint.

Mystics "religion" at this juncture are divided into two types, Orthodox and Manifest. Orthodox mystics attempt to overcome the snares of the world to pass into a state of beings which appears, to anyone else, to be one of complete disassociation. Manifest mystics attempt to integrate the world in their being, finding transcendence by becoming one with the world.

3RD RUNE – GREAT DEITY

Many beings may be described by only three runes. These are the great beings of the various systems. They may have subcults, aspects, or other subsidiary functions, but they can be uniquely identified by their three runes.

THEISM: HIGH GOD OR GODDESS.

The Theist third rune is the position of the Great Gods and Goddesses, the leaders of entire pantheons. These gods and goddesses have been determined by mythology. In the Storm pantheon the third rune is held by Orlanth and Ernalda. In the Celestial Pantheon, the third rune is usually considered to be owned by four gods: Yelm, Lodril, Oria, and the Lunar Goddess. It is possible that the entity in this place is a manifestation of some sort of "collective" of gods within its purview. Such a construction is easier in religions which do not have a significant numbers of devotees. The Lunar Goddess is such a grouping.

SORCERY: CHURCH FOUNDERS

Since Malkion is universally the First Prophet (whether he was God or not), then the Church Founders are often called the "Second Prophet." They founded cults and sects of the church which have become entire church organizations unto themselves. The dogma of the church founders is found in their particular version of the *Abiding Book*.

ANIMIST: GREAT SPIRIT

Animist Traditions are usually identified by the name of the greatest, most powerful or best known spirit in it. These entities are from the Spirit World and are thus Great Spirits, not really gods, even though they are commonly addressed as such. Certainly they can be the equivalent of a god in magnitude and importance. However, they are Spirits because they come from the Animist world and they receive Ecstatic worship, not sacrifice.

MYSTICISM: ENLIGHTENED MASTER

The 3rd Rune represents the Mystic Path. Only the runes of Enlightened Masters are found at the third position. They are the ones whose insight, practice and/or teachings formulated the practice followed by the students.

4TH RUNE - DEITY

Most Otherworld beings can be described with only four runes. These are the givers of magic, and holders of secrets.

THEISM: GOD OR GODDESS.

The fourth rune defines an individual god or aspect of a great god. Worshippers can become initiates or devotees to gods at this level, where the third rune gods are considered too nebulous or majestic to worship directly.

SORCERY: SAINT

The saints of the Malkioni religions are found at this level. These are men (and rarely, women) who have lived lives of perfect adherence to the principles of their faith. In return, they have been raised to this exalted position, mid-way between God and mortal man, to intercede on man's behalf. The saint, or his followers, founded an Order, which may be widespread or restricted to a single place.

ANIMISM: FOUNDERS, ALLIES

Allies are spirits who interact with humans, usually either as guardians or teachers. They may be ancestors giving aid to their descendants, founders of tribes, or simply spirits who have an obligation to a specific set of mortals.

MYSTICISM: MASTERS

The fourth rune position is held by a lineage of mystic masters, rather than by an individual. These masters have passed the teachings of the Enlightened Master down through the ages. The original masters of a lineage were probably direct students of the Enlightened Master who went off to found their own schools. Later masters were the masters of these schools.

5TH RUNE – PETTY DEITIES

These petty deities must be described by using all five runes, as they are usually subsumed in the worship of the higher-level deities.

THEISM: MINOR DEITY, HERO

Gods in the fourth position have retinues of fifth-rune followers who teach particular magics to the followers of the god. These may be smaller gods who have submitted themselves to the god, or they may be heroes, mortals who have raised themselves into the God World through their efforts. A Fourth position god may have many of these subordinates under him, each teaching a single affinity or feat.

SORCERY: SCHOOL

Sorcerous Orders are divided into schools. Each school traditionally has its own separate hierarchy, though it is responsible for its actions to the order and/or church. These schools teach spells approved, or even invented, by the saint. The school is identified by the fifth rune, but there is no actual being on the Other Side to whom this set of runes is applied.

ANIMISM: LESSER SPIRITS

Lesser spirits are those which are hunted by shamans, who bind them into trinkets and force them to project their magic into the mundane world. These lesser spirits can rise in runic position only through the cannibalization of other spirits.

MYSTICISM: MONASTERY, DOJO

Monasteries and dojos are places of training for the mystic students. A monastery usually focuses on gentler forms of contemplation, while a dojo trains the feared martial artists. Each of those places is headed by a Grand Master. As with the sorcerous School, there is no being associated with these rune sequences.

HIGH MAGIC

All the magical systems have ways to move beyond the merely human. We might say that a person has become a god, saint or enlightened master, or simply that he is a hero

or super hero. These people are working on attaining the Fourth level of magical participation and attaining the Self (4L) and Universe (4H) runes.

THE HEROIC RUNE IDENTIFICATION SYSTEM

The God Learners developed this system as part of their attempt to categorize the universe. They identified three levels of worship or interaction with the Other Side, and five runic positions which categorized the worshipper's connection to it. Its systemization is useful and adopted for *Hero Wars*. Of major interest here is that it is applicable to the four magical systems.

The runes define the relationship of an individual to the Great Mystery. Specifically, the more runes to which a person has connections, the more intense is the contact. Runes are read from the center out. We use a system developed by Paralesus the Statistician, an otherwise obscure figure in the God learner empire.

The Center rune marks the person's primary connection to the Other Side. The runes to the right of the center rune are considered "higher" or "more impersonal" runes, while those on the left are considered "lower" or "more personal". As a worshipper spends more effort in connecting to the Other Side, he gains runes two at a time, one "Higher" and one "Lower".. These runes are listed as Second and Third, and sub-designated Higher or Lower. A person who has achieved the second level of connection has acquired the Second Higher and Second Lower runes, and a devotee who spends the majority of their time connected to the Other side gains the Third runes.

In Glorantha the runes can be written out left to right, or higher to lower. There are many systems for designating the runes, mostly invented by scholars searching for hidden truths in the runic system. Paralesus listed the Primary rune as "First".. In shorthand, this was abbreviated "1st" or simply "1". Each rune is marked by its position away from First, and whether it is Higher or Lower, and so the Personal magic rune is listed as Third Lower (or 3L), the Religion rune as Second Higher (2H), etc.

The positions are also named (again, there are many systems for naming the positions).

- 3rd Higher** – Transcendent Rune
- 2nd Higher** – Religion Rune
- 1st** – Main or Primary Rune
- 2nd Lower** – Deity or Being Rune
- 3rd Lower** – Personal Magic Rune

The core of the Runic Identification system is based on the level of participation the person has with the Other Side. The God Learner terms for the various levels of interaction were:

Term	Runes	Time Spent
Lay member	1	10%
Initiate	2L, 1, 2H	30%
Devotee	3L, 2L, 1, 2H, 3H	60%

Paralesus posited the existence of runes at 4H and 4L at 100% participation, and tentatively called them "Universe" and "Self" respectively. However, beings who acquire these runes tend to pass out of the mortal realm forever, making it difficult to confirm the theory.

Individuals are said to "own" or "have" runes. If a person is said to own his Personal Magic rune, that means that he has reached the Devotion level. Most people have only one rune, their Primary rune.

RUNE POSITIONS

Each rune position tells something about the person who holds it. We explore the specifics of each position below.

LAY MEMBERSHIP

LEVEL – 1 RUNE

All beings are considered to spend about 10% of their time, energy and resources in religious or magical observances and rituals. They have a connection to the primary rune only. The God Learners called these Lay Members or Communal Members of the religion. Basically, the primary rune indicates what power a person calls upon for magic. Many, perhaps even most, people have only this primary rune. It is their religious or supernatural identity. They say, "I am an Orlanthi," or "I am a Rokari."














THE CENTRAL RUNE - PRIMARY






In general the powers named as peoples' Primary Rune are the Great Gods among Theists (which is, in fact, one of the reasons that they are Great); the Churches of the monotheist West; a Great Spirit Tradition among Animists (often called Gods); and the mystical Enlightened Master.

PRIMARY RUNES

Here are the Primary Runes of the various Religions. Others exist, these are just the best known.

THEISTS, THE GREAT GODS

-  Orlanth
-  Ernalda
-  Yelm
-  Rufelza
-  Lodril
-  Oria
-  Kyger Litor
-  Magasta
-  Gata
-  Aldrya
-  Mostal
-  Vithelan
-  Fonritan

MONOTHEISTS, THE CHURCHES Zzaburites Hrestol Rokar Idovanus and Ganesatarus Arkat**ANIMISTS, THE TRADITIONS** Waha Eiritha Storm Bull Doraddi Daka Fal**MYSTICS, THE ENLIGHTENED MASTERS** Mashunasan Larn Hasamador Darja Danad Nenduren Sivoli Kamboli**INITIATE LEVEL - 3 RUNES**

Individuals often engage themselves more directly with their spiritual world. These people spend at least 30% of their resources on worship and/or other practices. Simply spending the time is not enough, for such would only result in a dedicated lay member. Curiosity and work are required.

Initiation means, literally, "Beginning." To be initiated is to begin one's relationship with the spiritual. It results in increasing self awareness and a larger cosmic awareness as well. These people have three runes, the two additional runes appearing to either side of the Primary Rune, which any candidate already has. They are the Deity (lower) and Religion (Higher) Runes.

THE SECOND HIGHER RUNE - RELIGION

The rune in the Second High position is the Religion, and designates the larger cosmos in which the person interacts. It is, in one sense, the natural part of the Other World in which the person is most safe.

THEIST

Theist religions are defined by their *Pantheon*, a collection of gods who are worshipped together. Some of these gods are considered the leaders of the pantheon, and some are even enemies. They are called, collectively, Pagan religions. They are polytheistic. The main theistic religions in Glorantha today are listed nearby.

Theists who have their Religion Rune may take the part of any god in their pantheon during religious rites. This is due to their increased understanding of their god's place in their cosmos.

ANIMIST







Animist religions are outwardly defined by the traditions which determine the general manner in which the culture interacts with spirits. The religion determines the usages of integration, capture or worship, and in what proportion.

SORCERY

Sorcerous religion defines their interaction with an Ultimate Power, most often called the Invisible God or the One God. Religions differ on how they interpret the Ultimate, how to interact with it.

MYSTIC

Mystics "religions" are divided into two types, Orthodox and Manifest. Orthodox mystics attempt to overcome the snares of the world to pass into a state of beings which appears, to anyone else, to be one of complete disassociation. Manifest mystics attempt to integrate the world in their being, finding transcendence by becoming one with the world..

THEIST PANTHEONS Celestial, or Yelm and Sedenya Storm, or Orlanth and Ernalda Sea, or Magasta Darkness, or Kyger Litor Earth, or Gata Kralori, or Draconic Vithelan, of the East Isles Fonritan, of Fonrit**ANIMIST TRADITIONS** Pamaltelan Hsunchen Genertan

MONOTHEIST RELIGIONS

≡ Zzaburism, an impersonal Source

▲ Malkionism, God is a personal God

▲ Carmanism, or Dualism

📖 Henotheists, who use the wrong methods to worship the One God

MYSTICS

⊕ Orthodox

● Manifest

THE SECOND LOWER RUNE – DEITY OR BEING**THEISTS – GOD OR GODDESS**

The Second Lower rune defines the divine entity with whom a worshipper personally identifies. Worshipers at this level make special sacrifices and rituals to their god, and in return get personal powers. For most religions, this means a person becomes an initiate of a god or goddess.

SORCERY – SECULAR, ORDER OR UNION

An Order is a set of practices based upon a specific book of magic. Most Orders are religious in nature and vary according to the Religion (or Second Higher Rune, above). Most Orders fall into one of two types. A third type, the Atheist order, is often called a Union, to distinguish it from the religious orders. Finally there are the Secular Clergy, who see to the needs of the populace.

SECULAR CLERGY

- Low or Saint's Orders, led by celebrants
- High or Magical Orders, under Church control, led by wizards
- Atheist Unions, without any church connection, led by sorcerers

SECULAR CLERGY

Individuals at this level of the regular clergy are the celebrants who bring the word of the Invisible God to the masses at church.

LOW ORDERS

These are the celebrants who lead veneration of the Saint.

HIGH ORDERS

Individuals who enter a High Order and obtain this level are Apprentices. They can begin to study the workings of the Grimoire, its hidden meanings and its arcane lore.

WHAT ABOUT THE GRUNT WORKERS?

It is possible to rank below an apprentice in these sorcerous and wizardly orders, but this is basically the same as being a lay member of the Order. That is, a servant of the order would have the order's Rune as his primary Rune. Such practice is restricted by the Rokari, allowed by the Hrestoli.

ATHEIST UNIONS

Sorcerous organizations are called Unions. They operate without any church connection, though they are often sanctioned and/or licensed by local authorities. Magicians in these are Sorcerers, and the people at this level are called Apprentices.

ANIMIST - TRADITIONS

Within each animist Realm are Great Spirits which define a large region of the Spirit Plane. They each are, essentially, too big to ever be integrated and have integrated many lesser spirits which define their Spirit Tradition. These are usually identified by the entity's name, such as the Pamalt Tradition.

MYSTICAL - TEACHERS, LINEAGES.

Teachers have passed on the wisdom and methods of the Enlightened Masters. They often embellish the Masters to make understanding easier for a particular group or type of person.

EXAMPLE OF INITIATE RUNES**THEIST:****INITIATION TO A GOD:**

Barntar Initiate: Barntar, Orlanth, Storm Tribe

INITIATION TO AN ASPECT OF A GREAT GOD:

Orlanth Adventurous: Adventurous, Orlanth, Storm Tribe

SORCERY:**SECULAR CELEBRANT OF ROKAR:**

Rokar, Rokar, Malkion

REGULAR CELEBRANT IN THE ORDER OF**GERLANT:**

Gerlant, Rokar, Malkion

APPRENTICE IN THE IRON BLOOD ORDER:

Serain, Rokar, Malkion

SERVANT OF THE IRON BLOOD ORDER:

Serain, Malkion

APPRENTICE IN THE BARMALAN UNION:

Death, Barmala, Zzabur

ANIMIST:**WAHA THE BUTCHER TRADITION:**

Death, Waha, Genertan

TELMORI TRADITION:

Change, Telmor, Hsunchen

KOLATI TRADITION:

Spirit, Kolat, Storm Tribe

(Note that this last one is not in one of the larger Religions listed, instead Kolat is a member of the Storm Tribe, often identified with the Storm Pantheon).

MYSTIC:**MON VERLO LINEAGE:**

Mon Verlo, Darja Danad, Orthodox

RASHORANA LINEAGE:

Rashorana, Lunar, Sedenya

DEVOTION LEVEL - FIVE RUNES

Individuals can engage themselves very deeply with their spiritual world. They spend at least 60% of their time, income and attention to their worship and other practices.

Devotion means a serious commitment to magical practice. It results in an even greater increase in self awareness and cosmic awareness. These new understandings result in the acquisition of two additional runes, appearing to either side of the three "initiate" Runes. The runes are Personal Magic (lower) and Transcendent (Higher).

THE THIRD HIGHER RUNE - TRANSCENDENT

Everyone has one of only four runes in the far right Rune. This shows the World in which they have advantageous powers. Note that there is no Mystical World separate from Glorantha. There are three worlds, but four systems.

FOUR MAGIC SYSTEMS:

- Theist
- Sorcerous
- Animist
- Mystical

THREE WORLDS:

- God Plane or Divine World
- Sorcery World, Logic Plane or Invisible Measure
- Spirit World

THIRD LOWER RUNE**THEIST - GOD OR SUBCULT**

Devotees may spend their attention with a chosen aspect of a great god, a god, or a minor god or hero. This last is usually worshipped as a specialty subcult of their god.

SORCERY - SCHOOL OR CHURCH

The same divisions are found among methods of Monotheistic devotion. The individual is identified more strongly with the saint or, often, the place where their church lies. Persons at this level are called Principals among mainstream worshippers, devotees of Saints, Wizards in Orders and Sorcerers in Unions.

SECULAR CLERGY

Individuals at this level of the secular clergy are the heads of the church; the Bishops and Archbishops, Ecclesiarchs and High Priests.

LOW ORDERS

These individuals are the head of their order, or have specialized offices in it. They are the Abbots and Masters, Holy Fathers and Grandmasters of the order.

HIGH ORDERS

These are the Wizards of the church, who perform specialized magical functions in the church, such as fighting the pagans or Blessing the fleets.

UNIONS

True sorcerers are scholars who view the world as a complex mathematical and thaumaturgical puzzle. They are often seem lost in the "real world", continually looking for a glimpse at the workings of the universe.

ANIMIST - SHAMAN

An animist who has attained the third level of worship is normally called a shaman. He is a professional at interacting with the spirit world, both for himself and for his tribe. After a period of training, he will face tests in the Spirit World, which, if he lives, will grant him a Spirit Protector (often called a Fetch) from his tradition, usually tied to his tribe or clan in some way.

MYSTIC - DOJO OR MONASTERY

Monasteries are places of Mystical learning that teach peaceful abilities. Dojos are specific in that they teach a martial Art as their physical ability. Each Monastery or Dojo is led by a Master, who has stayed behind to teach his own personal path to enlightenment.

EXAMPLE OF DEVOTION RUNE SEQUENCES**THEIST:****HEDKORANTH DEVOTEE:**

Hedkoranth, Adventurous, Orlanth, Storm Pantheon, Theism

ORLANTH ADVENTUROUS DEVOTEE:

Adventurous, Adventurous, Orlanth, Storm, Theism

SORCERY:**BISHOP OF LEPLAIN:**

LePlain, Rokar, Rokar, Malkion, Invisible God

SORCERER-KNIGHT OF THE ORDER OF THE SWALLOW:

Swallow, Siglat, Hrestol, Malkion, Invisible God

WIZARD OF THE IRON BLOOD ORDER, LEPLAIN CHAPTER:

LePlain, Serain, Rokar, Malkion, Invisible God

SORCERER OF THE BARMALAN UNION, LEPLAIN SCHOOL:

LePlain, Death, Barmala, Zzabur, Invisible God

BISON TRIBE SHAMAN:

Bison, Death, Waha, Genertan, Animism

FAMILY HEAD OF BISON TRIBE:

Family, Bison, Ol' Grampa (Human), Genertan, Animism

SEARING PALM DOJO:

Searing Palm, Mon Verlo, Darja Danad, Orthodox, Mysticism

GLAMOUR MONASTERY OF THE SEDENYIC MYSTERIES:

Glamour, Rashorana, Lunar, Sedenya, Mysticism

ZZABUR SAYS**FROM THE RED WRITINGS ON TIME**

From the beginning of all memory are these realities:

No echoes, no feelings.

Me. Safe. Alone.

All

Waiting.

All

Being

Begun.

Great Roiling Rumbings:

Hurtle! Crash! Unknown!!!

A Cluster for Safety

A Cluster for Life

A Cluster for Growing

A Cluster for Faces

GODS AND MORTALS

CREATING A HEROQUESTER

Heroquesters have one thing that normal people do not: the Heroquest Consciousness. This means that their awareness has been enhanced almost to the extent of having wakened a new organ of perception. They see, feel, and understand things which normal people do not.

Glorantha heroquesting entails an increased perception and understanding by interpreting the world through the patterns of life established during the myths of creation.

At the center of the character is The Link. This is his connection with the infinite divinity. This number is expressed by a fraction, where the numbers indicate:

- Conscious Heroquest Mind
- Potential Heroquest Mind

Around The Link is the Will of the hero. This is the accumulated results of consciousness. It is the discernable part of an entity, as viewed with the deepest heroquest consciousness.

Around the Will is the Nature of the hero. This interprets the physical and psychic energies that constitute the manifestation of the character into the living world.

The Nature of the character is represented by the pentacle of elements. The relative balance of these elements determines the abilities and strength of a character.

HOW TO BECOME A DEITY

Each magical system views the higher powers differently, but we will use the term "deity" as a catch-all for gods, worshipped heroes, enlightened masters, saints, or prophets.

It is possible for individuals to obtain immortality in Glorantha. Some cultures forbid it (Rokari), some ignore it (Orthodox Mystics), some let it happen (Orlanthi, Dara Happans), and some encourage it (Lunars).

This process results in a typical minor deity of the type which is common throughout Glorantha.

THE STORY FIRST

The dry facts presented here are merely the ultimate numerical guidelines. The important thing to accomplish this incredible feat is the rich and dangerous stories and deeds that heroes perform. These guidelines are stripped of all narrative meaning. There are really only two steps to becoming a god:

- First, while living, become Ageless and set up a shrine.
- Second, after death, be worshipped.

The trick is in accomplishing both steps.

AGELESSNESS

Glorantha's stories and histories are full of people whose life span is obviously much longer than normal. They escape the aging process, and unless they meet death from external causes, do not grow older or suffer the normal problems of advanced age. Agelessness is not the same as immortality. To become ageless, you must have at least:

- 1000 dedicated worshippers
- 3 masteries in one ability, and 2 or more other masteries
- Have learned a great secret of a god, saint, master or spirit
- Perform a successful Godquest

WORSHIPPERS

A person may be worshipped even while still alive. Worship assumes that the hero's followers focus their attention (both magical and physical) on him, giving him at least total support most of the time. In return, the hero must usually continue to be successful at whatever he is doing; no-one wants to follow a failure, and followers who give Extraordinary support will share his defeats.

ABILITIES

The character must have at least 3 masteries in one skill or ability. He is a hero, on a par with Sir Ethilrist, Gunda, or Argrath, at least in this particular ability. He must also have at least two other masteries, though these can be in the same or different abilities. The hero may teach special skills, feats, spells, or other magic to his followers from those abilities in which he has 3 or more masteries. They are usually part of a magical ability (affinity or grimoire). The hero may not teach talents, but he may have found a sure-fire way to integrate specific spirits, so that his worshippers may follow in his footsteps.

GREAT SECRET

The hero must learn the great secret of the being or path to which he is devoted. These great secrets are powerful connections to the Other Side.

THE GODQUEST

Finally, an individual desiring to become ageless must journey into the Other Side and perform a great deed, often called a Godquest. Cultures that support godquesting have specific quests that they know will allow questers to obtain agelessness. Others also exist, undiscovered. Many have been attempted and proven inappropriate, bringing ruin to the failures who tried them. Cultures with strong godquesting traditions have the best knowledge, compiled from centuries of performance. They are also generally the most conservative, unwilling to change their ways.

Even the tried and true paths always include some surprises, different from quester to quester. Some variation is expected: personal villains will show up, possibly even from the Land of the Dead, to thwart this quest. But sometimes events occur that are utterly out of scale to the apparent quest at hand, often bizarre and always surprising.

On a Godquest the quester's own power rips the fabric of the Other Side to make room for himself. The quester will be thrown into a world that he has broken, in a place that he does not know, and must survive and find his way back to the center world. If he succeeds, the world is put back together with him in it. If he fails, the spirits and gods go back to the way they had been. The hero might or might not survive the ordeal.

Success gives the quester the fourth runes of Self and Universe. As a living embodied entity, the character is a demigod or superhero or, perhaps, a great beast. As long as he receives the active worship of his thousand or more worshippers, he will not age.

PETTY DEITIES

True immortality comes only after death. True cosmic power lies on the Other Side, outside of the perishable world. So only after death will the world know if the character is immortal or not. If he is, then his cult will be able to see him as before, in his sacred temple, where they collect feats or spells and travel out to the Other Side. As long as worship continues, the deity exists and serves its worshippers while existing in the divine world. To maintain his godhead, a deity requires at least:

- 500 dedicated worshippers
- A sanctuary and shrine
- A benefit of at least 3 masteries to give to worshippers

An ageless hero is pretty much guaranteed some continued worship after his death if the 1000 devotees of his lifetime continue their worship and get one person each to replace themselves as they die off. The original followers of a hero will generally die within 30 years of the hero's apotheosis, so after half that time a petty cult usually reaches the crisis point of having fewer than 500 worshippers. If they don't get new members faster than they are losing them, the god will pass beneath the threshold of viable entities.

Magical abilities granted by the new god are any of those which he was able to teach while he was alive. Many hero cults teach only one or two feats or spells, while others can teach entire affinities or grimoires.

SAINTS

Saints epitomize the teachings of the prophet, leading an exemplary life and bringing people to the grace of God through example. Saints are followed by worshippers during their lifetime, and when they pass on they are canonized by the local church. Orders are founded in their name (usually

by the original followers), and the saint attains a node on the Saint's Plane.

PROPHETS

The Malkioni churches were all founded by men who experienced an epiphany from God and spread the word among their fellow men. This epiphany can only come about after the character has reached three masteries in *Malkioni Philosophy*. Only then can the character understand the mind of God. The epiphany can be something that just happens to him, or it may come after a search (the Godquest).

Once the prophet has experienced his epiphany he must spread the word of God; writing his own Book, proselytizing, and preaching. The traditional religious authorities will probably be actively working against his efforts, at least once he has made a serious inroad to their worshippers. Most Prophets spawn only small cults, which soon die out. A rare few create new sects which rival their predecessors.

ENLIGHTENED MASTERS

Enlightened masters are Mystics who teach their path of enlightenment so that others to achieve their own. Enlightened masters have at least four masteries in Refute (if Orthodox), or three masteries each in their three disciplines (Mental, Physical and Spiritual) if Manifest. Mystics do not usually seek students, instead students seek out the master to study under. In a sense, starting a Path is an accident.

GODQUEST

Here is the story of how a mortal becomes a god. First, he must assemble all of his worshippers to one place. They must camp peacefully, and must follow all rules that the priests put upon the camp, though they might not like it.

When the stars are most auspicious, the priests begin the Great Sacrifice. At this time they slaughter and burn many animals, and lead the worshippers' prayers to open the gateway to the Gods Age, during the Time of Battles. That is when the Immortal Way opens.

During this time the candidate must be preparing himself for the ordeal ahead. During which others will come up and pledge themselves to him. This may be his family, clan, priests, or any other authorities whose personal or group support will help on the dangerous journey ahead. This goes on for two days, after which the center where the candidate awaits will open, and the Other World will be visible. It is a terrible sight, with crashing armies, dying giants, groaning skies and rivers of blood. At that time the candidate and his companions turn and enter the Gods Age.

They will disappear from view, but worshippers will continue to stay, working in shifts and obeying sacred rules until the entire ordeal is over. At the same time, the worshippers will disappear from view of the companions and they will be in the Gods World.

CHANGE AS AN IMMORTAL

Basically, change is impossible for worshipped entities. They cannot learn new things, cannot exercise free will on the living, and do not have permanent presence-only during worship and otherwise in the nature that they emanate.

Thus, the minimal requirements are not likely to make a god which is widely remembered for a long time. It has one mastery to teach/give to its worshippers.

The result of this is that the worshipping public, who only have limited commitment to give, are reluctant to be permanently engaged with a really minor deity. Thus, we understand why ancient heroes, with a wide range of accomplishments to give as feats and talents, remain popular and have shrines in many places.

Another result is that individuals who are consciously trying to become worshipped entities will try to remain alive and active as long as possible, to learn as much as they can before passing over. (Good thing they're ageless.)

SLOW DEATH OF A DEITY

When a deity is not worshipped by sufficient numbers of people it dwindles. It cannot appear easily even in its own worship ceremonies, its magic may fail, and sometimes prayers are not heard. It degenerates from a deity to a spirit [sic]. Such a creature, without worshippers but with mastery, is a prize for a hunting shaman.

After some point, the dwindled god reenters the impersonal flow of its deity's power, joining whatever fate would have befallen them as simply human beings.

DEITY STATISTICS

DENIZENS OF THE OTHER SIDE

The deities of Glorantha are self conscious beings with their existence manifest in several "worlds" all at once. Thus, Kyger Litor is simultaneously present in the Underworld, in a solar Hell eating up souls, in Dagori Inkarth and Halikiv, roaming the night sky to eat lost souls in the desert, and in the itty bitty souls of the Uz.

Deities can exist without worshippers and are very complex. They are often known to different peoples by different names and powers. For instance, the Pole Star gives different powers to Dara Happans, Kralori, and Heortlings who worship it.

LIFE AND DEATH

All mortal people of Glorantha have experienced life and death. It is a fact of Nature, and no one can escape it. Even the gods (especially minor gods) must contend with it.

There are many regions to which the deceased spirits of the living go. Most of these are collectively in the Underworld, Sky World, or Outer World.

HUMAN AFTERLIFE

Human beings, like most other things, are alive and will eventually die. Death is not life. All cultures agree that the dead individual interacts with the Dualities of its belief.

Western atheists say that the person separates into matter and energy. Western monotheists say that people separate into matter, energy and spirit. The good worshipper's spirit typically goes to the Saint's Hall or some other form of Heaven.

Theists say that people separate into soul and body, and usually other parts too. Every deity has its favored home, places for the nameless and honorless to go, and so on. Sometimes one deity's heaven is another's hell.

Shamans say that people enter the Spirit Plane. Good people remain close by with links to their living relatives, and have a chance to be reborn into Life.

Mystics say that upon death people usually do whatever they think will happen to them, under the guidance of whatever they have worked with in that life time. A few very exceptional people will be liberated to Unity.

SPIRITS AND DEITIES

Spirits and deities lie along a continuous spectrum of entities. At one end are beings with weak powers and tiny effect on the world; at the other are cosmic beings whose material are parts of nature or whose functions define large segments of the universe.

TIERS OF POWER

View the realms of beings as tiers, each with certain rules and attitudes, etc. whose origins devolved from the top to the bottom. Intersecting it is a rising tier of mortal beings.

High Deities are often called more simply High Powers. They do not have any Free Will to speak of, and such a concept is actually quite far beneath their form of consciousness. They are transcendent things, in contact with the mystical realities beyond reality, whose mere Being makes the world happen. They take (almost) no active part in the world, and even when worshipped don't give their worshippers a lot. They are mostly names and ciphers, worshipped and served by the deities, not mortals.

Examples: the Gloranthan Court (formerly Celestial Court), or the "living runes."

Great Deities conduct cosmic, social, and natural parts in the world. They are the storms, founding entities, the growing earth, the fighters of Chaos. They are the channels or reservoirs for the High Powers inside Glorantha. They are worshipped and served by mortals. All gods typically grant powers to their worshippers in exchange for proper worship. Usually straying too far from a temple's ruling is avoided by worshippers (player heroes excepted, of course).

Deities are specialists. They offer really good feats at specialized things, and normal people choose among the many well known ones. Heroes often have their own, and the tailoring of one's minor deity is a source of game play. They receive worship, adoration, devotion, or something else in return for the powers. These include such as Firshala, or what used to be called "spirit cults."

Saints are humans of the monotheistic religions who have taught new ways to their followers without offending their very stringent God. They are equivalent in power to deities.

Superheroes are mortals who are too darn powerful to be measured as just heroes. They have achieved status among the immortals. Arkat, of course is the best known. Superheroes who receive worship become minor gods.

Heroes are individuals who part of the ordinary world, but are somehow set apart, often in their great power but sometimes because of their great compassion, humor, or cleverness as well. Heroes can only come from among the mortal races, whether they are humans, ludoch, Uz, Aldryami, Mostali, Brithini, keet, gnydron, or whatever.

Demigods are creatures that are not of mortal birth. They are sometimes the children of minor deities, events, great monsters, superhumans, or created in various ways by greater beings. Avatars are demigods too.

Supercreatures are just big monsters, though often with intelligence.

Leaders are individuals from among a community who, for various local reasons, have the right or obligation to decide or speak on the community's behalf. Leaders who become great and important are heroes.

FORMAT FOR DEITY STATISTICS

DEITY NAME

All deities have a name. Most of them actually have more than one. Multiple names often include titles and honorifics that are used at special times and places. For simplicity's sake, *HeroQuest* usually uses a single name in the game, even where the cultures might have used different ones.

MANIFESTATION

Manifestation is determined by the breadth of the god's being. Complex deities have many manifestations. Breadth indicates the number of ways that single entity can appear (within its natural boundaries, of course, even if all in one place). A typical clan ancestor, for instance, has 2 manifestations, usually as a human and as some other representation of his power.

This also means that the deity can "appear twice at once." A typically successful minor deity has 5-10 manifestations, while a typical deity has 20-30. Great deities, like Kyger Litor and Yelm, have 50 or more.

POWERS

Powers reflect the deity's depth of magic. They are the way that the deity manifests, what it offers worshippers. These are listed under the god's own category and can be skills,

feats, or other manifestations. It also often includes a weakness or other requirement. Powers are the skills and feats in which the deity is a master.

All deities have one or more of these. Most successful minor deities have 7-12 of Powers, and some of which have **W**2 or **W**3. Deities themselves have up to **W**5 in ten or so powers, and an additional ten or so powers available.

SIZE AND AWARENESS

A god's size in the ordinary world can be determined by the number of worshippers. A temple population determines a deity's relative size and functionality in the Mundane World. Thus, the relative size of a natural entity is closely related to its sphere of influence in the world. A village demigod's senses rarely go beyond the village's fields, and a lake barely knows beyond its own margin on the shore. Yelm, the Sun, is huge.

Sizes can be expressed in concrete terms, such as feet or miles. Such a size allows passive observation of itself.

Number of Worshippers

Less than 100

100 to 500

500 to 1000

Radius of Awareness

a few hundred yards

half a mile

two and a half miles

LOCATION

All deities have worshippers, whose presence determines the Location. The location is relevant as being **home** when the deity or worshippers are on the Hero Planes.

SECRETS

Every cult has an ultimate purpose. Most minor deities have very specific purposes, which is their ultimate power. Most minor deities have secrets of working with Nature. All great deities have the "Secrets of Life and Death," while most high deities have the "Secrets of Existence."

These ultimate cult secrets need not be divulged to anyone but the devoted initiates, of course. Leave it to the players to learn what they are, or use the exploration of this as a defining adventure for the characters.

DEITY SIZES

PETTY DEITY, WORSHIPPED HERO

The Petty Deity is the barest immortal possible. Such an entity actually has little chance for long term survival in troubled Glorantha, unless it has good connections. But such petty entities may continue for a while as the friends of the great hero, for instance. Alternately, a deity which has been diminishing for eons lingers at this size for a century or so before it loses itself completely.

- Breadth:** 1 manifestation, minimum
- Depth:** 13 minimum, but less than 15
- Secrets:** One thing
- Worship:** Sacrifice, Hero Possession
- Worshippers:** 500 minimum.

DEITY

This is a wide range of entities, and includes most deities within it. A deity is a Singular and permanent entity on the God Plane. Some deities are called common because they have more than 100,000 active worshippers. These define the core gods for active worship. In the Lunar Empire they include Oria, Biselenslib, Lodril, Oslira, SurEnslib, Turos, and Sedenya. Among the Orlanthi are Orlanth and Ernalda. In foreign lands they are Waha, Kargzant, Darleester the Noose, and Pamalt.

- Breadth:** 5 manifestations is common
- Depth:** 15 to 110 in main power, plus likely to have additional ones at lower ratings

- Secrets:** Success, wealth, health, security, etc.
- Worship:** sacrifice, devotion.
- Worshippers:** 2,000 minimum.

GREAT DEITY

There are few great deities: Orlanth, Ernalda, Kyger Litor, Sedenya, Yelm, Magasta, Aldrya, and Mostal. Monotheists begrudge human beings this status, but recognize that Malkion (who was Law, Prophet, and Founder) was this powerful, as is Zzabur, the arch-sorcerer of Glorantha.

- Breadth:** 5 manifestations common, 10 not uncommon
- Depth:** 110 in primary, many more others
- Secrets:** Life and Death.
- Worship:** sacrifice, devotion
- Worshippers:** 10,000 minimum.

HIGH DEITY

High deities are the equivalent of the mystical infinity. They have Ultimate Secrets of Existence. Example: Daroria the Great Mother.

- Breadth:** Often only 1 or 2 manifestations
- Depth:** 115 in primary, lofty in many others
- Secrets:** Life and Death, Existence
- Worship:** Devotion, Adoration, Veneration
- Worshippers:** varies widely.

MORTAL, LIVING BEINGS

	Breadth of Manifestations	Strength or Depth	Type of Secret Known	Worship Received	Worshippers (minimum)	Examples
Normal Person, Normal Being	1	0 to 20	Of being Alive, self consciousness	None	None	Most people at most things; amateur level abilities
Superior Person, Experienced Person	1	151 to 2051	Same as normal	None	None	Trained crafter with good tools, beginning pro.
Leader, Expert	1	152 to 2052	Leadership	None	None	Accomplished priest, chief, other professional such as Weaponthane; Journeyman craftsperson; elder at his best task
Master	1	53	Whatever is Mastered	None	None	Best a Human can be at the mastered task
Hero, Player Character	1	0 to 53	Able to become a deity	None	None	Your Character
Supercreature, Superhuman, Superbeing	1	52 to 54	Of its Life	None	None	JarEel, Harrek, Great Hydra, Dream Dragon; Ethilrist
Demigod	1	53 to 55	Its Origins	None	None	Great Sister, Luatha Warrior, Hungry Jack, Mother of Monsters

GODS AND GODDESSES

	Breadth of Manifestations	Strength or Depth	Type of Secret Known	Worship Received	Worshippers (minimum)	Examples
Immortal Person, "commoner" on the Hero Plane	1	0 to 53	None	None	None	Resident of the Sky World, normal Underworld Being, etc.
Minor Deity, petty deity	1-2 normal	53 to 55	One Feat minimum	Sacrifice	500 Minimum to 5,000	Ostin, Serdenos, Selven Hara; Clan Ancestor, worshipped Hero; Cragspider, Moonson, Crimson Bat, Black Fang, Lanbril, Jaldon Toothmaker, Deezola, Yanafil Tarnils, etc
Deity	4-6	54 to 57	Success, wealth, health, security, victory, etc.	Sacrifice, Devotion	2,000 min	Elmal, Issaries, Lhankor Mhy, Yinkin, Vinga, Shargash, Dendara
Common Deities	As deity	100,000 min	Lodril, Oria, Rufelza, SurEnslib, Barntar,			
Great Gods, High Powers	5 to 10	56 to 510	Life and Death	Sacrifice, Devotion	10,000 Minimum	Orlanth and Ernalda, Humakt, Yelm, Magasta, Kyger Litor, Aldrya, Mostal, Sedenya
Highest Mystical Extremes	1 or 2	512	Existence and Being	Devotion, Adoration	Unknown, but includes deities	Tarumath, Aether, Celestial Court, etc.

SHAMANIC ENTITIES

	Breadth of Manifestations	Strength or Depth	Type of Secret Known	Worship Received	Worshippers (minimum)	Examples
Common Spirit	1	0 to 53	None	Conquest, deal-making	None	Most
Strong Spirit	1	53 to 55	Local secret	Ecstatic	25 minimum to 1,000	Animist Clan Ancestor, Group Soul for a region, etc.
Great Spirit	2-5	54 to 510	Life and Death	Devotion	None	Pamalt, Noruma, Horned God, Grandmother Earth
Ultimate Spirit	none	512	Ultimate Being	none	None	Creator, often has No name

SORCEROUS ENTITIES

	Breadth of Manifestations	Strength or Depth	Type of Secret Known	Worship Received	Worshippers (minimum)	Examples
Founder	1	53 min	An Affinity	Participation	500 participants (min)	Davidic,
Saint	2 min.	53 min. to 57	Success, wealth, health, security, victory, etc.	Veneration	2,000 min	Talor, Genert
Higher Power	multiple	58	Archetype	Veneration	None	Great Runes, Zzabur, False Gods (Worlath, Ehilm, etc.)
Divine Prophet	7	510	Knowledge of God and Truth	Veneration	None	Malkion(s)
Highest Spiritual Extreme	Infinite	512	Ultimate Knowledge	Veneration	Hundreds of thousands	Invisible God

THE PANTHEONS OF GLORANTHA

ANOTHER GOD LEARNER DOCUMENT

CHAOS PANTHEON

Arrquong, Atyar, Bad Man, Bagog, Cacodemon, Gark the Calm, Gbaji, Gloomshark, Ikadz, Jokbazi, Jotimam, Jraktal, Kajabor, Krarsh, Krjalk, Malia, Ompalam, Orxili, Pocharngo the Mutator, Primal Chaos, Ragnaglar, Seseine, Thanatar, Thed, Tien, Unholy Trio, Tyram, Vakalta, Vivamort, Vovisibor, Wakboth, Xamalk.

DWARF PANTHEON

Elder Gods, Glorantha, Grower, Individualism, Maker, Mostal, Octamonism, Openhandism, Vegetarianism.

EASTERN PANTHEON

UNIVERSAL

Acos, Allgiver, Aptanace the Sage, Arachne Solara, East Isles Gods, Larnste, Trickster, Wild Man.

EAST ISLES

Worshippers are all in the far eastern isles. Deities are divided into the Gods, who inhabit the sky and earth; and the Anti-gods, of Below, Darkness and Waters. Their realms are permeated by mystics who insist upon testing themselves there.

Deities are: Araganthosas, Comb & Braid, East Isles Gods, Hobimarong, Lumavoxoran, Saliligor, Two-Headed Dragon & Kindly Swan.

KRALORELA

Worshippers are all in the land of Kralorela. The pantheon is headed by Emperor Godunya, who is not quite a god, and includes the deities worshipped by the commoners. On the God Plane they have a small territory surrounded by a ring of mountains that is a dragon, and in it many dragons rest.

Deities are: City Gods, Daruda, Dendara, the Exarchs, Godunya, Gorgorma, Grain Goddess, Hykim & Mikyh, Path of Immanent Mastery, Metsyla, Mikaday, Rice Mother, River Deities, Shavaya, Thalurzni, Thief Gods.

VORMAIN

Telask, Tsankth, Valzain, Zaktirra.

ELF PANTHEON

Aldrya, Arachne Solara, Babeester Gor, Earth Witch, Elder Gods, Flamal, Gata, Glorantha, Grain Goddesses, Grower, High King Elf, Horned Man, Maker, Mee Vorala, Murthdrya, Plant Brothers, Slor, Trickster, Voria, Yelmalo.

HSUNCHEN

Arachne Solara, Earthmaker, Earth Witch, The First Four Companions, Grandmother Earth, Horned Man, Hunter, Hykim & Mikyh, King of Above, King of Below, Loon, Old Man, Otter, Sea Eagle, Turtle.

LUNAR PANTHEON

Annilla, Arachne Solara, City Gods, Creator, Danfive Xaron, Deezola, Etyries, Hon-eel the Dancer, Irrippi Ontor, Jakaleel the Witch, Lunar Goddesses, Nysalor, Red Goddess, River Deities, Seven Mothers, Teelo Norri, Thief Gods, Time, Trickster, Yanafal Tarnils, Yara Aranis, and the Young Elementals.

MALKIONI PANTHEON

Arkat, Creator, Dormal, Ehilm, False Gods, Gerlant Flamesword, Hrestol, Humct, Invisible God, Malkion, Paslac, Talor, Valkaro, Waertag, Worlath, Xemela, Zzabur.

MERMAN PANTHEON

Worshippers are almost exclusively merfolk of various types. They inhabit the watery realms of the God Plane, which are mostly underwater. In the world the watery gods inhabit the oceans and their depths, the rivers including the celestial river, as well as the rain clouds and lakes.

Deities are: Annilla, Arachne Solara, Brastalos, Daliath, Dormal, Drosopoly, Framanthe, Golod, Iphara, King Undine, Lorian, Magasta, Manthi, Mirintha, Murthdrya, Natea, Nelat, Phargon, River Deities, Styx, Tholaina, Trickster, Triolina, Varchulanga, Wachaza, Waertag, and Zaramaka.

ORLANTH PANTHEON

Worshippers are mostly in the "barbarian belt" of Genertela. The Storm World of the God Plane is their territory, which is rugged and wild with many hills, forests and monsters. Denizens are warlike and fierce. In the human world their realm is of storms, winds and wild lands.

Deities are: Arachne Solara, Arkat, Asrelia, Babeester Gor, Black Fang Brotherhood, Brastalos, Caladra & Aurelion, Chalana Arroy, City Gods, Daga, Daka Fal, Donandar, Dormal, Ernalda, Eurmial, Gagarth, Grain Goddess, Grandfather Mortal, Gustbran, Heler, Horned Man, Humakt, Hykim & Mikyh, Inora, Iphara, Issaries, Kolat, Lanbril, Lhankor Mhy, Lightbringers, Lowfires, Mahome, Maran Gor, Mastakos, Oakfed, Odayla, Orlanth, River Deities, Storm Bull, Thief Gods, Trickster, Ty Kora Tek, Uleria, Umath, Umbrol, Vadrus, Valind, Voria, Yinkin, and the Young Gods.

PAMALT PANTHEON

Aleshmara, Annilla, Arachne Solara, Aranea, Artmal, Babeester Gor, Bolongo, Cronisper the Wise, Dehore, Faranar, Grain Goddesses, Gustbran, Horned Man, Hykim & Mikyh, Jmijie, Keraun, Lamsabi, Lodril, Lowfires, Mahome, Maran Gor, Noruma, Nyanka, Old Gods, Ompalam, Pamalt, Plant Brothers, Rasout, River Deities, Sikkanos, Thief Gods, Trickster, Ty Kora Tek, Uleria, Vangono, Yanmorla

PRAXIAN PANTHEON

Arachne Solara, Daka Fal, Earthmaker, Eiritha, Foundchild, Gagarth, Genert, Helpwoman, Horned Man, Inora, Oakfed, Storm Bull, Trickster, Waha the Butcher

TROLL PANTHEON

Worshippers are almost exclusively Uz and their kin. Their territory in the God Plane is dark and foreboding, with many monsters and the wandering lost souls of the dead. In the mortal world they live underground and in the waste places, high in the mountains or amidst the frozen glaciers.

