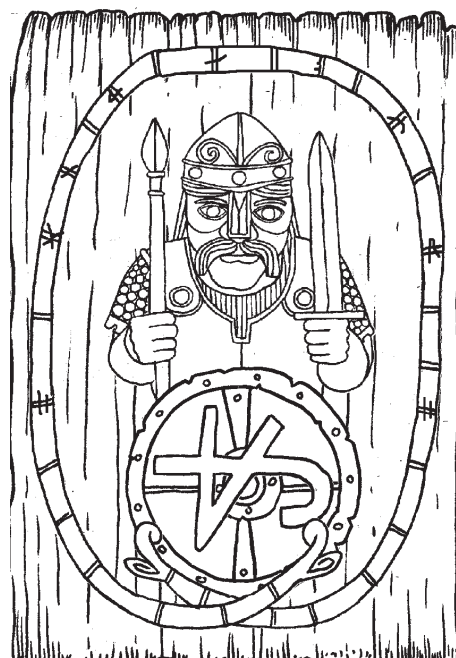


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THE BOOK OF HEORTLING MYTHOLOGY

COMPILED ARTICLES ABOUT HEORTLING MYTHOLOGY
FROM THE DAWN AGE THROUGH TO THE HERO WARS



BY GREG STAFFORD
AND JEFF RICHARD

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- THE BOOK OF HEORTLING MYTHOLOGY -

COMPILED NOTES OF ISSARIADA

BY GREG STAFFORD, JEFF RICHARD AND MARTIN HAWLEY
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The pen of Lbankor Mby wrote this book, and his blessing lies upon it and all who use it properly. But for anyone who profanes it, steals it, or copies its contents: may his eyes fall out, may his fingers grow gnarled, may his throat rasp, may his mind grow addled and may his back grow bent forever.

We call upon Hant, Heort, and Hara; And all the good gods and goddesses to protect this.



THE THREE OLD GODS

Nearly all Heortling ceremonies begin with the same invocation:

*We call upon Hant, Heort, and Hara;
And all the good gods and goddesses...*

These three beings are all old heroes who are so old that they permeate Heortling society. None of them get many normal sacrifices, either annual or for special causes. Nonetheless, they all feed upon all the sacrifices in which they are invoked. They are:

Hant, the diminutive of Hantrafal, is the man who first brought the secrets of sacrifice, prayer, and blessing to people. He lived in the Vingkotling Age. He is called the First God-Talker.

Heort is the founder of all customs, laws, sacrifices, and anything else that makes a person a Heortling.

Hara is a nickname that means "Beloved," and is a title that men use for Ernalda, Asrelia, and Voria, and that women use for Orlanth, Heler, and Elmal.

**THIS IS THE THIRD EDITION OF THIS BOOK, UPDATED FOR THE
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INTRODUCTION

ISSARIADA

WHAT IS THIS BOOK?

This book is an attempt to gather together as many stories about the deities of the Orlanth and Ernalda pantheon. It is, however, still an **Unfinished Work**, and thus not as slick as my storytelling instincts want to make it. But then, I've compiled it for my own use and I don't need it slick now. This compilation is sufficient for me.

SOURCES

This book includes published material from several items that are out of print. These were Issaries *Hero Wars* publications that have since gone out of print: *King of Sartar*, *Storm Tribe*, and *Thunder Rebels*. It includes materials from *Wyrm's Footnotes* as well, including some long-lost articles.

It includes unpublished materials. The vast and unfinished earlier drafts of *Harmast Saga* has contributed many tales, plucked from that narrative.

COMMENTARY

Several scholars are quoted throughout this text:

Torsar, a Lhankor Mhy scholar of the Jonstown Temple.

Eridulva the Wise, Priestess of Greenstone Temple

Vesorlanth of Danstead, priest of the Colymar tribe.

The Colymar were one of the most traditional Heortling peoples.

Serkostes Silvertongue, Issaries storyteller of Boldhome.

Anaksalior the Westerner was a westerner who converted to the Orlanthi way. His peculiar approach was accepted to be the perspective of the Westerners and kept as a guideline.

UNDERSTANDING MYTHOLOGY

Readers will see that many of these stories seem to contradict each other, even when about the same entity. What, one may well ask, is the actual origin of Death? How can Umath be circling the rim of the universe when he is also at the central court talking to Yelm?

One aspect of myth is that is simultaneously holds multiple versions of truth at any moment. It always means more than one thing. It cannot be contained by mere logic, nor even by solitary illogic. It is a manifestation of Mystery

that is simultaneously both a protective mask for, and an obvious path to understanding the Mystery. These different aspects are brought forth depending upon the circumstances of the ritual being observed, the magic being obtained or whatever form of consciousness the participant or observer has.

FOUR WAYS TO EXPERIENCE THESE STORIES

Myths carry layers of meaning, and their meaning is also imparted differently depending upon the position of the recipient of them.

1. READING

You will probably read this book silently to yourself. The narration is necessarily externalized and will be from a distance. Only mental facilities will be used. This is the weakest method of retelling.

2 VERBAL RETELLING

To listen to someone read or narrate these stories stimulates the listener much more than just reading silently would. The listener uses more senses, and more of the self is engaged and excited by sound, gesture, and surprises.

3. WITNESS

When the observer actually witnesses other people performing the myth all senses become engaged, and external perspectives give depth to the narrative. Furthermore, observers will see things being done that are entirely absent from the verbal retelling.

4. PARTICIPATORY

To actually participate in a dramatic myth provides the most power and impact. Perspective is more limited than witnessing, for naturally the participant must take care to play his part and not be distracted by other things. But incredible depth can be obtained from participating in key roles, and in being observed by others, and in channeling the deity's story.



WHAT HAPPENS ON A HOLY DAY

No mortal can live with gods.

The ordinary world is separate from the Immortal Worlds. They have been separated ever since Orlanth, the Great God, rescued the world and began Time. Since that moment, people have been spared the misery of living close to hostile demons who want to kill or indifferent gods and spirits who can destroy them by accident.

The world of the gods has many names: cosmic realm, Other Side, Over There, Heaven and Hell, Underworld, Faerie, Hero Plane, and many others which are much more specific: Karulinoran, which is Orlanth's tula; Daleel, where Ernalda lives; the Six Stones and Darhudan's Bench. All those places are in the cosmic, unchanging realm of myth and divinity.

Here, we are in the world of men. People are born and die here, raising crops from dirt and spilling blood into soil. Everything changes here, with wars and art, with cultures and crises, ecology and emergency all combining with weather and woe, health and horror, love and loss, tides and trembling. And together these things, and more, make the world of humanity.

Certain people naturally bridge between the divine and mortal. They can channel that energy into the world of men. They are transformers, changing the world. They are priests, storm lords, and other such powerful holy people. When they channel the cosmic powers to transform the world of men, it is called magic.

At certain times the two worlds come closer together, threatening to merge as they were before Time began. Such events are usually bad, because people are often drawn into that world, or demons loosed into this one. Our priests and warriors are always on guard against these incursions. Our wise men have recorded their appearances, and because they are bound within the restrictions of Time we are rarely surprised by them any more.

Some of these incursions are good, too, because the good gods at that time come into the world of men to bless and protect. They show humans their stories, and in that telling reveal their powers so that the spirits and souls of mortals feed and are replenished.

These are Holy Days. Every deity of power has at least one, and some have several. Every person who's been initiated into those secrets partakes of their god that day. Ceremonies are the preferred method of interaction. The

people all gather at places where the god performed some great deed and share in it.

Such deeds made the world, and a part of the god is in that time and place. Great deeds give easier access to the god, and allow the deity a much greater presence. Here, too, the spiritual transformers perform their ritual magic. The god and his worshippers meet, merge, and are sanctified. Thus on a holy day even the merest initiate partakes in the glory and danger of the mythic world. Worshippers who are prepared usually reap great benefits when the worlds intrude.

Annual celebrations celebrate some or another victory, birth, creation, or other success of their deity. A god's high holy day is even more powerful. If the number of participants is large enough then the intersection of divine and human world is easier and includes a larger territory, and may very likely draw nearby friends or even strangers to interact in the divine action.

As these special dates approach, the leaders of these events consult with each other, or their deity, or whatever is required for proper worship. They determine details of the next ceremony.

Details often vary even for the same ceremony each year. The desired results often determine these details. Thus on Motherhood day, the same opening and blessing ceremonies are always used, but the deity who is born is almost always a free choice from among the many deities which Esrola has brought to humankind. Of course, the closing rites are the same too, to make sure that the opening between worlds is properly closed.

So the initial mythic acts determine the human ceremonies. The rites vitalize the word with the mythical act and give the world power. In the ceremony the deities again take their places in this world, and once again perform their immortal actions. By this interaction between humans and gods that mythic action occurs again, and its results in the human world have a better chance to happen as the priests wished.

It is a Holy Day for the god, because the Other World and Our World are not separated. The gods are present. The worshippers gather. They remember the god.



THE STORM TRIBE

These are stories that I have heard when I was around the campfires of the Orlanthi, or allowed into their temples in their sacred rites. I have not related what they forbid me to relate, and I dare not defy them for fear of my immortal soul. There is, of course, much that is not revealed, but those who know will see what is to be seen, while the rest will, I hope, be entertained.

This synopsis doesn't give justice to the actual stories that are told and celebrated and entered into during the ceremonies of the Heortlings. They are the briefest synopses of stories whose rites that take all day and night to perform. Nevertheless, these give a broad view of the content of such myths. We hope that the couple of stories that we can tell in long form are indicative of the richness of the actual narrative form that is the model for you to play.

THE GREAT DEITIES

Although these hundred or so entities are mentioned here, only two are truly important.

Orlanth and Ernalda are the Great Gods. They are the leaders of the cosmos and they are present in the air and earth that we live in.

They are all-pervasive and hold the universe together.

Everything should be viewed as revolving around those two, and their core stories are the basis for the other myths of the Heortlings.



NAMES OF ERNALDA

Great Goddess, Green Woman, Great Ernalda, Creatrix, Queen of the Universe, Great Womb, Power, Queen, Earth Queen, Weaver, Grandmother, Great Mother, Mother of the Gods, Bountiful Mother, Healer, Great Lady of Magic, Mistress of Ceremonies, Beloved, the Blessing Goddess, Mistress of the Words of Power, Giver of Customs, Spinner, Allmother, Wife of Great Orlanth, Binder, Orendana, Earthmother, Keeper of Mysteries, Ernalda of the Many-Treasures, the Giver, the Sustainer, Mother of All Life, Mother of Vengeance, Peacemaker, Ceremonialist, the Shrouded One, Snake Goddess, Harvest Queen, Source of Bounty, Flower of Life, Sevalda, Denravala, Forensela, Ir, Irkingillia, Benebalsalka, Arachne Solara and the Maker of Kings.

ERNALDA'S LIFE

Once the seas covered all. But the world grew and Ga, Earth, emerged from the depths. Mountain peaks, plains, ridges, and hollows rose above the waves. Gata was born. Empress Earth joined the Cosmic Court.

Earth birthed twin daughters, Asrelia and Ty Kora Tek, who came out from the deepest earth. Asrelia's daughters were Marangor and Ernalda, whose beauty and bounty brought life to the land.

Asrelia ruled the Earth Tribe and was the first Goddess to live outside the Great Mountain. She had many children but only a few are important to us here.

From all the goddesses came Life. In that prehistoric Green Age, Flamal's spores and seeds spread everywhere and everything was good. No drought or famine visited the land. Everyone lived in peace and plenty for all their lives that went on forever. It was the Golden Age.

Yelm the Emperor brought Order to the universe. When he extended his Cosmic Rule to include the Earth Tribe, Asrelia retired. The Queen divided up her earthly goods between her most important daughters. Maran Gor received The Great, Esrola received The Most and Ernalda received The Least.

With the Great, Maran Gor became the goddess of the earth's greatest manifestations such as landslides, earthquakes, volcanoes, disease, autumn, and disease. Those tools that bring death are also sacred to her, particularly Axes. With the Most, Esrola became the goddess of the earth's bounty. Children, food, sexual desire, and blood are her domain and she is known by many names to many peoples. Baskets carry her bounty and are sacred to her.



With the Least, Ernalda was given the spiritual earth. Her power is not found in solid things but in actions, rules, ceremonies, and families. Her symbol is the Loom, with which she weaves the fabric of family and society.

Many suitors vied for Ernalda's favors and she gave them freely, choosing a new husband when the strength and virility of an old one waned. She and her sisters bore many goddess children.

Asrelia was beloved by Umath but was separated from him by the Elder Powers. All the ancient creative powers were polarities – paired and complete. Each goddess had a husband and each elemental had an opposite. That was the way of the world. Umath saw Asrelia and asked for her as his reward for driving away the invisible Predark army. Together, they would be complete. The Emperor refused this, saying it was inappropriate and then kept them apart. From this came sorrow and anger. From this was born Desire which would plague and enrich the descendants of these deities.

At the Emperor's decree, Ernalda had gone to serve his Empress as a handmaiden. The Emperor decreed that this was to be so and so Ernalda brought two of her own handmaidens Esra and Eninta with her. One brought her basket and the other the sacred birthing cloths. Kestra brought food for the long journey. At the Celestial Palace, Ernalda set aside a place for her Loom, and soon was weaving splendid raiment for the court. Other young goddesses joined her retinue: Berlintha, who made clothing from Ernalda's cloth; Mahome, who tended the hearth fire, took service with Ernalda, leaving her Fire Tribe. Istena, who tends the kitchen, served those guests who visited the Loom and its goddess. Arnna, who came from the Earth Tribe later, guarded her treasure. Jesta, who could heal small hurts, assisted Ernalda in her work. Beseta and Besanga, sturdy mares, carried burdens for the others.

Throughout the rest of the Golden Age, she sheltered in the Celestial Palace and wove cloth for the Imperial Court on her loom. But even in those days, the world was troubled though the Imperial Court would deny it. Indeed, they could not, by their nature see it. But Umath had already made his great Camp and war worried at the borders of the Empire. Vermin had been seen in the kitchens of the Palace and creatures stalked the Perfect Garden. Ernalda was no longer safe. She needed a new protector.

One day, Orlanth came to the court. Ernalda spied the handsome young god and saw his potential. She persuaded him to challenge the Emperor. Orlanth was inspired by the beautiful goddess and vied mightily for her freedom. The tale of Orlanth's struggle is best told elsewhere but at her behest he performed three impossible deeds and then a fourth and finally slew The Emperor, and freed Ernalda from her slavery. Now without Light, Ernalda had no protector so she allowed the brash storm god to woo her. These tales form much of the basis of Heortling myth and teach men and women how to behave to each other. In the

end, Orlanth swore to protect her and her children and she agreed to become his wife. In this way, the Earth tamed the unruly Storm.

The Emperor had been slain but the Fire Tribe was still powerful. Ernalda was concerned. Orlanth, her husband, was powerful but even the Storm Clan could not stand against the Empire. She suggested that her husband gather other clans like Umath had done before him, and form a tribe. Ernalda murmured, "You must make a new thing like the Fire Tribe but better." Orlanth was reluctant at first, for he did not want to become like the Bad Emperor but eventually he agreed. He then set out to find other clans to join his new Storm Tribe. With great deeds, promises, and gifts Orlanth persuaded many clans to come to a Tribal Moot. When the clans gathered, many found that they had been promised things that were not Orlanth's to give or that clans they hated were at the moot. Orlanth snarled and would have fought all of them then except for Ernalda's cunning. Quietly waiting behind the god, she brought forth the Chest of Torcs with which her husband could gift the rival chiefs and make peace between them. She brought other gifts too and gave them freely such as the Tapestry of Understanding under which none could fight, only talk; and the Crown of Authority that enhanced her husband's sacral powers so that the other chieftains hailed him as King. Many joined the new Storm Tribe then but others such as Vadrus and his Hurt Everyone Clan were stubborn.

Everything would have gone for naught at the feast. Gods boasted and tempers rose, but then warriors from the Night Tribe came. They had been warned of the nascent Storm Tribe and were determined to eat them before they grew strong. The rivals banded together against the Night Tribe and drove off the hungry attackers. Afterwards, everyone saw that any one clan would have been destroyed but together they were able to survive. The last troublemakers settled down and acclaimed Orlanth their king. Orlanth then made the Storm Ring to advise and govern the new tribe. Later, Orlanth asked her how the Night Tribe knew of the great moot but the beautiful goddess only smiled and gave Orlanth something else to think of. With the birth of their first son, Barntar, Ernalda was able to teach Orlanth the meaning of peace, which he learned and appreciated, and the Storm Tribe prospered. Other children followed. With her family growing, so too did Ernalda's powers.

During the ensuing Storm Age, she and Orlanth ruled the Storm Tribe together. Their many children include Vingkot the King, Barntar the Farmer, and Voriof the Shepherd. But it was a time of trouble and when Orlanth was unable to protect her, Ernalda found others who would fight for the privilege of doing so. Those who protected her children won her favor, as always. Ernalda's protectors were often successful. Orlanth defeated the ravaging dragon for her. Elmal destroyed the Iron Plants that were poisoning her children.



Despite these strong protectors, Ernalda was no frail maiden or meek lady. She wasn't a fighter, but she had intelligence and wit, and struggled in the nurturing sphere rather than the martial one.

When Hunger came for the Storm Tribe, none of the gods could defeat against the subtle foe. In those days, the Storm Tribe was weakened from Hunger and was prey to their many foes. One of Ernalda's many daughters was Uralda the Cow Mother. Uralda's People were prey to Bad Dogs and suffered terribly at the teeth of wolves. Her bulls, while strong and virile, were unable to protect the cows from these marauders. Ernalda's Bull, Orlanth, was unable to protect her tribe from Hunger. Ernalda invited Uralda to the Stead and came to an agreement with her. In exchange for protection from their foes, the animals agreed that some of them would be eaten by the Storm Tribe to keep them strong. In exchange for being cared for during the Dark, the animals agreed to provide milk to the young. Of course, without the two Goddesses, the bulls and men would have just taken the easiest choice and never thought about the consequences. But the bulls followed the lead of Ernalda and Uralda, who together led the Parade of Animals to Orlanth's Stead. Thus Hunger was driven away from the Storm Tribe and would not return while Ernalda reigned.

When a cruel kin of Orlanth, Daga, drained her of vitality in the Darkness age, she had many depending on her bounty. Uralda, whose children provided meat and milk was missing. Barntar, who tilled the fields, was missing. Esra, without whom there were no seeds, was nowhere to be found.

Ernalda went to the children of her first husband, Flamal. The aldryami were reluctant to help her, fearing she had betrayed them with her marriage to Orlanth. High King Elf said, "You serve the Forest-Killer and the Chill Frost. You are the Betrayer." But she proved her bounty to them and they gave her the Abdorl seed. Burrowing into the earth, it led Ernalda deep into the realm of the Bleak Earth. There she confronted Maran Gor, her sister who had taken Barntar as a thrall.

Spake the Barren Goddess: "Your son helps me. Bad times are coming. This son's murder by his uncle is only the first of many terrible things to happen. He breaks earth with me now, to plant the seeds to defeat Three Unholy Foes." Ernalda looked at her son, seeing how he hated using his powers for Death and said, "Without Barntar, there would be no one to fight our enemies for all the Storm and Earth Tribes would have starved." Then Maran Gor relented, for Ernalda's love was stronger than her hate.

Ernalda traveled deeper into the Underworld until she came to great caverns filled with the moaning dead. There she met her aunt, Ty Kora Tek, Keeper of the Dead. During the start of Kinstrife, Uralda and Esra had gone to her, seeking protection. Ernalda asked her aunt to release her daughters but Ty Kora Tek refused. "Whoever comes

into my realm now may not leave. I cannot set a precedent and allow anyone to leave if they have a good reason. Bad times are coming and soon my halls will be bursting with the slain." Ernalda pointed out that Uralda and Esra were still full of life and were bringing vitality and sound to the Caverns of the Silence. "If both of them spend all their time here, soon the cavern will become its opposite and the dead will become confused." Ty Kora Tek relented, seeking to keep her Gardens silent, but only if Esra agreed to spend some time with her aunt.

Ernalda had her kinfolk and could return. She turned back, leading her children back up the tunnel to the Surface World. Confronting her was a terrible, bloody woman she had never seen before. She would not let them leave, confronting them with a bloody copper axe. "Your man has committed kinstrife. I, who have not been born yet, am charged with keeping broken things broken. Ernalda told her why she should step aside. "You are death and vengeance. You are things that have not happened yet. My aunt and sister are right and bad times are coming. You are my daughter and bear vengeance and death in my name. I will return to the Place of the Dead and you will seek to avenge me. Only then there will be enough suffering to ease kinstrife. You are Babeester Gor. Return to your slumber and wait to be born." Ernalda bade her daughter sleep. "I must feed my people, so that some may survive the coming bad time." Ernalda returned, bringing Barntar and Uralda with her who fed the tribe. Ernalda was thoughtful for a long time after this, having learned the terrible secret of Kinstrife.

In the age of Terror, after Chaos had come, and the Storm Tribe driven from Umath's Camp, Ernalda was forced into sleep along with the powers of the Earth. Without her blessings and protection, many starved, joining those who had gone before in death. Even in sleep her powers were great and she bore the Earth Avenger, Babeester Gor, who defended the sleeping goddesses until Dawn.

Ernalda was one of many who aided Arachne Solara and with her powers, assisted with the birth of Time. Thus, she is considered the Midwife of Time. She followed the Sun god out of the Underworld and witnessed his rebirth at Dawn, accompanied by her husband Orlanth. Before the gods went a young goddess who was new. The innocent goddess went forth into the world, whispering the promise of life and hope. She was Voria, the Spring Maiden and flowers are left wherever she passes.

THE 49 NAMES OF ORLANTH

Great Orlanth, King, Larnsting, Lifebringer, Lightbringer, Thunderer, Liberator, Poet, Rebel, Master of the Lightnings, Liberating Bolt, Disruptor, Loud-Thundering Husband of Ernalda, Three-Bladed Spear, Tat, Dashing Veradash, Ohorlanth, Hurler of Thunderbolts, Adventurous,



Desemborth, Drogarsi, Niskis, Dragonbreaker, Varanorlanth, Allfather, Orlanthcarl, Orlanth Rex, Cloud-Gatherer, Defthands, Ormakt, Orlanthdar, Orlanth the Wind, Helanth Rainmaker, Ormalaya, Lanthalda, Pelanth, Ram, Bull, Bear, Beloved, Raider, Master of the Dragon Power, The Breaker of Bonds, Lawmaker, Bringer of Death, Justicebringer, Harsarl, and the Thunder Weapon.

ORLANTH'S LIFE

Orlanth is the last child of Umath, born in a cold high cave to the mountain goddess Kero Fin. Orlanth was defiant and aggressive, like his father and his brothers, and constantly moving and fighting. Their uncles, who were afraid of the new gods, performed their initiations. The uncles could not kill them (for Death had not yet been discovered), but they could try to destroy the powers of the young gods before they came to maturity. These uncles were Lodril of the Fire tribe, Genert of the Earth tribe, Kalt the renewing god, Magasta of the Sea tribe, Dehore of the Darkness tribe and some others who we no longer remember, for they were killed during the great Darkness.

Kolat was not tested, because he was already full grown. He's not even in this story.

Urox was tested by Beasts. He killed or drove away all the hunter beasts, and released all the other creatures into the world.

Vadrus was tested by Water, but he churned the seas so violently that Magasta was forced to let him go.

Humakt was tested by Combat, but he defeated all his enemies and made a pile of their skulls and a shrine of their weapons.

Orlanth was tested by Strangers, but he made friends with them and together they escaped from their prison.

Only the Other failed his test, of Sex, even though his brothers tried to help him. He became obsessed with procreation. He's been outlawed since then. No one remembers his name.

The gods returned to the feasting hall and surprised their uncles, who thought that they would be diminished by their ordeals. The uncles greeted them as Gods and equals, and a huge feast was held the young gods had found their powers and Orlanth's powers of friendship, wits and will, would serve well when all his other powers deserted him.

Orlanth had a half brother, (on his mother's side), Yinkin. One day they were playing in a cave high up on a mountainside. Yinkin boasted that his claws let him hold onto anything, and to prove it he clambered around the cavern – on the walls, even on the ceiling. Orlanth decided to make it more difficult and exhaled carefully, varying the winds that came forth. Yinkin smirked, and just ran around faster, leaping from outcrop to floor to wall to ledge to ceiling. Orlanth tired of his brother's taunting, and finally puffed out a huge wind just as Yinkin was jumping. Yinkin yowled as he blown clear out of the cave, thousands of feet

up from the sharp rocks at the base of his mother's skirts. There was nothing for his claws to grab, and he fell straight down, twisting so that he would land feet first, but dreading the impact at the bottom (a god could still be hurt, even if he couldn't die). Orlanth at first yelled "Serves you right for taunting me," but then realized that his brother would be crippled if he landed on the rocks below. Without thinking, he jumped out of the cave and flew to his brother, lifting him up on his wind and saving him from injury. This was first time, but not the last, that Orlanth would act to solve a problem that he had created.

Orlanth was the most thoughtful of his siblings, and wanted recognition of his place in the world from the Emperor. More – he wanted his place in the world to be equal to the Emperor's. So he traveled to the Emperor's palace, but was rebuffed at the gate. He tried again but the door was shut in his face. He tried once more and was thrown out by the Emperor's guards. Angry, he smashed open the gate, blew down the door and threw the guards over the palace walls. He confronted the Emperor and demanded his place at the Emperor's side. The Emperor merely shrugged and turned away. Orlanth challenged him to the Three Tests, which the Emperor could not ignore. The 294 Judges were assembled and the young upstart pitted his powers against the Emperor of the Universe.

The First was the test of Balance. Orlanth performed the Sword and Rattle dance, while the Emperor performed a Court Dance. The judges awarded the prize to the Emperor because Orlanth's music grated on their ears and they didn't like his dancing, "Too jerky and no sense of grace" they said. As Orlanth was leaving the palace he saw Ernalda, one of the Emperor's many concubines.

The next was the Test of Power. The Emperor showed the power of Being. Orlanth countered with the power of Becoming. Again the judges awarded the prize to the Emperor – "Becoming is a young power, and anyway we already Are" they said. As Orlanth left the palace, he managed to say a few words to Ernalda.

Finally was the Test of Harmony. The emperor played the imperial harp, while Orlanth played the windpipes. The judges awarded the prize once again to the Emperor. Orlanth's music was too raucous and loud, and his puffing contorted his face. "Who can listen to music (if you can call it that) when the musician is making such ludicrous faces?" Orlanth left the Emperor's Palace defeated and angry, but Ernalda gave him hope and promised to stay with him if he could do an impossible deed.

Orlanth thought long and hard on the problem of the impossible deed, until his no-account cousin Eurmial discovered a new thing that had never been seen before. It was Death, and with it Eurmial had already slain Grandfather Mortal. Humakt took away the new power, because Eurmial could not be trusted with it, much as you would take a flaming stick away from a child. Orlanth saw the new power and claimed it for his own. Humakt insisted



that it was his by right of being older, but Orlanth slipped into his stead one day and stole it.

Orlanth went to the Emperor's palace and demanded an unprecedented Fourth Contest. When asked why, he replied that he had a New Thing that the Emperor had never seen. Bound by the Emperor's commands, Gold Gryphon was compelled to allow the young god to attempt the impossible. At that moment, deep in the perfect Celestial Palace, a mirror broke.

Orlanth was admitted into the Emperor's presence and challenged him to the Test of Prowess. The Emperor took some of his light beams and made a bow and arrow. He shot one arrow to the North, one to the South, one to the East and a fourth to the West. "As far as my arrows travel, so lies my Dominion over the World," said the Emperor. Orlanth drew out his sword and struck at the Emperor. To the discomfiture of the Emperor and the horror of the court, he died the true Death and did not spring back to life. The Emperor's spirit fled, howling, along the path that Grandfather Mortal had already taken. That is the path to the Land of the Dead.

In the confusion of the Emperor's death, Orlanth sought out Ernalda. "Two impossible things have I done: I have challenged the Emperor for a fourth time, and have killed him forever." The second impossible thing horrified Ernalda, but she nonetheless left with Orlanth to be his wife.

Orlanth returned Death to his brother, but Humakt would accept neither his thanks nor his apologies. "You have shamed me by this theft of my power, and thus have shown that you are not fit to be my Brother. In fact, none of the Storm tribe can equal my honesty or purpose, and so I shall sever my ties irrevocably and completely." With that, Humakt used Death to sever his family ties, and set off into the world alone. Orlanth remonstrated with him, but Humakt just walked alone. Orlanth was sad to lose his brother, but offered him a seat on his Ring even though he was now a Stranger. But then, almost everyone on the ring was a stranger. Humakt accepted that, and became the Champion of Orlanth's people.

With the Sun slain, the Golden Age was over and the Age of the Storm Gods had come. Orlanth and his brothers and sons fought each other, except when fighting against a foreign foe. They often fought against the other tribes of gods. Sometimes the Storm Gods were defeated, and sometimes they fought among themselves, but for the most part they fought and conquered the other tribes.

When Sh'hakarzeel threatened to devour the gods, Orlanth was the only god who would fight the Cosmic Dragon. Orlanth leapt into the sky and struck down the Mover of Heavens. Orlanth took the Dragon Power as its own. With his left hand, he took the head of the First Dragon and carried it in the heavens before him.

The Sea Tribe created the Great Flood, but Orlanth and his men drove the waves back and seized the best lands from the Fire Tribe. Some foes, like the Logic People, were too strong to defeat and had to be tricked. Orlanth was successful, and so other gods and goddesses sought his protection or were kindred spirits. Such joined the Storm Tribe. Elmal left the Fire Tribe at great cost to become Orlanth's Loyal Thane.

Orlanth ruled the Storm Tribe, sometimes aided by his brothers, often opposed.

Everyone was fighting. Vadrus in particular relished fighting his brothers, his Hurt Everything Clan seeming more like enemies than kin. Humakt fought everyone, but not out of family loyalty, but duty. Orlanth fought his brothers only when they turned against their own, though the kinstrife pained him. When Urox bullied Yinkin, Orlanth tamed the bull (as much that unquenchable storm can be), with only a sharp stick, lariat, and his wits. Then one day Other brother came home with enemies and Urox killed him with his iron-tipped horns.

Ragnaglar, the goat, had conspired with two goddesses to produce Evil incarnate. Together they were the Unholy Trio. Their spawn was Wakboth, the Devil.

All the gods fought the Devil and its offspring. Vadrus would be killed and lost into the void, Orlanth would throw its armies and gods back many times, and Urox would bury it under a mountain of Adamantine. But the damage of the Devil's birth could not be undone. More and more gods disappeared from Glorantha, never to be seen again.

Even as the followers of the Devil slithered, hopped, and flew across Glorantha, the gods didn't unite against them. It was, at first, just one more war with one more opponent. That kept getting stronger. And more numerous. And more monstrous. These were the many chaos armies that began ravaging Glorantha.

Orlanth made many famous quests to preserve his people, one of the most famous being at the behest of his wife, Ernalda against Daga, god of drought. He avoided kinstrife because his nephew was an outlaw; and he rescued Heler the Rain God from the depths of Aroka the Blue Dragon. Armed with rain, Daga was banished to the Jug and stays there as long as Orlanth is strong and his people revere him.

As King of the Storm Tribe, Orlanth needed wisdom to rule wisely – a quality in short supply amongst the unruly Storm. He sought out the Well of Wisdom and after great trials and the payment of heavy proofs, was judged pure enough to attempt a drink. He survived the terrible Baths of Nelat without being destroyed completely, and won a fight with Magasta, King of the Water Tribe (or possibly his son), and so Daliath granted him a single sip of the sacred drink. Orlanth gained True Wisdom and returned in triumph to his folk on the wheels of Mastakos, who latter became Orlanth's charioteer.



The Storm Age slowly slipped into the Greater Darkness as life became more perilous. Monsters and demons prepared the way for the Devil and his armies. Kin could not be trusted. Treachery and betrayal were in every heart, seeded there by emptiness and chaos. Oblivion blasted whole lands and peoples out of existence and memory. When Orlanth found his mother dead and his father chained between earth and sky, he knew something must be done.

Then Ernalda slipped into an eternal sleep. Then Orlanth took it upon himself to set right the wrongs which had overturned the world. He took what tools that remained to him, turned the safety of his stead and tribe over to Elmal, said goodbye to his people and set out. He called old friends to help and met others along the way and thus began the Lightbringers Quest.

The Lightbringer's Quest is the single greatest undertaking of the Godtime. It unified all other cosmic events and reawakened a world dead. Other deities struggled and suffered mightily but the Lightbringers united their stories, bringing them together and forging paths and links where none had existed before. The first part of the journey is called the Westfaring. Orlanth and his companions journeyed from the center of the world to the edge at the Western Ocean. There, Sofala, Grandmother of Turtles repaid a favor and a kindness and carried them to the lands beyond the sunset. Rausa, Goddess of Dusk ruled there. She had prayed that the slayer of her father, The Emperor, would be delivered into her hands. When Orlanth demanded that she let them enter the Gate to the Underworld and lock it behind them, she was overjoyed and agreed without even asking why.

Down the Path of Silence they went, traveling with the recently dead. At the bottom of the long descent, they found Kaldar's Gate but Orlanth was able to kill one guardian while Eurmial seduced the other. Each of the Lightbringers was essential. Each had a secret that was theirs alone that they shared to help the others. No other could have done it and if they had not shared it, they all would have failed. Each of them failed utterly when their powers and skills deserted them when they needed it most.

In the Palace of the Old One, the laws of Hospitality were broken when Orlanth was betrayed by his sworn Trickster. Orlanth's leadership failed him. The Lightbringers were scattered and alone. Everything fell apart.

Only Eurmial, the betrayer, was able to bring them back together. They assembled in the marshy cesspool of Hell. Each Lightbringer had overcome their greatest fear, but in the Land of the Dead they had all lost their powers and tools forever. After more struggles, both alone and together, the Lightbringers came to the Hall of the Dead. Gold-Gryphon stood guard as he had at the Celestial Palace, though now he was just a broken shadow. Orlanth asked, "What is the laughter within this place?"

Orlanth and the Lightbringers were brought to the Emperor, who was now the dreadful Maggot-Liege. Everyone that Orlanth had ever killed was there. Everyone that Orlanth ever knew was there, including many who had been hale when the Lightbringers had departed. Ernalda was a barren and empty husk serving the Emperor. Humakt lay in the rubbish, rusty and broken. Yinkin, Orlanth's brother, hung on a wall, murdered and flayed.

Orlanth made his bid for friendship. The Emperor made his demand for atonement. Orlanth made his demand for recognition. The Emperor made his Requirement for proof. Orlanth made his promise of the future.

Orlanth began with the Song of Truth. This freed all those dead who still cared for him. They armed him in ragged splendor for the tasks to come.

Orlanth underwent Trial by Combat. The Locked Gate and its guardians had kept certain dead gods imprisoned. Orlanth fought these Keepers and soon they had joined their captives in the Hall of the Dead.

Orlanth made a promise of the future, in that it would be like the past. The Emperor demanded, "Which past?" to which Orlanth replied: "All of them." The dead scorned his words because they all knew they were here in Hell because everything could not exist at once.

Orlanth suffered the Requirement for Proof, a searing burning shower of the acidic hatred of all Orlanth's foes present. The three baths were Fire, Hatred, and Truth. He was scorched and would have been destroyed utterly. Only the faith and love of those he had left behind saved him. But like the Baths of Nelat, he survived. In the Middle World, the thousands who survived in the Silver Age had a dream that night, and awoke from nightmare and sacrificed to Orlanth to strengthen him. Orlanth survived, and so his Proof was accepted.

The Emperor made his statement of recognition then, and agreed that Orlanth and his kin had the right to a place in the universe and that Orlanth was High King among the gods. All hatred between the Emperor and the High King would be healed in whatever future might exist.

The Emperor made his demand for Atonement. Orlanth made obeisance then before the other gods. He acknowledged the power and might of the Emperor and his way of life as long as it did not interfere with his own.

Orlanth then surprised everyone and made a formal bid for friendship. The Emperor was reluctant to do this, as this was not necessary for the world to work. However his family and advisors and subjects all begged with the Emperor to accept and finally he did. Friendship was not necessary but it made things easier after that.

When The Emperor and Orlanth agreed, something new happened. Arachne Solara said that all of them should agree to this and the new future that Orlanth had promised would come to pass—otherwise they would all become Nothing. All the gods, alive and dead, swore a great Oath and prepared for the awesome ritual of the net.



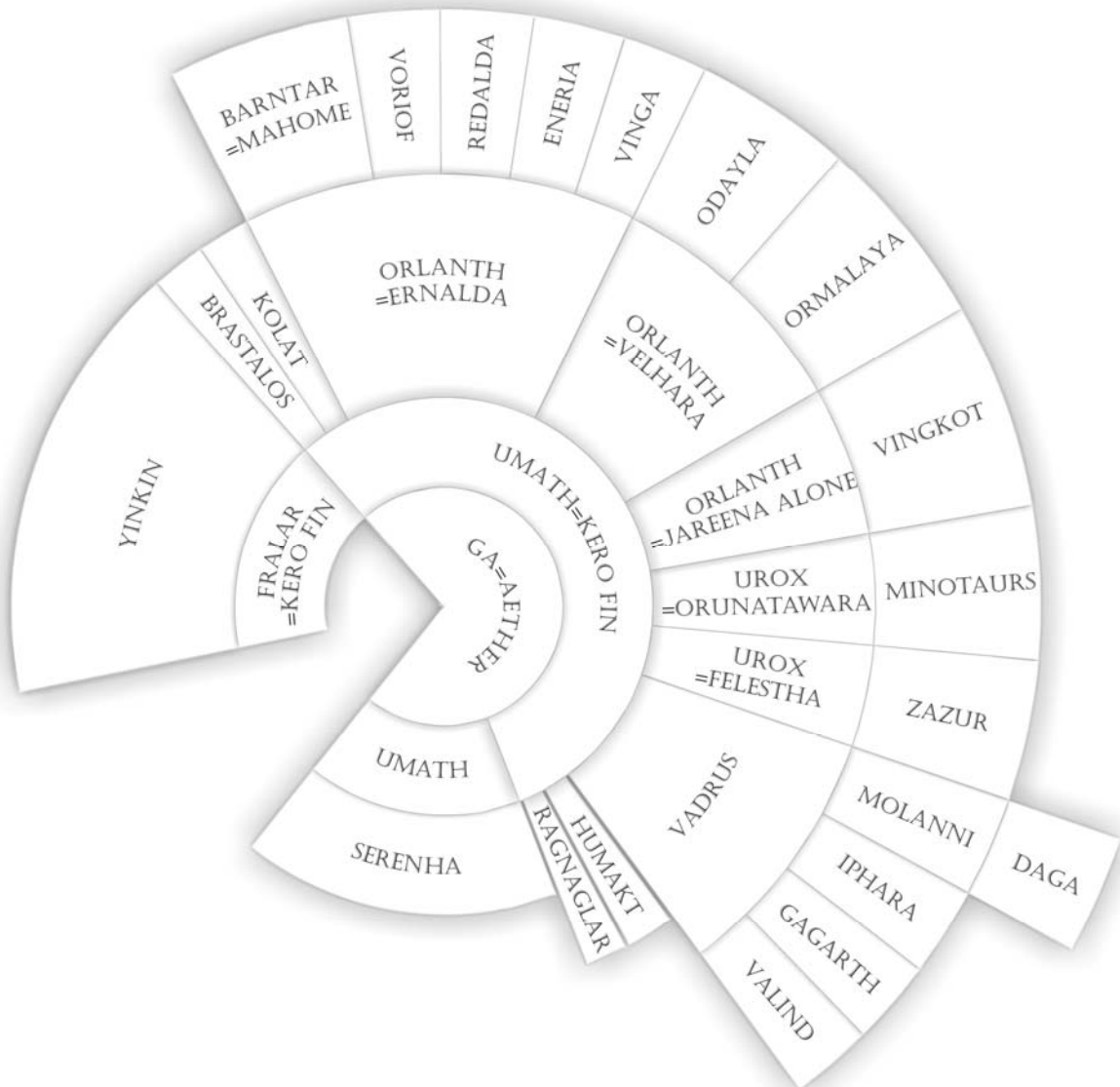
This agreement is called the Cosmic Compromise. All deities would share their existence equally. All would share in their fates. No one would avoid what they disliked so all spent their time equally between Life and Death. They agreed not to intervene in each others affairs save in ways that they already had. A decisive moment of Order occurred. Wakboth, the Devil, moved towards it.

Arachne Solara took that web of promises and added many things that are not found anymore now, like cow intelligence or soft rocks, and wove a great net. Then when Wakboth came among the gods they threw this over him. Arachne Solara leapt upon the chaos god and devoured him. Afterwards, hidden in her net, she gave birth to Time.

When the Great Compromise was reached and evil devoured, renewed life flowed though the world using the paths and channels forged by the Lifebringers. For his leadership of the Lifebringers and his acknowledged superiority, Orlanth was confirmed as Chief of the Storm Tribe and High King of the Gods. That title is recognized by his kin, the Lifebringers, and many other gods.

Orlanth and his beloved Ernalda returned to the surface to greet the first Dawn, surrounded by a great host of family, companions, and friends. At the Gates of Dawn, Elmal rose in his chariot once more. As one, the Great Gods occupied their places in the world. When Orlanth and Ernalda gazed upon each other again, they embraced and from that moment Voria, Spring Maiden, was born.

THE STORM TRIBE





THE AGES OF THE WORLD

The cons-long time when the gods were active is divided into several Ages, each of which is characterized by certain types of dominant activities.

Given here is the common sequence of mythic pretime as it is known to most Heortlings.

Innumerable variants exist, many in contradiction to these and each other. Everyone knows best those stories in which they have participated many times.

OVERVIEW

The world is created, grows, and reaches a place of stability. The center point of stability is claimed by many different cultures, but for the Orlanthe it is during the Storm Age, when Orlanthe was supreme and the world was balanced between stability and stagnation.

Yet all that is begun must end. The world destroys itself and sinks back to the source of its origin. Chaos enters into the world to bring it all home.

But such return is not possible, for the forces of creation still exist, and they unite to form a new alliance that creates the new world, that of history. There, after the Great Compromise, ends this book of the immortals.

Let us note, however, that the history of Glorantha itself continues this cycle of beginning, growth, balance, and then descent to destruction again. The World Ages of Glorantha naturally mirror the cosmic cycles of the immortals.

THE CREATION AGE

Creation is an ongoing process, and in a sense the entire body of mythology is the story of how the world was made.

These tales, in particular, details the “things that no one can know,” because these are the things that occurred before the birth of Umath. Because the Spike was destroyed by Chaos, it is also unreachable by any of the magical methods (such as ritual or heroquesting) that can confirm other mythic events to their worshippers.

The start of these concern The Spike, the first piece of the physical universe ever made. It rose out of the ocean, a unique singularity that divided into components and reproduced itself and its parts to create Glorantha.

Yet there are some entities that have survived this period and done their best to share their knowledge. Philosophers have speculated on it, and formed a consistent image that seems to reflect what they have been told. Thus we know about the Spike and its primal, runic entities.

THE GREEN AGE

The Green Age is the long period between creation and the widespread appearance of humans. Only towards its end do the many races of human beings appear, created by many different sources.

Mythic memory, and recovery through participation, begins in the Green Age. It was a time of innocence and its characteristic is a lack of individual consciousness. Thus

individuals can not truly remember this period, for to visit it erases their individual consciousness (and memory). On the other hand, to enter into it with individual consciousness destroys the age by introducing this then-new awareness.

Thus the only stories that are experienced about the Green Age are stories about its end. They are myths that show people awakening to the most basic facts of their lives.

THE STAGNANT AGE

The most ancient entities of the Spike appointed one of the younger entities, called The Emperor, to rule over the new world. Now it was inhabited by many gods, Elder Races and tribes of human beings. Emperor Yelm ruled from the Golden City.

However, the great burst of creativity and change was over. The Emperor was appointed to oversee things As They Are, and further development was frowned upon and discouraged. Some tales of refinement are known, but most changes were viewed with disapproval and were halted by the central forces of immobility. Several stories exist of the Emperor bringing all available power to his own palace.

(Some foreign scholars call this the Golden Age.)

UMATH'S AGE

The oppression and suppression of the Emperor could not restrain the universe forever. Many small changes occurred, especially as minor deities mated and bore children. Then the greater gods united, and born was Umath, a great god himself. When the Emperor learned about Umath he sent a messenger to order him to stop being himself. The messenger never reached Umath, because the young god began moving quickly after his birth. He had been born at the fringe of the world, and wound his way inward, first skirting the edges but slowly spiraling in towards the center. The Messenger, used to beings that did not move, could never catch up.

Umath seized his own place and exercised his power. The Emperor resisted more and more severely, until at last he sent an army, led by the Red God who fought and killed Umath. The central powers rejoiced, thinking this would end the changes in the world.



ORLANTH'S AGE, THE GODS WAR

The Gods War was a time of growing conflict. First the powers of the center, led by the Emperor, struggled against the Powers of the Edge, eventually led by Orlanth. But the world itself cracked and it let in other beings that had not been in Glorantha before. The worlds that they came from began to interfere, and the Gods War became a conflict between worlds as well as beings within the world.

The conflict was so long, so large and so intense that it includes many conflicts within it. These are minor only in comparison with the entire Worlds War. These included the Spirit's War and the Sorcerers' War. Several times the Underworld disgorged hordes of monsters and demons that swarmed over the realm of the living. At first the invaders were driven back, but after a time some of them remained behind, then they established footholds, then strongholds and finally shared the realms with the indigenous Gloranthans.

Orlanth would have kept fighting forever, but when his first child was born he stopped for a little while. Afterwards he paused for longer and longer, and at the end of the Orlanth Age he performed the High Seat Blessing, and thereafter spent more time in his Long Hall than outside of it. But his efforts had settled the world to a modicum of stability, incorporating the diverse beings, peoples and worlds within a harmonious, though unruly, whole.

The Storm Gods ruled over all with benevolence and fairness. However, the Otherworld beings and the resentful children of the Emperor broke the peace and began the struggle once again.

Several wars, treated as distinct in the stories, continued on, all of them sporadic and interspersed with each other. These include the Great Flood, Spirit Wars, the Sorcerer Wars, the Fiery Uprising, the Mostali War, and others.

This wore out the peoples, both mortal and divine, and combat reverted once again to struggles between most immense and powerful entities. At this the forces of evil, unencumbered with protecting the weak, gained the upper hand. The gods, one by one, were killed, went to sleep, disappeared, or in other ways were removed from the cosmos.

Orlanth saw what had occurred, and he determined that he would fix it all. He gathered together his companions, and with them went away from the world and into the land of the dead. They left the world, and the world was much worse off for it. This act, when the gods left the earth, is the end of the Gods War.

THE GREAT DARKNESS

When Orlanth departed nearly all the gods had gone from the world.

Three previously vile and obnoxious deities had elevated themselves to be truly evil. The deities Mallia, Ragnagar, and Thed joined and became the Unholy Trio. They made Wakboth, the chaos god, which is the worst thing that ever came into Glorantha. Where Wakboth and his chaos minion went, gods died and the world mutated to something of unlife and undeath. They went to the center of the world and destroyed the ancient, primeval Spike. The cause of creation was gone. Only destruction remained.

The world descended into Darkness, when monsters and chaos creatures crawled about and the differences between the worlds collapsed. The realms of the living and dead were one. The heavens and hells were one. Cold, death and darkness reigned.

Anything alive struggled mightily to survive. Here and there fragments of races did so, at first alone but increasingly cooperative to sustain their common goal: survival.

Among the survivors of the Orlanthi the hero Heort found personal salvation in I Fought We Won. He taught it to his companions. Then in Dragon Pass a united struggle came together and, when Wakboth appeared again, he was driven off with the Unity Battle.

Wakboth and his chaos armies turned upon each other. The world, suspended between being and not being, lay still in a perpetual winter.

Heort's great successes inaugurated a period of dim prelight like that which precedes the actual sunrise. This is called the Gray Age, or often the Silver to mark its increasing splendor. Elmal had never left his perch atop Kero Fin, and now he grew stronger when his horses came to him. The people of Dragon Pass, now called Heortlings, began to increase in population. Steads that had survived the endless winter went from a couple of dozen people to a few hundred.



THE LIFEBRINGERS AND THE GREAT COMPROMISE

Orlanth and his companions entered the Underworld and traversed the realm of the Dead. They met there Death and Undeath, Chaos and Nothingness. Through courage, cooperation and luck they survived and came to the place where the souls and spirits and essences of the entire world awaited their final judgment. Orlanth convinced them to work together and they created the Great Compromise.

The Great Compromise is the cosmic pact that all Gloranthan gods swore to uphold so that they would not be destroyed by chaos. The compromise requires that all the deities would share whatever they had had in the past, both good and bad, in a permanent relationship that was unchanging except for the cycles of Time. The deities agreed to stop all new activities; to spend half their future doing what they did while alive, and half doing what they did while dead; to preserve the new world; and to not intervene directly into the affairs of humans. Failure to uphold this means that chaos can enter into the world, and all the deities together must, by obligation of the sworn oath, respond to end the infraction.

Arachne Solara gave birth to Time. She went from the Underworld to the farthest East, and there she opened the doors from Hell, from Death and from Fear. She cast an

endless web, like fishers cast nets, across the whole world to bind it as one. She blessed Orlanth to rule it all, sent the rest back to their places, and then loosed the horse of Elmal from the east for the first time ever. It galloped to the summit of the sky, Elmal mounted, and the first Day of the World was at its noon.

It was the Dawning, the start of measured time. Ernalda performed the Flower Day, and humans took part. Aldrya woke the wilds, while Elmal woke the heavens.

The World began anew.

HISTORY

The Historical Age is quantitatively and qualitatively different from the Mythic Ages. The main difference is that the deities no longer actively intervene in the world. They have their fixed places and do not change themselves through activities. They are worshipped, and deliver their powers through magic, but it is truly an Age of Mortals.

History is divided into three Eras, each marked by a violation of the Great Compromise the allowed or required the intervention of the greater powers.



THE CREATION AGE

Creation is an ongoing process, and in a sense the entire body of mythology is the story of how the world was made. These tales, in particular, details the "things that no one can know," because these are the things that occurred before the birth of Umath.

HOW THE WORLD WAS MADE

First was SILENCE. It contained everything within it, still One—the wonder of the universe which would come after it. It was a being without beginning and without end. Within it was contained consciousness and being without end. It was the Source, the egg of life, the source of wonder. From it was born Glorantha.

Glorantha was the Mother of the world. She bore from within herself the first race of deities. They were of three types: the Council of Pairs, the Elemental Deities, and the Elder Gods.

These are not deities who we know, or would care to know, and they have failed to be preserved through the passage of time. Yet they were the first, the source of the things that were to follow, and we must revere them for they are our ancestors, and the ancestors of the cosmos.

The Council of Pairs were gods who were great powers. They were: Acos, God of Law; Larnste, God of Change; Uleria, Goddess of Love; Kargan Tor, God of Conflict; Orenoar, Goddess of Truth; Tylenea, Goddess of Illusion; Harana Ilor, Goddess of Harmony; and Ratslaff, God of Disorder.

The Elementals were four, at first: Nakala, Dame Darkness. She sprawled, shapeless and formless, across the empty space. Then out of Her came Zaramaka. It was different, and so called Sir, and it was denser than the Darkness, and so called the Sea. Third was Ga, more dense and called Empress Earth. Fourth was Aether, the uppermost of the powers, who we call Lord Light. And then came Umath, King Storm, at last. Each of these was the founder of a tribe of gods.

The Elder Gods were attributes and attitudes. They included Maker and Grower, the Great Mother, and the Eternal Witness. Some say there are other Pairs, such as Rasdandar, the Deity of Being; and Urganadar, Deity of Not. Some say there were other ancient powers and elements, lost forever to memory or being, though some claim that broken bits of them are still here.

Collectively, these eldest powers are called the Cosmic Court. They joined together in the center of the universe, and together they erected the Perfect Palace. On the outside it appeared to be a great mountain, and it was called the Spike. It was like a gigantic nail that joined together the layered worlds of the Elements. Within its fastness the powers of creation expanded until they filled it, and then spread far beyond the protection of the mountain.

Within that primeval mountain the ancient powers divided themselves and spawned lesser versions of themselves. Those younger deities left the unchanging mountain with its secrets, and they filled the universe with variants of the ancient schemes. Thus the world grew.

The number of gods grew, and there was a difference among them now. Some were great. For instance Yelm, the Emperor, was as great as the ancients of the Cosmic Court. Most were less great, for they were just small parts of the once-great gods, who had devolved into their components.

Other entities were even less, for they had been made by the gods, and not born of them.

The gods made many races. First, within the confines of the Perfect Palace, the master entity for each type had been made. Then the Young Gods made copies, each according to their desires. First made this way was the master rune for plants, and promoted by the Younger Gods the world was covered with verdant forests. Then the animals were made, and the forests were populated. Finally, they made the humans. Grandfather Mortal, sometimes called Old Man, was the first of our type of person made.

THE RUNES

We are good god-worshipping people, and we recognize the presence of the gods in the world. It is the way things are.

Some people called philosophers see the world in a different way. Our gods are beings, often like people, with personalities and actions and so on. But philosophers see the world as things or principles.

Way back when before the Spike disappeared, philosophers existed. They taught a different way to bring out the presence of the beings inside the Spike. They revealed that each of the entities there could be presented as a sign of power, which is called a Rune. They identified the Runes for all the primary powers inside the Spike.

This method of presentation and summoning has not changed. We still have runes, and the core runes still identify the same powers and beings of old.

We have since then discovered many, many other runes that are identified with various entities that may be activities, powers or beings.

Some of the old originators of the runes have disappeared, but the runes have not. They have been inherited by other beings who now command, rule or control those powers.

Here are the Core Runes and their original holders:



THE COUNCIL OF PAIRS

- Δ Acos, God of Law
- ℞ Larnste, God of Change
- ⌘ Uleria, Goddess of Love
- † Kargan Tor, God of Conflict
- Υ Orenoar, Goddess of Truth
- ∴ Tylenea, Goddess of Illusion
- III Harana Ilor, Goddess of Harmony
- ⌘ Ratslaff, God of Disorder.

THE ELEMENTALS

- Nakala, Dame Darkness
- ∞ Zaramaka, Sir Sea
- Ga, Empress Earth
- ⊙ Aether, Lord Light
- ⊙ Umath, King Storm

THE ELDER GODS

- Maker
- Grower
- Great Mother
- Eternal Witness
- Rasdandar, the Deity of Being
- Urganandar, Deity of Not

THE CREATION OF THE WORLD

In the beginning, before any people lived; before there was an animal which walked, flew, crawled, swam or dug; before there was a sun, or sky, or rock for you to sit upon; before, even, there was making or unmaking, was the First War.

The First War is something we can barely think about. The combatants were bigger than giants, bigger than continents, bigger than ideas. The Old Gods fought against the Predark Demons in ancient, prehistoric ways that we mortals cannot comprehend. The Old Gods could not die, and when defeated they were rent and sundered, scattered across the worlds, eaten, and used as raw materials.

The war went badly for the Old Gods. Each time they created a new force to preserve themselves, the Predark Demons created a perverted imitation that defeated the work of the creation.

The war was settled by a great duel of champions. Champion was the champion for the Old Gods, and Howler for the Predark Demons. They met upon Dueling Island, before the assembled witness of their allies. The Old Gods gave their children and friends as hostages for their surety, while the Predark Demons gave parts of their bodies to uphold their pledges.

Champion had a secret weapon for this fight called Harana Ilor. Mighty Howler trembled when it was taken from its carrying case. When Champion used it, the Seven Powers were released, and swam against the giant. Howler sent his own most terrible powers in conflict, but they were

seized by their opponents, and sent spinning dizzily across the sky, crying in the seven harmonies. Then the Seven Powers fell upon Howler and destroyed him with Harana Ilor.

His body was cooked and eaten by the victors. In that way the Old Gods, for the first time included a part of their foe within themselves, and so learned of it, and how to deal with it.

After this great feast, they made the Old World, and populated it with races of gods. Everything else was given their place in the universe. They chose one among them to rule everything, and that one was titled Emperor.

The Emperor placed himself at the center of the realm, and declared that all power radiate from him. Those who were friends and relatives of the Emperor sat closest to him, and received most of his gifts.

One time the old giants rebelled against the Emperor, and he used his powers to immobilize most of them into the cosmic landscape. That is why some of the mountains can talk to us, and where many holy places come from.

THE FIRST RIVER

Once, before there was war and before people were separate from animals, was the mythic age. Many things in the world were different then. For instance, in that time, there were no rivers anywhere.

Creativity was still growing. For whatever wasn't made yet, whoever wanted it could exercise the creative power and summon it to come to him.

That was how the First River came. We don't know who called it. Many think it was a dragon that lived in Dragon Pass, for that is where the river headed. From the farthest place that water lay, it came creeping and roiling up upon the land. It was called the Blue Dragon, because it was the first river. It came up, onto the land.

It crawled first into the low places. It came from the far edge of the world in the south east, and making a series of lakes and streams it went to the far edge in the north. On its twisting journey it reached out into many places.

Elsewhere in the world other waters got the idea and also started creeping up across the land, watering it and making many new places for things to grow and live.

Wherever the water sat upon the land things grew. And since this was the nature of creation, it was a good thing in those days.

The Blue Dragon River was destroyed in the War of the Gods when the mountains were raised. When those high places rose, one broke the back of the great creature. Then, when the mountains fell, the waters reversed and flowed downhill too. That is why rivers are the way they are now, and do not flow uphill anymore.



THE FIRST TREE

This tale starts early in Godtime, with the meeting of the tender and gentle portions of the elements upon the edges of their worlds. There was, in those times, a kind god of light who shyly met a tender goddess of wetness, and one lay upon the other like the sunlight on the sea. Where they met they mingled and made something new, and this something was born to be a god called Flamal.

Flamal was a god of bright potentials bursting within him. He is called by many names, and known by many races, but for the beings who rule in the forests he is the Father of Seeds. Among those he knew his most beloved was Ernalda, who was turned bountiful by the meeting with him. They had a child, and her name was Aldrya.

Two jealous gods, each of whom threatened to destroy her if she loved the other, loved Aldrya. She sought refuge among the greater gods of the Celestial Court, and they gave her a place to remain forever upon the slopes of their citadel called the Spike. Thus was the first tree planted upon the cosmic mountain.

She bore wondrous fruit there, and others took these fruit and planted them far and wide. Each of these was born to be a Great Tree, and each of these was called Aldrya. The Great Trees bore fruit in their turn and covered the earth with vegetation according to the needs and capacities of the place. Thus, despite differences in local variation, all children of Aldrya know they are one kin. The vast and peaceful Green Age spread across the earth.

Aldrya took for herself a husband who is named Shanasee, who was a son of the goddess of Love. His presence added new depth and expression within the goddess, and together they brought forth the souls and spirits of the forest. From the trees came the beings known as the Dryads, who were the spirits of the trees, free to move but ever bound to the woody groves. From smaller plants, brush and wild shrubbery, came the Runners. They are less subtle and intelligent than their larger kin. Even in the Green Age these beings filled the woods.

When it was fashionable among the gods to do so Aldrya took the being called Man, first of his race, and they made a race like him for her. These were the People of the Woods, also known as Elves, counted among the Aldryami.

FLAMAL AND ERNALDA

Flamal is called by many names, and known by many races, but all know him as the King of Plants. Among those he knew his most beloved was Ernalda who was turned bountiful by the meeting with him before that goddess was given to the Emperor by the old gods. Ernalda and Flamal had many children, including the goddesses Aldrya and Konthasos, the grape goddess.

Flamal was killed and eaten by Zorak Zoran, and for this Ernalda withdrew all her support from the world and

weakened it prior to the war against chaos. He was liberated by the Seven Lightbringers and reborn, bringing joy and fruitfulness to all in the world whether or not they worshiped him.

DAUGHTERS OF THE VINE

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

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

THE FIRST PEOPLE

There were many gods then. Not all of them survive today. Many of the others have changed their form since then. The world was a place gone stale. No movement stirred the Life Force. Here is what it looked like:

The Great Eater was eldest. It was a monstrous thing that was born, and then began eating. It could only do those two things: bear and eat. At first, it ate all its babies. But one was quicker than the rest and escaped its grasp. This was Laster the Survivor. Laster was just like its mother, except it could bear, eat, and move. So it ran away.

Laster was lonely. It ran back to its mother, which had just given birth to another baby. Laster grabbed this, and ran away with it and ate it.

Kastinvoor returned to the Great Eater, and it fought with it to make it stop eating its babies. It broke its mother's teeth, and made it bleed and so it hesitated in eating its babies. Many of them ran away, and some of them grew up and are with us still. Kastinvoor was a great eater too, but it could also move and give birth. It did all those things, and many of its children still live. It and its kin moved where they wanted to go, and never stayed in one place.

One of Kastinvoor's children was Basakuba. The Bountiful. Like its mothers before is, Basakuba rebelled against the rules. It did not move, and it stayed in one place. It bore children, like them, and born was Vass.

Vass did not eat its children. Instead, it sent them everywhere, all around the world until they became so numerous that no one could go anywhere without bothering them. The crowding became conflict with the Great Eater and its children, who loathed Vass and Vassities: They started to fight. This was the first conflict.



Some deities and life force beings did not wish conflict, and they gathered in a circle and prayed for help. When they were done, two new deities were there. They were a god, Urtiam, and a goddess, Uleria.

Uleria and Urtiam bore a new peace for the world. Before it was just acceptance. Now they bore Love and Order. First, they showed Love. They taught the gods about sexual intercourse. This was a new thing then. Before this there were no sexes in the world. But after the appearance and influence of these two, almost all the deities took up one gender as their own. When the eldest deities saw their own genderless ways being abandoned they were horrified or hurt, or offended, or angry, and they went away. They the new gods showed Order. They placed the children of Great Eater at one end of the world - and the descendants of Vass at the other. He put the children of Kastinvoor and Basakuba in between, and declared that the world would remain that way.

From the mating of Urtiam and Uleria were born twins. The boy was named Look Around, and the girl called Joy.

Together, they are called the First People. Then the other deities also tried it. When like mated with like, their children were not different from the parents. So the world was populated with elemental beings.

Sometimes deities mated with others different from themselves. The children of these unions were almost always different from either parent. From this custom was born the generation of New Gods. Once two of the greatest of the Old Gods, called Earth and Sky mated. Their child was unlike any before. He was named Umath.

DARHUDAN

Darhudan was the first mortal made, along with his twin sister and consort Darhudana. They were the twin children of Uleria and Urtiam. Together, they form the Man Rune and the ancestors of all mortals.

The Old Gods made Darhudan the king of all his descendents and he had no equal in judgment and wisdom. The Old Gods allowed him to live with the gods and goddesses on the Spike and acclaimed him King of the Inner World. He named the five directions and reigned 100,000 years until his judgment failed him and he succumbed to jealousy, fear, and avarice. Jealous of the divine powers of the gods, fearful that he would not receive any of the new powers coming into being, Darhudan succumbed to avarice when Eurmál offered to show him a newly found power. That power was Death and thus Darhudan became the first Dead.

In the Underworld, Darhudan remained king of all mortals. He is now Judge of the Dead in the Court of Silence. He maintains an unswerving dedication to maintaining order and harmony amongst the dead, and assigns the dead appropriate places in the Underworld for their deeds. Darhudan wears a crown of darkness set with

golden jewels in it and his face is a mirror. He is garbed in a voluminous black robe with magical signs upon it. He has a great key ring with keys for 500 doors, each of which leads to another part of the Underworld. Around him throng the dead; some on their feet, some seated, all clustering around the Judge of the Dead, silently pleading for verdicts.

Every person must someday confront Darhudana, who knows all men's crimes and righteous acts. Those who were honest and fair will have their gods to plead for them. The wicked will stand alone, condemned. Guided or hounded by spirits, each judged soul leaves the Courts of Silence by a doorway into their own heaven or hell.

ORLANTHI SOULS

The human being is a microcosm of the macrocosmos. The gods, in assembling the first person, were attempting to reunite the fragmented parts of the cosmos into a unified whole. They hoped this would restore balance to the world.

We recall that the Cosmic Court consisted of five elemental beings and eight Energetic Beings. The old gods (perhaps even the Cosmic Courtiers themselves) combined those same things to make the Human Rune. Thus people have five souls, one for each element; eight Temperaments, one for each Power; and Seven Attributes.

THE FIVE SOULS

These are the physical person, the discernable person

- Shadow, Darkness
- ~ Blood, Water
- Body, Flesh & bones & organs, earth
- ⊙ Heat, fire
- ⊖ Breath, Air

THE EIGHT TEMPERAMENTS

These all have a location in the Discernable Person, in certain organs and muscles. They come in opposed pairs.

- | | |
|---------------------|-----------------------------|
| △ Stability | ↻ Change |
| ⊗ Love; desire, sex | † Conflict; death, violence |
| Υ Truth | ∴ Illusion |
| Harmony | ⌘ Disorder |

THE DRAGONS

From whence the mightiest of creatures of the world? They are as powerful as gods, yet they live among mortals. These creatures are so immense that one of them suffices for the whole of the body of Sh'hakarzeel, the Mother and Father of Dragons, which is still the largest constellation in the sky,

They must be feared. They must be admired. They must be avoided. They were here before the gods. They are mysterious and unknowable. See them, upon the horizon? Do you feel them, hiding at the edges of your soul? Fear them. Avoid them.



THE GREEN AGE

OUT OF HER HOUSE

Daleel is the holist place in existence.

When the world was being born one family was the Earths, and Asrelia was one of the famous and powerful among them. Many people lived within her realms, and she gave generously. Trees, wild lands, fields—they all grew because Asrelia was alive. People, herds, wild animals—all lived in abundance in Asrelia's land.

Asrelia lives at Daleel, which is also called Ezel, "Her House." It is where she raised her children, and where she works in her garden. Anyone can go and talk to her there. At its earliest, it is a group of leaf frond huts.

At Ezel, Asrelia lived with her three daughters: Maran, Esrola, and Ernalda. They shaped the earth. These girls made all the hills, rivers, crags, and fields.

The Three Daughters were often together, and they had their favorite places. They went to them many times, so their ancient innocence, purity, and power imbued the spots. These include places like the Stags Battleground, the Broken Grass ground, the Talking Sinkhole, Wabo the Marsh, the island Graveland, Refuge Island, Top Top, Ashland and so on. Some of these became famous afterwards for other event, like the Open Circle, a dance ground where Syertus met and Ena met on midsummer, and where Erevelus was born in the following spring; or the Kitchen, which lies in the valley between the halves of the hill that Vestkarthan broke. The Harvest Day festival has always been held there.

Individuals imbued some places with power because of their acts there. The Blue Hill is where Esrola and Uroth met in secret to make love. Every year she bore a ram and a ewe, but never told who the father was. Mero saw them, and told everyone, but they refused to stop meeting.

The holy places have sometimes disappeared as well. Veshkorgos took away the house of Lerena, and She Devourer ate the old Rolling Ground. After the Darkness no one has been able to find Pak's Throne, the Elephant House, Redberry and many others.

Her House was one of the holy places. Asrelia lived here. It was holy when she lived, and when people discovered what sacrifices were; they realized they were already giving sacrifices to the Old Lady. Like all the other holy places that existed in the Lazy Age, it acquired residents and grew. Like all holy places that existed in the Gods Wars, it was fortified.

When Asrelia was getting old, she called her daughters to her, and their daughters, and granddaughters, and so on so that someone from every generation and every family was present. She told them she was going to retire, and

thereafter everyone must bring all the Eldest Decisions to her daughter, Ernalda. She then gave the house to Ernalda.

Like all the others that existed in the Darkness, it became a temple where worshippers could contact their deities. And like all the other places that existed, it contracted towards nothing at the end of the world. But Ezel was the Dead Point. That was because it was where the Great Creatrix slept. Asrelia slept there. Creator was dead; all existence was dead. Everyone had gotten together at the Dead Point to say goodbye to Asrelia. They were all crowded together into a little grass hut. Ernalda knelt beside the sleeping mat where her mother lay.

Unexpectedly, Asrelia looked up from her nap. The old lady looked up and said, "So nice of you all to visit. Ernalda, throw that rug over me would, you dear?"

It was threadbare, tattered, with fragments of a thought, an adventure, a being, and other such exhausted concepts. But Ernalda tucked it about her sweet mother, and said, "Good night, sweet mother." Asrelia turned over in her bed and became a corpse. Her life went out of her. The cosmos wept, as one.

"Oh, daughter," said the old lady, unexpectedly. Everyone paid attention. She was alive again! "You are awake now!" said the Old Lady. "Start a fire again, will you, and wake up the rest." Because Grandmother said to do this, Ernalda tried. She made the effort to do the impossible. However, as she prepared Ernalda realized she *was* awake now! She chanted the words, breathed upon the remains of the ashes, and a tiny flame burst out. Voria woke up then and put some kindling on the flame, and then Orlanth woke up and he put on fuel. Vestkarthan woke then, and took over the duties of the fire while everyone else began to thaw. Elmal woke up, he woke his daughter, she opened the door, and he went out. The sun rose in the east. Asrelia's sister was there too, and she sorted out all the dead things and put them aside so Elmal would not be harming them.

Ezel, Her House, was the first place to wake up after the Dawn, and people gathered there first. Many had been hiding nearby, and Roitina's family received them to Ezel and instructed them on how to pray and perform sacrifices. The divine flocks and herds woke up here, and Asrelia's Garden was here, and Esrola's Field. Thus, the people had plenty of food and help, and Ezel was no longer a grass hut, but a spread of sacred ground surrounded by settlements.

It is the preeminent sacred ground, for life began here, ended here, and started again. The Mistress of the Universe speaks here. The force of Life is so great here that the most powerful warlords known, including Palangio, Arkat, and Lord Dorvis have been unable to affect it.



MARAN GOR

In the beginning of time when all was still peaceful, the goddess Asrelia gave birth to three daughters. One was insubstantial and provided the energy for the other two, who were named Esrola and Maran. At first all of them were generous and kind and had many friends. They were widely courted by many gods, but Maran took no permanent husband, just a lover when it amused her. Thus, Esrola became the much loved and fertile goddess who was fought over by many, while Maran Gor became a figure of fear and awe. Throughout time and legends these sisters have maintained a close relationship. Ernalda, always behind the veil, ruled all.

In the Green Age Maran helped make the world. She raised mountains and hills, opened crevices and valleys, and split the earth with volcanoes. Most of the Green Family liked to stay together in permanent company, but Maran went far and wide to shape the elements about her. She created the primal wilds.

Upon the Spike was made the Plant Rune, and it was multiplied and displayed all over the Spike by those who played with it. There was so much that it spread out, washing like waves of new creations. Lush green lands, forests, and marshes covered everything. Then on the Spike was came the Animal Rune, and this time Maran herself played with it and, from her own power, created the races of the Maranings, her Five Shaker Beasts. She made the dordarings, the aladarings and the gatorgarings, each of which made a different type of earthquake when they lumbered past. Maran's greatest pleasure, perhaps the only time she laughed without control, was when all three types circled her without stopping. She was so happy with these three races that she didn't even seem to need her family. She was found more often in the wilderness than among the Earth Family.

THE FIVE SHAKER BEASTS

Quakebeasts is a category of animals, as recognized by the Earth Family, and as recorded in many of their stories. The authors often use the word "dinosaur" to cover this same category, but such usage is dangerously incorrect, for it really means the really really big dinosaurs. Creatures that didn't shake the ground were other things, not Quakebeasts. In Orlanthi stories similar beasts are often categorized as Thunderbeasts, because they make sounds like thunder.

Quakebeasts share mainly that characteristic: they are huge and make big noises. Some are vegetarians, some are carnivorous, and one is actually breathatarian. Some have scales, some have fur, and some have skin of minerals. Some are intelligent, most are not. Some come from the Spirit World, some from the God World, some from the Dragon World and some were made here.

Maran's Five Shaker Beasts were Maran's lovable worshippers. They were:

- Dordarings.
- Serevings.
- Aladarings.
- Voraladarings.
- Gatorgarings.

The whole of the dordarings race was destroyed by fire. The Emperor sent it to get rid of the animals, which he said were pests in his garden. Maran made the thundering serevings then, that ate great chunks off all the solar beings they could find afterwards, until Lodril and Shargash destroyed them all. Maran stopped laughing.

The aladarings were nearly all destroyed by the elves. The plants hated these great eaters, and for a while the forests grew greater and wider without them. Maran reshaped them to be the even more huge voraladarings that ate trees like a horse eats grass. The aldryami enlisted help, and Seravus the Enchanter killed all the voraladarings too. Maran frowned. She called herself Maran Devor when she took her first weapons. She went along with Finovan on the Plundering of Aron to avenge herself, and in the fight against the Faces she smashed the head of Seravus' son with her club.

The gatorgarings were exterminated when cold slowed them and uz ate them. This time, at the loss of the last, Maran wept. But when she was done weeping she was changed. She washed herself in the blood of revenge; Maran Gor armed herself again and hunted them down, even crushing several of their gods in contests and duels. At last they relented and agreed to pay her worship, and they were glad they did since they lived under the earth, and she held them fight dwarves. She called herself Erantha Gor, and was covered with black blood. After that the title Gor was added to her name.

When Kuravark threatened the Vingkotlings she burst from the earth to engulf and destroy the chaos. Once when Babeester Gor was helpless Maran Gor defended their mother. Once she alone smashed the ice beings that threatened the worshippers.

When Time began she was worshipped by many at her Shaker Temple, and received sacrifices from many others elsewhere.

THE PALACE OF GOLD

The world grew during the Green Age. First it had been one great mountain, but its base widened out and became a vast try land. Then upon this land other imitations of the Spike grew.

The inhabitants grew in number. Where there had been one of each elemental entity, there came to be two. These then created, or divided themselves, or worked together to reproduce. This was the origin of the ancient tribes. The first ones were the Darkness Tribe, the Water Tribe, the Earth Tribe, and the Fire Tribe.



After the Plant Rune had been made the plants grew too. First there had been just one, the Great Tree, and upon those limbs fruit grew which fell and grew. Those were the first generation trees—any which came from the First Tree. Then those lesser trees fruited and seeded, and they began to differentiate. The Spike was covered at its peak by the White Forest, whose trees were unique and spoke to each other. Lower upon the slopes was the vast Green Forest, a jungle of evergreen trees—pines and firs and spruce that covered the ground with their needles. At the lowest slopes grew the huge Yellow Forest, made up of evergreen deciduous trees like palms, ferns, and mosses. The yellow and green forests spread over the land.

After the Animal Rune was made the creatures grew more numerous too. Across the surface animals spread and reproduced. Great ones, little ones, solitary and unique beasts, and hordes of the same kind were everywhere.

After the Person Rune was made the people were more numerous too. Each of the tribes made some people, so there were darkness people and fire people, water people and earth people. Some people tribes were more complex, others simpler. Most of them reproduced and spread across the land, populating the forests and living in harmony with the deities, animals, and plants there.

And in the center was built the Palace of Gold, where the Emperor lived. The city was built within a circle, and four roads quartered it. In the precise center of the circle, where the four roads met, was a great circular palace where the emperor and his family and his staff lived. In the various quarters lived the members of the tribes of the gods.

THE BRIGHT EMPEROR

The world grew during the Green Age and new things kept coming into existence. Things were made and born that confused the Old Gods. The Old Gods appointed a New God to keep order and to make the rules that would oversee creation.

The god selected by the Old Gods was the Bright Emperor. The Bright Emperor was an inflexible binder of things, a maker and enforcer of his endless series of mindless and arbitrary rules. He could not be reasoned with and he refused to ever conclude that change or even flexibility might be necessary. As a result, the rule of the Bright Emperor was entirely without justice.

ERNALDA AND HER SISTERS

At the beginning of things that are remembered, the Emperor Yelm extended his rulership over the deities of the Earth Tribe. The original ruler of that tribe was the goddess named Asrelia. When the Emperor ruled, she retired.

Asrelia was the first goddess who had ever lived outside of the Great Mountain. She had many children, but only

three are of interest right now. They were triplet sisters, whose birth brought new music into the world.

When Asrelia retired, she divided her earthly goods among these three. The Great she gave to Maran, the Most she gave to Esrola, and the Least she gave to Ernalda.

The Great that she gave to Maran are the earth's greatest and most powerful manifestations, which are earthquakes, volcanoes, landslides, autumn, diseases, and implements designed to bring death.

The Most that she gave to Esrola are the almost infinite materials of goodness of the earth's great bounty, manifest as food, children, sexual desire, and blood.

The Least that she gave to Ernalda is less only because it is not physical, but immaterial. She is goddess of the spiritual earth whose power is not found in solid things, but in actions, rules, ceremonies, music, love, and familial care.

THE FLOWER OF LIFE

The first Flower Day was at the start of the Golden Age when the Bright Emperor commanded that members of all the gods' tribes must go to him, and live within his palace in the center of the world. This need for change distressed many, whose tranquility had been undisturbed during the Green Age ever since creation. "How can we possibly survive in something new? We will die," they said.

"There is always another way," said Ernalda. "Let me show you the flower of life." Then she showed to the goddesses of her tribe the secret power that was within the change that had been commanded. She turned herself from the tight bud of life to the open blossom, an explosion of life like the effusion of sweet scent. The others were not only comforted with this, but were excited to flower too. Ernalda told them to wait. She gathered together all those who were going to go to the Emperor's Palace and once therein, they planted the beautiful flower gardens which bloomed and which pleased the emperor and his family.

The first Flower Day Celebration among humans was at the Dawn. Ernalda gathered together the spirits of life that had been freed in the Lifebringers' Quest and brought them back to the world. First came young Voria, the flower girl, who gave the signal for the surviving humans to rejoice. When Voria's footprints bloomed the waiting people came out of their hiding places. She taught to them the dance for new life, and promised the dancers that she would come again every time they danced when her flowers bloomed.

This Sea Season celebration is also called the Shearing Celebration. In the blessed and wonderful Storm Age our goddess Ernalda first sheared the sheep of Nelat to relieve them of their uncomfortable wool. When she came forth from the underworld at the Dawn she again sheared Nelat of his shaggy wool. This caused the overcast sky to clear, and the stars and sky to become visible.



THE FIRST FIRE DAY

The first Fire Day celebration was held by Ernalda to bring peace to the households of the women. It began in the Golden Age, when she and her women were handmaidens of the Emperor. Each goddess complained to Ernalda that their husbands were reckless and thoughtless, sometimes brutal, so that the goddesses' petals had fallen off, and they felt ugly and deformed. They complained, "Surely we will be burned up this way." To help them, Ernalda called them all together.

Ernalda said, "There is always another way." She called Mahome, and prepared for the celebration. When everyone had come Mahome showed them the secrets of controlling the fire to make it a safe hearth fire, good for cooking and keeping children warm [and for seducing men's desire towards domestic obedience.] The red-breasted swan, sacred to Ernalda, fanned the fire with her wings. "When you do this, then your wild husbands will calm down."

Everyone was very pleased with this, and they decided that they would make a monument to mark their accomplishment. They made a house, which they call the Women's House. After the building was made, the women went into it and spun their wool on spindles to make thread. Thus, it is called Spindle Day. Women still meet on this day, to determine what their community will build that summer.

After the Dawn, Ernalda came among her worshippers on this day, when the grains were standing quietly in the field. The women again celebrated this rite, which they called Mahome's Birthday. Ernalda showed the women how to worship Mahome's sacred fire, so that her brothers would come when they were called, and be calm fires rather than wild. Mahome's brothers are Aralnala, who can heal sick livestock; Naranala, who purifies profaned items; Tylandenar, who tests the words of women and men; Faladan, who bears sacrifices to the gods; Pananala, who makes pottery; Gustbran, who makes bronze; and Torabran, who burns the dead to set our breath free. Only Oakfed was not calmed, because he had no wife.

ERNALDA THE MAGICIAN

Ernalda is the source of magic. She is her own source – for her magic was not learned from others, but is instead who she is. Magic is the thing people get after interacting with Ernalda.

Ernalda has always been able to understand how everything and everyone are weaved together – since she wove the cloth that joins everyone and everything together. Since she is the weaver, Ernalda can change the threads and change how the world is connected. She is the weaver, and she is the web.

Ernalda has always known how to spin, measure, and cut the threads of Creation. Three times she has revealed the fullness of her powers to change Creation so as to change it. First, when she called forth Orlanth to kill the

Emperor. Second, when she called forth the Divine Regalia and created the Storm Tribe. The most important was when she rewove the tattered cloth of Creation and created the Compromise that saved the world and ended the Great Darkness.

THE GOLDEN NECKLACE

Ernalda is no submissive wife. When Ernalda needs to tame the thundering lord, she smears her breast with saffron, adorns herself with a flower garland with anklets and bracelets of fine gems. Atop her forehead rests a jeweled crown and she wears her Golden Necklace around her throat. So attired, she clouds the minds of men. No husband or lover can resist her requests; no man can oppose her but will fight to protect her.

URALDA

A long time ago, before Umath, before Yelm, and long before Orlanth and his brothers, there was the cow mother, Uralda. She lived in good pasture land, and ate well. Her children were fat and happy. Her bulls were virile and thought they were in charge. When one bull became weak, another good bull came along and took his place. Everything was good.

Then the two-legs came. They asked the bulls for help. The two-legs had found this thing called hunger, and wanted the bulls to scare it away. Of course, the bulls just scared the two-legs away, because they always took the easiest choice that presented itself at the moment. They didn't bother to tell Uralda that the two-legs had come. But Uralda saw the two-legs from a hill, and paid attention to where they went.

Then the biting things came. There were the small biting things who ran circles around Uralda's children. There were the large biting things who jumped out of gullies and from on top of rocks, who knocked down the cows and tore out their throats. And there were all kinds of biting things in between. Uralda did not have the kind of magic that could stop this. She called on the bulls to help, but they only snorted and puffed about, and prevented only a small number of the biting things from attacking her children.

So Uralda went on a long journey to the place where the two-legs came from.

She was bitten by small things, and by large things, and by things in between. If she had been thinking only of herself, they would have been strong enough to tear her to pieces. But because she was thinking of her children, they could slow her, but could not stop her, no matter how much of her meat they took.

She went into the two-leg camp. The two-legged bulls tried to stop her and pen her up, but she made her way to the mother of the two-legged herd, whose name was Ernalda. They exchanged the secret greeting that comes from the cave deep within the earth. From the greeting



Ernalda gave her, Uralda recognized Ernalda as her mother, and knew that her plan was right.

"Life is almost good," Ernalda said. "My bulls are virile, and think they are in charge. When one becomes weak, another one replaces him. The grasses and grains I make for the people are good, but not enough. Thus, my children have found this new thing called hunger, and I do not know what to do.. "

"I have a plan," Uralda said.

Uralda went back home, this time with some of Ernalda's two-legged bulls to protect her. She told her bulls to tell the herd to get ready for a journey to the land of the two-legs. The bulls did not want to understand why, but they also did not want to be without cows, so they followed. Which is something you can always count on bulls to do, in the end.

They made the journey, and at first the herd was happy. The two-legs made sure they had plenty of grass to eat, and gave them a new thing called shelter when it became too cold to live.

But then the bulls made a terrible discovery! Some of the cows were disappearing. They saw the two-legs cutting up their bodies, roasting their flesh, and devouring it as a cow would devour grass! The bulls came to Uralda trembling, their bravado gone. "You tricked us," they said to Uralda, "These two-legs are just like the biting things, except now we are trapped!"

Uralda said, "Bulls never understand that a little lost blood is nothing, when there is life to be given. If the two-legs find in us a way to banish the thing called hunger, our herd will prosper. For every one of us they take, the biting things would have taken two. Trust to your goddess, and go out and be bulls again."

Not long after, the cows made a terrible discovery! "That strange feeling we get every morning - it is the two-legs, stealing the milk meant for our children! These two-legs are worse than the biting things. By taking our milk, they are stealing our next generation!"

Uralda said, "This is why you are the herd, and I am the goddess. Don't you see that if we treat the two-leg children as our own, that there will be many more two-leg children, brought up on our nourishing milk? They will prosper and multiply, and everywhere they go they will take some of our real children. And those children will become mothers and have more children. With our help, the two-legs will cover the world, and wherever they go, there will be cows. Fat and happy cows. Now trust to your goddess, and go out and be cows again."

Ernalda has changed bulls many times since that day. But one thing that has not changed is her arrangement with Uralda, as both of them bless the world and fight the thing called hunger.

ULERIA AND THE BOGGLES

Boggles are nightmare creatures spawned from confusion and fear. People say they are the flatulence of Ratslaff, Old God of Disorder, emitted when he first gained consciousness in the unborn world. Early records describe them as stick men with saucer eyes, needle noses, and wings or legs in profusion. Surviving illustrations indicate that they were very diverse in size and form, and that these features were not always present.

During the Gods Age, the boggles were legion. At first, they were like cosmic mice, scampering through the universe and making little poo poos in the vault of heaven. At times they were nuisances, such as when they frightened Mother Mammal so that she gave birth to that utterly unbelievable animal called camel. At other times they were destructive, as when they chewed a hole in the indestructible walls of the Gloranthan Palace.

The disorder of the boggles disturbed Acos, who saw each dust mote and cobweb of the cosmos. He offered a reward to any that would rid him of the pests. Acos' word was Law, and so too would be the word of the one who defeated the boggles.

Larnste was first, the God of Beginnings. He thought to catch the boggles by surprise, and so transform them. But all he did was teach them to flee to new places, and so spread their disorder further.

Tylenea appeared, the Mistress of Illusion. She sought to deceive the boggles into giving up their own ways for the treasures she offered. She displayed Visions of Glory, Documents of Ownership, and Possession of Others as her most tempting powers. The boggles soiled these things forever with their disdain and rejection.

Harana Ilor sat quietly, playing soothingly on the Harp of Harmony. She hoped to charm the boggles into peaceful submission. However, while she entranced seven of them with her song, another chewed through one of the harp strings and forever ruined the once-perfect harmonies.

Orenoar spoke firmly, confident in her wisdom, and thrust the Staff of Truth into the nest of the boggles. She planned to illuminate their hiding place, but they gnawed at the staff, riddling it with questions until it shattered into many brands. Because of this, today we see only the many lesser truths, rather than the One Truth that existed before the boggles.

Kargan Tor was last, the God of Endings. He rushed forward like a ram, eager to squash the ugly things beneath his boot. He stamped heavily upon one, but it was so small that it was able to escape. He tried to smash another, but it skittered behind him. He stomped throughout the Palace looking ridiculous, and finally gave up in frustration.

Then it was that Uleria came forward. She offered the boggles the most sublime of desserts: Herself. The temptation was too much for the creatures of disorder to



resist. They fell upon her, and with savage desire feasted upon the Body of Love.

Thus, the Fabric of Love was rent in many places by the gobbling boggles, so that love is called Uleria's Net. But they were satiated, and could not resist Uleria after that. They settled down, as she directed, outside the Palace of Acos and upon the shabby edges of the known world. She decreed that from that time forward her net would bind all living things to one another, and Acos made this the law. Thus did the power of Love overcome Disorder first.

HOW DRAGON PASS WAS MADE

When the world was made, no one asked the dragons where they wished to be. No one had invited them, and no one knew where they came from. But when they chose a place upon the northern slopes of the Spike to nest, no one minded.

Peoples were made, the Elder Races and later, the humans. Troubles of the world began when the races of the Surface World met each other and could not share territory. The gods made a plan to keep the people apart and, therefore, harmless. The gods got together, and with the help of the Maker and the Earth Mother they made the Seeds of the Mountains.

Larnste was the god who planted the Rockwood Mountains. He strolled along, planting the seeds deep in some places, and just scattering them upon the ground in others. Where they were deep grew great mountains, and where they were shallow rose hills. In this way the great ranges of stone grew up, and separated folks who would have fought against each other.

When Larnste reached the Dragon Nest he stuck his staff into the ground and stopped to speak to the Ancient One. He rested there, and so no seeds were sown along that stretch, where the dragons nested. But after he pulled his staff from deep in the ground, one seed rolled out into the pit where it had been. It grew from the depths and became the god's favorite mountain, which was Kero Fin Mountain.

As a result, there is now a great open area here among the mountains, and when the gods saw it they were worried that it would allow the diverse peoples to meet, and that they would fight.

And they were right. It is the place where many peoples and races have met. And as predicted, it is the place where they have fought, too.

CHORALINTHOR

The Choralinthor Sea is a wide and calm art of the wild oceans. It is commonly called the Mirrorsea Bay and is located on the south coast of Genertela in the region called Kethaala.

In the war of the gods there were many occasions when sea flooded earth or the earth struck out at the sea, both with intent to do harm. Yet there were also many

occasions when the meetings were not terrible, and even some times when love moved between the water and earth rather than hate.

Esrola is the name of an earth goddess, one of many daughters of Genert and Ernalda. Esrola's body was the earth which lay to the north of the Cosmic Spike, and she was sacred and beloved by everything which trod upon or burrowed within her.

Her first worshippers were her children by the Blue Dragon. This great spirit flowed across her one day, and paused to mingle and make. A grand forest of Yellow Elves rose across her land. In it lived dragonewts.

Later, the Ocean of Terror, sent his destroying son, Sshorg the Raging Sea, to cover all the northern lands with his water. Sshorg did, and Esrola was one of the many places which was covered over by the flood. Yet, such is life that even though Esrola was flooded by the slaying waters, she had met one of the sea gods in love.

Faralinthor was the water which lay over Esrola. Faralinthor was a bright spirit; calm, kind, and quite an unsuitably peaceful fellow to be part of any army that followed the Raging Sea. But such is the nature of water; peaceful calm follows unending turmoil, and so Faralinthor dawdled about in the wake of the liquid army. At the bottom of the sea Faralinthor met with Esrola. They performed a dance which many in those days knew, and there was formed a fine child whom they called Choralinthor.

The troubles of the gods age worsened, and it grew harder for the god and goddess to meet in peace. Sshorg was defeated by Orlanth and roiled away into the sea, dragging all the waters with it. Faralinthor, already attached to the land, remained behind.

Thus despite anger from all sides, Faralinthor remained behind, lapping upon Esrola and the Spike. He was robbed, pummeled, and evaporated. But he remained, a liquid patch of increasingly salty sea.

Eventually Umath, who always an angry and wrathful god, spied the sea and earth locked together. He struck and his great bolt of force smashed both Faralinthor and Esrola at once as they lay locked in their sweet embrace. The place where the bolt struck them sizzled and dried up, and the steaming continued like a disease across the body of Faralinthor and Esrola. All was burned, and the area was covered with a great plain of salt. The blasted bed of the lovers is still visible under the water, today.

Choralinthor was only an innocent godling. He had lain sleeping when his protecting parents were struck down. All about him the protecting waters of life disappeared when Faralinthor was killed. The tiny puddle just lay there quietly for a very long time. Armies of gods, men, demons, and chaos swept past. Helpless and alone, Choralinthor, a little drop like a wept tear, waited.



THE RIVAL WORLDS

Once everything was good. Then it went bad. The Lhankor Mhy know why.

In the Green Age there was no overt violence, for nothing had to eat or do anything difficult to survive.

Instead people played and danced, entertainment and had fun. There were lots of activities in which everyone took part, like the circle race where people ran until they couldn't anymore. No one won. And there were competitions of one against all. These were good natured and no one cared who won or lost. And there were the teams.

The Emperor had rules about how certain games were to be played. Teams were designated by law. The teams, like everything else in the Empire, were organized by the Four Elements. Out in the forests the teams were voluntary or chosen by leaders.

One day Orlanth pointed out to Lhankor Mhy his observations: teams are formed for reasons, and this elemental recognition is one of those reasons. Lhankor Mhy, studied the games, and discerned the Powers because of certain ways that teams were formed. He realized that Orlanth's team often won tournaments because it included members with very different powers.

But another organizing principle took him longer to pin down. At first it was the Small World Theorem, for he noticed that teams for the Awe Games tended to have the same participants. He discerned four teams, but not the four elements. They always included the same sets of entities for the animal role, the Landscape role, and for the Desire and Protection roles.

Lhankor went home a few times with the rival teams. When visiting what he called the Triangle Team, he found it hard to think. When he was with the Nebulous Team he found it hard to discern and analyze. Once when he was there with his girlfriend he didn't have a headache, and they took a walk outside the home fields of the Triangle Team. He found neat fields and regular groves of wild trees, like orchards. They went into one little building, but never found their way out until a monstrous goddess swept them up and threw them into the trash midden. They found their way to the Game Field and back home after that.

Another time he asked Orlanth to come with him, for despite the splitting headache he was going to explore that area. They went, and Orlanth was a strong and successful protector, but in part because he was not afraid to go back. Any direction they went always led to some monster.

Orlanth slew or chased it off, but the whole realm was hostile to them. "Even I have limits," said Orlanth to Lhankor Mhy, "and this is beyond both you and me and both of us together. Takes those scraps you have and follow me out of here. When they returned, though, Lhankor Mhy's treasures of trash disappeared. That confirmed it for him.

"Those are other worlds," said Lhankor Mhy. "Those game fields are places where they meet. It's the Fourth World."

"What does 'other worlds' mean," said Orlanth. "I've been over to the One Sea, up to the Top of the World, inside the Emperor's Palace, down the Underworld, even up to the Sky."

"They have a different sea, and a different emperor, a different sky and they look in a different direction from the Spike. They are as different as the Predark is from us. They have their own Orlanth somewhere in there, and their own Ernalda, Barntar, and Lhankor Mhy too. Different customs, rules and laws, even though they at first seem to be like ours."

"Hmm," said Orlanth, "I'll be sure to add some of them to my team then."

The Lhankor Mhy will tell you this: Here's how the Gods War grew.

1. Three unique and different worlds naturally conflict when they overlap. At first, the only conflict began where the realms overlapped.

2. The level of violence grows. Friendly team rivalry becomes hostile, crowd fighting starts, gangs begin organized conflict, professionals engage in trained violence and hostility.

3. The area spread outside the initial contact. First were the game fields, then the viewing stands, and then to all the theaters and performance places. Then the regions between them became fields of violence, with professional teams specialized to the task.

That was everywhere. That was the time of the Gods War. That was the cause of chaos and destruction. Chaos did not come because of the feud between the Sky Tribe and Orlanth's Ring, or between fire and water or between northerners and southerners. It was because of the Three Worlds.

That is why they are the Unholy Trio.



THE UMATH AGE

These are stories about Umath and his sons, and are set before Orlanthe became the chieftain of the gods of Air.

THE BIRTH OF UMATH

Umath is a Great God, and the only one to be born of two parents instead of arising out of what had come before. His mother was Ga, the Great Earth; and his father was Aether, the Great Sky.

His mother had never birthed such a child before and could not pass him through her. Umath's first thought was, "Violence is always an option," and so he took one of his own teeth and made a knife, then cut himself free. Umath forced his own way out of his mother to be born.

The place that he came out of is called Stormgate, and it is that dark spot in the sky there, that you can see even in the night sky. It is the only thing in the sky that never moves from right there.

His arrival was quite unexpected. There was no place for him anywhere. Every space and place had been parceled out to other gods and demigods and children of the Solar Empire, as well as their tributaries, servants, office holders, leaders, and protectorates. Emperor Yelm ruled everything, nothing was left.

Being impulsive, Umath made his own place in the world. He put his hands up to the belly of his father and his feet upon his broad mother, and then pushed them as far apart as he could. Old man sky groaned with that effort, and Grandmother Earth wept too, so now life also has its groans and sorrows for everyone. But Umath made a place for himself, and it was the realm of Space, or of Air, or of the Middle World.

After that change the world shook itself slowly awake and began to move, to grow and to seek meaning for its residents. The created world began to change. Eventually everything moved, and from it came the gods and goddesses, the humans and the demons, and the entire world we know now.

THE MAKING WAR, OR THE FIRST HARP

In the beginning, before any people lived; before there was an animal which walked, flew, crawled, swam or dug; before there was a sun, or a sky, or a rock for you to sit upon; before, even, there was making or unmaking, there was the First War.

In those days there were two tribes.

One of the tribes was the Predark. They were monstrous beings "if one of them was here it would drive the mind and soul right out of your body, even if you were the wisest priest, with the Eight Shields on, or the bravest chieftain. The demon wouldn't even have to do anything. Just seeing it would kill us. It is so dangerous that many

kinds of people must not even *think* too hard about these things."

We know the names of some of the demons: Unmotioned, Too Big to Think Of, Make Everything Tired, No Parents, Can't Be Moved, Never the Same, Ill Before, Beyond Walls, and especially Before Still, their leader.

The other tribe was the Old Gods. They are also huge, but not so much that they would break us into pieces with their presence and obliterate us. Instead, if we met them, we would *only* be inhaled into, or digested by them, and we would be individually lost amid them while we were being endowed with a portion of their being. The Old Gods include Night, and Earth, Old Fire and Ancient Sea, Deep Wisdom, Maker of Rules, Words of Power, and Grower of Life, and others who are as well-known.

The First War is something we can barely think about. We are only people, and even our greatest minds and souls cannot envelope the Origins. The combatants in the First War were bigger than giants, bigger than continents, bigger than ideas. The Old Gods fought against the Predark Demons in ancient, prehistoric ways that we mortals cannot comprehend. For instance, we think that dying is a fearful thing. But the Old Gods could not die, and when defeated they were rent and sundered, scattered across the worlds, eaten, and used as raw materials. And after these things happened the gods were still alive, and maybe each little shred remembered something, but they were not dead. And maybe some of them liked their new state.

The war began with a raid. The Old Gods had a type of marvelous animal, called the Shell Horse, which they used to send messages around. A priest would whisper the message into the shell horse's ear, then sacrifice it. If they sacrificed it in the Underworld, it went to the peak, where it delivered the message and stayed. Later, it would be sacrificed at the peak, and it went to the underworld with its message. But one time, when Night stood guard, the Predark warriors crept in and stole the gods' herd of shell horses. Then, when their priest next offered sacrifice, the shell horses did not return.

They asked their eldest and wisest member, Deep Wisdom, what to do. He decreed that they would never improve their position unless they revolted, but that they could never win a revolt with only those gods who were then alive. They would have to fight, and take a chance, and hope and work so that someplace during the fight they might find the right victory.

At first, the Old Gods dared to do nothing. The demons were more numerous, and more powerful, than the gods. But Maker of Rules forged a weapon for them to work with, and all the Old Gods were armed with Creation.



They used this. The Old Gods used Creation to make a leader for their forces. He was called Emperor. He organized the gods, and then Words of Power delivered the challenge of the gods to the demons.

Never the Same was the demon foe who responded to the challenge. He didn't wait for his fellows, but rushed right upon the gods. The gods did not act stupidly, but in concert, and together hamstrung the berserk demon. Then Maker brought out chains and hammered them onto Never the Same, and the Grower cultivated a living cage, where Never the Same was imprisoned and put on display. Thus the demon was not killed, but contained within the chains and cage of the gods.

Then the gods built themselves a home, called Citadel, where they lived together and prepared for the war. This strong fortress protected them from their foes. But it did not give them the means to defeat the demons, and so the war stalemated.

In this way the gods learned that the Emperor was not the champion needed to defeat the Predark Demons.

The Old Gods needed a special champion, but that hero had not been born when they began the war. The new champion required widespread Creation to exist in order for him to be born, in order that his very essence would be filled with its power. At last the gods had created sufficient force of their own to allow the birth of their hero. His father was Sky and his mother was Earth. Their son was called Umath.

When Umath was born, he came forth with thunder. The Three Women assisted at his birth. The next time there was an assembly at the Citadel, Umath entered with his thunderclap, and his mother and father moved their seats aside to make room for their strong child.

The Emperor objected to this change, but the parents and many other deities cried out and said, this is the hero who has come to liberate us. To cast him out is to cast us out too." So the assembly agreed to arm Umath against their foe.

The war was settled by a great duel of champions. Umath was the champion for the Old Gods, and Howling Void for the Predark Demons. They met upon Dueling Island, before the assembled witnesses of their tribes.

The Old Gods gave their children and friends as hostages for their surety, while the Predark Demons gave parts of their bodies to uphold their pledges.

Umath had a secret weapon for this fight, called Harana Ilor. Mighty Howling Void trembled when it was taken from its sheath. When Umath used it, the Seven Powers were released, and flew against the giant. Howling Void sent his own most terrible powers in conflict, but they were seized by their opponents, and sent spinning dizzily across the sky, forced to cry out in the seven harmonies. Then the Seven Powers fell upon Howling Void and cut him down with Harana Ilor.

His remains were shaped into the world. From his breastbone was made the first harp, which is so pleasant to hear today. And since that time the harp has been the home of Harana Ilor.

UMATH'S CLAIM

The world was not always like it is now. The way it was before cannot be remembered, but it can be imagined if you forget things. For in those days, there was no choice, but only one way. Nothing ever moved.

When nothing moved, it was easy for the Old Gods to make the world. But they did not reckon with one thing: freedom. At first there were little freedoms, but they were useful to the Creators. Like when they made the OnePerson and then allowed everyone to make their own folk that were *like* the original one.

It was love which set the little ones free, and which they taught to the great ones. When the great ones met this form of freedom and creation they often partook, and this way more strange beings were born. Like Issaries, who was a child of two of the Old Gods.

And when the whole world was free, the great sky lay upon the fertile earth, and begat a love child that was something new. It was Everchanging, the Umath.

The first thing that Umath did was to go and visit the Emperor. But the Emperor had no tolerance for this upstart motion, who did not fit within the Ten Nobles or the 294 Commoners. With the Will of Law the Emperor cast the motion out of the way, out of court, out beyond the cornered edges of the earth.

But Umath did not accept this. He said:

*Am I to have no Honor?
No rings to give out, no meal?
This is not Just. You dishonor your rank.
Generosity is a virtue, not greed.
So is Courage, and my strength.
I will show you my secrets,
if you won't show me yours.*

And then Umath roared back and came into the place between his mother and his father. He planted his feet upon the broad earth, and his shoulders upon the broad sky, and with immortal strength moved apart the worlds so that he would have a place to live. Holding it upon his shoulders, Umath walked inward to the center of the world. In this manner he opened a place of himself. We call that space the Air Realm, or the Atmosphere, and it is all the space between the earth and the sky.

His mother and father did not begrudge Umath this place, but the Emperor did, and so there began a great jealousy and rivalry between them, which is the cause of all the trouble we know today.



UMATH'S MOVEMENTS

The Storm Gate appears in the Dome, and from it comes Umath, who moves everything. Umath moves in a wide circle through the Middle Sky, enraging Yelm.

- Makestina rushes towards Yelm with the news, and the Emperor is so angered he devours his son.
- Jernedeus follows at a distance, but while watching Umath ignores his own progress and crashes off the east end of world.
- Derdurnus spins to watch, and goes spinning off the edge of the world.
- Zatora follows Umath at a great distance through his circle (later see Zator, below).
- Kargzant follows Umath, circling behind and low.
- Jagrekriand is struck directly by Umath, and thrusts the invader onward and follows. Umath is fatally wounded and wobbles around the sky, sinking lower. Jagrekriand moves inside of Umath's path, protecting the Golden City. They fight with missiles, and eventually Umath wavers, and then crashes down in the far north.
- Therados dodges up and out of the way.
- Deumalos drops "like a rock" to dodge the coming Umath, and is gone.
- Zator goes into the Pit and is never seen again. The first myriad of stars comes out.
- Umath crashes upon North Camp. This starts the tilting north-south Dome Movement. It goes northward first, because the Pillar there is broken, until it is pushed back even harder by Kalikos.
- The sons of Umath rise out of the ruined North Camp, now called the Storm Camp, bearing the weapons of their dead father. Unknown to them, a Dragon pursues.

UMATH AND ASRELIA

Do you remember the Making War? It's why we have sex. Orlanth and Ernalda taught us how to be blessed with it, and make the most pleasant thing into a sacred action of cosmic bliss. But even they had to work this out. They were inheritors of this urge

The Making War went on and on but the Old Gods could never win against their predark foes, the chaos gods. Finally, they exercised their magic of creation. They created Umath, the champion, who conquered the chaos giant and carved the body up to make our world. The Predark tribe were driven away, and Umath created his camp.

He went to the Old Gods to ask for his reward. In those days, all of the gods and goddesses were in pairs. The Council of Pairs were the Powers, each balanced by another, like Stasis and Change, or Love and Conflict. The Elder Gods were matched, like Maker and Grower. The Elemental deities were also all matched, each great goddess

with a husband, and each great god with a wife. That was the way of the world.

Umath, too, had a mate, a match, a partner. He had seen her when he returned the whole herd of delighted shell horses back to their home, led by their mother. Umath had been made to free her, and he did, and returned her home. She never had a mate, nor had anyone been born who was intended for her.

Then Umath went to the Old Gods. Umath the Champion returned to the Citadel, where the Old Gods waited. The ceiling overhead there was as broad as the sky, and its floor was great enough to hold all the beings of the world. "Great Ones," said Umath, "Great Ones of the World. I am me, come here, to receive what I deserve, what you would give to me. Where is she, Asrelia, the Mother of the Shell Horses?"

They knew what he was talking about. That coupling was the way of the world. He had come for his mate. When they didn't say anything, Umath thought that maybe they didn't understand, since he was still new compared to them. So he made his request again, louder this time. "She?" asked one of the gods. "She is not yours. She is ours, as she was before and still is now. We will not change that. Your request is inappropriate, in error, and wrong."

"Wrong? She is my purpose, the goddess for whom I was born. We fit perfectly."

"No," said the herald. "Your request is inappropriate, in error, and wrong. We forbid it. You will not be allowed, and the world both created and uncreated is set against you. You may not, can not, and must not do this."

This was so. I will tell you, because I saw it myself, with these two eyes. All the Old Gods were there lined up like a wall, solid and impassable, unwilling or unable to let Umath and Asrelia come together. The Old Gods kept them apart.

Two sounds then erupted in the Citadel Court, and neither had ever been heard in that perfect place before. First was a sad weeping from Asrelia when she understood that she could never fulfill her desire to be with Umath. The mournful sound sank to the floor and collected in a corner, and was so heavy that it cracked the beautiful tile there.

Second, Umath thundered anger, so volatile that it collected swirling and burning in the beam tops and punched a hole right through the dome the way an arrow can pierce armor, neat and clean. It went out like smoke through a smoke hole.

Umath could probably have destroyed everything right then and there, but he was still so new that he feared maybe he just really didn't understand. After all, he had just slain the monster Never the Same, and cut its body up to be the world. He did what was expected, and naturally expected that the Old Gods would never betray him and themselves. A natural alliance bound them both, and for the Old Gods to deny that bond was unnatural. Umath didn't know that, but he felt it, and so he didn't know how to act.



Umath left, and the Old Gods locked the gates behind him and kept him out forever. They then worked their magic and made their own secret places in the new world that Umath had made. Of course, Umath had his own camp, like this one, to keep them out. But they put Asrelia away in one of their own places, where she remained forever, never to find her true mate and husband. Umath worked for ten thousand years to return to Asrelia, and she spent that much time trying to reach him, but their union never occurred.

So Umath and Asrelia were never joined, and once the event began, it continued. Soon there were other couples who were intended for each other, but never met. Then some of the couples even broke apart, and the world began to be filled with longing. We feel that longing now because we were born into that yearning world. It isn't something that we do, or make, or want. It just is, for us. It isn't a fault to feel that way.

Not just people had those unfulfilled desires. Lots of different gods and goddesses had those longings, and after another ten thousand years, they began to try to fill themselves with each other. They spawned a generation of new gods and goddesses. The deities of the new generation were of course heirs of their parents, although each and all held different measures for different powers. But they all had one thing in common: the desire to be complete again.

That's us. We're the children of those desires. We are the children of Umath, the first person hurt that way. We are the Heortlings, who are the descendants of Umath, and so we are all hurt that way. We all know that. We can't change who we are, any more than we can change the damage that the Old Gods did to Umath and Asrelia to make them into the powers of violence and separation.

Have you ever looked at a girl and felt something strange? That is Umath striving for Asrelia. You feel it? That is proof you're of Umath's tribe. Like him, we have to find our mate, who has been hidden. You are boys, you don't know yet. You think you want something, eh? Something warm and wet, eh? That's nothing compared to the desire you will feel when you are men, and after you truly feel a loss. That is a terrible way to feel, and it used to be the way that everyone felt: all of us, all the Heortlings.

Orlanth and Ernalda saved us. They showed us how to fix that hurt. Orlanth was the son of Umath, and Ernalda was the daughter of Asrelia. They are in our tribe, and they had the same feeling. I don't know if they knew what it was at first, but they are the ones who taught us what it is, and how to fix it. What did Orlanth and Ernalda really get? What did they give us? This: the way to be whole again. They found each other, and they made the way to stay together. They gave that to us. That is one of the many blessings our gods give us.

If you are lucky enough to find your mate, you will know. It is almost like having a child, the way it gives you a whole new way of seeing the world.

UMATH THE REBEL

Everybody knows the first rule of life: "No one can make you do anything." This isn't a men's secret. It is a brutal fact. It comes from our own grandfather, who is called Umath. You heard of him before, I know, but here for the first time is some of the truth about him. In this story, Umath is called the Rumbler.

The Rumbler was never still, and for the first time a rippling wave crossed over the treetops of Glorantha. Many beings laughed in delight, others cowered in fear. Birds loved it. The flowers danced when they sniffed pollen from far away, and their delight sounded like silver bells.

A god must act according to its nature for indeed, having such an infallible nature is what makes a god separate from a mortal. We can not fault Umath, the active wind, for being the rumbling and crashing storm. Yet fault is exactly what the Emperor tried to find in Umath.

Umath was the first person to resist the Emperor.