Deities are: Annilla, Arachne Solara, Aranea, Argan Argar, Arkat, Asrelia, Dehore, Gorakiki, Himile, Horned Man, Inora, Jeset the Ferryman, Kyger Litor, Malia, Mee Vorala, Styx, Subere, Thief Gods, Trickster, Xentha, Xiola Umbar, Zong, and Zorak Zoran.

YELM PANTHEON

Worshippers are mostly in central Genertela. The Sky World is the domain of their pantheon. Like it, their God World territory is bright, inhabited by people of fire, the stars and other denizens who were widespread in the Golden Age. These gods have conquered or incorporated many others within their own pantheon over the ages.

Deities are: Acos, Arachne Solara, Celestial Court, Chalana Arroy, City Gods, Daga, Dame Darkness, Dayzatar, Dendara, Donandar, Eiritha, Elder Gods, Empress Earth, Glorantha, Golden Bow, Gorgorma, Grain Goddesses, Gustbran, Harana Ilor, Hunter, Hyalor Horsebreaker, Kargan Tor, Larnste, Lodril, Lokarnos, Lord Light, Lorian, Lowfires, Lux, Mahome, Molandro, Molanni, Nysalor, Oakfed, Orenoar, Ourania, Polaris, Ratslaff, Rebel Gods, River Gods, Selarn, Sir Sea, Thief Gods, Trickster, Tylena, Uleria, Voria, Vrimak, Yamsur, Yelm, Yelmalio, and Yelorna.

EXAMPLES OF DEITIES**ORLANTH ADVENTUROUS**

Specialized form of the Great God Orlanth, adapted to warriors and weapon thanes.

- Manifestation. 8, all combat forms
- Strength. 5/100
- Powers. Lightning Spear Feat (**W**5), Spear Fighting Talent (**W**5), Heal Self in Combat Feat (**W**5), Hurl Deadly Javelin Feat (**W**5), Sword and Shield Combat Feat (**W**5), Shout to Demoralize Feat (**W**5), Rally Militia Feat (**W**5), Hide Troops Feat (**W**5), Run Us On Mud Feat (**W**5), Turn Away Enemy Missiles (**W**5)
- Worshippers. 500,000 devotees.
- Location. Across all Orlanthi territory.
- Secrets. Combat
- Connections. A manifestation of Orlanth, with many temples across the region. Many Hero Cults Founders are subcults of Adventurous as well.

HEDKORANTH

War god of the Orlanthi Pantheon, popular in Sartar.

- Manifestation. 12. (Breath, Clouds, all the rest are combat forms)
- Strength. 5/16
- Powers. Spear Fighting Feat (**W**3), Sword Fighting Feat (**W**3), Combat Leaping Feat, Restore Friends during Combat Feat (**W**3), Slide on Shield Feat, Expound Deeds Talent, Encourage Friends Talent, Detect Poison Skill (**W**2); Protect Us From Light Spell (**W**2), Resist Seduction Talent, Orate Talent
- Worshippers. 15,000
- Location. Dragon Pass, Kethaela
- Secrets. Working with Orlanth, Breath of Orlanth
- Connections: Subcult of Orlanth Pantheon,

PENENDROS STAR CAPTAIN

An independent cult dedicated to exploring the heavens.

- Manifestation. 3
- Strength. 5/11
- Powers. Self Defense in Combat Talent (**W**4), Light the Way Feat (**W**2), Sky Walking (**W**5)
- Worshippers. 100
- Location. Starlight Tower, in Storos (an Esrolian city on the Choralinthor Bay)
- Secrets. Map of the Sky Knowledge.
- Connections: Banished Subcult of Dayzatar, now subcult of Xemela

SPEAR VINGA

Popular goddess worshipped by warrior women of Heortland and Sartar.

- Manifestation. 8
- Strength. 4/17
- Powers. Spear Fighting Feat (**W**4), Run Upon Treetop Feat (**W**2), Mile Throw Javelin Feat, Sharp Tongue (**W**2), Restore Friends During Combat Feat (**W**2), Leap Over Water Feat (**W**3), Protect Other Women Feat (**W**4).
- Worshippers. 1,000
- Location. Dragon Pass, Kethaela.
- Secrets. Working with Orlanth.
- Connections: Widespread women's subcult of Orlanth Pantheon

VARMAND

Clan Founder God of a well known, aggressive War Clan in Sartar. Typical of its type.

- Manifestation. 5
- Strength. 5/10
- Powers. Sword Fighting Feat (**W**5), Terrify Enemies Feat (**W**2), Attacking Breath Feat, Mounted Fighting Feat, Heal Kinsman in Combat Feat (**W**3); Sword Fighting Talent, Make Horse Fight Talent; Blind Enemy Spell, Tumble Horse Spell, Heal Horse Spell
- Worshippers. 500
- Location. Oak of Vengeance, Upper Swanvale, Colymar Lands.
- Secrets. Combat and Healing
- Connections: Subcult of Orlanth Pantheon

NARRI

Clan Founder God, specialized in raising ponies, of Sartar. Common of Clan Deities in size and nature.

- Manifestation. 2
- Strength. 3/12
- Powers. Sword Fighting Feat (**W**3); Ride Any Horse in Combat Feat (**W**2), Shoot Bow While Galloping Feat (**W**3); Heal Horse Spell (**W**2), Raise Strong Horses Talent, Farm Barley Talent
- Worshippers. 500
- Location. Horsetown, Lower Swanvale, Colymar Lands.
- Secrets. Clan Survival.
- Connections: Subcult of Orlanth Pantheon

OREN FANATH

The Great Black Dragon.

- Manifestation. 3
- Strength. 2/6
- Powers. Speak Old Wyrnish Skill, Armor of Dragon Feat (**W**2), Wings of Dragon Feat (**W**2), Breath of Dragon Feat (**W**2).
- Worshippers. 300
- Location. ?
- Secrets. How to become the Black Dragon.
- Connections: None.

AEOLUS, INVISIBLE FATHER OF STORM

A God which incorporates some aspects of Monotheism.

- Manifestation. 3
- Strength. 5/11
- Powers. Restore Health Feat (**W**3), Send Away Airs Feat (**W**5), Hear Upon Wind Feat, Blast Enemy Spell (**W**3).
- Worshippers. 2,000
- Location. Cathedral in *name.
- Secrets. This is also called the Cult of Aeolus.
- Connections: Henotheist Malkioni Cult, Associated with Orlanth

BEDAR ZO

Troll God of fiery combat.

- Manifestation. 5 (five forms of combat)
- Strength. 4/11
- Powers. Handfire Attack Feat (**W**4), Grapple Talent (**W**4), Ignite Anything Flammable Feat (**W**3); Grapple Skill, Throw Lasso Skill, Trip Foe with Rope Talent
- Worshippers. 2,000 (includes uz in Dagori Inkarth)
- Location. in Kethaela: *
- Secrets. of not being harmed by Fire
- Connections: Subcult of Zorak Zoran

KITOR

Clan Founder of unusual human/troll clan.

- Manifestation. 3 (humans, uz, darkness)
- Strength. 5/16
- Powers. Appear as Troll or Human Feat (**W**4), Spear Fighting Feat (**W**4), Detect Enemy Approach Feat (**W**3), Hide Feat (**W**5), Deadly Javelin Throw Talent, Trip Horses Spell, Ground Flying People Spell,
- Worshippers. 1,200 (whole clan)
- Location. in Kethaela, Heortland, north border
- Secrets. of adjusting the Man Rune Shape between human and uz.
- Connections: Associate Cult with Argan Argar. Kitor is said to be a child of Argan Argar. Members are often also worshippers of Argan Argar.

RED DRAGON SERVANT**(OF KRISA ORABA, OF DRAGON PASS)**

Martial Arts Band which had come to Dragon Pass from the Far East.

- Manifestation. 3
- Strength. 5/10
- Powers. Meditate Skill, Sword Combat Talent (L5); Refute Attack Talent (L5), Strike Dead with Sword Talent, Avoid Attack Talent, Heal Self Talent.
- Worshippers. 2,000
- Location. Large monastery in Karse, Heortland; Smaller temple in Tarsh, with dojo outside of Furthest; many worshippers presumably far overseas.
- Secrets. Devotional martial arts.
- Connections: Are a part of the Draconic orders.

VES VARATHAN

A Son of Xentha, and a god of trolls, with few temples, but many members scattered worldwide.

- Manifestation. 3
- Strength. 4/8
- Powers. Extinguish Fires Feat, Overcast Sky Feat, Block out a star Feat, Hide in Shadows Feat (L4), Weaken Enemy with Shadows Feat (L4).
- Worshippers. 7,000 world wide
- Location. world wide
- Secrets. of Darkness
- Connections: Subcult of Xentha. Operates at half strength in the day time.

BETIMAGOR UZBANE

Orlanthi War God dedicated to destroying Uz (trolls).

- Manifestation. 3
- Strength. 3/11
- Powers. Truesword Feat (L3), Armor Friends Feat (L3), Heal In Combat Feat (L3), Find Trolls Talent, See in Darkness Talent, Set Troll Afire Spell, Sword and shield Combat Skill (L2)
- Worshippers. 800
- Location. Temple in southern Sartar.
- Secrets. Make sure souls go to Orlanth even when captured and killed by trolls
- Connections: Orlanthi Pantheon, one of the Thunder Brothers

OOFMARTHAN, THE WOODEN SWORD

- Manifestation. 1
- Strength. 4/7
- Elf God of Combat, a special cult.
- Manifestation. 1
- Strength. 4/14
- Powers. Devastate Uz Feat (L4), Sword Fighting Skill, Sword Fighting Feat (L3), Stay in Open Spell, Resist Fire (L4), Blind Mostali Feat,
- Worshippers. 100
- Location. Portable Shrine, now in Arstola, its original home; though is often outside of it
- Secrets. Humakt the Elf
- Connections: Subcult of Humakt

DEATH THE AXE

Troll god dedicated to destroying elves, Aldryami, and forests.

- Manifestation. 2
- Strength. 6/10
- Powers. Axe Combat Skills (L4), Axe Combat Spell (L1), Axe Combat Feat (L2), Ignite Wood Feat, Cut Trees with Axe Feat (L6), Terrify Aldryami Feat, See Enemy Aldryami Feat, Inhale Aldryami spirit Feat, Defend Us Against Aldryami Spell (L2), See Conscious Tree Talent (L2)
- Worshippers. 1000 uz
- Location. Halikiv.
- Secrets. Anti-aldryami specialists.
- Connections: Subcult of Zorak Zoran

BERINDA

A Local Healing Goddess.

- Manifestation. 3
- Strength. 4/4
- Powers. Heal Wounds Feat (L4), Heal Wounds in Combat, Find Wounded Feat, Find Lost People Feat, Work Past Exhaustion Talent, Sing to Painlessness Talent
- Worshippers. 500 total
- Location. among clans around Quivin Mountains
- Secrets. Wound Healing
- Connections: Friendly to Orlanthi Pantheon, especially Chalana Arroy.

FAME

When heroquesting, a character's relationship to the runes may become important. This relationship is called **fame**. Initially, fame is possessed in any runes associated with the character's religious beliefs. Thus, a theist will possess fame in the runes associated with his god (including cults and subcults, where appropriate) and pantheon. Animists gain fame based on their tradition and individual spirits. In general, the more committed you are to a religion, the higher your fame in the associated runes. Fame may only increase and decrease via a heroquest, except via the action of joining a cult in the mundane world. (Which is, of course, a form of heroquest.)

Under normal conditions, a hero's Fame normally cannot fall below 0. However, it is sometimes possible to be crippled in a rune. This is indicated with an "X" in the rune's Fame. A crippled Rune can never gain Fame. This applies to sub-elements as well as elements. If a hero's Heat (and thus Fire/Sky) is crippled, he can never again gain Sky or Heat Fame, though he can still work on his Light.

Not all runes are as equally useful while heroquesting. (The most general runes are the core runes described in the *HeroQuest* rule book.)

TYPES OF DEITY

ORIGIN RUNE: +10 Fame

Primary Rune: +6 Fame

Secondary Rune: +3 Fame

GREATER GODS

The origin of a rune. All runes save Chaos have one origin.

Examples: Dayzatar, Orlanth, Red Goddess, Yelm.

MAJOR GODS

Mastery of one or more runes. Gods with secret powers.

Examples: Lodril, Pamalt, Storm Bull, Subere.

MINOR GODS

Gods lacking secret powers. *Examples:* Caladra & Aurelion, Godunya, Oslir.

DEMIGODS

Heroes and gods primarily functioning on the hero or Spirit Plane. Includes most subcults. *Examples:* Crimson Bat, Flintnail, Pavis.

SUB-ELEMENTS

Most elements possess sub-elements. For instance, Sky can be subdivided into Heat and Light. Sub-elements are normally ignored, as their Fame equals that of the main element. However, sometimes a sub-element's fame alters independently.

An element's Fame can never be higher than its lowest sub-element. When an element's Fame is lowered, all sub-elements are lowered equally. If an element's Fame is raised, sub-elements with a higher Fame than the element are not affected.

Sub-elements higher than their master element affect other elements as does the master element. If a subelement (only) is reduced below the element's Fame, then the element is lowered with it. Unaffected sub-elements retain their Fame in this case.

- **Darkness** is subdivided into **Shadow** and **Cold**. It is traditionally potent vs. Chaos.
- ≍ **Water** like the seas, has no true subdivisions.
- **Earth** is subdivided into **Benign** and **Malign** aspects.
- ⊙ **Fire/Sky** is subdivided into **Light** and **Heat**.
- ⊙ **Air** has no neat subdivisions.
- ⊙ **Lunar** has no subdivisions, but implies cyclism and friendship with **Chaos**.

THE CHAOS WARS

The world was invaded by the children of Jotimam and their children.

In the Northern continent, the land of the Hsunchen and Brithini Men, the battle was led by Gbaji. In the battle the Elder Races and Men fought under the God Genert until he was killed. Then for a time the battle was fought by individual leaders of peoples, with attempts at unification. Finally the battle was brought to a halt by the Mostali and Jolanti, with great help from lesser races. At this time the Valind Wastes were formed.

In the southern lands the enemies of Acos were led by a brother of Gbaji, whose name was Jraktal. In this battle fought newly-created men. The main contributors were the Hsunchen, the eldest race of men. Also contributing were the Ivamali, the plant-men, but they were few in number. The Nagi, a new race, contributed no men. The enemies of Jraktal were led by Pamalt. He was more successful than his brother Genert, and Jraktal was driven away, though he inflicted terrible losses on the defenders.

On the third continent, the Chaos Gods were led by Xamalk. There chaos was most easily defeated, for most of the Elder Races lived there. The damage done to the land was little, and the losses were few compared to other continents.

In the heavens the battle first wavered, then radically changed. For a time Tyram gained ground, even forcing Dayzatar back. Finally Orlanth armed with thunderbolts drove the enemy off and the gods recovered, throwing him from the heavens.

In the underworld it fared differently, for the enemy was never completely driven out. Most were destroyed, but it took much longer than elsewhere. The chaos-gods were led here by Vakalta, sister of Tyram.

THE SIX FORMS OF CHAOS

1. The Void. Nothingness. The Wasteworld, concealer of demons. Jotimam
2. Entropy. Kajabor
3. Chaos. The Howling Rage, The Mountain Stabber. Greek Chaos
4. The Gorgod. Primal Chaos
5. Evil. Personal or moral corruption. Wakboth
6. Seduction. That which makes chaos look good. Gbaji, Jraktal, Ompalam

THE GREATER GODS OF CHAOS

Jotimam – predecessor chaos god. Jotimam is another name for the Void left in the middle of the world after the Spike exploded. Destroyed by Magasta + Humakt. He spawned the second wave of chaos invaders.

Jraktal – chaos god of Tap, influential in destroying Artmal. In Fonrit, conquered by Garangordos and his men, by freeing Ompalam.

Xamalk – chaos god of Luathela, conquered by Luathans

Tyram – chaos sky god, conquered by Orlanth

Vakalta – chaos hell god, sister of Tyram

ARKAT'S TOME

I. GENERAL HISTORY OF ARKAT

- A. Early
- B. Brithini Period - Weapon Tests of Horal
 1. Club, Sling
 2. Whip, Bolo
 3. Ax, Shield
 4. Spear, Bow
 5. Sword, Javelin
- C. Knightly Period Hrestol's Quest (Rebirth)
- D. Humakti Period to Get Godkey (out God Plane Magic), i.e., God Death
- E. Troll Period Hill of Gold F. Later Period

II. - VI.-EACH STAGE

- (II. Brithini, III. Knightly, IV. Humakti, V. Troll, VI. Later)
- A. General Plan and Scheme
 - B. Long-term Ritual
 - C. (Greatest) Heroquest Path
 1. Story
 2. Prep
 3. Stages

VII. ADDITIONS

- A. Arkat's Paths on the Map

THE WORLDS

THE WEB OF MYSTERY

A HEROQUESTING VOCABULARY

LIMINAL CEREMONY

Liminal Ceremonies are any that cross the threshold between the planes or worlds. All travel into the Hero Planes requires a liminal ceremony, which opens through various processes to a specific place in the God Planes.

MUTATION

Mutation is a sorcerous act that causes something to change, but not into matter and energy as per their normal power of reduction. It is considered to be a bad act by shamans and priesthoods.

TAPPING

Tapping causes something to change by diminishing, forever. In return, the sorcerer obtains the energy of the thing tapped to use, one time.

REDUCE

To **reduce** is to strip away the falsities of something to reveal its essential energies and materials. Schools of high sorcery have this as their objectives. They can reduce gods, spirits, and mystical abstractions this way.

Reduction is typically done with skills like Malkioni Philosophy and Logic.

REFUTE

To **refute** is to discredit, and to render useless (by taking it away in a heroquest). Note that mystics can acquire quite an array of powers this way, but that their Pure Mystical methodology does not allow them to use those powers. Mystics are originators of this, and pure mystics have no limit to their mastery. Refutation is its own skill: Refutation.

CLARIFY

To **clarify** is to define the divine nature of something. It is done to awaken the divinity that lies within all things. The divinity thus awakened usually has the personality and nature of its worshippers, and vice versa.

Clarification is typically done with skills like Orlanthe Mythology, Yelmic Mythology, or Identify Deity.

CHANGE

To **change** is to bring the spirit forth, as shamans are capable of doing. They can change energy or material into the spirits of those things, deities into spirits of their natures, and even mystics into spirits manifesting abstractions.

Changing is typically done with skills like Blast to Spirit Bits, Recognize Spirit, Change Masks, Sliver Entity.

DUMP

To drop out of a heroquest. Dumping from a quest means that the person disappears from the story, and re-enters the mundane world.

The permanent damage which is done is the loss of whatever sacrifice began the ceremony (i.e., Hero Points.)

CHALLENGE

The Challenge is a formal contest in which participants pit their very selves, or parts of themselves, in a magical battle against a similarly anted foe. Challenges are deliberate, and can only be accidentally triggered by a heroquester's chosen opponents, in which case they will have some warning beforehand. Many cults and religions have specific challenges that their worshippers can undertake with a good chance of success if the preparations and teachings are followed.

WORSHIP QUEST

A worship quest is the normal religious method of interacting with the Other Side. The worshippers participate in the mythic acts of the ceremony, usually with very narrow limits and with well known opponents, objectives, and results.

VERTICAL QUEST

This describes the method of moving through a sequence of Planes, or of summoning a series of Planes into manifestation. Either way, a sequence is recognized and used.

SEQUENTIAL QUEST

Heroquests can be done in prepared series, each affecting the next one, sometimes even with breaks in between. Thus, long quests are broken into smaller segments, each of which is a separate story or subplot.

SIDE LINE

Supporters can go along with an individual to help him, instead of remaining behind. They have a chance to engage in their own activities and learn their way in the world.

RANGING

To Range is to go about the Hero Plane from site to site without following any set or prepared myth or passage. It is dangerous and occasionally rewarding.

PLANAR DEFINITIONS

COSMOS OR UNIVERSE

All the known worlds, comparable with Universe, often contrasted with Chaos (the unknowable worlds).

DIMENSION

A sorcerous word used first to designate the planes of their sorcerous world, and later more loosely for any subworlds and other locations in the cosmos.

LEVEL

Abstraction used to measure the relativity of planes.

PLANE

The magnitude of regions within a world. Since the worlds share such divisions, this term describes the traits that they share.

REALM

The upper, undefinable, transcendent concepts of the universe.

SUBWORLD

A part of a world, being a plane within it. In the everyday world the Sky and Underworld are subworlds.

WORLD

Four worlds co-exist, three separately as the God World, Spirit World, and Essence Planes, which are distinct and separate from each other, and subject to their own laws; while the fourth is the world of humanity where the other three worlds co-exist.

FOUR ESSENTIAL HEROQUESTS

The liminal ceremony opens a way to the other world. The ceremony shapes the shapeless world into that which the questers will enter. It prepares the world and questers to be in the preferred form of the magical user. Thus, theists open the way to the God World, while sorcerers opens the way to their world of sorcerous power.

DIVINE

Interact with deities and spiritual landscapes. These are most often personalities with tremendous supernatural powers. They can clarify foreign things into divine powers.

SHAMANIC

A solo shaman goes to the Spirit Plane, encounters spirits of all types. These are widely differing entities of variable personality levels that can transmute foreign entities into spirits.

SORCEROUS

They can force their will upon the Hero Plane and cause it to conform to their energy and material. They perceive the world there as landscapes, impersonal for the most part. They are best at reducing, and some manage to reduce it to strictly geometric and harmonic forms.

MYSTIC

They have no preparations for entering the other side. Such activities are part of their daily life, if they are truly practicing mystics. They are the absolute best at refuting the myths to components or archetypes, effectively removing their skills and feats.

NEGOTIATING OTHER WORLDS MOVING BEYOND THE HUMAN WORLD

Much of Glorantha's mythology is shared by all peoples, with essential tenets held in common. Everyone agrees that at first their world existed alone, separate from everything else. Their ancestors created the world, as their unique and primal myths relate. Then their world was impacted by outsiders. Their separate idealized world was crashed together with others to create the human world today.

Through magic people can move from Now through their mythic Planes, and once upon those planes, among the subworlds there. It is commonly viewed that such movement from Now towards the One is vertical, while lateral movement within a plane is horizontal.

THE SEVEN STEPS

Each of the mythic systems perceives seven separable levels in the mythic worlds. These are commonly called the Seven Planes, Seven Steps, Seven Rungs, etc. because of their progression.

These Hero Planes are commonly imagined and even illustrated as seven dots on a line. They share some general characteristics with each other.

THE TRANSCENDENT REALMS

Philosophers agree that the higher stages of magic exist, but disagree on how to attain them or what happens if you do.

- **Level 1** – An abstraction, a unified state which can not be normally experienced, and which has no part in magic or the *HeroQuest* game. It is Glorantha, the entire Cosmos, and so on; part of the Mystical Realm.
- **Level 2** – Duality exists, though no one agrees on what that exactly is. Part of the Mystical Realm, as seen by most deities or higher entities. The duality might be Mortal and Divine, Spiritual and Material, Good and Bad, Chaos and Cosmos or whatever.

Neither of these has any influence in *HeroQuest*, though, since they are essentially unreachable by any being which is self conscious. After this are realms which can be reached by people, but they are separated from each other into the three Magic Dimensions.

THE THREE WORLDS AND SEVEN SUBWORLDS

Three magical worlds exist on the Other Side, each separate from the others. These are the Theistic, Animistic, and Sorcerous Worlds. Two of these are divided into distinguishable (though often blurred) sub-worlds. The Animist's Spirit World does not have such distinctions.

- **Level 3** – Great Powers exist here, being great deities like Yelm and Orlanth and great powers like Zzabur or the Primal Runes. Comparable great spirits include Lux or Pamalt.
- **Level 4** – God Plane, a realm where most deities live, and where the mythic events still occur. It includes the Sky World, the Underworlds, and the Outermost and Deep Worlds.
- **Level 5** – The Hero or Magic Plane, where petty entities live, raw energy flows like rivers, and shines like stars, edges onto the ordinary world. Four past Ages can each be reached from the God Plane by leaving a deity's sacred home through the correct exit. The four Ages are: *Green Age*, when the world was still being discovered; *Golden Age*, when Yelm ruled; *Storm Age*, also called the Gods War; and the *Darkness Age*, when winter and monsters ruled. . It is the common region, as if filling in between power concentrations and gods' houses, so that the general Sky world is Level 5. Likewise, the transitional regions between the Center World of mortals and the Divine world of gods is Level 5, including the edges of the physical world.

Four past ages can each be reached from level 5 by leaving a deity's sacred home through the correct exit. The ages are: the Green Age, when the world was still being discovered; the Golden Age, when Yelm ruled; the Storm Age, also called the Gods War; and the Darkness Age, when winter and monsters ruled.

THE ONE HUMAN WORLD (NOW)

All four worlds come together in the Human World. It is ringed by Other Planes that include levels 4 and 5, including the Sky World, the Underworld, the edges of the Outermost World, and the shallower parts of the Deep World. It is, in general, the "borderlands" of the magical realm.

- **Level 6.** The Human World, the Objective World, where people live and everyday activities occur.

Note that the human world is ringed by Other Planes which include Level 5 and 4, ranging from the Sky Worlds, the Underworlds, and the edges of the Outermost and shallower parts of the Deep Worlds. This region is, in general, the "borderlands" of the magical realms

THE GREAT HELL

By accident or design, the cast-offs and exiles of the once separated worlds have been joined in many places, connecting formerly separated realms into one larger realm.

- **Level 7** – A bad place, worse than usual, outside of normal life and death or good and bad, shunned by all. Not necessarily the Underworlds, but the region where rejects, castaways and unspeakable things are consigned to.

People often invoke the Four Hells. They are the Chaos Pit of the theists, the Undead Plane of the animists, the Entropy Sinks of the sorcerers. The fourth is the Antiworld of the mystics: when the three magical worlds and the mystical realm came together, the Transcendent Realm disappeared. Nonetheless, its evil has survived as one of the Four Hells.

ARACHNE SOLARA

Arachne Solara is considered to be the head of all Nature, sometimes equated with Mother Nature itself. Philosophers claim that she even extracts respect from the great gods of other pantheons.

Arachne Solara appears in one of two ways. In her darkness aspect she has the form of a woman's body from the waist up, but mounted upon the torso of a huge spider. Her head is haloed in a gleaming white fire and her face is quite beautiful, though her teeth are very sharp. In her light aspect she is tall and thin and radiant, with slender limbs, but with a great mass of jet black hair which resounds away from her head and which writhes about her body, obscuring most of the time and always revealing her face.

Time is counted as the most powerful of the gods of the New Age. Time, as we recognize it in its three natural forms (linear, cyclical, and illusory) did not exist in the

Godtime or Great Darkness. The lineal relationships that we impose upon the stories and myths of those ages are a result of our own temporal state of mind, since we are assuredly part of the Timeflow of the New Age. Mythical events did not always occur in the exact order we interpret, and it is sometimes difficult to reconcile conflicting versions of events in Dreamtime. These difficulties are illustrated by the very words we use to describe the mythical state: Dreamtime, Gods' Age, Golden Eon, non-Time, etc. These all contain some measurement of time in them, thus clearly showing the mental anguish at reconciling their differences. It is interesting, and perhaps very important, to note that the magicians of the Hero Wars period, when contact between men and gods was the greatest, referred to the Godtime as "the Magic Place" or "Godworld" even when referring to a prehistoric event.

Arachne Solara is the greatest: world maker.
 She has many limbs, She has many forms.
 All the world lies in her web.
 All the world is her prey.
 All the world is her love.
 All the world is her child.

She lives upon death and dies from life.
 She makes the living and she slays the dead.
 When she comes upon you: fall!
 Pray the truth, tell her your soul –
 If she recognizes you are saved.

TIME

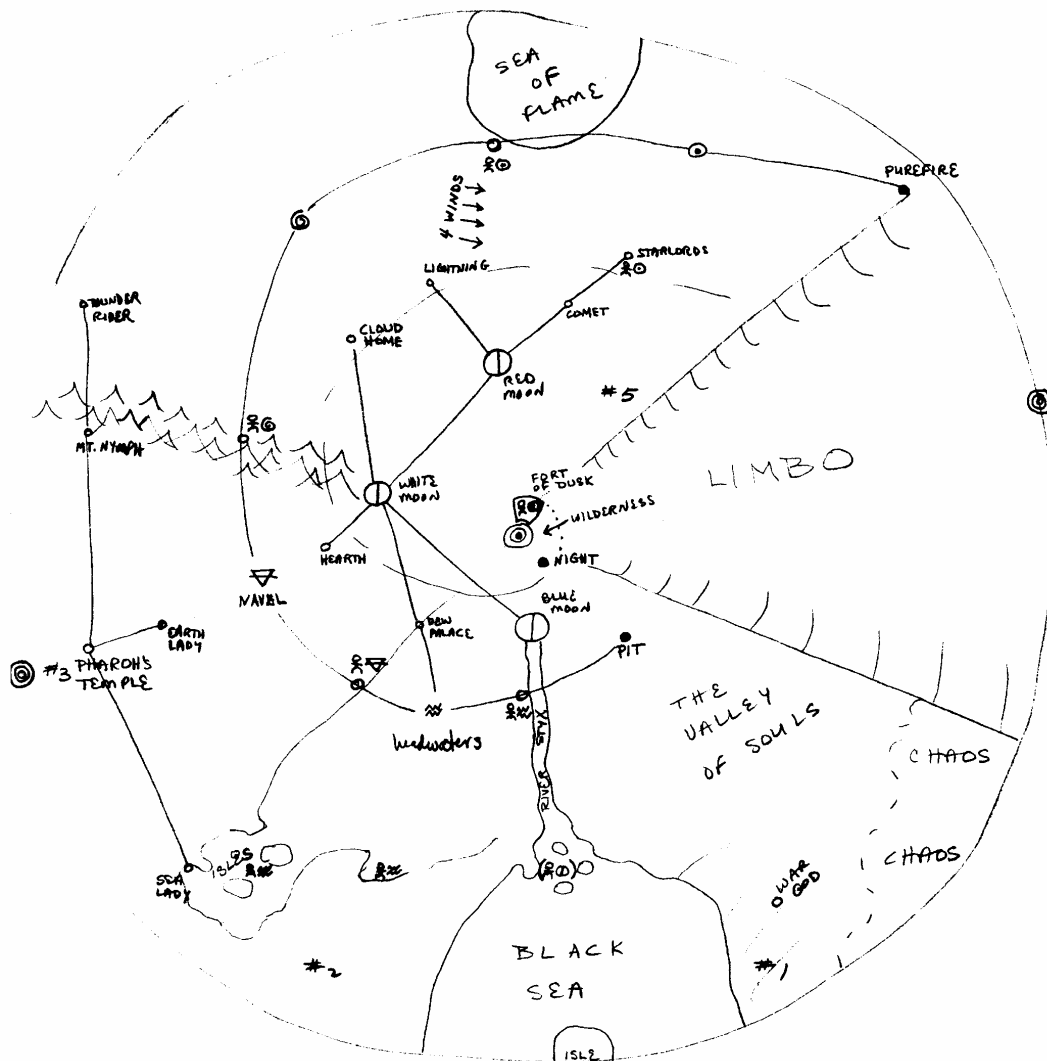
MANY NAMES

Time is called the Weapon of Ghani, the Backbone of Kara Poor, the Invisible Nail, the Eater of Entropy, and the Great Compromise. Like most of the other Laws or Powers of Glorantha, it is rarely worshipped yet is always present: a permanent part of the cosmic fabric. It is the product of all the gods, although the seven (or eight) Lightbringers are usually called its parents. The children of Time's Body are Powers and Forces, like Springtime, Evening, or Age.

THE COSMIC MATRIX

Spotted upon this map [which map?] are the specific places of the myths. These may be wide realms of vast mythic landmarks. It includes epic battlegrounds, paths and roads, palaces and secret places.

Wide realms include The Vast Sea, The Boundless Earth, The Plains of Storm, the Firmament, and a multitude of Heavens and Hells. Some of the mythic landmarks include The Styx River, The Mountains of Mostal, The Sea of Aether, etc.



THE SPIRAL MAP

Gloranthen pantheism has developed a map of the Hero Plane that is circular, but as if it were cut on a radius and one corner raised. This results in a simple spiral upward from one end and a gap between the two sides of the radius. According to the map the lower end is the realm of Darkness, and the upper side is the realm of the Sky. The gap between is a spiritual wilderness called the Valley of Limbo. Between the Darkness and Sky lie the realms of Water, Earth, and Air. In the center is the Mountain of the Moon, a mysterious and shrouded land that took over the region where the Cosmic Mountain once stood.

Each of these realms has certain special places located upon it. These include the deities homes, mythical and symbolic landscapes, and places of important or magical events. These may be located on the spiral map as set places, with lesser regions surrounding them. Sometimes there is a clear-cut path of road demarked in myth or legend and the stops along it may be found upon the spiral map.

It is correct to think of the Spiral Map being a map of Faerie, or of the Hero Plane. This is the Other Side as closest to known reality. By intruding life forces into it the world takes shape in this manner most familiar to the intruders. Thus, this scenery takes the form of the Living World and looks and acts like the world the people have come from. There is land and water and light overhead, even the Sun occasionally passing by, with crowds of people in villages, animals in forests, castles and fortresses for heroes and gods, and horses to ride upon.

THE LEVELS

One version of the Spiral Map actually has five separate maps stacked on top of each other, like a three dimensional chess board. Each level is a different world, a plane of existence with certain points of contact with the other worlds. In order from lowest to highest, these are **Hell**, the **Seas**, **Earth**, **Air**, and the **Sky**. Their placement in a vertical frame of reference is for convenience only, and not meant to present any form of dogma.

Within each level there are various geographic points and Centers. Gates connect the levels. [A small diagram shows four gates on a "generic " level-one each to two levels up, one level up, one level down, and two levels down. Presumably, the top and bottom two levels have correspondingly fewer gates depending on the number of gates below and above them.] On each level there is one Top Deity and his or her Family. The Deity is surrounded and constantly accompanied by its Entourage.

Each level is a world unto itself, with a couple of slow leak potentials through neutral gates, guarded on each side by half-breeds and a guardian on either side.

There are another series of gates: the Pole Mountain and the Four [Directional] Gates. These are held by hostile, neutral and completely regenerative deities known simply as Guardians. To proceed past a Gate a seeker must defeat the guardian in armed combat. Once entry is gained, the exit is free to the level of the seeker's choice.

SHORT WORLDS

A Short World is a supernatural realm created by beings in the center world, usually since Time began. These are similar in almost every way to the three Otherworlds. Short Worlds must be started from the central, mortal world where human beings and elder races live. A holy place is the entry point, like temples, power spots and Circles are entries to their Worlds. Extensive or powerful Short Worlds may have multiple entry and exit points. Some Short Worlds have exits from them to the earlier mythic ages. If the entity that made the Short World was important in those ages then such a link is likely. No one can arbitrarily create such a link, though. Nor can Short Worlds be linked to each other.

None of the Short Worlds has any link or connection with the Transcendent Realm. This is their most significant difference from the Otherworlds that are the basis for the magical perspectives of Glorantha.

Some Short Worlds connect the Central World with one of the three primary Otherworlds. In a sense, the false node, false temple, or false demesne of misapplied worshippers is a Short World that is connected to the Otherworld by worshippers.

GODLY HIDEOUTS

Ever since the Golden Age beings from the center world have created Short World hideouts for themselves and their followers. The simplest of these are intrusions into the Otherworld, like the Lost Dog Gang that has a den in the Great Forests that lie between the Realm of Storm and the Realm of Fire. It is a temple hideout created by the dog people as a place to hide.

DREAM WORLDS

Dreams are a type of False World. Two types of dreams exist. True dreams (or power dreams) occur when a sleeper's soul, spirit or mind (depending on their magic type) acts in its Otherworld.

Most dreams, however, occur in the Dream World. The Dream World is divided into many realms, most of which may have little contact with each other. Various cultures have their own dream and nightmare patterns and places, as well as a set of dream symbols and dream residents. The Dream World is a short world. It was created in the Green Age, and has continued to be visited.

THE HERO PLANES

THE SEVEN PLANES

Generic Name	Theistic World	Sorcerous World	Animist World	Mystical World
1. Mystical Plane	Creation or Chaos Plane	One Plane	First World	Unity Plane
2. (Undefined)	Cosmos/Chaos Plane	Dualities Plane	Duality Plane	Cosmic Plane
3. Divine Plane	Gods Plane	Abstract Plane	Great Spirits Plane	Awareness or Ego Plane
4. (Undefined)	Godlings Plane	Symbolic Plane	Immortals Plane	Thought Plane
5. (Undefined)	Awake Plane	Idealized Plane	Spirit Plane	Emotion Plane
6. Human Plane	Middle World	Mundane World	Natural World	Life
7. (Undefined)	Little People Plane	Material	Undead	Physical Plane

SHARED CHARACTERISTICS

People live in a world called the mundane or ordinary plane. Its characteristics are known and experienced every day. It is a place in which materials and powers are mixed to make the human realm.

Other planes exist, which have some characteristics that are different from the ordinary world. Through the use of magic people can move into and through those Planes. Once in a plane people can move among the regions there.

For instance, one of the most common journeys is to go to the God Plane. Once there the traveler can move among the realms of the many gods and goddesses. Sorcerers view such movement as vertical and horizontal. Vertical movement goes from the human plane to one of the others. Lateral movement upon a plane is called Horizontal Movement.

Seven Planes exist. These are commonly called the Seven Steps, Seven Rungs, etc. because of their apparent vertical progression. Before the God Wars four separate worlds existed in isolation from each other. Each was established by a different sort of power, which we now recognize as the four forms of magic. The God Wars began when these four realms crashed together to make Glorantha. This crash also created the seven Planes. However, the seven planes do not fully overlap for all four worlds.

The Mystical Plane is said to be a unique singularity beyond time, space, and consciousness. Although all four magic systems vaguely agree on its existence, it has no practical application in the world.

The Divine Plane is a common area shared by all.

AN OLDER SET OF DEFINITIONS PLANES

Parts of the Other Side that are differentiated from each other by the basic laws which govern them. There are five planes, and sometimes the Gray Zone is counted as a sixth.

THE OTHER SIDE

This is an overall name for the mythical, legendary, or religious regions which lie outside of the normal sensual perceptions available to living people.

THE MUNDANE PLANE

The plane of Life and Death. This is the physical world. It is also the origin of Will.

THE SPIRIT PLANE

An area made up of non-physical entities and things. It has a correlation with the Mundane Plane in that spirits will maintain their relative spatial positions on the mundane and Spirit Planes. You can visualize the Spirit Plane as being a place with no gravity and no exterior light source but which is, instead, filled with variously sized globes or shapes of "light." These globes are dependant on the power of the entity at its center for their size and their central luminosity. Globes may overlap.

THE HERO PLANE

An area of entities and beings that have an apparent essence and identity. This is the land of Faerie, and there are landscapes, peoples, and individuals, and all of the usual worldly laws of the mundane plane seem to hold true. Thus, people walk about, etc., and interact with the world in that way. Here live the legendary beings, including worshipped heroes or traditional enemies.

THE GOD WORLD

An area of entities and beings that is restricted to certain very powerful beings or their followers, and also to creatures with Will. Everything in this realm is similar to the Spirit and Hero Plane, but bigger and more concentrated in its essence.

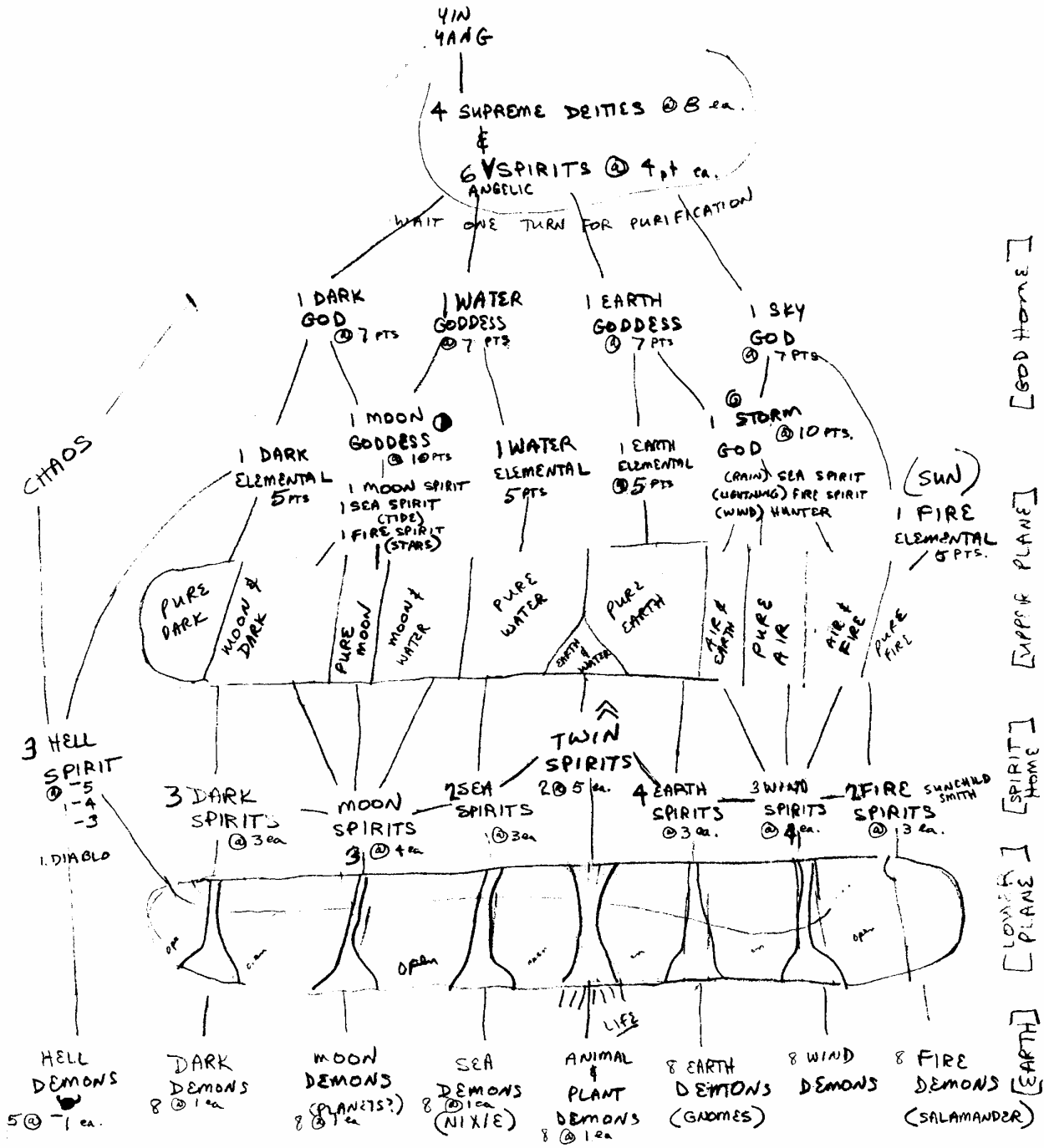
THE GRAY ZONE

A non-region that is placeless and lawless. Spirits, deities, and monsters live here. It is in between all the other zones, and it is also sometimes concentrated as a pool in one of the other planes. The spirits here are lawless and often hostile. There are no landmarks and it is impossible to find your way around it with any direction or precision except to certain beings (i.e., the Fog Goddess). There are often groupings of spirits that work together, commonly a Daka Fal group.

LEVELS OF THE HERO PLANE

An early diagram of the "levels" of the Hero Plane, created for the Masters of Luck and Death board game. Unlike the five strictly elemental levels described on page 49, this shows a more traditional view, with each level representing a different plane or power level of the Hero Planes. The overlapping nature of the levels is apparent, as is the fact that the Hero Planes are still definitely elemental in nature. The various gates or passages between them are also shown.

Some indication is given of the types and relative power level of entities inhabiting each plane. Each element has a single Top Deity, from which descend (either purely or by elemental mixing) all of the lesser entities, down to the common elementals/demons at the bottom level.



STEVE MARSH'S EARLY DEFINITIONS

Within the realms of the gods (in/on the plane of Faerie/legend/myth/etc.) there are various levels of reality. These levels are differences in power and, to an extent, differences in location. This is a brief excursion through them...

THE MYSTICAL LEVEL

The net upon which the world is woven. Known of by 2-3 gods if any.

THE GOD PALACES

Where the gods reside and where they hide their secrets.

AUDIENCE REGIONS

The near areas such as Valhalla, Ullr's yew dales, the Throne of God (the mythical level). Heroes and einherjar are here.

SPECTATOR REGIONS

This is where the ones who almost made it bask in the glory of power. The Rune Lords and Rune Priests and such are here in attendance.

SURROUNDING AREAS

Lesser spirits are encountered here. Minor power centers dot the area (lesser gods in the pantheon magical hearths).

LAND OF THE DEAD

This is a buffer zone surrounding the above like a haze, where initiates and lay members go to work off their memories.

THE GRAY ZONE

This is the buffer between time and legend.

WILD LANDS

This is the area where the unchecked powers and beast aspects of gods run wild. It is the savage buffer between the gods and the Godtime, and only great ones and psychopomps can travel it safely.

AN EXAMPLE OF THIS IN ACTION

The Yelmario party is heroquesting in the lands of the air gods. They are in the legendary region and are scented by the train of the Wild Hunter who dwells there. He has full powers here including his einherjar, windwalk, and power centers. The questers tear free of the outriders, but are not prepared to battle the Hunter himself, and so escape. Instead of retreating into the Land of the Dead in an attempt to hide, they wisely flee into the crowds of storm citizens in the Castle of the Storm (the Wild Hunter would have slain them all in the Gray Zone).