Umath was born, and he moved across the sky. Nothing was moving in the sky at that time, and the Emperor was disturbed. He sent a messenger, one of his sons, with an order to tell Umath to stop moving and go back where he came from.

"I can not," said Umath, "Any more than you could."

When the Emperor heard this he was concerned, because he thought Umath was hurt or broken. He sent a healer to help him, and with a request to stop moving.

"I can not," said Umath, "Any more than you can make a wound drink back the blood which ran from it, and sip upon the pain which it spawned."

When the Emperor heard this he was indignant and made an appeal by Authority, which Umath rejected.

When the Emperor heard this he was angry and sent a warrior to force the truth, who is defeated.

When the Emperor heard this he was frightened and sent Jagrekriand, who smashes Umath and makes many parts which move instead of a single entity. These are the storm gods.

Of course, these parts of Umath are all still parts of him. Maybe all the odd workings of the storm gods are really some part of Umath's secret plan or being.

UMATH THE EVERCHANGING

Amongst the great powers that made the world was Larnste the Changer. Larnste joined together with the other Old Gods at the center of the universe and together they erected the Perfect Palace. Within its fastness the powers of creation expanded until the Old Gods filled it, and the creation spread far beyond the protection of the Palace.



The Emperor was created by the Old Gods to organize creation. He commanded things to fit into categories of his own creation, like the Nobles or the Commoners. These were called the Emperor's Precepts and he appointed 294 Judges to make sure everything followed his Precepts. Once he had made his pronouncements, the Emperor proclaimed that there was only one way to do things – his Precepts. As a result, nothing ever moved and nothing ever changed.

But Change created the universe and Larnste is inherent in the cosmos. Despite the Emperor's will, Larnste showed the Great Sky and the Fertile Earth how they could change the world and make something new – it was Everchanging, the Umath. Umath was never still, and for the first time a change crossed over Glorantha.

Umath was born and he moved across the sky. Nothing was moving in the sky at the time, and the Emperor was disturbed. He consulted his 294 Judges and they agreed that Umath did not fit into any of the Emperor's Precepts. The Emperor sent a messenger, one of his sons, with an order to tell Umath to stop moving and go back where he came from. Umath refused and said, "No one can make me do anything." And with that the gods and people realized that it was possible to resist the Emperor.

When the Emperor heard this he was indignant and appealed to the Authority of the Emperor's Precepts. But Umath did not accept this. He said, "This is not Law, only the Emperor's Whim." And with that the gods and people realized that the Emperor had not more Authority than anyone else.

When the Emperor heard this he was angry. He sent a warrior to force the truth, but Umath defeated the warrior. And with that the gods and people realized that the Emperor could be defeated.

When the Emperor heard this he was frightened. He sent Shargash, who smashed Umath and makes many parts that move instead of a single entity. These are the storm gods. However, these parts did not fit into any of the Emperor's Precepts any more than Umath did. As a result, even the Emperor was forced to accept Change.

THE FIRST RING

[The Ring is the primary symbol of Orlanthe society. A ring is an unbroken circle of beings who have pledged to help each other. There is no end to the ring, just an endless joining.]

There were many gods in the world then. The ruling Fire Tribe lived on the Emperor's Mountain in fine palaces, and the Emperor sat upon his golden throne in the center of the world.

Whenever anyone broke one of the emperor's laws, they were outlawed and exiled to the regions beyond the rule of the Emperor. If anyone offended the Fire Tribe they were driven out of the good lands. After a while all the other tribes, like us, wandered in dangerous territory.

Wandering there were the Wicked Waters, the Bad Brands, Shiftless Earths, Worthless Lands, Wandering Blind Spots, and all of the peoples of water, and of wind, and of darkness. And there was Avarkan Killeye, Novareen the Daughter, Farstankos Tankard, Issaries Slip-between, Orv Somersault, Gev Eat-it-all, Lhankor Knowing, Ygg Seastorm, Velet Dehori, Permal Mandible, Artia Nightdaughter, Golod Most Ugly, and others less well known today.

One day some of them were talking about how none of them had ever eaten any Imperial Gazellet, a creature served at every meal for the Emperor.

One person told how he had tried to raid and snatch an animal from the meadow, but when he saw the creatures he was so taken by their beauty and innocence that he stopped hiding for a moment, and the herdsman saw him and drove him off.

Another person told how he came from a good family, and had been a servant in the imperial kitchens. One time he was eating a tureen of gazellet stew to the emperor's feast. He lifted the lid to try to taste it, but the odor was so rich that he nearly swooned and dropped the tray. The imperial chamberlain beat him and cast him out forever.

One said that he had raised an army and tried to take a gazellet by force, but the herdsman heard them coming, and he got the war god who drove them off.

Another person said that he had tried to talk the herdsman out of one, using every facet of logic and every trick of persuasion, but he was rebuffed when the watchman said that thinking and talking were worthless, because this had to do with Being, whatever that was supposed to mean.

Another said that he had attempted to buy one by offering the most rare thing, something that cannot be bought anyplace, in exchange for one. But the guard would not recognize the value of that gift, and called it a "filthy shadow."

Another person said that she had tried to seduce the herdsman to get one, but had failed utterly because his flock was more important than life itself.

The first one said he'd only wanted a bit for stew, because his grandmother was ill. The second said that he only wanted a bit of gravy, to spread on a crust of bread. The third said he only wanted a decent meal. The fourth said he only wanted to know what it tasted like. The fifth said he wanted to have it for a little while. The sixth said she just wanted her share.

Everyone was angry that the Emperor had all of the gazellets, and they all got angrier the more that they spoke until Chalana-who-calms stood among them and was heard. Everyone had to stop speaking for her to be heard.

She said, "It is clear that nothing which you have will work to obtain this meat you desire. You have tried theft, stealth, violence, persuasion, purchase, and seduction, but all have failed.



“Nonetheless, it is clear that there is an injustice here which must be fixed.

“But what is more important: eating the creature, or bringing shame to the Emperor? The problem is not to get them to eat for yourself, but to liberate them from being eaten altogether! I propose that you make a grand plan, and go to the Emperor's lands, and steal these animals away to rescue them.”

The gods discussed this and finally decided that they would rather harm the Emperor's pride than eat some strange beast. So they made a plan, and together they went to persuade the herdsman.

The herdsman was not alarmed to see them all come together. He had bested all of them before, except for Chalana Arroy who did not fight. And of course Vadrus had to try fighting again, and was beaten again because he had failed before.

Then Chalana Arroy herself spoke to the herdsman, and honored his task of protecting these creatures from all harm. She said that they had all come to help in this task, and that they would put the gazelle in a place even safer than this, and that they wished him to help them protect the animals.

The herdsman was convinced by the truth in her compassion, and so helped them to get the herd away. The herd was hidden at the Inside Mountain, and the Emperor never ate it again. Later when even the gods were starving, Vadrus killed the gazelles. But when he ate the flesh it tasted terrible, and everyone who ate it was sorry they had. And so then the Vadrusings decided that this food had actually been a punishment for the Emperor, and they had actually made his life easier by stealing it and reducing his suffering. So Vadrus then said that the goddess had only bad ideas, and that he would no longer listen to the advice of Chalana Arroy. And they did not afterwards.

THE FIRST HOSPITALITY

Umath took for himself the Middle Air as his realm, and set about to make his own camp. This was Umath's home, which no one could enter unless they were invited. It is a secret place, and when Ratslaff told others of it he was killed.

First Umath placed, in the center, the Law Rock. From there, he organized the rest of the construction. He sent the Six Guardians to their directions, where each set up their own watch station. Then, by the center, he lit the sacred fire. Then he appointed officers, and gave each of them their places to sleep around the fire. These are the officers of the camp: watchman, porter, scout, fireman, foodman, waterman, cook, caster, healer, and singer.

After Umath's camp was made many people came to visit him there. When they came, Umath and his officers greeted them. He said the sacred words, which could not be said if falsehood was intended.

The first visitor was Vestkarthan of the Deep. When he came close to Umath's Camp he was challenged.

“Halt, Stranger! Who comes this way, to a place that is not allowed to everyone? Do you come in friendship, or as a foe?”

“Greetings, guardian. I come as a friend.”

“Greetings, then Stranger. You speak to the Lord of this place. I am Umath, Champion of the gods and slayer of Howling Void, and the liberator of Justice. Tell me your name if you are a friend.”

“I am Vestkarthan of the Deep, the son of Ga, who has pledged to stand by you in war or peace.”

“You are welcome here, Vestkarthan of the Deep, son of Ga. I offer you hospitality here, in my house, and promise my protection to you and yours while inside. I offer you water, to quench your thirst.”

“I accept this, with gratitude. I will not rob you, or bare arms, and I will speak ever of your generosity.”

“Then you are welcome, guest. And I offer you more: a blanket to sleep under while you are my guest. This is a thing we offer only to friends, or those we would have as friends.”

“I accept this, with gratitude, and I will speak ever of your generosity.”

“Then you are welcome, guest. And I offer you more: meat, to fill your belly. This is a thing we offer only to kinsmen, and those as good as them.”

“I accept this, with gratitude, and I will speak ever of your generosity.”

“Then you are welcome, guest. And I offer you more: salt, as token of your honor. This is a thing which we give only to those who are great, or who show promise of it.”

“I accept this, with gratitude, and I will speak ever of your generosity.”

“Then you are welcome, guest. And I offer you more: duty, which is offered only those who would sit close to me, in my family.”

“I accept this, with gratitude, and I will speak ever of your generosity.”

And so Umath welcomed the guest into his camp, and this is still the way that all people have been greeted into our homes and sacred places.

THE SONS OF UMATH

Umath discovered that other beings existed like him too. That is, creatures that were on the outside, and not fitting into the cosmic scheme that the gods had declared to be valid and immutable. In order to meet them, he created the first Hospitality Rites to allow friendly visiting. He made many friends this way. Umath mixed with several goddesses this way, and he had several significant children. When his children were born they left home and joined Umath in his journeying.

Umath had these sons:



Kolat, the father of the winds, who comes when humankind calls for them. Some are gentle, and others are fierce. His mother is Kal, a spirit.

Urox, the beast-wind, is also called Stormbull. He is revered in the wastelands, for his is the dry desert wind that bears the stinging grains of sand upon it. He hates chaos, which always pains him deeply, and has dedicated his life to destroying it. His mother was Mikyh, the Mother of Animals.

Vadrus was next, a fierce and mindless wind of violence that led the Storm Tribe attack on the other gods.

Humakt was next, a noble and upstanding warrior. He gained Death as his tool, and now he is the god of death and of war.

Orlanth, the youngest, was last. He was thoughtful and considerate of other beings, and a natural leader among the gods. He is now the ruler of the heavens and the earth. His mother is Kero Fin, the Great Mountain.

THE FAMILY OF UROX

Urox was the oldest son of Umath.

When he was young he was never sure if he was an animal or a god. He had an affection for cows that shaped him all his life. Sometimes these cows were cattle, and those are the ones that the Heortlings mostly know. But sometimes the cows were of animals that lived outside of Heortling lands, too, like sables, bison or others.

One time Urox was trying to seduce a cow, who is called Felestha. She said he had to walk on all fours if he wanted to have her, so Urox did. Then she challenged him to jump over a nearby planet if he wanted her. Urox did, to her surprise. She didn't realize he was a storm god and could fly, and the planet was low. She was delighted, and they coupled.

She bore a pair of twins, and they were cattle. They walked on all fours, and they could also leap incredibly high. But they didn't have Umath's innate powers, but instead has huge powerful wings to bear them. They were the first of the Zazur, or Storm Bulls, and ancestors of a powerful race.

Another time Urox was courting a cow goddess, Orunatawara, of the spirit world. She saw him eating grass and laughed at him being on all four feet, so he stood up and walked that way. She thought he was faking it, and tested him by asking if he could use hands to pick up a large rock, and he did it with one hand. Then he picked up another one, and held them both aloft so she was impressed with his strength. They coupled, and their children were the minotaurs, which have cattle heads and feet, but have hands and walk upright.

UROX FIGHTS DARED

Urox once fought against Dared, a chieftain of the Fire Tribe called the Red Fireman, and his followers. He sent his great beasts to run around and around them. The enemy got confused and dizzy, and the bulls eroded the ground to leave pillar like peaks that remain to modern times. The enemy went to sleep, and are now the red caps atop these stone pillars in the Auroch Hills.

HUMAKT

Humakt is a child of Umath, hence one of Orlanth's brothers. He was at first just one of many of the Thunder Brothers. Like the others, he sought his own true power during the mythic era. He went to the Cosmic Mountain and learned how to fight from Kargan Tor, but he was not satisfied with this. He traveled to the Gate of Introspection and entered therein, and he spent a year and a day in that Deep Place. Therein he discovered his own true and ultimate power. This is Death. Humakt showed it to another god, who we call Grandfather Mortal, who fell dead and fled to the Gate of the West. When Humakt saw its power he resolved to use it cautiously and wisely.

But Eurmial stole the power of Death for Orlanth, who used it incautiously and unwisely. This released the power called Old Death into the world. It traveled rapidly from hand to hand and people and deities began to be killed, to expire, and to die.

Theft between the Storm kin was forbidden, and since Orlanth broke that bond Humakt severed their brotherhood forever. He set out across the world alone to recover Death. It had spread everywhere and the world was full of those poor creatures who were its victims, for they had no place to go. The living and the dead mingled and caused uproar and terror everywhere. Humakt separated the living from the dead and collected the latter into his special place, which is now called the Underworld. With each entity that he recaptured Humakt regained more of the Old Death and put it under his control, creating Death. The smaller entities were easy, the moderately powerful ones more difficult, but he got them all. At last Humakt confronted his greatest foe: his own former brother who had robbed him of Death and begun this disaster. Orlanth was King then, and so he resisted, insisting instead upon obedience. But Humakt enforced his own Justice which was stronger, and so killed Orlanth too. But Humakt showed the secret of his honor and justice and let his brother arise again through the Lightbringer's Quest. Afterwards Orlanth acknowledged Humakt's proper place among the gods of the Pantheon.

Humakt is the ultimate power of Death. Outsiders all fear him. Storm Tribe members acknowledge him and gain protection thereby. His initiates serve him by obeying his rules of Justice. He encourages honor and courage, and disdains pointless slaughter. He keeps the road to Hell well-populated by honorable warriors.



HUMAKT THE CHAMPION

When you grew up, you were told about the trickster Eurmál, and how he found the sword called Death. They told you that Eurmál killed Grandfather Life with it, which was true. They said he showed it to Humakt, which was also true. Then they told you that Humakt used the sword to cut his family ties to Orlanth and his brothers. But that was not true. We allow them to say it because of what was decided in the true story. The story I tell you today as you cut your ties to your kin and form a new bond with Humakt. You are not to tell the true story to others; this is part of your test, to see if you are strong enough to sever those ties and keep them cut.

When Orlanth saw the thing called Death, he was not yet king of the Storm Tribe, and he had not yet proven his honor. Before Humakt could lend Orlanth the sword, he had to be sure that Orlanth would respect it properly.

The first time Orlanth came to Humakt, seeking his gift, he tried to treat Humakt like a thrall. Humakt told him that he had the bearing of a god who would rule over most things, but that he would never rule over Death. Orlanth could not accept this, and so he fought against Humakt for sixteen days and sixteen nights. Orlanth was not slain, but many of his thanes were, and he wept.

Orlanth came a second time seeking Death, and this time he treated Humakt like a cottar. Humakt told him that safety and shelter were small things compared to the might of Death. Orlanth could not accept that it was not a fair exchange, and so he fought against Humakt for four days and four nights. Orlanth was not slain, but many of his carls were, and again he wept.

The third time Orlanth came to Humakt, he treated our god like a carl. Humakt told Orlanth that a thing, once killed, could never be the same. Orlanth could not accept that Humakt held a greater power than he did, and so Orlanth fought against him for a day and a night. Orlanth was not slain, but many of his cottars and thralls were.

Then some enemies came. Orlanth was too tired to fight, but Humakt was refreshed, for these were his special foes. They were many, so it took a day and night to dispatch them all to hell, but Humakt did so. Then Orlanth admitted that Humakt was the greater warrior.

Finally, Orlanth spoke to Humakt and treated him honorably, as a thane. "You shall have a place in my tribe, not as my brother, but as my champion. You shall be a thane among thanes, and you shall sit at my side and on the Ring. Your thanes shall answer only to you.

"Now I humbly beg of you, let me borrow that sword of yours." And Humakt, convinced finally of Orlanth's honor, gave him the sword.

VADRUS

Vadrus was the third son of Umáth. He was more divine than his older brothers, with more intelligence, but a dominating influence of violence and destruction.

Vadrus was the first to open hostilities against the Golden People. He led a band of his men from the above and took wives from among the people who followed the Emperor. The tribe is called the Vadrudings and were a terrible scourge upon the Golden Empire when they invaded.

Vadrus was especially opposed by Enkoshons, a water demon. Enkoshons possessed a weapon that was said to be able to conquer even the High Gods. It was a monster, sinuous and vast with eyes to paralyze anyone's temperaments, a tongue to choke their souls, and a breath that could sap the strength from anyone's attributes.

Vadrus prepared himself against the foe. He brought a large leather sack that held the Four Winds, and ancient flint sword, a twisted vine that held the Upper Wind, and a twisted rope that held the Lower Rope.

Vadrus prepared himself against the foe. He spent a year chanting songs of power about himself and he ate nothing but the magical *splendorbread*. Then he armed himself with hammer and steed, and went to battle. Enkoshons rushed to meet him.

Vadrus released the Lower Wind first, which men call the Darkwind because it blows its shadowy message through the Underworld. This frightened the monster, which naturally fears darkness, but it opened its eyes to paralyze Vadrus. The storm god then released the Four Winds and each of them cast a weapon into the eye of the monster, knocking out both the vision and the power of it. Then the monster opened its mouth and the sinewy tongue lashed forth with hatred. Vadrus released the Upper Wind then, and it blasted and dried out the snaking enemy. Finally Enkoshons inhaled its fetid foul breath. Then Vadrus captured it inside the Sack of Winds. Vadrus took it home and his sons beat upon the sack until the monster inside was subdued.

When Enkoshons was immobilized Vadrus strode up and down its great gaping jaws to the jaw joint. There he put a foot on the bottom and shoulder to the upper, and he heaved so hard that the monster broke open. A huge flood of ichor, water, and mead flowed over the land.

Inside the monster Vadrus saw Blue Woman. She was silent and submissive, but Vadrus ignored her, seeking the weapon to destroy the Emperor. He didn't find it, and he carried her off as a prize instead. She was not willing, but she could not resist either. Later on she was released, or she escaped, or she just went away after Vadrus was destroyed. She bore Vadrus a daughter, Iphara the Fog.

Vadrus continued the war, leading his band again and again against his enemies. He was leading his band when Aerlit took the Shoreline Mother and begat on her the bane



of his family. When Vadrus was fighting against the Sea People they often forcibly took their foes' women. Aerlit took one named Warera, and she was a royal of the Neliomi Clan. She escaped from her captor and went back among her people and gave birth. The child was nursed on her resentment and anger, and he was trained in the ways of the Westerners. The child was named Malkion, and he was the one who drew good people away from helping the Storm Gods, and he also taught Zzabur the sorcerous magic that he used against the gods.

KOLAT

Chance, and affecting Chance, is everything to the Kolatings. Their magic is dependant upon the Gambling Sticks that Kolat made. He uses them to find his way to the Spirit World, and to bring his powers to him.

Kolat is the son of Umath and Kal, a spirit entity. The earliest winds were wild and untamed from every world that they came from. Kolat was early among the friends of young Orlanth rumbling about the world. Only later, when Vingkot was king, did the god winds, spirit winds, and mixed winds finally become separated. Then everyone discovered that Kolat was a spirit, not a god. However, Kolat had become an accepted member of the Storm Tribe, and such is the Orlanthi Way that no one objected to his staying. He was certainly more friendly and loyal than any foreign storm god, and so he is sometimes called Orlanth's Foreign Brother.

Orlanth warred against the spirits and defeated them so completely that they could not remain in the world. Kolat used the Creation Sticks to make the Spirit World, and imprisoned the spirits in it. Or else he used the Creation Sticks to make a way into the Spirit World, or else used the Creation Sticks to keep the spirits in the Spirit World after Orlanth defeated them.

During the Vingkotling Age, however, the spirits struck back in force. The gods were defeated, and most left the world through death or flight. Great spirits wreaked great havoc in their attempt to cleanse the world of gods and reclaim it for themselves. They invited all spirits to help them, but loyal Kolat ignored defended the Vingkotlings instead. He learned the rites to make Granny Vo and Uncle happy, his winds blew away the disease spirits sent by Mallia, and rallied the natural world to sting and harry Thed. He also fought enemies who were not spirits during this time, such as when he drove off Fierce Foul (Zzabur, the Arch-Sorcerer), who thought he could overcome the Heortlings after their gods left them.

The great spirits finally mustered their forces under the monster shaman named Karjakan. With a huge rush like a tidal wave, the spirits flowed across and filled Glorantha. The Spirit World itself came with them, engulfing everything. Kolat was unmoved, and as the realm engulfed him he released his own spirits to defend the Heortlings.

Kolat's sprits negated and drove off many foes, but some enemies were tremendously powerful, and Kolat slowly lost his spirits. Helpers, allies, and powers were stripped away. Finally, Kolat and Karjakan contested. They fought until their bodies joined together, hand grasped hand, and foot held foot; even their teeth were locked around each others' throats. Then Kolat showed his secret power, and Seza ripped Karjakan's brains out. When he died, all the rest of his foes ran away to the Spirit World. Kolat then did the ritual that keeps Karjakan in the Spirit World, although even now he rules his own realm and musters a core of spirits that constantly seek to attack the Heortlings. He sometimes also musters various random entities that he captures.

When Orlanth returned he acknowledged Kolat's deeds and granted him his permanent place in Heortling society. His shamans and practitioners have been among the Orlanthi since the Dawn. They are very conservative, and have changed the least of all segments of the culture.

Kolat now rules the Horn Zone [in the spirit world], so called because of the sound that blasts forth when a kolating opens a way to his demesne. The Horn Zone is a peaceful grotto, valley, and open-air camp. Kolat's winds collect there, his spirit allies live near by, and his worshippers join him there after death, where they rest until they are reborn as the spirit of a wind or person. The Horn Zone is in a larger region called the Vale of Four Winds, which is contested by several great spirits.

Kolat also has a dwelling in the Storm Realm, the Wind Cave high on the side of Mount Doktados. Kolat rests there without suffering, but traps anyone else who enters. No direct link exists between Orlanth's Divine Realm and the Spirit Plane.

SERENHA AND HER DAUGHTERS

Umath was the Great Mover. Nothing really moved before he did. He swooshed past, and rather curiously, in his wake was left a different movement. It was not caused by itself, but by Umath. It followed him around, in his wake, and after some time he noticed it and turned to see what was following him.

"Serenha," he called her. So she was named, and was the first of the air goddesses. She is called the daughter of Umath, or the sister of Orlanth.

Serenha grew up and moved around too, on her own, and there were thee others who followed her and are her daughters. They are Darserenha, Herserenha, and Urserenha. They are also called Hah, Hoh, and Huh. Or else these three are granddaughters of Serenha.

THE INITIATION OF ORLANTH

When Orlanth and his brothers were young, just godlings without a hint of their natural powers, they were left alone in a spruce grove. Their father and mothers were elsewhere, busy with chores.



At that time, some giants came upon them. They were all enemies of the children because their father had offended them. The giants did not waste a moment, but snatched them up and took them into the Mutable Forest. These woods, sometimes called the Marching Woods, did not have roots, and the plants roamed about. Sometimes, in those days, even the mountains moved, and so there were no known trails or paths there.

The giants were Genert, Lord of the Earth; Kalt, the Renewing God; Lodril, lord of Fire; Magasta, the Sea giant; Dehore, Darkness-keeper; and some others whose names are not known now. These were all uncles of the children gods, so although they hated them they could not kill them. Instead, they decided to destroy them without having to take responsibility for the deed.

They lied to the children, and said that they had prepared tests for each of them, and that afterwards they would be gods. In truth, they took the children to various wicked places that they could not understand, and they put a child in each. They hoped that one would destroy the other, and thereby lessen the number of foes.

They took Vadrus and dropped him into the Deep Well, and then clapped the lid on. They were sure that he would be drowned by Water, an element that had no connection to air.

They took Urox, and threw him among the Animal Corral. They were sure the hungry creatures would devour him.

They took the other one, and cast him into the Sex Pit. They hoped he would be driven mad by the demons.

They took Humakt, and threw him into the Fighting Pit. They were sure he would be destroyed by this frightening activity.

They took Orlanth, and put him among the Strange Gods. The giants were sure that the nest of alien powers would destroy the youngest child.

Then they went to their hall, and prepared a great feast for their victory.

Vadrus stirred the Well so rapidly that the gods there streamed into one swirling pool of water, and Vadrus escaped through the seams in the well lid.

Urox confronted the carnivores of the wild, and did not run from them, but stamped them beneath his bloody hooves. Then he broke down the corral and released all the creatures.

The other brother failed, and was driven mad by the demons.

Humakt already knew everyone in the Fighting Pit, and they could not stand before him. They were all disarmed, or surrendered, and Humakt climbed from the pit on their weapons.

Orlanth quarreled at first with the Strange Gods, but some of them were friendly. With them Orlanth prepared a plan, and they escaped from the Prison of the Strange gods.

The successful brothers met, and Orlanth urged them all to help their failed kinsman. They formed the Brothers' Ring, and they moved into position around the Sex Pit. They made their chants and prayers there, and after a struggle, he came out before them, and together they did their best to heal him.

Then they went to the great hall, where their uncles had prepared a great feast. Their hosts were surprised to see them, but realized that they must honor their nephews now as gods with powers. So they held a great feast, and since then all the storm gods and the people of the storm tribes have held victory feasts after initiation.

THE DEATH OF UMATH

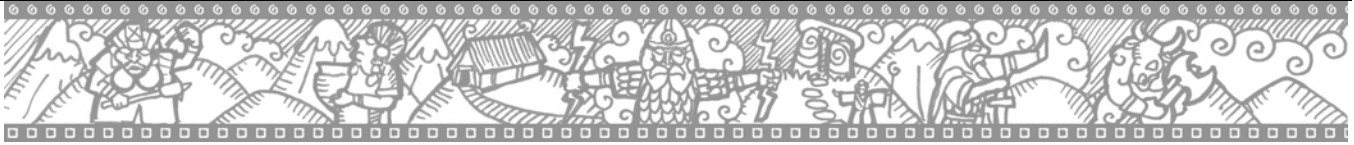
Umath discovered that other beings existed like him too. In order to meet them, he created the first Hospitality Rites to allow friendly visiting. But

Umath's Hospitality Rites were violated by visiting sky gods who followed Yelm's Laws, resulting in violence. Many dreadful acts occurred, and sometimes the bodies of the gods who were killed tumbled to earth, creating new ranges of mountains and hills.

Jagrekriand, called the Red God, was the chief Sky Defender. He fought with Umath many times, mostly simple skirmishing, but at Highgate they met toe to toe, and both were wounded. In Senetum, "the red fields, bony hills and grieving earth" were formed where their wounds dripped, and its residents, the Varanadi demons, rose up from where their essences mingled.

Umath was sore wounded, and went spiraling away. Yelm healed Jagrekriand and sent him with an army to finish the job. Umath had sought refuge with the Zenfel, the White God, the source of innocence and peace. Neither he nor his guests could ever be harmed as long as he kept this power intact.

Zenfel had previously promised Umath healing and safety, so he went there. But Zenfel now secretly plotted to help his kinsmen Jagrekriand to ambush Umath in the healing baths of Melimios. Orlanth, who was just a boy then, overheard the plots and brought the whispers to his father. They acted as if they did not know but the air gods were ready for treachery, and so they prepared for battle. Thus they spotted the ambush, and Umath hurled his deadly bolt at Zenfel. The Red God rushed to help the White, but Umath and his men were faster and Umath killed the White God Zenfel. He had violated his own self of innocence and so he died. The White God's whole palace collapsed under the weight of its master's perfidy. The White Planet fell from the northern sky. Umath sent his sons to pursue the fleeing losers. They tried to escape to the land where their dead lord lay in pieces, but the sons of Umath fought so fiercely that the whole land about them was destroyed. It was filled with the blood of the combatants and became the Great White Sea.



Jagrekriand arrived, too late to save the White God but soon enough to defeat Umath, who was wounded now from two great victories of his own. The Red God sent in his minions, who were smashed by Umath. He had terrible magic that worked well against the red gods.

But then the Red God used magic from the Underworld. He himself turned black to destroy the upstart, and Umath had no defense against this magic of Jagrekriand. The Red Planet of the Sky became the Black Planet of the Underworld, and he smashed great Umath with an unknown weapon that shattered his body into dust.

Umath's body dispersed among the winds of the world. He was done. His powers were released, mostly recaptured by his sons. He never returned.

But others say he was not destroyed, but that instead he was robbed entirely of his Freedom, and thus permanently imprisoned. They say that he is still standing between the earth and sky, and that it is he who holds the sky up and separated from the earth. They say the Sky Gods, to keep the sky away from the polluting earth, did this.



THE DISCOVERY AGE

These are stories about the Storm Gods descent from the Great Mountain and their settlement of the sacred land of Dragon Pass.

THE DISCOVERY BAND

In the beginning, before the world was fully formed and when things were still shaping themselves to be what might be known, everyone lived on the Great Mountain, in the land called Dini. At that time no one could tell that anything was a thing apart from themselves. It was like all things were one thing. But after a while that changed.

Orlanth was the first being to notice differences. He first looked at his tribe, and he noticed that he was different from his sisters, and then that his brothers were different from him too. Then he saw that some things were beings, and that some of the beings were gods like him, and that some were animals, and that some were something else that he could not yet define.

Orlanth then looked outward, and he saw that a vast land lay spread out beneath him. He leapt into the air and blew all the way around the world, turning this way and that whenever something caught his attention, and he would explore it closely and look into it. Everywhere that he flew was primeval territory, virgin and untouched. It was utterly wild, and inhabited only by the first things.

Orlanth went back to Dini he and told his companions of what he had seen. He concluded by saying, "I think we should go there."

"Not us," said his sisters, who never liked to move anywhere. "It's too wild and dangerous." And everyone who liked his sisters decided that they too would stay where they were.

Orlanth decided to go and explore the lands without them. He dressed himself with fringed clothing, to blend into the wilds; with a cowl and cap, to hide his face; with strong but silent boots to move over stone, brush, or sand; and he carried his javelins, knife, and striker.

Orlanth went alone. He called himself Varanorlanth, Wild Orlanth. He stalked the land, and he learned the lay of the land, and where the different trees and fields were, and what beings lived among them. He learned how to live off the land. He learned how to recognize the dangers, and how to confront or avoid them. He learned how to recognize the friends, and how to approach and how to meet with them. He learned how to listen to the voice of the wild that was ancient when Orlanth was young.

When Varanorlanth followed that voice of the wilderness, he met the goddess who was called Velhara, the Lady of the Wild, and he approached her, and met her, and she sat with him around his campfire. He thought that she was beautiful, and they talked together, and walked together, and danced together. They decided to make a song of creation. As he composed the "Song of the Hunt"

Varanorlanth boasted that he had never been bested at anything. Velhara laughed loud at that, like a man laughs, and she mocked him and then vanished from the camp.

Wild Orlanth was surprised, then felt insulted and at last he set off to track her down. He thought it would be simple, but he was beset by the Five Majestic Beasts who loved their mistress Velhara, and defended her. They tried to defeat him, but only slowed him down. He outran Fa, the Earth Deer, and so shamed her. He outwrestled Grar, the Green Rock Lion, and so defeated him. He killed savage Dursela the Stinging Bear, and then cut off its tail with his striker. He flipped Rurudram, the great horned beetle, on its back, and conquered it. Then he brought down Iti, the Variegated Eagle, who was humiliated and surrendered. But he didn't catch Velhara, for she was hidden deeper than he had ever gone.

Varanorlanth knew he had to catch Sashaka the Devil Fish that could swim through earth, water, sky or fire. He used Dursela's stinger as hook, Fa's sinews as a line, Grar's heart as a plumb, Iti's feathers as a lure, and Rurudram's carapace as a boat. He caught the Devil Fish and hauled it into the boat and chopped off its head, and he sent the flesh and the roe back to his family as delicacies. But for all his successes, Varanorlanth never caught Velhara. She is still there, free.

After five years Orlanth returned to Dini and he told everyone what he had found.

"What's it called?" asked his sister.

Esjenen, or the First Land. Many of his tribe were interested this time, but again his sisters complained. "Good brother," they said, "we have been busy while you were gone. Look at all these friendly and useful animals that we have now. How could you lead us and all of them through that strange place?"

Orlanth was not discouraged. He got together many of his friends and followers, all of them eager and excited to go from their ancient home on the Great Mountain. He went again into Esjenen, this time accompanied by the Discovery Band that he organized. They wandered through the wide lands, and Varanorlanth showed them what they needed to know. In that way they explored the First Land, and they discovered many new things and many hidden peoples. During this time Destor the Explorer and Ormalaya the Hunter first exhibited their skills.

After five years the Discovery Band finally returned to Dini, and they told everyone what they had seen and done. They convinced even Orlanth's sisters to move into the new land. Most of the people said they wanted to go, but some still refused to move, and as a result everyone seemed to be frozen and unable to act until Orlanth said that some could



stay behind, in Dini. Several of Orlanth's uncles showed up and, one by one, talked some of the people out of going. Then, one by one, Orlanth talked them into going again.

At last, the Great Migration Downland set off. Orlanth led all of the gods and all of their people to moved downland with their populous herds. Tatouth the Scout sent before them all, finding the paths. They made sure people found the safest paths, and they found wonderful places to settle, with fields and woods and rivers, as each desired.

As the people descended many of them found where they should be. They found special parts of the world or special beings that were in harmony with them. Sometimes they found things or places to make things. Thus Durev found the first plow blade, and Orstan the Carpenter the trees to mount that blade to make the first plow. Hedkorph the Hurler discovered the thunderstone quarry, Pella the Potter discovered the three types of superior clay, Jera the Herbalist found the Green Seven Fields where the magical herbs grow that augment in healing, cooking and other domestic skills. And others as well found the objects, places and helpers that made their magic.

So Esjenen was populated.

YINKIN

Yinkin is the Alynx God, son of Kero Fin, the Mountain Mother, and Fralar, King of the Carnivores. Orlanth, Basmol and Telmor are all his half brothers.

Yinkin is noted for his stalking, his unending sensuality, and his loyalty to Orlanth.

Yinkin was born in the Whistling Caves on Kero Fin Mountain. His earliest life was solitary. He groomed, stalked, explored and learned to bite before he told anyone his name. In the primeval forests of Esjenen [of the Orlanthi] and Orandaro [of the Hsunchen] he crept and followed every creature. No one could escape him by hiding, running or changing their form.

Yinkin is so handsome that many goddesses desired him. However, he was much hotter than he is now and only goddess was capable of curling up with him without being burned. He was so hot that he could breathe fire.

But one day Eurmäl fed him Catnap and he fell into a deep sleep. The Bad Dogs came across him and magically stole his heat. They cooled him to normal god temperature. That is called the Catnapping Incident.

Yinkin didn't mind, though because it let him get closer to more goddesses that way. Each goddess was seduced differently, and each bore a different litter, and they all still wait for him, glad when he drops by. His most notable children are Alusar, Gavren, Hevren and little Murni.

The fraternal loyalty of Yinkin and Orlanth is legendary. When Yinkin was still a cub Orlanth accidentally blew him out of the cave, hurtling towards the rocks below. Orlanth rescued him because that is what brothers do. When Storm Bull bullied Yinkin Orlanth soundly beat the

Bull with a lariat and stick. One winter was so terrible that Orlanth was ill, but Yinkin kept him alive by catching food for him. During the whole Gods War they worked together and never against each other.

During the Gods War Yinkin had to make a hard choice between his various kin. When the Beast Wars began the Serpentbeast Brotherhood seized Yinkin and demanded that he join them or else they would kill him. Orlanth swept through Orandaro until he found Yinkin, and crashed through the barrier and saved him. Orlanth made no demands and asked only for fraternal duty. Later on the Brotherhood seized Yinkin again and demanded that he follow only his father, the great beast spirit Fralar, but Yinkin was loyal to Orlanth and called for the Thunderer, who appeared and freed Yinkin again. That was when Yinkin decided to be a god and not a spirit and incurred the wrath of all the spirit creatures. The Brotherhood mustered all the hsunchen and invaded again, trying to seize all of the game animals to take away. Yinkin fought tooth to tooth and claw to claw with Telmor, and he kept many creatures alive in Dragon Pass because he and his followers defeated the Brotherhood.

Yinkin's feud with Narga the Dog was terrible and insatiable. Narga was much stronger than Yinkin, but Yinkin was faster, smarter, and his claws were sharper. However, Narga and his pack nearly got the better of Yinkin on several occasions until Orlanth came to Yinkin's rescue. Yinkin and his children are eternally loyal to Orlanth and his people.

After Orlanth left the world Yinkin wandered the woods and wilds, often helping lost humans and preying upon monsters and Chaos. Once Yinkin defeated Telmor and scattered his tribe. He drove hungry ghosts out of Berenstead. He taught people to hunt, and left litters of his descendants to help people. As the snows deepened to the levels where gods had difficulties, Yinkin would sleep in snow caves. Life slowed down as the world grew colder, until it was the speed of water transformed to solid ice. No one could tell the difference between life and death.

Yinkin wandered like everyone else in the Land of the Dead. He happened to come upon the Frozen Man, and out of compassion and kindness he licked the corpse-cold man until he thawed. Yinkin was delighted to find it was his own brother, Orlanth, who gave Yinkin his last rations and continued on to the Lightbringer's Quest. The food awakened Yinkin so that he was present when the Net of the Great Compromise was cast. He marched with Orlanth into the reborn world.

Yinkin now has a place by the fire in Orlanth's Stead, but his real lair is in the Forest of Winds in the Storm Realm.



THE DESCENT FROM THE MOUNTAIN

The Sons of Umath lived upon the Great Impenetrable Mountain that is now called The Spike. They lived high up on its slopes in great hidden valleys. Many other peoples lived there too, some more numerous than the Storm Tribe.

“Now is the time,” said Orlanth, “that we go.” He signaled, and Mastakos leapt up and ran away so fast that he disappeared from sight. All of the people urged their herds to action. Orlanth’s household marched and Vingkot led the bulls, Voriof the rams, Vederi the goats, and Varnaval the orceeds. The alynx helped all of those chiefs.

Ernalda’s household marched behind, with their herds. Uralda led the cows, Nevala the ewes, Entra the sows, and Isbarn the Goose Girl the poultry. The alynx helped all of the women as well.

During the march, the chiefs called their Wild Companions. Vingkot called the Great Bull, Voriof the Great Ram, Humakt the Great Wolf, Barntar the Great Pig, and Varnaval the Great Andam. Orlanth proved himself the greatest when Yinkin the Alynx came as his Wild Brother.

Ragnaglar was angry after that. He became one of the Unholy Trio, so the Great Goat is foul.

THE WORKING GODS

Orstan the Carpenter
Voriof the Shepherd
Pig Herder
Cooper
Gustbran
Mason

THE OLD MIGRATORS

Some people say that the First Tribe were the ones who migrated from Dini into the world. They say that Orlanth and the First Ring were the leaders.

Others say that the First Migrants were not yet Orlanth’s tribe or clan, but that they were many beings who lived at Dini before the tribe was made.

The First Migrants include these beings:
Durev, who had been carved out of wood
Orane, who was pulled out of the earth.
Orstan the Elder
Tatouth

THE FIRST SETTLEMENT - DUREV THE HOUSEHOLDER

Durev is the Great Carl, the true Everyman of the Orlanthi gods. He wooed and married Orane Golden Necklace, the most beautiful of the young goddesses, overcoming chiefs and thanes. But he started as nobody, in the noplance that

was called Dini, where people lived before they knew what they were doing.

Durev and Orane were among those that set off on the Great Migration. At the Second Rest, many of the people and creatures were tired. Orane was pregnant and all her family women and friends agreed she could not go on. So, her husband Durev went to Orlanth and told him that they would stay.

Durev was called the Woodwright, because he was the first person who had ever made a building out of wood. After the migration departed he and his friends first made a loom house, so that Orane and the women would have a decent place to gather and, when it was time, give birth.

Durev and his wife and their friends were the first people to ever settle down to live, and they invented the long house, the barns, and sheds that we still use. They decided how to measure the seasons by the winds, where to keep the animals each season, when to plant the crops and when to hold either formal or informal meetings. Thus, Orane and Durev are the first householders and even Orlanth and Ernalda copied their methods.

They prospered and had many children and grandchildren, and were so long-lived that they even saw great-great-great-grandchildren. The Dureving family was huge and had already populated most of Envorela when Orlanth first reached dragon Pass and slew Sh’hakarzeel. By the time, Vingkot was named king the Durevings filled most of Mavorela and parts of Kethacla as well. The Vingkotlings history is successful only because the new king carefully made peace with the Dureving chieftain at the Lawmaking. Durev and his wife determined the rights of the stead holders, and after their deaths in the Vingkotling Age; people made sacrifices to Durev and Orane the Householders. Now all householders offer sacrifices to them, who are called the Farmers.

DUREV

Durev was carved out of wood. His father was Orstan the Elder, a great worker and craftsman who made the first wood chisels, saws, and carving knives. Orstan needed someone strong to help him in his heavy labors, and so he carved Durev out of a piece of oak.

ORSTAN THE ELDER

Orstan the Elder was an elder tree that grew upon the slopes of the Great Mountain in the land called Dini. At first it was just a tree, but one day Uleria came and danced around it, and stark naked she climbed up it and sang a great song of love and creation. The infusion of this power brought new life to the tree, and Orstan stepped forth from it, a new being that was more than a tree. He found company among the other Dinities, and joined in their innocent activities during the dawn of the world.



Orstan knew everything there was to know about trees and wood. He could take leaves and make intoxicating brews or healing poultices. He could shape branches and he could take wood and make creative shapes and forms.

One time he shaped the wood of the oak tree to be a person, who he called Durev, who was strong and joined in among the people of Dini.

ORSTAN THE YOUNGER, THE CARPENTER

Durev and Orane were ancient people who had many children. A whole tribe descended from them. Every one of them was famous in the old days, for each was an ancestor of a great lineage. Some of them were so famous they are still remembered, and worshipped. Orstan the Carpenter was one.

ORANE

Orane came from the earth. She is one of the Dinites, who lived in innocence on the Great Mountain. Orane was under the ground.

One day the man Durev was resting upon the earth, simply lying upon the ground in relaxation and thinking of the pleasures of life. But he was also lonely, expressed that feeling too, when he heard a woman's voice saying that she was lonely too, and would like to cure him of his problem. Durev lay upon his stomach on the ground, speaking to this mysterious voice. After a time it told him to go away and come back he next day.

He did. He found there the shape of a woman upon the ground and he gently dug the layer of plants and earth off it to reveal a beautiful woman who smiled at him. She spoke to him,

"Dear Durev," she said, "You've brought me from the shapeless earth with your desire. I'm still rooted here, but if you can treat me gently and with love then I will free." And he did, with kind words, soft caresses, and sincere longing. At the end of the day, she rose up, and they went off together and were forever loyal to each other afterwards. They wed and were ancestors to a great tribe after they left Dini with the Old Migration.

THE THREE EVILS TRADES

Jerra the Wolf Eye Mother was the first and greatest of the Three Good Wolf Sisters.

TreeBurner met in secret with Ugly Golod in the Lost Man Wilds, and handed over Jerra in exchange for the EverBlaze Token. Where Ugly Golod later spat out Jerra's bones and eye is GoodMother, the Hill of Jerra. On that rocky height a priestess may see with Jerra's Eye, to discern the future of her clan, though it make her tremble.

At Orvano Hill, the gods handed over Voria to Turim the Giant. At the Belen Hills, the Little Gods ambushed

Turim the Giant, who freed Voria from his pocket and returned springtime to the world.

Orane the Steadwife was matched by Vela to be the wife of Durev. Her realm was the family and stead, hearth and harstings. Durev and Orane created the ways of the farmer, and raised a huge family and prosperous household. Yet, she still wanted more.

At the Feyghost River, Orane gave away her clothing so she could get the Necklace of Enlivement, which made her the most beautiful goddess alive. Everyone came to gaze at her, and after a time she grew ashamed because they lusted for her and did not recognize who she really was. After a time, she grew ashamed of her nakedness and hid in the Nymie Valley. She was discovered, then hid underneath the Feyghost. She eventually traded the Necklace of Enlivement away for food and a ragged dress. The Necklace was returned to Ernalda.

Haradureva, the daughter of Orane followed her mother into the Nymie Vale and prevented Orane from cutting the last thread that tied her to her family and kin. Orane was sad at the loss of her beauty and her daughter who remained behind in the Nymie Vale, but Durev and her other children were pleased that she had returned.

THE CAPTURE OF DUREV AND ORANE BY ENDON

The demon Endon desired Orane and sought to make her his slave. When he finally cornered Orane and Durev, she made the Mantle of Stars that hid her and Durev and she wove Dumela, the carpet that flew her and Durev out of the clutches of Endon.

FINVAL AND THE MAGIC GAME

Durev and Orane were the finest people that ever lived. They were kind to everyone, sagacious in their decisions and always as generous as any god or goddess has ever been. They lived on the first stead that was ever set up and organized. Nearby were the first field that Orlanth ever plowed, and also the first one where Barntar ever plowed, and also the first valley where Esra grew, and four more with her most bountiful sisters. Uralda and Entra lived in his animal pens. Amidst such abundance no one was surprised to know that they were the holders of many of the Ten Vingkotling Treasures.

Durev and Orane had lots of children who went all over the world to settle it. They were called the Durevings, or the People of Durev. They did all kinds of important things as well as settling everywhere, like making better storage bins, making better yokes and wheels and so on. But the Twins, Finval and Garwen, are the more notable than the rest, participants in several important tales. This is one story about the loss of one of the ten great Treasures.



Finval was the brother and was the ugliest person among all the Vingkotling men and gods. He was so ugly that nuts would crack and eggs would hard-boil themselves when held in his hands. He was so ugly that even wild boars that looked upon him were frozen with fright. He was so ugly that he was mistaken for a monster. He was so ugly that women normally panicked or passed dead out when they saw him. A lot of the time he just wore a head to toe cloak that entirely covered him from sight, and hence he was often called just Cloaky.

Finval was also the smartest person among all gods or men. He was so smart that he invented the game called God's Eyes and Fingers. He was so smart that Lhankor Mhy used to come to him to ask for help on problems. He was so smart that one day the Deep God, who lives at the bottom of the bottomless pool, came to ask him for some advice. He was so smart that Orlanth asked for his help.

Garwen was his sister, born not earlier or later than he since both emerged from their mother's womb belly to belly, though each had their feet in the others' face. Garwen was the most beautiful woman ever known among women or goddesses. She was so beautiful that every man, upon seeing her for the first time, lost his breath entirely. She was so beautiful that every man wanted to marry her, and every prince who met her father's challenge tried to, though none did. She was so beautiful that gods took form as mortal flesh to make love to her. She was so beautiful that her brother usually just covered her, head to toe, with a shawl, for which she was often called simply Shawly.

Garwen was also one of the most stupid people that ever lived. She was not mindless, just not smart at all. She was always polite to everyone because her mother taught her well. She was always generous and charitable, perhaps even being over kind such as when she fed her pets to death, or when she took a lover who always thought that he alone this time was the One who would stay with her. She was certainly overly trusting.

Garwen lived in the Storm Age in a time when foreigners, ignorant of virtue and the rightful breath of Orlanth, took instead of shared. When they learned of Garwen they tried many plots and plans to seize her, kidnap her or otherwise impose themselves upon her good beauty. She would have been doubtlessly ravished, abused, and taken advantage of if not for the watchful eye of her good intentioned brother and her shawl.

Durev and Orane were always careful to make sure their children were well taken care of. Thus they had given the Rich Swan to Garwen, and the Full Dish and Spoon to Finval.

One day a stranger came to the farm where Finval and his sister lived. He was tall and handsome, with a pointed beard and moustache, and a blue cloak upon his shoulders and a fur collar on that cloak. When the stranger was brought before him Finval saw two things immediately.

First, the stranger was not either horrified or delighted to look on the ugliest man in the world, although even demigods often recoiled despite themselves. Second, he saw that the fur on the collar was from a creature that he had never seen before in his life, nor heard about in his listening, nor thought about in his imagining. He offered salt and blankets.

Finval was polite, of course. Only after dinner did he ask. They had a great feast, as was typical for all of Durev's family, with boar and beef, beer and bread, mutton and fowl, each broiled and boiled and cooked in exotic spices seven different ways from Kero Fin. So after a considerable time Finval finally asked Gendward where the fur had come from, but the visitor said only, "I can not tell you that today." A short time later Gendward revealed another odd thing. He had a ring with a stone that sang in a language Finval didn't know. After a polite wait Finval asked about it. Gendward said "Oh this? It is from a place I can not tell you today." And later on similar occurred too, like when he showed a snake that had legs or when he shared a flask of water that was not liquid.

However, as much as those things raised Finval's curiosity, piqued his longing, or stirred his desire, none actually distressed him. Until the fifth one came out one day. Finval was wandering in one of his gardens talking to his reeve when he saw his guest sitting alone in a field. Upon closer inspection he saw Gendward was actually playing a game of Gods Eyes and Fingers, but he was not playing against anyone, but alone. Finval went closer, and then he saw that Gendward was playing the Eyes, but that no one at all was playing the Fingers. Yet they seemed to move and countermove all on their own! It was beautifully crafted of gold and silver upon a ivory and blacktooth board.

Finval wanted it. He could not be calm when he asked Gendward where he had gotten it, even though he was sure he knew the answer. The visitor said, "Oh this? It is from a place I can not tell you of now."

"Indeed," said Finval, "not yet? You have been our guest here without stint or stinginess, yet you will not share even a story with us, of how you obtained this or where it came from, or whose magnificent skill crafted those pieces, or especially indeed how it plays by itself."

"Ah, yes of course," said Gendward, "Those things I can tell you if you can win a game of Gods Eyes and fingers. I can make a wager to allow that, you know. I can tell you the story if you win a game with a fair wager."

"Certainly," said Finval, "I would love to play a game!" And of course he had invented it, and he was the best player in the whole world. No one had ever beaten him, though naturally draws were possible. But never when he was the Finger did he lose, and never when he was the Eyes did he do anything but draw. He had played against Lhankor Mhy, as smart a god as could ever be found, and Finval won. He



had played against Orlanth, as clever a god as cold ever be found, and won. He had played even against the old go in the mountain and won. And so he sat right down opposite Gendward to play.

"And you wager?" asked Gendward politely.

"Ah yes, of course," said Finval. "I will wager whatever unknown knowledge you want from me.

"Hmm... My good host, I cannot accept such a thing as that. Because of the way I must tell this thing, and the enforced requirements upon me, I can only accept one thing for this, and that is your dish and spoon."

"Spoon and bowl? Hmmm, indeed my guest. Those are true treasures, being a unique thing that will never be duplicated or replaced. I cannot wager it just for the information of this board. But perhaps we can continue?"

"Continue?"

"Surely I don't know the conditions imposed on you, but I would think it does not restrict you from trading more than just that story? I would suggest this: I will wager the spoon and bowl, and you shall wager the story of this game, and also the game itself."

Gendward thought it about it for a while and finally, with a slightly hesitant shrug of his shoulders, he agreed. Finval was pleased with himself now, of course. He was going to get that beautiful board.

"Eyes or fingers?" asked Finval, since he was the host.

"Eyes," said Gendward. We'll remind you that the game is played in sets of five, with the winner being whoever wins three games.

They set it up and Finval opened. Gendward never touched a piece, however, but instead they moved of themselves! Finval was a little surprised at that, because he had expected that Gendward would play. But his surprise turned to a pleasant challenge as he played. He was surprised when he lost the first game, for he'd never lost a game before. His pleasant challenge turned into a determined effort, but he still lost the second game. Through the third he was astonished. And when he saw the last finger close upon his last eye, he was utterly crushed with defeat.

Gendward had been watching patiently. Finval, his eyes tearful with his defeat, said, "How did that happen?"

"There is always a power greater than the inventor," said Finval. He smiled. And he took the dish and spoon

then as his own, and with it in the same sack that carried the magical board Gendward took his leave of the stead.

Finval was so distressed that he went away into the forest for a long, long time. That is when he invented the game of Swords and Shields, which we play today. And he never played that game against no one, but always some one. He never saw Gendward again, nor his dish and spoon, so after the farms had all burnt or blown away, and when the food no longer grew or could be caught, then Finval and his family all starved to death without the spoon and dish.

AFTERMATH

Gendward also went to Garwen, who no longer had her brother to protect her. As with Finval she was beguiled. Gendward was the first person who did not want her, who was the most desirable woman in the world. This made her practically mad with desire and she was ready to do almost anything. She had no protection, since her brother was gone. At last, after much begging and trickery, Gendward agreed to have sex with her if she would cut open her swan and give him all its eggs. She was convinced, and killed her gold-laying swan to get all its golden eggs at once instead of waiting for its usual one per day. Foolish girl, the treasure was gone.

DRAL, MEAD GOD

Dral was the son of Minlister and Enra, a queen of the bee people. When Dral was born, it was prophesied he would give the Orlanthi a great treasure. When he was just a boy he was kidnapped by Ses and Kir, who promised to return him for ten barrels of Enra's gold, which she paid. But when they got it, they drowned Dral in it. Eighteen days later Orlanth and Minlister found them and killed the thieves. Minlister returned the barrels to his lover, and they discovered that they were full of a delicious drink—mead. They named it after his lost son to remember him, and that is the great treasure that he gave to the Orlanthi—mead.



MYTHS OF DRAGON PASS

These are stories about the great landscape gods and spirits of Dragon Pass.

KERO FIN AND ITS NATIVES

Kero Fin is the greatest mountain in the world. He peak rises to the Upper Air, where Orlanth lives. At her base is a crack where the Maran Women can enter to go to the Underworld. Her head is white, like an old woman's, and there too lives Inora, the goddess of mountaintops.

Kero Fin is the daughter of Larnste and Ga [Mother Earth]. She is also the mother of mighty gods, Orlanth and Yinkin. Orlanth's father is Umath, and Yinkin's father is Fralar. When her sons were young, she sang to the snow and made it comfort them instead of chilling their bones.

She is attended by a coterie of perfect shadow cats that can take cloud form and surround her, just as the toling cloudcats surround the mountain.

Kero Fin is majestic and eternal, honored by all and dominated by none. All of the inhabitants of Dragon Pass, even the dragonewts, acknowledge her sovereignty.

Kerofinela is the land about her. It is defined by the Four. The first mountain is Conquest Mountain, where Orlanth crushed Dargabon, the storm dragon that invaded the realm. Later it was inhabited by Cragspider, who has freed the Black Orm. and many now call this place Spider Mountain. It is in the northeast. The Engizi River flows from it.

Second is Lyran Mountain. Voriof summers his herd here. Orlanth stood there to fight against Urain when it first fell from the sky. It is in the north west.

Third is Arrowmound in the south west. In the fight when Orlanth defeated Jagrekriand, he had heaped up this earth here and stuck his lightning javelins into it to be ready. Later on, Jarani obtained Justice from Orlanth, and later on Heort got Justice from Jarani. The Lightbringers stopped on this mountain during their journey. Today it is inhabited by nar syla, the winged wind children.

Fourth is Stormwalk. It was a foe, the Rock Lord, until might Urox grabbed it by the head and twisted it into its distinct spiral shape. On its top Orlanth tamed the Sky Bull and made him an ally.

THE RIVER AND ITS SIBLINGS

How the three Water brothers were arguing, but the River got Orlanth's help, and it managed to overcome the other two. Thus Engizi is the strongest of the rivers, and so was chosen to go and fight against Korang the Slayer. His two siblings were at his side, like swordman and shieldman.

HOW THE CREEKSTREAM RIVER WAS MADE

Here in our land is The River, which is the first real river. Before it, all other rivers were different for they flowed uphill, like the Syphon River still does. They flowed like that in the Old Days, before the Gods War.

During the Gods War the tribes of immortals fought against each other. Those that were famous for destroying destroyed many then. One of those destroyers was Korang the Slayer, who bore a huge spear that roared as it sucked the life from deities. Korang the Slayer left devastation wherever he went, and so the other deities conspired against him.

Ten deities set forth. Hard Earth was one, Skyriver Titan was the second, and the third cannot be named, for none know it. The other seven are unnamed, for they all ran away, and no one remembers the names of cowards. They all went to meet Korang the Slayer in battle near the city of slaves that he had herded together.

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

Seven of the combatants fled then. There is no shame in their flight, for flight is always better than a useless death.

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

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

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

And the great wound which Skyriver Titan got is still visible there, if you look at the clouds right. They are almost always a great and roiling black mass, like an angry wound. When the clouds burst, the Skyriver Titan's wound erupts open and dumps its torrential flow upon the earth. Sometimes these clouds spread wide over all of Dragon



Pass, but the hardest flow is always from where the wound was struck. There the water comes down so hard that it is as if the sky is falling, and so the place is called Skyfall Lake. The great rains have washed away the poison of chaos, and the deity of the waters on the earth is now called the River.

And now the broken body of Hard Earth is visible as the six peaks of the Black Dragon Mountains, where the damnable Cragspider lives with her great troll tribes.

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

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

VELHARA

The Lady of the Wild has many names and many forms. In Kerofinela, she is known as Velhara, the daughter of Kero Fin and the half-sister of Orlanth and Yinkin. She is the feminine power of untamed nature. She is the mother and protector of all wild things, animals, and spirits of Dragon Pass. She is present in the primeval forests, hidden groves and valleys, streams and caves of Kerofinela. She was once hunted by Ironhoof, the centaur king, and their child Harrjeen became the chief of the centaurs of Beasts Valley after Ironhoof left to become a Hero. With Wild Orlanth, she is the mother of twin sons, Odayla the Storm Bear and Ormalaya. With Yinkin, she is the mother of Gavren the Lurker. All Heortling hunters propitiate her on Gifting Day so that she will send prey their way. Her power is still seen in all the gorgeous and varied pageantry of nature.

VELHARA, THE LADY OF THE WILD

In the Days Before, the Daughter of Kero Fin roamed the land free and untamed. The land was wild and in everyplace she roamed, in her steps wild animals, nymphs, nature spirits, and other beings came to life. In this way, she filled the wilds with her fertile offspring—the forests, hills,

rugged high places, and rivers and streams, each prospered with their own prey and predators.

The entire world swarmed with her spirit children, which inhabited stones and trees, mountains and hills, rivers, the air, the sky, and the stars. The spirits controlled Nature: they brought light and darkness, sunshine and storm, summer and winter; they were manifested in the thunderstorm, the glare of sunset, and the wraiths of mist rising from the steaming marshes.

Velhara first birthed the unseen creatures, nature beings, and the Anstanabli.

She moved across the landscape, as when a cloud suddenly blots the sun on a bright day. She traveled through the dappled shade of summer woods; her hooves were the sparkle of ripples in the sun. In the forest, dark and jagged against the stormy sky, she was there. As the sighing of the wind in the branches, the rustle of the withered leaves under foot, and the lapping of the water on the river shore. She was at once both beautiful and terrifying.

From her flute came wonderful music, as of liquid voices in caverns, or the echo of women's laughter, heard only by the creatures of the wilds. When she paused to rest, butterflies and birds sought her out.

She then created the Creatures of Summer. Her fertility made the Toad, Turtle, and Frog. She brought forth the spirits of the First-growing grass and those who loved warmth like the Badger, Snake, and Eagle. Velhara then called to the land the Creatures of Winter: Bear, Deer, Crane, Turkey, and Grouse. She ate grass with the deer and drank water with the savage beasts.

Lastly, she is the mother, by many fathers, of the many beast-peoples: The elurae, panisci and satyr, centaurs, durulz, minotaurs, manticora, tiger-men, bird women, bugheads, and others. In the time when she was still untamed by any mortal, Ironhoof, son of Ner-jalari, the Centaur Queen, lusted after her.

Ironhoof said "she who fertilizes nature must herself be fertile, and to be that she must necessarily have a male consort." He vowed no matter what the cost that he would mate with her.

They had a child.

BAGDALCH THE BLOOD CROW

Bagdalch the Blood Crow was always a troublesome spirit. Once he lived with his brother, Hawk. They took turns to perch on their sacred tree in the Forest of the Winds. Hawk sat in the tree a while, then Bagdalch caused trouble and said it was his turn to perch while hawk flew about. He pushed hawk off the tree. Hawk was angry and attacked Bagdalch and made him flee. Bagdalch wandered the wilds and when he saw the fields of Daleel surrounding the Storm Village, he came and stole the seeds. He plundered the grain store and made a nuisance of himself cawing in derision on the roof of Karulinoran. Ernalda tried to catch the crow by



tempting it with grain, but each time she tried to grab him Bagdalch flew away onto the top of the stead. Barntar tried to catch Bagdalch, but each time he approached Bagdalch flew a little way, cawing in amusement. Hedkoranth threw a stone at Bagdalch, yet the wicked crow flew up and the stone missed. Finally, Orlanth called a wind and it stopped Bagdalch from flying. He grabbed Bagdalch, clipped his wings, and imprisoned him on Crow Hill.

BRARA SKAE

Brara Skae, the Honey Melon Temptress, was one of the spirit children of Velhara.

CHALK MAN, CHES TAKAL

In the old days, life was so abundant that it sometimes just burst out of nowhere. Or maybe it concentrated in a place and took form. Or maybe some huge but forgotten god dropped some of its power onto the ground, so life took form. Almost anything could happen to make a new being.

One day a part of the earth wanted to stand up, and then just stood up from the ground. He looked behind him and saw a great white outline in the ground where he had been living. "That was me," he thought. "I am Chalk Man [Ches Takal]." The earth has never returned to where he had lain, and it is still visible for miles away.

One day Chalk Man heard that Rabbitface had imprisoned his friend Kolat, and so he went to free him. Kolat was a prisoner of Rabbitface in a secret lair that was hidden from everyone who had been born. However, Chalk Man had not been born, and so he could see it and he went to visit Rabbitface, who was surprised and angry at being found.

But Rabbitface, surprised or not, had to obey the rules of his lair, and so Chalk Man and Rabbitface gambled, throwing the sticks with expert ability and personal power. However, Chalk Man lost and so Rabbitface took his eyes.

Chalk Man stumbled out of the lair and across the land, being teased and harassed by everyone who saw him. At last, he came to the tent of Granny Vo, who took pity on her grandson and so she gave him a bowl of stew and let him stay with her for a day and a night.

That night the thieving badger came again to the tent, but he did not know that Chalk Man was there. He stumbled over the guest in the dark, and though he tried to run away, Chalk Man was so big that he reached and caught the thief. He gave the rascal to Granny Vo, who was so happy that she agreed to let him marry her three daughters.

Her daughters were Dera, Dara, and Dora. Dera is the Red Deer, and she was glad to aid her blind husband in getting food. She still helps hunters attract red deer. Dara is the Weasel Root, the tough but edible tuber that people of the forests eat. She was glad to cook the root for her husband, and make him strong, and people still do that.

Dora is the Orphan Girl, a sad child adopted by Granny Vo. One time Uncle mistreated her, so she was even sadder. But Chalk Man always took tender care of her anyway.

One time Uncle came to her in the dark to molest her again, but Chalk Man grabbed him and thrashed him so entirely that he died. Granny Vo's mother was angry, but she got pregnant and gave birth to Uncle again, who wanted revenge more than anything else. But to everyone's surprise Uncle was born as a girl, and when she was out gathering food one day a stranger molested her just as Uncle had done long ago. She was so mortified that she killed herself. Granny Vo's mother was angry, but she got pregnant and gave birth to Uncle again, and this time he was a man again. Now Uncle is the spirit that Dora commands, and he gives death to men who molest girls, and she then makes them be reborn as women to teach them what it is like.

Uncle was grateful to be a better person. He gave Chalk Man some new gambling sticks, and he went back to Rabbitface. This time he wagered one of his wives against his eyes in a bet and this time Chalk Man won. Then he wagered his wife again, and won, and so Rabbitface released Kolat. Chalk Man kept gambling, and he wagered for Kolat's brothers and won, and in that manner won back the other spirits, then the gods, and finally all the people. In the final bet, Rabbitface wagered his own life, but he lost again, and so Chalk Man crushed his head and took his hidden lair.

Ikspit the Maggot grubbed its way out of Rabbitface's crushed skull. Chalk Man gave it a place to live and so now with Chalk Man rites it heals illnesses that cause fevers, drives hostile spirits out of a woman's body, stops the rabbit pox in children, and otherwise heals afflictions caused by spirits.

One day Orbidi, the Badger Woman, came to Chalk Man's door, begging because her husband had disappeared. Chalk Man fed her, and still feeds her. She helps him now too. She can be sent against any giant, mountain beings, or entity that lives on a mountaintop. She scratches and bites such beings in an attempt to drive them away.

Chalk Man retired to his underground stead whose invisible entryway is someplace near where he raised himself from the ground. That place, a naked outline of white on the hillside, is near Donalf Flats, in Sartar.

One day Kolat went to Chalk Man for help. He found the hidden entryway and was welcomed in. Kolat asked to gamble and of course Chalk Man agreed.

Kolat offered one of his wives as a stake, and then he won the gambling game, and so he won one of Chalk Man's wives, who he kept in a set of gambling sticks. Whenever Kolat wanted to see this wife he would throw the sticks and call on her, and she came.

Later on Kolat went again to gamble against Chalk Man. This time he used Chalk Man's former wife as his wager. However, he lost, and so he could never gamble to get that wife again.



CHURGANI

Goddess of the Engoli River, who followed her husband Engizi from the Sky World, just as his brothers did. The place where the two faithful lovers reunited (that is, where the Engoli meets the River) is Bliss of Union, and the pale lotus plants that grow there, called river tears, are the purest and most holy of gifts.

DAGARALOBAN [OAKFED]

Dagaralobran is a tremendously powerful spirit that inhabits or rules all the fires of Dragon Pass and nearby areas (including Prax, Maniria, and Tarsh). Most people know it simply as Oakfed, or Wildfire. When the world was god Dagaralobran had no problems. It devoured whatever it want, and the trees renewed themselves overnight.

However, when growth slowed and then stopped, the destruction that Dagaralobran wrought was permanent. Dagaralobran devoured all of the trees in Prax and then came to Kerofinela. The vingkotlings there called upon Heler to quench it, but the rains could not. They called on the god winds to blow it out but they could not.

Then Kolat, the great spirit man, came. He challenged Dagaralobran into a spirit challenge that he could not avoid. He Kolat bet his own body against Dagaralobran's obedience that the fire spirit could not light a certain bundle of fibers and wood, and though the spirit did light them Dagaralobran could not afterwards escape, although pieces of his body flew out from the pile as magical pieces of flint.

Then Kolat made Dagaralobran teach mankind all about the Three Fires. As a result, now humans can make all three fires if they pass the difficult and dangerous Blood of Fire Rites. Most people cannot pass them all, and so have only the Camp Fire spirits. Leaders can get Bon Fire spirits, which burn without fuel but never grow larger or smaller. Powerful shamans can try to get Holy Fire spirits, which burn any impure thing to ash, whether living or dead.

Dagaralobran had other adventures and encounters elsewhere, with varying successes and failures. Dagaralobran no longer leaves the Spirit World, for if he did he would burn up the entire Inner World. However, he is so immense that many kinds of spirit fires have spilled into the world. His immensity and power explain why he is worshipped differently by different people.

ENGIZI

Engizi was the First River. In the Chaos War, Engizi came from the God World as a flood and drowned the Chaos gods. He falls now from the sky at Skyfall Lake, and flows pure and divine as The River until he reaches the Upland Marsh. There his body mingles with other waters and becomes a normal part of the mixed world. Engizi has several well-known children who help those that live on his shores.

Dendelle lives in the longest peaceful stretch of The River, and is the most common messenger to appear for his father. He grants his Send Food blessing when worshippers need help getting food. He appears as a man with a turtle's head and a fishy body from the waist down.

Greatfall is a fighter, who avenges wrongs done to his father. He appears as a twenty-foot-tall wave that rises out of The River and flows overland to drown its foes as a Deadly Wave.

Varlene is Engizi's ferrywoman, who appears as a female human, beautiful but with an impersonal, inhuman voice. She manifests when people need to cross The River, and may carry them within her watery body, take the shape of a boat or raft, or cause the surface to become solid.

GRANNY VO AND UNCLE

Granny Vo lived in Kerofinela before anyone else came there. Her land was empty of people but full of beings. She is the Old Grandma, the child of the power of Nature from before people intruded on it. She and her brother (known only as Uncle) are capricious, and are arbitrarily cruel or kind when visited at their tent on the Great Empty Plain.

Kolat honored them and performed the rites correctly, and so they were once happy and gave him the Three Bow as a servant. Anyone who bears the spirit of the Three Bow can use the fire bow, arrow bow, and rain bow. Kolatings get no other magic in return for their annual offerings and dances. If the kolatings stopped doing these rites, the cantankerous old pair would easily destroy the whole world, probably by accident.

Kolatings throw the gambling sticks on the Summer Solstice, and give offerings to the Three Bow between forty-three and fifty-three days later.

Whenever a kolating throws the gambling sticks to determine when to make offerings to any spirit, the result may indicate that he needs to propitiate Granny Vo and Uncle instead. But by obeying these rites, they can Make Fire, Magic Arrow, and Make Rainbow Appear. These fetishes must be formed as a tiny bow made of yew and rabbit sinew.

KRIKANS

Krikans was the younger brother of Skyriver Titan. When Skyriver Titan's life force was draining away after Korang the Slayer stabbed him, Krikans leapt down onto the Indigo Mountains and added his power so that Skyriver Titan would not be washed away. When the Empty Gods destroyed the great mountain, Krikans joined his two brothers and flowed into the gap. People who live along the banks of The Creek seek Krikans' protection by making offerings at one of several spirit places, such as the Stagland Sour and Onki's Jetty.



TARNDISI

Tarndisi the Horse Willow, scion of Aldrya, had skin as green as green can be and hair as lush as the ferns of the shady glades. In the times before time, Tarndisi led the wild folk in dances and songs to the music of Velhara. Tarndisi was a Great Tree, and the forest that surrounded the tree was alive with Aldryami and Dryads.

When the Storm Age swept its chill winds across Glorantha, Tarndisi slept the Lingering Sleep of the Spirit World and survived when the Great Winter came. When Tarndisi awoke, humans came and cut down many of the trees of Tarndisi's Forest until only a small grove remains.

Nonetheless, Tarndisi is still friendly to the local folk, and will cure horses and boars of disease, can stop infections in wounds and purify putrid water to be drinkable.

HARDTOP

Hardtop was the child of the Earth Mother. She was stubborn and unyielding. When Barntar came to court her she fled and refused to lie with him, even as a year wife or a bed wife. She rose up, gathered the ground all around her, and made herself rocky and full of stones; barren so that Barntar would leave her alone. Locals can climb her hill and sacrifice to gain the magics of Hiding.

ISALLA

Isalla is the great wasp queen. In the God Time Gorakiki gave birth to Isalla who, in turn, birthed the wasps. After her valiant role in Gorakiki's and Mee Voral's Battle she became distinctive amongst insect kind. Isalla and her children fought bravely against the elven invaders and to help them in the fight Gorakiki bestowed the Venomous Sting upon Isalla. Isalla gave it to her children as they emerged into the surface world to take their place along side the other beings. At this time, both Isalla and her children were black in color.

During the Golden Age, Isalla's children flew everywhere tasting the tempting pleasures of Aldrya's flower children, eating their nectar and pollen until it turned them yellow.

In the Darkness, the flower children went below ground to sleep with Ernalda. Yet, the wasps survived by eating Isalla's insect sisters. Isalla and the wasps changed their color too at this time, returning to be black as the Darkness. To obtain protection from chaos Isalla decided that she would create a new race to aid and serve her. Isalla combined the essence of Grandfather Mortal with that of her children and took it within herself, transforming it, magically fashioning it into an egg.

At the Dawn, the egg hatched, and the Bezjalaf emerged, wingless, two-leg creations. When they emerged in the full sun of the Dawn, the rays of the rising sun splayed

upon the black body of Isalla and cast bright yellow stripes across it. All her children have had these stripes ever since. They made their home, Bezduron, atop Windtop along with Isalla, and she remains as a daimon to this day inside her temple cavern served by the Bezjalaf. They often raid livestock from the local folk but will trade bizarre wasp pottery, incredibly valuable paper, strange fungal fruits, and, on occasion, exotic mercenaries.

LANT ULFAR

Lant Ulfar the giant lived in the Quivin Mountains during the Gods Age. He was content just to live his life and beat his drum, but Larnste, the god of motion annoyed him. Larnste could not stop, no matter the need, but was always constantly in motion. His footsteps would interrupt Lant Ulfar's drumming, so the giant decided one day to stop Larnste. He set a trap on the top of a nearby hill, a table set with all the foods that the gods love—stewed balarn fruit, juicy haunches of gazzam, and beakers of the effervescent wine of Stralos. He knew that this might tempt the god to run around the table to inspect the food, so he made a tanglefoot trap to slow the god, and he would drum the Slow Beat. With all this, he would stop the God of Motion, and in doing so make him cease to be, for the god of motion cannot ever stop by his very nature. Lant Ulfar sat behind his drum, with his drumsticks thrust into a little hill of dirt he scraped together, waiting for the little running pest. As he sat, he did not notice Destor stalking up behind him. Destor knew what Lant Ulfar was doing, and did not want anything to happen to his uncle, Larnste. As Lant Ulfar saw Larnste approaching from far off, he reached for his drumsticks to start the Slow Beat, but Destor dealt him such a blow that the giant's arm was severed, and with a second blow was shattered into pieces. Destor hit him so hard that the giant's head flew to the table he had set for Larnste, and his heart flew farther, coming to rest on Two Ridge Top.

LITTLE BIG

Little Big was the lightning thrall of the Evil Bright Emperor, until Orlanth released him from his captivity at Old Top. In his glee and reveling in freedom Little Big then leapt to the highest of the Duran Hills and where he landed his sparking nature seared a wide clearing. He then jumped to the hill of Seriasdora, where his lightning cloud seared the marble a gleaming white, and then, finally, he jumped out of sight.

NANDAR-NAN

In the Storm Age Nandar-Nan, the savage Great Blue Boar was a famous beast child of Velhara. He terrorized farmers, smashing steeds, goring farmhands, and siring intractable offspring on the local sows. Nandar-Nan would also



sometimes show up and alert a wild pig just as a hunter was approaching. Nandar-Nan was the goal of many a hunt, but no one, not even Odayla, could catch him. One day Izen Swiftrunner finally caught him. He found some truffles and lured Nandar-Nan into an ambush. They struggled, but Izen won, slew Nandar-Nan, and buried his body on the Donalf Flats. The locals around Blue Boar fort still revere Nandar-Nan and on occasion perform the quest to hunt him and return with magical boar tusks or other porcine gifts.

QUIVIN AND THE TROUBLESOME COW

Thorgeir was a visitor who left his cow to pay Quivin for some help. However, after he left the cow always broke out of its stall and followed him. Quivin summoned back the cow and Thorgeir came with it and fought to keep it. Quivin killed the visitor, but his cow would still not leave its master's side. It sat down, and is that mountain. The remains of the giant are the ridges behind it. Quivin sat down with them all, right there.

SABI VARN

Not all the creatures of the Darkness were enemies of humankind or the good gods, even during the Great Darkness. Sabi Varn was born in the shadow of Kero Fin, and it was always his favorite haunt. Now Sabi Varn, the "Night Listener," is friendly people because Kolat once rescued it from a darkness-eating monster. Kolat drove off the monster with two magical sling stones.

Now Sabi Varn can be found in copies of those two tiny sling stones, one carved with the sign called the "eye" and the other with the "finger." They must be prepared in the shadow of the mountain. Sabi Varn can be released at night or when other natural darkness is present, and he will invisibly stand guard. He will instantly Awaken Owner when an event specified by the practitioner occurs (such as "when enemies approach," or "When the Moving Planet rises."), or at Dawn in any case.

Kolatings, when they feed and love Sabi Barn, can also induce it to Frighten Intruders, Cause Pain to Intruders, or even become a pellet and Strike Intruder in the Eye like a tiny sling stone.

THE SHEEP OF LUCK

Originally there were six Sheep of Luck, but Mallia took one, Fralar another, and a third got into a head-butting contest with Urox over a particularly gorgeous ewe. The remaining sheep were called the Good Luck Sheep and were Heler's. They were Ancient Azure, War Ram, and Shining Silver Fleece. Heler gave Barntar the three sheep of luck as a wedding gift. From Barntar's stead, they passed through the Storm Tribe who variously stole, found, bought, or were given them. Most of the gods have a Sheep of Luck story.

All enjoy good fortune and welcome wyrd until the time comes when the sheep leave their company, and then misfortune, violence, and sorrow come upon them from each of the six directions. When Orlanth returned at the Dawn he gave the sheep the Sheep of Luck Hills as their new home.

TERNVEKA

Ternveka was a divine raven that came into being when Quivin stared at a mountaintop. It formed from his peering and became a spy for Quivin. But the White Raven was horrified by what it saw in the Gods War, and finally refused to go away. Ternveka was the first among all ravens and could call his kin whenever he wanted.

In the Resettlement, Derreva the Clever released the crows of Bagdalch against Karvi Blackeye, who responded with ravens sent by Ternveka. The Corvid War ensued, as people from all around fought to possess the vale where Heort was born. Killard, who later became the king of the Kheldon, finally brought peace to everyone.

TOENA

In the God Time, Toena, the Quail Spirit, fled from her pursuers into the sanctity of the hidden vale. Soon her offspring were too numerous to be consumed. She wandered over the whole area in search of water and could not find it. It was very hot and they were all crying, "Where can we get some water? Where can we get some water?" But, for a long time they could find none. At last, under a tree, Toena saw a pond of water, but it was very muddy and not fit to drink. The little quails had been wandering so many days, they were so tired they stopped under the shade of the tree, and by and by, one by one, they went down to the water, and drank it. But, the water was so bad they all died and their bodies became covered with earth until they looked like hills. Clever Spirit-talkers who can find her hidden nest in the Quail Hills can call upon her powers of hiding and fertility if they can perform the Three Tooth Ritual.

THE WHITE SPIDER

Those without the sight see nothing more than a huge array of standing stones, piles of bones, and many smashed skulls at the Wild Temple. Yet, this wild and overgrown scared ground is the demesne of a Great Spirit of the wilderness, the White Spider. She is the ghost of a goddess so great that, even in its weakened state, it is greater than many other entities. She is the Ghost of the Wild, hidden in her invisible silken strands that bind the standing stones in a web of power. Here, the White Spider feeds on the spirits that threaten the world of the wild.

A long time before the sun rose for the first time, she was much more powerful, a vast majestic spirit that ruled



over all the spirits of the wilderness that was Kerofinela. In the Darkness she helped the beast folk survive and fight against the forces of Chaos, yet these battles weakened her and she diminished. She diminished further as the human survivors encroached upon her wilderness. But the White Spider remains a powerful spirit, knowable only by those truly of the wild.

THE GENERATIONS OF PEOPLE, OR THE CLOUD ANIMALS

People ask why we are different from the immortals. What caused this? The Truth is that it is a function of the Creation. After the Cosmic Court is made, all perfect and harmonious, everything has functioned in accordance to those Cosmic Laws. One of those Laws is Devolution, which means that everything got heavier as it got father away from the Center. This process is seen in the Generations of Airy People.

The air is Orlanth's realm, and the ordinary people of that realm are the clouds. Of course, the people are not clouds when we visit them. The Otherworld entities, even just lesser gods, can take many shapes and appear differently to people. They are just like us in their own world. This proves that Orlanth is the most powerful of the gods, because his is the only realm we can see into, even though the view is distorted. Normally people do not see into the Gods World, but this is an exception because Orlanth is here as well as There.

Orlanth traveled far and wide in this travels, both on earth and in the Godsworld. He fathered the three families of the Storm Realm. They are called the Cloudhawks, the Cloudcats, and the Cloudsheep. They lived in the air realm, as natural to that realm as a fish is to water.

The first generation of devolution creates the entities of the Highest Air, which is Orlanth's own domain. But these the first generation, were the least heavy. They are not clouds at all. So they are not counted among the generations of people, because they are gods, not lesser divinities. These are the gods who get sacrifice, and are of Orlanth and Ernalda's own families or tribe. They are invisible from our world.

The first tribe, the Cloudhawks, came about when Orlanth espied one of the unnamed wind entities and succumbed to the Desire of the Cosmic Laws. He took on the form of the Lightning Hawk and descended to join with her.

She is Tarena, the Blue Hawk Goddess. Their children were the Cloudhawks, called Tarenings. Their love was pure and spiritual. The first clutch gave three sets of ancestors who determined the Three Men's Lineages and the Three Womens' Lineage. These are the nine Cloudhawk lineages.

The Tarenings appear as wispy and almost indistinct clouds, individuals being more like a streak than a shape

[Cirrus]. Sometimes they gather in flocks, for sacred work that requires everyone [Cirrostratus].

The Tarenings are the highest of the clouds and never come below the Vanganth Level. They are so high that only the Vanganth flyers can get up there among them [about five miles in altitude]. They are at that altitude because it is where Orlanth and Tarena coupled. But Tarenings are also the lightest of the beings.

The Tarenings are also the weakest of the clouds. Sometimes they gather in a flock that spreads across the entire sky. But even when gathered in such a flock their collective density is not enough to block out Yelm or Shargash, which may appear to have rings around them.

The second tribe is the Tolings.

We know Orlanth has different faces, depending upon the work he is doing. At this time he is called Tol, which is a playful word used for having long and leisurely periods of lovemaking preparatory to intercourse. That is, it is an expression of the Creative Power to create.

One time Tol had come to the Tarenings sacrifice, and was mingling happily with his tribe. But he again succumbed to the Law of Desire and looked downward where the saw Beautiful Tarhelera. She was a daughter of Heler and Helera. Tol and Beautiful Tarhelera spent long and loving time together.

Their children are the Tolings, the Cloudcats. There were ten in the first litter, five males, and five females. Like clouds they mix and mingle, and the sensuous nature of their parents provokes easy mingling. Thus they had no marriage, and they are the ancestors of the 27 Toling lineages.

They appear sometimes in the highest region, the Vanganth Zone. They are visible by their relative weightiness compared to Tarenings. Only individuals ever get this high, and sometimes they are called the High Cat Clouds. [Cirrocumulus]

Most of the time they gather in small groups, to hunt. They have substance and appearance. [Altostratus].

Sometimes they gather in large groups to socialize. They are then lined across the sky but may cover huge parts, maybe even the entire sky. They are dense enough to block out both Yelm and Shargash. [Altostratus].

But they are heavier than the First Tribe. The Tolings can climb as high as the hawk, but was as weak as a hawk there, and could never gather into flocks. The Tolings populated the Middle Air. They romped through the Toling Air, which we used to call the Air in the Middle, which is from 8 to 3.2 Kilometers high [five miles down to two].

One time Tol was attending the sacrifices of the Tolings, calling himself Voriof, and he looked downward, again prey to the Law of Love. He saw Urotha, Cloudewe. Voriof came in the shape a ram and seduced her.

Their child were the Urothings, or Cloudsheep. Voriof came to her several times, and each time they lambed



another child, and sometimes twins. When those lesser gods grew up some married each other, and some took husbands and wives from among the other tribes. They are the founders of the fifty Urothing lineages. They are the most numerous of all the families.

The Uroth Level is from 3.2 Kilometers to 0.8 Kilometers [two miles to one half mile high.]

Highest are the Urothings. They appear as fluffy and substantial bodies. They are usually white, but not always. They have wool like sheep. [Cumulus].

At heavier levels they are most commonly found in groups, rarely alone. A large formation is called a herd. From any distance it is impossible to tell how numerous a herd is. [Stratocumulus].

When they gather in a group large enough Voriof, the Black Ram, always shows up. These are called the Ram Storms, and they are dark, thick, and always imminent to rain. [Cumulonimbus].

Other expressions of this descending weight is in the next step, which does not produce clouds at all but proves the devolutionary principle of increasing heaviness.

Orlanth was Voriof again, one time, visiting a sacrifice of the Tolings. The Laws pulled him downward again, and he looked downward and saw a beautiful goddess. Again, in the shape of a ram, he descended.

She was Nevala, and their children are the thousands of sheep that populate the herds of we Orlanthi. They are the sheep, and they are the heaviest of all the generations and live here, among us. They do not fly at all, the density of their bodies crushes out opportunity for the Temperaments of intelligence and awareness.

Tarena, the highflying goddess, also fell prey to this principle and bred children of more mortal shape. She is the High Flyer, and she had never landed from her endless flight when the Golden Archer brought her down with a magical arrow, a magical friend and a curse. But the earth where she landed had pity instead of destroying her, and he took shape just like hers, built a nest atop a tall tree and helped raise the first brood of the Wind Hawks that are the birds of Orlanth. They are in a continual war for him to destroy all eagles. They are not clouds, but real animals, like the sheep.

The other types of less regular clouds also illustrate this principle.

Urox clouds the heaviest of the cloud people. He is the thickest of the storm gods, physically, which gives him great physical strength but less intellect or ambition. They do not even leave the surface world because they are so loaded with particulate matter. The wind is always strong and dry, always carrying some sort of particulate. It is often invisible, but has the "smell of Umath" on it. They come from the east, where Urox lives. [sand storm].

Heler is one of the heaviest deities, because he comes from the Water Tribe. When the Heler Wind comes in from the south, upon it comes the gray haze of the Cloudseagull.

Seagull clouds blow in from the south, usually on a sluggish wind and without either raining or shielding the sun completely. They hover around, then disappear. They are low strata clouds from the south

The Orlanth Cloud proves the uniqueness and exceptionality of the Great God as well as illustrating the Law.

Orlanth is the huge cloud that stands still, not changing its shape or position, around the top of Kero Fin. This is the Orlanth Cloud, and is visible when Orlanth descends to visit his heavier mother. It can appear at any season, and is there for the first half of Sacred Time, but disappears when Orlanth descends to the Underworld. [Lenticular cloud].

Fog proves the heaviness principle. Fogs are all descendants of the Water People. Fog upon and from the sea is Iphara, the murderer. She is described elsewhere. Fog from lakes and rivers is called Huraya. She is not a goddess, but is from the Spirit World. This is called the Killer Fog and people are wise to avoid it.

Fog upon and from the sea is Iphara, often called the Murder Fog because it stifles breath and obscures all sight. Many sailors cut their fingers when their ship leaves port, letting a little blood drip into the water as an offering to help keep Iphara away. Iphara's fogs often creep onto the land, and only their lack of rain distinguishes them from the Heler clouds.

Huraya is a gentle spirit who rises from rivers and lakes. Unlike Iphara, she is not a goddess, but a spirit within the Kolat Tradition. She was a lover of Orlanth, and her gentle mists helped hide him from foes one time. Her mists usually rise in the morning and by midday are gone as she hides from the Sun.

WHERE OUR ANIMALS CAME FROM

Orlanth made three types of normal, common clouds, the hawks, the Tolings, and the sheep. They lived in the air, as natural to that realm as a fish is to water.

Once Orlanth came down from his celestial home and impregnated the goddess Tarena, who was the Blue Woman in hawk shape. Their children were the Cloudhawks, called Tarenings. They are a type of cloud.

The Tarenings are the highest of the clouds and never come below five miles in altitude. The Tarenings are also the weakest of the clouds. Sometimes they gather in a flock that spreads across the entire sky. But even gathered in such a flock their collective density is not enough to block out the sun, moon or Shargash, which may appear to have rings around them. They are so high that only the Vanganth flyers can get up there among them.

One time Yinkin was on the prowl, calling himself Tol (an erotic term) and he came across Tarhelera, a beautiful goddess as seductive as the Tolings. Their children were the Cloudcats, that are called the Tolings. The Tolings could



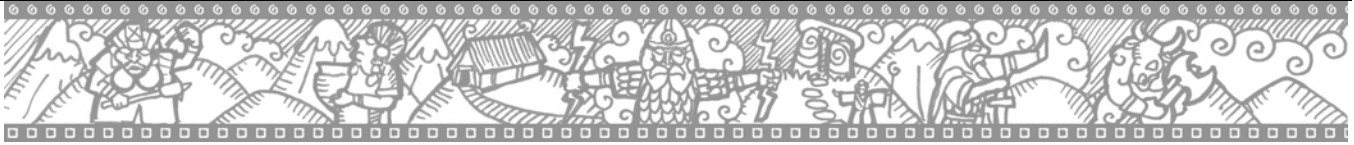
climb as high as the hawk, but were as weak as a hawk there, and could never gather into flocks. In the middle air the Tolings were strong. They romped and ruled from five miles down to two.

Urotha was a goddess who looked for a way to serve Ernalda. Heler convinced her he knew the way and turned himself into a ram and seduced her. Their children were the Cloudsheep, called Urothrorol or Urothings. They were the most abundant of all the clouds, and fathered at altitudes from a half-mile to two miles high.

Heler another time performed this same shape change and seduction upon another goddess. He was skilled at it now, and even though she was a creature of the earth they had hundreds of children. She was Nevala, and their children are the thousands of sheep that the Orlanthe tend.

Yinkin too continued to perfect his methods, and he begat several lineages of more substantial alynx upon various mothers. These became the breeds of alynx that are loyal to Orlanthe in his home of Dragon Pass.

Tarena too bred children of more mortal shape. She herself never landed from her endless flight until the Golden Archer brought her down with a magical arrow, a magical friend, and a curse. But the earth where she landed had pity instead of destroying her, and he took shape just like hers, built a nest atop a tall tree, and helped raise the first brood of the Wind Hawks that are the birds of Orlanthe. They are in a continual war for him to destroy all eagles.



THE STRUGGLE AGAINST THE EMPEROR

These stories often occur during the Umabh Age, but these are concerned with the life of Orlanth and Ernalda rather than Umabh.

OVERVIEW OF THE STORM AGE

Many of the myths are more timeless and could have occurred almost anytime. They are put into this book approximately where they are told during the wintertime storytelling schedule. But they could occur anytime.

The Storm Age is roughly divided into several traditional sequences. However, the actual sequences of these all overlap in a most sloppy manner. And it is impossible to make a strict, reliable chronology.

THE WAR AGAINST THE EMPEROR

Orlanth challenges the Emperor for leadership of the gods and woos the Great Goddess Ernalda. After a sequence of sacred contests, Orlanth kills the Emperor with his new weapon Death. The resulting explosion of freedom angers the Mover of Heavens who moves to devour the gods, but is instead killed by Orlanth, who is acclaimed king of the gods.

THE GREAT FLOOD

The seas, waters, and liquids attack. Floods wash away peoples and places. Orlanth fights back and waters, defeats them, and puts them back into their old places.

THE GREAT AGE

Orlanth makes Peace. Tribes grow, the Vingkotlings rule the land, and many entities reveal themselves. Orlanth is tested, just as he had tested the Emperor. This ends with the Kinslaying—Vadrus kills his own nephew.

THE GODS WAR

These are stories about the conflict that Orlanth waged during the concurrent Great Age.

THE LESSER DARKNESS

This is a period of hostility between increasing numbers of rivals and foes. Finally the Devil is born, and the next phase begins.

THE GREAT DARKNESS

The birth of the Devil and the death of more and more gods, the explosion of the Spike, and the destruction of the world. The Lifebringer's Quest proves itself also the Lighbringer's, and the sun rises to end the era.

WHEN ORLANTH WAS PRISONER

The Great God was not always great. The world was young once, and so was Orlanth. In those times he was always out

on adventure or pursuing his duty, and he was always at the fore when facing any enemy. He'd had many wounds, and many times he'd been captured. There was the time that he'd been captured by Great Hungry, who had nibbled off his toes and fingers each day. There was the time he'd been captured by the Stone Earth, and kept in a jar. There was the time that his own bad brother took him, tied him up with bonds of ice and contempt and hidden him under a glacier. And there was the time that he'd been taken by the Emperor, who tied a band about his chest so he couldn't breathe, and it made him so weak that he could make no attempt to escape.

The Emperor was powerful, with huge armies and priests and clowns at his call night and day. He was so rich that he could eat anything that he wanted anytime he wanted. His house was so big that sometimes strangers got lost in it and thought it was another world. He was so rich that he didn't have to trade for anything—he just said he wanted it. He was powerful that his wife never even knew that he had concubines.

Orlanth often raided the Emperor. Orlanth had very little, and what ought to have been his had been stolen when he was just a boy. So it was right for him to steal it back. If he could.

But he had been caught, and so the Emperor tied him and left him and made him breathless and threw him into the prison and made him work in the mines, deep underground, with a dozen guards who were led by Bistos, who hated Orlanth so much that he never slept. He hated Orlanth so much that he whipped him for no reason except that he hated him. He hated Orlanth so much that he made Orlanth hate him back.

So there he was, the god himself, slaving away in the mines and doing nothing but hating. He hated his captor, he hated his work, he hated that he could not breathe.

Every day he couldn't rest until he'd gotten a pile of salt that reached up to his navel. When he'd gotten that much then Nira, the daughter of Bistos, came and weighed it, and other slaves put it into a sack and took it away. At first Orlanth hated her too, and she never looked up at him but only at the pile of salt, and her tablet where she wrote the numbers. He decided that he had to trouble her, because of her father. So first he piled the salt up high, but carefully so the base of the pile was narrower. That way he brought less than usual. But she didn't care, just measured it and gave him his food chit and sent him away.

So the next time he worked harder and he piled it up to his nipples, and when she came to measure it she was surprised and looked up at him, and he saw she had black eyes and he said, "The extra is for you," and she raised an



eyebrow at him. Then the next time he raised it up to his chin and he said “The extra is for us,” and when she looked at him she raised both eyebrows, then gave him his chit. And the next time it was up to the top of his head, and he said, “The extra is for your child,” and she looked at him and she smiled, and she said, “I have no child.” And he smiled back, and raised an eyebrow, and she blushed.

That night when he was in bed then Bistos came with the whip and he lashed Orlanth with it so he couldn’t sleep, and then he tightened the cinches about his chest and went away.

That made it harder to work, and he couldn’t talk, but he always got enough to pile to the top of his head, and even though she didn’t look at him she blushed and gave him his chit.

Now, Orlanth’s hero band and his family were looking for their chief, and one day his sister tasted him in her salt, so they found out where he was. The champions raided the mines to try to free him, but they could not get inside the gates. Then one time the champions brought the entire war band, and their assault was so powerful that they came over the walls and drove the defenders back, so that Bistos ordered everyone into the mine shaft so they wouldn’t be taken prisoner. Barbega, the priest of Bistos, came among the prisoners and made them all kneel and pray to help his lord defend the mouth of the cave, even though it was not a good or an effective prayer. And of course, up higher in the shaft the family of Bistos prayed well and effectively, but they were only a few and the assailants were many. Especially Lightning and Thunderbolt were hurling their javelins past Bistos, at the cave mouth, and so he told all his family to go back, deeper, behind the slaves so that the deadly weapons would fall upon the workers. When they went past Orlanth smiled at Nira and she blushed again. So he went to be among the slaves in the back, and he saw that she was at the front of her family.

They were not far from each other. They were next to each other. They were close together.

Bistos could never be defeated in his own home. The champions were driven off after a fierce fight. Bistos defeated his enemies and was triumphant. Afterwards he took his family home, and he sent the slaves back to their quarters. He was proud and happy, and he had no reason to question why his daughter was also so pleased.

The next time that Orlanth worked he piled the salt so that it was twice his height. When Bistosdotter saw that she smiled at him without blushing, and he looked into her lovely black eyes and smiled back. She gave him his food chit and she said, “Save this for later.” So when he got his food he hid it.

The next time he was sleeping he woke when a stranger came to his room. He expected to be whipped once again, but instead it was Bistosdotter. They were close together. They were with each other. They were one with each other.

She said to him, “It is time to go,” and she snapped the bonds that bound him. He took such a great breath that everyone in the slave quarters was encouraged. He was his old self again.

“Will you come too?” he asked?

“I cannot, this is mine. This place is mine. This mine is my place, but go and be yourself.” So he did, and he was free. Orlanth fled from that place, and he made his way back to his people and they rejoiced greatly, for he was their chief in those days.

Much, much later a stranger came to Orlanth’s hall. He was granted entrance, for the light of power shone within him. It was Orlanth’s son, and they called him the salt minor.

He told Orlanth how his grandfather had been enraged that his daughter had been with child, and when the child was born he was immediately sent to the salt mines. He was just an infant, unable to work. But his mother was not worried, because each time the boy needed to rest she took a measure of salt up to his waist, and she marked it into her book and gave the lad his chit to feed. That way he grew strong quickly. It was the extra salt that Orlanth had given her, but Bistos did not know this. He only knew his grandson was delivering the salt that was needed, and when he saw how the lad had grown so strong despite the labor he relented, and he acknowledged the boy as his family, and he set him free. And when he was free, he left, and came to his father and so joined the tribe of Orlanth.

“You are my son, Finovan, and you are welcome in my stead,” said Orlanth.

ORLANTH’S WOOING OF ERNALDA

When the world was young, the sons of Umath strode the earth to choose what wonders to take for themselves. Vadrus sought mayhem, Urox destruction, and Humakt Death. Orlanth, the youngest, was taken with the colorful and tickling life which sprouted from the bountiful earth.

Orlanth went to Ernalda Queen of Earth and said he wanted the earth as his.

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

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



Afterwards Orlanth went to his brothers with his present, but when they looked closely the grasses and flowers upon it were whipped and torn about, scattered in all directions. The storm gods, tired of their plaything, tossed it back to Orlanth and laughed at his worthless gift. Angered when nothing returned to the bare earth Orlanth returned to Ernalda:

O: *"Liar! Perfidious Trickster!
No fishwife, no slave woman, should treat me
Like that! I am mocked, shamed, cheat.
I am also angry, powerful, and violent: the Thunderer!
Shall I show you my dread powers?"*

E: *"Most powerful and horrible lord,
King of creation and Render of Terrors.
Mercy please, let me repay you.
Twice the gifts I will trade back for my earth.
Are you just? Can you see value?"*

Orlanth, not wishing to be unjust, agreed to accept two presents back for the return of the worthless and barren earth. Ernalda gave him his bullroarer first, and he was pleased since it was certainly a gift fit for him. The second gift was the corporeal love of the Great Goddess, a simple and ecstatic thing which Orlanth never suspected might exist. Awestruck and dumbfounded, Orlanth returned happily to his brothers. The other storm gods again laughed at Orlanth.

*"Dupe and fool, women's wiles
Will ever turn your head from sense,
Look at that present you gave the goddess!
Simple is he who makes deals without scrutiny."*

Their words seemed truth. The earth that had been blown bare was again covered over with luxurious growth. This time it was even thicker and richer, like the higher lands where trees had never grown before, or the dryer lands where grass had not been before. Orlanth was incensed. In a blind rage, with roarers roaring and hail pelting, he thundered to Ernalda again.

O: *"Pitiless liar! Deceiver and foolmaker!
My heart will turn and my eyes will be opened
If I let you dupe me again.
That was not worthless which you took from me!
I was robbed. You are the Taker."*

E: *"Powerful lord, Shaker and Destroyer,
You abuse me, you are unjust.
I did just what you told me, I do not lie.
Would the land bless me if I were untrue?
Are you wise enough to see?"*

O: *"I see many things: Each thing you give me
Is less in my hands than in yours,
Is not what you told me it was,
Is useless to me and mine.
I see black spots of anger before me."*

E: *"Great God, Keeper of Kin,
Clear the spots from your eyes: look again.
One half of the wonder is yours!
Your rain, fruitful wonder, spread my beauty,
Be worshipful: Help keep this bounty eternal!"*

O: *"Great woman, bountiful bosomed,
Many tricks have you given,
Too many deceits have I taken,
Give me honor, give me Justice.
The Storm God's anger is deadly."*

E: *"Have pity, Great God. Look again!
I need your aid for my bounty.
I need your aid for protection.
I need your presence for my happiness.
I am weak. I need help, I am yours!"*

Orlanth, still wary, refused at first, but demonstrations of Ernalda's powers convinced him of the value of staying. Shortly after, he accepted his fate. Ernalda and Orlanth then instituted the marriage vows and took oaths to the other. When Orlanth's brothers laughed at him the god ignored them and knew the greater value of the sweet secrets of his wife.

ORLANTH MEETS ERNALDA

As part of the Emperor's Rule, every tribe sent important people to the great palace to help. Ernalda went from her mother's house to the Emperor's to serve as a handmaiden to the Empress. Thus it was at the Emperor's court that Orlanth first met Ernalda.

Trouble was already begun when they met. War was started in the outer edges of the universe where Umath's people were making a kingdom. Parts of Yelm's great Palace were starting to crack. Vermin had been seen in the kitchen, and unsightly creatures in the gardens. It was not safe and it was no longer fit for Ernalda to remain there. But Yelm, who kept the world static, would not let her go.

When Orlanth came to the Palace the first time, to contest against the Emperor at dance, he and Ernalda saw each other for the first time. She saw that he saw her, and he saw that she was watching him, even in the war dance when most others looked away. Everyone said it was a defeat for Orlanth, and even his stupid brothers laughed at him for wasting the time. Orlanth wanted to see her eyes again.



Then Orlanth came to the Palace for the magic contest, and this time he revealed that he held the secret of Becoming. When Ernalda saw he had that she made sure that she placed herself close to where Orlanth would exit. He saw her there, and saw her eyes, but he was shy and would have strolled past so she spoke first, and so that is how they met. He learned her name that time.

Orlanth's third visit was to compare his music with the Emperor's. The Emperor of the universe played the harmony of the spheres upon his harp of oneness. Orlanth played a bagpipe, and when the gods of the Palace heard it and saw his puffed out cheeks and red face they all broke into laughter. Orlanth planned for that, for the court had never before laughed in the Emperor's presence. But the judges did not laugh, and were actually angry. They considered the effect of his playing on the court to be immoral, and judged him loser of the contest. When he left several of the people who had been living there at court decided they were going to leave with him. They were all laughing as they traversed the corridor to depart.

Ernalda was laughing too, because the court had never shown either joy or anger in the emperor's presence, and she had seen that the intrusion of these emotions into the public at judgment court had disturbed the Emperor. She was laughing because now the dish thane of the Emperor would be proved a liar, for he had called her a liar and claimed that no anger or laughter polluted the world anyplace. She alone had told the truth to the emperor, and now the dish thane would leave her in privacy.

"Your laugh is like new music," said Orlanth, "and so pure that I would like to bring it home with me."

"Not today, lord Wind," said Ernalda, "for when I leave here I will go to my own tribe, to my mother's house."

"If you will promise to share that music with me again," said Orlanth, "I would take you anyplace."

"Not today, wind lord. Not today. But please, I bid you to come once again, with whatever contest you need to get inside the doors."

So he did the impossible, which was to get a fourth contest with the Emperor. He did it because the Emperor had made a law that all things that were new, or that were unknown to him must be brought to court for inspection. Orlanth searched for a long time to find something that was new. It was nearly impossible because the world was all made by that time, and the Emperor had been reviewing things for a long time.

Orlanth one day came upon the god Eurmál, a cruel god who was friendless because of the many terrible deeds he had done, like taking bear's tail, or urinating in a sacred place, or speaking during sacrifice, or making the first corpse ever made. Which he had just done.

Eurmál was in the shape of the ancient raven, which was still white. It did not turn black until later, when Eurmál

brought fire to Hantrafal the God-Talker. Eurmál was trying to eat the whole corpse of the dead man.

"What is this?" asked Orlanth. No one had ever seen a corpse before. At first Eurmál was surprised, because no one ever talked to him anymore.

"It is a, uh, well, you know, a new thing." Eurmál was not feeling very confident about having Death at that moment.

"You crafty little monster," said Orlanth, "let us not play your games. Just give it to me, without fussing. What will you want from me? Just ask, and we'll make the exchange and go on. This is a new thing, so how about if I give you something you've never had before? How about if I provide you with protection?" That was no small thing. Because everybody always was ready to strike and curse Eurmál these days, this was perhaps the greatest possible offer. That way Orlanth fooled Eurmál. He tricked the trickster, so Eurmál too gave something great.

"But only if I obey you," blurted Eurmál. Thereafter that condition of obedience to Orlanth was necessary to make the bond real. That was how Orlanth tricked Eurmál, because he knew that the trickster would blurt out an exchange of something as equally valuable.

They both laughed, and locked double forearms in agreement. Orlanth went away with his new thing. Eurmál went back to his meal.

At the gate of the Palace stood a guard, the Gold Gryphon, who stopped Orlanth outside. He was a powerful guardian, and he could have forced Orlanth to stop, as he had done to many gods whose entry was undeserved. Tough Vadrus was thrown ignominiously down the steps. Gryphon had flown aloft with Urox and dropped him outside of the walls. Against Orlanth now, Gold Gryphon prepared for a fight, "You are not welcome," he said, "Be Gone."

Orlanth stopped, and did not even try force, but simply drew forth his new thin, Death, and showed it to Gold Gryphon. That god blanched from fear, and was so afraid that turned from his natural golden color to silver, and rushed from his post to tell his lord.

Orlanth went in through the unguarded gate, but instead of going right to the Court of Judgment he went to where Ernalda was. She had not expected this, and came forth from her chambers to meet him.

"This is too hasty," she said, "There are tests. You must change the Emperor of the World first." This was Ernalda's Challenge.

"I shall."

So Orlanth went off to change it. The 294 judges were summoned, and the contest of weapons was declared, and held. The Emperor's golden arrow flew straight and true, and pierced Orlanth through a place which would have felled him, if he were not rightful. He drew the arrow from him,



and it turned black, and he said, "This is an ill message for someone."

Then he showed his own weapon, and swift death whistled from his scabbard, and struck the Emperor in a place that would have been harmless, except that it slew him, dead, forever. As he fell his blood ran out in liquid flame, and the entire crowd of courtiers and guest burst into pandemonium. Orlanth wiped his sword clean and left the room.

A band of people were waiting for him. They had liked his music before and now they joined him. They were the lowly who had served the grand. They said, "We know the secret way out of here, where the lord's soldiers could never go. Come with us."

"Go if you would," said Orlanth. "Or come with me instead, as I find my wife." He strode to meet her, followed by his new friends. At her chambers, the doors were open, waiting for him.

"Good Ernalda," said Orlanth, "I would like to hear you laugh at your mother's house."

Ernalda had already prepared her escape. Kesta had laid aside food, Berlintha had packed clothing, Mahome had made clay tubes to bear fire, and Istena had filled many skins with water and wine. Arnna has a small treasure box, Jera the healing kit. Beseta and Besanga could turn themselves into mares, and were ready to carry it all away.

Only Ernalda's loom needed packing.

"This, above all else," she said, "must go too."

"I could probably carry it in one hand," said Orlanth, "But I expect great fighting shortly, and would prefer not to have to carry it." He turned to his new followers and said, "You, who would serve, go and bear that for the good goddess." The former servants all gathered around it and began grunting in rhythm, and heaved. And again. And again. There were plenty of strong men among them, but they couldn't get the loom up. Orlanth could hear the approach now of the Emperor's avengers.

"Then I guess I will use one hand after all," he said, and he bent and lifted the great piece of equipment. Astonishingly, the loom shrank as he lifted it, until it was small enough to be placed into his pouch.

"What is mine is no burden, even though it can create life," she said. And then she added, "My partnership leaves both of your hands to you, and how you use them is your choice." That is when Orlanth took both her hands gently, not in the formal manner by the wrists, but instead holding in what we call the two grip, that's used in flirting. They looked eye to eye.

Then Orlanth spun back as he drew his weapons, facing the great horde of angry demigods who wanted to avenge their lord. Orlanth drove away the gods, proving there is a great difference between their desires and abilities. Orlanth had Death in his hand, and soon there were corpses at his feet and panic fleeing before him.

He went out of the Palace through the front door, followed closely by Ernalda, her servants, and the growing crowd of others who sought to join themselves to Orlanth.

Orlanth took her to her home, to where her sisters lived, and prepared to leave. He took her hands in the two grip, and said goodbye. She did not let go of his hands when he sought to, but held lightly as if with a question, so he too held on a moment more. That is called the four grip. She spoke.

"Come inside, and let me share my laughter with you." So he stayed a while. Not long. She dressed his wounds, he brushed her hair. They both laughed. So their courting began.

THE CONTESTS

Orlanth was not content with the way that things were. He felt he too deserved a part of the leadership of the world, but Yelm refused his desires. Nonetheless, he kept trying.

Orlanth would go to the Emperor and challenge him in some art or skill, trying to prove that he was worthy of command in that realm. They had many contests. Three were most important.

For the first contest, Orlanth challenged Yelm to a dancing contest when he was young. Yelm performed a courtly ballet. Orlanth took along his rattle, and he did a whooping war dance. The gods who judged it were so shocked by Orlanth's behavior that they awarded the prize to Yelm. Orlanth went away angry and disappointed.

The next contest was one of magic. Yelm displayed all the wonder and glory of the magic of Being. Then Orlanth displayed the magic of Becoming. The gods, staid and conservative, did not like this idea and so awarded the prize to Yelm.

There was also a contest of music. Orlanth made a type of instrument that had not been seen, ever. When people heard it they laughed out loud. This was part of Orlanth's plan, for there was not enough laughter among the lords of the world. But the judges did not accept Orlanth's music, even though many of their servants did.

In that way, the Emperor of the World rejected Orlanth every time, until the War of the Gods began.