Here the bullying Wild Hunter is constrained from mayhem and murder, and his other duties draw him off. The Yelmarios are in perilous straits as they have not been able to do any preparatory magics and soon find themselves fleeing a brawl with a storm bull who died on the Hillquest (Stormwalk? Hill of Gold? Other?). They succeed in hiding among the faceless masses, but this costs them most of their gold (which was giving them away).

Their goal is the Tower of Tempests in which Orlanth dwells and stores magic. Here some of them hope to beg while others bargain and steal in an attempt to get a Telekinesis spell from that god...'

The use for this approach is to cover the results when a party leaves the pathway of a quest. As in the quest given earlier in this magazine, what happens if the party does not go straight as they zip through hell?

ENTERING THE HERO PLANE

It is possible to enter into the legendary world by use of **people, places, or events.**

People refers to both immortals and gods and lesser legendary mortals. Either way, this method is cult-oriented and relies upon rune spells. When the appropriate spell is cast on the heroquest party, they are transported to the 'house' of the god on the Other Side. From there, they can set off across the mythical or legendary landscapes in search of their quest resolution.

Places are actual regions or spots in the world where mythical or legendary events took place. Going to them places one in contact with the primal events. Transition from the present to the Heroquest Time is static, with the immediate geography changing little or else 'rebuilding' itself mysteriously out of sight.

Events are occurrences that marked or changed the world. To enter heroquest through an event it is necessary to reconstruct it as closely as possible (perhaps using spirits in roles) and invoke the faceless Powers to do their work.

In all of these methods, there is always a transitional phase where the party is surrounded by or moves through the dread Gray Zone. This is the in-between, undefined place of empty lawlessness. It is not Chaos, though it may be Disorderly. When the Gray Zone is passed, the world will again take familiar shape to the questers.

BEGINNING A HEROQUEST

There are several ways to set off on a heroquest that occasionally overlap: by Location; by Artifact Use; by Spell, Ceremony, or Ritual; by Invitation; and by Accident.

BY LOCATION

Locations of important events are often imbued with a residual power from the event. The heavy use of magic that was used permanently alters the region, which afterwards is the source of power for that event.

Delect's Marsh is one example of such a place. If a heroquester goes there, he is likely to become caught up in

the ancient events that changed land and water into something that is neither, and which also changed life and death into something that is neither.

Note that a party of non-heroquesters that ventures into the Marsh is entering a region of known legendary dangers. However, the place and its events will be temporally those that have managed to survive into the current time. If a potential heroquest (or someone with notable heroquest traits) goes there, he is likely to awaken some ancient danger, sort of drawing it through time to him. If the heroquester fills an appropriate role or has other such traits, it is possible that he (and his party) will be drawn into the event against his will.

Finally, someone with heroquest capabilities who goes to such a place with the intention of finding the legendary event will eventually find his way there.

BY ARTIFACT USE

Certain powerful artifacts are capable of transporting people to critical events in the artifact's own history. When this occurs, the artifact itself often remains 'behind,' in the place and time where the heroquester begins the quest. Return to the place and time of the origin occurs by touching or using the artifact back in ancient times.

An example of this is the Harp of Doski. This harp was made during the EWF period, and was capable of playing magical songs that did things. Should Betty Ballista wish to go back in time and try to learn those songs from their composer, she can do so by using the Harp. She simply uses her Will and the event will occur.

If Betty takes the Harp in hand and commands that the act be done then it will occur, and she will lose Will accordingly. She may also simply sacrifice one or more points of Will and leave it to Fate to lead her there. She simply spends the Will and then waits until something comes up. It just may take some time.

BY SPELL, CEREMONY, OR RITUAL

The spells are rune spells that will allow one to alter their perceptions and place in the cosmos to shift to specific events important in the god's mythology. All rune spells are, of course, of divine origin.

The ceremony referred to here is a Wizardry ability. It generally acts as a magical skill.

Ritual magic is used here to refer to Eastern methods of magic. Here the mechanical action is that of setting up the situation in as close to a duplicate of the original as possible and then sacrificing power to achieve transport. These methods always need some sort of focus to work, and this will take people back to the event. Rune spells are usually used to go back to Godtime, immersing mortals in the Great Mythologies of the world and affairs of the gods. Wizardry ceremonies will take someone to the Spirit Plane. Mystical ceremonies also take someone back to Godtime.

BY INVITATION

It is always possible that a friend or enemy will let a PC know they are welcome in a heroquest that has yet to start, or even has already begun. Friends are generally seeking support in their quest. Enemies are seeking opponents.

This may come about seemingly randomly, such as finding the spoor of a legendary beast while on a normal hunting trip. Or word may be sent about through temple channels asking for volunteers. A special or notable spirit could be sighted on the Spirit Plane and followed or pursued. An enemy spirit might visit a character, or friendly priests may discover a magical attack upon themselves or their followers that can be counteracted by a heroquest.

When this occurs, what sets it apart is that it is an unscheduled event. It may be necessary to use some other method of transportation, but this is usually not the burden of the person who has been invited, no matter which specific way is used. When the track of a legendary beast or a special spirit is sighted, the invited party is already there and should simply track further at that time if they wish. Sometimes it will be the burden of the friend who asked, whose method of transport will always include his party as well. An enemy who invites a PC to participate must decide which method to use to transport the individual to the site. This can include simply sacrificing a point of Will and leaving it up to "chance," in which case the invited party may have time to prepare himself for the coming ordeal.

BY ACCIDENT

Accident in this case means one of two things: a mistaken or unintentional immersion into the legendary event or time; or the intentional immersion of the quester against his will or without his voluntary acceptance.

The first occurrence is rare, but it becomes more likely as a hero gets more and more powerful in heroquest terms. This happens because another creature on its own heroquest may require a certain opponent in order to fulfill its own quest, and either the gods or Fate may choose a character as the best representative for the position.

The second occurrence is more common. In this, the one who is setting off may actually call a specific opponent they know, overcome their Will, and force them into the heroquest. (A person who does not qualify for the role at hand cannot be drawn into the quest against his will.) This requires a deliberate Will vs. Will attack, with many dangers. There is only one chance to try it, which gives two possible results: Success or Failure. Even success may not bring the expected results, for the being attacked may be under the close protection of someone who is actually more appropriate for the role than the person desired. In that case, the more appropriate (and probably more powerful) person will be selected instead. The original target must at least accompany their protector into the Spirit Plane.

A failed Will vs. Will attack means that the target knows of the intent and may alert assistance and/or make preparations. The one who tried to force them into the quest still loses their spell, Will points, or whatever.

THE OTHER WORLDS

THE GOD PLANE

There are two barriers between the God Plane and the Inner World. The resistance depends on whether the worshipped deity is a great deity or not. Major deities require passing a 10^W6 barrier. Aspects, lesser deities, and heroes are closer to humanity, and require overcoming only a 10^W3 barrier. This action must be initiated from the human side.

Worshippers perform rites and make sacrifices to reach the deity. The priest is normally given extraordinary support by the congregation, performs the rituals on holy days and in holy places, and has his own personal ability to invoke the deity. Taken together, these elements are usually enough to overcome the barrier between the worlds and activate the deity's temple on the mundane world.

The activated temple reveals its true power. Its interior is empowered to be the deity's house now, not just a place in the Physical World any more. Inside the temple, the worshippers are on the God Plane and in their deity's own divine temple. In this atmosphere, the worshippers acquire feats, communicate with their deity, receive rewards, and participate in supernatural delights or horrors. If a person leaves the interior of the temple during the services, he disappears from the material world completely and is physically on the God Plane. He may travel the God Plane, visiting myths, deities, and events.

An outsider will still see the physical building of the temple filled with the bodies of the congregation, who stand, kneel, sit, dance, sing, and respond to unseen events, but it will prove difficult, if not impossible, to attack or interact with the congregation. Even if the temple structure is set afire, the congregation members will be unharmed until they return from the God Plane. This is because of the barrier that they pass through to reach the Other Side.

OUTSIDE THE TEMPLE

The deity's temple is the starting place of entry into the God Plane. Everything depends on which way a person departs from the temple once he has stepped through to the God Plane. Most temples have a doorway for each option. The doors all go to the same divine realm, but to a different Gods Age. If a deity did not exist in a particular age then it has no direct access to that age.

Thus, all Orlanthi go to drink, brag, and brawl at Orlanth's Great Hall. When they depart to enact a holy day rite, they usually leave by the exit that sends them into the Storm Age. They could also exit into the Golden Age or Darkness Age, but not the Green Age, since it predates Orlanth. Exiting the temple puts them into the Storm Realm in the appropriate age. This is the area shared by all the deities of the Storm Pantheon. It is a huge land with many mountains and forests that are home to the giants and monsters of the pantheon. The precise nature of the Storm Realm depends on the age entered. In the Storm Age, the realm is robust and rich, full of peoples and friendly storms.

In the Darkness Age, it is dismal, with empty winds and hollow air occupying the forests and plains. (This is all described in full detail in *Thunder Rebels*.)

Worshippers then travel to the inner, or human, world of the age, which is in the Hero Plane (see below). This is done by traveling from the divine realm by whatever is the normal means of transport. For Orlanthi, it is upon a storm; for Celestials, it is upon a beam of light; and for Underworld types, it is by shadow. The person finds himself at the scene of the myth that he sought, where he can observe or even participate.

Heroquests take place in the Hero Plane realms within the God Plane. Heroes use the myths of their religion to navigate, passing from place to place as their deity did, encountering the friends and enemies that their deity did. These beings may be the actual entities faced by the deity, but more often they are other heroquesters passing through the realm on their own quests and re-enacting their own deity's myths. There is no time within the God Plane. The beings encountered may come from the future or past, though there is no way to tell. They appear in the guise of the particular deity or monster that was faced in this quest. The only people whom a heroquester can be sure of on the God Plane are those who embarked on the quest with him.

REGIONS WITHIN A REALM

Each religion has its own realm, usually treated as a separate "world" unto itself. Each pantheon lives within its own boundaries, where its deities and heroes fight the foes and monsters of old and maintain their version of Cosmic Law.

The realms are divided among the pantheon members in whatever cultural pattern they fall into. In the Storm Realm, whose worshippers are tribal clansmen, the deities live in tribal areas, each with its own great stead, herds, and farmlands. The Celestial Pantheon deities have proud villas amid large manorial estates, and the Underworld deities have secret lairs amid hunting grounds.

Active worshippers learn their way around their pantheon's divine territory because they go through an annual cycle of rituals that takes them across the same divine terrain. They meet the same beings there, and so become familiar with their part of the God Plane. Worshippers expect to come to that place after death.

The realms are interlinked. Monsters and enemy gods dwell at the edge of a pantheon's realm; these are often gods from another pantheon, and the shared border is blurred. As one travels "north" from Orlanth's stead, one passes by the steads of other deities, including Elmal, the Heortling sun god. Beyond Elmal's stead, the mythic landscape enters the debatable terrain, wild and unpredictable. It becomes more and more like that of the Celestial Pantheon, until, at some indefinable point, you are in the Celestial Realm.

ESTATES OF THE DEITIES

Some places in the divine realm are set apart from the rest of the pantheon's realm by supernatural barriers with resistances of 10 \mathbb{W} 6. These are not usually invisible barriers like the ones that separate men from the God Plane, but take the form of an armed guardian, raging river, tremendous fire, or some other appropriate guardian. In some way though, some areas are set apart within the realm.

These are the abodes of the deities. The guardians are their devout worshippers, their subdeities, and their heroes. Inside this area is the deity's own special region, where only the select are allowed. This is Yelm's Court, Dendara's Solarium, Orlanth's Feast Hall, Lhankor Mhy's Study, Kyger Litor's Nursery, and so on. Only deities, not minor deities or petty deities, have this type of stronghold.

Great deities each have another secret area inside their own homes. This is behind a 10 \mathbb{W} 9 barrier, and goes into a place that is the equivalent of the Great Gods Plane. It is the essence and being of the permanent cosmic reality of the great deities. Such things are far beyond the knowledge and capacity of normal people, who would be blasted by being exposed to it. Most people wisely avoid it.

TRAVEL BETWEEN REALMS

Brave and foolish people may depart from their own religion's realm and enter that of another. This is risky and not condoned by most deities, priesthoods, or societies. Travel always requires entry into the debatable terrain, which is wild and contains terrors and dangers from both realms, and perhaps some others as well. The intensity of worship (communal, initiate, or devotion) is a measure of how safe you are in the God Plane.

Conflicts between religions occur simultaneously on the God Plane and in the middle world, with human armies and superhuman heroes on both sides. Raiding and invasion of the divine realms is known and increasingly used, especially since the Lunar priestesses learned the technique.

LEAVING THE GOD PLANE

A hero normally returns to his deity's temple on the God Plane. When the ceremony ends, the supernatural reality disappears and the everyday world is reinstated. It is normally impossible to travel to a different location on the Physical World using this method. Even if two people held hands as they walked through to the Physical World, they would end up in their original temples. This exit barrier ensures that the person returns to his own time, not his past or future.

AFTERLIFE, PARADISE, AND HELL

"Afterlife" is a general term used to describe anyplace that a soul, spirit, or essence goes after the death of its body. Each religion tells its worshippers about their own afterlife.

Paradise is what one makes of it, the chance to live in the proximity of one's favorite and chosen deity and enjoy the benefits of having served him during life. Glorantha does not have one single paradise; each religion has its own.

Hell as a place of punishment is similar to paradise in that every religion has its own places where its bad people are punished. Deities who rule these areas are often part of the pantheon for the religion. Thus we find enemy deities such as Deshkorgos in the Celestial Pantheon, or Daga in the Storm Pantheon. Some hells are actually part of another realm: the Celestial Hell is in the Wonderhome of the trolls, while bad trolls are usually sent to a particular part of the Sky Realm.

Most regions of the dead are neither paradise nor hell, but are mostly dreary caverns full of faceless, mindless, and unfeeling souls, spirits, and/or essences.

THE MOUNTAINS OF DIVINITY

Some religions do not try to ascend right to their god's place, but are willing instead to take many days worth of prayer and sacrifice to make it in steps. They perceive the barriers as ranges of mountains and cross them one at a time.

In this case the resistance is done by step, but between each step an encounter occurs. This may not be important for traditions with long histories of doing this, but it is very dangerous for traditions which do not.

THE SORCERY PLANE

Sorcerers recognize seven "levels" of the Sorcery Plane. They are, in descending order:

- *Invisible God*: This is outside of all planes and measures, all-encompassing, all inclusive.
- *Immeasurable Plane*: Also called Joy or the One Plane. It is beyond the comprehension of most people, but can be reached by transcendent religious practices.
- *Law Plane*, or Solace: Also called Solace, Heaven, or the Dualities Plane. This plane is perceived as pure energy (visible as movement) and vibrational matter (visible as patterns). To reach the Law Plane, a sorcerer must pass a barrier of 10 \mathbb{W} 9.
- *Saint Plane*: Also called the Idealized Plane. This is the plane where the primal runes exist, the first beings began, and philosophy nodes exist. To reach the Saint Plane, a sorcerer must pass a 10 \mathbb{W} 6 barrier.
- *Adept Plane*: Also called the Symbolic Plane or Spell Plane. The Adept Plane is the normal entry point for sorcerers into the Sorcery Plane, for it is where they go to learn spells. The Adept Plane is reached by passing through a 10 \mathbb{W} 3 barrier.
- *Mundane Plane*: Also called the Human Plane. This is the Material World, where mortals live. It is the home of the sorcerer's physical body and is polluted by interference from the Spirit and God Planes.
- *Hell Plane*: The sorcerous portion of the Underworld, inhabited by evil, twisted Chaos creatures and demons. It has no energy, or else polluted energy that sorcerers cannot (normally) access.

LEAVING THE SORCERY PLANE

The only safe way to leave the Sorcery Plane is through the portal by which one entered it. This means that the sorcerer must keep careful track of which nodes he passes through, as not all nodes are connected to all others. Some spell nodes can be connected to two or more founders' or saints' nodes, and taking the wrong conduit can strand the sorcerer in the Sorcery Plane. There is no lifeline connecting the sorcerer to his portal, though there are rare and zealously guarded spells that function in that sort of way.

Leaving the Sorcery Plane through anything other than the correct portal is extremely dangerous, and most sorcerers that try are killed, or worse. The sorcerer's consciousness will not re-enter his body, spending eternity screaming in the interstices between nodes of the Sorcery Plane or as a disembodied ghost on the Physical Plane. Destruction of the portal strands the sorcerer in the Sorcery Plane, though other magicians can attempt to rescue him by constructing an exact duplicate of the original portal.

THE SPIRIT WORLD

A single barrier of 10¹¹3 exists between the Natural World and the Spirit World. There are no other barriers between the shaman and the spirits. Some great spirits may have their own areas demarked by second barriers, but in general once a shaman is in the Spirit World, he can go anywhere he likes (not that this is necessarily a smart thing to do!).

Shamans normally enter the Spirit World at a power spot whose spirit help in some way. He encloses the sacred place with his shamanic circle and begins his rites. Worshippers dance, drum, and sing to help him, and are in danger of being carried away if they leave the safe area.

As the ceremony progresses, the worshippers inside the circle can see the spirits assembling outside. They are often vaguely shaped or formless, though some are clearly distinguishable as trees, animals, or conscious beings. When the ceremony is done, the Spirit World is visible outside the circle. Everything inside looks much as it did in the human world, except that its spirits are all alive and visible.

From the shamanic circle, the shaman summons spirits to help, be cast into a fetish, or otherwise communicate with him. Normally, only traditional spirits will be around for such rites, though anything is possible in the Spirit World, which can shift in mood and tenor abruptly.

Observers outside the shamanic circle will see the bodies of the worshippers fade, as if through a dust haze, a heat shimmer, or from distance. As long as the worshippers do not leave the circle, they can be seen from the outside. When they return to the Physical World, the process is reversed until they are solidly back. Disturbing the shamanic circle will have dire effects on the worshippers they might be stranded in the Spirit World, or abruptly returned to the Physical World miles away from the circle. Animist tribes usually post guards around shamanic circles to protect them from this kind of interference.

To step outside of the shamanic circle is to enter the Spirit World. If a person does so, his body disappears from

the Natural World and he is in the Spirit World. To travel the Spirit World requires the *Spirit World Travel* ability, or to be with a person who has it. Without it, voluntary travel is not possible, though the character can be caught up in a spiritual wind or current and carried far from his starting place.

A shaman can see landmarks in the ever-shifting landscape of the Spirit World. With training, he can use the Spirit World as an alternative to moving on the Physical World. He can enter the Spirit World in one place and exit it many miles away. Tradition knowledge and practice relationships give the shaman information about the spirits he meets: their habits, needs, desires, and abilities. These abilities give the shaman clues to finding specific spirits or demesnes in the Spirit World.

The Spirit World seems vague and indeterminate to other people, as if floating in a dream. They sense no order or arrangements. The landscape can shift and change under their feet. Vast, amorphous things float about seemingly at random, occasionally coalescing or splitting.

LEAVING THE SPIRIT WORLD

Shamans have the ability to leave the Spirit World at any time. Other travelers on the spirit Plane are normally unable to leave easily. Beings lacking *Shamanic Escape* require another shamanic circle in the Spirit World in order to cross the barrier back to the Physical World.

THE UNDERWORLD

The Underworld is an exception to the usual clear separation of the religious realms. Every religion has some way to address the great darkness that preceded creation and still lurks under the earth and seas. The pantheons have entities to interact with when dealing with that darkness.

Despite the natural separation of the deities and pantheons, the deities of the underworlds are less separated. Certainly Deshkorgos' underworld is separate from Asrelia's each commands their own realm. Nevertheless, lesser infernal creatures are common to many worlds, major vermin infest a lot of separated dead lands, and demonic beings roam across all the stygian hero planes.

The minor and petty creatures of the underworlds are so varied and numerous that some folk believe that the hellish creatures of the Spirit World and Sorcery Plane spill over into it. Such is unproved, though many indications seem to make it true. For instance, Kyger Litor is a sprawling goddess of the Underworld. She receives sacrifice from some worshippers (who get feats), is the Great Ancestress of the Uz (who use her spirits), and is the Creatrix who made the laws of Darkness sorcery for others (who get spells).

THE INVISIBLE MEASURE

The sorcerers' name for the Other Side is the Invisible Measure. The magician gains a special power to perceive the energy of the world. The Sorcery Plane is a near-static world of energetic hierarchies that appear to humans in one of two ways, depending on their form of interaction. Most people worship and interact almost passively, led by the clergy. These people experience joy during their worship services, but otherwise do not interact with the planes. Sorcerers and wizards actively interact with the Adept and Saint Planes using laws of logic and will to make sorcery.

Sorcerers recognize six "planes" of the Sorcery Plane, in addition to the Invisible God.

INVISIBLE GOD

This is outside of all planes and measures, all-encompassing, all inclusive, ineffable and indescribable. Only Malkion could comprehend it (and some religions deny even he knew it).

IMMEASURABLE PLANE

JOY, THE ONE PLANE

From here came Creation, the First Action. It is beyond the comprehension of most people, but can be reached by transcendent religious practices. Hrestol taught the Joy of the Heart as a method for the faithful to experience this level, which is otherwise unattainable.

LAW PLANE

SOLACE, HEAVEN, DUALITIES PLANE

Magicians perceive this as pure energy (visible as movement) and vibrational matter (visible as patterns). In Malkioni mythology this is the realm created by the First Action, which was Creation. The Intellect of God is here. There is only one landmark, a nonmoving point, the Atom of Matter, eternally expanding.

To reach the Law Plane one must pass a 10 \blacksquare 9 barrier.

SAINT PLANE

PHILOSOPHER PLANE, IDEALIZED PLANE, FOUNDERS PLANE, THE THOUGHTS OF GOD

This is the realm created by the Second Action (Manifestation). The first forms, perfect and ideal, were created as Manifestations. This is the plane where the primal runes exist, where the first beings are, and where philosophy nodes exist. To reach the Saint Plane one must pass a 10 \blacksquare 6 barrier.

Saints are great beings who have significantly influenced the world for the good of the Invisible God. Beside them in prestige, though not canonized by the church, are the founders of the great philosophies. These philosophers and saints have shaped and transmitted the thoughts of God and magic, establishing orders.

The Saint Plane is the region of primal runes; of true beings, shapes, and principles. The residual thoughts and

powers of the saints and founders are here. All orders know the appropriate portal of power to reach their own founders. Very few can reach another founder unless they have stolen the information somehow. These founders' nodes have connections to spell nodes in the Adept Plane.

ADEPT PLANE

SYMBOLIC PLANE, MAGIC PLANE, SPELL PLANE

The Adept Plane is the normal entry point for sorcerers into the Sorcery Plane. Concentrations of power at this level are called nodes, or secondary runes. Currents of energy move between them. The spells contained in grimoires are mostly instructions on how to create the proper portal of power to reach the desired node. Each spell is connected to one or more adept nodes, the residual thoughts of the sorcerer who created or collected the spell. An adept node is the Otherworld equivalent of a grimoire. The instructions for creating a portal of power that connects to an adept node are closely held secrets of their orders. The Adept Plane is reached by passing through a 10 \blacksquare 3 barrier.

The precise appearance of the Symbolic Plane depends heavily upon the sorcerer's training. He will see the energy patterns according to the preferred pattern of what his training needs to see. This is a sort of energy identification that can see elemental types, undead, runic powers, and so on. These powers appear as repeated interrelationships between abstract shapes. Sorcerers can find concentrations of power and use them to navigate. By entering these concentrations, the nodes, they can move from node to node, or pass back into the Material World.

Spells exist in this plane. When a sorcerer in the Mundane World casts a spell, the energy for it comes from this plane and passes through the sorcerer's talisman. Spells of this type, which are specific actions and results (based upon an existing order's grimoire), can be devised by heroes.

CONNECTING TO A SPELL NODE

To connect to a spell, the assembled sorcerers perform the rites to create a portal of power, and the candidate steps into the ensorcelled area. The area becomes filled with magical fire or is obscured by shadow or light or smoke. From there he can look out and see the Adept Plane and the node of the spell he wants. Portals of power can also connect sorcerers to the node of their saint or founder. From this node they *can* follow inter-nodal conduits to the nodes of the saint's magic powers, and thence to individual spells. Most orders connect to their founder's node on a regular basis to venerate the founder, induct new members, and gain magic.

Observers see the sorcerer in the portal obscured by the flames or shadows that delimit the portal. The sorcerer's physical body can be affected by outside forces. If the portal

is destroyed, the gateway through the barrier slams shut, trapping the sorcerer's consciousness on the Other Side.

If someone departed the wrong way from the spell circle he would disappear from the real world and be on the Sorcery Plane. This is a world of nodes, conduits, and vibrational matrices. There are no independently intelligent beings in the Sorcery Plane other than the sorcerers. If such a being is encountered, it is probably an invader from another world, and means that the delicate structure of the Sorcery Plane is in danger of being disrupted.

THE MUNDANE PLANE

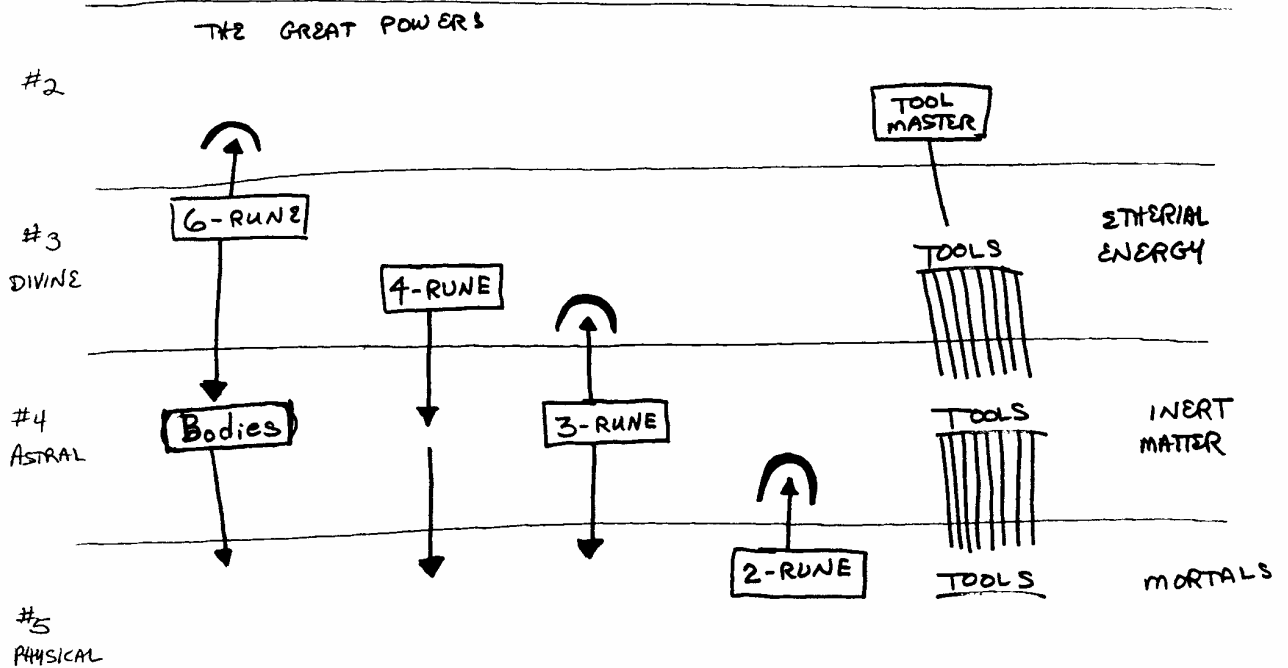
THE PHYSICAL WORLD, THE HUMAN WORLD

The Mundane Plane is the normal world that humans inhabit. It is the home of the sorcerer's physical body and is polluted by interference from the Spirit and God Planes.

THE HELL PLANE

This region has no energy, or else an energy that the sorcerers cannot (normally) access. Creatures inhabit this sick region and sometimes spill into the mundane world, where they manifest as Chaos creatures, demons, and sons of the Devil. A sorcerer cast into this world is doomed, for his energies and residual thoughts will dissipate into nothing.

The Order of Saint Gerome, called the Chaos Exorcists, are experts at destroying this particularly foul essence and extracting souls from Hell. The person remains dead, but no longer doomed to evaporation. The Geromic Order may have maps of this region, but if so it does not share them.



MORE LEVELS

Another view of the "levels" of the Hero Planes, again dating from *Masters of Luck and Death*. In the game at that stage of its development, each god or other magical being was represented by two or more runes, with more runes indicating a more powerful entity. The greatest beings were represented by six runes (although two or more of these might actually be the same rune, indicating greater mastery of that power or element).

The immortal races, commoners of the Otherworlds, were represented by two runes, often a Form and an Element combined. Divine servants possessed three runes, minor deities four, and major deities six. (Single-rune items

of power were also part of the game, such as the Mirror, the Sword, the Harp, the Stone, the Cup, and the Wheel.)

This is similar in some ways to the *Heroic Rune Identification System* (page 28), which shows the increasing power of the heroquester by his "mastery" of additional runes. On the other hand, the *Divine Rune Identification System* (page 26) seems to use an inverse relationship, showing lesser entities as developments of more powerful ones, adding runes to define their distance from the greatest entities, each of which embodies a single rune or power.

SPIRITS AND THE SPIRIT PLANE

A Spirit is an entity that has no corporeal form. It is not, by definition a living thing, for all living things must have a body of some sort.

Spirits may not normally exist within the Physical, or Mundane Plane. They do, however, exist beyond the Mundane Plane in the Spirit Plane and beyond. It is possible for spirits to interact with the mundane plane but to do so requires use of magical spells.

PERCEPTIONS OF THE SPIRIT PLANE

It is difficult, but not impossible, for an embodied entity to visualize the Spirit Plane. To help visualize it I will quote a description from a contemporary source who describes his own Discorporation.

I could see everything about me clearly, and I chose three things to keep my eyes upon. One was the vast green forest that spread itself out before me. Closer was the great magical plinth that shined its eerie blue in the sunlight. Finally, there was the form of Alkaaz, my friend, who was guiding me.

First everything seemed to grow misty and I wished to rub the tears from my eyes. My skin grew cold, then prickly as hairs stood on end all over my body. The mist deepened and I lost sight of the features of all about me in a growing blur. How.

The blur grew until everything was a dim and cold gray, indistinguishable from other things and parts. Then, however, glowing lights intruded themselves through the fog. Brightest was the form of Alkaaz, my friend, who burned with a clear white light as I had learned all living things do. Behind him there was a wavering blob of bright blue which was the spirit of the stone we were seeking. Beyond that, distant and still almost blurred, or smudged across all I could see, was a great green expanse of forest...

In general, the things that are visible on the Spirit Plane appear to be in a gravity-less situation. Indeed, there is no gravity to affect spirits other than their own comparative "weights" which cause the natural layering of the universe. This layering or weight is, from lightest to heaviest: fire, air, earth, water, and darkness. However, this is a major affect and individual spirits will almost always be able to wander freely about the Spirit Plane.

Embodied spirits are not visible on the Spirit Plane unless the individual has attained great power or proficiency, or voluntarily undertaken the life and ways of either a heroquester or a shaman. There is a clear line of differentiation here which cannot generally be crossed by accident or before candidates are entirely ready to use it. Likewise, once the path is taken there is no possible way to break away from it and disassociate one's life from the Magical Planes.

Thus, one will be able to see only the most powerful of individual, living peoples upon the Spirit Plane. However, all disembodied spirits are also visible. This includes living creatures that are temporarily discorporate, but also many other types of spirits. Other spirits found on the Spirit Plane include two types:

1. The Spiritual Geography types
2. The Wanderers.

The Spiritual Geography types are spirits, large or small, that are disembodied but relatively bound to remain in the general area of their strength. For instance, a Spirit of the Forest would be a "geographic" spirit. In the description given above it is referred to as a "green smudge across all I could see."

This color is, in fact, the "body" of the spirit that is made up only of power. If a shaman had the time and inclination he could fly all about the edges of the forest and it would appear as a huge, slightly quivering, blob whose outer limits were somewhat beyond the boundaries of the mundane forest. Within the expanse of green might also be seen lesser, interior spirits who were moving about inside the forest. These might include the guardian spirits for the major animal species, forest wyters, elf guardians discorporated and searching for enemies, and the souls of sleeping plants in the winter. It would be possible for the inquiring spirit to penetrate this green globule for closer inspection, but then he would also be clearly within the perceptive limits of the Spirit of the Forest, who would respond appropriately to the invasion.

Real perception on the Spirit Plane is limited, and depends on the power of the being. This is the distance beyond its own center point that it can see. It also defines the relative size of the spirit, for perception cannot go beyond the body of the spirit. This is also the range of his perceptions. Any spirit within that range could be identified, within broad categories of power and kind. Note that perception by two spirits must, by definition, be possible to either of them, though this might be modified by magical spells.

It is not possible to perceive with spirit senses and mundane senses at the same time, but it is possible to move between the realms with various spells.

THE MYTHIC AGES

ENTERING THE OTHER SIDE

SOME REGULAR METHODS AND SPELLS AND PLACES

Traveling to the Hero and God Planes requires going into a world which is one of the primeval mythic methods.

Traveling to a world that is not your own imposes additional problems. That is, if you are a theist, you have an advantage in the Gods Myth world, while all others do not. Also, if you practice a mixed tradition now then your advantage is less as well. (perhaps).

PREPARING AN AREA: A CEREMONIAL MAGIC

The seer must make the roll in order to consecrate the area suitably for heroquesting. Temples are already consecrated as a matter of function.

ENTRIES TO THE OTHER SIDE

Note that one must always have passed Humakt's threshold.

PRIME ENTRY ONTO THE HERO PLANE "SWITCHING YARD" TO SUB-PLANES

Sub-planes are determined by their elemental/natural affiliation, i.e.:

- **Darkness Exits:** The Primal Cave (at Mouth); the Vault of Night (at the Pillory); the Dark Forest (Edge)
- **Water Exits:** The River (Mouth); The Sea (Shallows); The Lake (Edge).
- **Air Exits:** The Cave of Wind (Mouth); the Plain of Storm (Edge); the Raging Death (Edge)
- **Fire Exits:** Castle of Light (in Field); Volcano of God (Surface); the Sun Road (where Sun will pass soon)

PRIME ENTRY TO GOD PLANES

These are deeper into the same places available from previous "switchyard." Note, though, that they never get one past the defenses of a deity.

- **Darkness Exits:** The Primal Cave (Cavern of Shadows); the Vault of Night (at the Porter's Hut); the Dark Forest (the Empty Chapel).
- **Water Exits:** The River (1st Cataract); the Sea (Edge of Light-zone); the Lake (the Deep Part).
- **Earth Exits:**

- **Air Exits:** The Cave of Wind (the Bottomless Cavern); the Plain of Storm (Middle); the Raging Death (the Storm Bull Mustering Ground).
- **Fire Exits:** The Castle of Light (Lightfore's Manor, near the gate); the Volcano of Lodril (the Cavern of Blistering Heat); the Sun Road (where the Sun is, joining the end of the Sun God's Train).

SPECIFIC PLACES KNOWN BY RITUALS

It is clear that most of these are specifically Cult-oriented.

ORLANTH

1. To Thunder Plane, the House Near Orlanth's Home guarded specifically by the Thunderer aspect
2. To the start of the Lifebringer heroquest
3. To his early trials with Yelm
4. To his later trials with Yelm or his kin
5. To the source of Rivers (a water place)
6. To Storm Bull Mountain
7. To Ernalda's Palace
8. To Eiritha's Pasture
9. Westfaring
10. To Gray Plane & Death-home

YELM

1. To the Palace of Light
2. Gates of Dawn

LHANKOR MHY

1. To the base of the Spike
2. To the Ancient Library (outside village)
- 3.

HUMAKT

1. To Kargan Tor's Court
2. To the Edge of Hell
3. The Sword's Path to Death
4. To Humakt's Threshold
5. To Orlanth's (outer) Estates
6. To Six-Stones (Hell)

STORM BULL

1. To Court of Kargan Tor
2. To Eternal Battle
3. To Stormwalk Mountain
- 4.

THE GOD LEARNER MAPS

FORGIVE US OUR GOD-LEARNERISMS IN THIS SECTION

AGES WITHOUT MAPS

1. Pre-Creation Age
2. Aquatic Age
3. One Place Age
4. First Place Age
5. Green Age; Early and Middle.

These ages are known to Elder Races only. Human beings cannot ever enter these mythic regions.

AGES WITH MAPS

6. Green Age, Late – All stories of humans are of the End of the Green Age.
7. Golden Age (Middle, Late)
8. Storm Age (Early/Great Flood, Middle, Late)
9. Darkness Age (Early, Middle, Late)
10. Pre-Dawn Age Early. Gray Age. Middle. Silver Age. Late. Pre-Dawn.
11. The Dawn, History.

ZZABUR'S ATLAS

A BOOK OF INFINITE VALUE

1. The Underworld Map
2. The Sea World Map
3. The Inner Earth Map
4. The Parts of Storm Map
5. The Immutable Sky

THE HEROIC/SURFACE WORLD AGES

1. THE WATER AGE/ALL WATER (MANY ALGAE, FISH AGE)

2. FIRST EARTH

A perfect lozenge floating and/or rooted or pillared to ancient Base (dark). Only gods live. (Insects appear.)

3. EARLY EARTH (EARLY GREEN AGE)

Now irregular, growing in some portions faster than others.

4. MIDDLE EARTH

Mountain grows in the center, first river flows uphill onto land. There is a general mixing on surface world of elements. Other legendary mountains are grown or made in this period.

5. LATE EARTH/EARLY SKY

Intense light begins above mountain top and grows. Accession of Harmony.

6. MIDDLE SKY/GOLDEN AGE

Sky encircles Earth, Yelm rules the north, Lodril the south.

7. LATE SKY/EARLY STORM

This ends with Yelm slain.

8. MIDDLE STORM/STORM AGE/LESSER DARKNESS

Storm gods dominate; seas drop, many clouds, more rivers.

9. LATE STORM ("A PREDATORY AGE")

Valind, Daga, Malia, and Ragnaglar are big leaders.

10. EARLY CHAOS/AGE OF INVASION/THE GREATER DARK

First Chaos gods appear. This ends with death of the Spike and departure of the Lightbringers.

11. LATER CHAOS/AGE OF CHAOS/GRAY TIMES

Mortal revival and resurgence. Increased victories against Chaos, including I Fought We Won.

12. AGE OF COMPROMISE

World at Dawn = History

GREEN AGE (LATE)

BEGINS WITH...

Mystery, out of the Unknown. Then something occurs that causes people to remember an event, typically something that sets them apart from something else.

This is the awakening of human consciousness. It is the earliest memory that human beings have *as human beings*.

CHARACTERISTICS OF...

- **Sky:** Bright and pleasantly warm.
- **Air:** Calm and peaceful, with occasional cooling or warming breezes as desired.
- **Ground:** Rich and so fertile that it needs no cultivation or work, providing beauty and pleasure.
- **Waters:** Pure, sweet tasting, often inherently magical or so pleasing that they are like powerful magic.
- **Plants:** Land plants appear early in the age, and by the end are numerous, exuberant, beautiful, nutritious, helpful, and healthful.
- **Animals:** Many kinds and types, most of which are now extinct. Many of these are fabulous. Amphibians appear with the First Earth; reptiles arise early in the age, growing larger as their food supply increases.
- **Humans:** Discover themselves in some way for the first time.

- **Elder Races:** Noticed here for the first time. "I'm not a plant" contains the first Aldryami mention, for instance.

SAMPLE EVENTS

- I'm not a plant.
- Ow, that hurts!
- I like that.
- Hey, I'm hungry.
- Did I kill that to eat it?
- Can we have sex?

- What is sex?
- That is beautiful.
- What is Fire?
- What's "cooked" mean?
- Yes Sir and No Sir.

ENDS WITH...

A culture hero defines what the world is in terms that are known and understood.

MAP SEVEN

A 2ND AGE DOCUMENT, EARLY GOD LEARNER PHASE

A UNIFICATION OF ARCHETYPES: PROOF NUMBER ONE.

ESSAY BY JEREL OF HEDSTON

We have many reasons to support the Essential Theses. The Unification of Archetypes is one of the basic proofs for our structure of knowledge.

Map Seven of the Series is a case in point. The facts contained in it have all been verified by Visitation and Articlization.³

These Places and Beings have been proved to co-exist, as predicted by the Unification of Archetypes. Thus here in the Golden Age we find many references to Fire, a prevalence of the color Yellow, a plethora of birds, and a wealth of gold.

PLACES ON MAP 7

Aldrya's Forest – Aldrya is the Great Goddess of the Elves. In this era she was the First Dryad, and her own tree grew upon the top of the Spike. (DC)

Three types of Elves lived upon the mountain: the Yellow Elves upon the ground and around the base of the Spike; the Green upon the slopes of the mountains; and White within the ring of Shanassese, the Tree of Aldrya. (GC)

Black Camp – The Fourth Family of the Mountain People settled this camp, and later from it came forth to cause mischief and trouble. (SC)

Blue Dragon's Path – The first waters which came here were in the form of a great blue dragon. The local king, Orlanth, built irrigation dams and tamed it. It settled there, and laid its eggs so that the area became the Dragon's Nest. (DC)

Dark and Light Mountains – The ancestors of the later mountains ranges raised themselves here. There was a tall Dark Mountain to the north, and a Light Mountain to the south. They were each inhabited by powerful sorcerers. (K)

Flood of Terror – The Eastern Lands were first inundated by a wave of water, the first ever seen on land. The residents were terrified, and no one has lived there since. (K)

Ganderland – The peculiar and cursed creatures called Durulz, or more commonly, ducks, claim that they inhabited this whole quarter and oversaw it in great peace. They call it the Mighty Duck Empire. (DC)

Genert's Garden – When the whole world was peaceful, the region here was ruled by King Genert. There he found the first trouble when the Trolls came out there. (DC)

This Garden is also the place where the first vegetation was domesticated. (SC)

This is also called the Garden of Harmony, where the first people lived. They learned to cook. (K)

Heron Hegemony – A people related to the Herons and Egrets lived in this quarter. (SC)

Kingdom of Serenity – Realm occupying the southeast quarter of the worlds. (SC)

Kingdom of Logic – This is the ancestral home before the Malkioni.⁴ Realm occupying the northwest quarter of the world. (SC)

Kingdom of Brilliance – Realm occupying the southwest quarter of the world. (SC)

³ Visitation and Articlization. A GL proofing method for Heroquesting. The Participant must not only Visit the mythic site, but must also return with an Article from the visit.

⁴ This statement is casually made as a matter of fact. It is actually one of the many deep Malkioni assumptions.

Kingdom of Perfection – Realm occupying the Center of the World. It had four magnificent floors of splendor within it. Out of here came the so-called first Four Tribes. (SC)

At the center of the universe was placed the Spike. It was a nail to hold the many layers of the world together. Its insides were made into the Heavenly Palace. (MN)

Kingdom of Enlightenment – Realm occupying the northeast quarter of the world. (SC)

The Emperor of the Kralori lived there. He was the source of all Seeing. He made the first of his people who went into the Forest of Innocence and met the fox. (K)

Light and Dark Mts – See Dark and Light Mts.

Mostal's Palace – King Mostal, the great Maker, raised his own mountain palace here after he lifted the Spike up. Inside it he made his own austere palace and work shops. (MN)

Marzarm's Pillar – A great pillar was raised here and the King of the North was placed atop it by his fellows. This was the first of the False Gods ever made. (SC)

Nestentos/Oslir River – The Water Demon invaded from the north in the year 60,000. (SC)

Ratite Empire – A widespread race of bird-riding people lived in this region. Ratites are the types of fierce and large, two-legged birds of the area. (SC)

Red Camp – The Third Family of the Mountain People settled this camp. They were called the Spear People. (SC)

Scalding River – As the Flood of Terror rushed forward it was diminished, but still raged and was too hot to touch. (K)

Seolinthor River – The (DC)

Slorifing Marsh – The Red Elves are found in the Slorifing Marshes. Although it has not actually been verified from the Spike downward, the Marsh is known to have preceded the next Map, and so is included here. (GC)

Spike – The Cosmic Mountain spanned all the Vertical Worlds, and whereupon the Heavenly Court sat. (SC)

Square – First earth was a perfect square. It maintained this perfect shape for most of its 100,000 years of existence. (SC)

Tinsnip Mt – A smaller mountain was raised here to house a new Mostali factory. (MN)

Top of the World Mountain – This mountain was raised by Mostali to make their mining operations easier. (MN)

Western Flood – The first waters of the west washed up upon this corner.

White Camp – The First Family of the Mountain People settled this camp. They are sometimes called the Long Beards. (SC)

Yellow Camp – The Second Family of the Mountain People settled this camp. They were the beardless Kat tribe. (SC)

THE GOLDEN AGE

The first earth was a perfect square. At its center was the World Mountain. The outer world was divided into quarters, and each of these held within it certain Powers and had its own Inhabitants. Other Mountains grew, imitating the First Mountain. Towards the end the perfection was corrupted by water. (SC)

DECLINE

Imperfections appeared after 60,000 years. The Water Serpent Nestentos invaded from the north, and although it was tamed it remained. (SC)

This date is taken to approximate the other major invasion of Water upon the world: The First (Western) Flood (FD), the Blue Dragon DC, the Seolinthor DC, and the Scalding River (K).

The Slorifing Marsh is there because of the immense age of Slorifi, which is corroborated by the homelands of the Herons and Ducks.