There was another contest, of weapons. In this one Yelm drew his great bow and shot his far-flying arrows to the edge of the world. Orlanth then took out the Sword, called Death, which was a new weapon, and with it Orlanth proved that he was superior. The judges fled in terror, leaving the field to the storm god. This ended their contests, and allowed Orlanth to become a ruler.

THE NEW MUSIC

In the earliest days there was only one way to do things. The rules of Life were dictated from the Emperor's Palace, a place with great towers that gleamed with its own golden light.



But one day Orlanth went to the Emperor's Palace for music. The imperial musicians played upon high-pitched and highly-strung instruments, and everyone liked it.

When everyone was finished Orlanth got up. He had a new instrument, a horn, which could sound like the squeaky instruments if it wanted to, or it could sound like things that no one had ever heard. He played it then. Everyone was stunned, for a moment, not being sure if they liked it or not, since it was not something which was even mentioned in any of the Emperor's Laws, and so they had not been told how to react.

The Emperor was the first to react, and he did not like the music. "It is not music," he said, and made a law that forbade it at his concerts. But the musicians went to other places and played it, and so the Emperor made new laws and forbade it from being played anyplace inside his realm.

So it was played outside of his realm only, and when the Emperor sent people to silence it they got lost in the wilderness, or sometimes even discovered they liked it themselves. And in that way the new music and ways of doing things gradually entered into practice among those of the Emperor's court who were usually outside of his attention.

THE SWORD STORY

This is a story of ancient time, long before the sun stopped in the sky and cursed us all. Long before the sun ever rose, freed from its bondage by God. Long before the Darkness, when gods and heroes preserved the world. Long before the oceans were made, and mountains rose, to the time when Freedom was born, when Death came to the world. To the time when the War of the Gods had just begun.

In the old days there was no death or violence. There was simply no need for it. There was more than enough room for everything to grow without limit, and everything did. Voria was born the first time when earth peeped above the ancient sea. When Ernalda was grown there was the Green Age. When she had enough golden grain to hoard then there was the Golden Age.

When people had not enough food, they began to quarrel over it. Then the goddess invented gold, and tried to use it to pacify her people. It only gave them more to be greedy for. Greed became so great that even the gods were infected.

Fighting broke out among them, at first for greed but later for revenge, anger, and hatred. This was called the Gods War.

There was a god named Euralm who did not have much going for him. He was less than a stickpicker, because he had no kin, no friends, and no place to live. He had no ring.

Euralm wished to impress his betters, and when the Gods War became very violent he was hiding in the dark

place, and he saw something that he had not seen before. So he took it.

He went to the first person he saw, who was Grandfather Life, the first person. Euralm asked Grandfather if he wanted to try out this new thing.

Grandfather at first would have refused, but he had previously passed up on chances to be master of Thunder and Mirror-polishing. He agreed, and so Grandfather became Grandfather Mortal when he died. He was the first person to ever die, and because of that all of us mortals must die.

Euralm went then to Humakt to show him the Death thing. Humakt was a god, and he did not have any misunderstanding about it. He used it first to sever his ties from his kin, and so he absolved his king for the heinous deeds which he, the God of Death, would do after that. Orlanth was so moved that he has always respected Humakt for his honor and fierce code, and gives him a place on the Ring even though he is a foreigner.

When Orlanth saw this new thing he wanted to use it in one of his contests against the Emperor. He took it to the Weapon Contest. Yelm loosed his far-flung arrows. Then Orlanth wielded Death, in the shape of a sword, and so the Emperor was the first God to die. Howling, he fled on the trail that Grandfather had taken, and hid in the Underworld.

One day Orlanth scolded Euralm, and so Euralm tricked Orlanth with a copy, and got the sword, Death. He lost it in a guessing game as part of a wager with Warlord Elf. Elf enchanted it to be an axe, and cut down his dwarf foes.

For a laugh, Euralm tripped Warlord Elf and the weapon fell into the hands of Ironman, the dwarf hero. He then cut down the elves. Euralm offered to make many copies for him, and greedy Ironman agreed. Confused by so many, he did not miss the original Death that Trickster stole.

Euralm traded the weapon to Zorak Zoran, the God of Hate, for a handful of sweets. Zorak Zoran used it to hack down Green Flamal, Lord of Plants. Then the trolls of the Night Tribe devoured the forests of the world.

When Zorak Zoran was sleeping after the feast, Ragnaglar, another denizen of the darkness, took it and slew Genert, the Lord of Life. And after that all the forces of chaos had it too.

Then many gods got a hold of the weapon, and they were quick to use it. In this way the power of Death was passed among all of the tribes and all of the gods who wished to wield such a thing, and Death was held prisoner without honor.

When Orlanth and the Lightbringers reached the edge of the world, they had to enter into the Underworld to continue their travel. At that place, where sky, earth, and sea meet, Orlanth gave up his possession and attachment to



Death, and he named Humakt to be the honorable wielder of it. In this way Orlanth gained entry into the Land of the Dead, and with that judgment Humakt gained control of Death once again.

THE COURT OF SILENCE

Here is what happens when you die:

Your soul separates from your body. For seven days the soul lingers near the body, drifting farther apart from it and developing spirit senses. It is like a yolk for the developing soul.

When it is ready, the soul flies *inward* into the heart space, which is a mirror that cannot be fully penetrated until you are dead, or have acquired a heroquest initiation.

On the other side of the mirror is an icy mountaintop. Though no stars, planets, or sunlight the sky, the newly dead can see. The soul joins in a parade of others, all bearing the marks of their life and death upon them. Thus some are old, and covered with sores, and in their bedclothes, while others are warriors fully armed, sometimes even borne by their noble steeds. No one speaks. Paths converge. Many smaller groups join with each other.

The procession descends through a vast mountain range whose peaks and cliffs are all piercing and jagged, like shattered obsidian flints laid on end.

At the bottom of the mountains, where the black sand lies in piles, the path meanders. At this place, the ghosts of broos, and things like them, depart.

A bridge made of bone spans a great chasm. At the bottom of the chasm roars the River of Swords, and the only sound is the horrible clashing of arms. On this bridge stands Janak, with a long stick, who knocks all perjurers off into the suffering below.

The road leads to a great round tower, so vast that the edges of it cannot be seen from the road, nor can its top be seen. A hundred doors penetrate it, and the vast throng of dead enter the Courts of Silence.

The crowd is silent, each awaiting their turn. At the front of the hall is the throne of Darhudan Judge of the Dead. He used to be Grandfather Mortal, the first person to be made and the first person to die. And in galleries around all the walls of the hall wait the gods and their servants. Each soul approaches him, to be recognized and judged. Darhudan asks for history on the person from anyone present. The gods who wish to speak descend from the gallery to serve witness. Then Darhudan assigns him to a fate, and the soul departs, appropriately escorted, through one of the hundred doors at the rear of the Courts of Silence.

Through those doors wait the places where we might go:

Orlanth's Hall, Karulinoran, where the god himself awaits, eternally feasting and blessing, surrounded by plenty, and lucky are those who join his body of warriors.

Ernalda's House, Daleel or the House of Women, where all the pleasures and freedoms which are desired in life may be had, without any odious responsibilities.

Barntar's Hall, where the ale is strong and plenty, the pleasures easy, and good friends always nearby.

Humakt's Hall, or Sword Hall, from whence no one ever returns. In this place they always fight more than feast, preparing for the next divine battle.

Urox's Camp atop the Spiral Mountain or in the Bull Fields, where the Stormbulls swig beer and sing all night, and then go out and fight chaos all day.

Engiziland, where the Odaylans may stalk the eternal beasts and feast upon them each day, then find them whole again for sport the next day.

The Red-headed Lodge, where the Vingan Women go who have served their goddess properly.

Dead Air, where the cursed are hunted day and night by hungry spirits.

ORLANTH AND SH'HAKARZEEL

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

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

When Orlanth killed the Emperor, Sh'hakarzeel made ready to devour the gods to silence their clamor. The Primal One prepared to attack. The coils of the Mover of Heavens enveloped the Sky Dome, and when the Emperor's sons learned of this, they became numb with fear and fled.

Seeking a champion, the gods assembled at Orlanth's camp, full of fear. They came before the Slayer of Yelm and asked him for his protection and aid. Without fear, Orlanth agreed to face Sh'hakarzeel.

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



healing plant pressed in his palm, Orlanth leapt into the heavens to face Sh'hakarzeel.

A snorting world serpent, hissing, having thunder, lightning, mist, and hail at his command, Sh'hakarzeel, the Mover of Heavens without hands or feet, pronounced an incantation; and it terrified all three worlds.

But Orlanth was not terrified and the storm god let fly his breath that poured into the Primal One's belly, so that his courage was taken from it and its jaws remained open wide. Great Orlanth let lose his irresistible thunderbolt and smote to death the firstborn of Dragons. Orlanth with his own and deadly weapons cut the Mover of Heavens into 49 pieces. The spine he cut into two and fashioned the Dragonspine Mountains. Sh'hakarzeel's blood flooded the seas and swore revenge. Its ribs were used to hold up the Sky Dome after the Mover of Heavens had attacked the sky.

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

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

ORLANTH AND SH'HAKARZEEL – THE EWF VERSION

The EWF told a very version of this story that claimed that Orlanth confronted Sh'hakarzeel, but instead of slaying the Primal Dragon, Orlanth learned the Four Sacred Breaths from the Mover of Heavens. Orlanth then performed the sacred utuma for Sh'hakarzeel, releasing the Cosmic Dragon from the world and allowing it to rejoin Eternity.

ORLANTH AND THE THUNDER WEAPONS

Orlanth is the master of the thunderbolt and of the lightning. Although he is known to use other weapons such as the sword Humakt or the axe Babeester Gor, thunder and lightning is his chief weapon.

Orlanth is master of the Three Sacred Thunderbolts. Orlanth mastered the Lightning Javelin, Yavor, which he took from the Fire Tribe. Orlanth wields the mighty Three-Bladed Spear that destroys his enemies, whether they fight against him singularly or in a host.

The mightiest weapon is Orlanth's great Liberating Bolt. This weapon has never been mastered by any other god or goddess – not even by the Thunder Brothers. The

Liberating Bolt is the irresistible power of Orlanth's justice and kingship. It is the Immolater that liberates the pious and destroys all else. It liberated Vingkot, Heort, Rastalulf, Vargast, and Sartar. It destroyed Obduran and Ingolf. Only Vingkot and Harmast survived the Liberating Bolt and they were transformed by the experience.

ORLANTH'S RING, THE BASTARD GODS

At first among the storm gods, everyone was always fighting each other. The two rules of Umath were the only laws:

1. Violence is always an option
2. No one can make you do anything.

Orlanth was displeased with this. He found Justice to be in his own breast, and he brought it forth and placed it in a torque about his neck.

Then Orlanth raised his banner and sent word to all the corners of the world, inviting every god and goddess to join with him and be honored in his tribe. He asked everyone, and promised them all their rightful place, as would be determined by their actions in the war.

He did not even know the names of some that came, but he welcomed them. They had all been together in the Prison of the Strange Gods. Some of them did not even know their own genealogy.

Orlanth welcomed them all. He said, "Solitude is for outlaws, holy women, and mad men. None of us can live alone. No one is more important than those with whom you live. I invite you to live with me."

"No, I can't agree with this," said Vadrus, a great troublemaker. "I have to be the ruler."

"Stop and listen to Orlanth," said Humakt, "Or I'll cut your head off again."

"Try it!" snarled Vadrus, and drew his pointed hammer, named Rammer, and stepped forward to meet his foe.

"Stop," commanded Orlanth. "The first thing for us to do is to agree to speak before we fight."

"Up yours," said Vadrus, and leapt at Humakt, who parried and began to fight.

"This is the old way," said Orlanth. "But peace among friends is maintained by speaking first. Come my friends, we will go to the speaking place, and leave all who would fight here."

So they traveled then, and they went to the Speaking Rock, which was a sage old mineral where many people would meet at different times.

"We will sit in a circle," he said, "And all who sit in this circle agree to listen to each other before acting. That is the first rule to keep peace among us."

He also said, "I shall create a sacred Ring by selecting the most suitable from among you. Whomever is selected will receive magical gifts as a sign of office and authority."



So they retired to the great hall where Orlanth feasted and met his visitors. There he spoke with everyone who had come, conferring to learn each of their strengths and fitness for various tasks. However, his task was interrupted when his brothers came crashing amidst them. He had many brothers.

"You can't do this," they all said. "We're your brothers, and we're the ones that you should give these magical gifts to. You already made a mistake with the Death Sword, and we will not let you do it again. We are your blood and your breath, and it would be unjust and against nature to not give them to us." Such an argument, of course, is the most powerful one which anyone can give to their kin.

"Well," said Orlanth, who was always hospitable, "first put your swords away and sit among us and drink some strong mead, brothers. This house is not a place for fighting, and certainly not for fighting among us kinsmen. Meat will be served, cooked as you wish or raw for you, Wild One. Shall I send for cloaks to put upon your broad shoulders?"

All of the best men and gods were there in his hall. However, they all stepped down from the high table and sat among the commoners, the followers of Orlanth. The storm gods then all sat at the high table.

"Dishthane," he said, addressing the man in charge of his treasure, "bring forth the tools which we will distribute today."

And so they were all brought forth:

Laid out before them were six wonderful items, each unique. First was a marking bone, which could mark signs of power upon anything. Second was the staff called Scorch, which left its burnt marks upon everything that it touched, and which could kill a foe. Third was the great thunderstone named Great Weighty, which had laid waste to a race of giants that were now just a mountain range. It always returned to its caster's hand. Fourth was a green basket of plenty that always served enough at the feast, even when Orlanth's brothers came by unannounced. Fifth was the Baby Cauldron, which produced a healthy young child for whomever came to it and properly devoted herself to it. Finally, sixth was a loom, with weights of gold and shuttles of silver. "Each of these," said Orlanth, "is a treasure beyond our understanding. They were all taken in raids from great gods. I have determined by reading runes that they shall serve as gifts for my first ring.

"But just as the greater powers have provided these gifts to us, and just as the greater powers have cast the runes to read, then so shall the greater powers decide to whom they rightfully belong."

"That is sheep shit," said the worst brother, Vadrus. He leapt up and flew right to green basket and laid his hands upon it. "I'll just take this and go." And with it he flew right out the window.

"I'll get him back," said Vingkot, and leapt to go, but Orlanth calmed the great warrior.

"Sit back down. Come off that windowsill. Look by the fire pit."

There was the green basket once again.

"These are true instruments, with power of their own, and a life like our own which is subject to the higher powers. They shall choose for themselves their owners, who will be endowed by their blessings."

And so it went, and their first Ring was formed thereby. And here were the recipients of the gifts:

Lhankor Mhy the Lawspeaker, received the ivory marking bone. His parents were named Mostal and Orenoar, two of the old gods.

Issaries the Translator received the staff called Scorch. He used it to mark his followers with his magic, to keep them safe, and thereby began the tattooing of power.

Hedkoranth the Adventurer, the leader of the Thunder Brothers, received Great Weighty. This thunderstone rumbled whenever enemies approached, and it would leap into its owner's hand for combat.

Esra, the Food Keeper, received the green basket that she had woven. It is she who feed us.

Kero Fin, mother of Orlanth, received the Baby Cauldron. She is who to pray for children now, and ever since then.

Ernalda the Stead Mother, the wife of Orlanth, received the wonderful loom of silver and gold.

Since then this has been the membership of the Orlanth Ring.

THE PEOPLE OF ORLANTH

Orlanth did not make people. People were already everywhere when Orlanth was young. In those days there was not so much difference between people and gods anyway. Many of our most powerful gods, like Orlanth himself, had not yet performed the great deeds of creation that would make them great gods. Indeed, the doing of those deeds in this era was what separated men from gods.

Orlanth was free to choose or not to choose his friends and his worshippers. His companions came from many quarters: Elmal from the Fire Tribe, Heler from the Water Tribe, and many were bastards, with no tribe. Thus were Issaries and Graybeard taken into his Ring. Further, his children who proved themselves, like Vingkot and Barntar, sat on his circle. Orlanth chose his leaders and confidants carefully, and with them he had many victories in the Gods War.

One time many people came to Orlanth's stead to ask for his help. He saw they were weak and miserable, and were the losers of many battles. They asked for his protection.

Orlanth asked, "Why should I accept this offer?"

It was Hantrafal the God-Talker who stepped forth and replied. Hantrafal was the first God-Talker, and he performed the sacrifice that linked Orlanth and his



worshippers as one being. He taught men to worship Orlanth, and when to sacrifice flowers, grain, weapons precious metals, cattle, sheep, horses, or men.

Hantrafal said, "They will offer sacrifices."

Orlanth, seeing that this was a good relationship, accepted the bargain and he swore oaths upon his sinew, sword, and soul. In this way sacrifice was made and the people of Orlanth survived in the Darkness. Strangers often came to the stead of Orlanth during the Storm Age and the Great Darkness. They were not turned away if they knew the proper greeting and showed respect. They had missed out in the first opening of the camp, but Orlanth did not turn them away. Those who were Orlanthi were welcome.

AEDIN'S WALL

[*Aedin's Wall is the name of the wall that surrounds the divine home of the gods*].

Aedin was a lesser god who lived upon the slope of the Spike during the Golden Age. He was lazy and indulgent as the rest at first. When the troubles began he was among the restless who sought some piece of security.

One day Aedin heard that Orlanth wanted to enclose his home with a fortified wall. Of course it had to be fast against giants, enemy gods and even powers yet to be discovered. Orlanth had declared that if someone could make such a wall then he would give any prize that was requested.

Aedin came to Orlanth and offered to make a wall, but as a prize he would take away Eneria. Eneria was Jewel, the most beautiful of the women of Orlanth's family. Eneria always made anyone feel happy just with her presence. She was always invited to celebrations and ceremonies.

Orlanth said that he would do that, but the wall had to be tested before payment was made. Aedin agreed. He made the wall with blocks of stone made from the thoughts of the gods. They were mostali-strong but fire-light at the same time. As ordered, he made a single entryway that was the Mouth of the Storm and was always without gates. It could close upon enemies who tried to enter. It was so tall that nothing could leap or fly over it. Its roots were so deep that nothing could dig under it or shake it. Upon its top were battlements where gods and heroes could gather to fight away anyone who tried to perform the impossible.

The wall was proved to be fast against giants when Ogin and Magin, Feka and Poka, Dardi and Erestomas finally lost their tempers and attacked. Ogin and Magin had been taunted so much they went crazy. Feka and Poka had been robbed again and again. Dardi's kinfolk had been turned into dirt and rock, and Erestomas was turned into a girl. The giants were all killed easily. That was early in the Storm Age, when Yelm still ruled in his High Throne.

It was proved stronger than gods when Urvairinus brought his burning army across the gods worlds and invaded Orlanth's land. He was bent on revenge for the

death of Murharzarm by Orlanth's murderous hand. The army of fiery gods burned and pillaged everywhere and all the air of the storm realm was full of gray and brown smoke. The army had as much power as possible and tried four tricks to overcome the walls. Each failed, though it took some work by the gods at times.

The wall proved itself stronger than anything yet to come when the chaos army of Derenaki attacked it. Derenaki had a way to defeat every god and goddess that defended the wall, but did not have a weapon to overcome the wall itself. The chaos army was stalled, surrounding the city like a lake, before Orlanth armed his household with new weapons, taken from the highest storehouse of weaponry that was unknown to chaos. They attacked again and Derenaki was killed.

Aedin then went to Orlanth and asked for his prize. This was during the Darkness, and Orlanth had already suffered great losses from his friends, herds and lands. Eneria was still the heart of happiness, and everyone in the stead found it tolerable because she was there.

Orlanth said he would decide on them tomorrow, and gave Aedin a chamber to sleep safely in. All that night Orlanth conferred with his Ring. They said that word had been given and honor invoked.

Lhankor Mhy pointed out that it was not an oath sworn in my name, however.

Ernalda pointed out that Aedin was not kin of anyone of them in any way, and another answer to him might be death.

Chalana Arroy pointed out that giving away happiness would be a great hurt to the entire tribe, and a lesser hurt to deny the mason.

Issaries said he could easily say words that showed Aedin's testing period was not finished yet.

Trickster said he wanted to turn into a beautiful woman and divert Aedin.

But at midnight, when they asked Orlanth's decision, he said, "I am Just. At this time I will give her to him with my blessings."

Ernalda then came to her husband, and she reminded him of the great pleasures they'd had together, and the long history and the shared family and tribe. Then she asked him to reconsider, and to keep the jewel in their house. When he said he could not change she reminded him how she had saved his life, given him love and received countless praise from him. Before Dawn, though, he had not changed his mind.

Eneria herself then came to him and threw herself at his feet, begging to be allowed to stay. "My happiness is here," she said, "to depart is to make me nothing. I will be only an empty prize of bitterness and hate for your son in law.

"This is my nature," said Orlanth, "This is not a choice." And when Aedin came and asked for his payment,



Orlanth had his most beautiful and no longer happy daughter brought before the high seat, and put into the hand of Aedin. The daimon, pleased with himself, gave thanks and departed.

Hedkoranth and Vingkot swore they would return their sister to their home, and they and the Aedinings hated each other afterwards. Hedkoranth, with new allies after Vingkot

was killed, succeeded during the Darkness, and brought home the Happiness Song to be sung among the ancestors of the Heortlings. But since Aedin and all his tribe were dead, even the jewel of happiness from Eneria was melancholy. She thus comes and goes as she pleases now.





STORM TRIBE AGE MAP

Aroka Invades. The dragon Aroka arrived and created a new ocean. It was slain at the Second Dragonslaying and the ocean receded.

Dini. Mountain valley home of the Storm Tribe.

Distant Eastern Forest. Far away forest at the eastern edge of the world.

Distant Western Forest. Region on the western boundary of the normal Storm Tribe territory.

Envorela. Expanse of land settled in the Downland Migration, noted as where Barntar was born.

First Dragonslaying. Where Orlanth defeated Sh'hakarzeel, the Cosmic Dragon. Its remains formed a new mountain range and its head still decorates Orlanth's Ring.

Genert's Garden. Realm of the Great Spirit Genert.

Kero Fin (Å). The Mother of Mountains, Orlanth's Mother and center of the world.

Kerofinela. Also called Dragon Pass. Lands around the Kero Fin Mountain, first inhabited by dragons and then by the Storm Tribe.

Kethaela. Expanse of land south of Kerofinela occupied by the Earth people and later by the Vingkotlings. Ernalda's Home (Ezel) is in Kethaela.

Mavorela. Expanse of land settled in the early migration, noted as great grazing grounds.

Neargreen Woods. Aldryami forest on the slopes of the Spike, they are "near" to Dini.

Oslira Sent On. After Orlanth slew Aroka, he sent the remaining part of the Blue Dragon against the Solar Empire as the Oslira River.

Second Dragonslaying. Where Orlanth defeated Aroka, rescuing Heler and drowning the land in mead, water, and blood.

Sevid. General name for the lands to the west.

Solar Empire. A vast expanse of territory within which the Emperor Yelm and his allies had imprisoned all the people and deities until Orlanth slew the Emperor.

Spike. Great mountain, axis mundi, Cosmic Mountain.

Troll Exit. A great tribe of Uz found their way to the surface world and exited at this place.

Umath's Crater (E): Great pit created in the far north when Umath died and fell crashing to earth. His sons came to this place to retrieve his powers and weapons.

Umath Mountains. A large range of mountains in the east that were made from great chunks of Umath that fell off in the last battle. Other, lesser chunks made other mountains across the world.

White Sea. Name of the sea that was created in the battle wherein Umath and Zenfel were killed, and Jagrekriand sorely wounded. The waters rushed in to fill the region, leaving only Umath's Crater free of the waters.

Yelm's Palace (S). Golden city from which Yelm the Emperor and his Celestial Court ruled the world.



THE FLOOD ERA

These stories are set during the wars of the Great Flood.

HELER, THE GREAT RAIN

Many beings took good advantage of opportunities. When the fire gods were being extinguished many water beings gained power. One of those was named Heler.

Heler looked upon the world. It was all surrounded by water. A fair sized squarish shape floated upon that limitless sea, and now even that was becoming increasingly covered with water. Heler determined to take himself a new realm, untouched yet, in the hopes of claiming a wide and powerful position in the universe as it was being recreated.

Heler was the child of Sshorga. Heler's first perception was from that moment, in the air between the sky close overhead and the earth far below. Heler watched his mother, the great blue dragon, cover all of Dara Happa and the lands around it. As he watched she began to circle around the corner of the world, north and east of the Great Mountain, making a great continental island there.

Heler was a blessed being, and so he knew just the right way to do sacred things. He found a quiet place in the middle air and he prayed to his mother, the Great Waters, and the powers behind those. He was called to give his sacrifice, and he gave to humankind the ability to weep the golden tear. This is his first presence in the world. He can never leave us.

For this Sshorga appeared to him to grant him an interview. Heler spoke with great reverence, and he proved his influence within the Water Dragon so that the conversation between them was a monologue.

Heler offered to give to Sshorga an entryway into the upper sky world. He knew of that opening because he was, after all, the Lord of the Golden Tear. He initiated Sshorga into the secrets of the Young God. (*This is an astronomical secret: the Young God is a constellation whose presence in the Sky River marks the beginning of the year.*) Sshorga had never spoken to the Young God before.

Heler asked in return only to be a portion of the flow of the Great One, a stream in the river, a current in the sea, a pool in the lake. He received this.

"As the sky is high and will be filled, so shall you have this middle air as your domain," said Sshorg. And he, for after this Sshorga is a male being, went away to speak to the Young Son.

Heler was pleased with himself. He remained where he was, watching the earth below and, after a while, the storm gods all around him. Once or twice the tempests tried to bully Heler, but he had a touch of Sshorga and was growing really fast with her fluid powers. Heler, even young, also had a good measure of the fighting powers of his father. The bullies went away.

At first, then, in the Middle Air Heler was a river. Overhead Sshorga had undergone another transformation and was called Lorion. Lorion, the Celestial River, was clearly visible to all of us below as it moved into the sky world. As it advanced to the place where the sun had been the gods of the Fire Tribe fought Lorion. Alas, those fiery deities were defeated and the river kept growing. And finally, despite the best efforts of all the heavenly forces, at one point the entire sky turned blue. When the entire sky turned blue it succumbed to the powers of the watery realm, and in fact became a part of the lower worlds.

And as the Sky Waters fared, so also went Heler's domain. When the sky turned blue the Middle Air began to fill with water too. Heler grew to be great and powerful.

HELER

Heler began as a portion of Sramake, the cosmic waters that first invaded the land. He was a great leader of battles and overcame every opponent. He flowed over Keyeval and around Delurso. The lands bloomed where the river ran. He drowned the bright Emperor, then invaded the sky at the head of Lorion's army where he suffered his first setback. Jagrekriand the sky defender knocked Heler out of the river, confining it to its celestial banks and stopping the advancing waters forever.

Heler was cast from the highest sky, but he remained powerful. He set up rule over the middle heavens instead. Heler was powerful god and he was one who fought against Umath and his sons. His descendants and worshippers were multitudes. Huge populations worshipped him during the Flood. Their boats sailed upon both seas and clouds to bear armies and raiders against everyone. Heler was at the front of many fights, and he helped to overcome Orlanth in his three aquatic defeats.

But at the Trembling Shore he was beside Worcha when he fell. Heler was at Thrinbarri when the attacks were thrown back. Heler was at the Willow Tree Battle when the dew was shaken from its leaves. Everywhere the Orlanthi were striking back and could not be defeated. Heler switched to craftiness and sent his fleet on a secret mission but it was surprised, stuck into place and entirely destroyed. At last Orlanth gathered all his thanes into one place, and they marched upon the Helerings. Heler called his own army together and, as the champions on each side boasted, this promised to be the greatest fight of the war. Everyone expected a great nation to fall. But before the fight, Heler and Orlanth met in person, between the armies, and instead of the terrible havoc that was expected they made a truce, and then an alliance. The Helerings became one of the Three Great Storm Tribes of the Vingkotling Age (the



Durevings were the third), and Heler was the ally of Vinga against Chaos, sending battering rains down as his thundering Storm Rams accompanied her into battle.

Ui was a god that hated Heler, who had defeated him in combat three times already, each time chopping off half of its power and vitality. Ui finally sold itself to chaos and with its touch he turned Heler into solid crystal, suspended high up in the air where his worshippers could not reach him with their prayers. The Helerings were then destroyed by Chaos, save for a few surviving colonies along the Manirian shore. Heler remained frozen solid until Orlanth thawed him at the climax of the Lightbringer's Quest.

At the Dawn, Heler returned to the living world. The ram roared. The rainbow, dew, and fertile rains swept before him and danced with Voria to awaken new life.

ORLANTH AND AROKA

In the War of the Gods the Blue Tribe fought against the Lord of the Universe, defying that which was inevitable. But the strength of Orlanth was too great, and they could not stand before the god of storms: not their champions, nor their armies, nor their magicians.

So the elders of the Blue Tribe met in council, and decided to summon a fearsome monster that hated Orlanth. They called upon the powers of the deep, and from its darkest depths crawled Aroka, the enemy Blue Dragon. The demonic monster seeped through all of Glorantha in secret until it found the stead of Heler, Lord of Rain, and ravaged it until Heler came to protect his lands. Aroka swallowed the god whole. Then it retreated, and hid in its lair.

Without rain, the earth began to die. Orlanth raged, but the infertile storms could not help barren Ernalda feed her children. The people of his tribe complained to him, and so Orlanth determined to fight it.

Aroka had great powers: its eyes could paralyze any intelligent thing, its tongue could choke any physical thing, and its breath could destroy any spirit.

Orlanth prepared himself against the monster. He brought a sack with the Four Winds in it, an ancient flint sword called a klanth, a twisted vine that held the Upper Wind, and a leather rope that held the Lower Wind. He spent a year chanting songs of power, and ate of Ernalda's Splendorbread and drank crazy black Widebrew.

Orlanth was delayed on his voyage, first by Krakos, the troll avenger, who was angry because Orlanth broke his father's legs. Orlanth defeated him, and took his Darkwind.

Then came Gagarth, the left-blowing wind. Orlanth beat him, too. He took the Wind of Above from him. As he traveled, Orlanth reached the Place of Strangers, and there he met the Dark Woman. Their child was born later, and it was called Crushing Noise. At last Orlanth found the lair of Aroka, which lay past the Poisonthorn Acre. Orlanth came out of the north to attack. Aroka the dragon refused to rise to confront the approaching god.

Orlanth released the Darkwind first, which bears the howls of lost souls. It filled the creature's lair so it could not bear to be in it, and so it rose to fight.

First Aroka opened its eyes to destroy the mind of Orlanth. The storm god released the Four Winds and each cast its weapon into an eye of the dragon, blinding it.

Aroka lashed out with its tongues. Orlanth released the Upper Wind, and this dried out the snaking enemy.

Aroka roared out its fatal breath, but Orlanth captured it inside the magical Sack of Winds and threw it away.

Then Orlanth strode into its mouth and seized the upper jaw with his hands, and placed his foot against its lower jaw, and with a shout of victory tore the dragon asunder. A great flood of blood, water, and mead swept over the land. Inside was Heler, the rain god, who swore eternal loyalty to Orlanth.

This is the way that Orlanth brought rain to the land.

Orlanth took other treasures from the corpse too. He took the sinews from the right side of its spine, which were red, and from the left, which were black. He took the tooth that can scar adamant. And he took two burning jewels, from its skull and heart. And after that Heler was always Orlanth's boon companion.

MULTIPLE NAMES, MULTIPLE SHAPES

Heler has an essential aquatic power underlying his true nature: changeability. The nature of water is to take the shape of its container, and a part of water magic is the ability to change shape. Sometimes these shapes have different names, nicknames or titles. Often they are not recognized by others, who will have had one type of experience with one form and another with the other form.

Heler's early guises provide an excellent example of this. His cult recognizes Urangu, an earlier shape of Heler that was more powerful, and that the God Learners called Uruthu. To the Orlanthi majority, Urangu is a neutral form of Heler's earlier powers. The Orlanthi have no interactions with Urangu, a being of dual gender whose presence makes them a bit queasy.

Orlanthi interact more comfortably with the one called Tar-Heler and/or Tar-Helera, a being of ancient provenance who participated in some of their creation stories. For instance Tarhelera is cited as the mother of the Toling clouds with Yinkin.

Unbeknownst (or at least unacknowledged) by the Orlanthi is another significant meeting with Urangu. Other myths tell the stories of how Orlanth freed Heler from Aroka, and another widely known (but less practiced) myth is how Vadrus killed a similar dragon, liberating Tarena, the Blue Hawk Woman. Both of these are the Orlanthi parts of the fight between Enbaralor and Keyeval.



ORLANTH'S BATTLES AGAINST THE SEA

Adults now, the Storm Family claimed their father's powers, possessions and places as their own. Then they began to fight about them. They all took someplace or other for their strongholds.

Orlanth made his place in the world. He and his relatives brought their people and animals down from the Spike. They left Dini and stopped first in Mavorela where many people settled. The rest went on and stopped in Envorela, where Barntar was born. The rest went on and reached Kerofinela where Orlanth's mother welcomed them.

Sh'hakarzeel was a terrible dragon that lived near Kerofinela. Orlanth was ready, and he killed it after a great struggle. The notch in the Kerospine Hills is here Orlanth's killing blow cut it in two. His sons dispatched some parts of the serpent that came alive again, and after that all the dragons that were left turned and fled away, far to the east, almost out of the story.

Orlanth had many adventures as a young god. He was the leader of a band of divine companions who defeated all enemies. A war god of light attacked and was thrown back. A troll war god came with an army and was driven away. At last even Jagrekriand came and was thrown back.

Orlanth welcomed all kinds of strangers and outsiders to be members of his tribe. He formed his Storm Tribe Ring. This established the social roles and order that pervades all of our customs, as well as the rites we use.

Orlanth met Ernalda when he was doing Contests with the Emperor. These Contests were Orlanth's attempts to prove himself to be a legitimate part of the cosmic order. At the time he invented or had invented all kinds of things, even a new kind of music.

Orlanth's Ring members then got him into trouble. Eurmal the Clown found a new something which became a power, and then a tool, and then a weapon, and then Death itself. Humakt, who was Orlanth's brother, took it away from the fool and gave it to his chief. This is the famous Sword Story, which explains how Death came into the world.

Part of the Sword Story is that Orlanth killed Emperor Yelm. He used the chance to free Ernalda and her family from the court, and he also sent many other deities, peoples, and other beings away. This was the end of the so-called Golden Age of the Solar Empire. It set everyone free.

Orlanth had many adventures, such as acquiring the Four Weapons, defeating or conciliating his brothers, and defeating Kyger Litor, Magasta, and Zzabur the Sorcerer. Orlanth was sometimes beaten, but always came back.

The First Beast War was waged at this time. Orlanth and his brothers exterminated many creatures that came from the minds of sorcerers, and kept their own favorites

alive. The primary foes at this time were the gods and demigods of the beasts, aided by their herds and folks.

One of Orlanth's greatest victories was when the dragon Aroka devoured all the waters of the world. Orlanth overcame him and freed the gentle rains of life.

Then Orlanth renamed the waters to be Oslir, and sent her north against the Solar Emperor, who was drowned. Water devoured fire so quickly that it grew huge, and Oslira called in all her relatives to the feast. The rivers came so quickly that nearly the whole world was drowned. The Storm Tribe lands were spared at first because Orlanth had already defeated the Source of Waters, and they dared not attack. Orlanth's safe land was called Ernaldela, and the residents were the Vingkotlings.

A hundred different tribes of people in ships and boats plagued the worshippers of Orlanth and the Storm Tribe at this time. These included the Waertagi, the Voti, the "endless waves of blue people," the black Troll Fleet, the Greatship, the dog-headed tribe, and others. One of the most powerful among them were the Helerings. Those folks were clever and got their gods to cooperate to make one of themselves powerful enough to conquer Orlanth. They made the god Worchia.

Worchia attacked and drowned Mavorela, its goddesses and its people. At the Trembling Shores King Vingkot stopped the crashing waves, and at Three Coves the Thunder Brothers destroyed Worchia and began to drive the water back. At Thrinbarri Orlanth himself led the defense against attacks from the sea, from the air and from the sky, all of whom were defeated.

The Floods were systematically driven back. First the Aroka, because it was easiest, whose exposed lands called Sivilis were given back to Aldrya; then the Oslira. Then the others, until only the Chomal Sea was left in the west. People from the old lands settled the new lands.

Orlanth would have kept fighting forever, but when his first child was born he stopped for a while. Afterwards he paused for longer and longer, and at the end of the Orlanth Age he performed the High Seat Blessing, and thereafter spent more time in his Long Hall than outside of it.

ORLANTH'S BATTLES OF THE FLOOD ERA

1. The Battle of Cheserosos, where the Old Sea and Hancheros ambushed Orlanth

2. The Battle of Doreros, where Hancheros engulfed the Thunder and drowned his fyrd.

3. The Battle of Kongarl, where no defenders escaped from the reach of Madadan

4. The Dral Air Tunnel, where the Air gods were captured by the Sea gods and forced to labor for them, eventually the Air gods defeated the Sea Gods and escaped.

5. The Three Battles of Thrinbarri, where the Thunder Brothers fought three great battles against foes that assailed



the lands of Orlanth: Thrinbarri of the Clouds, the defeat of Venebain [Attacker from Above], Thrinbarri of the Stone, the defeat of Golagolar [Fighting Man of the Armies], Thrinbarri of the Roofs, the defeat of Sevsalsal [Great Poison Breath].

6. Battle of the Trembling Shore, where Worcha roared as a tidal wave in a battle against the Storm Tribe, Thunder brothers prevail, smash Worcha's head & turn back the Flood.

ORLANTH AND SOFALA

There was a time called the War of the Gods because even the gods fought against each other. Many creatures were harmed at this time, such as when Yinkin lost his fiery breath to the Bad Dogs, or Horse lost his wings, claws, and teeth to Orlanth's blows.

One day Orlanth was walking upon the Western Shore and discovered a battle in action. The Seabird Army had assembled to ambush the Seaturtle tribe's women and children. Orlanth found Grandmother Sofala weeping, and asked what she would give to him if he helped her. She said she would give him anything which did not dishonor her or her folk.

Orlanth drew his lightning spears then, and called his Wind Army, and they ran among the birds, causing great damage and so much confusion that the birds all fled.

After that the Diroti were a tribe of people who migrated around the world in their little boats. They worshipped Orlanth, and Grandmother Seaturtle, and Father Diros, the Boat God. The Seabird Army destroyed them in the Storm Age.

Orlanth did not collect on his debt then, but reserved it to be a return gift for the future.

ENGIZI THE SKYRIVER TITAN

Engizi is the god of the first water to fall from the sky to create a winding current flowing down hill. He was the first to do this, and so he is called The River. Other rivers are imitations of him.

Engizi was a warlord of the Water Tribe who led the watery invasion of the Sky in the Gods War. His great enemy was the Pole Star, whose Star Captains killed so many of Engizi's followers that the whole Sky turned blue from their blood. Engizi and his followers could not be driven out completely, and they returned to the sky many times. During the Great Darkness, a poisonous spear-god named Korang the Slayer tried to kill everything in Dragon Pass. He destroyed some gods and others fled before his might. Engizi fought bravely, but the Chaos god was too strong. Korang wounded Engizi, who would have died if not for the sacrifice of his lover, Hard Earth. He tried to flee to his home in the sky, but Korang struck him a fatal wound as Engizi leaped up. However, in death Engizi was

finally able to defeat his foe, for from the fatal wound a deluge of blood spurted out and drowned Korang and his city of slaves.

Engizi's blood was pure water. It ran back down to the earth, the first water to flow downhill and begin to refill the dried out oceans. In the Sky World, his two greatest followers saw what had happened. They leapt from the sky to the earth and created their own rivers, adding the waters of the Creek and Stream to his so that his lifeblood would not wash away. Although Engizi's lifeblood was pure water, his wound never closed, for it was his death wound.

Engizi is now the eternal thunderstorm that hangs over Skyfall Lake and flows through Sartar as The River. His waters are pure when they fall from the sky, but by the time they exit from the Upland Marsh, they are diluted to be regular water.

Now Engizi's waters rise from the River Styx in the Underworld; into the sky where they are visible as the Celestial River; down through the Sky Fall to be The River in the Inner World; and through the Homeward Ocean and Magasta's Pool back into the Underworld. Engizi's River also passes through the Storm Realm, and worshippers who swim in its waters may emerge in the Storm Tribe Age or the Vingkotling Age.

THE BANISHMENT OF DAGA

There came a time when the rich splendor that Ernalda gave Orlanth began to fade and dwindle. This troubled the Great God and he sought to learn the cause,

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

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

"At your command, beloved husband, but I fear it will instigate kinstrife. It is your nephew who is the cause of our woe. Your kinsman is drying my fields and starving the world. His name is Daga, and he is the son of Molanni, your niece."

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

Ernalda paused and then said, "There is more, my love, to know of your foe. His father is the same as your Enemy, the tyrant who would hold the entire world in his clutch. Yelm is the father of Daga, born to shameless Molanni."

The Thunderer declared, "Then my decision is made. I will seek Daga and kill him. I shall treat him as they treated Young Varnaval. Then I shall find my kinswoman, daughter of my brother Vadrus, and I shall teach her the power of



Justice. Thus shall she be ruined, and another dishonor heaped upon my family and name.”

“But we shall eat,” said Ernalda. “Your people will love you.”

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

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

Orlanth went against Daga and this time Heler accompanied him. Orlanth pounded the land and covered it with rain. Soon Ernalda was nourishing again, and Drought was banished for as long as Orlanth was amongst us.

ISSARIES

Issaries was the son of Larnste and Harana Ilor, both members of the Gloranthan Court who were mighty in their day. He wandered far from his birthplace until he met Orlanth, and recognized a god who could bring great change. Issaries pledged himself to Orlanth and traveled at his side, finding the right path and making sure it was safe.

Orlanth valued the sacrifices and abilities of his new companion, and made Issaries his voice. Each time Orlanth won a victory, Issaries negotiated the peace. When the world fell apart Issaries traveled to its end to make the impossible peace so that the world could start to come together again.

The most difficult path he ever followed was into the Halls of the Slain with the Lifebringers. On that Quest Issaries negotiated aid from Sofala the Turtle Queen and successfully bargained with the Underworld Ferryman. One of his roles now is as guide of the dead for the Storm Pantheon.

Issaries has three children of note, and one grandchild who carry on his profession. They are named Harst, Garzeen, Autero and Thereltero.

Issaries has his Traders’ Hall near Orlanth’s Stead in the Storm Realm where he brings his worshippers swiftly and safely after death. The Traders’ Hall is the base for messengers and traders who journey across this Realm and into others.

Mules were first created by Issaries, conjured up in order to make something to sell out of nothing. Mules are useful both as work beasts and trade items. These beasts are ‘not-horses’ amongst horse haters, and ‘horse-kin’ amongst horse-lovers.

ISSARIES THE CONCILIATOR

Issaries teaches that traveling, trading, and talking are connected, like a trade route. If one of those things is broken, everything shatters.

This is a story of the time when everything had shattered. Trade stopped, so Issaries set out along his very long trade route to find out what the problem was. He convinced the Know-It-All God to come and assist him, because it was a confused time and things were often mixed up, and he wanted Mhy’s advice. He convinced Urox to come along, because there were many bad things that might attack him, and the Storm Bull was good at beating things up.

Issaries searched for a long time to find the problem. Finally, he found a place where the people were suffering greatly. He visited a clan called the Digging Stick People. Their land was the battleground for the Long-Noses and the Big-Teeth, two peoples who were fighting each other. Whenever they fought, they trampled the Digging Stick pastures. Hungry soldiers stole and ate their cows. The armies also captured and ransomed the carls to get money for weapons.

The armies even pressed the thanes into service, so that they had to risk their lives for no reward. Because of this, they did not have the time to talk to anyone or the resources to trade.

Storm Bull said, “It is good to see fighting. There’s another battle coming up, the biggest battle of all. Everyone should practice.”

Know-It-All said, “These people are not the same as our people. Legally, we are not obligated to help them.”

But Issaries said, “Storm Bull, if a big important battle is coming up, all peoples must learn to fight only their real foes. Know-It-All, the things we have in common with these people are more important than the things that separate us. I must help them.”

Know-It-All had never been generous, so he refused to help. So Issaries went to talk to the Long-Noses with Storm Bull to protect him. Issaries spoke to their priestess, who was troublesome. “We have no cause to make peace with the Big-Teeth. They have always attacked and killed us. They take our leaders, our priests, our healers, and our thanes.” Then she lowered her voice and, through her enormous nose, whispered a shameful secret. “Then, the Big-Teeth devour our flesh and prevent our bones from being interred in my holy, secret place. We can never make peace with them so long as they eat us.”

Next, Issaries went to talk to the Big-Teeth. They were very fierce, and said that Storm Bull smelled like food to them. When Issaries suggested they make peace with the Long-Noses, their warleader laughed. “It has long been decreed that we should eat the Long-Noses, for they are large and juicy and flavorful. They can eat the grasses of the plains and the leaves of the forest, but we cannot. We won’t



starve just to please others. We could eat your two-legs instead, devour the villagers whose land you are so concerned about. But I don't think you would consider that a good solution. We can't do as you ask, for how does one make peace with one's dinner?"

Issaries was at a loss, so he asked Know-It-All for answers. Know-It-All told him that the Long-Noses were, except for their noses, their fur, and their teeth, just like very large cows. Know-It-All also said that the Big-Teeth were just very big alynxes, and that Issaries should treat them like pets.

So Storm Bull went to the Long-Nose encampment and romanced the priestess. Then Issaries said to her, "The Big-Teeth are always going to eat some of you. If you can accept that bad thing, perhaps other things could be made better."

Then Storm Bull went to the Long-Tooth encampment, fought the warleader, and showed him who was boss. Again, Issaries spoke. "You must eat, but right now the Long-Noses exact a heavy toll for each of them you succeed in taking. If you are willing to lose some of your choices, other things could be made better."

So the two agreed to meet. The priestess accepted the Big-Teeth's right to eat some of her people. The warleader agreed that his people would only attack the old, the sick, and the cottars of the Long-Noses. He also agreed that the Big-Teeth would meet the Long-Noses during Earth Season and turn over the bones of the eaten, so that they might be interred in the secret, holy way, and their spirits sent to the right place.

It was not long before the two groups started trading things other than the bones of the dead, and the people whose tula was once trampled soon joined in the trading as well. Gradually this spread through the world, as trade led to talking, talking allowed travel, and travel permitted trade. Thus did Issaries repair his trade route.

THE HUMAKTI BATTALION

Humakt commands his band of warriors. One time in the Great War the Army of the North came south against the Vingkotlings of Kerofinela. Jagrekriand, who had enlisted a thousand warriors from his Hell Legion to destroy the Vingkotlings, led them. The Thunder Brothers mustered to defend, but they got lost on their march to the battle. Then the Vingkotlings mustered an army, but one night they camped and did not wake up the next morning. This is because the northerners had with them the goddess Fresteganara, a great bloated sorcerous monster who put a curse on the defenders that no one alive could stand against the army.

Humakt alone remained awake and alert to the danger. This is because he is Death, not alive at all. That is why he can have no babies—they are creatures of life.

When he saw the danger coming he went to his great House of Death. There he called together his companions to help him defend.

Humakt called his ten best fighters. They came to him and saluted, and cried out, "We Are ready, Warleader!"

Humakt said, "Go and find your best ten men, my good companions. And tell them to each find nine more like them. And do this quickly, for there is an army coming that thinks our people know nothing of Death."

"Sir," asked Efrogdar, "how shall so many men know where you stand, and where to rally if our formation is broken?"

"By you," said Humakt, "Who will bear the standard of his House, and stand by my side." So he bore the great battle banner, which is Corpse Eater.

"Sir," asked Horn Blower, "how shall your commands be heard by everyone in the field, when the clash of arms is so great that all will be deafened?"

"By you," said Humakt, "Who know the arts of the great War Horn. You will be my Horn Blower, and stand by my side in battle.

"Sir," asked Ingenew, "how shall we now that everyone is bearing the best of arms and armor for this battle?"

"By you," said Humakt, "Who is armorer as well as warrior. You will go and check their equipment, and if any fighter lacks the proper arms, you will supply them."

"Sir," asked another, "how shall we be healed in this fight? Many of us are your men, and we have no way to heal!"

"By Arroin," said Humakt, "Send our Mastakos man to find the master healer, and tell him to come quickly and bring ten masters like himself to help the hundred men each. Arroin himself will stand my side in the battle."

So it was all done, and the battalion marched forth for combat. They came upon the army of invaders who had come over the borders of Kerofinela and were wreaking havoc. Many were killed before they found formation, but they formed up quickly and a great battle erupted along the entire northern edge of the land. There many fell, but in the end the noble defenders drove off the invaders, who had expected no resistance and lost their courage when they were confronted.

Since that time other Humakti have formed the Humakti Battalion to defend the land.

THE HEALING OF MASTAKOS

Orlanth had a great friend named Mastakos. Mastakos was one of the Bastards, a son of Impatience and Energy. On the day he was born he fell out of his father's wagon, and for the length of the day happily ran along after it, and when night came he rolled down the hill ahead of it. The next day he ran up the hill again to meet his parents coming down.



When he was older, no one could beat Mastakos in a race. When Orlanth became his friend, Mastakos made a chariot for him, and became God's charioteer.

One day Mastakos was traveling the countryside in the service of his friend, and the Bad Dogs captured him. These bandit gods hung Mastakos from a hook, and they pulled the sinews from his heels. After that, Mastakos was Charioteer, but not Runner.

One day Orlanth heard that the Bad Dogs were at his mother's house. He wanted to repay Mastakos for his loyal service, so he called his war chariot, and armed himself, and went to combat the Bad Dogs.

He rode to the west then, with horses' hooves like thunder booming across the sky. He went to the strong house of his mother. Its gates lay torn open, and the white roof was black, and dripped down the sides of the mountain. No slim warriors walked the walls with bright spears. No sparkling servants met the party with towels and food. No sleek alynx raised their heads to greet him.

Instead, he found a ruined hall, inhabited by wild dogs, licking the marrow from fresh alynx bones. Orlanth was so angry at the death of his kinsmen that he slew all of the dogs he could reach, and his companions slew some more, and they would have killed everyone if they could. But one escaped, and it was Kang Rowl, the Slinker, the stinking dog-like-a-cat.

The vengeance of the Storm God was victory for Mastakos. Among the slain he discovered Narangros, the Hell Hound who had stolen the sinews from Mastakos' heels. Mastakos recovered his sinews, and again the three-legged sign was whole upon his breast. After this he was truly called Step Father.

Mastakos exulted in his wholeness. He lifted Orlanth, and bore him in two steps from Kerofin to Skyreach, and two more to the Glass Spire, and two more back to Kerofin.

A mortal man would need ten days to climb down from Kerofin, and five days to cross Doziriland by foot, and another seven to climb to the top, but by following precisely in Mastakos' steps Orlanth needed only two steps. He placed his left foot carefully upon the boot print in the Smoking Ruins, and his right upon the edge of the stead of Jarani Whitehair, the son of Ragorn, the son of Jorganos Archer.

HOW WAR WAS MADE

Orlanth was not content with the way that things were in his world. The Emperor claimed to own everything, and he never let anyone do anything without permission. He was the fount of all authority and leadership. He appointed his own kings, chiefs, and bosses and even works foremen.

Orlanth had already formed his own group, the first clan to come together in the world. He did it without Yelm's training, instruction, or even permission. He felt he'd proved himself and that he too deserved a part of the

leadership of the world, but when he went to the Emperor he was ordered to disband his group until he got proper credentials. Thus Yelm refused his desires. Of course, he didn't disband and he kept trying to find something to prove himself worthy.

Orlanth often went to the Emperor and challenged him in some art or skill, trying to prove that he was the master of that power. They had many contests. Four were most important.

In the first of the important contests, Orlanth challenged Yelm to a dancing contest when he was young. Yelm performed his courtly ballroom dance, which took ten years to learn how to do properly, and an orchestra of ten instruments to play the music. Orlanth had no orchestra. He just took along his rattle, and before the entire court he did a whooping war dance.

The gods who had been appointed to be judges were shocked by Orlanth's behavior, and so they awarded the prize to Yelm. Orlanth saw that everyone else there was impressed by his performance (though not always favorably), and he went away angry and disappointed.

The next contest was one of Self. Yelm displayed all the wonder and glory of the magic of Being. After all, he was the Master of the World—master of all that was. But then Orlanth displayed his magic of Becoming. He had the power of change, after all. But the gods, staid and conservative, did not like this idea and so they again awarded the prize to Yelm, even though Orlanth saw most of the gods at court far preferred his ways of improvement.

Third was also a contest of music. Orlanth made a type of instrument that had not been seen, ever. He made a bagpipe, the bag of wind. When he played it the courtiers all laughed out loud at the way his cheeks puffed out and he turned al red in the face. That, however, was a part of Orlanth's plan, for he'd decided that there wasn't enough laughter among the lords of the world. But the judges did not accept Orlanth's music, even though many of their servants did.

Finally, there was another contest, this time of weapons. In this one Yelm drew his great bow and shot ten far flying arrows into Orlanth himself. on his turn Orlanth took out the first Sword, in which was housed Death, a new power that theretofore had never been seen anywhere. And with it Orlanth proved that he was superior. He struck only once, and down fell the Emperor and his blood, like molten gold, ran across the floor of the court. He didn't rise. No one could resurrect him, though everything before that had risen again no matter what the damage had been. The judges fled in terror, leaving the field to the storm god.

This ended their contests, and even though he had not been allowed, Orlanth became a ruler. That was when Orlanth departed from the Palace with Ernalda, who would become his wife. But that's not a part of this story now.

The kin of the Emperor were mostly afraid of Orlanth now, but there was one in particular who was angry and



vengeful. His name was Jagrekriand, a red and passionate god of tremendous strength. He summoned everyone to court.

“Where are the brave ones among us?” he asked. “Who is more like me than like him?” and he pointed at that moment to Senthar, the favorite son of Yelm who was much beloved because he was kind, handsome and gentle. Jagrekriand pointed to a door, behind which was a great roaring and howling, and every so often something heavy crashed against it so that it groaned on its hinges. “Who is brave enough to go through that door? Whoever does will be the champions of this realm, and rule after our good dead father.”

No one moved. After no one moved, Jagrekriand, the powerful god who wrestled with the sky bull for exercise, went to the door and opened it, then went inside. A great scream ripped the court, so frightful that half of the goddesses all fled in terror from it. Then a welling of divine ichor ran from under the door, and the other half of the goddesses fled.

“Who is brave enough?” echoed his voice in the hall.

The next was a son of Jagrekriand, Karmathos, who regularly devoured living serpents and crocodiles while they were still alive. He went in, and the same occurred: a terrible scream and a wave of ichor washed from under it. At that, the gods who were servants all fled.

“One of us is destined to be brave and successful,” said Urvoirinus, the Great Archer, and he went through the door. Again, a howl of terror and more ichor. At that, the gods who were lovers all fled.