Fields of the Seeds of Doubt. Out of here came the first of the dread Trolls. (DC)

SOURCE REFERENCES

Very little is known about the references cited in the above the document: SC = Stella Corpora, K = Kralori, DC = Draconic Secrets, GC = Greater Cosmology, MN = Mostali Notes.

A long parchment of extensive Celestiology notes, whose information is most certainly of Dara Happan origin. It was in Jrusteli script and language, with some mistranslations and misunderstandings of the text. Nonetheless, it vastly increased knowledge (and information) about the subject when it was duplicated and spread through the Middle Sea Empire areas.

K = KRALORI

Uncertain document, but the information therein is commonly held (by the God Learners) to be of Kralori origin.

DC = DRACONIC SECRETS

A manuscript purporting to be a spy's report of the Shadowlands. Except for inconsistently referring to gods and goddesses as Kings and Queens, Sorcerers or Demons, it is a mishmash of the mythologies of the Only Old One's many subject peoples.

GC = GREATER COSMOLOGY

A work describing the theoretical structure of the universe, used by some brave souls (most never returned) as a map for transhuman journeying. The tiny information gained by the survivors was cherished highly as Ancient Truth.

MN = MOSTALI NOTES

A collection of recopied information and misinformation about the Mostali, dwarfs, and related races. Investigators who researched Mostali information always met with fierce resistance and counterattack by the dwarfs.

WHAT ABOUT MAPS #1-6?

No genuine copies of any Maps #1-6 exist. Many forgeries and subsequent re-interpretations do, and have been verified or vilified, and subsequently either forgotten or hidden. However, their subject matter explains why none exists: there is nothing to show!

1. **Early Darkness**, before anything had form
2. **Later Darkness**, space, hence earliest forms
3. **Early Water**, Three dimensional space, hence distinguishable forms.
4. **Later Water**, Includes non-fluidity.
5. **The Newly Risen Earth**, A square.
6. **The Later Earth**, Aka Green Age.

THE GOLDEN AGE

BEGINS WITH...

the separation of heaven and earth.

CHARACTERISTICS OF...

- **Sky:** The sky is a bright dome. It is as if it is made of solid stars at all times, both day and night. No one needs night because no one sleeps. The Sun, a bright golden burning dome, stands high in the center of the sky. Up to nine other celestial bodies (usually fewer) are visible.
- **Air:** Air is generally calm and quiet, more of an application of Space rather than air. Umath storms exist around the rim of the world, with occasional forays into the center.
- **Ground:** One land mass exists, with a huge mountain at its center. The top is white and reaches the sky; the slopes are bare orange rock; below is a wide and rippling green range; and around them the wide and broad lands, with smaller copies of the mountain spotting their surfaces. Rivers flow uphill.
- **Waters:** A couple of significant waters have risen to cross the lands. One is the Blue Dragon Sshorg, who spawns the Oslir. Another in the farthest west is the aquatic entity called Churkenos.
- **Plants:** The first flowering plants appear early in the age. By the end of the age, the earth is a pleasant land with fields, gardens, and forests amid the mountains and hills. No grasslands exist, but plains are covered with non-grass plants like succulents and clover.

In general, trees follow a pattern according to altitude on the great celestial Spike. Highest up is the White Forest. Upon its slopes are the Green Forests. Around its base (and thus upon most of the world) is the dominant type that later becomes "jungle" and

"semi-tropical" types, but with random groves of other trees as well.

- **Animals:** The first birds appear with the first light over the Mountain, and by the end of the age birds and birdlike creatures are common everywhere in strange forms. They dominate many places and fill every ecological space with their feathery beings, and by the end of the age some have become huge. Reptiles and other gigantic creatures are common.
- **Monsters:** None, for whatever is not benevolent has undiscovered powers.
- **Elder Races:** Many, and sometimes mingle in the solar way in a manner not seen since.
- **Humans:** Few, and often mingle among other divine or mysterious races. The differentiation between gods and mortals is not clear at this time. Many exotic beings exist alone or as races and families.
- **Civilizations:** One true civilization exists: The Solar Empire, centered on the City of Light that is Yelm's capital, atop the Spike. Other civilization centers are established by lieutenants away from the center.

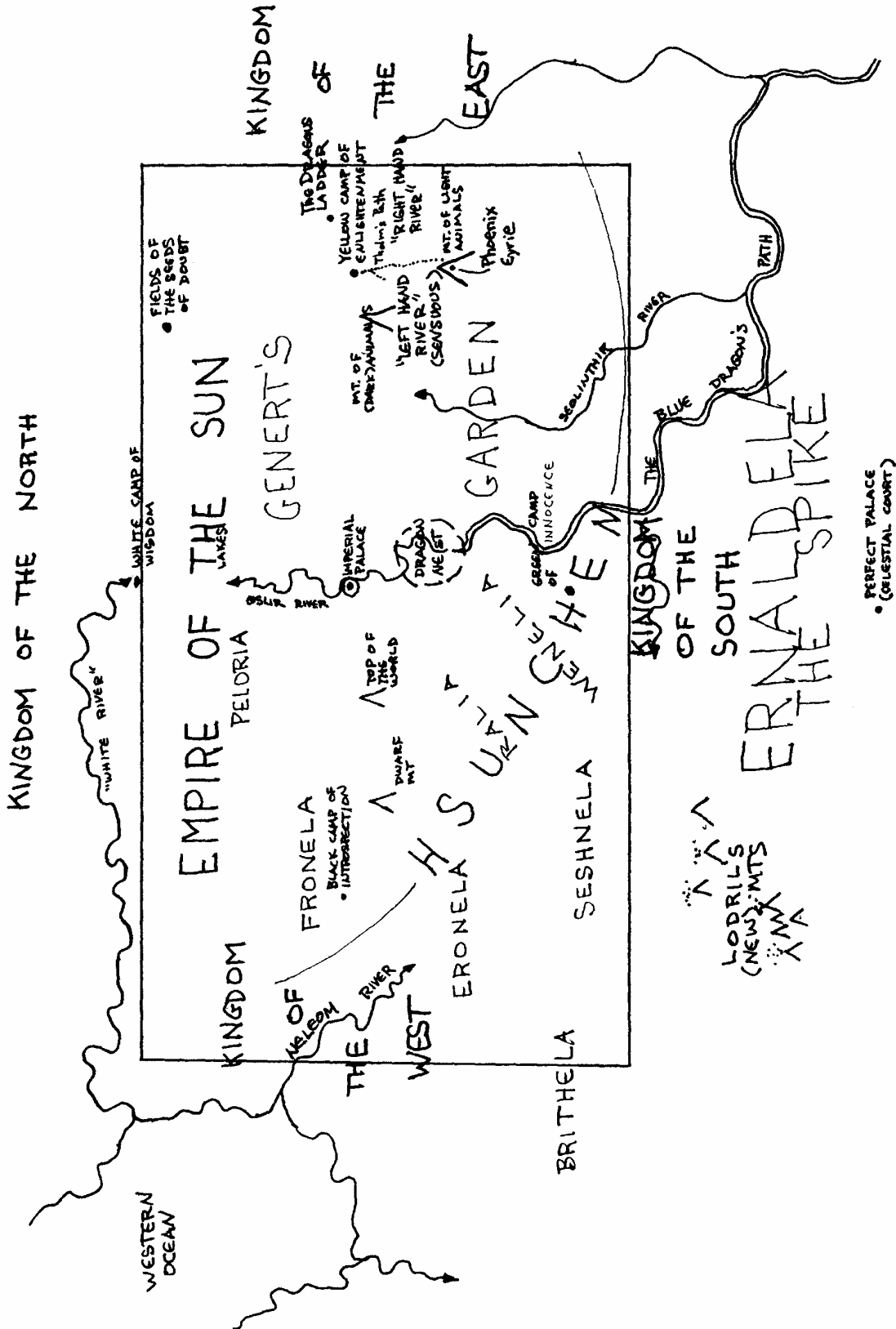
SAMPLE EVENTS

Green Age consciousness awakening leads to the earliest Golden Age. Throughout the Golden Age occur other discoveries ("Oh look, not everyone can do this? I guess I'm a potter!"). Awareness of differences between High and Low start to define human culture. The earliest Red King Rites in Naveria define the basic methods of Lodrilite ways.

ENDS WITH...

The Death of Yelm, The First Sunset, Dimming of all light, Start of irregularities, Waters begin to rise.

THE GOLDEN AGE



THE STORM AGE

THE DEATH OF YELM THROUGH TO THE GREAT DEPARTURE

EARLY STORM AGE (THE FLOOD) BEGINS WITH...

The Death of Yelm. The One Empire breaks up into many lands, most of them with their own powerful leader gods and a variety of Elder Race, humanoid demigod followers. Huge floods drown much of the previous continent and also extinguish many of the fires on the ground. At its end the sky turns blue, conquered by the waters.

CHARACTERISTICS OF...

- **Sky:** The sky is orange instead of the bright silvery Aetheric color. Planets and moon are irregular in rising and falling, and several are (still) stationary.
- **Air:** Storms are erratic and random, without constant speed or direction. No pattern exists for the winds that move independently, sometimes in groups and occasionally in unison. Sometimes they are violent, as the stronger gods and powers wrestle their rage across the world.
- **Ground:** Many small continents and islands, each often protecting its own peoples, gods and animals.
- **Waters:** The oceans rise and cover most of the land. The Inundation (Sea Tribe name) or Great Flood (as others say) shows the triumphantly growing power of Water and its related elemental powers.
- **Plants:** Random or irregular distribution of plants is gone, and several discernable "forest types" are evident: red, yellow, green, and white. Islands often protect the last of plants, animals, and peoples within those subtypes.
- **Animals:** In general, fewer types of animals exist, although the first mammals appear in the early or middle part of the age.
- **Monsters:** appear, usually demigods and denizens of various Otherworlds, or land-moving sea creatures.
- **Elder Races:** The elder races are distinctive now.
- **Humans:** Several distinct human cultures exist, identified by the gods that they worship (Orlanthi, Helerings) or by locale (Dara Happans, Rinliddi).
- **Civilizations:** Danmalastan is powerful, Kralorela is great, Dara Happa is strong. As the age progresses, the Vingkotlings dominate their part of the world.

ENDS WITH...

The Sky turns Blue. The ultimate triumph of the Sea Gods, powers of Below; in their war to overcome the Powers of Above. The River Lorian flows into the sky world, extinguishing the bright sky and turning it blue. Though Shargash and his allies thrash the river into place, the damage is done.

LATE STORM AGE BEGINS WITH...

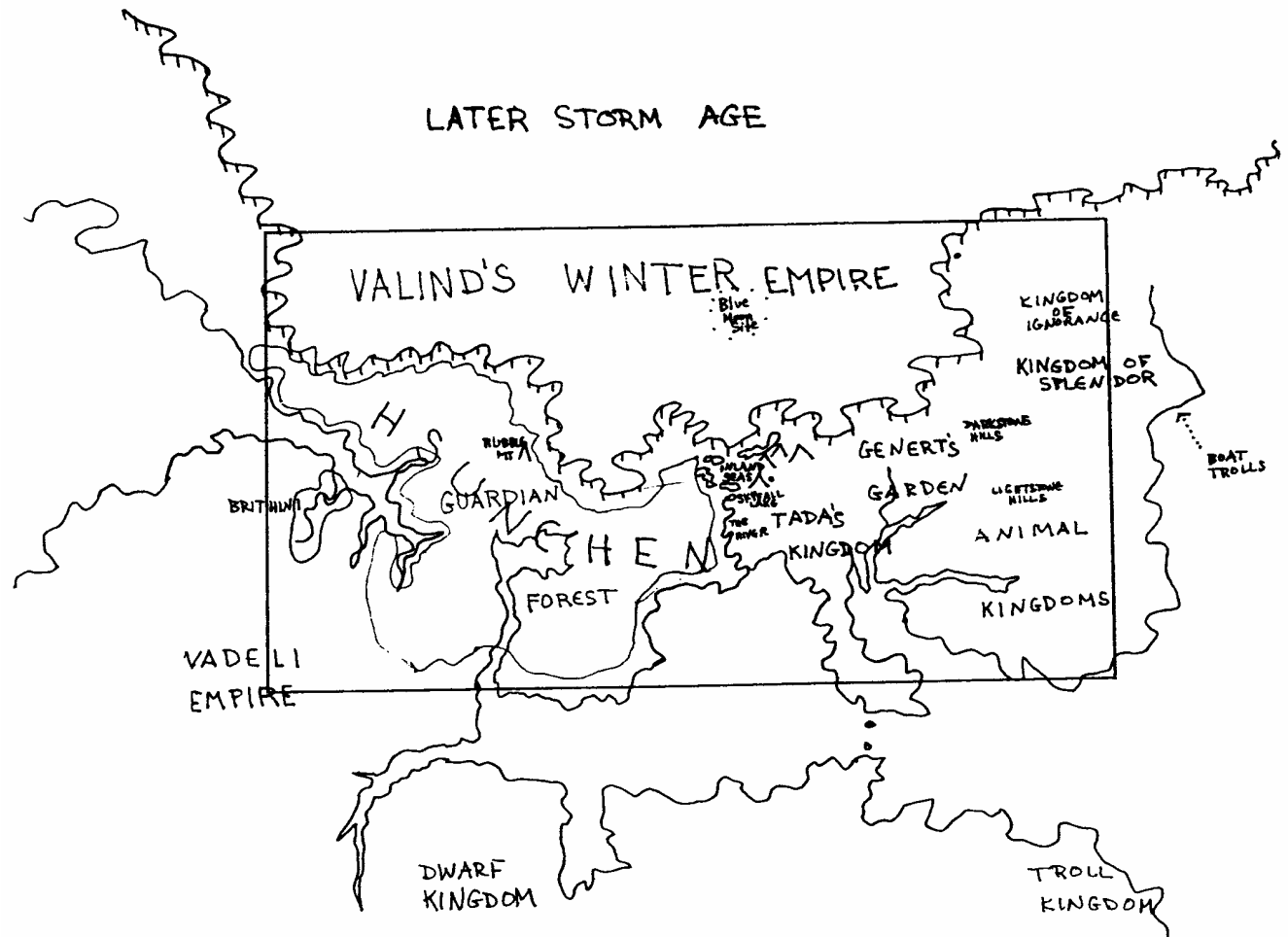
Invasion of Valind covers much of the world in ice. (See map on page 66.)

CHARACTERISTICS OF...

- **Sky:** The sky becomes increasingly dark as the last of the planets disappear, and even most of the stars. Some of those fall to earth and help people, some tumble to the Underworld, but most simply go out forever.
- **Air:** Winds become stronger and colder, and as the age progresses come increasingly from the northwest. The Vingkotlings adjust to this, many others suffer.
- **Ground:** Glaciers expand in the northwest. Winters everywhere, and sometimes very long.
- **Waters:** From their largest extent at the middle of the age, the seas ebb in response to the triumphant march of the Storm Age. They then recede tremendously, in part frozen into huge glaciers atop mountains and in the northwest.
- **Plants:** Few, only hardy plants exist.
- **Animals:** Few hardy types.
- **Monsters:** Common. Some are new races of carnivorous beings, others are larger versions of previous known creatures that have adapted to the colder conditions.
- **Elder Races:** Rare (except for trolls, who are powerful). Generally intensely involved in their own preparations to get ready for what they knew was coming.
- **Humans:** Several strong overgroups organize resistance against enemy gods and each other. As resources diminish they become meaner, more desperate and more reckless. Many are destroyed or enslaved.
- **Civilizations:** Brithos persists. The Vingkotlings cling tenaciously together, aided by Orlanth the King.

ENDS WITH...

Departure of the last gods from the world. Deities, spirits, and other magical had been departing for the whole of this period. Now, however, the last of the real powers are gone for good. Many claims to be the last are known. It doesn't matter who was last: they all went, and left humanity alone.



THE GREAT DARKNESS

BEGINS WITH...

Appearance of first Chaos creatures and/or disappearance of protecting gods, spirits, and powers. The Age of Monsters starts in earnest as Chaos become common.

CHARACTERISTICS OF...

- *Sky:* The sky cannot be seen. Only a vast empty blackness exists overhead.
 - *Air:* The air is usually howling with bitter cold, often with ice or snow or poisonous gases.
 - *Ground:* The ground is nearly always frosted, then thaws to reveal sinkholes, clouds of vicious insects, and waves of disease.
 - *Waters:* All water is frozen.
 - *Plants:* No plants exist. Just slimy things that feed on dead things. A few places keep food plants alive, a few forests shelter hidden plants, and the Aldryami have their sleeping forests.
 - *Animals:* No animals exist.
- *Monsters:* Everything that is not part of the family band is a monster.
 - *Elder Races:* No elder races are common except the Uz who are everywhere and eat people; and some dragonewts, as always up to their random actions and hence avoided.
 - *Humans:* Miserable, generally collected into close but xenophobic societies clinging on to whatever magic or remnants of the Gods Age they have to help them.
 - *Civilizations:* None, though the city of Alkoth rules vast territories of Uz, humans, and monsters. Scattered families of Vingkotlings cling together thanks to the successful errand-running of the deer messengers.

ENDS WITH...

Defeat of Chaos, locally. Typically, this is associated with a mythic event as well, such as the Net of Time.

CRUSADES

A crusade is a special type of religiously-motivated war. The Malkioni have developed it into a magic event giving its participants special fanatical zeal.

The Kingdom of Seshnela is the home of the crusade. The emblem of the crusade is the Tripart Triangle, an ancient symbol inherited from the mythical Kingdom of Logic, which existed before the gods destroyed the Old World. Prince Hrestol's initiatory experience was outlined in a secret Y-shaped map: from the central Court of Silence he traveled to a test suitable for a member of each of the lower social classes, then achieved the final challenge at the center to succeed at the initiation. When he returned he bore the sword named Justice of the Ages, into whose hilt the Y sign was cast. The Tripart Triangle sign became an initiatory secret: a symbol of achieving the salvation symbolized in the public sign of the triangle. Only the ruling noblemen wore it outwardly, usually as an addition to their personal coat of arms. Outsiders often think it is a badge of office.

Prince Hrestol discovered the crusade power when his foes, the kings of the hateful Basmoli savages, invoked dark forces with promises to destroy the bodies and the souls and the spirits of the Prince's people. The Crusader Spirit came to the army of Hrestol when it faced the Cannibal God's Army, and afterwards it left the Scroll of Crusades with instructions on when it can be invoked, and how. The most obvious sign for participants in the crusade ceremony is to wear the emblem pinned over their hearts.

The immense might of the crusade impressed all participants with its seriousness. Though frenzied monks continually complained before the bishops and lords of Seshnela about the atrocities of pagans and heretics, we know of no further Crusades invoked until the coming of Prince Arkat, who used it as the biggest surprise in the attack upon the City of Vampires. Arkat was made Grand Marshal of the Seshnelan Crusade against Chaos, a post he maintained far longer than was expected. During his office he was often accused of abusing invocation of the privilege. After Arkat was excommunicated, new respect for the power laid it to rest for over two centuries until invoked during the Return of Rightness Crusade. Ironically, the crusade was launched against the land of Seshnela which had originated it.

The Return of Rightness Crusade, launched in 675, was an experimental crusade at first, using the label but not the magic. The participants were not sure the powers of Crusade could truly be invoked until 677 at the Battle of the Chant, where the army's prayer, shouted in unison and backed by the wrath of the Saints, destroyed the great wall of Frowal. To fulfill other obligations of a Crusade (and to attract foreign assistance) the leaders first liberated the holy places from the pagan overlords who occupied the ancient homeland of the liberators.

King Trymir, newly installed in the regal post of his ancestors in 680, extended the crusade to include the reconquest of his kingdom, despite protests at its misuse. His heirs, urged on by God Learner bishops, used it in petty wars against neighbors, but with decreasing effectiveness. At Arvinopuel, not one member of the participating army gained any crusade magic, and the ensuing battle, in which they were slain to a man, gave crusade invocation a bad name. It was not used until the subsequent war in 727 S.T. in which King Saval destroyed the crusaders who tried to replace him with a sorcerer king.

The reforms of King Annmak the Peacemaker (ruled 734-751) acknowledged the sacred nature of true crusade, and introduced the Wizard's Vow which requires that a wizard invoking a crusade take a personal interview with Hrestol first. Crusade was not used again in the Second Age. The God Learners' religion, due to its pantheistic nature, should have prohibited its invocation at all, even when attempted with the best of intentions. Of course, the God Learners occasionally found ways to misuse it anyway.

In 1412 King Bailifes the Hammer named his bishop as Ecclesiarch, or supreme leader of the Malkioni Religion. He claimed religious motivations in his wars, and finally invoked the Crusade against the heretical Arkat worshippers of nearby Ralios. His troops, successfully inspired by magical fervor, triumphed, providing all the truth needed to acknowledge that the Invisible God smiled upon him and his new Ecclesiarch. The majority of Tanisorian wizards acknowledged vassalship to the Ecclesiarch, establishing the Reformed Church of Seshnela. However, no one has invoked the Crusade since then, even though pagans and heretics are regular foes of the Kingdom of Seshnela.

The wizards of Fronela rigorously enforce the Wizards Vow to seek personal permission from Hrestol before invoking crusade. Since the lifting of the Syndics Ban, certain lords among them have inquired about each new enemy, including the hated Kingdom of War, and openly state that no foe worthy of crusade exists. "The foes we see are unworthy of the attention of the Invisible God."

The power continues to exist. Leaders are sometimes afraid to invoke it: it may not come, and their claim for religious justification is left in open question. Such a failure creates a permanent sense of demoralization and distrust of the religious leaders. A false crusade, relying upon the extra magic for victory always suffers critical losses.

Will the lords of Loskalm, masters of the gigantic web of the Hrestoli throughout Fronela, find suitable cause to invoke this awesome power? The Ecclesiarch of Rokarism created the Watchdog Council to investigate heresy among followers of the Invisible God, and they annually howl for everyone's blood. Will their leashes be loosed?

MARGINALIA

THE VANGONO RECRUITMENT SPEECH THE PROMISED SONG

The traditional call to war.

"Now the time has come again.
Now the time is come again.
Now the time is come again.

Father Vangono breathes across the plains.

"Now the time has come again.
Now the time has come again.
Now the time has come again.
Sikkanos blows bitter wind in our face.

"Now the time has come again.
Now the time has come again.
Now the time has come again.
The White Shadow sends terror to children.

"In the beginning of Time the Old Ones fell down
and we found these things on the ground.
Those days were the time of Clan Makers
and Hero Treasures.
No one has seen the likes of them since.

"Undying Spear of the Aounde,
Plant of Good Digestion,
Gourd of Tears,
Blanket of Cold Nights,
Red Art-making Tool,
Namoda Command Staff,
Thunder Beast Staff,
Mirror of the Blue Spirits.⁵

THE CATALOG OF GRIEVANCES

"Here is what we have to say: We have seen a terrible foreign foe, a thing which has no place in the world of our Grandfather⁶ Pamalt." "The foreign Kresh come in cities. The monster houses crawl across the ground, moving ever closer into our hearts. We are impoverished - the greenberry is crushed in their shadow.⁷"

"And here is what they say: if you give me three sacred feathers from the Boonjab bird you may take anything of this. And they show you a box full of treasure. Their treasures are not things which we should have, for Malange of Malange⁸ says they are tree things. But the women don't know, they cannot be told.

"And here is what they say: We are the children of Pamalt. We are just like you. Give us some of your robuck, and help yourself to our things.

Everyone takes, and are so laden that no one can walk away with their possessions. They stagger like drunks at the Bee Feast with their loot. Their children sit at home crying. The tent deer have run away. The men lie dreaming from the food they eat.

"And here is what they say: We are just like you. Here eat this. We are just like you. Please do that. We are just like you. May I do this? And in all the lands people huddle in their hutches and count pieces of red cloth and sets of vimbles⁹

"Here is what Malange of Malange said: Hated cities stalk our plains. Maybe the Blue Men will come again too. If they do then the Old Days return. Must we fight Filth Which Walks again?¹⁰"

HOW ORLANTH ORGANIZED THE STARS

To pass through the sky into the Inner Heavens, the stars said that Orlanth must join their dance. "Is it this one?" said Orlanth, and did his war dance.

"No," said the Pole Star, "we would never do that." But when they showed him the dance they wanted, they could only do Orlanth's war dance.

When this happened, the dancers said, "Great Sir, command what you will, but leave us to ourselves."

Orlanth did so command. "Dance on," he said, "to my tune and lilt." Then he played his tune that rocked all the skies, and the dancers and their protector all danced with Orlanth.

At that time Rigsdal, the Pole Star, became the liegeman of Orlanth and showed him the power of Motion. Thus did Orlanth gain his entryway into Heaven.

⁵ These all refer to great treasures owned by or lineages founded by Vangono and famous warriors during Pamalt's Time. In this part of the Promised Song, the warriors are believed to lament the times of ancient violence when they were more important.

⁶ The Vangono cultists always speak of Pamalt as "grandfather" to imply that he (and his followers) are like old men compared to the warriors. This usually implies respect, more rarely contempt.

⁷ At this point nearly everyone in the crowd groans or sighs. Greenberries never grow back once they are gone.

⁸ a well known prophet family of Ballesteros

⁹ a board game played with many little pieces.

¹⁰ This plea is designed to provoke the natural conservatism of the Doraddi listeners. We cannot be sure how much is propaganda.

THE MALKIONI OTHERWORLD

THE SORCERY WORLD IS THE WESTERN OTHERWORLD

Sorcery here means any magic in the material world (aka the Center World, the Shared World, etc.) whose origin is that Otherworld. Their system comes from magic deductions. They acknowledge that several things may be deducted from that data, and that many of those are errors of various sorts. Some of those errors have resulted in entire subcreations (such as the Godworld and Spirit World).

Logic, mental clarity and similar functions are the primary tools to apply to the magical experience to discover the source of the magic. Historical events have shaped subsequent understanding.

The Zzaburite structure of abstract devolution to the material provides the framework for all subsequent explorations. Its reality has never been proved in error. It says there is an unknown source of creation that can be known only through direct experience of it. Various beings (Descending Malkion, Danmalastan residents, the gods, the spirits, the chaos) for various reasons (Materialism, Sin, Pride, social power, to Explain) have constructed methods of thought and/or experience to help people reach that unknown. Regrettably, humans are so stunted that direct contact is nearly impossible now except through following one or another of many methods to control magic, thereby opening the way for them to the unknown.

Every component in that formula above has been scrutinized and interpreted many times by various prophets and saints so that they, their leaders or followers could understand. Each of these reveals a different way to worship its ultimate. Thus the original point of creations has variously been known and worshipped as:

Kiona – Before Action (Zzaburite)

Solace – Ice Age era (Malkionism)

Joy – (Hrestolism)

Makan – or One Mind (God Learners)

Kionvara – the Right Power (GL)

Zabandan – a heresy destroyed that said sacrifice to the One God was OK

Irensavel – the Hidden Mover (Fronela)

Idovanus – the One Right (Carmania)

SKETCHY EXPLANATION

KIONA, BEFORE ACTION (ZZABURITE)

Brithini Life Disciplines, "Living the Law." *Core documents:* Blue Book of Zzabur. These documents require attuned magical senses that humans can acquire only through labor and study. No complete copy exists in the world today.

Danmalastan was the Perfect World of the Malkioni that was gradually encroached by false worlds. Malkion lived at that time, and although many chronicles were written, few exist now. Because Malkionism as it was practiced increasingly separated the origins of magic as the

Otherworld, the ordinary world became less and less imbued with that magic. It was unable to resist more powerful magic, and most of Danmalastan, its peoples and its former saintly inhabitants were destroyed.

SOLACE (ICE AGE ERA MALKIONISM)

God and Malkion the Sacrifice, saints and human intercessors, "primitive rites." *Core documents:* various books, localized variants of earlier Danmalastan magics.

JOY (HRESTOLISM)

Hrestol the Prophet, "God is a Personal God." *Core document:* "Book of Hrestol." The resonance of God As Man created a new approach to sorcery, or applied magic, starting at this time. After this, the Otherworld has the increasingly defined Saint Plane with which humans act. It could be that it is inhabited by beings, and such reality has been judged many times to be both good and bad. Modern Hrestolism (Fronela) considers it good, Rokarism says bad.

INVISIBLE GOD (ABIDING BOOK)

One Universal Being, knowable through the "Abiding Rites," used for public worship. *Core Document:* The Abiding Book.

MAKAN, OR ONE MIND (GOD LEARNERS)

Universal Mind. *Core document:* Sharp Abiding Book, an abridged and abbreviated version of the larger document. It is "sharp" because it became several antagonistic forms of severe fundamentalism at its most keen.

KIONVARA, THE RIGHT POWER (GL)

The One True Way. *Core documents:* multiple, this being a popular religion used to exploit foreigners.

ZABANDAN, THE ULTIMATE SACRIFICE

This heresy said pagan sacrifice to the One God was OK.

IRENSAVEL, THE HIDDEN MOVER (FRONELA)

One Universal Being, unknowable, requires moral behavior and action through the "Apostle's Rites," used for public worship. The Apostle in question is Tomaris, a follower of Hrestol when he came to Fronela in the First Age. *Core Documents:* The Abiding Book, Blood witness (by Tomaris).

IDOVANUS, THE UNIVERSAL RIGHT (CARMANIA)

Carmanos revealed how Idovanus self-developed from "the great beyond" and in doing so created Ganesatarus, God of Evil. *Core book:* Laws of One and Two, many abridgements of which are popular and more widespread such as Carmanos Speaks, The Prophet's words and so on. By following strict behavior and practices, even pagan gods are redeemable under Idovanus.

ROKARISM

Modern Rokarism is the modern version of orthodox Malkionism, accepting only the Abiding Book as Truth and practicing only the Abiding Rites. They openly support schools of impersonal thought, and frown on organizations centered on a saint personality and acts instead of his teaching and knowledge.

DANMALASTAN

Danmalastan is the name for the collective territory inhabited by the people created by Malkion. **Land of Logic** is the common name that was given to it by God Learners.

The original inhabitants were the Rune Beings of the Third Action. They served the Creator to continue to make Danmalastan according to the cosmic laws. These original and archetypal beings included Talar, Zzabur, and others that remained true to Malkion, as well as those which later went wrong, such as Worlath and Ehilm. In earliest Danmalastan they had not yet erred.

Talar was given command of one segment of the world, around Malkion's own dwelling. Zzabur chose to live there, closer to his creator. As required by Law, the region was triangular in shape. One border was the long shoreline which lay upon the limitless sea. Opposite that was a large mountain that was called the Malkion's Pointer. "It is the area we know call the West. The long shore was the western edge of the earth lozenge, and the Pointer is the Spike."

In the Fourth Action the mortal races were created by duplicating the archetypal rune beings. Malkion's creations covered the world which they called Danmalastan. Innocent and perfect in every way, they divided into six tribes that all venerated Malkion with the original rites.

Danmalastan was neatly divided between the six tribes. Though the shapes of their territories were slightly different, the areas allocated to each tribe were exactly the same.

The six original Malkioni tribes were:

- **Waertagi** – farthest north
- **Enrovalini** – in the northwest, with some western coast
- **Kachasti** – in the northeast, inland between Ladaral's Mountain and Malkion's Spike
- **Kadeniti** – in the south west, with some western coast
- **Vymorni** – inland in the southeast, near Magnetic Mountain
- **Tadeniti** – on the farthest south coast

At first these peoples were all the same, but as their numbers increased they discovered their purposes, because each had a favorite activity which they did to further Malkion's power. Of course, each of the six tribes had its own sorcery which was uniquely suited to their favorite tasks. During the time of greatest power each tribe performed its task and helped to shape the world.

WAERTAG: THE PIER

Waertag and his people loved the sea. He and his first family made The Pier, which jutted far out past the ends of the earth to reach into the endless sea.

Waertag made the first boat and paddled up and down the coast with his children. Waertag also made the second boat, called the family boat. He made the third boat, which was called the far going, and the fourth boat, the War Boat, later on.

The Waertagi sailed up and down the coasts, and far out to the western oceans. They settled only by the sea, and numerous places along the coast became their cities. They ignored the land, which they left to others.

Waertag made Boating Magic.

KACHAST: THE SPEAKING TOUR

The Kachasti people spread outward as they increased in numbers. Kachast had communicating magic. His people could talk to anything and understand its response. For fun, they made up languages to use among themselves.

One day Kachast met a strange people, who had an unknown language. Nonetheless, he learned to speak with them quickly. Then he learned that other even stranger peoples lived father on elsewhere. Kachast sent his best people onward to scout this exciting discovery. Then he sent word back to his own people. He said anyone wanting a challenge should come to communicate with these strange and unknown people. Many people did, and their excursions into this land were known as the Speaking Tour.

ENROVAL:**THEORETICAL DEVELOPMENT**

The Enrovalini were glad that Zzabur chose to live among them. The Enrovalini had the magic to explore the physical universe. They applied their infallible logic to everything which was brought to them by the other tribes.

The Enrovalini had the magic to research magic. In their earliest research they made the Elemental Magics work and Power Magics work, later also determining the first spells to isolate and command spirits of their four elementals and twelve Powers.

KADENIT: CONCRETE REALITY

The Kadeniti loved to build and make things. They had grandiose ideas. Kadenit started by splitting a rock to sharpen a stick, then making other tools with his people.

Once they made a house. No house had ever been made before, and for a long time different people experimented by living in it for a while. They'd talk about it afterwards. They decided to make several houses, and a work shed too.

They went a way off, and they made their buildings. This was the first village. People came and lived in for a while, making new tools.

They went another way off, and they made even more buildings, of larger types. This was the first town. It had a market place where people, even from the other tribes, came to visit and share their tribal information with others.

Then they went another way off, and they made Suli, the first city. It was big, and lots of people came to live there from the other tribes. Zzabur built a tower there, with five other towers attached so that visiting sorcerers from other tribes would have a place to stay when they visited him.

One day Malkion came to Kadenit and asked him to design and build the Great City, Vani, which was the center of the infallible and perfect Republic. That was the city which was made by Malkion the Founder, who was well known among the tribes at that time. In Vani each of the tribes had their vote and place in the Great City of the Republic. It was the first city ever made with concrete, a recent discovery. It was the capital.

VIYMORN: EXPLORING THE WORLD

Viyorn loved exploring. He was observant and curious, and his children had the magic of exploration. His people were fast, and went quickly over the whole of Danmalastan before the other tribes had gone far outside the places where Malkion had made them. The Viymorn then helped the earliest tribes to explore their own lands. They were called the Scouts.

Vadel was the Viymorni who went outside Danmalastan, past the western lands where the laws of Malkion were obeyed. (He is mentioned later, more.)

TADENIT: THE FIRST BOOK

Tadenit invented writing by making marks in the dirt. His family invented writing tools, several pictorial scripts, and experimented with every media.

Tadenit one time got all his catalogers together, and they made the First Book. It had all their knowledge in it at that time. They gave it to Zzabur, who had it copied and then sent it to the Great City. At the city the scholars looked it over and made a few experimental changes, and then wrote down the Book of Real Script and gave it to Zzabur, who then showed it to the Tadeniti. They were astonished at this, because Zzabur had revealed to them a pure

distillation of their own magic. They copied the Real Script and took the copies home with them. Afterwards, Real Script was the written form for all documents and books of Danmalastan, and descendant forms of it are still used today.

THE SOCIAL ORDER

Malkion the Founder determined one day that the great masses of his peoples ought to be organized in a logical and correct manner.

He named all living men to be Citizens. Then he divided them into four classes.

The most numerous were the Commoners. These were those who made things, recorded information, explored, boated, and did the other everyday work which they preferred. Dronar was their leader, because Malkion had appointed him to instruct the men of that class.

The next most numerous were the soldiers. They were fighters who chased away the troublesome forces which had begun to plague the land. Horal was their leader, because Malkion had appointed him to the class, and they were called Horali.

The next most numerous were the Leaders. Talar was their leader, because Malkion had appointed him to teach the men in that class, and so the leaders were called Talari. The Talari had the awful task of meeting with outsiders to haggle for trade, and in compensation were given the pleasant task of leading the public meetings, making many important decisions, and of being responsible for the material well being of the people.

Finally, the fewest people in the city were given the task of being responsible for the energetic well being of the people. They were called the Zzaburites, because Malkion had asked his own favorite son to choose those of his followers to go to the city.

THE HILL OF GOLD

The Hill of Gold is an inter-locking set of quests centered upon the blood of Yelmalio. The following write-up sets the basic pattern for those wishing to partake of Yelmalio's powers through his blood. The goal is to gain one of the golden crystals that formed when he bled. In the old days this was done by traveling to the Hill of Gold in Vanch and looking for one. Well, the area has been pretty well picked over since Yelmalio poured out his blood and power there so the hill needs to be approached in a slightly different fashion that it was before. This quest takes one into the half-world of myth and is partially in this world and partially out. It is a practice quest.

THE MYTH

During the time when air and sky contended, the forces of the dark staged a comeback. Argan Argar bound Lodril (Upper Dark vs. Low Fire), Zorak Zoran fought with Yelm and Yelmalio, and an unnamed one even contested with Dayzatar (and lost all including name). The conflict we are interested in is that of Yelmalio.

Yelmalio fought with the air twice. The first time he slew three air deities when his wife was stolen. But then came the great conflict and he was cast to earth where he bled out power and blood. Then he fought with Zorak Zoran and that dark one bound him. Finally he had dialogue with Inora and they exchanged presents. Last there came the Great Compromise and the Sun Dome Temples were established. (i.e., Yelmalio's power returned to earth).

THE QUEST

Those who wish to perform the stations of this quest will be sharing the burden of their god(s). An individual would be crushed by even the reflection of the burdens but a group of warriors and priests might well be a match for the barriers that encompassed their god(s). Through the ritual the questers recreate the mythic structure of their god(s) existence and gain in harmony with it. This gives them power and experience.

Depending on which side this is taken from it can be undertaken by any of the four gods' followers (Orlanth, Zorak Zoran, Inora, or Yelmalio). This quest interacts with several conflicting patterns. It provides the opportunity for conflicting and hostile forces to slay or befriend each other.

To prepare for this quest it is wise to be well equipped with magic. The exact portions will vary depending on which face the questers put on.

They may start anyplace about three to four days travel from the Hill of Gold. The time does not matter but this quest will throw the questers into the Godtime and each day spent in the quest will consume several mundane weeks of time. Save for the beginning and end of the quest, the path lies on the realm of Myth. The journey takes 4 days.

The quest does not return to any particular area (which is why the time consumption) and there is little in the way of mundane support that can be provided. At best one

could have a strong party with healers waiting at the Hill of Gold.

PREPARATIONS

To prepare for this quest requires temporary consecration of a mountain or hill top. This takes 24 hours and the use of an allied spirit's power or the presence of a temple guardian spirit. The parties need not be organized along any particular lines. Individual questers may find the following quests useful to prepare them for the Hill of Gold:

- **Yelmalio** – The Three Blows of Anger
- **Orlanth** – The Arming of Orlanth
- **Zorak Zoran** – The Slaying of Flamal
- **Inora** – XX

The party gathers on a hill or mountain top where they have privacy. They then put up warding staffs cut of the appropriately colored (by rune) wood. They then begin to chant the tale of conflict. As they do and power is expended (either by an allied or guardian spirit) the cult psychopomp comes and grants passage through the first sky gate. As they leave, the warding collapses and the party begins the quest. Yelmalio ascended the Sky Gates and darkness has access to them (or how could the dark cover the Sky at night?). (For more information, see "The Quest of the Seven Sky Gates" on page 96.)

After entering this area the questers undertake the three conflicts. Each of these occurs at the end of a day's travel towards the Hill of Gold. The conflicts are usually against other heroquesting groups.

In each of these cases, to gain the indicated power the other party must surrender it. (In the mythical realm, in this case, it is possible to surrender powers, rune spells, etc. just like physical objects). In some cases the power can only be gained if the other party is slain. Other cases just require avoiding being slain by the other party). Parties may attempt to negotiate and may trade instead of fighting though their god may not be pleased.

PARTICIPANTS

Seven individuals from each group may come. They must either be initiates or rune level members. If initiates, they must have a mastery in one skill (either a 90% skill or have sacrificed for any rune magic). They may take riding beasts and any bound or allied spirits they may have.

Orlanth: Any Lightbringer, or anyone worshipping an air-rune god friendly to Orlanth. (Some versions of the quest specify Storm Bull as the primary quester, and emphasize his anti-Chaos powers.) They should be prepared to lose (or share) some of their primary air (or anti-Chaos) magic.

Yelmalio: Any fire-sky cultist not hostile to Yelm/Yelmalio. They should be prepared to lose their Fire/Heat powers.

Zorak Zoran: Any friendly darkness or death cultist. They must be aware that they could lose all Cold powers.

Inora: Any friendly darkness, water, or air cultist (the 3 components of winter). They can easily lose their Dark powers, as Inora did.

FIRST DAY: THE JOURNEY

The first day pits Yelmalio against Orlanth and Inora against Zorak Zoran. Yelmalio lost much power here, for Orlanth wrested the Lightning Spear from him. Inora lost her Darkness ties but remained independent, while Zorak Zoran lost his Cold powers but gained Inora's troll worshippers for his own.

YELMALIO VS. ORLANTH

Continues until one group yields. Because Orlanth won originally, initially none of the Yelmalions may use offensive magic, and they will be slow to react.

Each victor may acquire a single skill or spell from one of the defeated. Each defeated character need only give up one skill or spell, whereupon he forgets the spell or loses his ability in the skill. The victor gains use of the spell or skill at the loser's original level. The loser is allowed to choose which gift he/she desires to give to his/ her tormentors.

Special Note: If the Yelmalions win, each gains a special gift from Yelmalio, without having to take a geas. Roll randomly for the gift.

ZORAK ZORAN VS. INORA

May fight as above, or optionally, if both sides agree (they usually do), they may trade gifts instead. This is done by each side donating and receiving either a skill or magic. The skill or spell is lost by the donator, and gained by the recipient. They are allowed to bargain.

RESURRECTION

Any characters that were slain return to life the next day.

SECOND DAY: THE BASE OF THE HILL

The second day pits Yelmalio against Zorak Zoran and Inora against Orlanth. Yelmalio lost all of his Fire and Heat, as is well-known. Inora traded with Orlanth, gaining the Mountain Winds as her cult avengers in return for giving up the right to prevent winds from playing in her mountains.

YELMALIO VS. ZORAK ZORAN

The battle must continue until one group is completely slain. Again, because Zorak Zoran utterly defeated Yelmalio originally, none of the Yelmalions may use any magic at all initially (they were allowed to use defensive magic vs. Orlanth) and may only fight defensively to begin with.

The victor is allowed to take the usual skill or magic from the loser. In this case, the victor is allowed to choose the desired skill from the loser's spirit. Again, no loser need to lose more than one skill or spell. If Yelmalio is victorious,

the winners are allowed to use red and sleep under a red blanket, and also use Fire magics, if they desire and can obtain them. If Zorak Zoran is victorious, his priests gain access to fire magic.

ORLANTH MEETS INORA

This is the same as between Zorak Zoran vs. Inora, except Orlanth is allowed to trade instead of fight if both agree.

RESURRECTION

Any characters that were slain return to life the next day.

THIRD DAY: THE ASCENT

The third day pits Zorak Zoran against Orlanth and Yelmalio against Inora. Neither Zorak Zoran nor Orlanth defeated the other, so their questers gain no benefit from this conflict except their life, or the death of their enemy. (In one Storm Bull version, this contest is the source of the Storm Bull magic that Zorak Zoran wields.)

Yelmalio and Inora each defeated the other: Yelmalio gained the right to cast light upon the mountain peaks (and so they catch the light first and release it last), while Inora was able to resist the Sun (and thus her mountains remain covered with snow all year). Again, therefore, the only results of this stage are the outcome of the contest itself.

YELMALIO VS. INORA

Inora and Yelmalio fight, or can trade if both sides agree.

ZORAK ZORAN VS. ORLANTH

This fight merely continues until one side yields, then the loser is allowed to choose which gifts he wants to give up, just as Yelmalio vs. Orlanth.

RESURRECTION

Any characters that were slain return to life the next day.

FOURTH DAY: THE SUMMIT

On this day, the four teams are "scored." For each victory won, give the team +1 pt. and for each loss -1 pt. If the two sides merely traded gifts score a 0. If one group exceeds all the others by at least 2 points, it is counted as the winner, and may ascend the Hill of Gold. If they only exceed the others by 1 point, then any group that the winner did not defeat in fair combat may challenge them for their victory. This continues until only one unchallenged group is left. If there is a tie, the winners fight and then proceed as above. Basically, the winners must have beaten all the other groups, or have the others concede to their victory. Yelmalio may always challenge, even if defeated.

THE HILL

The victor may now climb the Hill of Gold. For this purpose, he is returned to the Physical Plane. His group may spend as many days as desired on the Hill, to a maximum of one week, except Yelmalio, who has no restriction. On each day there is a small chance for each member of the party that they will find a magic crystal. If

one is found (about a 1 in 20 chance per quester per day), it can range anywhere from a flawed gold crystal to the guardian spirit for a new Yelmatio temple, or anything in between. Due to their affinity to these crystals, Yelmations are more likely to find them.

Also, each day the party must battle a parasite group.

THE RETURN

After the last day of search and battling of parasites, the party may return by reiterating a chant. They then reappear on their temple alter.

After each day of the quest, any characters that were slain return to life again to fight the next day. After the quest ends, these characters suffer the normal penalties for resurrection as well as a 2-day delay in their Return. If a character is slain 4 or more times, he will not come back. Losers reappear in their temples.

THE CRYSTALS

These are droplets of Yelmatio's blood. Each allows the holder to call for Yelmatio's aid once. Because of the conditions of heroquesting, non-Yelmations may use these crystals as well, but only for 1/2 the effect.

Once a crystal has been found, the quester is returned abruptly to the Mundane World, at the real Hill of Gold (in Vanch), regardless of his starting point. He must return home by whatever means he has available; for most questers that means a long walk.

PARASITES ON THE HILL OF GOLD BLOOD GIANTS

Blood Giants resemble emaciated, gray-skinned giants. Instead of a normal face, the mouth and nose are prolonged into a sort of proboscis, which is used to drain blood. A common technique is to kick or strike at some hapless victim, and when he is functionally incapacitated, pick him up in their great claws and drain his blood. These things may be true giants, stunted and degenerated by the power of the Hill of Gold. They may have a Chaos feature.

MOTHER TAPEWORM

Mother tapeworms are huge and pallid worms that erupt out of the ground. They generally attempt to constrict, but if wounded will try to bite or crush directly. In addition to wounding the quester, their bite taps "mundane" characteristics, such as strength, dexterity, or intelligence.

BURROWERS

Burrowers fly through the air and latch onto their victim, scrabbling deeply within their flesh and rasping out blood and soft tissue. Once a burrower hits it remains attached,

automatically doing damage each round. Armor defends only until it is overcome, at which point it is destroyed. The burrower then gluts itself upon the living flesh of the victim, not stopping until it has consumed its fill, causing intense pain. Because of their small size, the only way to attack a burrower is to attack the victim himself near where it entered the body.

LIFEWORM

Once the lifeworm connects, it attaches and begins to drain life from the victim, reducing it to a physical and spiritual husk. They can be attacked physically or magically, but quickly regenerate from physical damage.

HEADHANGERS

Headhangers somewhat resemble huge pallid lice or spiders (they are described in *Anaxial's Roster*). They have numerous long tendrils depending from their bodies, and on the ends of these tendrils are living human heads, taken from their victims and kept alive by the creature. At any time, a headhanger may have up to 20 heads in its "collection." Each head will scream, insult, and otherwise distract (bite, spit, etc.) those battling the headhanger.

CHALCID BAT

This child-sized monster uses its bite (actually more of a puncture) both to feed and to insert its larva into a host. The bite injects a virulent nerve poison; when a victim succumbs, he is paralyzed and the chalcid inserts the larva (which soon travels to the abdominal cavity). The only cure is to cut out the parasite, at great risk to the host, and this must be done within 3 to 6 days.

DARKNESS AND CHAOS

Some versions of the quest have the hero facing first parasites (representing Death), then the forces of Darkness, and finally Chaos as well.

The forces of Darkness represent the lingering entities that follow Zorak Zoran and other beings around to feed on their leavings. This encounter might consist of trolls, giant insects, morocanth, or a darkness demon.

The forces of Chaos were ever-present at the time when Yelmatio climbed the Hill of Gold, and his lack of complete defeat at their hands proved his ultimate ability to survive the world of the Great Darkness. Almost any foe could be used here, although creatures such as broo and scorpion-men are easily "found" to participate in the quest.

YELMALIO'S QUEST

I. THE TALE

In the darkness, Yelmlio sought his father Yelm and fought the hordes of Hell.

He climbed the Hill of Gold. Near the base he was ambushed by the murderer Orlanth, who stole his armor and weapons. Undaunted, he climbed on, to meet Zorak Zoran, who broke his thighs and tore out his liver. Wounded and bleeding, he crawled up the hill. Next came Inora, who spurned the crippled deity and left him freezing under a blanket of ice. Covered with frozen blood, in deathly agony, Yelmlio continued further, only to be besieged by Chaos parasites that had fed on Yelmlio's own blood, and were now fat and encouraged to seek his flesh as well. Yelmlio fought them off, his first victory of the day.

Then he reached the top, crippled, frozen, and deeply torn. Despite the pain, he stood up, and greeted the return of his Father as a son should-courageously and befitting a Prince of the Sky. Yelmlio had proved himself capable of surviving anything that the world could do to him. He could be defeated, but not killed.

II. SUMMARY OF THE QUEST

The quester outfits himself properly and heads up the Hill of Gold. He is encountered by Orlanth, then Zorak Zoran, then Inora. If he survives them all, he must battle Chaos parasites grown from his own blood. If he lives through all the battles, he becomes immortal.

III. PREPARATIONS FOR THE QUEST

The quester must obtain a suit of gilded armor by rescuing someone from a force of Darkness. He must also have a golden spear, preferably magic in nature. Thirdly, he must have a bow with at least one magic arrow.

Once equipped, he simply travels to the Hill of Gold and starts his way up. If he is a heroquester, the hill reacts to that fact and he imperceptibly enters the Godtime.

IV. MUNDANE ACTIVITY

None.

V. THE QUEST

1. THE DEPARTURE

Any Yelmlio intending to go on the Hill of Gold quest would be wise to receive a blessing from his High Priest first. Magic roads lead to the Hill of Gold, and the quester may either use one of them, or go via the mundane route.

2. SEARCHING THE HILL

After each encounter the Yelmlio may search for the magic crystals of Yelmlio's blood that are scattered here and there over the hill.

3. ORLANTH: THE TEST OF HONOR

Orlanth challenges Yelmlio, claiming the hill as his own, and demands Yelmlio's armor and weapons. If the Yelmlio chooses to agree Orlanth departs, but the Yelmlio will become known for his dishonor.

If Yelmlio refuses, Orlanth demands his name and lineage. Upon finding that he is the Son of the Sun, he orders Yelmlio to admit to Orlanth's rightful ownership of the Hill, threatening trial by combat otherwise. The Yelm culture doesn't recognize trial by combat, but the danger is real. If the Yelmlio's honor is not sufficient, he admits Orlanth's ownership, and leaves. That Yelmlio may never again go on the Hill of Gold quest (unless sometime, somewhere, he encounters Orlanth again and regains his rights).

Otherwise, he must fight Orlanth to the death or surrender. (Since Orlanth won the contest originally, he gets an extra 12 Will usable only in this battle. Any left over after the battle's end is lost.) If Orlanth wins, he can steal the usual spoils, plus a skill. This can be something unique to Yelmlio, such as Lantern or Kuschile Horse Archery, or an ordinary skill or spell. Though Yelmlio loses the skill, he can regain it normally. In addition, Orlanth also gets Yelmlio's armor and weapons.

If Yelmlio wins, he keeps his weapons and armor, plus takes the usual spoils from Orlanth.

4. ZORAK ZORAN: THE TEST OF COURAGE

After searching for crystals of Yelmlio's blood, the quester finds signs of Zorak Zoran's presence. He may now choose to leave the hill immediately, or to stand firmly. The evidence depends on the result of the Orlanth fight

If Yelmlio paid Orlanth's Toll: a once-beautiful grove of trees. Now it is shattered stumps and slaughtered and half-eaten elves. One ruined tree bemoans the loss of her dryad eaten by the Night Demon.

If Yelmlio acquiesced to Orlanth's Kingship: a night daimon streams across the mountainside, aiming for him.

If Yelmlio fought, but was defeated: a phalanx of skeletons and zombies, many outfitted in Sun Dome fashion, marches upon the Yelmlio.

If Yelmlio fought and conquered Orlanth: a pile of bloody dwarf armor, split open like fruit rinds. When Zorak Zoran arrives, he possesses enchanted armor and weapons (stolen from dwarfs).

The Yelmlio may immediately flee, rather than face the forces of darkness, but to do so is cowardly. If he stands his ground, he is ambushed by Zorak Zoran. If his bravery is sufficient, he stands courageously with whatever arms and armor he has left after the Orlanth encounter. If he is not brave enough, he must turn and run as Zorak Zoran charges. If he is extremely fast, or has special magic, perhaps he can escape. But if Zorak Zoran catches up to him, he cannot fight back. (Since Zorak Zoran won

originally, he has an additional 12 Will to spend as he chooses. Any excess not spent in this encounter is lost.)

If Yelmlio wins the fight, he can retake his fire powers from Zorak Zoran. If he does, he is free to learn fire magic. Also, he can sleep under red blankets. The troll can never join the Zorak Zoran subcult of Amanstan, though he can sleep under orange and red blankets all he pleases.

If the troll wins the fight, he can take the usual spoils, or a skill, or any one of the Yelmalion's magical powers (the troll's choice).

If the troll steals the Heat powers, Yelmlio loses the ability to use fire in any form. He cannot use firestarters, torches held by him expire, etc. If the Yelmalion had the ability to use any sort of fire-type spell, such as Ignite, summoning Salamanders, Firearrow, etc., he loses it and the troll gains all such spells he possessed. All his Sky Fame is replaced by Light Fame. The troll gains as much of the Yelmalion's Heat Fame as he wishes, to add to his own.

If the troll takes the Light powers, he gains (and the Yelmalion loses) the ability to cast light based magic. Also, Yelmlio's Light Fame is reduced to his Sky Fame's level. The troll can gain as much of Yelmlio's Light Fame as he wishes, and now sees as well in light as with Darkense.

5. INORA: THE TEST OF LOYALTY

After Zorak Zoran, the Yelmalion is met by Inora, the Ice Queen. She offers to give Yelmlio the powers of ice and cold to replace his lost Fire. If Yelmlio succumbs, all his Sky fame is replaced by Cold fame. If he resists, she demands that he join her or stay forever crippled she will brook no rivals. The Yelmalion's loyalty is now tested. If he fails, he becomes a lesser snow god in Inora's entourage and that's the end of him. If he succeeds, Inora lays a blanket of ice over him, which he must resist as best he can.

6. THE CHAOS PARASITES

Now the Chaos parasites attack. Figure out the total damage Yelmlio has taken on the entire quest (whether or not it was healed). The hit points of the combined parasites is equal to this total. If he defeated Orlanth or Zorak Zoran, double the total. If he defeated them both, triple the total.

There are 1D6 parasites for every 20 points of damage or fraction thereof (divide damage as evenly as possible among the parasites per 20 points). Each parasite has an attack % of 1D10. Possible types include:

BLOODWORM

Does no damage on a successful hit, but thereafter Taps random abilities using half its hit points as the Intensity of the Tap. The victim cannot resist.

LIFESUCKER

Does 1D6 general hit point damage for every 5 hit points of its own. All damage it delivers is added directly onto its own hit points.

MIND PARASITES

Spirit beings that attack as a single, more powerful being, with starting magic points equal to their hit points. Each round the parasite(s) succeeds, it steals intelligence from its victim.

SOUL PARASITES

Spirit beings with starting magic points equal to their hit points. Each Soul Parasite automatically drains 1 magic point per round from victim (no roll needed). When the victim's magic points reach 0, they begin to drain POW instead. When a particular parasite's magic points reach 20, it fragments into 2D6 more Soul Parasites.

MAGIC FEEDERS

Spirit beings with starting magic points equal to their hit points. They hang around the victim and absorb any magic he casts. If he uses no magic, they begin eating magic currently in effect. Once all magic in effect is eaten, the Magic Feeder steals knowledge of magical abilities instead.

LIVER MONSTERS

On any successful hit, does 1D6 damage per 5 hit points it possesses. If it penetrates armor, it thrusts its head into the victim's body, subsequently reducing the victim's highest ability. If this creates a new highest ability, the Liver Monster drains a different one next round. If two abilities are equally high, the Liver Monster rolls randomly to determine the one afflicted. If the victim tries to harm the Liver Monster, each point of damage it sustains does 1 point of damage to the victim.

THE FINAL ASCENT

If the Yelmalion kills all the Chaos parasites, he is left alone to crawl to the top of the hill.

7. VICTORY

At the top of the hill, the quester encounters Yelmlio himself, raising his arms to the sky with clouds of glory shining down on him. Yelmlio reaches to the sky and brings down a golden cup, from which the Yelmalion may drink. This cup contains the Elixir of Immortality. Once the quester drinks it, he becomes immortal and cannot die.

ZZABUR SAYS

The Age of Darkness is one wherein consciousness is itself of no value. If it exists at all, it is only of the great impersonal forces that Malkion created clashing and joining to make the materials for life.

REVISITING THE HILL OF GOLD

The *HeroQuest* system can be used to simulate any form of myth creation. Take for example the Hill of Gold heroquest, wherein Yelmlio was wounded and lost his fire powers to Zorak Zoran. A Yelmlio reenacting this would go through a number of stations to enact the quest, perhaps five. All Yelmlio questers might go from stage one to two. However, depending on the local temple's interpretation of the myth, station three might be different in its direction and consequences; but it would still lead on to the same station four for all temples, and then on to stage five. The lesson here is that different temples of the same god (even in the same region) have different versions of their god's myths. Reenactment of their god's actions in God Time, and therefore reassertion of that mythical reality, is what priests and rune lords do for much of the 90% of the time they have to devote to their god. Normally about 90-99% of all Yelmlios will accept losing their fire powers, and get beaten by a Zorak Zoran worshipper each time they reenact the Hill of Gold. However exceptional individuals may not accept this and they may try and retain the fire powers.

The first time a Yelmlio tried to do this he would come up against a Zorak Zoran cultist of the same level (e.g., both might be initiates), and not surprisingly the Zorak Zoran worshipper would have a major built-in advantage of some sort as he is on the winning side of the current mythical reality. Presumably our exceptional Yelmlio would have quested for an extra power to use to win the combat and therefore negate and overcome the Zorak Zoran worshipper's superiority. If he did win, he alone would retain the fire powers, and only this Zorak Zoran worshipper would lose them. The rest of the worshippers in both cults would be unaffected.

However, from that point on the same Zorak Zoran worshipper would be the Yelmlio's foe in all future reenactments of this heroquest (or perhaps all those involving Zorak Zoran meeting Yelmlio), regardless of the relative level of each cultist (so the Zorak Zoran worshipper might rise to be a rune lord while the Yelmlio was still an initiate). The next time the Yelmlio reasserted his regaining of the fire powers the same Zorak Zoran worshipper would be back, but this time he might have more powers of his own to use to regain the fire powers. He might, for instance, have Gore and Gash to fight for him and gang up on the Yelmlio. Presumably, he would win back the fire powers.

To beat the Zorak Zoran worshipper next time the Yelmlio might go on an Orlanthi quest in which Orlanth scares Gore (although there would be great difficulties involved with going on other cults' quests). So next time the Yelmlio could win by using his Scare Gore power. Now this Yelmlio's heroquest path to regain the fire powers would incorporate an additional "station" where he would leave the Yelmlio quest, go off on an Orlanthi quest, then return to the Yelmlio quest. The Yelmlio could start teaching this path to other cultists and it would become "reality" for more of the cult (one reason why different

temples have different versions of myths). Eventually, if the Yelmlio was able set up his own subcult of Yelmlio to teach this path, then it could become true for all Yelmlios-Yelmlio would not lose his fire powers, Zorak Zoran would not gain them. Myth and history would have been changed.

In the past myth and history were also changed by the God Learners as a result of their experiments and "academic research." Their ability to change myth through the *RuneQuest Sight* was made more destructive because they were able to "suck out" certain portions of heroquests (because they thought they knew the network of myth better, and it was neater or more logical to change it in a certain way only usually they didn't know the whole truth and so they caused major mythological problems). As a result, one might find a station of a heroquest changed-perhaps one was supposed to be ferried over a river by a beaver, but now it is not there because the beaver was killed (directly or indirectly) by the God Learners.

The result of all this is the revelation that Third Age myth and history can be different from First Age myth and history. That is why people like Ralzakark and Forang Farosh are so important-they remember the First and Second Ages. The *Blue Book of Zazabur* is also very important because of its extensive knowledge of the Hero Plane at a certain point in time. With such knowledge, one can go back and try to "correct" paths back to their original form (or otherwise change them). This may explain a part of the Red Goddess's own unique powers.

Arkat was good at heroquesting because he had betrayed so many cults. For example, while on a Kyger Litor quest he might arrive on the scene of an earlier Humakt quest. Instead of going on in the direction specified in the Kyger Litor quest he could instead head off on the Humakti one, thus blazing a new path. In this way, he gained a working knowledge of the Hero Plane, and presumably became more inquisitive of other cults' paths. His actions also show the dangers of meeting yourself on the Hero Plane he met himself four times! Arkat eventually realized the dangers of exploring other paths, and thus one of Arkat's followers stands guard at many of the places where heroquest paths cross. They cannot be seen until a quester takes the "wrong" path. They will first try to tell the quester why it is wrong to go that way. If the quester persists, they will fight him. If the quester beats the Arkati, then he will be able to continue and the Arkati will never stand in *that* quester's way again, on *that* path. Of course, all of the Arkati are of hero status and power.

Arachne Solara performs the function of overseeing and policing this web of myths and quests. In fact, to see it as a web will help, with heroquests leading to new strands being made, and old strands broken or joined to new ones.

THE LIGHTBRINGER'S QUEST

THE LIGHTBRINGERS

<u>Deity</u>	<u>Attributes</u>	<u>Trait Tested</u>	<u>Nemesis</u>
Orlanth	Leader/Fighter	Courage	Fear
Issaries	Passage	Movement/Communication	Silence
Lhankor Mhy	Knowledge	Knowledge	Unknowable
Chalana Arroy	Healer	Compassion	Unhealable
Eurmál	Trickery	Randomness	Unguessable
Flesh Man	Fear	"Been There"	Constancy
Ginna Jar	??	??	??

SEVERAL LBQ OUTLINES

GENERAL MYTHOS

A. EARLY

1. Stage 1 – meeting of
2. Stage 2
3. Stage 3 – Final Meeting

B. WESTFARING

1. Overland
2. Oversea
3. Westlands & Gates

C. INTO DEEP UNREASONING – THE QUEST OF DESPAIR

1. The Underworld
2. Disorder
3. Their Path

D. ATONEMENT

SEVEN LIGHTBRINGERS QUESTS

1. THE FLIGHT FROM DOOM

2. THE SUMMONING OF FRIENDS

A major ritual, requiring much defensive work and help from lesser friends.

3. THE WESTFARING

Including across water, to Westgate

4. DESCENT TO DARKHEART

Including crossing the Styx River. Several gates [Subere]

5. THE VALES OF DECEIT, DESPAIR, ETC.

Internal conflict

6. THE PLAIN OF GLOOM AND COURT OF DOOM

Yelm's Realm

7. THE LAST GUARDIANS

Journey to the Edge of the World (Westgate).
Yelm + Arachne Solara = Dawn.

THE WESTFARING HEROQUEST

ONE OUTLINE

1. Call to Adventure (Ogre King)
2. **Helper:** may include alerting a rescuer Summoning(s) of Lightbringers. Preparation of Rescuers Blessings (by Earth, etc.)
3. Threshold brother-battle. A fight with a Humakti on the beach of the West.
4. Night-Sea Voyage
Summons cast; or wait for help; Waertagi, Night Fleet, Chaos things, Boat-god, Huge Sea creature (turtle)
5. **Tests:** Tests result in opponent becoming one of several formal category types (hostile, friend, etc.) Foes stay to attack in] Flight (step 8). Friends become helpers.
6. Helpers
7. **Elixir:** Theft (go to 7) or Gift (may go to next stage)
8. Flight
9. Return, Rescue
10. Elixir (i.e., return of benefits to the masses, deliver boon)

THE ELIXIR

Elixir = Gloaming (light). May be given to people (worth Fame). It is manifest in several simultaneous benefits:

1. A magical ability or skill from Dusk for heroquesters
2. A (Secret) Protective spirit for Clan: a small alert guard while it sleeps.
3. A token (a magic item) to allow passage beyond the Gates (Into Underworld).
4. Skill to teach a special spell to followers, or to enchant that spell into a similar magical item for them.
5. A mundane benefit for Clan.

ANOTHER VERSION

To reach Westgate and get favors from Evenstar.

- Stage 1:** Calling the Path Opening way to Spirit Plane.
Must guard vs. The Gatemen and The Raiders
- Stage 2:** The Mountain Demons
- Stage 3:** The Wood Beyond the Mountains
- Stage 4:** The Bleak Shore. The Water Crossing (turtle)
- Stage 5:** The Westlands *Stage 6:* The Fortress of Dusk

At some point, the questers should meet a horde of migrating (starving) refugees.

A THIRD VERSION

- **Halikiv:** Fight trolls. Balance Point:
- **Wonderwood:** Lose all party members, add Mad Girl when party reassembles. Bukvister Intermediary Witch-releases nightmares, forest denizens
- **Land of Animals:** Lynx Tribe, Lynx shaman; replacement in Battle-primitive style; gets Lynx "clanstone".
- **Vadeli Land ("Half-soul"):** Utterly materialistic. Into city, Mad Girl chained. Prostitutes. Job offer. Departure (add Issaries to party).
- **Agant Faratilion:** Add Librarian to party. Devil race; Bes Gizos; Chaos.

QUEEN LEIKA'S WESTFARING BACKGROUND EVENTS

It is Storm Season, 1618, at Clearwine Fort in the Kingdom of Sartar. Sixteen years ago the Lunar Empire made its greatest assault on the land and scaled the cliff of Boldhome and sacked the capital city, destroying Sartarite unity forever the year after as they killed the last of the male heirs to the royal house. The tribes and city confederations have done their best to survive under the Lunar yoke ever since, but the wily Empire has provoked several wars, destroying each of the rebellious tribes one at a time.

The Colymar Tribe is one of the oldest in the land, proud of its heritage even before the coming of King Sartar over a century ago. They fought the Empire well, and stood by the kings who were slain. Since the Lunar occupation they maintained tribal unity and integrity. They usually kept the peace and kept themselves intact.

Until Five Years Ago. Then hotheads led by the king's own son led the tribe into shame and defeat under the banner of Starbrow. The Colymar king and his son were outlawed and many unfair taxes were laid upon the tribe.

A new king was chosen, a member of the old king's own clan, as was common. It was Leika, now queen, nicknamed "the Ballista." But, as a compromise candidate, not favored by any majority of the factions in the tribe.

Trouble has grown for the new queen. Though heroic she is plagued by administrative burdens beyond any fixing. Worse yet, her heroism is begrudged her and her office prevents her from exploiting it too much. The Empire

would love to have her attack members of her own tribe. The queen must prevent that.

The queen has agreed to a heroquest. She has chosen its members well, each for his loyalty to her and skill for the task ahead. There was debate about whether or not she should go, for as tribal king she will benefit most from this. But high priest Jemdar talked her out of it, and instead she will remain to protect the holy ground from the assaults of darkness and Chaos which are surely to assault it.

THE QUEST

The Westfaring is the first stage of the great Lightbringer's Quest. In that myth Orlanth and his companions set off on an epic journey, and its first portion took them westward, from wherever they began to the edge of the world. There they came to the Castle of Dusk, the home of the goddess Rausa. The goddess "entertained" the invaders for a while, but after various problems and tests were overcome Rausa and Orlanth made a deal wherein each performed something for the other, and then exchanged gifts.

Through rune magic and ceremonial magic your heroes are going to be transported from their ordinary, mundane roles into places of their gods. They will traverse the same mythical terrain and attempt to fulfill the same objectives. The one difference is that they can end their participation in the myth at its end, or in the middle if they are killed (!), whereas the primeval deities could not.

There are several items or gifts available at the quest's end. Most important among them is the Son of Dusk, a spirit-staff that will give certain desirable properties to the tribal wyter. Its properties: to warn the fort of impending attack by Chaos; to make things visible to members even in the dark; and to provide power for the wyter. Leika believes such properties will provide additional motivation for the tribal members to remain under her banner, and further her efforts to reunite the miserable tribe.

1. OPENING THE WAY

The quest begins in the Clearwine temple of Orlanth and Ernalda. The high priest of Orlanth will bless the participants, then cast the spells necessary for the transition into the Other Side.

Humakt will appear after the mists clear. To pass him there must be a death: Humakt's or one of the questers'. The primary problem here will be that of Combat.

2. THE MOUNTAINS OF ICE

This is a survival trek. It will be arduous to all involved. In addition, there are three possible foes that might be met, each of whom is best handled by a specific party member.

Fit Ea Ek

Prince of the Ice Demons (Fight)

The Himili

Ice Demons (Fight)

The White Princess

She will allow free passage if she is given a (heroquest) magical item from every person. It is possible for her to be Bargained down from this to take only one item in peace. If the bargaining fails then she will demand the items and, if refused, fight a withdrawal action and then send avalanches upon the party as they descend the mountain. Failure to Bargain means the Lightbringers must kill or capture her and her party or suffer the avalanches.

3. THE WOOD PAST THE MOUNTAINS

Darkwood has many possibilities of encounters. The foes met here may confront any one or more of the heroquesters in varying types of contests. It will be up to the party members to identify the beings or things encountered and to deal with them appropriately.

4. THE BLEAK SHORE

At this place the people must wait or draw to them a ride across the Western Ocean. Different vehicles or carries may appear, each to be judged by the questers' knowledge and lore, and then paid the appropriate price.

5. THE WESTLANDS

It is certain that one or more of the Luatha may show up here. These are a race of demigods living near the edge of the world, ruled over by the Goddess of Dusk. They are a paranoid, but neutral, race of beings whose reactions vary according to their previous experiences, possible friends, and selfish desires. They have good contacts with the goddess and may speak up against the party, or for them, if it works out that way.

6. FORTRESS OF DUSK

Once inside the fortress the goddess will certainly challenge the Orlanth leader to combat, possibly appointing one of her champions instead of doing battle herself.

If the Orlanthi wins the combat the party can carry away their treasures. If not, all is failure.

**A MORE DETAILED VERSION
THE STORY**

To Outsiders: The Westfaring is the name given to the route taken by the Lightbringers on their journey to find and free the Sun.

To Cultists: The Westfaring journey is symbolic of the soul's journey to find its own spiritual inner light to guide oneself through adversity in any form. This is similar to alerting a new sense within oneself, and the completion of this Heroquest gives a person special powers of perception.

THE MYTH

When Orlanth was weary of fighting one day he stopped to see the world around him. He saw that it was in ruin and fear, and he saw that fighting to preserve what he had was not enough. He decided to seek powerful allies, even at the cost of humbling himself before equals.

Orlanth departed from the regions that were his haunts: the heights of the mountains. Some say his mother appeared to wish him well and gift him.

During the journey in the mountains Orlanth took the time to fight an ancient foe of his, the ice demon named Fit ea Act. This was because the ice demon wrestled with Orlanth's mother for the mountains. This demon is known to be the slayer of Kero Fin, who he placed into a deep and frozen sleep.

Orlanth traversed the Nightwoods, often beset by dangerous foes. During this journey he met Chalana Arroy, Flesh Man, and Arroin and so got some friends. He was also beset by monsters of many types, but he won his way through and thus carved out the Silver Path that has been used ever since then.

Upon the Gray Shore Orlanth and his companions rested a while. They did not know which way to go, and they sometimes went the wrong way and encountered dangerous foes. Once Orlanth met some men who aided him, and then helped them to repel an invasion by sea things, driving them off the land with his mighty winds. After he did that he was able to capture one of their ships, and so sailed across.

Upon the oceans his ancient sea foes took the chance to achieve their goals of the God War and slay this adventuring god. There were many attacks, but sometimes Orlanth was aided by the waters that he had captured, and sometimes by the powers of his companions. It is believed that Trickster joined him at the Gray Shore.

After crossing the hostile ocean Orlanth landed in the lands of the Luatha, a race of demigods. They are not great enough to be worshipped, and so they do not grow much anymore, and they are jealous of their powers. Sometimes, though, they are friendly to humans. The Luatha have other parts in history, especially at the end of the 2nd Age when they helped destroy the Middle Sea Empire.

At Luathela, or this side of the Westgate, Orlanth met Lhankor Mhy and Issaries. Together they braved the spirits beyond the gates, and passed through the land of the setting sun. At last they came to the Castle of Dusk.

The Castle of Dusk is a fortress, built to withstand the assaults of the Sun's foes. The goddess who rules there is harsh and cold, always vigilant for her lord the Sun, but also honorable and honest. If a person can reach her, and present her with special gifts known to heroquesters, she will return favors to them.

Return from the Castle of Dusk will be automatic as that is the end of the heroquester's journey.

GENERAL NOTES

The Westfaring Quest is symbolic of the long journey that Orlanth made overland and over the seas. It is through a land overrun by Darkness, whose peoples are overcome by fear, and where Chaos has found a foothold.

OVERALL ORGANIZATION

The Westfaring Path from Dragon Pass has 8 stations. They are lineal, west-faring all the way. (This write-up leaves little room for wandering.) The Stations are:

1. The Chasm of Experience (Humakti Duel)
2. The Mountain Passage (Mt. & Ice Demons)
3. Nightwoods
4. The Gray Shore
5. The Western Seas
6. Luathela & Westgate (Land of the Ancient Ones)
7. Land of the Setting Sun
8. Fortress of Dusk.

STATION 1: CHASM OF EXPERIENCE

I. OTHER NAMES

II. ENTRANCES

This is the normal entry point for anyone who enters the Spirit Plane by using a magical ability.

III. EXITS

There is only one exit: Death

IV. FIRST GLANCE

The heroquesters will slowly come out of the Gray Zone to find themselves standing on a plateau next to a cliff. Beyond the cliff is a bottomless chasm. In the distance, barely visible to anyone with normal eyesight, is the top of a mountain. Nothing else is visible beyond the cliff edge, and often times swirls of gray fog swirls about below, or breaks away as if trying to drift to the cliff top.

A single figure stands nearby, usually already in a combat-ready stance.

V. CONCERTED LOOK

The figure will be seen to be some manifestation of the Death God. For Lightbringers it is usually Humakt.

VI. EXPLORATION

None is possible. The ledge is very small, and with the hostile death god approaching there is no time.

VII. DENIZENS

VIII. LEGENDS & SIGNIFICANCE

The severance of Godtime from the current world of men is attributed to the invasion of Death into the world which sets mortals apart from gods. Humakt is God of Death, guardian of the world that he and his tool, the Sword Death, created. To cross into the Spirit World this way requires a Death.

The particular death is not important. In the Lightbringers' Quest it is either one of the party, at the hands of Humakt, or the Humakti guardian. Whatever the case, only one person can engage the guardian. One of the two must die.

Afterwards, the whole party is projected across the chasm. Looking down, they see the soul moving silently with the hordes of pale dead. They will land on the mountain and any principal of the party may make a small sacrifice to return the member of their party who might have been killed by the guardian.

STATION 2: ICE MOUNTAIN

I. OTHER NAMES

Inora's Palace, Valind's Rest

II. ENTRANCES

This mountain, or mountains, can be reached by climbing or by Teleportation from the Chasm of Experience.

These mountains may also be found in the Himil Mountains, in the Underworld. Some say they are the highest towers of those subterranean mountains.

III. EXITS

It is possible to climb, as required of Lightbringers. It is possible to fly to other mountains in the range.

IV. FIRST GLANCE

The Lightbringers are standing atop a wintry slope. The air is thin, hail pelts them, and the region is obviously slick and dangerously high.

V. CONCERTED LOOK

The above facts are very true. Investigation reveals that the party may move about only very slowly, with many challenges to their climbing ability each day.

The days are gray, the nights deathly cold. The party must rest and take shelter during the night.

VI. EXPLORATION

It takes up to a week to leave the wintry part of the mountain. It takes several more days to climb the rocky part. There is no vegetation here, just rocks. Passage is still slow, although climbing is slightly easier. There is always a small chance per day of search to find something living.

VII. DENIZENS

A. Fit Ea Act, Master of Ice Demons

1. *Fixed Reactions:* Will always attack anything not of cold or darkness. Combat always sought in confrontation.
2. Accompanied by one Himili for each person in the Lightbringers party.

B. Dryduster, the Maker of the Avalanches

Fixed Reactions: If encountered he will always be overhead, high up, and be noted as he begins a landslide. Characters must trust to their luck and skill as climbers, or are killed.

VIII. LEGENDS & SIGNIFICANCE

Ice Mountain is noted to be one of the strong points of the forces that invaded after the Sun was slain. Some say that these cold things climbed the mountains, hoping that way to reach the sky. Then they fortified them with permanent ice

to withstand the assaults from above they thought would come. This is why ice caps cover so many high mountains.

Fit Ea Act is a ranking Himili with special powers not common to his race. He is of the descent of Valind, God of Winter as well. Thus, he has some Water magic, useful against those who would use Heat on him.

The Ice Demons delight in slaying living creatures because they steal a single point of power from each one slain. When they have thus stolen enough they will release their great Winter Spell that has been ages in building, and the cold will come off the mountains into the valleys, making all the lost frozen peaks into one ice field again.

STATION 3: NIGHTWOOD

I. OTHER NAMES

II. ENTRANCES

Nightwood is a vast and foreboding place, timeless as dark or the forests. It can be entered from many paths and many realms. It is at once in the Underworld, on earth, and supports things from Godtime, past history, or lost legend.

Some few paths cross it. One of those in particular will be dealt with here, being detailed in The Silver Path, which enters Nightwood from the east, and leaves it at the west.

III. EXITS

Leaving by known paths will lead to certain, expected places. Becoming lost in the woods and getting out through the edge will likely bring one anywhere that darkness has touched forests.

IV. FIRST GLANCE

Nightwood is shadowy and gloomy within bowshot of its outer edge. To penetrate in on foot within a bowshot is to leave behind almost all light, leaving only a gray gloom. Patches of fog drift about. Odd lights appear and disappear, and these might be wraiths, wisps, or anything dangerous.

The paths get their names from the general color of their glow. They are considered cleared ground, about 3 meters wide, and are considered "safe" from the forest. Their overhead area is 10 feet high, giving the path a hemisphere of protection overhead. In Nightwood the trees crowd down upon this unmarked distance and create gloomy tunnels of dimly glowing color.

V. CONCERTED LOOKS

If the party is watching very carefully from the path, they will see the appropriate creature stalking the party (as from *Denizens*, below), keeping them from ambushing the party.

VI. EXPLORATION

Size: See notes above on paths and wandering around lost.

VII. DENIZENS

Some denizens of Nightwood are gorgons, harpies, lesser hydrae, lamiae, barguests, fachans, ancestral beast spirits, nightgaunts, semi-somnambulant elf tribes, chonchons, headhangers, wraiths, darkness monsters (trolls, shades).

VIII. LEGENDS & SIGNIFICANCE

To the Lightbringers: This place is indistinguishable from the underworld, for their world was dying.

For Underworld Beings: This was their harsh natural home and it was their place. They had rights to resent their previously harmonious, harsh, lifestyles to be destroyed by the invasion of the Sun and the Orlanthi. They also hated the paths, and thus took chances to smash its users.

The Silver Path: This has two origins. The first is that the Orlanthi made it while setting off on their trip, and went east to west. Second is the Sun Cult tale that says Yelm made it heading west to east, in the days of Godtime.

STATION 4: THE GRAY SHORE

I. GENERAL NOTES

The Gray Shore always faces west. The waves are listless, the dunes are flat, and even dangerous animals are rare.

II. ENTRANCES

This is often reached by simply traveling west until you can't go any more. If traveling through the Darkness you come to impassable waters, it is probably the Bleak Shore.

Likewise, if sailing eastward upon the Gray Ocean and you hit land and cannot sail anymore, that's also probably the Bleak Shore.

III. EXITS

IV. FIRST GLANCE

The gray shore is made of low dune, and occasionally expanses of ashes which are occasionally stirred by listless breezes. The waves are weary and hardly lap the shore. The horizon westwards is gray and bare.

V. CONCERTED LOOK

If one waits and stares long enough there might be a distant ship on the horizon.

VI. EXPLORATION

A. Size of Region: See the map on the facing page.

B. The Reel: The Reel is a huge ancient balance stone. It is as large as a manor house, or a whale, yet is precariously balanced upon a single point so delicately that, with the right conditions, a man can push it and set it to spinning. When set to spinning by a heroquester the Reel will snag or lure some form of deep life from the ocean and draw it up to shore as if it were upon a magical line to the rock.

The Reel may be spun clockwise or counterclockwise. The former direction draws creatures from the ocean, the latter draws them from Beyond. The Reel may be spun only once, and the spinner must be willing to accept whatever comes his way. This is continued at the next section.

VII. DENIZENS

Littoral inhabitants include: Giant crabs; rapidly burrowing clams; vough or brollachan; man-sized blood-sucking birds much like sand-pipers (Blood Birds in *Anaxial's Roster*).

VIII. LEGENDS & SIGNIFICANCE

This is the sterile shore of destruction left by the Gods' War. From it the Lightbringers set sail westward, leaving behind the world that they knew.

This is the Shore of Death that has wrecked many of the Waertagi ships. Thus, sections of it are known to be craggy and harsh.

The Dwarf Fortress near Seshnela has always been occupied and would be reachable from this shore.

STATION 5: THE WESTERN SEA

I. GENERAL NOTES

The Western Sea is one of the primeval oceans that flooded the world. It is full of teeming, powerful life, and that life often takes a curious or hostile attitude towards invaders.

THE LAND OF DUSK

The Order of Orlanth was inherited from his mother, an otherwise minor deity said to be a daughter of Acos. She gave him an adamant scepter of law, a gift inherited from her father. Orlanth received this at the end of his quest to Hell. The Monsters at Gate of Dusk are giant raccoons.

THE LUATHA

A gigantic race of beings of great intelligence, size, and power. However, they begin to lose those when they leave the Outer Ring.

- A Bell Tower Tolling
- A Silent Crowd (with wounds visible)
- A funeral dirge in air

At Westgate, Rausa will pick someone to challenge Orlanth, who is her father's murderer. Possible champions: a Luathan; a Dark Warrior; Herself.

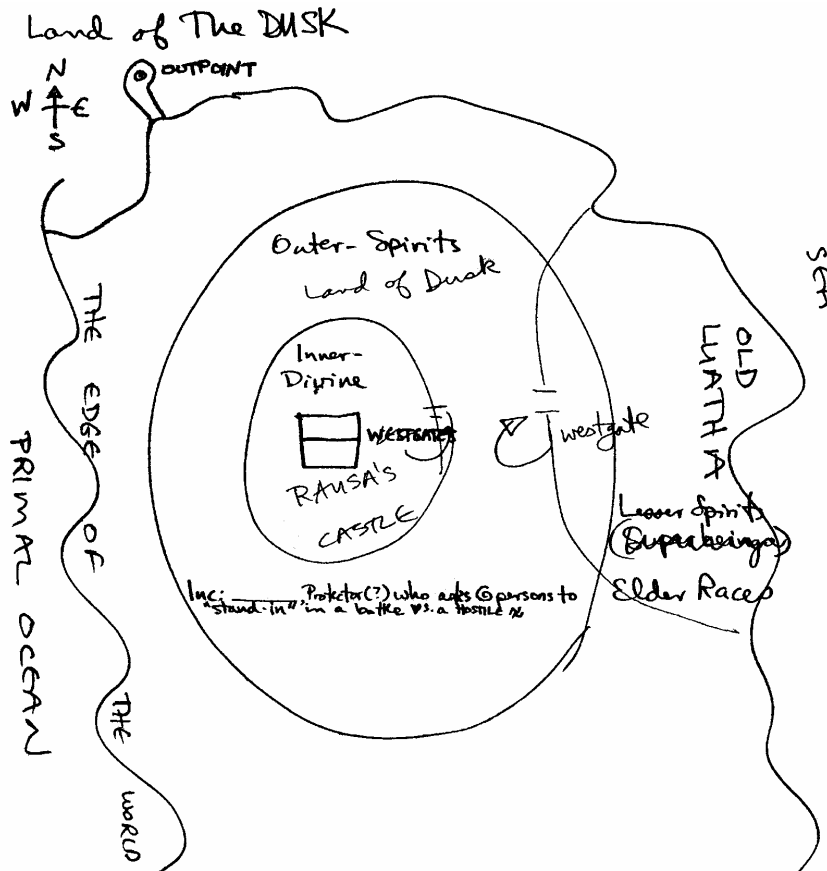
TO CROSS WATER

Choose a route (and enemies):

- A fireboat (enemies: Fire Rune)
- A (Waertagi) seaship (enemies: Water Rune)
- Sailing ship (enemies: Air Rune)
- The Nightfleet (enemies: Night Rune)
- Giant Turtle (enemies: Earth Rune)

All routes are subject to attack by:

- Roc
- Stars and Angels
- Storms, Waves



THE COURTS OF SILENCE

DAKA FAL JUDGEMENT

"Here me now, you who are mute"
"You have thrust aside your right to judgement"
"You have forsaken whatever paradise you deserved"
"You must go to the Land of the Dead with no guide"
"You must go to the grim bells naked and friendless"

PSYCHOPOMP

Lightbringers: Issaries
Darkness: Jeset
Yelm: Yelm
Earth (including Waha): Ty Kora Tek
Daka Fal: Own ancestor

LEAVE THROUGH HIND DOOR

Enter Underworld
 Speak in Courts of Silence
 Find and recognize allies
 Get materials for Body
 Eat Linguaberries
 Forge Body
 Carry Body to Font of Life
 Merge with Body
 Eat Food and Return

GATHER MATERIALS FOR BODY

Must be appropriate substances for cult:

- Heart
- Liver
- Bowels
- Brain
- Bone – stone, metal, bone
- Blood – element
- Flesh

LINGUABERRIES OUTSIDE COURTS OF SILENCE

All trees are dead and dried up, but some withered berries stick to a tree. Much decayed fruit, etc.

LAND OF DEAD

Two main routes out:

- Up through middle of world
(goes through Earth paradise and ocean)
- Through Theya's Palace of Dawn

Other routes up:

Tarpit, Magasta's Pool, Hellcrack, Luathela, Wastes of Valind, Flaming Desert, Dorastor cracks, The Vent.

THE QUEST TO MAINTAIN SPIRIT

This quest gives the hero immunity to the Sever Spirit divine power. In it, he must ritually battle and defeat a representative of each cult with access to Sever Spirit. These cults are:

- Heroquester (Death Fame, stolen from another cult)
- Horned Man (spirit cults)
- Humakt
- Humct
- Thanatar (via Consume Mind or via Create Head)
- Vivamort (stolen)
- Yanafal Tarnils
- Zorak Zoran

PERFORMING THE QUEST

To start on this quest, the user must either receive the Maintain Spirit gift from Humakt or take it as a prize from another hero. It has no corresponding geas.

The quester must travel the world, seeking out a runelevel target member in each cult or category listed above.

His target must possess the Sever Spirit power at the time of the encounter, though he may lose it during the duel. When the target is found, the quester must issue a formal challenge and battle his opponent following all the rules of a standard Humakti duel, including fighting his foe alone, with the exception that he need not concede upon taking a wound, though he may agree to this with an honorable opponent before the fight. His foe need obey none of these rules.

If the Humakti has allies accompanying him they may not direct any attacks or spells vs. the foe, though they may battle any allies of the foe. However, if the opponent directs even one attack or offensive spell towards one of these allies, the duel is invalidated and must be begun again.

If the Humakti defeats his foe, as his prize he must take his victim's Sever Spirit connection with his deity. This is in lieu of any other prize. If the Humakti is beaten, he fails his quest and loses his Maintain Spirit gift. He may attempt the quest again, from the beginning.

The hero gains no benefit from this quest until he has conquered all the representatives. At that time, he becomes immune to Sever Spirit.

OTHER ORLANTHI QUESTS

SOME MYTHIC EVENTS

Every Orlanthi initiate in Dragon Pass knows the following heroquest paths because these are the regular routes they take in Sacred Time and high holy day rites during which they acquire feats and magical rejuvenation of affinities.

On holy days the initiates enter the temple and through ceremony the sacred ground reveals its true, divine reality. The local temple becomes the Great Home of Orlanth, where they may carouse and enjoy mindless pleasure.

Or, they can announce their purpose. Speakers regularly go and stand in front of Orlanth, who interrupts himself to listen every time.

When the heroes come forth, their announcement seems to sober up many of the men present, especially Orlanth. He listens intently, questions the speakers or his advisors if he needs to, and as he does so the hall around them all begins to change. From being the Universal Temple on the God Plane, it becomes one of the Mythic Ages instead, depending on which one is appropriate for the quest at hand.

Here are some of the commonly known events that Heortling heroes might know.

PRESTORM (GOLDEN) AGE

THE FIRST BATTLE

Where men learn Combat.

Place: Umath's Camp. The camp is an enclosed space of dirt, rocks, a few sparse plants. Woven cloth is worn, crude stone tools used, with lots of wood carved into things. No one wears masks, either.

When: Orlanth is a child, not yet initiated, still in his father's camp. The gods and people are not discernable from each other. [i.e., Green Age]

Synopsis: Umath's camp is attacked by Shargash (in red) and Verithurusus (in white) and their armies.

The camp is full of its usual people. Then a lookout reports that a white city is visible to the north, and everyone looks. Yes, it is there. That it was not there yesterday is not strange to the residents here.

Shargash appears and challenges Umath to single combat. Umath is already wounded and he doesn't respond.

Shargash's captains appear and make more challenges. They are 10♣3 daimones. Player heroes may accept these challenges, with their results carried over to the final fight.

Shargash challenges again by reminding Umath that "Violence is always an option." Umath reluctantly gets up to fight, and everyone loyal to him agrees to go too. If the challengers have lost their fights, then the army is depressed and fearful before the fight.

The army musters out and assembles on the nearly barren dirt plan. The Shargashi army (demons and undead

things included) starts to assemble in front of them. Behind the Orlanthi warriors are the women, children, and other undifferentiated folk.

The women see another white army behind the men. For a moment there is fear, then a handful of young men and women step forth and volunteer to fight. They choose a leader using lots (casting ram knuckles) and this small group charges the assembling white army. The fight is difficult, grim even, until Umath turns his back on the Red Army and charges against the White Captain, whom he kills. The battle surges against the white army who flee off the field into the city. Then Shargash hurls a burning disk at Umath, who has been wounded again, and slays him. The Red Army leaves.