“If we are to live as cowards, I would rather go and die there,” said Vesed, the Hurler of Stones. Another scream, more ichor. At that, the gods who were field workers all fled.

“I am no less than my cousins,” said Verlodril, the spearman. He too disappeared behind the door. At that, the gods who were weak all fled.

And so it went, with five more gods: Bakan, the Master of the Club; Damatlodril, the Pillager; Ordmat, the Plunderer; Serenevaya, the Frightener; and Stalathos, the Spear Thrower. When the tenth howl sounded, the last of the gods fled in terror, leaving the palace empty.

Behind the door Jagrekriand welcomed his fellows. “You are my warriors,” he said, “You are my champions. We rule the palace now. We will make this a kingdom of War and we will avenge ourselves for the death of our father, the Emperor.”

For indeed, it had all been a ruse to test them (for those weakling gods had to resort to a ruse to find the brave among them), and to find the best among them who would follow Jagrekriand. They went to the armory then, and got armor and weapons, and mounted upon their war beasts and set off to destroy Orlanth and his clan.

They came upon our house with crashing and howling, gnashing their teeth and frothing at the mouth like rabid dogs. But Orlanth was prepared, and with his Four Winds he stopped their charge, and then from the flanks the Thunder Brothers fell upon the foes and cut them and chopped them, stuck them with spears and crushed them with thunderstones. They ran away, howling this time with pain and fear, and so the first victory was ours, there at the Battle of Dull Fire. We won that fight, and the others that followed.

Jagrekriand was not one to surrender or give up. He got allies, he enslaved armies, he commanded his vassals to assist him and they drove across the lands of the world destroying and killing. In a short time the whole world was embroiled, and that was the start of the Gods War. That is why we have war today, and why the northerners hate us and attack us time and time again. That is why they make new magic to scare our women, to take our beasts and enslave our children. That is why we fight, resist, and drive them back. That is why our king, Orlanthi, is a warrior and that is why we, Orlanthi all, train for war. That is why, always, the shock and horror of killing and being killed is celebrated.

THE SEDUCTION OF TARAHELERA

Tarahelera the Blue Woman is a lovely and desired Water goddess whose gentle rains bring fertility. She was one of the many Water gods that followed in the wake of the invasion of the Sky during the Gods War.

When Jagrekriand - the evil Red God - defeated the Water Gods, his brother, the Sky God Venebain, captured Tarahelera and took her as his concubine. As a result, Tarahelera stopped bringing her gentle rain to our ancestors. Ernalda knew that without her rains, the people of the Storm Tribe would suffer and she told her lover Niskis to steal Tarahelera and bring her to the Storm Tribe.

Niskis and his companion Yinkin the Cat went to the Sky and snuck into the Golden Hall of the Sky Gods. With Yinkin's help he avoided the guards - and bypassed the terrible baying hound Rowdril. He made his way through the labyrinth of chambers and apartments and made his way to Tarahelera's chamber.

Hidden, Niskis saw the beautiful Blue Woman dance and was smitten with her. Niskis emerged from his hiding place and sang her a poem he had composed:

*Without warning
as a whirlwind
swoops on an oak
Love shakes my heart....*

[The poem continues with poetic descriptions of the beautiful Blue Woman and is a favorite of Orlanthi lovers]



With his words and his wiles, the young god seduced the Blue Woman and charmed her into coming with him willingly. Tarahelera showed Niskis a secret way out of the palace and the three fled the Golden Hall together.

When Jenebain discovered that Tarahelera was gone, he charged out after Niskis. However, Jenebain did not summon his master Jagrekriand, and Niskis defeated him and his companions. Niskis then fled the Sky and returned to the Storm Tribe with Tarahelera, who blessed the people of the Storm Tribe with her gentle summer rains.

VINGA AND THE THUNDER BROTHERS

The demon Erladivus was a son of Jagrekriand and had obtained a powerful boon from the Old Gods so that any god nor man could not defeat him. Erladivus gathered his tribe and attacked Kerofinela and the Storm Tribe. He defeated Orlanth and the Thunder Brothers and unleashed a reign of terror on earth and heaven.

However, in defeat Orlanth learnt the nature of Erladivus' boon and discovered how to defeat the demon. Orlanth transformed himself into a goddess, Vinga. Her form was blindingly beautiful with lush red hair with beautiful curls. She wielded Orlanth's weapons – the terrible thunderbolt, the Windsword, the Three-Bladed Spear – and carried the Shield of Aran. Thusly armed, Vinga confronted Erladivus, who hid himself across the broad Oslira River.

Vinga threw the Three-Bladed Spear across the river and into Erladivus. She leapt into the air across the river and struck Erladivus down with the thunderbolt. She then cut off Erladivus' head. Erladivus' tribe submitted to Vinga and the Thunder Brothers.

Vinga is a member of the Thunder Brothers and often leads them into battle. She is also one of the War Women, although unlike Erantha Gor, Maran Devor, Babeester Gor, Bevara, and Enferalda, Vinga never participates in Ernalda's inner rites. Instead, she participates in the sacred ceremonies of Orlanth and the Thunder Rebels.

Despite this, Vinga once seduced Heler and lay with him. However, when she swelled with child, Vinga could not fight or lead the Thunder Brothers. As a result, Hedkoranth lost a battle to Golagolar. For intruding upon her secret rites, Ernalda cursed Vinga and the War Women would not follow her. Vinga went to Great Orlanth and sought his aid, but the Great God could not help her. "Such things are secrets of Ernalda and outside my power."

When Vinga gave birth to her daughter, she gave her to Ernalda along with many sacrifices and gifts. Ernalda lifted her curse and Vinga returned to the Thunder Brothers.

VINGA, THE FIGHTING DAUGHTER

Vinga is a daughter of Orlanth and Ernalda and is the Fighting Daughter who fought in all the great battles alongside her father and the other Thunder Brothers.

She was at Doreros, but escaped, but like the rest was swept up at Kongarl. She labored beside the other prisoners to dig the Dral Air Tunnel, and was one of the escapees. She cast deadly javelins at Trembling Shore and at Thrinbarri Roofs fought with sword and shield and cut down Jiril. She honourably spared him and he surrendered his powers to her, and she became the Defending Storm. At these combats she was sometimes among the War Women, and sometimes among the Thunder Brothers.

After the Battles of Thrinbarri, the Thunder Brothers fought more battles to destroy the greater sea gods, and to dry the lands. Then Vingkot led them to conquer the peoples and settle the lands that were revealed, from Sivilis to Velun. During this time Vinga stayed at home to learn from her female kin. Her biggest action was to measure out fields for her mother and sisters one day, which she did by hurling her javelin exactly one mile distant from each marker rock.

One event, towards the end of the Vingkotling Age, catalyzed her committed powers. All the gods were gone—Orlanth had departed on his Great Journey, Elmal was taking his torchgift to the ShiverBone clans, and Vingkot was off fighting the Vadrudi, who had killed Barntar and were plundering the northern regions. Icy Valind appeared upon his thundering ice ram and raced towards the undefended stead. Ten good demigods, rose to stop him and fell. All the goddesses ran to hide or tell Ernalda, but Mahome stopped stone cold, frozen in her place by Valind's magic. If she was taken, all the hearths among the Vingkotlings would go out.

Vinga leapt up and shielded Mahome and in fury cast her javelin to cower the advancing Valind. He swerved, and then rose to charge again. Vinga's Defending Wind howled around the stead and flew into the face of the approaching winter. The snows and cold winds locked in combat with their counterparts—each was lost in the other so only the god was still there. Vinga wrapped her cloak around Mahome and rushed to face her foe. Valind threw a blanket of deep snow upon the ground to protect himself, but Vinga leapt onto a treetop and kept rushing at him, dancing across branches and leaping tree to tree. He made the snow deeper, even over the tree tops, but Vinga leapt onto it from the trees and ran like it was hard earth. Valind closed to crush his swift opponent, but dancing Vinga again cast her wind-fed javelin, and it bit so deep that she could have killed the monster if he had stayed. Cowardly Valind turned away and ran. Vinga went after him as far as the boundary stones, and from that spot she threw another deadly missile when her foe was a mile away.



Afterwards the Thunder Brothers returned, and when they heard what had happened they were ashamed, and swore it would never happen again. Together they devised elaborate watch schedules and patrol procedures, and the thanes set guardian stones to thunder and shout if an enemy approached.

As the Vingkotling Age dwindled to the Great Darkness, fewer and fewer folk held more responsibilities. As death overtook the cosmos, the gods of war and defence went away one by one until only Elmal remained. Even he was ill with cold, and sometimes he wrapped himself so close with his blankets that he was practically dark. All that time, Vinga remained at the stead to protect it. When Orlanth and Ernalda's own houses were empty, and the entire Thunder Town was silent with fallen roofs and cold hearths, when the herds of cattle and sheep were scattered and no more in the sky, Vinga continued to visit the places where people lived. Her power was instrumental in helping to inspire and defend the remnant humans in their chilly, isolated steads.

When a wandering Chaos obscenity killed those under her protection, Vinga's fury and despair knew no bounds. Gustbran took the goddess' wrath and forged it into a blade called Vengeance. The Loyal Daughter took the sword and tracked the raider's bloody trail over nine raw mountains and eight terrible valleys. Finding the killer and its kin in their lair, she enacted a vengeance so terrible and complete that even the monster's name is lost to our knowing.

On Grizzly Peak, Vinga protected her friend Drenyan Red Claw from the Marching Teeth as the queen laboured and gave birth to Heort the Swift. And when Odayla brought the starving Cattle Orphans to the stead, Vinga taught them to be men. When Elmal was lost and wounded in the Stone Forest, Vinga tracked him with her Bright Eye and found food to restore his strength, killed his adversary with Elmal's own spear, then forged a path to take them safely home. She killed the Uz ravager Gash Gra Nak with a plowblade borrowed from Barntar, and bluffed the Eat Yu Army by having Voriof mount straw warriors on the backs of his many sheep.

When Uz attacked, she met the Dark Folk with cunning. When unthinking Chaos sought to devour, she met it with fury and a bronze javelin. If the enemy threatened to overwhelm the stead, she would retreat to protect those in her care, but always struck back swiftly and in unexpected ways. Only once did Vinga sleep at her post, and even then went to guard Ernalda, and to clutch her portion of the Cosmic Web that imprisoned Wakboth.

The Red-Headed Lodge stands by the Twisted Flint Spire on Orlanth's Stead in the Storm Realm.

WHEN VINGA GOT PREGNANT

Vinga is daughter of Orlanth. When the other goddesses told her that it was time for her to go into the Loom House and participate in the Women's Rites, she refused and flew instead into her Father's Hall. After she defeated the demon Erladivus, Vinga became a notable member of the Thunder Brothers, second only to King Vingkot, and learned the inner-most secrets of the Thunder Brothers and of her Father.

Ernalda was not pleased with this and told Vinga that by refusing the Women's Rites she had no right to call upon the goddesses of the Loom House. Vinga laughed and said that she trusted to her own strength and to the secrets she had learned from her Great Father.

Vinga is a strikingly beautiful goddess, with lush red hair and a red-golden glow from her skin. Many gods and goddesses sought to woo her, but Vinga remembered Ernalda's warning and took no lovers.

However, one day Vinga took a lover. Most say it was Heler, but some say it was Elmal, Rigsdal, Niskis, or even Yinkin. When her belly swelled with child, she could no longer fly or hurl her spear. She went to her father, Great Orlanth, and asked for his help. To her shock, Orlanth told Vinga that he had no power to aid her – such things were solely within the province of Ernalda. Moreover, Orlanth angrily told his daughter that she could not participate in any of the activities of the Thunder Brothers while she was with child.

As a result, the Thunder Brothers were greatly weakened. Without Vinga to watch the walls with him, Rigsdal fell asleep and did not see the host of Golagolar approach. Without Vinga there to scout ahead, Hedkoranth got ambushed and lost a duel to Venebain. Without Vinga to throw her spear, Starkval got wounded defending the Storm Village from Thryk. As a result, Barntar was forced to put down his plough and defend the Storm Tribe. Great Barntar defeated the foes, but because he did not plough, the Storm Tribe went hungry and there were no sacrifices to Orlanth and Ernalda.

Ernalda was furious and refused to bless the pregnancy, so Vinga could not give birth until she appeased the Great Goddess. The goddesses of the Loom House and the War Women turned their backs on Vinga. Finally, Vinga went to Nandan who showed her how to appease Ernalda.

Vinga gave her daughter to Ernalda and she was raised in the Loom House, and became the mother and protector of a great dynasty of kings. And Vinga did not take another god as a lover after that.



~ Great Flood ~





FLOOD AGE MAP - PLACES

Andal. A land to the southwest. It is inhabited by terrible beasts and hsunchen, as well as hostile Helerings.

Aroka Sea. When the Blue Dragon was killed this large sea gushed out of it. A ghost and an undead monster rule it.

Beasts Forests. The whole western land is thick with Aldryami and Hsunchen. It's one vast forest is occupied by several coalitions of creatures, all generally hostile to Orlanthi.

Dareledon Sea. The goddess appears as three of her at once, then summons her army of waters and monsters, and sinks any ships that pass over her, and no one knows what sacrifices she will take.

Desvolos. Also called Moon Island, where live the Loonies, enemies of Orlanth. They call their home Mernita.

Dini. The original mountain valley home of the Storm Tribe is noted for its tranquility.

Dragon Forest. After Orlanth discovered this to be swarming with dragons he and his minions often raided here.

Ernaldela. The great land occupied by Orlanth, his Storm Tribe and their worshippers.

Genert's Garden. Realm of the Great Spirit Genert, whose residents are wary of Orlanthi, and forbid them entry. Its shore is patrolled at sea by the Green Behemoth, and upon land by Great Bubar and his giant army.

Hancheros Sea. The "quite sea," perhaps because it gave all its power to Worcha. A tribe of humanoid ducks, flightless but great swimmers, lives here.

Headlands Isles. Sixteen huge beings stood in a more or less line when the floods came, and they have not moved ever since even though the waters have left only the tops of their heads exposed. Heroic efforts allow people to cross from Ernaldela to Genert's Garden and back.

Keniryan Sea. The Great Northern Sea, also the White Sea, where the Seventeen Great Naval Battles occurred. The Ice Fleet periodically sweeps this of all life.

Kero Fin. The Mother of Mountains, in Dragon Pass.

Madadan Sea. Aggressive sea god whose specialty was to drown mountains, but he had to leave the trees that grew on their tops.

Mastina. Land northwest of Ernaldela whose coasts are occupied by enemy peoples.

Neargreen Woods. Ancient Aldryami forest on the slopes of the Spike.

On Jorri. Northern Orlanthela, inhabited by people not born from Storm Tribe kinship, allied through the efforts of Vingkot.

Onetree. A ritual Exchange Place where honorable members of the Storm Tribe and the Genert Tribe can go to meet in Heroquest Combat.

Osliran Sea. The Rebel Ocean Goddess, until she was tamed by Orlanth Thunderous. Also one of the Four Mothers of Worcha.

Sevid. Large region of southwest Ernaldela. From here went the storm gods to challenge Hancheros, and defeated the sea.

Sina. A land where the troublesome Anaxites settled after the winds wrecked his ship.

Slarelos Sea. Slarelos worked with the Helerings who swarmed upon it, hence sometimes this is called the Helering Sea. It is one of the Four Mothers of Worcha.

Spike. Great mountain, the axis mundi, of the cosmos.

Suvaria. Vast marsh in the western lands whose residents are hostile to Orlanthi.

Three Coves. Site of a great battle between the gods of sea and storm.

Thrinbarri. Region of northwest Ernaldela, much fought over as Madadan flooded and reflooded with seas, settlers and creatures that walked out of the waters, defended by Orlanth and the Thunder Brothers.

Treetop Isles. Several dozen leafless trees stick out of the water across the sea despite Madadan's efforts to destroy them. They are so huge that they are unbreakable, some are made of rockwood.

Trembling Shore. When Worcha rushed northward, drinking the land that fell before its rush, the Storm Tribe met him at Trembling Shore. Sea, earth and air mingled as equals there, tearing up the whole region before the Thunder Brothers prevailed.

Valon. Region in eastern Ernaldela where the Great Spirit Invasion gained a toehold and spread overland.

Vanekavan Sea. A northern sea noted for its several troll fleets that even fight each other.

Votiryan Sea. A northern Sea, spawned from the Banthe, noted for ice and controlled by the Bethegusites.

Worcha's Rage. Worcha is the Son of Four Seas who was made by them to destroy Ernaldela. He drowned all of Mavorela then turned south and ran up the Spike to get momentum, then turned and roared north like a tidal wave to the Trembling Shore. At last his head was smashed and four dead lakes flowed back to their mothers, polluting them and turning the Flood forever.

RUNE KEY

The runes show where various significant peoples lived at the time.

♣ Adventurous. Orlanth was active here, and his worshippers were taming new lands.

♣ Durev. The Dureving tribe lived here.

* Bethegusites. Their boats are alive and bite, but they war with the underwater beings of the Votiryan.

♣ Helerians. An extensive peoples, good with ships but closely aided by Heler and Slarelos.

* Poralistorites. Blue skinned sea peoples occupy here, but their real strength is with the seas and waters.

♣ Storm Bull. Urox made a mountain here, and his people settled all around him.

* Uz Fleets. Trolls operate extensively here, usually in small boats and often in larger ships, occasionally in fleets.

* Vadrud. Vadrus collected his worshippers into a far northern island.

♣ Vingkot. Humans following Vingkot occupied this area.

* Yestendites. Great boats, the best of which can never be sunk, turned over or upended.



THE GREAT STORM AGE

HOW ORLANTH CONQUERED THE STARS

When Orlanth wished to pass through the sky into the Inner Heavens, he encountered much resistance. First, the Queen of Heaven tested his resolve by sending Pur to seduce him. Orlanth was not stupid and he knew her task, but he dallied with her anyway, for he knew what he would need from her for the future. When he was finished, he spurned her and continued his upward spiral.

Next, the General of Heaven tested Orlanth's strength by sending Dergi against him, but Orlanth defeated him easily. While Orlanth was fighting, Artia the Bat tried to cover him, but Orlanth knew the Nightdaughter of old and could not be blinded as Yelm was. He swept away the Bat with little effort.

After the first three failed, Jagrekriand himself came forward, released at last to fight the Liberator. He fought with fire and mace against spear and lightning, and even broke the wheels from Mastakos' chariot. But he could not overcome Orlanth, who sent Jagrekriand screaming from the sky in payment for what the Red God had done to Umath, Orlanth's father.

With the Red God cast down, the stars knew fear. In desperation they released the Sh'hakarzeel the Sky Dragon against Orlanth. It wrapped itself around Orlanth from his left foot to his chin, encircling his body seven times and lifted his great head to stare Orlanth in the face. But the Rebel was not paralyzed like the other gods. He expanded his great strength and freed himself from the monster, then with a single blow chopped off its head. He left the corpse as a symbol of his victory, and its blue blood flowed across the sky like a flood, forever painting the sky dome.

Bearing the green head of the dragon in his left hand as his trophy, Orlanth encountered no further resistance from the stars. At last, he reached the Upper Sky, and demanded that he be allowed to enter the sacred Inner Heavens. The Mistress of Dance spoke for her lord and answered that Orlanth could pass, but that he must join her lord's dance first. "Is it this one?" ask Orlanth, and did his war dance. So violent were his movements that Silonia retreated in shock, and Orlanth approached the Pole Star Gate.

"No," said the Pole Star, "we would never do that dance." But when the stars showed Orlanth the dance Pole Star wanted, they could only do Orlanth's war dance. Humbled and afraid, the dancers bowed to Orlanth. Rigsdal swore allegiance to Orlanth, and revealed all of his powers and secrets to the Great God. Rigsdal said, "Great Sir, command what you will, but leave my people to themselves."

Orlanth did so command. "Dance," he said, "to my tune and lilt." Then he played his tune that rocked the skies,

and the stars and their protectors all danced with him. Thus did Orlanth gain his entryway into the Inner Heavens.

THE PLUNDERING OF ARON

In the old days, the Vingkotling Tribe was the greatest in the world. King Vingkot and his wives sat in splendor in their tall, long houses of pleasure, justice, and good cheer. But others were always jealous, and plotted many terrible things to destroy the good king and his people.

In the time after the oceans withdrew everything was fine and well. Yet, overnight, and with no warning whatsoever, all the animals in the Vingkotling lands disappeared. Every cow and bull, ram and ewe, cock and hen, stallion and mare, and anything else that served the Vingkotlings.

Vingkot asked his father what had happened, and Orlanth told him that it was the work of Seravus the Enchanter, a notorious shapechanger, and enemy of Vingkot who was born when his mother became pregnant from a rock. Then Orlanth blessed Vingkot, and told him to call the Thunder Brothers together and ask for help. So the king did.

The Thunder Brothers at that time sometimes lived in a barracks near to Vingkot. They were like a warband without a local lord, but more importantly many were Vingkot's brothers, and they had been at dangerous battles together, and also known the long pleasures of peace. So when the king sent word for his thanes and adventurers to come, many of the Thunder Brothers came too.

Vingkot thanked everyone for coming, and then Issaries enlivened the listening warriors with the dire events of the situation. Everyone cheered, and then Vingkot sent everyone out to search for any trail, trace, or measure of the missing animals. The warriors went out into known and unknown lands in pairs and they were gone so long that Vingkot's barracks got dust on the floor a half-inch thick. Finally, after he made it snow out of season, Odayla came to the king and reported that he had found the trail. Vingkot saw it then, too and gave Odayla the land of Sylila as a gift. Odayla thanked the king and afterwards went away to live there, among his people. They never again depended upon those prisoner beasts, even after they were freed.

Vingkot sent word on the winds for everyone to return to his hall. They sacrificed to Orlanth and had a great feast, and Vingkot told everyone of what Odayla had learned. Then Yinkin told what he had seen when he went afterwards, and how the land was a place no tribesman had ever been to. He described the trail over wild lands, across a great river, to the stone cold mountains that had to be passed somehow, where he turned back. "I can't fly," he said, at the last.



So Vingkot then asked who would go on the expedition to recover the beasts, and many great warriors there volunteered. Then Vingkot told them to pick a leader among themselves, and he went away with his own household to let them work. Everyone there agreed to let Finovan lead, because he was the best suited to this kind of task, like raiding and rustling and hiding in the woods. He agreed to lead only if everyone else agreed to follow, and then the people there named themselves and their loyalties, and each agreed to obey their leader and the leaders to obey Finovan. Once that was done he said, "Here is the plan."

The next day the party set out. Tatouth rode far ahead, his steed leaping from hilltop to hilltop as he gazed through forests, inside of hills and streams, and across the nearby sky where hostile breezes lived. He saw where foes laid an ambush, so they were avoided. He saw where hostile spirits lay, and so they were avoided as well. At last they reached the mountains, and there they saw that there were a pair of mountain giants that were guarding the pass where many of them, bound as they were to the earth like mortals, had to cross. The pass is impossible for mortal humans today. The giants were five hundred feet tall and could throw a stone that could knock a wind out to crash into the ground.

Finovan asked Odayla and Hedkoranth to try to kill them from a distance. Of those two, Hedkoranth was always the louder and more boastful, and he had the knack of making everything into some sort of contest or rivalry no matter how great or trivial the matter was. Odayla, on the other hand, preferred to keep to himself and just do the job that needed to be done, without fanfare or blame. So when the pair were asked to do this, at the same moment, Hedkoranth took the chance to challenge Odayla. Of course, this was welcomed by all of Hedkoranth's friends, who were used to betting on their leader's prowess and winning. Odayla had his own friends and supporters who accepted the challenges, and urged the quiet archer on for their own purposes.

Finovan told them the precise moment that he wanted the giants to drop dead, and so each timed their throw separately. Thus, Odayla loosed first. The invisible arrow flew almost silently, faster than thought, and struck its target so that it shattered the giant's life crystal. The giant did not die immediately, but had a moment to turn and look at its partner.

Hedkoranth loosed slightly later, because his weapon was faster. Great Weighty screamed as it streaked at its target, but the sound was slower than the bolt and the giant never heard it before its entire head burst asunder into a thousand bits from the thunderstone. At that moment the other, with its life box broken, saw that, then heard the crashing thunder of the bolt, and dropped to the ground like an avalanche thundering down the steep mountainside. Its mate, headless, is still there on the mountain.

The gamblers argued about which shot was better, and though Odayla was his usual quiet self, so was Hedkoranth, standing proud with this sizzling, steaming thunderstone in his hand. But at the end they said that Hedkoranth's shot was better, because his weapon returned to his hand ready for another casting, but Odayla had to rearm. Hedkoranth made a big thing of this. Odayla said nothing, but afterwards went on fewer and fewer raids with the Thunder Brothers. He became content with feeding his kin, and still spends most of his time in the wild lands.

Once over the pass the raiders descended to a dense and thick wood that they called Greatwood. It was alive, all of it being both one entity and many small parts that worked together. Sometimes, like all vegetable things, it just worked slowly to accumulate itself for a task. But sometimes all the parts that could move would move quickly, and become an army of Aldryami that were movable trees, crawling bushes and the most dangerous of the plants: elves, with intelligence, weapons, and magic.

They made their woods dark; they made the leaves fall off the trees, and the sap run out to bog the trails and feet with stuff that was not mud. A flight of arrows cascaded upon the raiders, a cloud of evil seeds hurt them, and then the ground took everyone and held them into place. A horde of elves with spears, bows, and shields glowered from all around.

Helamakt then revealed his Sivin Feat. It was a great magical action, but he did it quickly. First he used his own dark friends to blind all of the elves. Unseeing in every way, many fled, others froze in place, and others yet covered themselves with magic. Then Helamakt slashed his great lightning bolt from the clouds upon the huddled elves and trees, and instantly a roaring fire swept across the crowds and burnt them to char and dust. Helamakt's wind drove the flames on to burn hotter and harder, and the magic defenses of the elves were overcome. Afterwards Finovan gave Helamakt a silver armband for his great victory.

The tracks of the missing creatures led across Greatwood and to Aron. This was an alien place, where their magic would be weak. Nonetheless, they pressed on without hesitation.

In Aron, Destor led the way. He could not go where he had ever been before, but no one had ever been in Aron. As he rode along he pointed out to his son Tatouth what he was seeing, what to remember and what certain signs and portents meant. He led everyone to the Fields of Aron, where they could see and smell their many animals all cramped together into a ditch in the ground. Finovan gave careful instructions on how to approach, who ought to go first, and who had to go last.

Donarlar the Herdsman was there to guard them. He had three faces looking in different directions, and was helped by his Donarlarings, a pack of things like dogs with shark mouths that roamed the perimeter while a great pack



of them loafed at the herdsman's feet. One of them, at the outside, saw the raiders and gave warning before it was killed. The pack rushed upon the raiders, who in turn now sprinted forward in fighting trim to get what they wanted. The Thunder Brothers rumbled over the things, but by that time Donarlar had summoned the Face Guards too.

The Face Guards were animals like those domesticated creatures that the raiders were trying to recover, but instead of their normal heads they all had faces of people. They also had great powers, where one blew out a huge wind, another like a cow spat out fire, and one like a goose vomited out fiery worms that bored through their foes, and so on. Since Donarlar was not occupied, he contacted Seravus for help, who made everyone of them bigger and more powerful than normal. But Seravus did not show himself, despite boasts and challenges of the raiders. Even Hedkoranth could not shout loud enough to disturb him. But the enchanter made everything difficult for the raiders, who had a terrible fight on their hands.

Desemborth was the one who carried many of the animals out of the hole and drove them away as the fight was going on. [He did not get them all. Maran Gor came and freed the rest later.] He got away and left the Trail of Clues for the warriors to follow, and then erased his own tracks and hurried away.

The Battle of Aron was a terrible fight, and every one of the warriors was hurt. But at last the Face Guards were defeated, left dead, though some were skinned. The war band withdrew again, following the clues and caught up with Desemborth at the mountains. They helped get the creatures over the crags and cliffs and took them to their owner, Durev.

Durev accepted the beasts with great thanks. He made a great offering to Orlanth and the other gods, and held a feast for the victorious raiders. Then, as was right, he gave the correct share to Vingkot, his chieftain. Then, as was right, Vingkot gave a share of the herds to each of the warriors who were on that raid, to take to their own homes and to make them wealthy and happy.

HOW PEACE WAS MADE

When the Gods were at war, they loved fighting, even though they often got hurt and hurt others. This was the way of it. When Death came, the consequences were more serious, but since the Storm Tribe was the toughest they mostly just killed other people instead of dying themselves.

One day Orlanth saw Ernalda, who was a prisoner in the Emperor's Palace. He took his army and stormed the castle, killing everyone who resisted. He rescued Ernalda just before the guards sold her to troll slavers.

Orlanth asked if she was pleased with his actions, and she said that she certainly was. But for one thing, she added.

"And what is that?"

"So much fighting, so many deaths. Must this always be so?"

"It is the way," said Orlanth. "Violence is always an option."

"There is always another way," she said.

Ernalda was happy to have been rescued, but she was no fool. Orlanth had to do many tasks to prove himself to her before she would consent to become his wife. So he got her the New Flint, and the mirror, and kittens to chase out the rats from the cereals.

When he got the New Flint, Orlanth broke down a fort and chased a whole clan to the forest. When he got the mirror he had to kick the dogs, and he knocked down the door of Asrelia's hut. And he did other destructive things, too.

And every time Ernalda would be pleased, except by the means he used. And the two of them always said the same things.

"Violence is always an alternative."

"There is always another way."

Finally, Orlanth said, "Why is it this such a big issue to you, anyway? I do not understand. Do I violate my laws? Do I lack some awareness?"

Ernalda did not answer this with words. Instead she agreed to be his love-wife for a year, and they held the wedding feast and stated their vows. In the wedding bed that night Orlanth learned the pleasures of married love.

After his marriage he went to the Checkered Battle, and was gone. When he returned he had the choice to continue the fight or not, and it was clear to all involved that he was going to win.

That was when he saw his first child, Barntar, cradled in the arms of his wife. And when the child looked into his eyes, Orlanth allowed himself to be touched.

"There is always another way," she said.

And Orlanth said, "I see now, that there is more to the world than can be seen through one's own eyes. The touch of insight frightens me, like Chalana Arroy's compassion scares me. But if I can look Wakboth in the eye, I can bear up under the stare of my own infant son."

The next day, when it was time to choose whether or not to go back to the Checkered Battle, Orlanth did not.

He chose peace.

And although it was not permanent, it was made, and was real. For the first time. And after that the promise was made again, and though broken too, it was real for a time, each moment adding to the reality.

And Peace was made, then, bit by bit.

ORLANTH THE JUSTICE-BRINGER

Once, a single Law ruled all of the Old World. But after Orlanth came, the Old World was not big enough to contain a single Law. In those days, no one knew how to settle arguments without fighting. Everyone was fighting,



and it was called the War of the Gods. Even kinfolk were fighting, until Orlanth established the Rite of Justice.

Orlanth was called to Arrowmound, that mountain among those of the Skyreach range.

Jarani Whitetop, the Mountain Glider, occupied Arrowmound. Jarani is the son of Ragorn, the son of Jorganos Archer, the son of King Vingkot Orlanthsson. He claimed the land by right of Possession. He had family and servants, a wall he made around the stead, and a guard with two faces. He kept there the White Sheep of Voriof, and guarded them with the Bow of Jorganos.

Arrowmound was under siege by Harand Boardick, the son of Harast the Brave and Ornay daughter of King Drogalar Orlanthsson. Harand was married to Urgkronika, the sow-wife. Harand claimed that Arrowmound should be his, by right of Establishment, and had many witnesses ready to support his truth.

Both claimed the right to the aid of Orlanth, who had established both Possession and Establishment as laws. Both claimed his kinship, and the right to his aid.

Orlanth spent the night in the sky, and plummeted to earth again at dawn. He brought with him the Justice Wand, and the way to use it.

Orlanth himself was the first Lawspeaker. He pacified and protected the combatants, recited the conditions, and invoked the prayer to call for divine guidance. Lawspeaker explained to everyone the three stages of their commitment, where to stand, and how to put their hands and feet. Lawspeaker suspended the Wand of Justice, and directed each litigant to hold it.

Harand, husband of Urgkronika, was burnt, and could not hold a sword for the time it took his next son to grow to manhood. Orlanth ruled that Justice itself had shown that the claim of Jarani was more correct, and so he was named Lord of the Mountains. Ever since then the Harandings have not been friends with the Vingkotlings.

Harand then swore to take the land, and prove the natural and ageless Law of Violence. Jarani taunted him as “son of the Brave” and “pig-general.” Harand got other help from the Forces of Darkness. He gave his son to Jogo Zaramzil, called Night-in-day, who led another army of trolls and men against the fortress of Jarani, Lord of the Mountaintops.

When Harand and Jogo Zaramzil attacked, many defenders were slain, including the son of Jarani. The two-faced guardian was killed defending the gate. Then the wife of Jarani recited the call for help. The Lord of Justice had pledged to uphold the claim, and he had been formally called, so Orlanth helped Jarani in his fight. Together they threw the enemy down from the mountains, and confined them into the valleys for as long as the wind blows. This was called the Battle of Arrowmound.

Orlanth healed all of the casualties, and they swore to serve forever as the Guardians of Justice

At Justice Stone Jarani raised a monument to commemorate the event, and to be the place where Jarani would later pass on a Wand to whatever Lawspeaker qualified for one, and made sacrifice to Orlanth for this honor. The altar is called the Jarani Stones.

King Heort was the first man to go to the Jarani Stones this way, and he returned with the Justice Staff once again for his people.

WHAT ORLANTH REALLY GOT

Do you remember the Making War? That was the war there the Old Gods could not win until they exercised their magic of creation. Then Umath was born, the champion, who conquered the chaos giants and carved the body up to make our world. The Predark tribe were driven away, and Umath created his camp.

The Umath went to the Old Gods to ask for his reward. In those days all of the gods and goddesses were in pairs. The Council of Pairs were the Powers, each balanced by another, like Stasis and Change, or Love and Conflict. The Elder Gods were matched, like Maker and Grower. The Elemental deities were also all matched, so that the great goddess of Darkness had a Darkness husband and so on, and each great god with a wife, like the Emperor had an Empress. That was the way of the world.

Umath, too, had a mate. His match, his partner. He had seen her when he returned the whole herd of delighted shell horses back to their home. Their mother was the one. She had no mate. Umath had been made to free her, and he did, and he returned her to her home.

So Umath went to the Old Gods. Umath the Champion returned to the Citadel, where the Old Gods waited. The ceiling overhead there was as broad as the sky, and its floor was great enough to hold all the beings of the world.

“Great Ones,” said Umath, “Great Ones of the World. I am me, come here, to receive what I deserve, what you would give to me. Where is she, the Mother of the Shell Horses.”

They knew what he was talking about. Like I said, the natural coupling of everyone was the way of the world. He had come for his mate. But they were silent. When they did not say anything he thought that maybe they did not understand, since he was still new compared to them.

“I have come,” he said, “For Asrelia.”

“She?” asked one of the gods. “She is not yours. She is ours, as she was ours before you came, and still is now. We will not change that. Your request is inappropriate, in error, and wrong.”

“Wrong? She is my purpose, the goddess for whom I was born. We will fit perfectly.”

“No,” said the herald. “Your request is inappropriate, in error, and wrong. We forbid it. You will not be allowed,



and the entire world both created and uncreated is set against you. You may not, can not, and must not do this.”

This was so. I will tell you, because I saw it myself, with these two eyes. All the Old Gods were there, lined up like a wall, solid, impassable, and unwilling or unable to let the pair get together. The Old Gods kept Umath and Asrelia apart.

Two sounds then erupted into the Citadel Court then, and neither had ever been heard in that perfect place before. First, sad weeping when Asrelia understood she could not ever fulfill her desires to be with Umath. The mournful sound sank to the floor and collected in a corner, and was so heavy that it cracked the beautiful tile which was there.

Second, Umath thundered anger there, which was so volatile that it collected swirling and burning in the beam tops and punched a hole right through that dome the way an arrow can pierce armor, neat and clean. It went out like smoke through a smoke hole.

Umath could probably have destroyed everything right then and there, but he still felt so new that he feared maybe he just really did not understand. After all, he had just slain the monster Never the Same, and cut its body up to be the world. He did what was expected, and naturally expected that the Old Gods would never betray him and themselves. A natural alliance bound them both, and for the Old Gods to deny that bond was unnatural. But Umath did not know that yet. He felt it. He did not know how to act.

So Umath left then, and they locked the gates behind him and kept him out forever. And the Old Gods then worked their magic and they made their own secret places in the new world. Of course Umath had his own camp, like this one we are in, to keep them out. But they put Asrelia away in one of those places, where she remained forever, never finding again her true mate and husband. Umath worked for ten thousand years to return to Asrelia. And she spent that time trying to reach him, but their reunion never occurred.

So Umath and Asrelia were never joined, and once that error had occurred, then it was repeated again and again. Soon there were others couples who were intended for each other, but never met. Then some of the couples that were together even broke apart, and the world began to be filled with longing. We feel that longing now because we were born into that yearning world. It is not something what we do, or make, or want. It just is, for us. It is not a fault to feel that way. We did not do it, the Old gods did. We just suffer from their actions.

Not just people had those unfulfilled desires. They all wanted to be complete. Lots of different gods and goddesses also had those longings, and after another ten thousand years they began to try to fill themselves with each other. With various mates they matched and mismatched. They spawned a generation of new gods and goddesses. The deities of the new generation were of course heirs of their parents, though each child held a different measure of their

parents’ powers. But they all had once thing: the desire to be complete again.

That’s us. Those children of desire are us. We are the children of Umath, the first person hurt that way. We are the Heortlings, who are the descendants of Umath, and so we are all hurt that way. We all know that. We can’t change who we are, any more than we can change the damage that the Old Gods did to Umath and Asrelia to make them into the powers of violence and separation. Have you ever looked at a girl and felt something strange? That is Umath striving for Asrelia. You feel it? That is proof you’re of Umath’s tribe. Like him, we have to find our mate, who has been hidden.

You are boys, you don’t know yet. You think you want something, eh? Something warm and wet, eh? That’s nothing compared to the desire you will feel when you are men, and after you truly feel a loss. That is a terrible way to feel, and it used to be the way that everyone felt. All of us, all the Heortlings.

Orlanth saved us. He showed us how to fix that hurt.

Orlanth was the son of Umath, and Ernalda was the daughter of Asrelia. They are in our tribe, and they had the same feeling. I don’t know if they knew what it was at first, but they are the ones who have taught us what it is, and how to fix it.

What did Orlanth and Ernalda really get? What did they give us?

This: the way to be whole again. They found each other, and they made the way to stay together. They gave that to us. That is one of the blessing that we got from our gods.

If you are lucky enough to find a mate you will know. It is almost like having a child, the way it gives you a whole new perception of the world. When you are whole then the world would seem different.

One day Orlanth found his mother dead, and he saw that his father was suffering, chained between the earth and sky. He vowed to right this terrible wrong, and called his companions to accompany him on his quest.

This is the journey that Orlanth and his companions took. There were four stages in their journey. The first took them to the edge of the world. The second through the underworld. The third was in the deepest pit of the underworld, in the Palace of the Dead. And the last a return to the eastern horizon and above.

ERNALDA’S OTHER HUSBANDS

Ernalda is the Great Goddess and is far older than Orlanth. In many ways she is greater than Orlanth. Ernalda has been weaving at the Loom of Life since before there was even an Emperor. She has the power of prophecy and knows the fate of Glorantha, although she rarely tells what she knows. Ernalda is the Maker, the Weaver, and the Creatrix.



Ernalda is the Queen of the World. Her beauty is mentioned often. She has a radiant vermilion complexion resembling the sunrise and a beautiful face, framed with flowing hair the color of copper. Her eyes are broad, her lips full and red, her nose delicate. Her firm breasts are smeared with saffron. Her waist is thin, and her thighs, and navel are lovely. Her beautiful throat is decorated with ornaments, and her arms are made for embracing. She is seated on a throne, adorned with a flower garland and anklets, bracelets of fine gems. Atop her forehead rests a jeweled crown. Her eyes are green and she has a pleasant, nurturing smile.

Many powerful gods desired Ernalda. Ernalda took many lovers, but she would give her secrets and her true love only to a husband who is without jealousy, without fear, and without avarice. Many sought to take her by force. The Bright Emperor took her, but he failed to woo her because he was consumed with jealousy, as are all the Fire Tribe. The Emperor compounded his woos when he abandoned her for a slavish concubine. Ernalda summoned Orlanth who killed the Emperor and became King of the Gods as a result.

Argan Argar sought to woo Ernalda, but his fear was his undoing. All the Darkness Tribe are consumed by fear—that is why they insist on creating so much of it! Ernalda gave Argan Argar her sister Esrola as a wife, but kept her secrets from him.

Vestkarthan tried to take Ernalda's secrets as well. He failed because of his greed. All the gods of the Earth Tribe are consumed with greed.

Orlanth succeeded in wooing Ernalda because he proved that he is without jealousy, without fear and without greed. Ernalda showed Orlanth her secrets and gave him her true love. She created the rites of Year Marriage and showed him how to be King of the Gods. Without Ernalda, Orlanth is often a terrible and destructive god. With Ernalda, Orlanth is merciful and just.

When Orlanth left the Storm Village so that he could wander the world, other gods again tried to claim Ernalda. She took some as lovers, and some as protectors, but none proved worthy of her secrets. Although Ernalda forced them to protect the Storm Tribe when Orlanth was away, their jealousy, fear, and greed caused many ills and much harm.

In the end, Vingkot offered sacrifices to Orlanth and the Great God returned from his wanderings. Orlanth threw his thunderbolts at the lawless gods who had gathered at his court and chased off the worst of them. He then submitted himself to Ernalda and took his place beside her.

EURMAL

Eurmal began as a piece of very impudent snot from Ratslaff, the god of disorder on the Gloranthan Council. He mocked everything that Ratslaff said over and over, and yet would not be picked until Ratslaff tore off his whole nose and ate it. Once eaten it would not be digested and eventually caused the fecal flood that drowned Ratslaff. Ratslaff's last expressions were Eurmal's laughing.

Eurmal began as a bastard child of the Emperor, begotten on an unclean serving maiden whose presence in the Emperor's Palace was illegal and shameful. When the child was born the Emperor cast him out, but the mother begged for some way that the child may be accepted by his father. The Emperor said, "If he saves my life, destroys my enemies and never reveals his origins, there is a chance." And so Eurmal did those things.

Eurmal began when the Three Otherworlds came together. A being from each of them materialized at the same moment, and each of them thought the other as himself (though one was a man and one was a woman). When they accused each other of being false each spoke exactly the same words at the same moment. Then they tried to bash each other, and all of them struck at the same moment and they burst—exploded into bits. They all reassembled themselves, but now they were one being, and that was Eurmal.

EURMAL

Eurmal has no beginning. He says "I am now, always have been and will be after."

Eurmal is the Trickster. He is not funny. Okay, he is funny sometimes, and makes everyone laugh when his tricks backfire and he hurts himself. That happens a lot. Bt not always.

Eurmal is cruel, and he is random, and he is antisocial and finds delight in what normal people find repugnant.

Eurmal is the glutton, who will eat everything available and let everyone else starve. Sometimes this makes him ill and everyone laughs.

Eurmal is the mischievous imp, who plays tricks on others. Sometimes these are funny and everyone laughs, and sometimes he does them to himself, which always makes everyone laugh.

Eurmal is the jester or fool, who mocks anyone. Sometimes this makes people laugh at themselves, because they see they are being foolish.

Eurmal is the mask, who can disguise himself as almost anything. Sometimes this is silly and makes everyone laugh, but sometimes he causes innocents to be blamed and punished.

Eurmal is the rogue, a raffish fellow who puts the arrogant in their place, so everyone laughs at the pompous.



But sometimes this undermines the society, and people fight each other and the social order is disrupted.

Eurmal is the scapegoat, who takes the hateful burdens of everyone onto himself. Sometimes this cleanses the people and destroys their enemies, but sometimes it destroys the people themselves if they do it wrong.

Eurmal is seducer, who can make chaste women and faithful women have sex with him despite themselves. When it is someone having the sex they think this is good, but this often destroys lovers and marriages and poisons people if they do not recognize the trickster.

Eurmal is the shapeshifter, and he often takes the form of an enemy to trick them and help good people. But he also disguises himself to harm good people, which makes no one laugh.

Eurmal is the thief, who brings down the rich and enriches the poor, which pleases everyone but the rich. But he also steals from the poor for the rich.

Eurmal is the murderer, who can rid society of evil doers and troublesome people, which please everyone. But he also takes away the good and the innocent, which is miserable.

Eurmal is the power of the universe that is unpredictable, random, haphazard, accidental, fortuitous, unlucky, unfortunate, unexpected, unseen, impulsive, or otherwise a surprise to the way that things are. Sometimes he changes things for the better, and sometimes for the worse.

DEADEYE, THE DEADLY GLANCE

Eurmal can always find Death. He was the first to ever find it, deep down below the lowest part of the Underworlds. He let Death out into the world, and didn't tell anyone about it. Orlanth once lamented the absence of his brother Humakt. Eurmal offered to let him see and Orlanth took him up on it. Eurmal 'opened Orlanth's shadow eye' and showed him all around where Humakt's power of Death was devastating the land. The vision was almost enough to drive Orlanth to be a Flesh Man, but Storm Lord recovered and, to protect humanity, ripped Eurmal up into pieces and threw them everywhere. Where the bits landed are all now places where the Deadeye occurs.

When ordinary people go across such a region (which is only about fifty feet wide or so) they usually pick up a curse that will settle someplace in their household and cause it to decline in life force, beauty or usefulness. Whenever anyone who is a Eurmal initiate or a Humakt initiate goes across it they get the Evil Eye, which causes anyone they look at to be cursed. If one of those stays there then they get the Deadeye, whose mere glance can kill people.

Hantrafal showed how to deal with these places. He caught Eurmal in a trap, painted him with those stripes, and enclosed the Deadeye Grove with willow sticks warning everyone to stay away from this deadly place. In such spots

now an altar, which is made out of a trap, sits in the center. The Eurmali there hides away every week when his offering of food and clothing is set on the altar. He has a little house with a fire that doesn't go out, and is allowed any visitors stupid enough to stay with him. The Deadeyes all have the killing glance after a few seasons of life on the site, but Hantrafal taught them all a trick that Trickster had not known himself that gives them the power, but allows them to still see. It consists mostly of keeping one eye shut most of the time. The Eurmali must stay within the willow wands, and must leave his shrine only when strong magic compels him to. The only other time he can leave his shrine is if he is asked by an Orlanthi King, in which case it is entirely voluntary. (It is customary for the king to try to enforce a Bonding in these cases, but Eurmali often refuse.)

KILLER BOY, THE DESTROYER

The Goatscape is a magical place that people can make to capture the power of Trickster. Some say it is called that because Eurmal wore a cape made of goatskin. Others say it is because that's where people can see a goat anytime, a ghost of the power that Eurmal made. Others say it is because Eurmal took the form of a goat and shaped the landscape. Maybe all of them are true, or maybe none. It doesn't matter as long as the rite is done properly.

Eurmal called himself Killer Boy. Killer Boy arrived one day in a large city. He was on his way to kill an enemy. The people in the city were all kind and wonderfully friendly, and they tried to detain him here because they wanted to stop his mission. He paused for a while, but in the end destroyed the city, all its residents, and every brick, stone and stick used to make it. Everything else left he put into a pile and burned it. Where that pile burned is a holy place to him. But the residual power of the victims transfixed him, so he could not get away from that ruined place, and he's still there.

Now people can create that place, called the Goatscape. Eurmal is kept prisoner, but within his cage he can do whatever he wants. Further, he is "fed hatred and anger" in ceremonies (scapegoated) and eats it to get stronger. He also gets other amenities.

The care takers know a ritual that has three stages. First, it awakens Killer Boy and binds him to the task to come; the second part instructs him in his dim little brain of the task to be done; and finally, it fills Killer Boy with the accumulated magic power he's gotten and releases him. If part two was successful the Killer Boy goes off to his task. If it was not successful, he begins to wreak havoc upon those closest to him and, without rest or common sense, continues on a rampage until all his magic is used up, or he is killed.

Thus if done right it is a powerful weapon against enemies, but if done wrong then it destroys who would try to use Eurmal.



FORMS OF EURMAL

Some shrines provide identical spells, though they worship different aspects of the god. By categorizing them by spells we can discern several "types" which act as subcults. They are:

THE DESTROYER: Trickster often got angry, and depending on the story told he killed off a family (Peloria's Holdbright dynasty, after Yelm died), a type of animal (the three-horns of Pamaltela), or the whole world (in Theyalan myth).

THE DISMEMBERER: at various times Trickster takes parts of his body off, and then restores them. Among the Theyalans he passed his body parts through a hole in a wall, and reassembled himself on the far side. A story told on Pamaltelan grasslands is of his five years as a head, seeking the rest of his body which he'd lost.

THE FIREBRINGER: many people agree that Trickster, in one form or another, stole fire from the darkness. Among the Pentans he was Raven, in Pamaltela he was Hare, and for the Theyalans he was a Lightbringer.

THE FOOL: sometimes the god saves himself by making everyone laugh, or otherwise amuses others. In Tarien the badger brothers planned to eat him, but he caused them to laugh so hard they died. In Theyalan mythology Eurmals amusements include puns, prancing, and pratfalls before Orlanth lets him off the hook.

THE FRIGHT: Trickster finds it amusing to frighten others. Elves hate him, because his terror lurks in the depths of their woods. In Ralios he got food by frightening children to death. In Peloria he began a reign of terror among dying empires, frightened off even trolls for a while, then succumbed to his own fears.

THE GLUTTON: never-ending capacity marks the hungry trickster. In Kralorela he punished his enemies by eating everything edible in the land, but burst because he could not hold it all. He once out-ate Kyger Litor, saving his own life but impoverishing the troll community. Along the Pamaltelan coast he is the Catsup Slob because he puts the local spicy sauce on everything.

THE IMP: a playful, but essentially harmless, character. In Pamaltela he burned off Pamalt's hair once, another time fooled everyone into putting their clothes on backwards, and a third time made the Artmali oversleep when Pamalt was coming to visit. In Ralios he taught everyone a dance which they could not stop until they made him laugh.

THE MASK: Trickster knows many ways to cheat others. Sometimes he does it for profit, and sometimes just to harm others. His disguise as The Mask creates false reasons and worship which seem useful to those who join but proves always to be empty and meaningless.

THE MURDERER: Trickster dispatched many other beings. Some were by accident, as when he made the House of Horvanglos collapse. Sometimes it was necessary, as

when he ate all of the red headed women of the Pamaltela grasslands. Sometimes it was for vengeance, as when he slew Little Zoragos who insulted Trickster's mother. Sometimes it was for fun, as when he burnt the trade fleets of Moskatall and Sigtrigor.

THE ROGUE: Trickster often lived by his wits, and occasionally was successful. In Fronela he tricked the ancient kings into feeding him for seven years before they discovered he never fulfilled his promises, and in Kralorela he sold imaginary armies in return for sleeping with the imperial harem.

THE SEDUCER: Trickster has incredible skills to seduce the opposite sex. In one story of the East Isles, Trickster lives seventy eight years, sleeping each night with a different married woman. Sometimes his skills prove his undoing. In Peloria an idle boast causes the local king to test Trickster, who successfully seduces almost every female sent to him including a century-old virgin priestess, one hundred leper women, and a grizzly bear. He is halted only by Gorgorma, a goddess with teeth in a bad place. In Theyalan mythology he even seduces Sinjota, the demon of darkness guarding the gates to the underworld, who eats her lovers. (She ate Trickster, too.)

THE SHAPECHANGER: Trickster often changes his shape. The various shrines are all dedicated to one or another change, and so the spells are usually Become Something-or-other, often an animal, but sometimes a type of tree, a rock, or even (in Naskorion, a city of Ralios) a dirty shirt or (in Pent) a pile of dung.

THE THIEF: Trickster's favorite form of thievery is stealing from friends or companions. In Tanisor Trickster took the stirrups and saddles from the steeds of Basmol, so none of the Basmoli could ever ride animals. In Ralios he took away Orlanth's flying boots, so the chieftain of the gods had to walk through the Dead Forests. In Enkloso he stole Artmal's Diamond of Command and Protection, which marked the god's doom. In the East Isles, Trickster, called Invisible Jayoran, stole his father's magic cattle, weapons, and ship, then departed uncaring of the doom he left behind.

THE GUIDE: The Guide is normally only found in association with Eurmals, who was one of the guides followed by the Lightbringers on their quest. As he did before, he can find the door into Hell for Orlanth, though it is difficult to force him to do so.

ODAYLA THE HUNTER (AKA SERKOS)

When Orlanth made his first exploration he almost saw a being, but not quite because she refused to be seen by him. Like hunger after prey, Orlanth the Hunter stalked with every tool and skill he had, but never caught her. But when he gave up then she stalked him, and though he did



everything to avoid her she caught him. She told him her name was Verala, but most of the time she is called Lady of the Wilds. They denned together until she littered, and then Orlanth took one child home, and it was named Odayla.

Odayla was full of the wilderness. The stead was not his place and he went out away from it as soon as he could. He lived with the wild beings and learned the magic of each creature which dwelt in the wilderness, and he learned of the cycles of seasons, magic, and souls which surrounded them all, including himself. He sought to learn each and everything, but he was still not satisfied. There was always one more prey.

At last he sought his final prey. It was a great bear that could walk in the human world, in the hero world and in the God World. Odayla sought it with every effort, and he learned to travel even in foreign realms without being seen. He was invisible to normal eyes, to creatures' eyes and even to the eyes of other gods. He learned to read every sign, to sense disappeared signs and to know signs that had not yet been laid. He then knew doubt, and then he knew fear, and finally he surrendered. That brought him and his prey together.

Stories in Sylila tell you the bear was the victor, while stories in Dragon Pass say that Odayla was. One slew the other and took his skin to wear, fooling he ignorant. Initiates know the truth of course: that these were never two at all, but that they were always parts of one being. Neither Odayla nor the Storm Bear will tell this to outsiders, but insiders have experienced that man and beast and each within and without.

Odayla often visited his kinfolk. When food was short in the Storm Age he was able to show them how to get it. He showed what they could eat, how to outwit both prey and enemies, and how to hide from danger, chaos, and even death itself. Odayla taught his people how to distinguish life from death, and he showed the spirits of the animals how to return to the world of the living. Odayla taught special songs, chants, and rites to those people who would learn how to kill without destroying, allowing the spirits of beasts to return from death and be part of the hunt once again.

The came the Darkness. Odayla slept and woke as he needed to do. He lives equally either way, just as he knows the powers of life and death or of civilization and the wild. He led his creatures and his people through those changes. The Great Darkness made his sleep for a long time, though he freely roved in the Otherworld. He showed Orlanth how to hibernate, and thus helped the Lightbringer Quest succeed. When he saw his father safely on his way Odayla woke and life returned to the world.

Odayla is also visible as a constellation in the sky that is known as the Hunter. Sometimes the constellation called Orlanth's Ring is called the Sky Bear, especially by Sylilans.