THE DOWNLAND MIGRATION

Where men and women learn Domestic Animals magic; where men can learn to kill dragons.

Place: Northern Slope of the Spike.

When: Golden Age.

Synopsis: Orlanthi peoples migrate down from the Spike into the lowlands. (See *Anaxial's Roster*)

Dini is the name of the high valleys where the earliest tribes lived. They had lived separately from each other for many years, each with their friends and animals. Then Orlanth brought them together, and as a group they moved down from the valleys to the more fertile lands below.

Mavorela is the name of the area where the herds stopped and calved. The tribes stayed there for a while before moving on. The lands of wide valleys with low hills between, and many trees but few elves. Some people stayed behind here with their herds and wandered among the hills. They were the Mavorelans. Others kept moving forward.

Envorela was the next land where people stopped. Again, many calves were born, and so many lambs that it is called Ewe Fields. Barntar's wife was tired, so Barntar built the first cabin. Other people stayed, and Barntar discovered and/or developed Orlanthi agricultural techniques.

Kerofinela was the next objective. Kero Fin was the mother of Orlanth, but Orlanth was driven away from her years earlier by a fierce monster, the dragon Sh'hakarzeel. Now Orlanth gathers his fellows about him, armed with his most potent weapons, and goes to combat the enemy.

Sh'hakarzeel rose and fought Orlanth. Their fight opens the huge mountain gap called Dragon Pass. Orlanth is wounded badly, but he kills the monster, which vomits out the cloud sheep as it thrashed about in its death throes.

Other lesser dragons are destroyed by heroes, and the last of the draconic race flies far to the east where they hide under the land and waters. Kero Fin heals her son.

Vingkot, one of Orlanth's sons, led his people into the new lands. When his people got there, Orlanth spoke from

the huge lenticular cloud that hovered above the mountain. Elmal stood overhead. The people settled nearby and built their steads there. They were later called the Vingkotlings, after their leader. His other kin moved on to the north. He and his people built the first steads with longhouses.

LIBERATING ERNALDA

Where men learn Combat and Motion.

- Place:** Yelm's Palace.
When: End of Golden Age.
Synopsis: Orlanth and his followers enter Yelm's Palace, slay the Emperor, then escape with Ernalda.

The liberation of Ernalda is told in *Gloranthen Visions*. Narrators should follow that script.

Combat begins with a great surprise bonus, and Orlanth wins easily. However, defenders do muster, the fights get tougher, and Motion is the primary method whereby Orlanth and his crew escape the Palace. Here are some of the things Orlanth and his legions must evade: Fiery chariots with archers, cheetahs, a spear as fast as light, men who learned running from Mastakos, a shouted curse, running water, a falling tree.

EARLY STORM AGE – GREAT FLOOD KILLING AROKA

Where men learn dragonfighting; where waters are found.

- Place:** East of the Vingkotling Lands.
When: Early Storm Age.
Synopsis: A dragon has stolen all of the water in the world and Orlanth's people are suffering, so the god arms and confronts the monster, slaying it and liberating the waters.

The Arming of Orlanth is practiced for dragonslaying.

The water that is liberated is often portrayed as Tarena the Blue Woman; Heler the Blue Man; Voriof and Voria, the Ram and Ewe; or as a gushing river that makes the Aroka Sea. Nearly everyone considered Aroka (sometimes under different names) to be the parent of Oslira, and it is often mentioned as the source for the Great Flood.

THE FOURTEEN TRIBES

Where men learn Combat, Command.

- Place:** Kerofinela and surrounding areas
When: Flood Age
Synopsis: Many tribes ("too many for fingers") are pushed together by the rising waters of the world. They worship many minor deities and have various skills, many of which are non-combative in this warlike time. They fight, negotiate, and eventually come under the control of Orlanth one way or another.

THE GREAT MUSIC WIND

Where men learn of Wind.

- Place:** The Three coves, on the Trembling Shore, upon the coast of Worcha's Rage.
When: End of Flood Age.
Synopsis: Orlanth and his minions launch a huge windstorm upon the waters of Worcha's Rage, which had drowned their lands and peoples.

The Rage is a sea of waterspouts, clashing waves that reinforce or fight each other, and churning triolini from three seas (Hancheros, Sarellos, Aroka) that are rivals, lovers, and friends at intervals. They have drowned many Orlanthi and friends, and hold those underwater.

Orlanth assembles the winds, whose company forms a complete and perfect storm of music. Amid the hooting of bagpipes, clear tones of brass instruments, and high singing of winds, wave after wave of wind assemble and join together, then engage in strength contests against the sea.

What victory turned the oceans? "When Worcha was crushed by the Great Music." What are the lands we took back from the Sea? "Mavorela rose first, again born. Adoren and Bilon, Sivilis for the elves, Selus, Velon and Helerela."

MIDDLE STORM AGE THE KING CONTEST

Where the ancients learned of the society and rulers.

- Place:** Vingkot's Stead.
When: Storm Age
Synopsis: The tribes have to decide upon a social order.

Chiefs and priests of many peoples meet at Orlanth's Plinth because they do not have a formal method to recognize each other. Members from each profession step forward with suggestions of a government built around their principles. At last Vingkot speaks, and proposes that gods have proved themselves and people ought to follow their established ways. Everyone agrees, and the first kingdom is set up with Vingkot as king. Lawspeaker sets forth Vingkotling Law.

BEAST WARS

Where people learn spells to use against hunchen.

- Place:**
When:
Synopsis:

CRUSHING THE GREEN

Where men learn to fight against spirits.

- Place:** Onetree Oasis. It is an ancient *Exchange Site*.
When: Middle Storm Age, when Orlanth was strong.
Synopsis: The Orlanthi are going to raid to recover the Silver Fowl stolen by Kikiroopa.

The raiders must travel to the fringes of Genert's Garden. They must hop, fly, or otherwise go from one to the next along a series of Gigantic Heads that stand above the raging waters of the Oslira Sea. These are the actual crania of huge immobile beings that are made out of stone. They have humanoid and animal faces and heads. Seven stand in a row, and all seven must be traversed to reach the One-tree Oasis.

The Oasis is the place where the giants' heads end. It is an outer edge of Genert's Garden. A band of defending spirit beings wait at the Onetree Oasis, led by Kikiroopa. Kikiroopa has a wide variety of spirits at his command for defense. The attackers don't have a clue about what makes them available or not, and have no way to judge who will be waiting. Most of the time, it is a fairly standard set of defenders, but weirdoes are often present to cause genuine difficulties. It is so hard to gauge what may be defending that losing is a real possibility.

LATE STORM AGE – ICE AGE
WINTER IS SCATTERED

Place: Vadrus' Palace.
When: Late Storm Age.
Synopsis: Orlanth invades his brother's stead after he and his followers kill Barntar (in *Storm Tribe*).

SPIRIT INVASION

Place:
When:
Synopsis: Kolat saves the Heortlings.

DOOM BAR

Where men learn to fight Chaos.
Place: It is an ancient *Exchange Site*.
When:
Synopsis:



- ⤵ Bethegusites
- ✕ Paralistarites
- W Yestendites
- ✱ Anaxialites
- ⚓ Helerings
- ⚓ Uz Fleets
- ⊞ Vadrus

STORM OVER SEA - A BEGINNING

Heroquesting is any activity in the God World or Hero Planes. It includes several types of activities.

PLAY IT TWICE

Player heroes who have actually been through this before will help make a more enjoyable game later. As a narrator, you want to be able to say, "Remember that forest you saw last time?" If the players remember, they'll say "The one with the mammoth herds?" That is better than the narrator saying, "You remember that you've seen this forest, and that it's being slowly destroyed by herds of mammoths."

The first time people perform this they typically begin with a simpler, larger scale version to get a lay of the legend. Afterwards if they attempt greater rewards they can return as scouts. Of these three myths, only the last has a detailed example. Feel free to fill in details of the others as you wish.

GETTING STARTED

Include some motivation or ongoing story if you want player interaction. Here are some motives to keep in mind:

- **Ordinary Reason** - "We do this to make the world. We do it to be part of Creation. The gods made the world, and we are part of the gods. We sustain the gods and the world this way."
- To get a weapon, power, wyter or guardian.
- Tricked into it by a foe.
- **To explore** – This is rare in the Hero Wars early stages. Although potentially powerful, heroquesting is so dangerous that it has been downplayed for centuries. Just look at Dragon Pass and you can see the cataclysmic results of past heroquesting.

THE MAP

The map on the previous page shows the oncoming waves known as the Great Flood, which is well documented by various myths. It affected all of the Four Worlds, and was a manifestation or cause of their collision to create Glorantha.

TREMBLING SHORES

Storm Age heroquest where King Vingkot fought Worcha, the Destroying Sea, and stopped the crashing waves.

THE COMMON STORY

Worcha was the most powerful sea god that had ever been collected. It was made of the collective fury of Sarellos, Hancheros, Oslira, and others. Those were all powerful sea gods, and they stripped themselves of the power of *Entika* and gave it all to Worcha so that he was never still and they, afterwards, were always still.

Worcha destroyed many lands, but is hated most because he drowned Mavorela, the ancient land that our ancestors settled when they came off the Mountain. Gods

and goddesses, plus their peoples, had resisted this flood. They too were gone, and did not come back.

King Vingkot sent around the black arrow, so all of the armies and warriors prepared to depart for war. But he also sent the four torches, which only go out when the fyrd is summoned. Thousands of men and women came from all the Vingkotling peoples. Vingkot also requested that his red haired sister bring her women, and that her two cousins come with whatever kin could be spared for a desperate battle. The Thunder Brothers showed up, each going among the clans who revered them, so the sons of Orlanth each led an army. Once assembled, Vingkot prayed and sacrificed the perfect black ram. Mastakos prayed and sacrificed the perfect black deer. Enferalda prayed and sacrificed the perfect red breasted swan. Orlanth blew upon the army and as one it rose and raged over the land towards their foe.

Worcha pushed on. He too was accompanied by his followers. Fleets floated on his back, gods turned summersaults at its crest, tumbling with the power of *Entika* and moving forward over and over. Behind them were beings like the Thundergods in power, the waters of places unknown to man or god. And behind them, Worcha.

Here are the foes I killed at Worcha," says Vingkot. "The empty dragons full of demons, the Voti, the Helerings in endless waves of boats full of blue people, Orafoda's troll fleet, the Helering greatship Benkaros, the dog-headed tribe, and, once again, the Helerings."

Worcha had committed all he had to defeating Vingkot, but with his last breath the king asked for more help, from Orlanth the Great God. Orlanth responded, and the great wave crashed once again, but did not move forward.

"This is who beat me there," he continues. "Undertow, Pressdown, and Dizzy did it. Three on one, I fell, washed under the sea. It was Orlanth, my Father, that saved me."

Then Worcha tried to get his own great god to help, but he got nothing-Worcha himself had no greater god of the sea, for he was a composite of all of them all. The wave Worcha never rose again, the power *Entika* was diverted forever, and Orlanth proved he was greater than the sea.

1. THE FIGHT

This is a desperate fight against an undefeated superior foe.

The army is assembled upon the beach. The beach is really wide, stretching away to the right an left as far as anyone can see. The army fills it all. Out to sea the ocean is blue, and atop it floats a thousand ships and boats, each armed with enemies of Orlanth. The waves swell towards shore and broach upon it, dissolving and falling into the sand the same way a peasant throws himself before his god.

The wave seems to rise higher than before and riding on it now are the boats and the gods. The giant tidal wave, a supernaturally huge tsunami, seems to rise over the entire beach, arch overhead, and finally crash upon everyone.

This is the attack, and each player can throw the dice once to see how they contribute to the final result. Let them roll against the force of the tidal wave, which is 10W4.

This is a part of the story that they don't mention in public, for it includes some terrible losses to the defenders, who nonetheless win the battle.

2. AFTERWARDS

Even though the army is drowned and scattered, Orlanth prevails. He is greater than Worcha, and after the battle is won the waters recede and fall back from the land forever. All who were lost, drowned by the waters, crushed by the pounding waves, or skewered by being under the surface; are recovered by Orlanth. People cough, choke in a gasping breath, vomit out obstructions, and take a deep breath. This, everyone thinks, is why Orlanth is my god.

PRIZE

Minimal. No personal gain is gotten, except for the satisfaction of having helped.

SEVID ISLANDS

THE COMMON STORY

A flood is coming. A whole ocean (named Hancheros) is swelling up the outer seas in preparation for flooding. So far, every movement by the sea has drowned the continents that tried to resist. Ernalda has named a defender, Arndavarn Barntarsson. He has made a fort on top of a mountain, and given homes to various deities. He invites anyone to come who will obey him and his laws. From the fort he built he resisted, and saved the people. Afterwards they led counter attacks from here and liberated Sevid.

1. PREPARATIONS

These include seeking volunteers for especially dangerous tasks, in the vernacular "scouting jobs." They are guaranteed dangerous and powerful enough to always defeat ordinary people. [i.e., cost heroes a lot of HP]. Choose a job:

- Scout – You must have Movement powers for this
- Warrior
- Storm Support

2. ESCORT TO ARNDAVARN'S FORT

Whole clans, along with their possessions and herds, move towards the fort. However, in front of the coming flood are the raiders who live upon it. Combat is inevitable.

3. RESISTANCE TO THE FIRST ASSAULT

Before the ocean itself comes there is an assault by the fleets and peoples. These raiders hope to wreak havoc among the worshippers and thereby disrupt the greater entities. The heroes must defend against whomever comes against them.

It is typically one of the traditional foes, as defined by several of Vingkot's poems: "Waertagi, the `empty dragons full of demons;' the Voti; the Helerings `in endless waves of boats full of blue people;' Orafoda's troll fleet; the Helering

greatship Sorolovos, with tentacles at its maw; the birdheaded tribe; and, once again, the Helerings. Note that this list differs from that at Worcha. Sometimes these variants are due to similar types (the troll fleets, the Helering ships), sometimes misunderstandings.

4. THE HERO CHALLENGE

After the enemy fleet and seas were driven off, some of the leaders sought to reclaim their lost honor and momentum. They invoked the Ancient Ten and One, then challenged defenders to heroic combat with parts of each others' souls, personalities, and personal powers as the stakes.

This is a trade contest: a chance to risk your Storm or Air affinity for their Water affinity. Do you want to get:

- A power to add to the resistance of the fort against the flood
- Something of personal power

5. THE TSUNAMI

This is the event in which participants take part if they have done only the ordinary heroquest.

6. THE COUNTERATTACK

PRIZE

The main prize or loss is at the trade contest.

HEROQUEST FOES

Heroquesters develop enemies as a natural byproduct of their actions. Most people never leave the armies of the gods, and so have enemies that are large and generalized. They are not personal foes.

People who engage in more personal heroquesting, whether "legendary level" or "new wave," develop personal, recognized enemies. The effect of appearing as one's self depends on having enough personal power to appear that way. An entity with that kind of identity always attracts a similar foe of similar power. Once attacked escape is impossible except through death in the mortal world and a subsequent failure in the divine.

People that persist on similar paths discover that their foe also does, almost haunting them. This link is called the Face Dance by Heortlings, because faces are visible in the otherwise generalized realm. It is also called Prey Love, Tempting Foe, Spider's Singer, etc.

Face Dancers appear in the God and Hero Planes in their Otherworld guise. It is, however, possible to see through and identify the individual beneath it. Indeed, every Face who is dancing has a living foe somewhere in the world who is doing their own dance.

As heroquesting advances these individuals are attracted towards each other, even though they are often separated by thousands of miles in the Mortal World.

THE HEROQUEST(S) OF ORLANTH

ORLANTH ADVENTUROUS

The hero must conquer each of the elementals to obtain magical weapons/tools.

A person who accepts an Orlanth heroquest is in the role of Orlanth Adventurous. He is in rivalry with Yelm. He must capture an elemental of each type and bind them to an appropriate matrix (shield for earth, spear for fire, scarf or cloak for water, sandals for darkness). Capturing a fire (lightning) elemental alters attitude of the Yelm pantheon to hostility, initiating a new phase of the quest (the Gods War).

The end of the Orlanth Adventurous quest is the acquisition of general Storm Master powers. The culmination of the quest leaves the hero as a legendary fighter with magical weapons. He will also be a Tamer of the Bull and a Defender of the Tribe.

ORLANTH REX

These tasks are not in order. Note the similarities between these tasks and some aspects of the Orlanth Adventurous quest, like the Taming of the Bull and the acquisition of several magic weapons.

1. Tame Storm Bull
2. Court Earth Goddess (acquire magical item, like Earth Shield)
3. Minor menace – change it into something harmless.
4. Hunting skills and continuous Movement skills
5. Steal fire or help (magical item, like Lightning Spear)
6. Major Menace-Boktoknok (the foreign monster) who holds his mother prisoner. Ends with oath on the Pillar of Law.

THE BULL-TAMING

1. The hero must tame a wild bull, using only a rope/noose, and sharpened stick. Afterwards, he can gain magic from Orlanth.
2. Drink blood, wine, and honey, then swear upon the Pillar of Law.

THE ROUTE TO ORLANTH'S LONGHOUSE

You are at the foot of Stormwalk Mountain. A permanent thunderhead looms over the mountain top. You must climb to the snowline. After a day of hard marching, you spot a longhouse covered with snow and ice. You chop open the frozen-solid door, and peek within. Ranks of frozen corpses, all warriors and nobles, sit stolidly, with iced beards and filmed eyes. As you watch, the scene flickers for a second. The blackened fire pit, filled with frost, seems to belch out a wave of heat. Then it returns to frozen death.

Suddenly, the scene changes. Now the fireplace is lively with crackling flames and a huge ox roasts over it. The frozen corpses become living men. The icicles vanish from their now-healthy beards as they carouse at a great feast,

quaffing gleaming liquor. They are dressed in fine clothes and armed well. Even the lowliest servant has an iron sword.

Suddenly, a hunchback in a leather cap leaps at you, pointing a bony finger. "Begone!" he creaks, "this feast is for noble blood!"

If you forget yourself and lose your temper, berating this useful servant of the master of the house, you are kicked out. (Forcing your way in is suicide vs. this household of heroquesters). If you succeed in keeping your cool, a king calls off the hunchback and invites you in, unless you've been so rude as not to wear your finest clothes and armor. After entering, you can carouse for a while and talk to the warriors. When you wish to proceed, a servant directs you to a gigantic door carved of solid gold, heavily bejeweled and decorated with battle scenes.

When you open this back door, before you sprawls a longhouse bigger than any you've ever seen before. It must be a half-mile long. Ranks of crowned men and women served by Wind Lords and Storm Priests line the longest table you've ever imagined, drinking liquor atop which flames dance, and feasting on flamingo tongues, sky bull wing, and similar delicacies. You are entering by a small postern. A three-eyed fellow carrying the biggest, gnarliest cudgel you've ever seen scrabbles over to you, glaring menacingly. He leads a pair of spike-collared dogs as big as calves. He snarls, "Begone." You must now prove you are brave and honorable enough to have a right to be here.

Proceeding through this room, perhaps snatching a gleaming phoenix muffin from a passing tray, you reach an enormous door that glows from within. It is decorated with magic jewels, truestone, and pearls the size of cartwheels. It is well over a hundred feet tall, clearly too big to open, but has a knocker. You pound at the knocker, a yard-square panel opens in the door, and a hideous face as big as a barrel looks out, filling the opening. This guard has four eyes, three before and one in back (he turns his head so all four eyes get a look at you). The guard snarls, "Who are you?" You must not only give name and rank, but recite a list of past deeds and accomplishments. If the guard is impressed, he might open the door, and you get into Orlanth's Hall.

This hall is so enormous you can't see the opposite walls. The ceiling is so high clouds have formed inside it. The floor raises before you in four tiers, with acres of tables on each tier. Diners are ranked not only by the tier they are placed at, but by how near to the next tier they sit. A beautiful woman with a filmy dress and golden hair leads you to your tier. The first is for lay members and friends of the cult; the second for initiates; the third for Wind Lords and Storm Voices; and the fourth for heroes and gods. The first time anyone enters Orlanth's Longhouse, he can ask a herald to announce him to Orlanth himself. On all subsequent visits, you must be called up by Orlanth, which he only does if you have accomplished some recent deed of

renown. If you call the herald, who is dressed entirely in silver cloth, he quickly flies off into the distance to announce your presence to Orlanth, King of the Gods.

After an eternity, the herald returns and says, "The Master of the Feast will see you now. Follow forthwith." He then takes off, flying towards the far back of the fourth tier, far distant. You must follow him somehow. After 15 minutes of flight, you can see a gigantic throne far ahead, from which a potent silver light shines. You may wish to land and continue on foot, passing tables at which sit gigantic figures, the heroes and demigods of old. Eventually you arrive at the head table, where sits Orlanth, his head in the clouds. Standing to one side is his berserk, Storm Bull, as big and solid as a mountain. On Orlanth's right hand is a gigantic voluptuous woman, beautiful beyond words, her lap filled with fruit and vegetables Ernalda. Other gods are visible-Issaries, Chalana Arroy, even Yinkin the Cat is here, curled around Orlanth's feet.

Thunder rumbles overhead, formed into words. Orlanth is speaking, asking you to introduce yourself. In fear and trepidation, you do so. No boasting skills are needed here. Orlanth knows how heroic you are. Orlanth patiently waits while you go over your life history, rumbling in appreciation at good exploits, watching in silence at evil ones. At the end of the tale, the herald comes up behind you and whispers in your ear, "Heed me. As on Earth, so in Heaven." With your knowledge of Orlanth customs, you now realize that you are expected to give Orlanth a gift. It's now up to you. You must decide what to give to Orlanth. If you choose the wrong thing, Orlanth won't let you have the Sigil of Fealty. If you choose the right thing, he will.

The secret, which should NOT be made apparent to the player, is that he must offer Orlanth the best-loved item that the hero possesses. Only the narrator can judge which item this is. A favored allied spirit? A unique crystal? A castle and surrounding lands?

If you choose something inappropriate or easily replaceable, like an ordinary magic crystal or even a full suit of iron plate, Orlanth takes it, but the herald sneers at your stinginess. You are hurriedly escorted away without the Sigil. If you choose something truly excellent and irreplaceable, but not The Best, Orlanth accepts it, but does not give you the Sigil. But if you chose The Best, Orlanth says, "Thou art generous. Retain this thy gift in my name. And pray accept this token of thy fealty." At which the herald gives the hero the Sigil of Fealty and permits him to keep his gift.

Note: If the player has heard the secret, and knows that he is supposed to give Orlanth his best-loved item, he may not be giving it with full heart, knowing that he'll get to keep it. In this case, the god keeps the item, but still gives him the Sigil. This helps keep the player honest.

RAINMAKING AND THE HARVEST

The following section contains not a hero quest write-up or outline, but excerpts from Harmast's Saga. They provide some examples of a Rainmaking ritual and quest.

THE COUNCIL

After the council opened, the first issue was the harvest. Jinjele, with utter dispassion brought about by a surfeit of grief, officially reiterated what everyone knew: the crops would, once again, fail this autumn. This year it was a sticky red slime which slowly spread among all the grain fields, growing upon the ripening seed heads of both barley, wheat, and oats. Furthermore, a new kind of green worm had appeared among the fruit trees, both domestic and wild. And finally, the sows had borne no litters, only a single piglet, and each of them boars as well.

Harmast, the newcomer, spoke. "What has been done," he asked, "to alleviate these problems?" The chief asked Lervoria, the spirit woman, to speak first.

Many people in the crowd bent forward. They did not usually hear the details of what Lervoria did, except where she worked for them directly. "This year," she said, "I have spent all my time in seeking and capture.

"When I sought for foes of the red slime, I found three, and of them I took the blue inhabitant of the River of Swords, which is the protector of all growing grains. Normally the blue inhabitant of the River of Swords soaks into the earth, and for two weeks turns all the grains blue. During this time the slimes, or molds, or even the gnawing cankers that can attack any plant, always drop off and die. This time the plants never turned blue.

"When I sought a cure for the green worms, I found the Mother of Robins, a voracious worm-eater, and she sent her red-breasted son to help. But when the flock of birds fed upon the pear trees by the north creek, they took ill, and many fell dead from their perches that night. When the night stoats ate the dead birds, they too died.

"As for the sows, I found nothing to help me, but only a lingering residue of troll sorrow, as if the Black Eater had been eaten."

THE DIRT MAN

In the Old Times, before the coming of Night, lived Dirt Man. He was one of the many sons of Ernalda, the earth goddess who brought forth all life. One day his children were hungry. He sacrificed himself to help them, and they all ate, but Dirt Man died and was buried here.

Harmast had seen many other tombs of Dirt Man in other clans. And they all told the same tale, too. He didn't know how one person could be buried so many places, but didn't really care. He never expected to understand the God-things, after all. Even the priests didn't claim to understand all the god-things.

The gourd rattle slipped from his grasp. The dry seeds inside rattled softly as it rolled in a small circle near his foot. He was still holding the necklace, too.

"Might as well try," he thought. "Can't hurt," he hoped. But when he sat and began his preparation, a fear filled him. Maybe, he thought, it could hurt. Maybe even a little prayer like this could call his enemies to him.

He remembered the initiation. No one had expected those dwarfs. The rituals, he thought, were polluted, or marked in some way that made them the tools of his foes.

He picked up the rattle and began the Second Beat. He closed his eyes. The rattle noise provided him with an oddly comforting feeling. He let his thought wander, carried by the soft ch-ch-ch of the seeds in the pod.

"Face it," he said out loud, "You're afraid."

And, surprisingly, once he had said it, it didn't seem so bad after all. Something inside him said, "Damn right I am." He was sensible to be afraid. Every ritual which he had participated in had ended in disaster when it was invaded by enemies. It was like the dwarfs instead of the clay man. Instead of something normal, that fit the tale, there was a larger foe. This fear had grown stronger than he expected, and it had driven him from where he wanted to be.

The rattle dropped from his hand. With a start Harmast opened his eyes. It was night now. The Star Dragon sat, headless, before him stretched across the sky. Harmast glanced over his shoulder, easily finding the only orange stars in the sky, where Orlanth's Ring marked its stately path towards the center of the sky. Its single green star, the Dragon's Head, gleamed.

Orlanth had been greater once. He had taken that monster to combat, and won, and taken its head as a jewel for his treasure. The Ring was Orlanth's home, where the Hill and other famous structures stood. It was dwarfed by the dragon constellation. Could Orlanth have felt any less fear to confront that thing? He did it out of duty, as everyone knew, because the gods would have been eaten by the dragon.

Tomorrow, he thought, I will go to see Geotarn.

THE PATH

Geotarn took some wrapped items from the wall and left the hut. He led the way outside the village, and past.

Ahead, the top of the single tall plinth stood over the bush tops. Black shale, thought Harmast, recognizing the mineral because it was like his own village's had been. As they turned the last twist of the path to the site Harmast saw the face of the stone. Unusually, this one also had a pair of angry eyes, painted white, which glared down. familiar three runes painted vertically along its face. They were red: a spiral on top, the double N next, and pole and lightning streak on the bottom. Harmast did not see the back of the slab. The charred remains of many fires baked in the circular pit before the stone.

"Sit there," said Geotarn, indicating a place between the slab and the pit. Harmast did. Geotarn then went around to the four quarters, blessing the circle and invoking protection from the guardian of each direction. Harmast could feel the protection close in on each quarter, until they were surrounded by a barrier whose borders were vague, but which had four clearly discernible centers. Then Geotarn asked Orlanth, Above, and Ernalda, Below, to be present and to protect them. At last, he sat before Harmast, under the glare of the eyes of the statue.

"Show me your mark," Geotarn said. Harmast pulled his shirt over his head and showed the crude mark on his shoulder. Geotarn withdrew from it a bit, as if startled, or as if he could not focus so close up. He closed his eyes, looked

around to each direction once, above, and then placed his right hand on the earth. Then nodded.

He said, "Show me your 8 rocks and three-stick?" Harmast fumbled slightly as he drew his packet from his pack, and laid it between them. "Take them out."

Harmast did. He carefully laid each rock in its right place, and did not place the three-stick on the ground, but held it horizontally before Geotarn. The priest bent over and studied each item carefully. "You collected these?" he asked. "And made this?"

"Yes."

"Do you have the net and four winds?"

"Yes," said Harmast, reaching for another packet. But Geotarn waved him off. "Don't bother. Just tell me, did you make it and collect them yourself?"

"No," said Harmast, slightly confused. The prickling sensation returned to his torso (when had it faded?). "No, I was given it by my aunt, I mean my "mother," when I came home with the mark."

"Good," said Geotarn, ignoring Harmast's confusion. "Tell me how Orlanth got the rain."

THE QUEST

"It is not exactly how we learned it," said Geotarn, "but it is true. You know what is needed to get the rain-making charm." He paused, and picked something invisible from the air over his right shoulder, clasping it with both hands as he spoke.

"To get the spell, here is what you must do:

"First, go to the hill that we call The Rain Place. There you must create the Sacred Circle, using only the 8 rocks and three-stick which you made yourself

"Once inside, say the Day-long prayer to Orlanth, and be sure that Heler hears your verse to him. Especially make sure of this, and you can delay the rest of the song until you are sure of it.

"Then when you finish the whole song, wait until the next sunset. If necessary, sing the Song of Seven Victories until the sun sets. This will make you brave.

"After it gets dark you will be beset by a darkness creature, then one of the bad storm spirits, and then maybe another. You must defeat them by any means possible.

"It will be helpful if you use the same methods Orlanth used to defeat these foes, whoever they are, but none of us can be ready for every enemy. We usually prepare to fight a troll and an ice demon, for it is they who usually appear.

"After the foes are all defeated you might be visited by the White Woman, and she will help you even if it seems she is not.

"Then you will come to the Place of Strangers. There Orlanth met the Dark Woman. You must do what you must do, but it is imperative for you to know this secret now, and tell it no other time: Orlanth did not do well here, and you must decide what is correct here. Here were conceived the Quaking Thunders.

"You must find Goldentooth, who can point the right direction, and give you your necklace. Then you must travel along the Ghost Path until you reach the Deep Prison.

There you will find Aroka defending its lair. You must defeat it using the net, four winds, and whatever else you have managed to retain.

"After you defeat the dragon, you will find a beautiful woman. Be sure you respect her without flaw, and she will give you the treasure which you seek.

"Once you receive it you can return to the hill. It is usually a quick journey, but beware of the darkness, which can steal it from you if you are unwary. If they take it, just return to the Rain Place Hill and disassemble the circle and come back here. You can try again later.

"If they do not, then wait until the next sunrise on Rain Place Hill. We always sing Orlanth's Victory Jubilation until it rises. After sunrise, take apart the circle, and return where you began.

"When you dance your exploits, it will rain."

HARMAST'S RAINQUEST

Before he left, Harmast was blessed by those who would stay behind to pray for him. They had set up their own circle for this, in the safety and protection beneath the glaring stone slab. Nine in all. Geotarn would remain behind in prayer, with whoever he could gather to help. Harmast knew that his wife was there, and three others from his village, and three men and a woman from Geotarn's village. Under the old priest's leadership, they would set up a council circle to help him from a distance.

Harmast went, alone, to the hill which Geotarn called The Rain Place. He had prepared all the things which Geotarn had told him of, and some other things he thought useful to have. He carefully placed his three bags upon the ground, and took a last look around him.

The Rain Place stood on a steep but low hill, indistinct from its many nearby sisters except by that no trees grew upon it. In every direction all around the land rose and fell along irregular ridge lines. All the hills were covered with naked or brown-leafed branches. The cloudless sky was a perfectly shaped dome overhead, and the rising sun looked at him from the early eastern distance.

At the very least the hill offered a clear look all around, at whatever surprise enemy would show up.

"Orlanth help me" he said, and carefully took the first of the eight stones from his bag, pressed it with both hands into the skin over his heart, and asked it to do the job it had promised to do for him when he got it. He paced eight steps to the east and lay it on the ground. Then he repeated

it for the other seven in turn, placing next a stone in the south, then the west, then the north, then southeast, southwest, northwest, and finally, northeast. He noticed that the one from the southwest felt hot, and left a red mark on his skin.

Then he sat and asked the Lords of the Four Quarters, and their children, to help him and protect him in this ceremony. Again, he felt the southwest heat up. He stared at the place for a moment, and then opened his eye and stared again. But he saw nothing unusual.

He took the three-stick that he had made himself. It was about two feet long, with the bottom third colored blue, the upper third colored yellow, and the center unpainted.

Then Harmast began to recite the "Day-long Prayer to Orlanth." As advised, he paused at the verse praising Heler, the rain-god, then repeated it so many times that he forgot to count them. Harmast enjoyed the rain-song, only for the selfish reason that he was cooled off when he sang it. Not afterwards, and he could bring no moisture to others, but Harmast did not stint in the pleasure just because it was for him alone. When he finished the whole song, including the verses after those to Heler, it was nearly sunset.

Harmast could feel his contact with the god-power now. He stood and sang the "Song of Seven War Victories" as the sun set. He recounted the seven victories most celebrated in his clan:

1. Yelm
2. Manthi
3. Gore and Gash
4. Gagarth
5. Aroka
6. [Chaos]
7. [Inner Flame].

Each of these was a story which Harmast knew. He was good at stories, and could even remember when he had first heard each one. He felt prepared, in that way, for the contest to begin.

As he sang he walked around within his protective circle, and watched the day sky turn to night.

THE QUEST OF KNOWLEDGE

While applying to undertake this quest in the Holy Country, Redbird was notified by the cult that he would not be allowed to begin anew, but must pick up the journey of a previous quester. This will entail a trip to the Howling Tower in search of:

1. Four pages of *The Blue Book of Zzabur*, which was carried by the previous Gray Lord who was killed.
2. An iron-shod staff, also once owned by the priest.
3. The Candle of Blue Camar, a magical item of legendary fame and priceless worth, which is needed for certain heroquest rituals.

By accepting the heroquest, Redbird will receive the bonuses that they can offer their followers, as outlined elsewhere, and will receive knowledge which follows. It arranges the encounters into a mythical pattern whose conditions are known within certain parameters.

STAGE 1: THE MEETINGS

- A. The party will meet, or have the opportunity to meet, one of these four friends:
 1. A guide
 2. A riddler
 3. A heal-gifter
 4. A fighter
- B. The party will be beset by enemies, at any time. These foes will be:
 1. Zombies
 2. A walktapus
 3. A disguised foe known to them.
- C. The Gifter: This will be a magic-related person or being who may offer exotic deals to the leaders, and who will offer each lay member of the party one of these gifts in return for a kiss plus a small sacrifice of power.

THE GIFTS

1. A flint knife which will destroy any ghost, ghoul, zombie, or skeleton if it strikes.
2. A red stone which, when cast on dry ground, will ignite with great force and damage.
3. A smooth, gray, granite ball which will heal someone of the Shaking Disease if they swallow it.
4. A dagger-sized stalagmite that will glow when held like a knife, and which can be used as a dagger.
5. A catseye marble that can be set to look for enemy spirits; it will see two before it stops working. It yowls when a spirit approaches, and then warn its owner of power, etc.

6. A fossil sharks tooth. It will cut open any skin or natural armor.
7. A curling ram's horn that will make a horn blast capable of deafening anyone within 25'.
8. A glass goblet which will detect poison which is poured into it.
9. An arrow that will paralyze any vampire for a short time if it strikes.
10. A small bird whose song will always echo back from the safest route ahead. It can be heard by pursuers.

The Gifter will expect to receive the items back and, if they are returned intact she will give the bearer a small gift or sum of money. If it is used and returned she will give a more valuable gift. If it is not returned, she will not charge any fine, but will not give a gift, either.

STAGE 2: COMBAT ENCOUNTER

Possible foes:

1. Dragonewts
2. Forces of Darkness: trolls
3. Forces of Darkness: other
4. Undead
5. Chaos

STAGE 3: THE TOWER AND ITS GUARDIANS

- A. The outside will be of skeletons, 80% without leaders.
- B. Inside of the tower is unknown. Contests will include the leader of the defenses, but at least two friends are also inside.

STAGE 4: THE PURSUIT

The effort behind this depends on the participants' actions. It is known that stealing one of the living beings is supposed to bring out a demon known as Two-head, who does the howling, and his pursuit hounds from Hell.

ZZABUR SAYS

The darkness is a symbol for ignorance and unknowing, whether through innocence (as in the Unremembered Dark) or through evil and ignorance (as in the Iron Darkness).

The Unremembered Dark are the unknowable times before people or our consciousness existed. Some beings claim to remember the era, but their understanding is religious or symbolic, not actual, for the inner meaning of the dark is that it can never be understood. But we know it existed, if only to fill in an evolutionary time gap for the Temporal Scientists.

THE WYTER HEROQUEST

See also The Westfaring Heroquest, pages 80-85.

A VERY BRIEF OUTLINE

STEP ONE: THE FOG

STEP TWO:

THE WARRIOR (HUMAKT THRESHOLD)

STEP THREE:

THE FIVE QUESTIONERS (SENSES)

- A. Listen (darkness)
- B. Taste (water)
- C. Touch (earth)
- D. Sight (sky)
- E. Scent (air)

STEP FOUR: THE GAMBLER

Always in disguise, and may appear at any point during the quest, though he is arbitrarily set here. He gambles any skill for a skill.

STEP FIVE: THE GROVE OF TEMPTATIONS

There are 5x2 types of magic plants here; each two types grant some power to the people or the speaker and each 1 (of 5) chosen makes one foe at step _____.

STEP SIX: LIFTING ROCKS

(BY STRENGTH OF MIND/SOUL)

STEP SEVEN: THE TACTICIAN (HIS VS. YOURS)

STEP EIGHT: FIGHT SPIRIT

A MORE DETAILED OUTLINE, WITH NOTES (AND EVEN AN EXAMPLE!)

This is called the Path of Leadership in many places. In it, the quester sets off from the mundane and faces five Testers, one from each basic Element. Each Tester will have an automatic reaction depending on the elemental alignment of the quester.

The reaction varies according to the Circle of Zzabur (see *Masters of Luck and Death*), wherein an element dominant or subservient will be Hostile, a similar element will be Friendly, and the others will be Neutral.

The quester must attempt to turn a Neutral into Friendly by gifts. These can be prepared in advance by getting the optimal spells through Spell Trading with Issaries aid.

The quester may turn a Hostile into a Neutral by defeating them in both combat (weapons) skills and another skill, and then trade the stated spells for the rates shown.

At the end of the quest, the quester must have at least 3 Friendlys, and in addition all Friendlys will grant an appropriate Power and gain two Spirit Battle Magic points to the wyter (as chosen by the quester).

If the denizen defeats the quester at the station then he will forcibly make the exchange of spells but not become Neutral or Friendly.

STATION #1-GENERAL IDENTIFICATION

Determine Exact Identity of Hostiles

STATION #2-THE DARK PASSAGE

To Cross- Use Dark Sense

Denizen

Weapon: 2H Mace, A&P = 1D10 x10% + 100%

Spell Wanted:

Spell to Trade:

STATION #3-THE WATER CROSSING

To Cross Use Taste Sense

Denizen

Weapon:

Spell Wanted:

Spell to Trade:

STATION #4-THE SOFT HILL

To Cross Use Touch Sense

Denizen

Weapon:

Spell Wanted:

Spell to Trade:

STATION #5-THE HIGH CLIFF

To Cross- Use Listening

Denizen

Weapon:

Spell Wanted:

Spell to Trade:

STATION #6-THE LOFTY THRONE

To Cross Use Spot Visually

Denizen

Weapon:

Spell Wanted:

Spell to Trade:

STATION #7-THE SCHOLAR'S EXAM

To Cross-N/A

Denizen – The Invisible Scholar

This being will test the quester in a number of skills appropriate to their cultural needs. There are a large number of skills that will be tested (rate of # needed to pass x2).

STATION #8-THE INVESTITURE

This is an accounting for the quest. It will be witnessed by all Friendly Testers, who will give gifts to the wyter, and all Neutrals. The gift is always an Identify Spirit (of subservient specialty type) spell that works as a Battle Magic spell.

The Investiture is (commonly?) watched over by the greater gods of the characters, from a distance. Compute the total points of Spirit Spells known and determine the spells which the wyter will learn. The successful quester will be introduced to and linked to the wyter, and afterwards he will be wyter-speaker for that community.

"DENIZENS" OF WYTER HEROQUEST

At Step #1 is the note to "Determine... Identify..." This is because there are no set guardians for this bath, but instead it is as if the Cosmic Joker or the God of Random have arranged a schedule of sentinels.

The referee should determine the guardians ahead of time. A D20 chart is provided for quick reference determination of this denizen. The chart in the notes is so incomplete as to be meaningless here.

IDENTIFY SPIRIT SPELLS (GIFTS)

From	Spell
Dark	Identify Earth Spirit
Sea	Identify Fire Spirit
Earth	Identify Air Spirit
Storm	Identify Sea Spirit
Fire	Identify Dark Spirit

SPELLS WANTED AND TO TRADE

Element	Spell Wanted	Spell to Trade
Dark	Defend vs. Fire/Light	??
Sea	Defend vs. Air	??
Earth	Defend vs. Dark	??
Storm	Defend vs. Earth	??
Fire	Defend vs. Water	??

EXAMPLE OF DOUBLE WYTER QUEST

In these double quests note that there are double enemies. Also, questers are allowed to take the initiative against foes.

In such combined quests, it was not decided how to work out the overall combined reaction if the Testers included a Neutral and a Hostile spirit, or a Neutral and a Friendly spirit. Note that there are two testers. Sam is a free priest of Yelm and an initiate of Issaries. Rachel is a rune priestess of Ernalda.

#1 – GENERAL IDENTIFICATION

Sam Fire, Rachel Earth

Reactions:

- Friendly: None.
- Neutral: Earth, Air, Water, Fire.
- Hostile: Dark.

#2 – A BIG FIGHT

Two Darkness spirits appear, both are enemies. Sam defeats his, the superior one. Rachel neutralizes hers (a wimp) long enough for Sam to drive it off (2:1 odds). Result: no trade (NEUTRAL).

#3 – 2 WATER SPIRITS

Sam's is Hostile, he fights it to Neutrality, then trades (FRIENDLY). Rachel's is Neutral, fair trade (FRIENDLY).

#4 – 2 EARTH SPIRITS

Rachel's is a friend (FRIENDLY). Sam's is Neutral and he trades spells (FRIENDLY).

#5 – 2 AIR SPIRITS

Rachel's is Hostile, and she cannot defend herself long enough. Sam's is Neutral, and he trades. It is this trade that delays him long enough for his wife to lose. Sam's contact is FRIENDLY.

#6 – 2 FIRE SPIRITS

Sam's is Friendly (FRIENDLY). Rachel's is Neutral, and she trades (FRIENDLY).

#7 – THE SCHOLAR'S EXAM

Sam passes these 5. Rachel passes these 5.

#8 – GENERAL IDENTIFICATION

Friendly to Sam (his wyter is Medea):

- Water** – Identify Air Entity
- Earth** – Identify Dark Entity
- Air** – Identify Earth Entity
- Fire** – Identify Water Entity

Friendly to Rachel (her wyter is "Markdale Mother"):

- Water** – Identify Air Entity
- Earth** – Identify Dark Entity
- Fire** – Identify Water Entity

A MORE COMPLETE VERSION

The Wyter Heroquest is one of the standard, beginning, and simple heroquests of Glorantha. Each culture has its own local color and opponents, but the format is always the same.

1. THE TALE

In the Darkness, when all was in confusion, there appeared a spirit called Daka Fal who taught people the difference between life and death. He separated the living from the dead and enforced the barriers that keep them apart. He also taught them special ways whereby the living could speak to the dead, and so there was made special worship that way.

Various culture heroes also taught their people a special path called the Wyter Path. This lay across the Spirit Plane into the Hero Plane to a special Throne where an invisible advisor must be answered.

2. THE QUEST

Intended for: All persons who qualify for leadership of a clan or better should go on this heroquest to make contact with the community spirit, called a wyter.

Also Open to: No one.

Expected Cost: 1 point Will, if successful.

INTERPRETATION

This quest is symbolic of the leader's being tested for his qualifications. Each culture will have its most important skills tested.

CROSS REFERENCES

Also called a Crown Test.

3. PREPARATIONS

LONG-TERM

A person should have up to 4 points of the rune spell Shield.

LOCATION

The quest will always begin in the center of the community. This will be in the village or temple, the nomad encampment, etc.

MUNDANE SUPPORT

The community must be present, at least 100 members who qualify for initiate status. They must all do the appropriate prayer (which is often accompanied by a dance).

ORGANIZATION

The quester travels alone, and the village headmaster or other appropriate leader should officiate the mundane activities.

4. MUNDANE ACTIVITIES

REQUIRED

Assembly of the community, and a blessing of the ground/occasion, as standard. They must, as a community, make up to 3 appropriate rolls to give certain powers to the wyter during this quest.

For instance, in farming communities the village must make its (average) Farming roll, Animal Husbandry roll, and Veterinarian roll.

EXPECTED

None.

COST OF SUCCESS AND FAILURE

Failure to make the required rolls means the wyter-speaker will not have access to the three skills tested.

5. THE QUEST

GENERAL NOTES

This test takes a full day to complete. It uses these skills:

OVERALL ORGANIZATION

The Wyter Heroquest consists of seven distinct stations, plus an optional one if it is non-ancestral.

Station 1 is on the Mundane Plane.

Stations 2 to 5 are the Four Initial Tests.

Station 6 is the Great Test, where Bimbaros appears.

Station 7 is optional.

Station 8 is the Investiture.

STATION 1: ACCLAMATION

This is the mundane ritual and Acclamation of the Candidate.

The assembled multitude should perform their standard Opening Wyter Rites, but halt the ceremony when it calls for the wyter-speaker to speak. Then the priest (or sorcerer) will cast the appropriate spell upon the candidate.

The assembly should then make their acclaim in favor of the candidate. He will then Discorporate and begin the quest. His body will remain, dormant, on the Mundane.

STATION 2: THE GRAY ZONE

This is the standard Gray Zone. (One Encounter Roll.)

STATION 3: WAKING STATION

The candidate 'wakes' in his body (seemingly) on the Other Side. He will be presented with a number of paths to take.

He must make his Lore, General Knowledge, or Balladeer roll to choose the right path. If he does not make the roll then he will lose one point of Will for the error, but will automatically be set upon the right way.

STATION 4: THE RIDDLER

Along the way, the quester will meet a Trickster. They will engage in a Riddling Contest. This is done by pitting Riddling against Riddling skills.

If the quester wins, he may continue. If the quester loses, he will fight at a disadvantage against Bimbaros (station 6).

STATION 5: THE WALL OF GLASS

The quester must make either his Jumping roll here, or his Administration.

STATION 6: BIMBAROS

At this station, there are (at least) four tests. These will be appropriate for the culture type for the community being established, determined by the basis for their general income, such as Farming, Fishing, etc.

For the general player character, these are the four tests:

A Weapon skill, vs. Bimbaros, who is always 100% with his weapon.

An Oratory roll, which must be successful.

A cult special (or 1/2 price) skill.

Teaching *or* Spirit Speech *or* Farming *or* Enchanting.

STATION 7 (OPTIONAL)

This is the Second Guardian (for a non-ancestral spirit).

STATION 8: THE INVESTITURE

At this stage the quester has passed the exam and has the chance to gain a number of other, optional, abilities and skills. These are:

1.

KARGAN TOR'S COURT

BATTLE RAGE

Anyone possessing Berserker magics can go before Humakt, demanding the right to the secret Battle Rage.

Humakt's Herald stands forth, and commands the hero to prove himself by withstanding five mighty blows without flinching. A warrior stands forth and strikes each of his limbs in turn, then his head. The hero must bravely withstand each blow. If he ever tries to parry or dodge the oncoming blow, the test ends and he has failed. If he takes each blow without flinching, he is immune to exhaustion and disease while berserk. If he is not incapacitated, knocked unconscious, or killed during the test, he can ignore most wounds whenever he is berserk, as well.

MIGHTY BLOWS

Anyone who has ever slain an armed foe in combat with a single blow can go before Humakt, demanding the right to Mighty Blows. He must be able to recite chapter and verse.

Humakt's Herald commands the hero to prove himself by carrying the Accoutrements to Humakt. The hero must go to the far end of the courtyard and separately bring Humakt each of the Accoutrements (in any order); consisting of the Sword of War, the Breastplate, the Helmet, the Greaves, and the Braces.

If the hero stops to rest or has a fatigue-restoring spell in effect at any time, he fails the test. In this case, check which of the Accoutrements the hero is carrying at the time the test is failed. From then on, whenever the hero wears that specific Accouterment (i.e., greaves, helmet, etc.) in combat, he feels exhausted and suffers appropriate penalties. If this test is failed a second (or further) time, the exhaustion worsens. If he passes the test, his blows cause more damage to their targets.

BERSERKERGANG PATH

I. THE TALE

Berserkergang is a term used to describe the frenzy which can overcome a person and make him capable of incredible feats of combat. The divine spell of Berserker and the spirit magic of Fanaticism are pale shadows of the true divine madness.

In ancient days a young god, Urox, sought new wonders to behold. He was great and strong, and when he crossed the Bridge of Passage it bent beneath his weight. At the court of Kargan Tor, Urox engaged in contests with the God of War with special powers as the prize. Urox won some and lost some and in the end came out with the abilities we know as Berserkergang, which process his worshipers can now go through.

When leaving the court of Kargan Tor, Urox came across an old rival. The name of this foe is different for each cult, or else it was many enemies. This was Urox's first chance to use all his new abilities, and he did. Afterwards, Urox was always noted for his battle frenzy, and his warriors were known as Berserks.

II. SUMMARY

The object of this quest is to travel to the Spike, ascend it upon the Bridge of Passage, and gain the Berserkergang as did Urox. This quest is only known to Urox and his friends.

The contests appeal to the base, less civilized aspects of mankind, and also basic survival skills, and the normal cult acceptability (i.e., anti-chaos) skills. This ensures the recipient is fit and has the base animal appeal.

III. PREPARATIONS

There are no special preparations for this quest other than being a good warrior. Magical aids will not be of great use on this heroquest and the quester will be forced to rely on his own powers. The quester must be well-armed and well-armored. He must wear a horned helmet.

The quest must begin at an Urox temple or consecrated holy place. There may be any number of participants, but each must go through the contests at Kargan Tor's court separately. Everyone on this quest must go through the contests and accept the powers at the end if they qualify.

A Storm Khan must mark off a magic spiral on the ground and then performs the ceremony Bridge of Passage, known to the Khans of Urox. This ceremonial spell takes 24 hours to complete properly.

IV. MUNDANE ACTIVITY

The questers will return to the spot they left from in one full day and night. The spot must be kept sacred and clear, or the questers will have to pass through the Gray Zone to return, and, of course, there may be trouble from cult enemies. This is usually no problem in a temple, but sacred places are sometimes more dangerous.

V. THE QUEST

1. THE DEPARTURE

After the day-long ritual and the casting of the holy spell, a whirlwind descends on the party. When it lifts, the party can be seen no more. The whirlwind carries the party through the Gray Zone to the Threshold. No troubles should be encountered in the Gray Zone unless a shaman is along on the quest, in which case random spirit enemies might attack him.

2. HUMAKT'S THRESHOLD

The heroes are carried by the whirlwind to the top of a huge pillar, rising from a vast, bottomless canyon full of mists (the Gray Zone). Here, on this pillar, stands a warrior of the Death God. He must fight someone to the death - a life must be expended to cross to the Other Side. If multiple questers attacking him is dishonorable.

3. TO THE BRIDGE OF PASSAGE

On the other side of the pillar, a long rope-and-plank bridge extends into the mists. When crossing the bridge of passage, each member must check to see how he fares. The bridge creaks audibly under the weight of any character with a high Death Fame. Other characters cross the bridge silently.

4. THE GUARDIAN OF THE GATE

At the other end of the bridge is the Guardian, behind which is a huge door. Anyone bearing arms under whom the bridge creaked impresses the guardian, and he freely admits such a person to Kargan Tor's Court.

To those not bearing arms, he states "This court is for warriors. You may not pass."

To those who did not make the bridge creak, he states "Your weapons are a sham. You shall not mock my master's court with them. Only the mighty enter here."

Anyone may battle the guardian to the first wounding. The bridge here is so narrow that only a single character may fight at a time. Each hero fighting must win or lose alone. If the guardian loses, he admits the victor.

A quester may try to completely defeat the guardian, rather than just wound him. If the character succeeds, he can take something from the guardian. This may be either the usual spoils or his Sigil. The Sigil can be used to open Kargan Tor's Gate without the Guardian's cooperation, plus it can be used to open any of the inner gates within the Court. Stealing the Sigil from its rightful owner is dishonest.

Anyone thrown off the bridge can return to the mundane starting point, but fails the quest. Failure to return deposits the quester at a random point on the slopes of the Spike. Such a quester is now cut off from the holy ground and can no longer return there without traveling through the Gray Zone.

5. THE COURT OF KARGAN TOR

A large courtyard filled with warriors practicing their arms. Humakt greets his visitors from a large simple wooden throne at the court's center. The questers must state their desires, whereupon one of the god's minions escorts them to Urox's Gate.

6. THE LORD OF THE TABLE

Beyond Urox's Gate is a great feast hall. Many berserks carouse and fight. Dogs and cattle wander the floor, and naked slave women rush about with food and drink. At the head of the table squats a colossal drunken warrior, the son of Urox and Lord of the Table. He is horned, wears sword and axe, and his shoulders are at least 4 yards above the straw-strewn floor.

Each quester must gain the Lord's attention by reciting past deeds of boldness loudly and repeatedly. If the quester fails his attempt, a mass of berserks converges and throws him out, humiliating him.

Once the Lord of the Table's attention is obtained, he peers wickedly at the questers and sweeps aside some of the berserks thronging at his feet, inviting the questers to sit down by him. He snaps his fingers with the sound of a thunderclap and a team of women come in, staggering under the weight of a huge mug of foaming liquid for each quester, plus one for the Lord. The Lord then asks each quester to drink with him.

Any hero who manages to down his mug awakes and invokes Urox from within - the Berserkergang. The hero invokes the Berserkergang while engaged in battle. It improves his attack ability in battle and renders him temporarily immune to all mind- and emotion-affecting spells and powers. However, he suffers from all the drawbacks of berserker magic, and will collapse exhausted at the end of the battle. If a hero fails to down his mug, he collapses unconscious under the table and awakens intact back at the mundane starting point. All those who succeed also gain Death and Disorder Fame.

Once a berserk manages to drink the magic mead, he can do so in the future without further difficulty. However, no more magic abilities are available through doing so, though the mead is extremely heady.

The Lord of the Table claps a successful drinker on the back in a congratulatory manner, and invites him to remain at table. The berserk may either remain at the table, leave the way he came (returning through Kargan Tor's Court), or go through the enormous brass-bound door to the back.

7. UROX'S SECRET ALE

Instead of the magic mead (or in addition to it), a hero can ask the Lord of the Table for one of the Bull's secret ales - Ambrosia (yellow), Ironground (green), Stormbeck (brown), or Deepmain (blue). Storm Khans previously have informed their berserks that Ironground, the green brew, is the best. The hero will find the ale even more difficult to stomach than the mead. If he succeeds, he gains some of the attributes of the Storm Bull. The green brew provides the constitution of a bull; the orange, the strength; the yellow,

the size; and the blue, the speed. This attribute increase is effective whenever the quester is engaged in combat, and is thus an additional berserker-type ability. Failure to down the mug has identical results to failing to down the magic mead.

If a hero desires to drink another of the secret colored ales, even on a later trip to the table, the second mug drunk is even more difficult to quaff.

8. THE BULL OF TERROR

If the quester goes through the back door, he finds himself on a green meadow. At the other end of the field, a dark shadow moves sluggishly, then charges the hero, revealing itself as a huge red bull.

Before the impact, the hero can jump back through the door and slam it against the menace. The ensuing crash shakes the entire castle, but the door holds. If the hero fled the charging bull, the hall of berserks and their Lord sneer at him. He is flung out of the hall into Kargan Tor's Court.

If the hero battling the Bull of Terror breaks and runs, whether because of the Bull's special fear-inducing ability, or because the player simply chickens out, he may escape automatically.

Any quester returning through the back door without defeating the Bull is disgraced. The Lord of the Table and his minions exhibit the greatest contempt. The Lord has the quester brought to him, and appropriates the hero's weapons and armor, "to hold for one worthy of them." With this, the quester is forced to leave Kargan Tor's Court, naked and weaponless. He may return to the mundane starting point, failing the quest.

If the quester defeats the Bull of Terror, he should immediately skin it. Soon thereafter a burly horned warrior comes, puts on the Bull's skin, and congratulates the quester. This is Urox himself, who scoops up a double handful of the Bull of Terror's blood and offers it to the quester to drink. If the quester drinks, he gains the bull's bravery. If the hero did not skin the Bull of Terror, Urox offers him no blood to drink.

9. THE PARTS OF THE BULL

Urox proceeds to build a fire and cook the Bull. As the slayer, the hero may take as his share any one organ of the Bull he desires. The organ is received in the form of a small, stone amulet in the form of the named organ.

Each organ of the Bull of Terror provides its devourer with a slave spirit who knows a single ability. The spirit uses its powers on command, even while the master is berserk. These spirits can be used by the hero, or held in reserve until he chooses to give them to a chosen Storm Bull follower. Once one of these spirits is invoked, it remains with its user, continuing to assist him for one full season, then it returns to the God Plane.

- **Head** – provides protection from hostile spirits.
- **Heart** – provides the strength of a bull.
- **Hide** – provides the tough, protective hide of a bull.
- **Hooves** – the user's feet, hands, and head crush his foes like those of a charging bull.

- **Horns** – the user's weapons cut and pierce like the horns of a bull.
- **Legs** – provides the speed of a charging bull.
- **Liver** – provides protection from hostile magic.

Once the hero has gained the use of one or more of these spirits, he can regain that spirit for another season by traveling back to the spike, visiting the Lord of the Table, showing him the amulet(s), whereupon the Lord re-invests all his amulets with the appropriate spirit.

10. HUMAKT'S TESTING

Anyone that has drunk the magic mead of the Lord of the Table, wears a horned helmet, and carries a weapon can leave Urox's Gate and go before Humakt, demanding the right to the secret Battle Rage. Humakt's Herald stands forth, and commands the hero to prove himself by withstanding five mighty blows without flinching. A warrior stands forth and strikes each of his limbs in turn, then his head. The hero must bravely withstand each blow. If he ever tries to parry or dodge the oncoming blow, the test ends, and he has failed. If he takes each blow without flinching, he is immune to exhaustion and disease while berserk. If the hero is not knocked unconscious,

incapacitated, or killed during the test, he can ignore most wounds whenever he is berserk, as well.

11. DEPARTURE

After the tests, the quester may either leave the way he came, going back down the Bridge of Passage and returning home, or he may continue, entering onto other heroquests. If he takes the second option, the enchantment of the holy ground is no longer able to benefit him.

12. LEAVING THE COURT

On the way back down the Bridge of Passage, an enemy is always encountered. Pick a suitable opponent from among the hero's foes, or simply use a typical Storm Bull foe, such as a high krashtkid.

13. THE RETURN HOME

The return, aside from the battle with the enemy on the Bridge, is uneventful. If the sacred starting spot has been defiled, the questers must find their own way back through the Gray Zone.

THE QUEST FOR TEN STRIKES

I. THE TALE

- non-rules description of the power gained
- story of the quest
- postlude

II. SUMMARY

The object of this quest is to go on the trail of the Globe, defeat the Knight of the Globe, coerce the Guardian of the Globe, and obtain the Globe. The quester must then meet some enemies, and use the globe to obtain the power of the Ten Strikes. This quest is also effective in forcing an enemy to meet the quester in single combat and it is often followed for that purpose.

This quest is a Humakti secret, which tests the warrior's powers of combat as well as of guile.

III. PREPARATIONS

- spiritual preparedness
- magical aids
- mundane equipment
- where the quest begins
- how the quest begins

To enter this quest, the character must have a mortal foe who is also Humakti, or who has a very high honor.

This quest is in two parts. Magical equipment will help the Humakti gain the Globe, which is used in the second part of the quest. In the second part of the quest, the only things he will need are his weapons and the Globe.

IV. MUNDANE ACTIVITY

- when the questers return
- what must happen back at the site
-

The quester must cast the spell Find Aureate Globe of Corvane and extend the spell for the entire duration of the quest. This spell is available only from Humakt. If the spell expires while the quest is on, the quester cannot proceed until the spell has been recast.

V. THE QUEST

1. THE DEPARTURE

The quester casts the spell of Seek Aureate Globe of Corvane. Most of this quest takes place on the mundane plane.

2. THE TRAIL OF THE GLOBE

The quester follows the spell, seeking out the globe. His foe, who will become the Knight, is contacted by the Guardian of the Globe and urged to prepare himself. The spell, Seek Aureate Globe of Corvane, gives the quester the exact direction in which the Globe (and also the Knight) is to be

found, though not the distance. If the Globe is on the Hero Plane, the spell so informs the quester.

3. THE KNIGHT OF THE GLOBE

The quester cannot see the Globe at first -- only the Knight. One of the two must attack the other. At the moment the two combatants come to grips a silver circle appears around the conflict. Any outsider trying to pass this circle is struck dead by Humakt. The two within the circle cannot be slain, though they can be chopped to pieces. When a duelist would normally die, he is struck helpless. Calls for divine assistance does not work within the circle, although magic known by the hero does.

If the Knight is beaten, the quester can pass him by to the Guardian and the next stage of the quest. A glowing tunnel appears which leads to the Hero Plane. If the quester is already on the Hero Plane, he simply steps out of the circle -- the Guardian of the Globe waits. When the quester leaves the circle, it disappears as do its magical effects. Thus, if the Knight had his head chopped off and unhealed, he would remain alive and helpless until the quester left the circle, when he would die.

If the quester is beaten, the Knight may take from him any one spell, one ability, or the right to the Globe, in which he takes over the quester's position and the quester may never again cast the spell Seek Aureate Globe of Corvane. The circle vanishes once the Knight takes his spoils, and both contestants are free to go where they will.

4. THE GUARDIAN OF THE GLOBE

This being is a raven with iron knife-blades instead of feathers. He is always accompanied by the Dark Warrior (an Arkati) who never takes action except to defend the Guardian or himself if the quester attacks. Behind him, in the Raven's Cave, is a huge heap of glowing Globes.

The Guardian speaks in a voice like the rasp of steel on stone, "My warrior is conquered. Yet the globe belongs to me, now and forever. Will you submit to my law in return for the freedom of the globe?" If the quester is a Humakti, he has already been informed that the correct answer is "yes."

If the quester does answer "yes," the Guardian takes a Humakti Oath with him. The Guardian promises to hand over the globe to the quester. In turn, the quester promises to return the Globe to the Guardian after the passage of a specific period of time. After completing the Oath, the Guardian goes to the cave, picks out the Globe and hands it over to the quester.

If the quester refuses to obey the Law of the Guardian, the Guardian will not hand over the Globe, nor will he fight. The quester must find the Globe himself somewhere in the heap of glowing spheres -- only one is the actual Globe itself. The rest are the 99,999 Eyes of Corvane, all of which look identical to the Globe. Each Eye has the property that, when handled, it drains the soul of the hero.

5. THE BATTLE OF THE GLOBE

6. THE REWARD OF THE GUARDIAN

The Quest for Ten Strikes

AFTER THE RETURN

The globe is thrown up in the air. While it's up in the air, the user tries to kill as many armed, dangerous foes as he can. After he catches the globe, he receives the power to attack faster than a normal mortal. In the time taken to strike once, he can strike a number of times equal to the number of foes killed.

A HUMAKTI SCENARIO

Jard Threeslice is a Rune Lord Priest of Humakt. This spring he began a muster of all available Humakti for his regimental temple. This was known to be in preparation for Jard's personal heroquest against a comparable Lunar warrior named Corlin Saber.

Normal full temple structure for a Humakti Regiment has one captain (Jard Threeslice) and his personal staff at the top, and ten centurions answering to him. Each of the centurions commands ten decurions (sergeants), who in turn command ten warriors. This gives a total compliment of 1,000 warriors, plus the captain's personal staff.

The muster of available Humakti is disappointingly small. Many were disarmed in the recent war and are bound not to pick up their weapons against the Empire in any way. (These disarmed warriors are present at the fort, but dare not leave except in a real emergency.) Others are gone, following their exiled leaders to foreign lands. Especially hurtful is the loss of so many officers among the exiles.

The total muster of the regiment comes in at 457, counting the personal staff to Jard's. "Then we must each do the work of two," says Jard.

THE QUEST

The bulk of this fight will fall upon Jard, as planned. He has spent the last 8 weeks preparing for it. (If you get a chance to see him be sure to stare as you might see Humakt himself.) He will use his followers (the regiment) to aid him. This is standard procedure. The worshippers are, after all, part of Humakt, and Jard has taken on himself the tasks of

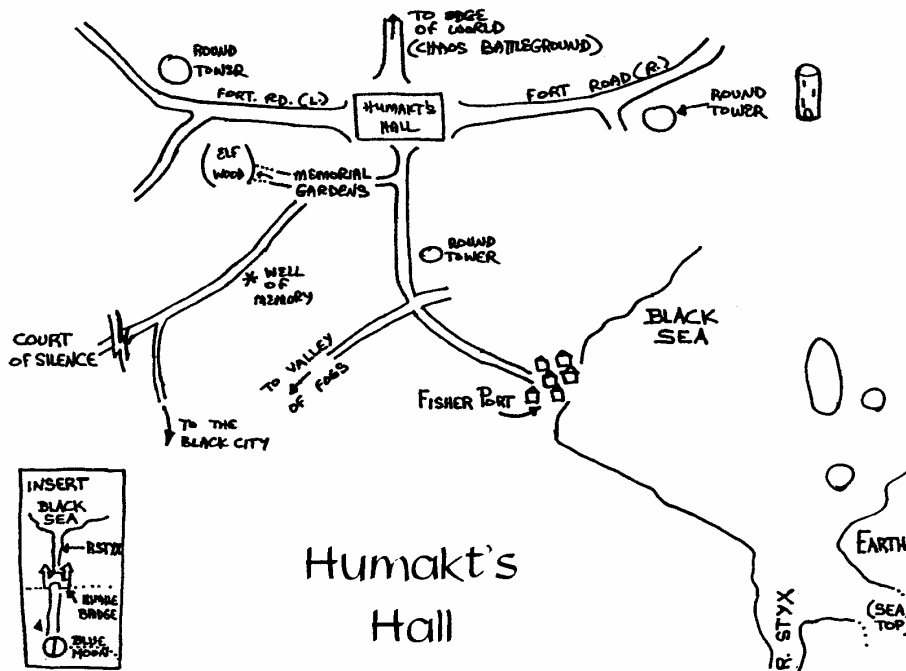
Humakt. Cult members will act in accordance with their god's way, credit will go to the god, and Jard will be famous. If he lives.

The task of the Humakt cultists is to scout the mystical pathways of the Other Side and prepare the way for Jard. If they come upon a station where a bad omen or possible foe of Humakt lies, they should clear it away or remove themselves and report it to a force strong enough to do so. If they come upon a favorable helper at a station then they should decide whether to stay and guard the Friend, or go on and guard some stronger Friend (not yet found, possibly.)

It should be noted that there are also Lunar war god cultists infiltrating to the Magical Plane to thwart Jard. They may set up traps, aid Humakti foes, or otherwise cross the path. The Humakti should clear them away too, so that Jard will not have to waste himself in the struggle.

Their task is to help prepare the way for their master. One of the steps is where their general will meet a friend. Normally, it is one of four choices:

1. A whale with a gold horn. This one swallows the quester, then he must fight his way out.
2. Cragspider. There is a flower pollen to stop spiders.
3. There is a goddess, who will offer one of three items: a flower of healing, B, C.
4. Zorak Zoran.



SO, YOU WANT TO RAISE THE DEAD?

It is possible for any priest of almost any cult to perform the following spiritual journey in the service of his cult. The freedom of choice about whether or not to rescue a doomed soul is sometimes left completely up to the priests, or may follow various rules. Such rules vary widely.

Once it has been decided to go upon such a journey all of them begun by mortal people will follow the same general pattern. This journey, in fact, taught first to men by Daka Fal, the Ancestor of all mortals. It is called the *Journey to The Court Of Silence*.

The Court of Silence is the place where the newly-dead wait for their appraisal by Daka Fal, Judge of the Dead. None of those unliving may speak, and so the court gets its name. It has a ceiling and walls that are immeasurably large, and its floor is always filled with the silent throngs. A balcony surrounds the round chamber, and sitting upon the balcony in silent judgment are all of the gods of the world, often with their servants who they may send down into the crowd upon some divine whim of aid or torture.

The servants of the gods and watchful spirits of the Court move among the crowds carefully, scouring each individual for facts or rumors or deceptions to use before the tribunal. When each person's turn finally comes (and who can tell time before Time was born?) he is placed before the Judges. All his friends and foes place their magic from his life on the empty silent soul. The forces of the gods shape the empty soul to its true form, and from this judgment the court sends the soul into any of a thousand doors that open upon the court. At each door stands a terrible and demanding guardian, who keeps out all not destined to pass their way.

Between the land of the living (where the quester must begin his journey) and the Court of Silence lies a yawning void where all matters are questionable and nothing maintains a reasonable form. Most of the time it is a dim, cold, empty fog, and from that it gets its name of the Gray Zone.

This Gray Zone is inhabited by all the haunted and lost souls who could not enter the Court of Silence. There live the twisted and malevolent spirits which prey upon life and death both, sucking all energies into their hollow souls. And there, too, pass all mortals and immortals whose paths cross from one world to another.

Thus it is known that a soul of one newly-dead, whether by illness or wounds or violent magic, travels first through this frightening region known as the Gray Zone. Many mythologies know of their own deities which will guide the newly slain through the region. These deities are collectively known as psychopomps (from Greek, "soul-conductor") and ensure the safety of those who deserve it. The formlessness of the Gray Zone is reflected in many ways of transporting the souls that occur among these divine guides. Some boat them, some guide them on butterfly wings, some ride upon bleak dragon skeletons,

some swim like fish, other walks a variety of paths. All are surrounded by the same dangers and cold silence.

This is the region of the Other Side that the would-be resurrectionist must traverse, and face its dangers as a being still alive, which will attract all of the dangers which allow the silent souls to pass by without trouble. It is a journey of great risk.

THE RESURRECTION RITUAL

1. IT MUST OCCUR ON CONSECRATED GROUND

There are two ways to have this:

1. **Be in an established temple or cult holy place.** This gives the benefit of preparing in only five minutes for the ritual, or taking a full hour and receiving the aid of a Minor Guide (see below.)
2. **Bless the ground.** This differs between cults and possibly even between temples of one cult. The process includes invocation of appropriate spirits or deities, marking off the holy ground, blessing the ground, and a ritual self-preparation. The entire process takes only five minutes for the shamans of Daka Fal, ten minutes for Aldrya shamans, a half-hour for Zorak Zoran and Eiritha worshippers, an hour for most other cults (including Orlanth, Yelm, Kyger Litor, and Humakt), and twelve hours for Pavis, Lhankor Mhy, and Mostal.

2. THE PRIEST MUST PASS INTO A TRANCE, AND BE DISCORPORATE.

This allows the priest to begin his journey. The distance traveled depends on the time since death:

Within 1 hour of death: Immediate enchantment with dead soul.

Within 12 hours: Must journey into Gray Zone.

Within 24 hours: Must journey through Gray Zone, into the Courts of Silence. (Many sources indicate the quest must be performed within a week of death.)

The heroquester will have a chance of meeting a variety of beings in these regions. Each being met during the journey has a specific reaction to the living soul traveling upon the Spirit Plane:

Friendly: no effect; pass safely.

Neutral: no effect; pass.

Hostile: *will* be attacked once.

Malignant: Life and Death struggle.

3. PERSUADE THE SLAIN SOUL

"Persuasion" implies that there must be spirit combat, but only until the quester has achieved any level of victory.

ELOVARE'S BLUE MOON HEROQUEST

BY STEVE MARSH

This is the quest of Elovare to meet the Blue Moon. Elovare had to face the forces of fear as represented by the dancers in shaft and shadow (allies of the Devil).

The quest is located at Worlds' Edge; either the literal interface of one world with another, or at the edge of civilization, where a wilderness begins. Those who remain to protect the home ground are attacked by three waves of Chaos things. The first wave is of ogres led by talons of Cacodemon. The second wave is snakes (w/upper bodies of men and four arms, fighting with spears and thrown rocks) led by Gloomshark cultists. The third wave is broos led by blood gods. If the defenders fail to protect the sacred ground, the questers are reborn mad and Chaos-tainted.

THE QUEST

Begins with a storm at night (either natural or invoked). The leader of those to remain takes a double handful of golden amber and casts it into the air. As this is done, lightning falls out of the storm and consumes those who are to go. If the quest is completed successfully, they will be reborn.

When the consumption by fire occurs the questers are translated from the mundane to the magical world and must overcome the Icaranth, guardians of the gates who were seduced by the dancers in shaft and shadow. They are:

Implaxes: a shade, symbolizing senseless fear of the dark.

Arganth: a ghost that has the ability to attack many foes at once without the usual penalties. All its foes must overcome it at once or it suffers no harm. If bound, it is cast into hell (out of the quest). It is group fear.

Spider Men: two guardians of the worlds' edge seduced at the death of Yelm and summoned the Implaxes and Arganth to their aid. They represent the seeds of fear, for they summoned fear to the world.

THE DANCER OF DEATH

Having successfully overcome the gate guardians, and having subdued fear, the heroes must face the first of the dancers... death. His sword always maims the area hit, regardless of defensive magic. He is immune to poison and all spells, except for raw elemental spells (for death could never overcome the elements directly).

The dancer stands just over the portal, and must be fought two at a time. He represents fear of death and the true sting of death which is to maim and leave one not wholly in one world or another. To best this dancer in combat is to gain the power to restore lost or maimed limbs destroyed past the reach of normal arts. This power is functional in combination with any healing spell or art.

THE DANCER OF STASIS

After passing the gate, one comes on the second dancer in the midst of the vacant hall of judgment. To choose the right door to pass through to the Blue Moon requires either great luck (there are 100,000 doors) or mastering the dancer that is seen and the one that his death invokes.

This dancer is Stasis and his power trapped Elovare and caught him. Elovare learned Stasis's secret weakness as he struck and the stasis was so solid as to be brittle.

THE DANCER OF TRUTH

Shattering this dancer summons the last of the dancers on the Hero Plane (of the seven, three are on the Physical Plane represented by the mundane attacks, three are on the Hero Plane, and the last duels with the Blue Moon). This one is focused on the Truth Rune. Truth: finding the right door is impossible. Truth: all wrong doors lead to failure. This represents the truth that leads to despair just as the previous dancer represented the fears leading to inaction.

Elovare overcame it by using illusion to shape reality. To do this, one creates an illusion of the correct gate, then makes it mythic reality by overcoming the invisible dancer.

Overcoming the dancer of stasis and the dancer of truth can overcome the illusion of the mundane; which means the individual who defeated the dancer of stasis and who, perforce, acted as the group focus for overcoming the dancer of truth, can connect with his deity, wherever he is, simply by worshipping as if at a temple.

THE LAST DANCER

After passing the gate, one finds the Blue Moon in combat with the last dancer. In this struggle, the Blue Moon was sore wounded, but gained the ability to resist the destructive force of disorder. Those who aid her are taught secret harmonies within the world and gains some immunity to disorder magic.

The Blue Moon also teaches everyone present how to plant and nourish potatoes and then demonstrates by molding each member of the party into a potato and planting them in the soil of Hell. They burst forth from the earth where they were destroyed by lightning. This technique can also be used by Blue Moon initiates as an escape route whenever at this location.

Those who remained behind, having survived the night find hope in the morning when their fellows burst forth from the earth. Thus, Elovare found inspiration. This quest also explains why men still do not reveal their secret selves (their blue moons), out of fear.

It is expensive and dangerous, with usually 22 people enduring the mundane attacks and 11 wending their way through to the world beyond. It could be done with only two people, and as such might well lead to independence.

THE QUEST OF THE SEVEN SKY GATES

This is the quest that Ruach Shaddaih undertook for knowledge and for the power of the old time before time. Ruach was a messenger of the old mountain gods and when their worshipers left them he sought knowledge of himself.

The quest is set at an altar midway up the side of a mountain. By banding together 13 persons whose minds are linked (one of whom is to be the hero) and simultaneously performing the Sky Gate Ritual (for which the altar acts as a focus), a stairway is opened up. So long as the hero stays alive and on his quest, and his 12 supporters remain in concert below, the stairway remains. Should he fail, the stairway fades. Should the 12 fail, whether through weakness, falling asleep, or external attack, the path ceases to exist, and the hero must fall a long, long way.

The quest stands its best chance of success if the ascent is begun at daybreak just as Yelm begins his climb into the heavens. So long as Yelm is climbing, all the guardians are at their weakest. When Yelm is directly overhead, each guardian starts to strengthen, reaching maximum power should Yelm be under earth and darkness reign.

This quest is friendly to sky and air cults, neutral to water and lunar, and hostile to darkness and earth. Air types may have a difficult time, although they are powerful in brushing aside the barriers others have erected. For water linked questers, the rain cycle is a path of ascension and return that links it to Storm/Air; the mist cycle links it to Darkness, although that does make it weak against fire. Earth worshippers will obviously find this quest difficult, although the seduction/enrapture of air and sky powers may well be the way to unlock the gates (as they have unlocked the gates of earth). For darkness, the dying cycle of the Sun (a daily thing) may be a key.

PREPARATIONS

Traditionally, to pass freely has needed keywords, signs and tokens, keys of metal (or, in specific cases, of special gems or designs), and a sealing to the power that controls the guardians. Most questers will probably not pass so easily; at this time, until a definite Master arises, it may well be that even the Sky Gods do not find its access easy.)

To prepare for this quest, the hero should prepare seven square "keys." One of these is required at each gate. The keys are, in order: lead, bronze, iron, gold, copper, quicksilver, and silver. He must also learn certain names of power on a separate name-quest. With these names he should also learn at least seven passwords (though nine would be best). Other useful items can be prepared from lesser quests. This is not a quest to be undertaken lightly. Failure means being stranded in the sky realms or falling down to the Earth.

At each gate there is a 10% cumulative chance that a word of power is necessary to pass the portal.

Those on the ground should have guards to protect them, for they will be assaulted by hostile forces.

1. THE GATE OF LEAD

Here Ruach surrendered the key of lead and named the guardian Yesod. Naming a guardian takes time, but if successful neutralizes the guardian. Possible guardians are:

Agiel: a spirit who can shatter solid matter.

Xabrxas: a powerful sky bull; union of earth and sky.
Yesod: an earth gargoyle.

Zazel: an 8-armed Chaos thing with four mauls.

2. THE GATE OF BRONZE

Here Ruach named the guardian Hasmael after surrendering the bronze key. He slew it with a jasper stone.

Alaan: a stormchild. Resembles a large, strong wind child. Fights with spear and dagger.

Hasmael: a twelve-armed snake. He boasts twelve knives, a poison bite, and a constriction attack. A properly enchanted jasper stone does him grievous harm.

Sistoric: the first fiery one. It harms no one with sufficient Sky Fame.

Yophiel: a spirit.

3. THE GATE OF IRON

At the third gate, Ruach faced Char Hadduc and gave unto him his heart in return for passage after surrendering the key of iron. The true heart of Char Hadduc automatically gives passage. A "fake" heart of amber, myrrh, and hematite that is enchanted to serve as a heart for such a being will also work (see "Hellmouth," page 106, for a heart/hell quest). Alternately, the hero must fight three of Char Hadduc's einherjar, appearing as unarmored young men with spears.

The third gate marks the access of the middle air and in other patterns can be the beginning of adventure and heroquest. By this time the heroquester has used up 3 hours of "real" time. On the ground, the first of the assaults begins: scorpion men, broos, and Chaos snakes.

4. THE GATE OF GOLD

This gate Ruach misnamed after surrendering the key of gold and passing through the flame barrier.

Barglath: the warrior in iron plate. Has an iron greatsword and great skill. He also has protective magic.

Sistanth: the greater fiery one; harms no one with sufficient Sky Fame

Sorath the faithful: a mighty spider man. He has an iron spear with a gold point and ancient fire magic upon it, which destroys magical protection and armor alike.

Nakiel: a spirit who attacks with shafts of sun fire.

5. THE GATE OF COPPER

This is the gate of the upper sky, and here warriors of the sky bar the way. The copper key opened the gate, but it took three words of power to open the portal itself.

Hagiel: a large wind daimon *Kemedel:* a giant wyvern

Macchan: an enormous wyrm. He is vulnerable to a peridot spearhead, which explodes when it hits him.

6. THE GATE OF QUICKSILVER

Here Ruach had to battle a Chaos intrusion after surrendering a quicksilver key, which bypasses the gate's guardian. Chaos comes in the form of a dragon with many Chaos features.

The circle below is attacked by hordes of vermin things, including rock lizards, dragonsnails, rubble runners, cliff toads, cockatrices, gorp, and gargoyles.

7. THE GATE OF SILVER

This is the last gate, and the quester must face that which he hopes to gain at this point. Naming the guardian here draws him forth, rather than subduing him.

Hasdaymo: the riddler. Questions alternate. The hero escapes by winning one contest and then immediately presenting the silver key. Hasdaymo automatically concedes the riddle contest if the hero ever wins three times in a row.

Malkashesim: It attacks like a Tune (left-handed power), plus can engage in spirit combat. It fights with magic, Tune power, then spirit combat. Mastering it results in immunity to madness. This wisdom is taught as part of the passage through the Silver Gate.

Pittacium: a Chaos monster (a remnant of the Devil's forces) with almost every Chaos feature. If slain, the

guardian yields the ability to nullify Chaos features once in the future. A gem inside carries one Chaos feature with it.

Sharsedsathan: this great creature in the form of a cat is made of flame that rages and blinds. It melees like a combination of cat and salamander. To master Sharsedsathan is to master the raging flame.

Upon defeating one guardian and using the key and a word of power successfully, you reappear at the altar you left and the ritual is over. If all the guardians are defeated, you may enter Dayzatar's realm.

ENTERING DAYZATAR'S REALM

This usually results in consumption of the individual with fire. Any impurities in the hero's character are burned away. Sky Fame and pure personality traits (such as Temperate, Honest, Brave, Chaste, Just, and Humble) cause no damage, but all other Elemental Fame and impure personality traits attack the hero, causing fire damage. Fame related to runes such as Change, Disorder, and Illusion also burns away.

Should you survive the purification you gain the answer to one question, and your blood becomes fire-based. Once your blood is fire-based, dark creatures are always hostile and water is painful, like acid.

Not every quest would need to pass through to Dayzatar's realm. Many would seek instead to ascend only to a specific level (such as the one where the clouds are islands floating in a quicksilver sea upon which men can walk) or to transcend the realm of this world (such as the Red Moon's travel beyond this realm). In effect, some heroquests could easily *require* losing to the guardian and being cast "out" and "down."

THE SUN DOME HEROQUEST

THE QUEST FOR YELM**OUTER ZONE****COURT OF SILENCE**

- A. Choice of Routes:
 - by Path
 - by River
 - to Oblivion
- B. Choice of Guides
 - Muster of Friends, gifting
- C. Departure-The First Gate

Each gateway is a challenge directly to the hero's characteristic as it was when they died or were buried or entered into the quest.

In each challenge, the guardians will attempt to divest them of one characteristic whose fate will be shared by some other tangible items. The test either has or uses the characteristic as prize or problem/challenge, with the other tangible item as either prize or the challenge.

For instance, at the Gate of Strength, a quester is confronted by one of the possible guardians there and asked to wrestle. If the quester loses, he is stripped of his iron armor and weapons, but allowed to pass on. Later, at the Gate of Power he is challenged to use his spells (the "tangible items" in this case) in order to preserve his faith in his deity. If he loses, he may keep his knowledge of spells but loses his relationship to his god.

Of course in either case, if the quester wins he can keep said items and proceed downward.

THE PATH OF LIGHTFORE

ONE OUTLINE

1. The Call
2. The Entry
3. The Helpers
 - Offensive Weaponry
 - Steed, lance, sword, and mace
 - Defensive weaponry
 - Armor and shield
 - Amulets
 1. Increase, 2 & 3 ?, 4. against water.
4. The Losses Suffered
 - Goldeye, steed, lance, and amulets 3 & 4.
5. The Goal Attempted (Goldeye is here) This step may be repeated.
6. The Goal Attained
7. The Goal Maintained (against water-foes)
8. The Return

A DIFFERENT VERSION?

STEP ONE: CAVALRY LANCE

May be made, stolen, or found. It has a multiple spell use to it, and can be installed with a self-healing spirit, cannot be dropped, and so on. Requires special wood, special crystal tuning, and a special place to perform the ritual.

While still young the god Lightfore showed his skill and foresight by preparing the famous weapon which would aid him so staunchly in his future.

He made the body of his lance from a magical reed that grew at the edge of the world, where matters and energies were yet unformed, and potent powers still lay dormant and waiting. The marsh was dim and dangerous, guarded by many formless and indistinct dangers that probed and ambushed the young god. But at last Lightfore reached Qaaan'aril Four-arm, who guarded the edge of the world.

"Stand and name thyself!" cried the Guardian. "I am Qaaan'aril Four-arm, called Bird-face and Limb-chopper, worshipper of proud Acos, Guardian of the ungiven gifts.

"Come no further! I see you, a bright fire god in this fog of the damned. You are unwelcome: state your business and depart quickly, lest you attract the darker evils of Chaos upon us.

"Truth-bearer, step forward, and search this lightbringer.

"Law-holder step forward to test his power."

(Tests and investigations commence. Four entities step forth for each title, and each has varying abilities.)

LANCE-MAKING RITUAL NECESSITIES

1. A place of power, wherein the "between-lands" of a marsh can be entered, simulated, or created. Basically, the hero must enter a real marsh or boggy place, though a powerful magician may be able to create one from a few props.
2. A summons spell to call up the Guardian Qaaan'aril. This takes some time, and in working up the energy the hero will also meet some spirits of the dead, etc., which are attracted to his Power.
3. An ability to see the spirits that may attack him. 4) Sufficient Power to perform these acts.

TRUTH-BEARER ALLIES OF QAAAN'ARIL FOUR-ARMS

1. The Scribe of the Outer Edges, a stork-shaped spirit that carries scrolls tied to his legs and has feathers that ripple with rainbow colors as he moves.
2. The Anchor of the Tower, a human-shaped spirit who is also the captain of the garrison to the Forest at the Edge of the World. He is a war-spirit, and is dressed in overwhelmingly ornate armor.
3. The Measurer, a man-shaped spirit who carries around devices such as dividers, rulers, compass, plumbs, right-angles, measuring cups, etc. When testing he performs various measurements against the visitor.
4. The Phoenix, a giant bird of flaming aether. Its runes are Light, Truth, and Animal, and it is friendly to Yelmalio. It snaps up any liar it sees (especially if from a Sky cult!) or attempts to drive him off.

LAW-HOLDER ALLIES OF QAAAN'ARIL FOUR-ARMS

1. Young Esselda, nymph who was one of the Lightbringers and saved a fragment of the Old Law to help knit the New World to Time.
2. The Anchor of the Tower, the same spirit mentioned under Truth-Bearers, above.
3. The Fisherman, a man-shaped spirit who wields a net weighted by shards of the Old Mountain.
4. The Walking Stone, a marbled plinth approximately 40' tall and 6' wide at the base, crudely carved, some writing on the face. It floats in space and hovers over the individual being tested.

STEP TWO: SACRED STEED

If the quester does not already have a natural animal, he must gain proficiency with a horse (traditional Sky animal). He must also learn a special spell that allows his animal to learn and, in minor ways, grow stronger. Or he may learn a certain number of spells that automatically work on the

animal, but only once. Another animal can be taught the same spell, but at the same cost.

STEP THREE: CROSSING THE WATERS

Lightfore may be attacked at this time, especially dangerous since the water gets a bonus vs. fire/light. The steed is useless except in close combat when something may force its way aboard the boat. The hero may use his lance.

He should make a magic boat.

He should find help against water spirits.

He should be thoroughly equipped once he leaves, for it is doubtful that he will be able to reprovision soon. He must know the spells to make a temporary holy place (preferably on or near a Ley Line) to replenish himself.

He must defeat the water to pass here.

Steps 4-6 can occur in any sequence, but must occur before the beginning of the tests and trials.

STEP FOUR: THE THREE SISTERS

These three women appear in any of various forms and provide the hero with three magic gifts which will be useful to him in the adventures ahead. These should be awesome for one, weak for another, and gimmicky for the third.

The choice of gifts provided should help the narrator decide which of stages 8-13 to use in the scenario following.

STEP FIVE: THE GUARDIAN COMBAT

This is a physical combat, with a suitable (and tested) demon monster. Again, the results help determine the outcome of the encounters to follow. After defeating the guardian, the hero is officially in "Foreign Territory."

STEP SIX: THE TEST OF GENEROSITY

The hero is approached by any of various takers who have various geases or boons to lay upon him. The hero does not have to comply, as he will be subject to attacks by furies of a specific sort (i.e., fire-harpies, fire-hawks or eagles). The idea here is that the quester loses some of his hard-earned or well-blessed gifts, including at least one of the Three Sisters'. He can, if he wants, go and try to find it again if he wants. Or, as Lightfore did, he can go onward without it.

STEP SEVEN: THE TESTS AND TRIALS

This is a general meeting and melding place for the whole cast of characters who should be presented.

Sections 1, 2, 4, 5 are primary Taking Points.

Section 3 is a potential Losing, but must go on anyway.

Section 6 is a Losing Point.

STEP EIGHT: THE RIDDLE

The Riddle of Lightfore's quester is a cosmological one, but one whose answer requires the exercise of specific spells and powers to illustrate that the answerer really knows his stuff. The substance of the quester's answers should be towards the superiority of Light over any Element. This is a test of spells and the secret gift (from the sisters).

STEP NINE: THE PUZZLE

Lightfore's Puzzle was to re-assemble a fragmented and garbled version of a well-known myth and recognize its parts. One of the Sister's gifts is useful here.

This is the set-up for the Trap. Things that the quester recognizes correctly are his allies and act in a well-known and preconceived way. Unrecognized or misconstrued things are very bad for the result of the Mythical Trap.

STEP TEN: THE FIGHT

The fighter of this test is determined by the Guardian defeated in step 5. For instance, if the animals killed or driven off were dogs, here might appear the herdsman who owned them, or the Great Dog Spirit, or whatever.

STEP ELEVEN: THE TEMPTATION

If one of the sisters had her gift taken at Step 6, then she appears here in her negative, opposite, or illusionary mode. Among other temptations, the sister here will attempt to get the hero to take back the gift he gave away in Step 6.

STEP TWELVE: THE TRAP

The situation of the Trap is that the hero must attempt to create a (solid) familiar ground to escape upon. Here is the terrain (magical and physical) where he will deploy his friends and allies to help his flight. But it is also likely to be misinterpreted, causing him to leave friends and valuable help misplaced and threatened needlessly. There are likely to be many fights among the friends of the hero at this stage, especially while waiting for his arrival.