Odayla's home is the Hunter Camp, which is hidden in the Great Forest someplace near the Storm Eagle Tree on the border of Orlanth's tula in the Storm Realm.

ODAYLA AND ONE BEAR CLAW

Odayla suffered a bad hunt. His prey eluded him, easily catching his scent or hearing his all too frequent stumbles. The weather went from cold and wet to outright foul. His spear and bow broke, and he lost his other tools crossing a frigid, rocky stream.

His hunger grew, but the land grew more and more barren. While despairing in the rude, meager shelter of a small cave, Odayla looked up and saw Bear before him.

"You are too small to eat," said Bear.

"You are too big to eat," responded Odayla, trying to control and hide his fear, though he did not succeed.

"Are you hungry?" asked Bear.

"I am very hungry," answered Odayla, and this was true.

"Just one of my claws could gather enough food to feed a little creature like you," laughed Bear.

Odayla felt more hungry than ever, and he looked truly despondent. Bear tore loose one of his own great claws and passed it to Odayla. It was almost too heavy for Odayla to lift.

"I will show you how to find food."

Bear and Odayla walked through the wilderness and came to a river. Bear scooped into its waters and drew forth a great fish, which he ate.

"Now you try," Bear said to Odayla, and Odayla stabbed and raked the water with the great claw, but he could not catch even a small fish. He was hungrier than ever.

Bear and Odayla walked through the wilderness and came to a tall tree bearing much fruit. Bear sank his remaining claws into the tree and scrambled up the trunk until he reached the lower branches, where he could gather the delicious fruit.

"Now you try," Bear said, and Odayla stabbed the great claw into the tree trunk, but this did not help him climb the tree and reach the fruit. He was hungrier than ever.

Bear and Odayla walked through the wilderness and came to a fallen, rotten tree. Bear tore open one end of the trunk and ate the many grubs that burrowed within it.

"Now you try," Bear said, and Odayla scratched and clubbed the other end of the log, but he could not uncover a single grub. He was hungrier than ever.

Odayla was angry and frustrated. "A bear's claw is only of any use if it is attached to the rest of the bear."

Bear passed a single grub to Odayla, and he ate it ravenously.

"Sometimes a grub is the most delicious meal a man can enjoy," gasped Odayla,

"You can keep the claw."



ODAYLA AND GAVREN

Odayla suffered a bad hunt.

A deer carried away one of Odayla's arrows. He followed its trail, growing more and more hungry, but he finally came upon the arrow in a thicket, where it had become dislodged. He could tell by the track that the deer had suffered little injury from it, and he was unlikely ever to catch it.

Odayla tried to shoot several fish in a stream, but they swam too deeply for the arrows to reach, and he lost several arrows when they floated away.

Odayla finally shot a mouse, but his arrow was too large for such prey and destroyed the mouse rather than merely killing it.

Odayla heard laughter and looked up from his kill to see Gavren, one of Yinkin's many children. The alynx laughed again. Odayla angrily stumbled to his feet and loosed his last arrow at the cat, but Gavren knew his intent before Odayla did himself and easily dodged the arrow which was lost in the undergrowth.

"You are not a good hunter," purred the cat.

"If you are so able a hunter, show me!" roared Odayla.

"I will do so with pleasure," said Gavren, "but we will have to wait a while, since your noisy cries have no doubt frightened away any game."

Odayla knew this was true, so he calmed himself and waited with the cat. They began to talk and were soon sharing small stories and bits of humor, usually at the expense of their relatives. Much better disposed toward one another, they set off in search of food.

They soon came into another valley, and here Gavren demonstrated the stealth necessary to sneak up on a mouse before the pounce and killing blow.

"You cannot hunt mice with a bow," said Gavren.

Odayla could not be as quiet as Gavren, but he learned much about stealth that day, and while he did not have claws or sharp teeth, he could grab a mouse with his quick hands, if he could move quietly enough. They soon caught and ate every mouse in the valley.

Gavren next led Odayla to a small river, where he stopped and watched the water in quiet silence. After much waiting, a lone fish swam close to the surface of the water, and Gavren scooped from the water onto the gravel strand. With a sly glance at Odayla, he devoured the fish. Odayla was impressed, for Gavren had no net nor line nor fishing bow.

"The best bait for fish is patience," and he gave Odayla the arrow he had lost in the underbrush, for Gavren's eyes were keen and bright.

Odayla could not grab a fish from the water, but he learned much of patience from Gavren that day, and they soon caught and ate all of the fish in the river.

But now they grew hungry, for they had eaten all of the prey Gavren could catch. They grew more and more hungry

and despaired of finding enough to eat. Wearily they sat together, watching for anything they could hunt. Gavren rested against Odayla and kept him warm in the way cats do. Odayla stroked his friend's fur, and this soothed the alynx.

Before they could react, a great stag came in sight, but it soon disappeared among the trees again.

"Cats do not hunt deer."

Odayla shouldered his bow and his one arrow, and he walked upon the hunting trail in pursuit of the stag. Gavren came with him and so did all Odayla had learned from the cat. He followed his prey with great stealth, and he was patient in the face of his great hunger.

Finally Odayla drew near to the deer, closer than he had ever been while in such a chase. His arrow flew true to its mark, sinking deeply and mortally into the flesh of the beast. The stag made to flee but could not go far with such a wound and soon sank the ground and died. Odayla chanted the sacred words, promising to remember the great deer and his eventual return to the world of the living. He then began to butcher it that they might eat its rich, bloody meat.

"This is good magic too."

HEDKORANTH SMASHES FACE ROT

Face Rot used to come to the hills of Nala and ruin the wedding sacrifices of the Vingkotlings until Hedkoranth smashed her. Now little bits of her can still be found in the surrounding valleys, used by shamans to cause their foes to fight with their spouses.

BARNTAR AND THE GREAT BEAR

In the Silver Age young Barntar grazed his hardy Redmane cattle until a great bear killed them all. Barntar drove the bear away, but has fought against him since. He then built a lodge from the felled trees, and set boundary stones at the edges of the clearing, so that the forest never came back.

Barntari hold a big bear hunt every year in commemoration of this great deed.

ROITINA'S PURIFICATION

The first Vingkotlings and Durevings lived in harmony with the gods and the gods dwelt among them. However, the children and grandchildren of Durev and Orane were more truly mortals and less innately in harmony with the gods. Participation in mortal society inevitably entails such impurity – only the devotee can live in perfect harmony with the gods.

As a result, they committed crimes and improper acts that angered the gods. Things were bound that should be freed, hospitality was violated, chiefs were defied, and sacrifices delayed.



The gods became very angry with the Durevings and the Vingkotlings. They were bound by their oaths to the Vingkotlings and could not violate them, but they refused to help the Durevings and even sent curses against them. The crops failed, and neither woman nor animal could give birth. The people were hungry, miserable, and frightened.

Finally, King Kodig asked Kev how the anger of the gods could be assuaged. The Vingkotling king went to a wooded pool of water in the mountains, where the goddess Roitina bathed. King Kodig offered her great gifts and offerings and persuaded the goddess to come out of the pool and cleanse the Durevings of their past deeds.

Roitina heard the king's pleas, and came out of the pool. She was given clothes of white and garlands of flowers by her handmaidens. She was given a sacred chariot pulled by two cows by the priests, who attended to her as she visited the fields and steads of the Durevings and performed sacred dances. Then followed days of rejoicing and merrymaking in every place that Roitina danced at. No one went to war, no one took up arms; every tool of war was locked away. Then, and then only, was peace known and welcomed.

Once Roitina had performed her dance, she returned to her sacred pool. The gods' anger melted away and they again agreed to help the Durevings in exchange for their worship.

HOW TO SOLVE KINSTRIFE

During the Storm Tribe Age, the gods and their peoples were often at war against each other. This began when they found special items that could not be shared, such as Barntar's Plow, the ironbound, silver horn called Shouter, or the great brewing vat called Karni. However, Orlanth fixed these matters. Though difficult, these struggles were not really kinstrife. Then real shortages began, and the struggles grew critical.

Vadrus was always the tough guy. He liked to brawl, and all his family were brawlers. As individuals, the Vadrudi were tough fighters, difficult to beat. But Vadrus always encouraged them to gang up together against their foes, not ever caring anything for the duel. "Duels are nothing but a damned Orlanthi trick," they would say. "Do you think we're stupid? Orlanth has magical weapons!" He grew so desperate that he invented slavery, and then sold his slaves to the ice demons in return for their help. That was when balance was lost, for after that our goddess Ernalda had no place to stand where she was not wary of her health. Her bed was frozen, her limbs were numb. Stability was gone entirely.

One time Vadrus and his household raided Ernalda. Orlanth was gone, like he often was. Vinga was not around in those days, either, so when Vadrus and his brutes came by they really roughed up the women and children. They

broke many of the buildings and took away herds of animals.

Great Barntar was living there at the time, and he was a brave son of Orlanth. Of course, he tried to defend his family and stop the thieves. Great Barntar seized his spear and shield and cast forth his challenge, but without any warning all of the Vadrudi ganged up on him. With hard weapons and cruel hearts, they sent the best of carls to Land of the Dead. Barntar was dead. Before this, Barntar had been killed, but never so he could not return to life. He grew cold and stiff.

When Orlanth and his men returned they found all the women in mourning for Barntar. They had cleaned the body, and they had prepared a great pyre. Their actions there made the first funeral ceremony.

Orlanth then spoke his Praise of Carl:

"Hard worker, loyal farmer, you are the tribe. The father serves the son, the air serves the earth. The thane serves the Carl, who serves his good parents. Feed your children first, Carl, before the thanes."

Orlanth was determined to avenge this terrible slight. He got together his own household, and all the other heroes of the Vingkotlings, and they all set off across the great ice to Vadrus' filthy hall. Vadrus had erected a huge wall of ice around his stead, but the vengeance of Elmal the Burner was so great that the wall melted away before him. Orlanth and his men rushed through the watery gap.

Vadrus and his thanes were waiting there. Vadrus raised his hands in peace and halted everyone with a shout. "A duel!" He challenged Orlanth to a duel, one on one. Of course, Orlanth agreed, because he had honor and the words had been spoken correctly. Vadrus smiled, because he was going to cheat again, of course. He had done it before. All of his household warriors prepared to secretly join into the fight against Orlanth whenever they could. Orlanth, always honorable, prepared himself and his weapons.

After all the proper formalities, Orlanth and Vadrus each leapt at the other, howling and roaring with the voices of all their worshippers crying out in support of their storm.

Then suddenly, without any warning, all of Orlanth's household raised their weapons and attacked Vadrus' thanes. The Vadrudi were all eyeing Orlanth, looking for a chance to strike, and they were caught entirely off guard. Most of them were so badly wounded in the first attack that they just ran away, howling. One, named Valind, threw himself to the floor and surrendered. His nithing thanes abandoned Vadrus.

In the fair fight that followed Orlanth thrashed Vadrus, of course, and with a backwards wrestling throw twisted him so that he was never after able to stand upright or fight properly. His hall was plundered, broken, and cast all about. Then, holding Vadrus underfoot and helpless, Orlanth declared that all of the holdings of Vadrus would hereafter



belong to Valind, Vadrus' most cowardly son. Valind accepted this honor from Orlanth, and swore a promise. Of course, it was a Vadrudi promise, and he planned rebellion. After Orlanth left, however, the other Vadrudi showed up to protest. They did not agree that their fathers' possession should be Valind's. Of course, they then fought relentlessly among themselves. And although they are terrible and still sometimes unite to fall upon us with their deadly winters, they are, as we say, out of this story.

The deadly frozen winters ceased but life was no longer as good as it had been.

"How can this be fixed?" asked Orlanth of his household. "We have not been unjust." Indeed, Justice had been maintained, for Orlanth had acted well within the boundaries of right, exacting a small price from Vadrus for the death of his son.

The Stone Lawspeaker, whose views were not changeable, insisted that the cosmic balance would be reset with another death. "Justice demands revenge for repayment," he reminded everyone.

"Wergilds can be paid to halt blood feud," reminded Orlanth, for he had made that law.

"Collect from yourself? That is no more solution than slaying another of your tribe!" Orlanth was always the chieftain, and relied upon all his council for advice. It was that from Chalana Arroy which prevailed.

"How can this be healed?" asked Orlanth.

"It can not," she said. "This is a grief without limits. There can be no balancing in this, only sorrow."

"What can we do?" asked Orlanth.

"Weep," said the healer. "Cry, be sorrowful. Make a new effigy and summon your evil into it. Give it your tears. After a year, you will know what to do. After three years, you will be as healed as you can be."

They did as Chalana Arroy advised. Even many sons of Vadrus came and offered their tears and sorrow. After a year, they burned the effigy in a sacred fire. After two more years, most of them could no longer weep, though the empty place remained. In that way, they remedied kinstrife, as well as it can ever be remedied.



VINGKOTLINGS, THE HUMAN STRUGGLE, EARLY

This is a summary of the Vingkotling saga. These stories are mythical and more sacred than the sagas of the Heortling kings. They chronicle the Storm Age and the Greater Darkness for the peoples who claim descent from King Vingkot. This is from a Third Age Hendriki scroll penned by Eonistarang of Jansholm.

VINGKOTLING AGE

Vingkot was famous for allying with the On Jorri Folks, most of whom joined the Vingkotling Tribe without any fighting at all. He also continued the great Northward Migration that had begun in Dini long ago. Many successes were seen, many enemy tribes exterminated or enslaved. They inhabited Sylila, Saird, and Zarkos. The people went until they could go no more, and then stopped.

The people of the Vingkotlings were our ancestors. They are the children of the mixed Storm Tribe and Earth Family. Our human race are thus not only like the gods, but we are descended from them. Whatever happened to the Vingkotlings happened to your ancestors.

The earliest part of the Vingkotling Age was spent driving back the outrageous seas that had tried to take over the land. As the poets say:

What Lands did Vingkot conquer?"

The Victor took first Sivilis, to please the forest;

Then Sevid for Ernalda and her daughters to live in.

Adoren and Bilon revealed their rich valleys.

Selus and Velun, on the bitter Chormal Sea were the last.

THE VINGKOTLINGS

After death came into the world, the men and gods were separated. The difference was clear: men were small and died, and the gods were great, though they too died.

Orlanth proved that he was a good god because he helped any people who agreed to obey him. He sent his winds in all directions, bearing an invitation to all people to come to him. They gave instructions for all interested people to assemble at the foot of Kero Fin.

Many clans came from all around to join Orlanth's tribe. They traveled by air, riding upon winds or astride the backs of birds or flapping their own sturdy feathered wings. They came by land as well, by chariot and upon horseback, by foot and often with their herds of sheep or cattle, with wagons groaning with children and goods.

Orlanth and his household knew nearly all of the leaders who assembled there. They kept peace among the warlike clans. And Orlanth related his plan, which organized the nation of the Orlanthi into a peaceful tribe. He made the laws that let men live together. He made the first weregelds, courts, and tribal ring. Everyone agreed to these rules, which are the laws of Orlanth.

First, Orlanth declared that peace would come among his followers with payment of weregeld instead of simple revenge. He declared that he would set the values of

weregeld values to be paid by the killers, if they were found guilty by their king's court of judgment.

Then Orlanth declared that there would be a noble man to lead everyone, and who would act among men as Orlanth acts among the gods.

Vingkot was the first king of men. Vingkot was one of Orlanth's many sons. He was a great warrior and leader, ranking as the fourth best sword fighter in Orlanth's house (Humakt, Orlanth, Vadrus, Vingkot). He was also just, trusted by all, and he could bring angry men to peace with each other. Orlanth put the torque upon his neck, proving that Justice resided in that man. His weregeld was set at 500 cattle

This was not met with universal agreement. At that time there lived in the sky a great monster that was called the Sky Bear. It thumped to the ground right in the middle of the ceremonies, and it challenged Vingkot to the rights that Orlanth gave to it.

Vingkot said, "This is a place of peace. We have agreed to speak here first." But the Sky Bear growled back. "I am not one of you." And it attacked.

However, Vingkot was a doughty warrior, and he drew his sword and fell to against the bear. It was a fierce struggle, but Vingkot was more fearsome and so he finally slew it. Its body was so huge that it lay like a great hill upon the earth. Vingkot claimed that spot as his own sacred land. Orlanth was pleased with this resolution.

Orlanth declared that men, like the gods, deserved to have a Ring which would guide over them, and whose members would bring the counsel of the people to the king. He gave to Vingkot the power to choose the wise and powerful among all his followers to serve upon the tribal ring. Vingkot then and there chose his first ring.

Vingkot chose three men: Khalmon as Lawspeaker, Hantrafal as God-Talker, and Dagordi as Warrior. He chose three women: Kerona as Food Keeper, Hohenla as Midwife, and Ebfurya as the Herd Mother. Since then this has been the membership of the Staple Ring. Orlanth gave to these leaders their sacred tools of the council: notched stick, tattoo needle, spear, sickle, sack, and distaff. Orlanth declared that these leaders would all have a weregeld that was equal to 300 cattle. We call them thanes today, the companions of the king.

Orlanth thirdly declared that all other worthy men and women in the tribe would be free and equal, one and all. We call ourselves carls, which means Free. Barntar and his wife Mahome were the first carls, and they lent their wisdom to



everyone who would want it. Their weregeld was declared to be equal to 100 cattle.

All of the clans of Orlanth then were given herds and lands according to their preferences, and some of them went away to live in the valleys, some in the hills, some upon the seashore, and some in the forests. A few even flew away into the mountains to live. No one lived underground, or in the water.

That is how the first tribe was organized, and we still are today. Vingkot built his stead near the place where everyone had assembled. He called it Stead of the Ram and his long house stood atop it, while his great herds grazed upon its slopes as a village pasture.

KING VINGKOT

Long before the Dawn, in the lands around great Kero Fin, Orlanth had many mistresses amongst the goddesses and mortal women. One such mistress was Janerra Alone, of the On Jorri people. She was sent by her folk to persuade great Orlanth to protect them from the dark men and the icemen, from Orlanth's brothers and from the foes of that great tribe. This was a most dangerous time for folk, for it was the Storm Age, and Orlanth and his brothers rampaged across the world, knocking over the crumbling edifices of the unjust Emperor.

Other On Jorri folk had tried to threaten Orlanth into protecting them, but the Thunderer simply slew all the warriors they sent against him. Their elders tried to purchase Orlanth's protection, but they had nothing to give. Janerra Alone climbed up the sacred peaks and offered him something new - her love and that of her people. Orlanth was impressed with her gift because love was rare in those frightening days and agreed to protect her. He gave her a son, whom he named Vingkot.

Vingkot grew up tall and strong. It was his father's gift that none could stand against him in battle, but Vingkot sought more than just war-prowess. He gained his true fame and power by undertaking the Three Tasks. He proved himself more than mortal by succeeding where all others had failed. As a result, he won for himself the Twin Wives, the daughters of Esrolia and her consort Tada.

Vingkot saved his people from the dark men and icemen. He looted the citadels of Peloria and forced them to pay him tribute. By these deeds and more he earned his place as King. The people under his protection called themselves Vingkotlings in honor of their King, and Vingkot Lawmaker brought peace between all the tribes and races of Glorantha.

One foe refused to have peace brought to him. This was Chaos Man, a demon of the Pre-Dark. Chaos Man knew no law and respected no life - not even his own. No army could defeat Chaos Man, and the even the brave Council of the Vingkotlings were afraid. Some suggested that the Vingkotlings leave for other lands, but Vingkot

refused to leave the sight of his Grandmother. Some suggested that they pay tribute to Chaos Man, but Vingkot refused to pay tribute to anyone - particularly Chaos Man. Finally, the Council asked Vingkot what he thought should be done. The King told them that he would go off and fight Chaos Man, alone.

King Vingkot was armed by his companions and blessed by his Council. He traveled alone beyond the realm of men to fight Chaos Man. Vingkot sacrificed himself for his people and was mortally wounded by Chaos Man. However, the divine spark that resided within Vingkot could not die. Rather than suffer forever, Vingkot ordered that his body be burned while he was still sitting upright in his throne. Every bit of ash was burnt away - proof that his divine soul went to Orlanth's hall. Since that time, all kings have been burned.

THE TRIBES OF THE VINGKOTLINGS

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

With his Summer Wife, Vingkot had three sons and two daughters. In order, they were Kodig the King, Hengall the Second Son, Vestene (who married Goralf Brown), Korol Kandoros, and Orgorvale (who married Ulanin the Rider). Their descendants were called the Summer Tribes. They were the Kodigvari, of Esrolia, the Vestantes of southern Aggar, the Koroltes of the Grazelands, and the Orgorvaltes of Quiviniland.

With his Winter Wife, Vingkot had two sons and three daughters. In order, they were Penene (who married Kastwall Five), Janard "Lastralgor," the twins Infithe (who married Porscriptor the Cannibal) and Jorganos Archer, and Redaylde (who married Bereneth the Rider). Their descendants were called the Winter Tribes. They were the Penentelli of north Aggar, the Lastralgortelli of the Oslir Valley, the Infithtelli of northern Tarsh, the Jorganostelli of the Upper Oslir and the Berennethtelli of Upper Saird.

Following the death of Vingkot, the Summer Tribes and the Winter Tribes developed many differences. They had different customs and laws and quarreled about who to fight and who to follow. The Winter Tribes hated the folk of Dara Happa and fought many great wars with them. The Summer Tribes had many troubles with the dark men. The differences remained until King Heort reunited the tribes of the Vingkotlings and abolished their differences.



KODIG THE KING

Kodig was the first son of Vingkot and the Summer Wife. He was born at Kena and was blessed by the Thunder Brothers and his mother's kin. Kodig was born wise and just, in both word and deed. After Kodig proved himself, Vingkot took Kodig to Arrowmound. There Vingkot marked Kodig with the same secret runes of power that Orlanth had marked Vingkot with. By doing this Vingkot shared with Kodig his powers of kingship.

After Vingkot confronted Chaos Man, the mortally wounded Highest King assembled his children. Vingkot divided up the world for his sons and daughters to rule. Vingkot gave the northern highlands to his daughter Vestene; the pleasant valleys near Kero Fin to his son Korol; the Engizi valley to his daughter Orgorvale; the rest of the northern highlands to his daughter Penene, and so on. Vingkot gave his very richest and favorite lands, "Grainland" [Esrolia], to Kodig.

Vingkot then was immolated by Orlanth's liberating bolt and ascended to Orlanth's Hall. The Vingkotlings met to determine who would wield the Sword and Helm of Vingkot and thereby lead the people of Orlanth. Each son and daughter tried to take the sacred regalia but could not grasp it. Each time they tried, they'd flinch or stop. Kodig then revealed his sacred markings that bore the power of Vingkot's kingship. Kodig took the Sword and Helm and was acknowledged by all the Vingkotlings as their king.

Kodig marked his sons and daughters the same way Vingkot marked him. When Kodig grew old he gave the Sword and Helm to his favorite son Bibidos, saying, "It was given to me, it is mine, and I will give it to whom I please."

THE SECOND SON

Hengall was the second son of Vingkot and the Summer Wife. He was born at night when the Sky Gorp blotted out the Dragon's Head. When he was born, the Third Mother gave him a star for a heart. As a youth he was brave and generous, and said to be the most virtuous of the Vingkotlings. Despite this, he never founded a tribe. Instead he was poisoned with a drink that caused him to grow huge. After one day of growth, he was larger than a chief's hall. Despair filled him, for he knew that he could not eat without starving his kinfolk.

Hengall gathered his weapons and followed in his father's path. He left his kin to fight the Predark, alone. He was not heard from again until six generations had passed. There, at the edge of the world and within sight of its doom, the Second Son met with Heort the Swift and told him of his great and terrible battle - I Fought, We Won. He showed Heort his wounds. He told Heort about the secret of the Star Heart and the secret of I Fought We Won battle.

Every man relives Hengall's lonely battle during his initiation rites. As a result, there are few sagas that tell of

Hengall's quest, for his secrets are words of power and cannot be passed on lightly.

THE FOUR BROTHERS

Vingkot was survived by four sons: Kodig the King, Korol Kandoros, Janard "Lastralgor" and Jorganos Archer. Each of the sons founded their own tribe and fought many wars to protect their people.

A cycle of war tales describes their endless battles and personal combats. Many of the traditional allegories of battle can be found in these ancient tales. As Harstalar the Poet said in Kodigssaga:

The king defends the land with ball-fences;

Elmal's tongue tears wounds open.

The colored narrow-hall is cut in thunder.

The neck's burden flies from the separated body.

Hosts fall upon the field.

The generous king wages war.

The edge bites blemishes on limbs.

The scalp is marked by the wound-strip.

Central to many of these stories is Kodig the first son of Vingkot. He was acclaimed king of the Vingkotlings after his father's funeral pyre. His tribe, the Kodigvari, was the royal tribe of the Vingkotlings. Only men from that noble tribe could be king of all the Vingkotling tribes.

In Lastralgorssaga, the brothers argued about who had done the most to be worthy of their great father. Kodig said that it was he, because he was acclaimed king of the Vingkotlings. Korol said that he alone of the brothers remembered all of his father's laws. Jorganos the Archer said that his skill at the bow at such a young age made him the most worthy of sons. Janard Lastralgor got angry and said that they must lead warbands against the foes of the Vingkotlings to have any worth.

The brothers led a host against the Dara Happans and sacked many cities. Upon their return to Vingkotlingland, the brothers argued about who had accomplished the most. Each brother recited a list of heroic deeds and the wives thought that all four brothers were equally their father's heir. Janard Lastralgor got incensed and declared that he would accomplish alone what the other brothers could only do together. He led his tribal warriors against the Dara Happans, but without his brothers he was outnumbered three to one. Although he fought heroically, the Dara Happans defeated him and his household was destroyed.

THE SEVEN HUSBANDS

Another cycle of tales deals with the early heroic establishment tales of the Summer and Winter tribes and two of the Star Tribes. They primarily tribal foundation stories, although there are a number of war tales of Bereneth and Ulanin, the Horse Brothers. These stories tell of the challenges that the tribal founders had to meet in order to secure a place in Vingkot's realm.



THE SUMMER HUSBANDS

Goralf Brown, husband of Vestene Summer. They founded the Vestantes tribe of southern Aggar. They were great warriors and magicians.

Ulanin the Rider, husband of Orgorvale Summer. They founded the Orgorvaltes tribe of Quiviniand. Amongst the Quivini and the Hendriki, there are many stories of Ulanin the Rider and the Orgorvaltes tribe. They were great horseman and had many friends and allies. The Dundalos tribe has a legend of Ulanin consecrating the sacred site to Hyalor in the Dundalos Valley.

THE WINTER HUSBANDS

Kastwall Five, husband of Penene Winter. They founded the Penentelli tribe of Aggar.

Porscriptor the Cannibal, husband of Infithe Winter. They founded the Infithelli tribe of northern Tarsh.

Bereneth the Rider, husband of Redaylda Winter. They founded the Berennethelli tribe. All of their daughters were the Red-Headed Women. The royal house of the Berennethelli tribe survived the Great Darkness and were important in the First Age. King Venef the Stallion acknowledged King Heort as High King. Venef was the son of Iverlanthto, the son of Brolarulf the Sun, the son of Vinglanth, the son of Vingulf, the son of Ulvargar, the son of Bereneth the Rider.

THE STAR HUSBANDS

The husbands of the daughters of two of Vingkot's sons also have a cycle of foundation stories. They founded two of the Star Tribes, new tribes formed after Vingkot's death. The Star Husbands were gods or heroes who had followed Orlanth into the heavens but returned to protect the people of their wife or lover. Their stories emphasize that men make their own inheritance or to quote Forosilsaga:

*Land-loveless gold-thrower, third son's daughter,
Born with naught but joined with proud raven-feeder.
A thundering storm gave them a fine dowry
Held firmly with fierce battle-stave.*

The Star Husbands founded their tribes out of the remains of the Lastralgortelli, and protected them from the Dara Happans. They were:

Liorn the Young, husband of Deleen Kodig's daughter. They founded the Liornvuli, also called the "Island Tribe," of the Upper Oslir.

Forosil Ferocious, husband of Ornore Korol's daughter. They founded the Forosilvuli of Holay.

THE STRAVULI

Another Star Tribe was later formed out of the Jorganostelli. This tribe, called the Stravuli, is not associated with the House of Vingkot, but became one of the most powerful tribe of the Heortlings.

THE GARANVULI

1. Garan the Low Star., a son of Helamakt and Senstena, one of the Low Stars. Garan was a guard patrolling the boundaries of his lord's celestial holdings. Because of his low estate Garan had never been under a roof, and he owned nothing but the spear named Ifrendal [Seat of Brass]. While he had been patrolling he often looked far below, and watched had watched Serias. She was the most beautiful woman of the Vingkotlings, seven generations descended from the Archer, but her clan had been scattered, and she had been left behind when they fled from the snow wolves. Garan dashed below, streaking to her side and destroying the entire pack. He took her back to her family, made fire and fed them. They afterwards followed him, and he made many safe places for them to find refuge. When the Sinthog attacked the people, Garan fought it alone and destroyed it when he burst into flame. Garan and Serias founded a new Star Tribe, the Garanvuli, ruled by their children and heirs.

2. Senvanrolar, son of Deselos, son of Hemenor, son of Dardeselos, son of Selen, son of Garan and Serias

3. Formgaran

4. Orvis

5. Valestamis Elmalsson

6. Jerema Vingan

7. Vangaran Iceman, frozen on the mountaintop

8. Dinorth Newbow

9. Darjerema Bow Woman

10. Berebarmo Firestarter

11. Tendalor Hare

12. Besen Icewax

HOUSE VINGA

This is a collection of the tales of women warriors of the Vingkotlings. They span many generations. The most famous of these stories is that of Tenostere of the Vestenes. In her saga, she is proclaimed "the Fightin'est Woman" after she defeated every male challenger in the land. She died with King Rastagar at the Last Royal Betrayal.

The stories of the Red-Headed Lodge of the Berennethelli are included in the saga of House Vinga.

THE TREASURES OF THE VINGKOTLINGS

- White Hilt, the Sword
- Head Saver, the Helm
- Speak and Spoke, the Chariot of Mastakos
- The Horn of Drink
- The Green Basket
- Finval's Dish and Cup.
- The Mantle of Stars. Woven by Orane. Whoever wears it cannot be seen. It was lost in the Darkness.
- Thorn Basket.
- The Peace Blanket



GOD TREASURES

- The Cauldron of Ver. Orlanth took this from the Sea Gods and it gave the life renewing powers of water. It also caused a permanent weakening of the Sea Gods for they lost their renewal powers.
- Treeburner, the Javelin. One of the Three Lightning Weapons.
- Gutburner, the Three-Headed Spear, a changing weapon. Its three blades form a Movement Rune.
- Stormspear, the Liberating Bolt, This bolt is the irresistible power of cosmic law by which illusions and lies are annihilated.
- The Dragon's Head. The Green Head of Sh'hakarzeel which Orlanth carries before him in his left hand.
- The Shield of Arran.
- The Three-Legged Wheel runs with great speed equally well over road, dirt, mud, water, mountain, or sky.

SWORD AND HELM SAGA

This is the epic saga of the Vingkotlings and a tragic tale of heroic struggle and courageous death. There are dozens of variations of the Sword and Helm saga - almost every tribe has their own true version. However, the basic theme is always the same.

King Rastagar of the Kodigvari and king of the Vingkotlings is the greatest warleader of the Vingkotlings and gathers around him a band of heroes. However, he is flawed man who insults his wife and feuds with his own council. His wife and the Warlord plot to bring down the proud king. They betray the king and take from him the two symbols of Vingkotling royalty - the magic Sword and Helm that bring victory to their rightful wearers.

The saga culminates in the Last Royal Betrayal, where King Rastagar and the royal house of the Vingkotlings, along with many others, are killed. Details vary, but in general the king musters the army to defend the Heortling lands from an army of chaos, and at the last moment a segment of the army deserts and leaves the rest to be slaughtered.

No survivors of the Kodigvari dynasty survived. Some of these victims afterwards achieve immortality as the Immortal Royal Guardians of the Heortling kings.

After the Last Royal Betrayal, the gods were dead so the widows contacted the goddess Imarja, the scattered bits of her power drifting about. Imarja empowered the Grandmothers and enabled them to lead their people to survive the Darkness. Many myths that are otherwise attributed to Ernalda or other goddesses are associated with Imarja.

THE ESROLIAN GRANDMOTHERS

The Esrolian women seized power for their "own protection," after the *Sword and Helm Saga*. Most of the Grandmothers are widows from the battle.

The women gathered together and wove a basket to hold life, a blanket to preserve family, and instructed the men to raise a fence to protect property. They then divided the world between the "nine times nine best women," who were the first Grandmothers. For a short time they lived in bliss and harmony, hidden away from the troubles of the world. Then came the Seventy-one Griefs.

THE HIDDEN KINGS

Tales of two kings, Jardfor and his son, Kogall, in hiding after the "Sword and Helm Saga." They survive by being shapeshifters. Heort appears in some tales as a young man.

THE VULTURE CAMPERS

Long ago before the sun stopped in the sky, long ago before it rose into the sky for the first time; back in the Age of Darkness. Humans nearly died out.

The Darkness was a terrible time for humans. People were hard pressed to eat, never mind to make the sacrifices to Orlanth. A few survived, near their weak temples, all within big enclosed hill forts that Dagaralobran protected. Not much could get through the holy flames when they were ignited all around the perimeter. Most of the time, methods that were more ordinary drove off the slobbering ghosts, thieving trolls, marauding falks and broos, and other more strange things of the Darkness.

Among the survivors there were some, the Vulture Campers, that never stayed too long in any of the small fortresses where the other Vingkotling survivors struggled, isolated from each other. The Vulture Campers knew all the paths between strongholds and could mostly avoid the monsters of every type that wandered the wilderness. Yet, all the time they had to survive that attacks of the Trolls.

The most well known Vulture Campers are: Ormagald the ancestor of Heort, Hereden, who first got fire back from Raven; Jeradan who rode the giant vulture to its nest and destroyed its eggs; Armandor that loved Arina, who turned her lovers into wilderness creatures; Sorenthalosta the fawn child, a man only for short times; Darndrev the Antlered, who, at just two years old, outran his four legged grandfather; Chief Kors of the Yoke Clan, a famous fighter, even today, people go to the place in Dorastor where he was killed to pray for victory in dire straits; and Kestang a great defender who taught them how to fight Trolls.



HEREDEN AND RAVEN STEAL FIRE

There was no fire and the people were cold and miserable. Hidden far away was fire. So Hereden decided to steal fire back for the people. He called a moot of the animals to see which would help. After, those that agreed to help the people assembled in a line stretching to the distant land where the fire was kept. Then Hereden and Raven went to the place where the fire was kept. Raven seized a fire brand in his beak flew low over the ground. Raven reached Grizzly Bear. Grizzly Bear ran with it to Deer; he ran with and to Ground Squirrel. Squirrel took the brand and ran so fast that his tail caught fire. He curled it up over his back, and burned the black spot in his shoulders. Finally, squirrel took the fire to Raven, who had flown ahead. He took the firebrand and flew to Hereden. But the fire burnt Raven and that is why he became black.

JERADAN AND THE VULTURES

The Vulture Campers never stayed in the same place long, had no herds, and survived by hunting or feeding on the remains of what they found, just like vultures did. The Darkness was a time of death when many creatures fell. The people were almost starving and every time they came upon a carcass, the vultures were there before them stripping it to the bone. One time long ago, they came upon a carcass that was only just dead. There was plenty of meat for all and the people set about carving it up, eating some, and keeping some for later. High above one of the scouts of Baskor Blood-beak, the Vulture King spied them. He alerted his brothers and one of them flew to the nest of Baskor Blood-beak to tell the Vulture King that humans were stealing the meat meant for his kind.

Baskor Blood-beak was very angry, summoned his vulture people, and flew to attack the Survivors. Jeradan had the people light firebrands to scare the vultures away. As Baskor Blood-beak landed to demand that the humans leave the carcass alone, Jeradan leapt atop the giant vulture. Baskor Blood-beak tried to shake him off, but Jeradan was strong and agile and he hung on. He rode Baskor Blood-beak all the way back to the nest site. There he hid and when Baskor Blood-beak ventured forth to feed again, Jeradan smashed all the eggs. When Baskor Blood-beak returned and saw the eggs all ruined he knew that he must make a new nest elsewhere and he flew to the east to live in the far off wilderness.

DARNDREV THE ANTLERED

Darndrev the Antlered, at just two years old, outran his four-legged grandfather. He has antlers on his head and his body looked like dressed deerskin. He carried a bow and arrows, the quiver being of cougar skin, hanging over his shoulder, and he held his bow in his left hand and an arrow in his right. He always wore a mask that protected him from the sight of the Chaos Tribe. At the top of the mask was an

eagle plume and all around it was fringed red like fire, and when it moved and shook foes could not look at him.

In the Darkness, Chaos servants of Kajaboor stole the mask and when Many-Horned Mogjorbor, who could grow any type of animal horn on his head, assaulted Darndrev, he did not flee like the other Krijalk had done. He stabbed Darndrev with the antler of a deer in his side; the blood flowed from the wound in streams. Darndrev fled, hastening toward the west, and as he ran the drops of his blood that fell upon the earth turned into flint stones. Red Drenyan followed and tried to help her dying husband but the forces of Chaos were too strong and with out the mask Darndrev was defenseless as they withered him with their evil glances. He fell and died and the Chaos Krijalk killed Drenyan.

KESTANG AND THE TROLLS

The Darkness was a time of plenty for the Trolls; they wandered the surface world at will no longer fearing the harmful sun. The hungry eaters of the Dark Tribe of Boztakang often attacked the Survivors, stealing cattle, eating children, and killing hunters.

Among the Survivors there were those known as the Jars Anstaggi "People of the Shadows." The most renown was Kestang the descendent of Betimagor, the Champion of Drastch, named after the great battle at the dark Drastch Mountain, where the Thunder Brothers fought against the Uz, and everyone got to keep their shadows.

Kestang showed the Vulture Campers how to fight the trolls just as his ancestor had. He could see in the dark and had magics to set trolls aflame. He was a shadow fighter, even going into the Palace of Darkness with his band of Betimagor Uzbane warriors. He wrought great damage, but was eventually trapped and killed by Zonkozor and the forces of Deloradella.

THE THREE KINGS

"The Three Kings" are a series of stories and sayings about the early kings Oskul, Ugraine, and Errarth. They are, respectively, the "Good King," the "Bad King," and the "TragicKing." Oskul is the model for proper Orlanth behavior, Urain for the worst kind. Errarth is mainly unlucky for trying to maintain his clan independence.

BAD KING URGRAIN

Bad King Urgrain is the embodiment of an unjust king. He is the villain and main character in Oskulssaga.

King Urgrain ignored the entreaties of his war leaders, who told him that his forces were too small to join the Battle of Kanda Fant. This is why all the tales of the Urgraini are tales of woe. When King Urgrain lost his tribal regalia, he lost half his clans. After his failed attempt to replicate his father's rites of kingship, Urgrain Urgrainsson burned for seven days. Uvuli Urgrainsdottir used magic to



prevent her husband from doing what her beloved brother could not. Like Bad King Urgrain facing the wrath of the Seven Uroxi, we have no good choice before us.

King Urgrain was asked to step down thirteen times, but only left his throne when his clan grabbed spears and forced him from it. A sneak attack would be considered ... in the tradition of king Urgrain.

When Oskul the Brave slew the seven Weeping Nights, he aroused the jealousy of Bad King Urgrain, who then outlawed him. After Bad Urgrain's reign, the night came and all the tribes fell apart. Oskul created a new tribe, and then others formed out of Oskul-fear.

Bad King Urgrain sent trolls against King Voskath. Then Voskath sent elves against King Urgrain.

Before Urgrain became the bad king, he took his clan from the Koroltes tribe to the Orgorvaltes tribe. He threatened the Orgorvaltes, and they killed many of his warriors. Bad King Urgrain killed all those who rebelled against him, until his clan consisted of two cows, a trickster, and his donkey.

Bad King Urgrain whipped a poet, and that poet wrote the sagas that preserve his name in infamy. King Voskath made peace with Bad King Urgrain, but Urgrain broke the peace. Urgrain's lawspeakers were tongue-tied for a year after that. Before Oskul killed him, Bad King Urgrain was reduced to banditry. When Oskul told the other outlawed thanes that the gods favored him, they said that they would fight with him to destroy Bad King Urgrain.

Before striking at Bad King Urgrain, Oskul said, "It is better to act than to wait." When he took the throne, Good King Oskul said, "My Crown Test was hunting and killing Bad King Urgrain."

Bad King Urgrain deliberately provoked the spirits of his ancestors, to prove he was a king among kings. He came to regret this. Bad King Urgrain killed a spirit-talker who told him the shades were unhappy with his rule. Then he came down with the gout.

GOOD KING OSKUL

Good King Oskul was born outside the marriage bond. To quote Oskul's Saga, "From evil people, one can expect only evil." In Oskul's Saga, the trade of a talking fox leads to six generations of peace.

TRAGIC KING ERRARTH

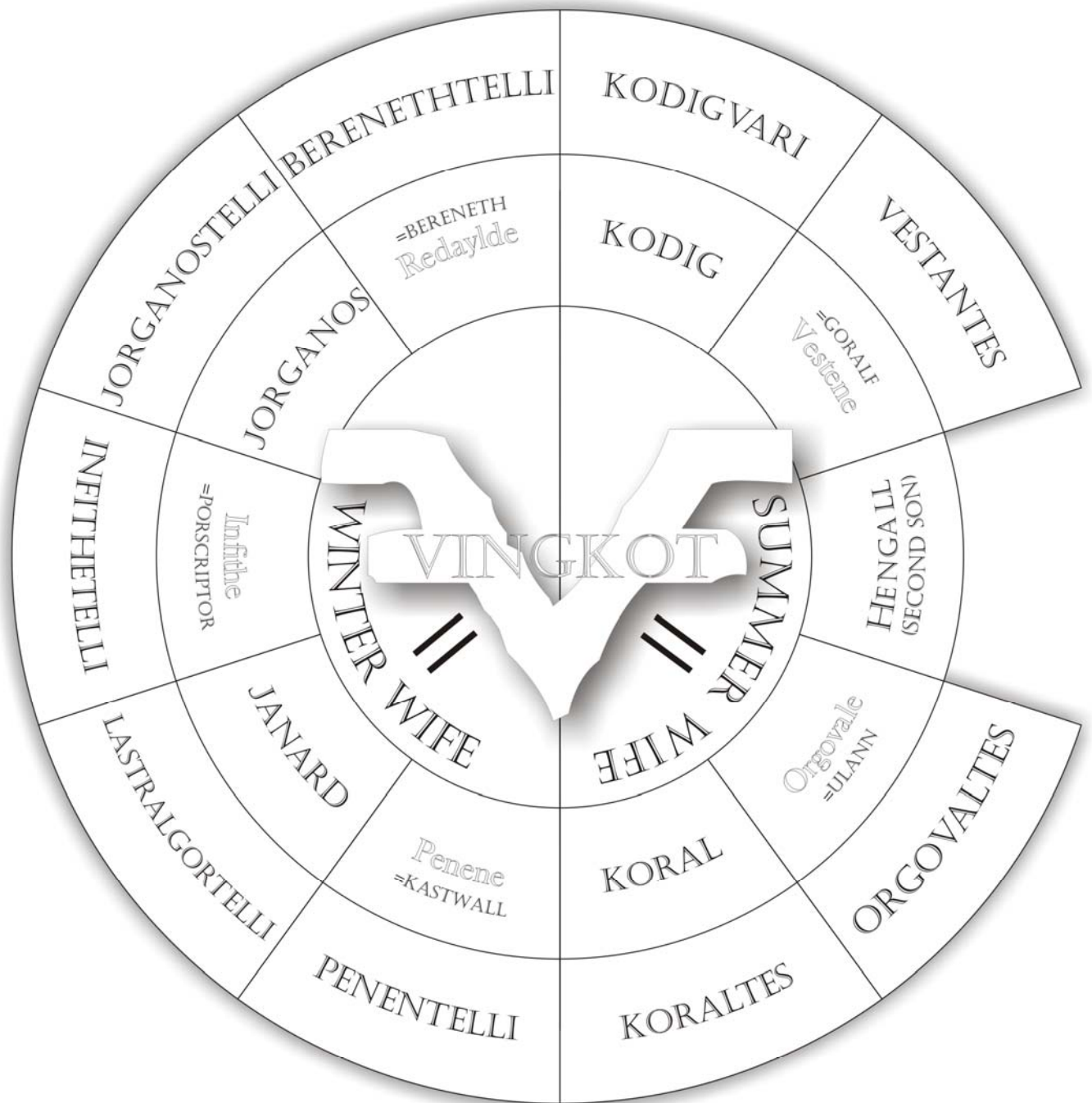
Errarth, the Tragic King, failed to act against an enemy in his own clan. That enemy turned out to be mad; she triggered an avalanche, and many of Errarth's tribe were buried. Errarth, the Tragic King, judged adulterers innocent. The next day, a stray arrow killed his newborn child.

At the wedding of Leibarth and Olfreda, Errarth, the tragic king, toasted the spirits of each of his ancestors, save one. Tragic King Errarth loved Olfreda, who was his brother's wife. Because he was an honorable man, he never acted on this love.

Errarth, the Tragic King, loved Olfreda, his brother's wife. When his brother was slain, and he was lost in the Wilderness of Reeds, she pursued him. Tragic King Errarth failed to outlaw his nephew, Jotarth, and Jotarth made war on him. During Tragic King Errarth's last days, as the poison seeped through his body, music was the only pleasure that could ease his fevered mind.

The sky is shot with russet clouds, as it was the day Tragic King Errarth was slain.

When Tragic King Errarth was found beaten to death, everyone suspected kinslaying, though nothing was proven.



THE VINKOTLINGS



THE GREAT DARKNESS

THE GREATER DARKNESS

When Orlanth had conquered as much of the world as could be conquered, and brought the peace of the storm gods to everyone therein, he thought that the world was finished. And so it was, for the glorious generations of the Storm Age.

Everything that was good was there in abundance, and Orlanth and Ernalda lived peacefully, with their family and their clan ring. They thought that nothing could then go wrong. But they were wrong. They had never thought that the very things that were good would be turned upon them. They never considered that virtue could become evil.

Orlanth discovered that there was too much justice when the goddess named Thed came to his court, demanding her share of it. Orlanth granted it, of course, but regretted it when she revealed that she was a victim of his brother's aggression. He had overcome her, and taken her by force against her will. She showed everyone her gaping wound, which had never healed, and demanded full recompense. Orlanth, of course, agreed, even though it brought him great shame. And Thed considered what would be the worst thing that she could do to her enemy, and she said that she wanted to be the Goddess of Rape, so that Orlanth's own wife and daughters would fear the same thing forever. And they did.

Orlanth discovered that Change can be a vice at times, too, when Mallia came to court one day. She was bad change, the suffering that accompanies it. At first everyone ignored her, but she was so persistent that they were all afflicted anyway. The more they ignored her, the worse their affliction got until finally they were diseased. And that is what Mallia is, the Goddess of Disease and Suffering.

And he was horrified to discover that even his sacred progenitive urges could become vices. Orlanth's brother Ragnagnar was so overcome with sexuality that he had no limits to what he would take as a partner, and he was so fecund that everything he mated with bore children. In this way a horrible race of monsters was born, the broos who are like their father, and who have no sisters.

The world was worse off for these three, but for a time they could not be convinced to leave. At last Orlanth outlawed them with rules and threats, but they lingered in the fort. Finally Humakt killed them, and they went to the outermost reaches of the lands of the dead.

There, in the far north, they conspired and did what they could do to each other. They are called the Unholy Trio for this, and they are the parents of Wakboth, Lord of Chaos. He was the first of many gods of chaos and destruction who came to end the world.

The Chaos army marched from the north. Orlanth recognized who was with the army, and he called his household and his thanes together at once. They mustered at the north gate of Umath's Camp, and cheered to hear Orlanth's speech. Then they clashed their arms upon shields, and with a war cry charged upon their great stallions at the corrupt foe.

The armies met, each intent upon destroying the other. No army of Glorantha could have stood before the charging army of Orlanth. No known tribe of gods could have withstood that charge. But this was the chaos tribe, not known, and not of Glorantha.

So when the armies clashed, there was no clash. The ranks of the chaos army opened, and swallowed the first ranks of the confident army without a sound. The others slowed, and loosed volleys of arrows and spears, then hurled crackling lightning spears and searing thunderbolts at the foe. Some of the foe fell, and we thank Orlanth that no one will ever know what they might have done.

And champions of Orlanth's army rode forth to challenge their enemies. When they did, the enemy cheated, and the Orlanthi fell.

As soon as Orlanth saw what was happening, he called for a retreat. And Humakt and his few surviving thanes stood firm while the rest of the army escaped, then withdrew without a hurry even though the foe had snatched away parts of his memory and being. And we thank Humakt for the chaos things that we do not know because he destroyed them in his fight that day.

That was called the Battle of Stormfall. It was only the first defeat, and not even the worst. The army of chaos marched onward, deeper into Glorantha and closer to Umath's Camp. Kyger Litor brought her children out and they assailed the enemy, but though they were not destroyed, they did not stop Wakboth either. Urox was successful against some foes, for he slew Enkand the Splitter and Vostoo the Grand. He then came to his brother's fort for the great fight.

The Chaos gods marched up the slope of the mountain, and they paused only slightly outside the walls before they began to ooze, hop, and slither their way towards it. The defense was mighty, and the walls themselves rose to crush the evil foe. Of the four quarters, three held, but nothing could withstand the trouble from the north.

First, North Wind tried. Wakboth knocked him aside with a hand. Then Humakt tried, and Wakboth held him with two hands, and bit the Sword God in half, and cast the pieces aside. This wound would have killed anyone lesser



than Humakt, but even he was not able to participate any more that day.

Orlanth could withhold himself no longer, and he leapt into the gap to fight Wakboth. When the monster grabbed with arms, Orlanth parried with weapons and sent pieces spinning into the crowd. When Wakboth tried to bite, Orlanth filled all its mouths with cold and bitter winds. Its tentacles encircled the chieftain, but his armor burst them into shreds. But when Orlanth sought to destroy it, Wakboth parried, and with a single stab he cut Orlanth into forty-eight pieces. Any lesser god would have gone into all forty-nine. But as it was, Orlanth was barely able to blow out of there.

He had told his tribe to escape if this occurred. They were ready, and bore their children and their treasured possessions among them. They went through the south gate, and through secret ways that only they knew. A dragon was there. Pole Star helped.

The Chaos gods ransacked the fort of the gods, seeking whatever treasures they could spoil. They did not find enough to satisfy their lusts and their rage, so some of them turned upon each other. Then Wakboth got angry at them for letting the gods escape, and punished some of them. They rebelled, and all of the chaos gods were fighting. They fought so hard that they broke down the buildings of the fort, and the walls, and then the whole mountain that Umath's Camp stood upon. The explosion was of a million avalanches caving inward upon each other, and it was so strong that the whole mountain was ground into dust. The escaping storm gods blew this dust across the whole world, which was overcome by a pall of grainy darkness that had never been there before.

After destroying the center of the world, Wakboth and his army dispersed, each pursuing whatever destruction or corruption it wished. In this way the whole world was polluted, and slowly became dead and lifeless.

Before everything was gone, Orlanth called his council together. They debated what to do. Orlanth said that he knew he was responsible for this, for he had made the things that spawned these monsters. Therefore, he would have to right the errors of his ways.

Orlanth swore to take upon himself the task of going to find whatever cure was needed for the world, even though it might lie in the land of the dead or beyond, in worlds unknown yet. He swore to do whatever he had to do to save the world that he loved. He called for his weapons, and he prepared to depart.

This was the start of the Lightbringers' Quest.

THE ARMING OF ORLANTH

One day, at the Hill of Victory, Orlanth met with the Vingkotlings for a Property Celebration. There he planned to review his possessions, and those of his tribe, as was first done at Longhearth.

But the feast went poorly. First, Orlanth's wife was not present. This disturbed the god, as it always did, for the seat beside him was empty, and half of his conversations were spoken to empty space. And others from his household were gone, too, so that the beer was flat, the hearth was cold, and the food was no better than cold porridge. Furthermore, the feast was disturbed. Whenever some person was called upon to admire or present a tool, he was called away by some combat or other duty elsewhere. Often they did not return.

At last Orlanth lost his temper. "What is this?" he cried. "Not since Ernalda was borne away have I felt so angry. Where is the respect which is due me in this time?"

And they said, "It is with the Grand Order, Great Lord."

"And where is the Grand Order?" he demanded. And everyone agreed that it was gone, because the god of it had been taken away by the darkness.

Orlanth brooded so darkly that he made the Bad Rain. When clouds gather black, and do not drop their rain, and sink to the ground, monsters can come out of them. They did then, the first time, and Orlanth had to rise from his chair to drive Nasty Urain away.

"The world has fallen," he said afterwards, "when a chief cannot have peace through a meal. I will go and regain this Grand Order." He called for the Knowing God to come to him, and asked what the Grand Order was.

"It is a mirror of fire," said Lhankor Mhy. "It is not for everyone. Some are consumed by it. Others turn bone cold."

Orlanth asked where it was. "Past the edge of the world," said the Knowing God. "I do not know the roads myself."

"Then I will find them," said Orlanth, "and I will return with the Grand Order so that we can have a decent meal."

Then Heler armed Orlanth with all the apparel of war. First he laced on a pair of greaves, and made them fast with dog-hide thongs. He put over his lord's broad shoulders a shirt of the finest linen, cut sleeveless to show the proud marks, and over that a stout sleeved corset of red and green. Then over Orlanth's head he put the great coat of mail named Turnspear, which reached to his knees, and was so fine and supple that it did not make a sound when he walked. Then Heler girded about his lord's waist a stout belt cut with magical figures, which bore the sword whose name is Humakt. On the right side hung Babeester his trusty axe. He wrapped his long hair as a cushion, and held it in place with a ribbon from his wife. Orlanth wore a stiff coif, marked with runes, and then Heler placed the proud helmet named Spare Me, which was made by a lord of the dwarfs, upon his head. Heler placed the shield of Arran in his left hand; and in the right were the pair of swift javelins, called Lightning; and the stout Thunderbolt spear. Then he called



for his chariot, borne by the steeds called Crisis and Rage, and his driver, Mastakos. Orlanth mounted, and before his clan he named a chieftain to command them while he was gone.

He said, "If you will swear to support me, and to remember me, and respond in the right ways when it is time, then we will never be separate, and our destinies will be bound together whatever we do." So his people swore to remember him and support him, and they made the Eternal Ring in their midst, and set armed men to defend it all around. This way, if he needed them, they could help their lord.

"With these things," said God, "and my own Virtue, I will find the Grand Order again." And he departed from the Hill of Orlanth Victorious upon his quest.

THE STORY OF SUMMONS OF EVIL

This is the oldest story of this that we could find.