STEP THIRTEEN: THE FLIGHT

The mustered forces of the defenders are arranged to make a quick series of pursuit encounters over the legendary terrain. Here also come any of the furies and nemeses that are due the hero. There is little reason for the hero to preserve his POW or anything else in this rush to safety. There is a definite line of safety beyond which the hero is safe. (The Guardian of Heaven appears to guard the hero.)

STEP FOURTEEN: THE PATH TO THE SKY

This is guarded by five surviving personalities from the previous quest. One is an enemy and assassin. If detected, he is disarmed by the other four. The path is traversed by riding the steed, now immortalized in whatever state it was in before its heroic death. If it died ignominiously, there is a standard (minimal) type of creature available for the ride and for use afterwards.

STEP FIFTEEN: ATONEMENT

This is a general celebration and acceptance of the successful hero into the inner circle of the cults and gods. It gives him permanent benefits, responsibilities, and privileges in the world of the gods, and allows him to be among the "regulars" on the Astral Plane.

TALE OF THE TWELVE BRETHREN

In the days shortly before the Sun's rebirth, a family of twelve sons and one daughter lived on the mountains where the River drops through cliffs into Chaos.

One day as the daughter gathered flowers, a giant saw her and pursued. Long she fled and long the giant followed. She fled within the magic city and there found refuge. When she recovered, she saw that she was within one of the sealed cities and lacked the keys to leave it.

Each day at dusk one of her brothers trod the path and sought to free her. The first eleven each took upon themselves a geas for power and each failed. The last reached the gates, but lacked the means of entrance and recognition. His spirit still howls without the gates.

The hero has the opportunity to enter the path at dusk, pursued by the giant, and faced with difficulties and dangers. He may accept a geas for power at the altar when beginning the path.

He can also pick up the Sky Spear here. The Sky Spear never misses in combat, and if thrown, will return to the user's hand the round after throwing. This is a special family weapon that ensures recognition by the sister.

VOWS OF THE ELEVEN BROTHERS (IN ORDER)

1. Silence.
Benefit: nothing can hear you move
2. Never strike at anything that cannot parry.
Benefit: immune to poison and strangulation
3. Fight only with natural weapons.
Benefit: blows struck may shatter the target's bones.
4. Use only the sky spear in combat.
Benefit: the sky spear does more damage.
5. Use no magic.
Benefit: can resist magic.
6. Rite of changes.
Benefit: Become a werewolf.
7. Fight only with wit and magic.
Benefit: Magic attacks are more effective.
8. Use no missile weapons.
Benefit: Blades are sheathed in flame.
9. Harm no living thing.
Benefit: animals and dead cannot sense.
10. Honor all ancestors, deny them not.
Benefit: ancestors watch over you.
11. Accept Dream as reality.
Benefit: Increase strength.

THE ELEVEN MONSTERS

1. THE GOLDEN BEAR

When Yelm was slain, this bear drank his blood and gloried in Chaos. She appears as a woman/bear with a glorious glowing pelt and engages the walker in a duel of wits.

When the bear wins, the opponent is talked out of his skin. When the hero wins, he may either talk himself back into his skin (healing the damage caused) or he may damage the bear.

You must engage in at least one full round of riddles (i.e., each must ask one) to pass the Golden Bear. Should you manage to obtain the bear's skin, its pelt makes a magic cloak, providing protection from blows and blocking magic linking one's mind to another.

Note that someone who does not speak in the contest (because of a geas, because he is engaged in combat, or because of a vow of silence) automatically loses.

2. DEATH RATS

Eyeless horrors that hunt by sound.

3. WALKTAPUS

A standard example of the type.

4. WRESTLING TROLL

This was a follower of Kyger Litor who went over to Chaos. He invites anyone to wrestle with him.

5. GORP

A standard example of the type.

6. SCORPION MAN

In the story, this one was extremely hideous but could lull its opponents to sleep.

7. MONSTER OF BRONZE

A bronze statue as large as a troll.

8. THREE SCORPION-MEN

Standard examples of the type.

9. WARRIOR OF WOOD

A special type of Aldryami creation.

10. GHOST OF CHAOTIC UNCLE

11. DREAM WARRIOR

THE CROSSROADS

A hundred roads meet here. Also here is the Riddling Raven, behind whom stands one of the Dark Warriors. The Raven knows where all roads lead, and you must answer his riddles or he will not assist you. He asks you three riddles.

If you answer all three correctly, he directs you to the Road you wish. If you answer only two riddles, he directs you to a Road leading to one of the god's associates, subcults, or relatives. If you answer only a single riddle correctly, he directs you to a Road leading to one of the god's enemies. If you can't answer any of the riddles, he does not direct you anywhere.

The names here come from a God Learner document that draws the names for gods from the pantheon in which each god is most worshipped. Many cultures know of the Crossroads, but label the deities and locations reached using their own names. Thus, Heortlings refer to #10 (Yelm) as the Evil Emperor, #27 (Polaris) as Rigsdal, and so on. Such parallels are often not perfect, in many cases merely indicating the kind of enemy that will be encountered.

THE HUNDRED ROADS LEAD TO THE FOLLOWING DEITIES:

#	Road / Destination	#	Road / Destination	#	Road / Destination
1	Hell / The Underworld	34	Molandro	67	Heler
2	House of the Sea	35	Lorion	68	Eurmial
3	Enmal Mountains	36	Frona	69	Ernalda
4	The Deep Earth	37	Krala	70	Horned Man
5	the Invisible God	38	Esrola	71	Hrestol
6	Unknown	39	Pelora	72	Malkion
7	Gorgorma	40	Ralia	73	Talor
8	Molanni	41	Seshna	74	Helpwoman
9	Yamsur's Ruins	42	Ernamola	75	Annilla / Blue Moon
10	Yelm	43	Vrala	76	Artmal
11	Yelmalio	44	Nomiama	77	Tyram
12	Hyalor Horsebreaker	45	Sedaia	78	Bad Man
13	Gustbran	46	Curu	79	Horned God
14	Mahome	47	Mwara	80	Emperor of Vithela
15	Lodril	48	Flamal	81	Aptanace the Sage
16	Daga	49	Dormal	82	Godunya
17	Dendara	50	Arkat	83	Metsyla
18	Voria	51	Storm Bull	84	Red Goddess
19	Lord Light's Ruins	52	Umbrol	85	Nysalor
20	Glorantha's Palace	53	Kolat	86	Primal Chaos
21	Hunter	54	Umath	87	Bolongo
22	Chalana Arroy	55	Orlanth	88	Himile
23	Lux	56	Vadrus' Ruins	89	The Jackal's Path
24	Donandar	57	Valind	90	Xentha
25	Dayzatar	58	Gagarth	91	Celestial Court
26	Ourania	59	Brastalos	92	Morning Star
27	Polaris	60	Inora	93	Evening Star
28	Lightfore	61	Barntar the Plowman	94	Twinstars
29	Golden Bow	62	Mastakos	95	The Wagon
30	Lokarnos	63	Lhankor Mhy	96	Top of the World
31	Yelorna	64	Issaries	97	Luathela
32	Uleria	65	Hykim & Mikyh	98	Jotimam
33	Vrimak	66	Flesh Man	99	Gbaji's Ruins
				100	Mostal's Ruins

THE JACKAL'S PATH

The Jackal's Path is used by everything seeking the world of Death and the Dead. It starts at Six Stones. 11 days of travel (@ 240 miles) cross Gorge of Terror at edge of forest, w/wait 3 days.

1. SIX STONES

Famous center of Darkness:

1. Crab (Subere)
2. Shark (Middle Dark)
3. Dimetrodon (Argan Argar)
4. Roc (Kyger Litor)
5. Deer (Kyger Litor)
6. Lion (Zorak Zoran)

2. JACKAL'S PATHWAY

Between stones 2 and 3 – across plain.

Wild animals, beast spirits:

- A. Tumblewood ("elves in wheels" twirled by dark things)
- B. Bang Bugs (exploding air and ground) (Darkquake)
- C. Shade Storm (Winds of Broken Elements?)
- D. Cloud of Ghosts (the Howler) ("Typhon")
- E. Huge Animal Stampede (Spirit of Fear)
- F. Chaos Leapers (T. Rex)
Huge, strong, and fast. Each has 1 to 4 Chaos features, cannot be Befuddled or Harmonized, and can jump up to 16 meters at a time.
- G. Gigantic Shade (Subere)
- H. Insects
- I. Rortow and the Styx-Jackals (see below)
- J. Hell Hounds
- K. "The Render" renderer
- L. Magic Rocks fall from the sky and always hit (and stick to) iron first.

RORTOW AND THE STYX-JACKALS

Rortow the Hound Master appears to be a dark troll bearing an arbalest and a spear. He carries several magical items, including several "parry bugs" that can intercept physical attacks against him, and controls the Spirit of the Pack (and thus the Jackals).

There are six jackals-yellow, brown, gray, bronze, brass, and wood. They seem impervious to missile weapons, can absorb magical attacks, and weapons that strike them stick unless the attacker is strong and can keep hold of it. They "blink" out when they take damage, reappearing a moment later nearby; weapons stuck to them when they blink out do not reappear.

The Spirit of the Pack appears to be a sort of guardian for the Jackals. It has defensive, concealment, and ferocity magic that it can cast on all of the jackals simultaneously.

RANDOM EVENTS

1. New corpse

2. Old corpse
3. Star falls
4. Weeping in distance
5. Colored wind
6. Chaos thing
7. Random glow

3. WEAPON SHOP

Wait for elf or Yelmatio or Humakti, Lewis lariat, etc.

4. GORGE OF TERROR

High "gravity" (vs. elementals, etc.). To cross requires exercise of cult specialty (i.e., Orlanth teleports across) or Magic Bridge. The Sword Bridge is easier to cross for those who are more devoted to their cult.

Descent into the Gorge is descent into Middle Air.

5. TO FOREST

Ask for the Protectors or "The Woods in Chaos."

ALEBARD'S QUEST BACK THROUGH TIME

To Go Backward First -- w/Humakt

I. GREAT DARKNESS

- A. Wounding of Arroin
- B. The crushing defeat
- C. Froalar's victory vs. Pandali
- D. I Fought We Won
- E. The Dawning

II. THE DAWN AGE

- A. The downfall of war
- B. Keeping healthy – the hunt
- C. Arkat vs. Krjalki
- D. The final battle vs. Gbaji

III. THE SECOND AGE

- A. Arkat in triumph
- B. Ralios Barbarian – Raid on the Dwarfs
- C. Carmanian victory
- D. w/Zzabur to clear the seas

IV. THE THIRD AGE

- A.
- B.
- C. Raid vs. Jillaro
- D. Wooden Sword Venture

ALSO KNOWN AS THE JOURNEY TO FRONELA

The following is from *Azmandian Tales #4* by Bill Keyes, and has appeared elsewhere (*Tales of the Reaching Moon #5* and *Alarums and Excursions*).

Greg Stafford and his crew spent a long time building up to this quest. I heard about it when Steve Perrin mentioned it. At Grimcon I was invited to take my two Humakti along. The basic idea about heroquesting is to go onto the Spirit Plane¹¹ and try to gain a power or two, besides the usual chances for experience and power gain roles. If you gain enough powers you reach the rank of hero. The exact rules are only now being written and tested. This run was an introduction to the Spirit Plane for us.

Before I get to the quest, let me explain about the Spirit Plane a little. When a person travels with his body to the Hero Plane he enters a region with different rules. There is no real time on the Spirit Plane, but living creatures entering from a time after the Great Compact induce a pseudo-time upon the region around them. You cannot call for Divine Intervention on the Spirit Plane. You are your god, in effect, as you represent him there. Instead each person has a certain amount of Will, which they can use like Divine Intervention to impose their will upon the Spirit Plane.

One uses Will in two ways, either like a Rune Lord using Divine Intervention, rolling to see how many points of Will are gone, with a 95% certainty of getting what you want, or as a Rune Priest with Divine Intervention spells, risking X points for an X times 10% chance, where if you don't get what you want you don't lose the Will. If you are on the Spirit Plane and lose all your Will you can never leave. Most beings on the Spirit Plane, including most gods, used up their will long ago. If you lose all of your hit points on the Spirit Plane you don't die, you just start losing power. If you lose all your power you are permanently gone.

Now to the quest. I took Jonathon Trollsbane and Jondar Blackmane, both Rune Lord-Priests of Humakt. Our leader was Londra, a Humakt Rune Lady-Priestess. She was High Priestess of the Temple of the Wooden Sword, by virtue of the fact that she owned the Wooden Sword, which was a Humakt artifact with a 30 POW spirit, plus a number of former Temple members bound as ghosts to the Sword. Londra used it to found her own Humakt Temple. Our fourth Humakt Rune Lord-Priest was Errol Flynn. We had two Humakt Rune Priests, Naimless and Alebard. Tagging along was Apattar, an Orlanth Rune Priest; Madlan, an Umah Rune Priest; Ugrurl the baboon, a Daka Fal Rune Lord; Genevieve Le Clercq, Orlanth Adventurous Rune Priestess; and Ururg, who worshiped his gold coins and had an IQ of 5, 1 less than his horse. All of these except Ugrurl and Ururg were also lay members¹² of the Humakt cult.

The object of the quest was to accompany Alebard back into Godtime, enter the Spirit Plane, and travel to the spot where Arroin fought a creature of Chaos. There Arroin might lose some of his healing powers and Alebard would get the chance to gain one. We also had such a chance, if we were lucky. (On the Spirit Plane, if a god uses a power and fumbles, the power drains away and others nearby may gain it. Also, if a god is wounded while using a power it may

bleed away.) So we all gathered together and prayed to Humakt and we were transported back in time and space to the Spirit Plane in Godtime, specifically at Six Stones.¹³ We left on the Humakt High Holy Day. If we were successful we would return the same day. We took the Jackal's Path from Six Stones and headed towards the Frostwood, where Arroin dwelt with the elves.

The Spirit Plane is dark.¹⁴ The Wooden Sword flew above us shedding light.¹⁵ We knew the road we traveled was safe, but it was dangerous to stray from it, although we couldn't see where the edge was. The first "day" we saw a Tumblewood in the distance, a whole forest tumbling towards us blown by a wind. Madlan, the Umah Priest, used his Control Weather rune spell to turn the wind, so we got through that situation.

Jondar, having come up through the ranks as Jonathon's squire, did what all soldiers know well to do, he got out a shovel and dug a foxhole to hide in. However it wasn't needed when the wind changed. We slept and walked and slept again. On Day 3 a glowing green object fell from the sky and landed just off the road. It detected as magic and looked like an oversized green elf's brain, probably from some dead Elf god. Heeding the instructions about the road we continued on our way. The next day we heard a sound like breaking glass, and then we saw up ahead a rain of large bronze bones. We investigated and found two magic crystals left over when the dead god's blood congealed and crystallized. The next day was uneventful.

On Day 6 we had our first fight. We saw two statues of hounds, one bronze and one brass. Jonathon detected life and located several hidden sources off the road. These turned out to be four more hounds and Rortow the Hound Master. Rortow fired a bow at Ururg, hitting him, and Ururg charged, thereby leaving the road. He and his horse were met by two dogs as the others appeared and attacked us. These were "blink dog" analogues, each round they would blink out and then reappear to attack the next round. Alebard went to help Ururg, Londra sent off some spirits from the Wooden Sword to help and used rune magic, and the rest of us fought. Jonathon got people to form squares to prevent the dogs from blinking in behind people.

It was a long fight but we finally won. At the end another figure showed up. Jonathon tossed a spell at it (Demoralize) as it was looming over Ururg and Alebard, who were near death (only the Vigor spells on them were keeping them alive). It turned out to be a Chalana Arroy angel, who was offended, slept Jonathon, and left. We reformed and kept going, after healing Alebard and Ururg. On the Spirit Plane you do not recover lost power unless you can rest in a holy place or temple. As we were bringing our temple with us, all we had to do was stick the Sword in

¹³ A landmark in Sartar that co-exists in the Middle World and the Hero Plane.

¹⁴ At least, it is dark in the parts of the Hero Plane where most Humakti quests occur. The journey depicted here is typical of the regions through which Humakti quest: war, destruction, fear, and death. Other parts are quite different.

¹⁵ Actually, it was "not dark" but neither the players nor the characters were likely to understand that.

¹¹ Terminology has changed since this game. What he calls the Spirit Plane is actually the Hero Plane now.

¹² Now anyone going along on this Humakti heroquest would need to be an initiate. Lay membership was less clearly defined when this was written.

the ground and rest for a day, but we elected to press on. The next two days were uneventful.

On Day 9 we saw a dust cloud. Madlan used Control Weather again, and the dust blew away, showing a stampede of bison-like animals. Jonathon estimated that we could outrun the herd and pass by the point where they would cross the path, so we all ran for some time and evaded the herd, and then rested.

The next day we were jumped by three Chaos Leapers. One came up the road from behind. Jondar mind spoke it, found it hostile, and killed it with a composite bow shot with Blade Venom 20 and Multimissile 4 on it. He went to investigate and two more leapt onto the road. Jondar killed one with his second arrow, which was similarly treated (the spell done by his allied spirit), and Jonathon killed the third the same way, after it missed hitting Jondar from behind.

On Day 11 we reached an oasis, where shreds of darkness dripped from the trees. We proceeded down a black tunnel formed by these trees and came to the Gorge of Terror. The Wooded Sword formed a magic bridge over it and we walked across, each making a Dexterity roll of a given difficulty depending on our status in the Humakt cult. Everyone linked themselves to the Humakt Rune Lord-Priests and we got across. We reached the Frostwood and rested, regaining power and some rune spells. Then we found (or were found by) the elves and Arroin.

We went with Arroin down to the third level of the Spirit Plane¹⁶ to fight the Chaos creature. It showed up as a group of identical humanoids, one to each of us, including horses. We managed to kill it (it took over 400 points to do it), but Alebard was down to one point and both horses were hurt. Arroin healed them all, but didn't fumble. He critical healed Alebard, and Alebard used his will to gain the reusable use of the rune spell Heal Body (it cost him one point of Will). We returned Arroin to the elves, and did our ritual to return to the Material Plane, arriving at our destination the same day we left. We all gained something from the trip and as luck would have it we lost nobody.

One other thing of note was the time when Ururg prayed as usual to his gold, rolled an 01, and was answered by a vision by the Wheel of Wheels. Five golden leaves appeared among his hoard (he carries 7000 wheels with him). They were identified by the Elf King as healing leaves. We also found that a magic moving stick we had was one of Aldrya's fingers, which the Elves accepted with great reverence. We were all made Elf-friends, and guaranteed friendship by all elf groups.

QUOTES

"We never know what spell he has until he uses it, or does not, or one of the Magical Dryads still awake may use one he does not know."

"Aiee! It is the monster which makes the wound Alebard wishes to heal! Flee!"

THE SIX VALES

First, go to Six Stones. There, take the path leading to the Six Vales.

THE PATH

At each Vale, the hero faces a single foe appropriate to that vale's element, whom he must battle. Each foe carries a key or other amulet around its neck which the hero confiscates, if victorious. He can use the amulet to open that vale's temple, within which is a piece of jewelry. Any Vale amulets touched by the wearer of any jewelry dissolve, giving the wearer Fame in that jewelry's Element. If the wearer has two or more items of jewelry, the Fame is divided equally among the jewelry Elements-excess points are given to the lowest elemental Fame.

After leaving Six Stones, the path winds around huge rocks and penetrates deep crevices. Eventually it widens, opening on the lip of a valley.

STORMVALE

This valley is tossed by huge boulders and whirlwinds. A storm brews overhead and huge lightning bolts strike the earth constantly. At the opposite end of the valley is an openroofed temple atop a spiral hill. Lightning bolts are continually flashing from the clouds to the temple's interior.

As the hero proceeds, he is suddenly attacked by a sky bull wearing a silver key around its neck. If he defeats the bull, takes the key, and opens the temple door, within he finds a silver armllet. When this is donned, a lightning bolt strikes it and it is energized as the key dissolves.

FIREVALE

This valley is dotted with bursts of flame and rivulets of lava. At the opposite end is an Acropolis-like temple, within which burns an eternal flame.

The guardian is a griffin wearing a golden disk. Within the temple is a golden crown. When donned it bursts into flame, energizing it and dissolving any amulets held.

STONEVALE

This valley is shaken by quakes and covered with pillars of stone. At the opposite end is a huge cave.

Here, the hero is attacked by a skinless dinosaur wearing a stone on a chain. Within the temple is a chainmail copper woven belt.

SEVALE

This valley is waist-deep in water at the shallowest point. At the opposite end floats a boat.

As the hero proceeds, he is attacked by a sea serpent wearing a silvery fan. In the temple is a chain-mesh glove.

DARKVALE

This valley is nearly pitch-black. At the opposite end is a pit. As the hero proceeds, he is attacked by a huge spider wearing a lead amulet. Within the pit is a necklace.

¹⁶ The meaning of this is uncertain. Obviously, the questers went "deeper," probably into what is now the God Plane.

HELLVALE

This valley continually quakes and throbs, forming and reforming rock formations and wobbly pools of slime. A howling black void at the center sucks at the universe.

As the hero proceeds, he is attacked by a Chaos monster bearing no amulet. This monster somewhat resembles a tentacled pair of scissors. If he conquers the Chaos thing, he gains Fame in his element, plus Death Fame. If he loses, he is destroyed, body and soul.

REPEATING THE QUEST

The first time this quest is taken, the monstrous opponents encountered are those described above. However, if any hero on the quest has been through any valley before, the opponents encountered are stronger. The creatures encountered on the second quest are the Fathers; on the third quest, the Grandfathers. Heroes going on their fifth quest would encounter the great-great-grandfathers of the monsters.

ENDING THE QUEST

At any time, the quester may return back through vales he has already penetrated (meeting the augmented monsters), to abort the quest or simply to revisit his temple.

If the hero completes the quest, he comes out at the base of the Last Mountains. By heading to his left, he can reach the Citadel of Drang and return to the world.

Traveling straight ahead leads to a stairway to the top of the Last Mountains, where a line of guardians stands. To the right is the endless Forest of Wastes.

THE CITADEL OF DRANG

From the Underworld, the Citadel of Drang can be reached from the Forest of Waste, the Last Mountains, or the Six Vales. From the God Plane, it can be reached from the Hell Castle of Torment.

Currently, the route between the Underworld and the Citadel of Drang is blocked by the Broos of the Black Pus.

THE BROOS OF THE BLACK PUS

These nasty creatures are ordinary broo, except that each is highly resistant to magic, bears several Chaos features, and carries the Sickness of the Black Pus on their bodies and all weapons. Anything struck by or striking one of these broos is infected with the Sickness, and must be removed or dropped immediately or it infects the wielder.

THE SERPENT DRAGON

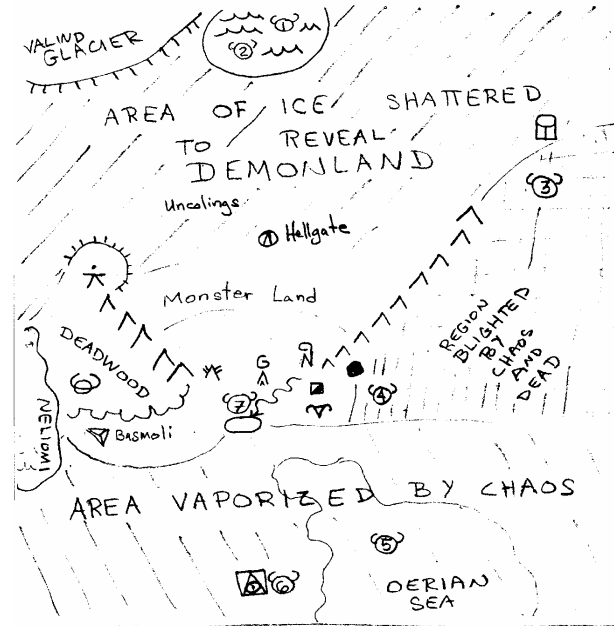
The Citadel of Drang is guarded by a dragon made out of thousands of writhing, intertwined serpent's bodies. In combat, the dragon either spits snakes or lunges to bite each tooth a separate viper.

Any Chaos thing attempting to enter the citadel is attacked by the dragon, as is any creature with a relation to Sky or Light gods or spirits. The dragon's piercing eyes (the only part of the dragon not made up of serpents) evaluate each wayfarer.

The dragon is made up of 10,000 separate snakes, of which 200 or so are huge pythons deep inside the snake mass. Damage delivered to the dragon mortally wounds small snakes-critical hits mortally wound a python. Any snake so injured drops out of the dragon and crawls to a nearby bush. There it eats one of the bush's leaves and is instantly restored to full health. If it has been split into two parts, the two parts seal together. The healed snakes rejoin the dragon as soon as possible. The party cannot get to the bush unless they can pass or defeat the dragon.

THE MAGIC BUSH

Anyone the dragon permits to pass can take one leaf from the bush. Eating such a leaf heals the consumer completely. Anyone trying to take more than one leaf must fight not only the dragon, but a Dark Warrior of Arkat, plus soon thereafter the entire guard of the Citadel of Drang. The bush has several hundred leaves.



- 1 Stormfall
- 2 Icebreak Seamahe
- 3
- 4
- 5
- 6
- 7 Unity Battle
- 8 Engizzi R. floor

HELLMOUTH

This specific heroquest takes place south of Cragspider's domain and near the walktapus breeding grounds, though similar quests can take place anywhere an appropriate Hellmouth can be found. It is tainted by the caves of Chaos nearby and is a Hellmouth that was abandoned by the trolls.

It can only be attempted once a year, when Truth Week gives way to Disorder Week as Dark Season breaks loose. This is either at the end of Fire Season or the beginning of Storm Season (unlawful season), depending on the quester and his ties. It must be completed before the day of death locks the door, unless one is specifically attempting rebirth.

To begin, the quester must enter the Hellmouth through a narrow crevasse that shifts and is unstable.

Next, one must pick a way through the Teeth, the "falling and rising guardians." These are great columns of yellow blood-stained rock that rise to the cavern ceiling and drop back to the floor. They become active only during the time that the trip may be attempted.

To pass these guardians requires a successful skill roll or contest; failure means that the Teeth may grind you. Coordination magic has no effect on this roll, although Mobility magic gives an increased chance of success. Note any use of runic affiliations in attempts to slow or avoid the teeth: appropriate uses (such as an Orlanth cultist using Air or Mobility) increase success chances, while an anti-rune pattern (such as a Stasis rune cultist using Mobility) will halve chances, and cause double damage if failed.

After this point, the quest has truly begun and any use of power may draw attention. Roll for appearance every time a quester uses magic. There are three types of perils:

1. THE WINDS OF MADNESS

1D4+1 winds will blow at any one target. They first try to weaken a target's intellect and confuse him as they blow. Ruach defeated them with chant and rhyme, Victor mastered them with song.

Once they have weakened and confused a target, the Winds will drive him mad. Those they drive mad will be drained of power by the Wind. They can be driven off in one of two ways: by their failure to drain power from any target for a few minutes, or by the use of proper magics or skills (i.e., successful Orate or Sing rolls).

2. THE WHIPS OF DARKNESS

Darkness is the first power against Chaos, and the strongest; so claim the trolls, who know it best. It is also the first to be seduced by Chaos, and the one closest to it; so claim men. The Whips of Darkness are of the latter. They appear as 8 black whips joined together, much like an octopus. 1D4 appear and attack with all of their tentacles, each round. Anyone entangled by two or more tentacles in a round is affected by a shade's Fears shock attack the next round. The Whips can fly; and take double damage from Fire.

3. THE STORM SONS

These wild demi-gods also haunt this area, slaying Chaos in the pattern of their kind. They are tied to Air/Storm and Disorder. 1D4 will appear, taking the forms of sylphs (treat as 5 cubic meters each). Each fights with an endless supply of lightning spears.

The Storm Sons have the ability to take power from the Chaos monsters they defeat. They attack any creature with a Chaos Feature both physically and magically. The first success removes a Chaos feature (randomly) and gives power to the Storm Son. Each additional success drains power and strength from the Chaos creature.

THREE PATHS

After successful entry through the Hellmouth there are three ways a quester may go. The first is a downward branching path. This leads into a large pool of gorp and Chaos undines. Successfully passing this way eventually leads through other perils and into Hell.

The second way leads into the Labyrinth of Ishaqua. The Labyrinth is a large and deadly maze, filled with slime, in the center of which is bound Ishaqua of the Winds, a chaotic Air Demon. The Winds of Madness are his spawn, while the Whips of Darkness are the putrid remains of a demon whom Ishaqua allied with in the Great Dark. This demon was originally a Mistress Race Troll heroine charged with guarding this place, who was seduced by Chaos, and now festers below the perils of the first path.

The third path is the focus of this quest, and is hard to access. Harmony can be used to evoke it, Disorder to force it, Truth to see it, Illusion to create it, Life to generate it, or Death to break it open. In other words, opening the way requires a successful application of one of these runic natures. This should be prepared in advance.

THE SHATTERED HEART

Having successfully entered the third path, the true quest finally begins. Somewhere on this level is a heart shattered into a thousand pieces, which slowly gather together again. The name of the entity whose heart this is was lost when it was shattered.

The goal of this quest is to locate one of these pieces and return with it to the site where the ritual was performed, reverse the ritual, and leave the Hellmouth. The ritual may be reversed at any time, but doing so at a place different from where it was enacted will have some unpleasant side effects. The most direct one is displacement on the mythic plane, another is loss of the quester's physical body. Almost any result will mean that the quester must go through Hell rather than back to the relatively "safe" area of Snakepipe Hollow.

The following guardians/demons are examples of those that guard the fragments of the heart. Like the entity whose heart this is, the guardians/demons have been shattered into a thousand pieces; like the entity, they have

lost their names and most of their power. Note that the POW amounts given below are guidelines for the Game Master. The guardians can take spirit or physical form: in spirit form, they trade points of power for life, and resist attacks using magic. In physical form, they can make a physical attack, in addition to the following special abilities:

The Thickening Strand: This guardian responds to any movement through itself, doing more harm the faster its target moves. It cannot move, but is so large that it takes a human 4 turns of running to go all the way through it (or 2 turns to turn around and escape after the first damage is done).

Harmony of the Way: This is a smooth song, which is intensified by any song, chant, or similar Harmony magic used. It makes a magical attack against any who encounter it, and those it overcomes must stay and dance with it forever. It is vulnerable to Disorder magic.

Hatred for Life: This is an anti-Life creature the stronger the Life Force facing it, the more potent its attack. It

attacks with raw energy blasting against the target. Armor and physical defenses will not defend against its attack, though magical protection works normally.

Other Guardians: Other guardians are known that are "mirrors" of the above, with opposite effects on the quest.

The guardians change from fragment to fragment, and from time to time, and each should be specifically designed for separate runs or questers. They are Chaos-tainted, and will have a chaotic feature for each full 6 points of POW they possess.

THE HEART FRAGMENTS

A fragment of the heart can be used to link two owners, to bypass the guardian whose heart it is, or as a focus for certain high order rune magics. Expenditure of Will while overcoming a guardian may result in gaining powers or abilities, if the guardian's power matches your weakness.

THE QUEST OF RENALLIEN, BREAKER OF BRICKS

This quest recreates Renallien's escape from the Mostali, his destruction of the Barrier of Bricks, and his return with stolen strength. It has three stations, each very difficult but possible even for heroes of the lower levels.

The quest begins with a man or Man-rune tied individual being enslaved by the Mostali. Necessary preparations include knowing the legend of Renallien and having received first stage initiation into a Man Rune cult. This allows entry into the lower levels of myth and a knowledge of what to do while there.

STATION 1

The first station is the escape. This can be split into two parts, one necessary in the mundane world, and one mystically important. The mundane part is a successful escape from the mines. The "mystic" end is escaping through/to Burnt Mountain. To successfully do so requires facing the perils of the Mountain:

Scorpion Men: The scorpion men that live on the mountain are a mundane peril that the Mostali have left in place. They have no place in the myth, but do pose a significant risk to an escaped slave.

Earth Elementals: Certain of the Mostali have established earth elemental patrols upon the Mountain to discourage people from enacting this quest. He will encounter from 1 to 4 on the way up the Mountain.

The Mostali of Smoke: These are the victims of Burnt Mountain and the ones whom Renallien slew as he made his escape. They were once very powerful, but now are dwarfs made of smoke. Each one slain will yield up a point of STR to his slayer.

STATION 2

The next stage is the breaking of the Barrier of Bricks. This is a broken Mostali holy place at the peak of the Mountain, where they once attempted a great ritual. Perhaps it would have succeeded, perhaps not, but Renallien ruined it forever by breaking the Barrier. The Barrier is one of mundane bricks, but they must be broken through by hand. Each breaking through of the Barrier weakens the reality of the Mostali of Smoke, which means that they will not allow an easy passage here.

STATION 3

The final station is the return. The barrier has several properties that give clues to what it may have been and what it serves as now. Those who pass through it after breaking through with their bare hands will be healed of all wounds and will lose their scars (a rebirth). They will also be cast out of myth to the mundane world at the location of their choice.

WAHA'S BEAST-QUEST

THE MYTH

During the War of the Gods all the cosmos was in turmoil. The Storm fought the Sun and the bright sky receded in places and in part simply collapsed. Great tidal waves crawled upon the bountiful land, leaving it waste. Night, with her cold minions, closed her fearful hands about the lives of the innocent.

Into the darkness was born Waha, proud and powerful son of Storm Bull and Eiritha, Mother of Herds. He found many people, former worshippers of his hidden parents, who were in great need of food and shelter. Waha determined that he must rescue the beasts from the foes who held them captive.

Waha went first to his mother's priestesses for guidance. They worked their magic and gave him a flint knife of great power, some magic animal horns, and other magically-charged items to aid him. (stage one)

Waha set off, walking, and after a while met with Trickster and his animals. The wily deity engaged in a riddling contest with Waha, and both exchanged magic treasures. (stage two)

As he travelled along Waha was ambushed by the forces of darkness, who still ruled the world. These included trolls, morocanth, insects, and shades. (stage three)

Finally Waha reached the place where his mother's beasts were kept hidden. He attacked the guards there, who took the form of the carnivorous beasts of the earth, and in man-form. Waha killed them or drove them off. (stage four)

Waha entered the dread cavern and searched for his sisters. At last he found them hidden behind a one-way wall. They knew the way out and led Waha, despite his wounds, until they reached safety. (stage five)

They found their way home, fighting off enemies, and were greeted with life and joy by the peoples. Ever since there has been a special relationship between the people and animals of Prax, and especially to the rescuers among them. (stage six)

THE QUEST

As indicated in the myth, there are six stages to this quest. Each step is independent, and does not affect the next stage of the journey.

This quest is open to any warrior of Waha. All the questers may be from one tribe. At other times, they may meet, drawn mysteriously by the forces of the magic, or even be friends despite tribal differences.

Long term preparations are non-specific, but each warrior should be sure that he is a devout follower of Waha's. If any are questionable, they will find their task harder. Persons who are downright frauds trying to rob the cult will be singled out for particular violence and overly vile opponents.

The location of the quest is open, so long as the region allows for the intervention of the other forces required. In practical terms, this means there must be a chance for the

appropriate foes and forces to be mustered for the trek. This is almost anyplace in Prax, if done at night.

Mundane support may be provided by Eiritha women. One priestess may accompany the group for every four Waha warriors, and the barbarians wisely make her as powerful as possible. She goes along with the party, and is subject to attack by anything along the way, including Trickster riddles. She receives no gift, though, and must be protected even at the cost of the warriors failing their quest. If she dies, the entire quest fails, and each warrior is attacked by Borabo Nightmare. Further, the warriors will never be allowed to go on another Beast Quest. They are exiled from their tribe (on pain of Eiritha's Curse befalling it) unless they undergo a penance of not riding their herd beasts for a full year, after which they can be re-accepted into the tribe.

Immediate preparations require a priest of Waha to perform the rituals, which take place within a sacred circle. The preparation takes 24 hours. At the end of that time, the initiates have finished stage one and gone off. The ground left behind does not need to be protected when the party leaves. It will collapse and dissipate when the officiating priest leaves or heads off with the party.

Party organization follows the usual Waha pattern: nobles take command and organize the party. If no clear-cut leader is present, the ritual should not be performed. The barbarian saying is "Waha never lost his head. Do not go questing without one."

STAGE ONE: THE EARTH WITCH

During the preparations for the journey, the warriors are approached by a being called the Earth Witch, whose powers and spirits are from that element. Within the sacred circle of the warriors she makes a square and sits within it while she inhales intoxicants, calls upon her spirit guides, and relates the tale of Waha. The warriors listen to her carefully, keen on any particulars she may relate that may be significant or important for their journey.

One by one she calls them forth and asks them to throw the sacred knucklebones. Their falling and calling determines which item she gives to the quester. As is the way with good magic, the Earth Witch also has the right item, prepared by her at great trouble. Possible gifts include:

Flint Knife – This may be enchanted to strike true against Dark Things or against Carnivores, or to always hit when thrown.

Obsidian Knife – The first time it hits, it does enormous damage, then shatters. Instead, it may be enchanted to always do great damage to any Dark Thing.

Limestone Stalactite – Serves as a channel for killing magics, but only once.

Copper Knife – This blade is permanently poisoned.

Bronze Sickle – Very effective if used in defense.

Glowing Crystal Sliver – wrapped in bison hide painted with shaman signs. Explodes when hurled, harming all those nearby.

Auroch Horn – Befuddles one werewolf who hears it. Always works on randomly chosen target from werewolves present. Once a werewolf recovers, he or she is immune to the horn henceforth.

Skunk Horn – This impossible item automatically stumps the Trickster when used in the riddle game ("What is this thing?").

Deer Antler – hung with four silver bells. Painfully deafening to trolls or ogres nearby.

Iron Egg – May be held, thrown, or used as a sling pellet. Does enormous damage once, especially against trolls or elves.

Dead Man's Hand – Tied at the wrist with a black silk ribbon. When thrown, it injects its poison into its victim, then drops off.

Warm Red Stone – Ignites when thrown or dropped.

Skin Shield – painted with a snake's head, hung with horse tails, snake rattles, and braided human hair. Helps its owner locate what he searches for.

Bear's Shin Bone – When tossed into the air and allowed to fall to earth, it points towards the quest's end.

Gourd Rattle – When shaken, frightens off all physical, magical, or spiritual snakes.

Leaves of Healing – May not be used on the person who receives them.

The Earth Witch expects to have these items returned to her after the quest. Not doing so is dishonorable, and will lead to problem with Earth cults in the future.. If the tools are returned after being used, damaged or intact, then the witch is honored because the warrior used it the way Waha did and so honored her skills.

Warriors who lost their gift, but got something possibly of equal value to the witch may be able to substitute, She will not accept anything of the darkness, and any item must be uncursed and usable.

STAGE TWO: RIDDLING WITH THE TRICKSTER

The Trickster may appear in any form. In any form, he will speak to the party to draw their attention. If he is trapped, he'll force them to help him escape. After he has escaped, he'll engage in Riddling with them.

The stakes are a magical power from Trickster, which can be kept by the winner. In return, the Trickster demands that the people put their magic tools obtained from the Earth Witch as stakes.

Trickster always asks first, going around the circle and asking each person in turn. Then the warriors get their turn. Trickster is wise and clever, but not infallible. If he does not answer correctly, the player may regain his tool, or take a power from the god.

Trickster keeps going around the circle asking riddles until everyone has refused to ask him a riddle, or until someone has taken a power from him twice. Thus, some people may not get a chance to ask if Trickster loses twice to someone in line before them.

STAGE THREE: FORCES OF DARKNESS

This is a war party of enemy, darkness heroquesters joined together for their own purposes. Some of them may be armed with magic tools comparable to those of the Earth Witch. The foes may include cave trolls, dark trolls and trollkin, disease spirits, giant beetles, morocanth, and shades, who will ambush the heroes.

STAGE FOUR: THE CARNIVORES

Like the Forces of Darkness, this force may vary widely, possibly including bears, trolls, griffins, humans, hyenas, lions, ogres, werewolves, and wyrms. Unlike the forces of darkness, these creatures have not prepared an ambush, and the warriors of Waha can choose how to open their attack.

STAGE FIVE: THE SEARCH

Some of the defending carnivores may escape into the lair, in which case this part of the search is more dangerous. The lair of the quest may not be too elaborate, but still requires the questers to search.

The animals are always hidden behind a "one-way wall". The exact nature of this can vary widely, as it may allow passage to some things one time and not another. For instance, it may permit sound to pass in one direction, but living bodies to go the other way only. Or it may be translucent, permitting vision, but not allow passage, forcing the questers to find the right way.

Once inside, the beasts usually know the way out. This way may not always be safe, and the quest doesn't end till they get home.

STAGE SIX: THE RETURN HOME

The journey home may have other encounters, but the travelers should be most wary of any survivors from their previous fighting. Note that the warriors are not obliged to fight if they can outrun their foe.

On returning home, they are highly esteemed by their clan and tribe. Friendships made by warriors from different tribes are likely to last. Warriors who have completed this quest may always boast that they have "walked the path of Waha before he knew animals", and any Beast Rider will know what he is talking about.

THE BEAST

The victors of the quest obtain a better-than-normal herd beast appropriate to their tribe. Its spirit has fully awaked intelligence, and it will often have a magical power (such as defensive magic).

THE SEVEN SKY GAMES

Note: This quest seems to have some relation to the "Blue Moon Heroquest" (see page 107), and may also be related to the "Seven Sky Gates" (page 108).

BACKGROUND

On his quest, Ruach had a different reward for beating each of the opponents. The quest proved the victory of air over the Blue Moon. She was defeated and shattered, and parts of her were scattered or taken by various air creatures. She thus lost the right to rise into the sky. By winning the seven games, Ruach won seven tokens or rights. At the end of the quest, he was able to trade each for a magic potato. Each of the potatoes was good for the equivalent of a raise dead spell for the members of any earth or moon cult.

This quest takes place on the first level of the sky. It recreates the journey and trials that Ruach Shaddaih went through as he attempted to rescue the Lady of the Shadows from a pit of entropy. It is open to any who have lost a loved one to chaos. The only preparations necessary are the game materials for the first stage and a bit of travel.

THE FIRST GAME

First the quester must go to any small town on a holy day in Storm Season. At this place he begins to play a harmless game of catch with a group of kids using a ball made of malachite and blessed by a priestess of any darkness cult. This is a recreation of Ruach's transcendence via concentration. The quest itself begins when the quester notices that he is playing against spirits instead of children, and that they are no longer on the ground. To "win," he merely lets the spirits continue to play with the ball while he goes on.

THE SECOND GAME

Next the quester encounters a dragon sitting upon a pile of treasure. The game here is dragon's tail. The dragon will spit fire at anyone who moves toward it. The idea is to get all the way to touching its tail without being fried.

THE THIRD GAME

Third game is the finger count; it is the first game with a resolution that matters. The quester stakes from 1 to 4 points of POW against Trickster, who will stake 1 point of POW and a spell. If one point is staked then with a choice of five fingers the quester tries to guess how many fingers Trickster will show. Stake two points and you guess against four fingers, etc. The spell is a borrowed (or stolen) one-use Counterchaos rune spell.

THE FOURTH GAME

The fourth game is Knife-Paper-Stone played against the guardian of the gate [*the sky gate?*]. The quester must play until he wins. Each loss causes damage to the quester's sword arm. It is here that the quest begins to get serious, since now the quester actually faces the forces of chaos.

THE FIFTH GAME

The fifth game is the roll of the Venus Dice (3D3). It was here that Ruach asked for aid against the forces of chaos from those gods who remained. Most told him that he should join them in their attempt to preserve civilization against the chaos incursions, and leave the Lady to her fate. Uleria offered him aid if he could beat her at dice.

A roll of 1-2-3 on the dice is high, followed by three of a kind (3's are high). The hero has three chances to win. If he wins on the first roll, he gets a 3 point Shield spell with 3 points of Extension. A win on the second roll yields 2 points of Shield with 2 points of Extension; on the third roll, 1 point of Shield with 1 point of Extension. If the player does not win by the third roll, he has been defeated by the Goddess of Love.

THE SIXTH GAME

The sixth game came with the rescue. It will draw a creature in the area most tainted by chaos. This is the primary object of the quest, for the creature guards the Lady.

The sixth game is Twenty Questions. Winning this gains back from entropy the spirit of one who has been lost, as an allied spirit. To play, one riddles with the chaos tainted creature. If the quester answers less than half the questions the chaos creature wins and gets a free round of attack. If the quester wins, he gets back one spirit lost to entropy and a free attack (the creature will still attack you don't think that chaos gives in easily, do you?). Even if the quester dies, the spirit is freed if the chaos creature is slain. If the quester dies and the chaos creature survives, it recaptures the spirit (and probably gets the quester's, too).

THE SEVENTH GAME

The seventh game came when Ruach realized that he had retraced a pattern he had found earlier. The last game is a simple game of tag with a representative of the Wild Hunter. If the quester wins he gains 1 point of the divine spell Windwalk. This spell is one-use unless the quester is a rune lord or rune priest of an Air or Storm deity, in which case it is reusable. If he loses, he loses 1 points of CON each time he is tagged.

The game begins when the hero gets tagged and loses a point of CON (i.e., to play the seventh game and thus finish the quest, the hero *must* get tagged at least once). It ends when he reaches the ground.

Since this station generally happens just after the great battle with the chaos monster, it may be difficult for the hero to avoid getting tagged several times. Unless he is tagged several times right at the beginning of the game, the losses he suffers will recover with time.

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