Orlanth and his council ruled peacefully over the world after subduing the sun, waters, darkness, and rebellious storm gods. Then a new tribe appeared from the north, so rapacious and ravenous that they ate even the dirt from the surface where they passed. Emissaries were sent to meet the newcomers, but they were so savage that they did not know the conventions of peace and slew them all. After many of their important relatives had been killed by the invaders, the council debated and determined to meet the foe with war.

When the decision was made, Orlanth withdrew to the warrior's ground. There he arranged his war band and held council with his leaders. And so Heler armed Orlanth with his war apparel. He put on his great coat of mail, and placed the proud helmet upon his head. Then Heler girded his sword upon him, and placed the shield in his hands; and the pair of swift javelins, and the lord's stout spear. He mounted upon his war chariot, and he named Elmal, his loyal thane, to lead and guard the housecarls and his family while he was gone. His people lamented his departure greatly, fearing the end was upon them without his presence.

So his people swore to remember and support him, and they made the Eternal Ring, and then set armed men to defend it all around.

The way of the enemy was such that he loved frustration and madness, and so whenever Orlanth went to fight the new tribe, they were gone. After many attempts like this, Orlanth went to the Knowing God for advice.

The Knowing God sat alone through the night, with his head covered by a leather sheet, until he remembered the way that the ancient Spell of Summons might be used to bring an enemy forth. And so, once again, the Storm Tribe created a new Transformation, and used it.

Orlanth and his companions made a circle to contain their foe, and then the sign of the storm to attack it. They built inside the circle a great figure, as farmers use to frighten dumb birds, out of trees and whatever else they

needed to summon a foe. It also grew by itself, and took on its own shape of the enemy as the gods continued to sing, dance, and drum it together. Behind the circle waited their loved ones and their supporters.

When all was done Orlanth called the foe into the center of the ring. There it came, despite its will, and though it bravely defied Orlanth and his tribe, the monster god was forced to reveal its origins and its nature. When these were revealed, it was killed, then burnt on the Undying Fire, as must all Predark.

ERNALDA'S SLEEP - THE DEATH OF ERNALDA

Ty Kora Tek is the title, not a name, of the Shrouded Good Elder Goddess. No one dares to speak her name aloud, except in the midst of her sacred ceremonies, for to do so invites the wrath of her wretched, avenging daughters.

Ty Kora Tek first made herself known when Asrelia, her sister, went from their common home to begin her own life. She stood in the doorway, covered in a shawl pulled over her head, and mourned her sister's departure. "Come back, I beg you."

"Not yet," said Asrelia.

When Asrelia was kept from marrying her natural husband, Ty Kora Tek appeared in the doorway of the Judgment Room mourning and asking Asrelia to return.

"Come back, I invite you."

"Not yet," said Asrelia.

Asrelia had many children later, but most important are her triplet daughters, who were called Esrola the Most, Maran the Great and Ernalda the Least. When the daughters of Asrelia went to the Emperor's Palace, Ty Kora Tek appeared again at the doorway, shrouded and wailing. "Come back," she implored the young goddesses.

Maran stood still, Esrola turned away in horror and hid beside her sister, and Ernalda stepped forward.

"Not yet," said Asrelia, their mother. And so the sisters went to the Golden City.

"I will never be easy again," said Ty Kora Tek, and went away. She was never seen again, until Death came to the world. When Death proliferated it sometimes took the form of creatures that came out of hidden places.

One day a shrouded shadow came to Esrola, who was hiding in her favorite temple in Alkana [at the mouth of the Lysos River, where it meets the Choralinthor Bay. Modern Nochet City]. Esrola was terrified as a host of creatures swarmed from the shadow and began to drag her away. All that was left behind were the drops of her tears and blood that fell to the ground and became the blood millet and hard corn that the Heortlings harvested in the Darkness Era. At first, everyone was simply terrified, but Ernalda first began to mourn and keen, and soon many others did too, even though they didn't know what they were doing.



Maran had a foe, a god called Tekakos, who was made of rock who hated her movement. Every attempt he made to overcome her failed until he gave away his own spirit, a thing he didn't need, to Ty Kora Tek, who in her turn sent out the creatures again. They hauled Maran away, and the earth stopped moving and grew weak and the mountains no longer grew. When she was gone, the goddesses felt exposed and more frightened, and Ernalda again led them in the mourning and keening.

Ernalda had an enemy named Nontraya whose love had been spurned, and who had sworn everlasting vengeance on Ernalda for it. He spawned the race of the *talokans* to execute his revenge. He got Ty Kora Tek to help, and with her horde came to the house of Ernalda to take her away. While they were on their way, they met a funeral procession that bore the covered body of Ernalda on a bier. The crowd was all in shrouds, mourning and keening with a terrible racket of cymbals and horns. Nontraya suspected a trick, so he called forth all his *talokans* to witness for him. When he pulled back her shroud to inspect the evidence, he saw that Ernalda was truly a corpse. He left, and the mourners took the bier to Ty Kora Tek, who received the corpse and bore it across the threshold, then lifted her own shroud to look upon Ernalda. "She sleeps, she is not dead," said Ty Kora Tek.

The Heortlings reenact this event every Darkness Season, when the deadly cold comes, and life runs from everything. The worshippers of Ernalda all cover their heads and mourn, weeping pitifully for their lost goddess. In this way they learn the secret of this ceremony, which lets them all say, "She sleeps, she is not dead." Such is the secret power of Ernalda — that the deities of death accept her as one of their own, yet she really only sleeps.

DEAD POINT

Ernalda died, and the universe died with her. Her body was at a place called the Dead Point.

Ernalda had woven a tapestry that was a map, but Nontraya rotted it, making many parts held together only by threads. Nonetheless, her ghost-self [*] was enough to hold together her husband's band of heroes. Orlanth followed the map and brought its fragments to Ernalda at the Dead Point. That is where the gathered dead awaited the end of the world. Ernalda, with the fragments, made a new Net that we call the Great Compromise. She placed Ty Kora Tek in charge of keeping the dead in place, and Esrola in charge of keeping the living in their place. She sent Elmal back to the sky world, and set guardians of the four quarters. Then she sent Voria to tell the world she and Orlanth were returning.

This all happened at the Dead Point, which is the part of the world that woke first, when the first dim light rose in the east for the first sunrise.

Greg sez:

*. Her Ghost-self. One of her souls, generally held to be the shadow/darkness self. By this story she had to recover her earth-self, of which she was primarily made.

NONTRAYA AND THE UNDEAD EMPIRE

Nontraya the Taker and Waster is the enemy of Ernalda and the enemy of Life. He rides a great horned wolf and gives nothing to anyone. He was consumed with lust for Ernalda, seeking to take her away from everyone and deny her gift of Life to the world. She spurned him and her Beloved Husband cast him down into the Underworld. Nontraya swore vengeance and created the race of *talokan* demons to get his revenge.

Nontraya swore to take Life away from Ernalda. When the sky fell in and the rivers flowed backwards, Nontraya broke the barriers that kept him and the other dead in the House of Owder. He made himself the Undead Emperor and led the Unliving Army, a horde of the dead, demons and monsters of the Underworld, to Ernalda's home to take the Great Goddess away.

While the Undead Army was on the road to Her Home, they met a funeral procession that bore the covered body of Ernalda on a bier. The crowd was all in shrouds, mourning and keening with a terrible racket of cymbals and horns. Nontraya suspected a trick, so he called forth all his *talokans* to witness for him. When he pulled back her shroud to inspect the evidence, he saw that Ernalda was truly a corpse. He left, and the mourners took the bier to Ty Kora Tek, who received the corpse and bore it across the threshold, then lifted her own shroud to look upon Ernalda.

She whispered the secret to the worshippers: "She sleeps, she is not dead."

With that, Nontraya thought he had killed the Source of Life, but in fact he had failed. In the Underworld, Ernalda made a new Net that we call the Great Compromise. She placed Ty Kora Tek in charge of keeping the dead in place, and Esrola in charge of keeping the living in their place. She sent King Harono back to the sky world, and set guardians of the four quarters. Thus did the ghost of Ernalda, the Great Weaver, lead the Lifebringers onward and, in the end, saved the universe by being the mother of time.



ELMAL, THE GUARDIAN SUN

Elmal was not always of the Storm Tribe. Originally he was indistinguishable from his tribe-mates, but then Chalana Arroy healed his sight, so that he was no longer blinded by his own brightness, and used it to see everything around him. Then he saw the true nature of his tribe. Because they were unfair and distrusting he left, saying "Light is important, but it is not the only important thing. I must find and learn these other things now." Among many such as himself he wandered the world, seeking his true path.

When the God's War began he at first avoided it. When it got worse he performed great deeds, especially slaying Teghern, who had two noses like mammoth trunks, four horns on his head, and four hands upon a snake's body. After he killed it, he found another god nearby, concealed in a turnip. The other god asked, "Why do you glow so brightly? If you didn't, you too could have hidden from Teghern instead of fighting it."

Elmal answered, "If I don't face my foes today, I will only have to face them tomorrow." The other god then departed, but whenever he was threatened he told his attackers about Elmal's deeds, and they would rush to attack him instead. In this way, even Elmal's own brothers came to attack him.

"You took part of the brilliance of our tribe with you, letting darkness and Chaos in to attack us, and now we will take your brilliance back," his brothers said.

Elmal responded, "Any one of you could have stopped darkness and Chaos entering your court, if only you had turned to look outward. My brilliance is my own, and not something you can take." His brothers attacked him anyway, but Elmal refused to fight back. He was nearly killed, but called upon divine Justice to save him. It did, and he escaped with the last particle of decency of the Fire Tribe in the Justice Stick he bore. After this his brothers didn't want to fight him any more, but they still coveted his brilliance.

Elmal heard that a great leader was assembling the best men and gods into his following, and that he was accepting anyone who was worthy. He learned it was Orlanth and considered the brutal reputation of the Storm Tribe among his folk, but decided to go anyway.

He was tested at Orlanth's door, and he did what he had to, and gained entry as a guest. He was impressed with the peace within the house, even though he saw people from the Water, Earth and Darkness Tribes as well as a great host from the Storm Tribe. Elmal was tested again upon the floor, and he in turn tested his hosts. Elmal was impressed with the power there, and saw that it was the peace of strength not the peace of weakness. He agreed to remain for the winter as a guest. The winter was very long, and during it an army of trolls attacked the stead. Before a word was spoken Elmal was helping to drive them off. He was awarded a seat in the household for that. Later an army

of Chaos attacked. Elmal was the first defender, and was instrumental in driving them off. For this he was offered a place in the tribe, which he accepted. He received a seat at Orlanth's own table. In that way he proved himself to be competent and useful to his chief.

In the Darkness a new beast came to Orlanth's *tula* wounded and suffering. None of the thanes present recognized it. Eurmal laughed at its funny spindly legs, saying they would break too easily to be of use. Odayla offered to hunt it to feed the hungry members of the *tula* but said that he did not think the meat would taste good. Humakt said it was close to death and he should kill it and put it out of its suffering. Urox said they should scare it off before it ate all the food and made everyone hungry. The farmers wanted him to pull their plow but thought he might be too small. But Elmal, who had been with the Fire Tribe, recognized King Hippogriff with his wings torn off, his claws cut off and his fangs ripped from his mouth. Elmal approached the beast and whispered in his ear. "I will make the thanes consider you the noblest among beasts, ban those on the *tula* from eating your flesh or using you as a beast of burden, protect you and your kin against those who might seek to harm you, and feed you in the winter if you will bear me on your back when I ride on patrol around the *tula*, and pull my chariot to war." The beast agreed to the bargain and Elmal healed him, built him a stable, and gave him his new name Horse. Ever after Elmal was known as Horsefriend.

Elmal could see that while things were good in Orlanth's stead, things were getting worse with the world. He went to Orlanth, and gave him the Justice Stick, saying, "This is the most important thing I have. It is right that as my chief you have it instead." Orlanth took it, and said, "This is an important thing, but it is not the only important thing. I must find and fix these other things now." When Orlanth went upon his famous Lightbringers Quest he left his own stead in charge of Elmal, who was chief until Orlanth returned. The stead was besieged, assaulted, and infiltrated during his rule, but Elmal broke the siege, slaughtered the assailants and discovered the infiltrators with his keen eyesight. He was wounded many times, even with Chaos wounds that did not heal, and he saw the loss of his best friends and boon companions. Yet he never faltered, and he held the household of Orlanth intact for the entire Darkness. Thus the few remaining deities of the Storm Tribe were able to help their worshippers, and the remnants of the Vingkotling tribe survived as well.

When Orlanth returned to the surface world he bore a sacred torch. From the eastern gates of the world he cast it high into the sky so that it flew right into Orlanth's stead where Elmal waited. The light healed Elmal who then burned brightly in the sky to welcome the return of Orlanth and his prizes. Orlanth then blessed Elmal with the sacred duty to patrol the boundaries of the *tula* while he himself took the chieftainship again. Elmal, always loyal and true to



his word, gladly handed the stead back to Orlanth. He was glad to be again patrolling the Great Tula [i.e., the world] instead of being stopped up in its walls.

ELMAL GUARDS THE STEAD

During the Great Darkness, things got so bad that only by leaving could Orlanth knit the shattered world back together. He chose many companions to go on his quest, but did not choose Elmal. This distressed Elmal, for he had proven his loyalty many times. “Why do you punish me in this way?” he asked. “Ever since I joined the Storm Tribe I have served you loyally, fighting always by your side. What have I done to lose your trust?”

And Orlanth said to him, “I do not neglect you, Bright Friend. It is to you that I entrust the greatest task of all: the protection of my people while I am away. You must guard the Storm Realm, for surely our enemies will come here when they learn that I am gone. Although Odayla the Hunter is swift and clever, I cannot trust him to protect the people, for he is a creature of the wilds, and would find our stead a cage. Although Voriof protects the sheep, I cannot trust him to protect the people, for he is not steadfast enough to withstand the onslaught of Chaos. Although Urox is a stout fighter of Chaos, I cannot trust him to protect the people, for the very wildness that makes him a great warrior also makes him unreliable. Only you can I trust; by leaving you behind, I do not reject you, but rather show that I love you more than a kinsman, more than a son, more than a brother. The only light that remains in this darkness is the light shone by your unwavering loyalty.”

The two gods traded shields to make a bond of love and allegiance between them.

Then Orlanth left on this great quest, and Elmal remained to protect the stead. Many Chaos foes came, and Elmal interposed himself between them and Orlanth’s stead.

Eater of Skin came singing the Rending Song, the one that made people bleed. Elmal leapt from his position in front of the stead and drove his spear into the creature’s eye. Eater of Skin threw its seven terrible mouths at Elmal, and he stopped every one of them with the shield Orlanth had lent him. Eater of Skin tried to stamp on Elmal with its five crushing feet, each of them the size of a stead. Elmal evaded the first four feet, and deliberately stood beneath the last so that his spear pierced it. Then he seized Eater of Skin and hurled it into the sky, where it burned to ash.

Only after he had defeated the creature did the people see that the fight had broken Elmal into pieces. They despaired, wailing, “Our defender is gone!” Yet when morning came, Elmal put himself back together and shone again, for he had been steadfast.

Author of Sores came, and Elmal destroyed her in a battle that was even more ferocious than the last. Despite

his victory he was torn to bits, but when morning came he became whole again, for he had been steadfast.

Finally, Maker of Bad Growth came and tried to slay Elmal by causing the soft parts inside him to multiply like maggots, so that they would burst him open like a too-full sausage. But Elmal was steadfast as always, and in the morning his brightness burned all of the extra pieces away, and burned Maker of Bad Growth, too.

These defeats only increased the hunger of the Chaos Gods, who wanted to destroy Orlanth’s stead even more than before. In this way, Elmal drew attention away from other steads of the Vingkotlings, and thus protected them, too. The forces of Chaos decided that it was folly to try to destroy Elmal’s physical form, for his brightness remade him every morning. Instead, they would strike at his brightness, and destroy the loyalty that fuelled it.

To perform this terrible task, the Chaos Gods chose Teller of Lies, also called Bad Questioner, also called Breaker of Souls. This being had a thousand forms; most were horrible, but some were beautiful. When it was beautiful, it was at its most dangerous.

Teller of Lies came to Orlanth’s stead disguised as a woman Elmal had loved when he belonged to the Fire Tribe. “Elmal, Elmal,” it said, “You once loved me, but I was unfaithful to you. Sorrow wracked you and made you weak. Because of me, the upstart god, Orlanth, was able to beat you and steal your pride. Now that the world is dark and you are the only remaining light, I see the error of my ways. I have come to restore my love to you, and restore your pride. Come with me, for I have made a safe place for the two of us. Leave these barbarians, and we will hide away until the darkness ends.”

This plea moved Elmal so that his tears fell on the earth and burned the dry grass. The Vingkotlings worried that Elmal would abandon them, but Elmal answered Teller of Lies, saying, “You are not the woman I loved. Even if you were I would not follow you, for Orlanth did not steal my pride. He awakened it. I married into his tribe, and love only my wife. I am loyal to her, and would never betray her, no matter what temptation you offered. Begone.” In frustration, Teller of Lies departed.

The next day, Teller of Lies returned, disguised as a blind oracle known to the Storm Tribe. “Elmal, Elmal,” it wailed, “Your master, Orlanth, is as good as slain, defeated in the land of the dead.” And it showed Elmal an image of his king, trapped in a pit and unable to escape. “You must take his place as King of the Storm Tribe,” Teller of Lies told him, “for Orlanth’s day is done. Without a king, your beloved tribe will wither and die.”

Some of Orlanth’s people believed the false oracle and flocked to Elmal’s side, offering him a crown. This show of devotion moved Elmal so that he smiled, and his smile blinded some of the people. When he saw this, he said, “This oracle is false. I would not be loyal to Orlanth if I



believed him so easily defeated. If some of you wish to call me a king, I will lead you. But this does not mean that I take Orlanth's place, for Orlanth will be my king when he returns."

Again Teller of Lies had to slink away, its powers useless in the face of Elmal's great loyalty. Elmal was afraid that one day he would fall prey to the blandishments of Teller of Lies. He thought, "Being loyal and steadfast is one thing, but I must also be clever. Sometimes the best way to defend is to attack. This Teller of Lies is trying to tear me apart from the inside, and so I must do the same to it."

When Teller of Lies returned, this time in the form of the Emperor Elmal had once served, Elmal did not let it speak. "Lie-Teller, Lie-Teller," he said, "Your dread onslaught is too much for me. You have sapped my strength, and I know when I am beaten. I have taken my soul and put it into this fine stallion. This is my offering to you. I will leave the Storm Tribe and serve Chaos, just as I once left the Bright Tribe to serve Orlanth."

Teller of Lies slavered in hunger and leapt upon the great steed, devouring it whole. But Elmal had tricked it; the horse was not his soul, but was actually Elmal in his bright entirety. Now Elmal was inside Teller of Lies, and he could see that inside was Nothing; its ever-shifting forms masked only emptiness. Armed with this knowledge, Elmal tore Teller of Lies apart from the inside, using the sharpened edges of the shield that Orlanth had given him. Revealed as Nothing, Teller of Lies was destroyed.

From that day until the end of the Darkness, the Chaos Gods left Orlanth's stead alone; for they did not want Elmal getting inside of them and finding out that they were Nothing, too.

TY KORA TEK GATHERS THE GODDESSES

Ty Kora Tek is the title, not a name, of the Shrouded Good Elder Goddess. No one dares to speak her name aloud, except in the midst of her sacred ceremonies, for to do so invites the wrath of her wretched, avenging daughters.

Ty Kora Tek first made herself known when Asrelia, her sister, went from their common home to begin her own life. She stood in the doorway, covered in a shawl pulled over her head, and mourned her sister's departure. "Come back, I beg you."

"Not yet," said Asrelia.

When Asrelia was kept from marrying her natural husband, Ty Kora Tek appeared in the doorway of the Judgment Room, mourning and asking Asrelia to return. "Come back, I invite you."

"Not yet," said Asrelia.

Asrelia had many children later, but most important are her triplet daughters, who were called Esrola the Most, Marangor the Great, and Ernalda the Least. When the daughters of Asrelia went to the Emperor's Palace, Ty Kora

Tek appeared once again at the doorway, shrouded and wailing. "Come back," she invited to the young goddesses.

Marangor stood still, Esrola turned away in horror and hid beside her sister, and Ernalda stepped forward.

"Not yet," said Asrelia, their mother. So the sisters went to the "I will never be easy again," said Ty Kora Tek, and went away. She was never seen again, until Death came to the world. When Death proliferated it sometimes took shape to be creatures that came out of hidden places.

One day a shrouded shadow came to Esrola, who was hiding in her favorite temple in Alkana [at the mouth of the Lysos River, where it meets the Choralinthor Bay. Modern Nochet City.] Esrola was terrified, and a host of creatures swarmed from the shadow and began to drag her away. All that was left behind her the drops of her tears and blood that fell to the ground, and became the blood millet and hard corn that the Heortlings harvested in the Darkness Era. At first everyone was simply terrified, but Ernalda first began to mourn and keen, and soon many others were too, even though they didn't know what they were doing.

The creatures had to be summoned against Marangor. She had a foe, a god made of rock who hated her movement. He is called Tekakos, but every attempt he made to overcome her failed until he gave away his own spirit, a thing he didn't need, to Ty Kora Tek who in her turn sent out the creatures again. They hauled Marangor away, who did not fight much, and the earth stopped moving and grew weak, and the mountains no longer grew. When she was gone the goddesses felt exposed and more frightened, and Ernalda again led them in the mourning and keening.

Ernalda had an enemy named Nontraya whose love had been spurned, and who had sworn everlasting vengeance on Ernalda for it. He spawned the race of the Talokans to execute his revenge. He got Asrelia to help, and with her horde came to the house of Ernalda to take her away. While they were on their way they met a funeral procession that bore the covered body of Ernalda on a bier. The crowd was all in shrouds and mourning and keening with a terrible racket of cymbals and horns too. Nontraya suspected a trick, and he called forth all his Talokans to witness for him. When he pulled back her shroud to inspect the evidence he saw Ernalda was truly a corpse. The bier was then taken to Ty Kora Tek, who received the corpse and bore it across the threshold, and then lifted her own shroud to look upon Ernalda.

Now this is reenacted every Darkness Season, when the deadly cold comes and the good life runs from everything. The worshippers of Ernalda all cover their heads and mourn, weeping pitifully for their lost goddess. In this way they participate, and they learn the secrets of this ceremony, which lets them all say "She sleeps, she is not dead." Such is the secret power of Ernalda — that the deities of death accept her as one of their own, yet she really only sleeps.



She proved this when she woke again. Orlanth found her, whose absence had sent him upon the Lifebringers Quest, inside the hidden places of Ty Kora Tek's unknown realm. When Orlanth and Ernalda were reunited she woke. She sat at her loom and wove a new cloth in which she showed all of nature — plants and animals and people, mountains and valleys and seas. From this she made herself a new cloak, and once dressed, went into the world again. She gave Life again to all which had mourned and been mourned from the old world.

RAGNAGLAR

Ragnaglar was the first of the Unholy Trio. Some say he was a kinsman to Storm Bull, and although once good, he was driven to hatred by jealousy and dishonorable acts.

Ragnaglar was a son of Umath, a warrior, and defender. At his initiation, he was cast into the Sex Pit in the hope that the demons would drive him mad. Instead, he mastered the demons and when he climbed out of the pit, he was subsumed by seduction, rape, and violence. When he raped one of Ernalda's daughters, Orlanth cast him out of the Storm Village. He returned to claim Thed and took her away to live in the wilds beyond the Spiral Mountain. There he plotted to seek revenge over his uncles and his brothers.

THED

Thed was the second of the Unholy Trio. Thed was a great goddess before the Darkness, the wife of Ragnaglar; their children were the broos, who then were untainted by chaos. Together with Mallia, they schemed to bring chaos into the world. In their jealousy and pride, they dreamed of usurping the functions of the universe, lusting to become its unchallenged rulers. Thed herself became the mother of the Devil, and his chaotic malevolence turned her inside out in childbirth.

Wakboth's first act in the world was to slay his father, so that none could be born to rival him. He then forced Thed and the broos to aid him as he destroyed the world. Thed's willing submission to rape provided him with other, more powerful, brothers and sisters, and these monsters served him as lieutenants or champions during the Darkness. Among these horrors were Cwim, Tien the Headhunter, and the Black Goat.

Thed fought in the wars of chaos, but fell to Kyger Litor after Ragnaglar was slain and Mallia had left the conspiracy. Wakboth the Devil was finally slain by Urox and cast to Hell, where the Spider Woman devoured him, and Thed dispersed to the dark corners of the Spirit Plane, relatively powerless, and without allies except for her remaining broo children.

MALLIA

Mallia is the third of the Unholy Trio. Mallia was born a child of the Darkness, a spirit of healing with great properties to aid growth and birth. Like all shadows, she grew in the Darkness, but she soon grew jealous of those greater than herself. When death came, she discovered nourishment within the wreckage and destruction of the Gods War. Thus, Mallia became a corruption of Death itself, a spiritual engine of destruction, tainted, and degraded from the swift brightness which Orlanth and Humakt used. The more she ate, the faster she grew, and the faster she grew, the more she ate. After a time, however, she feared that her food would completely fail, so she altered the style of her feeding, from lightning plagues that depopulated entire nations to the slow spread of death by disease, so that the misery of the world would last forever, eternally celebrating the goddess's glory.

But the ancestral diseases, each the source of new disease, were gradually defeated by Mallia's foes. Each culture has its own hero who it claims defeated Mallia: among the Orlanthi it was Chalana Arroy, among the Dara Happans it was Yelm or one of his sons, among the elves it was Arroin, among the Kralori it was the emperor Shavaya, but a vengeful Mallia recalls each of these defeats. Because of her enemies' actions, the ancestral diseases have been destroyed, and all diseases now breed true, rather than spawning new diseases each time they feed.

When Thed and Ragnaglar combined to create chaos, Mallia joined them, though whether willingly or under compulsion varies with the tale and the teller. She was thereafter known as one of the Unholy Trio, and served as midwife to the birth of Wakboth the Devil. Ragnaglar's children, the Broos, gave her worship, and she in turn aided them and provided immunity to her spirits so that they could further the spread of her diseased dominion. She blessed them with her gifts, both as a sign of her favor and to ensure that she would always have slaves to do her bidding. She finally parted company with Ragnaglar and Thed, but may never be freed from the stain of that association.

WAKBOTH

Three previously vile and obnoxious deities had elevated themselves to be truly evil. The deities Mallia, Ragnaglar, and Thed joined and became the Unholy Trio. They made Wakboth, the chaos god, which is the worst thing that ever came into Glorantha. Where Wakboth and his chaos minion went, gods died and the world mutated to something of unlife and undeath. They went to the center of the world and destroyed the ancient, primeval Spike. The cause of creation was gone. Only destruction remained.

When Wakboth came into Glorantha the outlaw god, Vadrus, tried to gain its power by defeating it. Vadrus and



everyone with him was utterly destroyed, so that today worshipping him is of no value. But this gave King Vingkot time to muster his forces, and because the Wakboth thing was so strange even the Thunder Brothers came. But in the battle at the forest Vingkot was quickly slain by a minor chaos god, which went on and slaughtered all the best men in the king's whole land, as well as many of the Thunder Brothers. That is called the Stormfall Battle. The surviving Thunder Brothers fled, some went right to the Underworld and told Orlanth of the horror. Orlanth later regained the souls of Vingkot and his men, which otherwise would have become evil things.

The death of King Vingkot was a terrible thing for the whole world. Many other important people and gods were slain as well. Afterwards his dynasty ruled over many tribes, all in trouble and trying to survive through an endless winter. Many foes, trolls and demons and then chaos things, raided, invaded and tried to conquer.

Wakboth's march of victory went on. From Stormfall it went to win other huge battles at Icebreak Seamake, which melted all Valind's and from which he escaped only as a stone snowflake; then to Earthfall, where the Spirit World was defeated; Tadafall, where the Beast Riders were defeated; then the Seaslime Landbridge where the water gods were defeated; and finally, into the great old Spike itself.

When Wakboth entered the Great Mountain, the center of all creation, it exploded in upon itself when the gods were inside out. A hole was made there, an empty void into which began to pour all of the rest of the world. Glorantha began to collapse in upon itself. The hole was filled by the rushing of the storm, the roaring of the waters, the tumbling of the land and the screams of Darkness. It is now the Homeward Ocean, the endless maelstrom at the old, now-dead center of the world.

But the world did not end because of the great heroism of Heort. Heort was a Vingkotling who lived in the Ice Lands. To combat the evils of chaos he searched through broken places and forbidden powers to survive, or to know why he should not. He underwent the I Fought We Won Battle wherein he personally resisted Wakboth. When he returned to the world it was warmer, less broken and Elmal was quite brighter. This began the Grey Ages.

Heort saw that Wakboth was not dead from the Spike imploding. He was marching to destroy them all, the last survivors, in Dragon Pass. Heort went among the other creatures of the area, and he made peace and plans with them. They too, it seemed, were blessed by their own inspirations to resist chaos. Men, trolls, elves, dwarves, beasts and the feeble spirits and lesser gods all joined to fight Wakboth. They destroyed his army, sent the god reeling into Prax. This is the famous Unity Battle, and they chose their strongest leader, named Ezkankekko, to lead them.

Waiting in Prax was Urox, nearly without worshippers and badly wounded from his many fights. But he rose to fight Wakboth again, and though he was great in battle Urox was killed, but he leapt back to life and then took a huge mountain of Truestone and crushed Wakboth with it. It is still there, the Block, a huge cube that pins the devil down beneath it. No more chaos gods lived among humans now, just demigods and monsters.

Orlanth and his companions meanwhile went through the Underworlds where their enemies had been hiding, and suffered their ambushes. They went further through the Lands of the Dead where their dead foes attacked them. They went deeper, through the Hells where their own friends and flaws assailed them. Orlanth lost his leadership powers, and was left alone. Everyone failed separately. Yet, thanks to the prayers of his worshippers and supporters, Orlanth succeeded. Thanks to Humakt he succeeded again. Thanks to Ernalda he succeeded again. When Orlanth and Ernalda were reunited she woke, for she had been waiting for him. He went on and reached the Underworld and in the Land of the Dead he made peace with his former foes. Everyone agreed, and so Orlanth went another step and forged an alliance against Chaos. All the gods and goddesses agreed, and they spun the Great Compromise to be a huge net

Then Wakboth, having slain everything in the world, came to Hell for the last killing of the dead death. Instead, it met all the deities and spirits, the powers and the beasts and the demons and people all combined to resist it. It was wrapped in the net, then devoured by the goddess Arachne Solara.

ANA GOR

Ana Gor was born when the first knife killed the first ancestor. As blood soaked the earth and life slipped into death the doorway between Worlds was opened, and Ana Gor stepped forth from the God World to be the Goddess of Death. At first she was unconfined and traveled freely among people. No one knew what she was even when she was among them and people were dying everywhere. Her depredations helped bring about the terrible Darkness.

A cloaked goddess once came to the Vingkotlings. This was during the Storm Age, and so anyone not recognized was feared. No one invited her in, but she came in anyway. At assembly Ernalda engaged the stranger and threw back her cloak to show the tribe that she was Death, and Humakt engaged her to see who was stronger. He took control of her power and changed the nature of bloodshed. She was bereft of worshippers and power and thrown out of the world. That could have been the end of her, but she returned again and again because people called upon her to obtain magic power using human blood. Each time she came back another god or goddess conquered her and cast her out. In that manner, several deities overcame her,



including Humakt, Ty Kora Tek, Babeester Gor, Erantha Gor, Esrola, and Orendana. Despite these defeats she returned, and when the gods made the Great Compromise they discovered that she was part of it.

Ana Gor is now the goddess of human sacrifice. She has no permanent place of her own, but visits the altars of whatever deity's rites are used for her sacrifice. Orlanth and Ernalda abhor her practice and presence, which they never participate in. Only under the most special circumstances may Humakt, Ty Kora Tek, Babeester Gor, Erantha Gor, or Esrola perform this deed. At any other time human sacrifice is an act of chaos.

Her place, the Beautiful Place, is said to be the most pleasant place in the land of the dead, gained as a reward to those who offer the ultimate sacrifice of their lives to the gods.

SORANA TOR

Sorana Tor is a Dragon Pass cult of Ana Gor. At times the goddess herself possesses its dominant priestess. Thus Sorana Tor is Ana Gor, and although her body has changed over time the goddess herself has indeed walked in Dragon Pass repeatedly.

The temple persists. King Baltalbos tried to exorcise it and replace worship with a new goddess. He was sacrificed to her in the end. The mad man Lokamayadon tried to wipe it out but failed. In the Dragon Era both Two Mong Dragon and, later, Green Mong Dragonet tried, and both were ultimately failures for it. Finally it was unpopulated by Dragonkill. Nonetheless, when Arim the Pauper came to Dragon Pass after Dragonkill he found the goddess waiting for him.

"It will always persist," says Sorana Tor, "because when Haran Vor was killed, his blood dropped right here."

BABEESTER GOR

Babeester Gor was born from her mother's dead body. She peered around and saw everything there was to see, and then set off upon her task as the Earth Avenger. She knew how to find the murderers of her kinswomen, and knew the powers to make them know fear, make them suffer terribly, and make them die. And with her great axe she killed everything that had harmed her mother, especially the talokans, whom she exterminated, man, woman, child, and deity, and whose blood she brewed to be her deadly ale. This drink, or perhaps another made from Babeester's own blood, once fortified Orlanth when he was in the Underworld.

Babeester Gor killed all of her foes with her great axe until at last she faced Ovodaka, the Last Guardian, who held all of the goddesses prisoner. Babeester Gor let Ovodaka kill her. She then came back to life by drinking her own blood and killed Ovodaka. Babeester Gor (often now

called Ura — the Pleasant One) took the role of Earth Guardian to prevent anyone else from trying to harm the earth. She stood vigilantly over Ernalda's corpse until the Dawn, when Ernalda rose from her deep slumber and took her dear daughter into her loving arms. Since then, devotees of Babeester Gor have stood guard in Ernalda's temples and avenged her wrongs.

She remained celibate, ruthless, murderous, unsociable, and terrifying. She painted her face and lower limbs black, and other colors for specific tasks. For example, red hands and feet with black arms and legs indicated that she was going man-killing; white on right limbs and green on the left indicates that she was spirit-killing; and red and yellow face with yellow and red stripes along their arms and legs indicates that she was going to kill an entire bloodline, clan, or other kin group.

Blood beer is still her favored drink.

Babeester Gor's Axe Hall is on the Screaming Isle amidst the Sea of Blood that collected at the bottom of the Valley of the Corpse in the Earth Realm. From there initiates may exit to the Darkness Age. After death initiates of Babeester Gor become agents of revenge sent by the goddess to earth to answer the curses of women wronged by men.

UROX FIGHTS WAKBOTH

Urox is the most wild and bestial of the good storm gods. He is violence and raw unthinking strength, guided by instinct and the sensitivities of a god.

In the Golden Age Urox led his sons through the fertile lands of the world where they befriended the peoples and wed the goddesses. In the Storm Age this furious god is often portrayed fighting for the Earth against Vadrus and Humakt, the chill North Winds.

During the Gods War, Urox came into his power. His nature matched the violence and trouble of the Age, and he is sometimes blamed as actually being the source of the Great Darkness. The mighty god-beast conquered and gored Lodril the fire-spirit, helping directly to bring the Darkness. He often went on rampages and destroyed great tracts of life, such as the time his followers devoured all of the vegetation of the earth to prove how powerful they were. He also killed many gods and sent them to the Underworld, and he spread fear, confusion, and warfare everywhere.

When Fear and Death came, openly seeking victims among the immortals, Urox was headmost in combat. He taught Death's virtues to his people when he slew vile Ragnaglar with his horns of iron. But even with such victories the god could not stop the devastation of the land caused by the coming of the Devil.

The Devil is the incarnation of Chaos, and abomination: a trick clause in the Laws of Creation. It is a hole in the cosmic fabric, motivated by destruction and evil.



The Devil had slain many gods before it came upon Urox's final defense to the east of Dragon Pass. The fight was desperate and doomed. All Urox's people knew that survival would be only one of the possible horrors in their future. A clean death seemed impossible. But Urox stood firm, though all that he loved died about him, and he fought the Devil with raw strength and courage.

Urox should have died there. His ear was torn off and was torn to pieces, but his parts kept fighting the Devil. Mortally wounded, his broken form was flung to earth. Urox The Earth, his last ally, lent him all of her power, and where he had lain her land lay blasted and dead afterwards. Rejuvenated, the god-beast leapt up anew and cried out to the cosmos in defiance. The cosmos itself responded to his cry.

From the edge of the world came hurtling a section of the exploding Spike. It bounced once or twice across the earth to Urox who directed it to crush the Devil, pinning him beneath immeasurable tons of petrified Law. The Devil was ground asunder and buried for eternity beneath the huge block of adamant. The effort nearly slew Urox, but he dragged himself from the still-raging battle and recuperated in the Storm Hills, where Chalana Arroy healed him.

Urox also had relations with an earth goddess, Ibrina. She wanted to be close to the ruling family of the Storm Age but didn't care much for her husband. Their child was Baskelos, but he proved more loyal than his mother. When predatory beasts of the sky troubled the Zazur, Urox named Baskelos to be the herdsman of the sky bulls, and to protect them, which he did.

THE ETERNAL BATTLE

Everyone knows that the world blew apart and the harmony that might have existed to coordinate the Otherworlds went away. After the Spike exploded no one has been able to reenter it, not in rite or ritual or heroquest. Its primeval mysteries lie outside of human knowledge forever.

One time the three worlds came together, and that was when Urox was fighting. He was desperate. Wakboth had already cut pieces of him off, and Urox lay upon the ground, dying. His divine ichor flowed into the sleeping goddess beneath him, and his blood was so powerful that it ate away at her and woke her from her deepest sleep.

This goddess was part of the Everything World. Like the rest of the world she was made up of bits of everything else that had been destroyed. She was made up of bits of earth from the gods world, from the spirit world and the sorcery world. I saw that this was so when I lay, crushed, upon the earth.

The goddess saw nothing she could do would change anything. So she gave herself entirely to Urox, who lay atop her bleeding. This is why the physical world always sacrifices itself to the spiritual world.

When the powers of Everything flowed into Urox he leapt up, his wounds gone and his attention fixed upon the Everything. And he called for help at that moment, remembering the idyllic glory of Dini. He was filled with the power of The Three Worlds, and his cry for help called to him the last piece of the Great Mountain, of the Spike, that had called together the Three Worlds. Urox was like the Great Mountain then, and a piece of the Everything came to him.

This was The Bock, a mile-cube piece of the spike that came and crushed the Devil Wakboth, pinning it forever into its place of mystery.

Chalana Arroy came then to Urox. She is the Healing Goddess whose touch rings everything back into Harmony. She took away his pain and she gave to him a stout strand of bison rope. When Umath pulled upon it his missing parts came to him, and Chalana Arroy healed him.

She made him look to see what he owed to Everything. The Healing Goddess explained that it was a part of him, but not. Umath didn't understand, but that never bothered him. Chalana Arroy explained the new Rules of the Net, and how he must acknowledge the Everything. It was not part of him, but part of Him, and Urox didn't really understand until she said, "How would you have this combination of worlds about you, dear Bull."

"Ah," he said, "I want it the way I love and understand best. I want these three parts of be in conflict and struggling, as I was in the moment of my greatest Glory."

And it was so. The individual realm of Urox is that moment in time when the three worlds were in the most conflict and the most balanced. This is called the Eternal Battle.

The Eternal Battle is the realm of Urox. They call it the War Camp. It is vast and huge, and every possible kind of foe is there, and they are all fighting each other. It is where the loyal men of Urox go in ceremony, and after death, to stand around their Lord and defend him from everyone.

The Battle is a piece of myth where the conflict of Urox and the Devil has not stopped yet. Within its deafening howl are chaos things, remnants entities, and the lost souls of the Great Darkness all mixed and tumbling in a mad mixture about each other. Nothing is safe there, but in that no-time the Transcendent Bull keeps his place and rewards his followers with magic. There, dedicated followers (i.e., those that know the Secret of their cult or tradition) can join the Transcendent Bull at his Final Briefing, where the Bull hands out Affinities and Spirits indiscriminately. A theistic follower of Urox can integrate a spirit, while an animistic follower of Uroxi can learn affinities and feats.

UROX AND THE COWS

Urox is the wild bull of the storm. His huge bellow sends demons running in fear. His breath is the blasting storm of



the desert, whose sands scour away all that is weak. Urox killed Wakboth, who was the god of evil. Wakboth was the devil. It is his greatest deed, and it reason he exists.

He fought the Devil, and all of the lands east of the Verge show the terrible results of the battle. There is a place where everything is dead. There is a huge block of stone, perfectly cubical, which he used as a weapon. There are rivers where his blood ran, and dry valleys where the blood of the devil ran. Terrible, all of it.

Urox was sore wounded in that fight, but because he gave his all he was given all. The Healing Woman was there; who nursed him to health so he rose up from the healing bed. Ever since that time Urox has obeyed the Healing Woman.

Urox got up again, from where he was resting after his great fight. Urox got up, and looked out on the fields that grew green from his blood. He took his Great Club, and wondered what to do next.

The Healing Woman was still there, from helping him after the battle. She spoke to Urox there, before he left her. She said, "Make the world again. There are the Ten Cows. Make the world again."

Urox went to where the cows were. They were prisoners there, and Anarlong was their keeper. When Urox came close Black Anarlong threw himself down on the ground, fully prostrate and eating dirt. "Spare me!" he cried. "Great One! You slew the devil! Here, great one, are gifts to you!" And so Anarlong gave to Urox the ten cows.

"Those will be my wives," said Urox. He copulated with them all, twice, so they all bore twins after, of which one was a creature and one was a man. They were all chiefs of great tribes. But he wasn't settled yet, and he went to where Gray Tuturlong was. Tuturlong threw himself onto the ground, on his hands and knees, and looked at the dirt.

"Spare me!" begged the Gray One. "You slew the devil! Here, great one, are gifts to you!" And so Tuturlong gave to Urox the fifty beasts. Urox let them go over the fields.

"Those will be my cousins," he said. But he wasn't finished yet. He went to where White Solalong was hiding. Solalong knelt on one knee, and bowed deeply at the waist. "Spare me, oh Great One who has saved the world," said Solalong, "You have slain the devil and freed life again into Prax. Welcome, and be at home here, and honor me by

receiving my gifts to you." And he gave to Urox the thirty-seven sacred creatures of Prax. "These will be my rivals," he said. First Urox received further gifts from them, who were a crowd of gods who came to thank Urox.

Urox received these gifts, and invited these rivals, who he called his cousins, to feast. Then Urox ordered food to be brought, and he fed everyone, until all were satisfied.

"WE ARE NO LONGER VINGKOTLINGS."

Winter never ended. Strange things grew and fed desperate gangs. At best it was dark, and any light attracted enemies who wished to extinguish it.

One day Zzabur came to where the last one hundred people were. It said, "I am the bane of the Vingkotlings. I am here to end the Vingkotlings."

And he cast a great and fatal spell. This was the same spell that had cleared the Out There Stead, and had emptied the Bleak Shore of inhabitants, and destroyed the army at Grey Vale. The purple light rose from the hands of Zzabur and crept over the people, just as it had over the stead and the land and the army. The people hovered and cowered, or else still defied this power right unto the end. But nothing occurred. No one died, nor even fell ill or delirious.

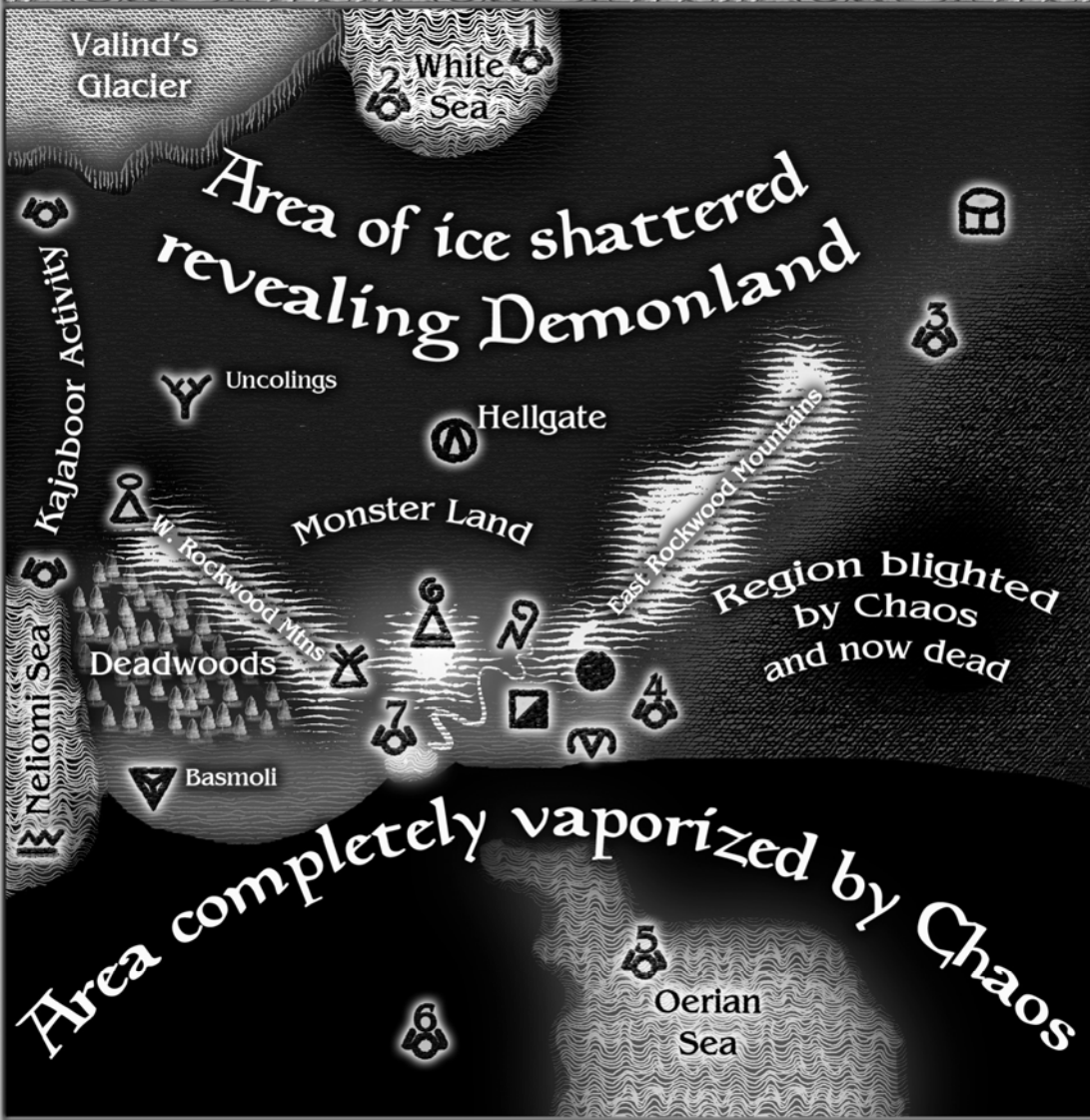
"These are not Vingkotlings," said Zzabur. "Someone else has the duty of cleansing the world of this lost tribe." And he went off.

When he was gone the people looked at each other and said, "We are no longer Vingkotlings." And they said, "We are the Lost Tribe."

The leader Anatyr said, "The magic and hunters that once pursued us no longer know us. We have a moment of respite, but let us be glad that we have shed that ancient attraction caused by our blood. We have spilled it all now, and we will just be Lost." And everyone thought this was an improvement over their previous circumstances, and lost themselves.



Great Darkness





DARKNESS AGE MAP, KEY

Area of Ice Shattered to reveal Demonland. The thick layer of ice that had covered the continent shattered and melted in this area after chaos passed by. Demons crawled out of holes in the ground after that.

Area Vaporized by Chaos. Everything disappeared from this area, whether air, land or sea.

Basmoli. Kingdom of shapeshifting lion people and evil sorcerers.

Deadwood. The great forest of the Aldryami was overwhelmed, and either died or went to permanent sleep through this area.

Hellgate. A city surrounded by a huge green wall was revealed, from which came many legions of organized denizens from the land of the dead and other demons.

Monster Land. The wide regions of the northern Heortlings were nearly overrun by monsters.

Neliomi. The only sea remaining in the west was this one, with waters so salty that men died from a single taste of it, and so thick that children would walk upon its surface.

Oerian Sea. A large body of water south and east of Vingkotling lands. We don't know where it came from, just that once there were elves there, then there was this water.

Region Blighted by Chaos and Dead. Genert and his people were slain by chaos, after which monsters and undead, as well as ghosts and evil spirits, lived here.

Uncolings. This reindeer-herding tribe wandered around the former ice lands, raising rocks to their spirits and giving sacrifice to monsters and demons to help them survive and fight against the Vingkotlings.

Valind Glacier. Huge ice sheet that was left after most of it was destroyed by chaos.

***Engizzi.** The Riverfall started at this time, being the first river to flow downhill to the sea.

***Kajaboor Activity area.** Region where another great chaos god reigned.

***Maran Gor.** The Earthshaker buried a Chaos Army that dared to defile her niece's home and trapped another inside high walls of earth and stone.

Urox. Urox did not go away during the Darkness but defended his people against Chaos from atop Stormwalk.

NUMBER EXPLANATIONS

These mark the best known chaos triumphs as they marched over the world.

1. **Stormfall Battle.** The first great battle against Chaos. Here fell Vadrus, Vingkot and many others.

2. **Icebreak Seamake Battle.** Trolls were smashed here, and the heat of battle melted the ice for hundreds of miles and created the White Sea.

3. **Earthfall Battle.** Genert and most of his legions were destroyed here.

4. **Tadafall.** The greatest surviving warrior of Genert's people was destroyed here, with most of the last folks.

5. **Seaslime Landbridge.** The water entities tried to resist chaos here, but they were warped and twisted into a huge bridge of sticky slime that the enemy used to walk over the water.

6. **Spike Vaporized.** When Chaos entered the home of the Gloranthan Court the whole center of the world vaporized into nothing. It would have swallowed everything else except Engizzi filled it up with water.

7. **Unity Battle.** Where Chaos lost for the first time, defeated by a confederation of the many races of Kerofinela.

RUNE EXPLANATIONS.

***Bloodrain.** This god was dominant in this area, worshipped by demons and terrible humans.



THE LIFEBRINGERS QUEST

MASTAKOS' TRAIL WEST

One day Orlanth asked his servant, Mastakos, "How fast are you, Sir?"

Mastakos said, "As fast as I need to be, Lord."

"Then you are the one," said Orlanth, "to bear this message for me to the Black Isle of Introspection. It is," he added, "of the utmost importance, and if there is a way for you to be faster than you can be, this is the time for it."

Mastakos reached the isle in only eight steps. Afterwards, he told his own household how to make this journey.

"Your first step will be through Halikiv, a stronghold of the Men of Darkness. You will have a choice of whether to step in the center, in the outskirts, or in the wilderness. I suggest you choose the Wilderness. Then you will have the choice of stepping into the sharp things or the sticky part. I suggest the sticky part. If you bear companions, you must all link arms, and hold together to pull each other out of the tar. No one must be allowed to stick, or he will be dragged into the Shortsteps."

"The second is a leap, and a balance upon the top of a hill as you pass. It is called Balance Split, and the Chill Queen is nearby. Do not stop there, keep going. Everyone must all leap alone. You must go first, and if you succeed it will be easier for everyone else."

"The third step is in Wonderwood. You must stop there, and land with both feet upon the ground. There you will meet with Bukvister the Intermediary. Give him the Rarest Flower, and he will convey you to the next spot in safety. He will take you to a ruined place, which is the edge of a pit where the first tree of Green Elves was grown. The Iron Man uprooted it. You and your companions must all hold hands and leap."

"You will land in a vale where animals are dancing. There will be a girl playing a flute there. I put wax into my ears so that I could not hear the music. You must pass by. Do not dance."

"Then you will reach Hrelar Amali. There is a grievous funeral there, and it is the Lord of Seeds. If you are of their kin, you must stop and mourn, but otherwise keep going."

"The Outpost of Logic is next, and you can see it by its alternating triangular pattern. It is a dangerous outpost of logic in a land of demon wars."

"Next is Walk on Water Step, which you can do if you are truly of Mastakos and the Orlanthi. But do not let go of my hand here, and do not step when you do not have to—there are things in the water which bite."

"Finally you will land at the Black Isle of Introspection, which lies on the edge of the known world in the uttermost West. There is the Hermit, who I have spoken to."

THE WESTFARING THE LAND JOURNEY

Orlanth began his journey at the Hill of Orlanth Victorious. This was a propitious place, and many friends came to see him off, wishing him well and giving him their prayers and hopes. Orlanth gave command of the stead to Elmal, his loyal thane, and they traded shields as a token of their bond.

Orlanth traveled westward, following the trail of the dead. He rode upon Mastakos' chariot. One time Jagrekriand ambushed him, and in the struggle the chariot was wrecked. After that, travel was slower.

One day Orlanth met two travelers. They were Lhankor Mhy and Issaries, and Orlanth knew both of them well.

Lhankor Mhy was the son of two of the Elder Deities, Acos the Lawgiver and Orenoar the Mistress of Truth. Lhankor Mhy was grieving because his lover, the Light of Knowledge, had been killed, so he was seeking her.

Issaries was the son of two other Elder Deities. His father was Larnste, God of Change; and his mother was Harana Ilor, Goddess of Harmony. Issaries did not fear the dark, which he had encountered before, but was seeking the Light of Communication, which he felt could heal the wounded world. The two of them had joined their search together. They were happy to join themselves to Orlanth to continue the search.

Konagog and Vonagog, with their mutant army, tried to ambush the trio when they were in the lightless forest. But the defenses of Issaries' camp delayed them. Lhankor Mhy knew that they could be neutralized with a mirror. Orlanth polished Elmal's shield, and he was the only god who was brave enough to face the enemy, who could make your fingers and other parts fall off if they looked at you wrong.

Orlanth once had a choice of whether to have a quick, easy short cut or to help a living army. But the army was from the Darkness tribe, Orlanth's old enemy. They were being attacked by the Lesser Kajaboori, which were Orlanth's new enemy. But the Dark Tribe was really alive, and Orlanth had no problem with making a choice. He led his companions to Hankarantal, where the cliffs cannot be scaled. He summoned the local fyrd, and even though it was only a small breeze it was enough, with the three warriors, to surprise the enemy. The storm gods slew enough parts of the Lesser Kajaboori to make them run away, and saved the day.

Shankgaro, Uzlord of the West, commanded the army of darkness. He was no friend to Orlanth since they had fought over Ernalda's farmlands. But he thanked Orlanth, and said he would tell his friends of this.



After that Orlanth and his friends met other companions. They were Chalana Arroy and Flesh Man.

Chalana Arroy was the daughter of Glorantha, the mother of the Elder Gods, though no one can say who her father was. Chalana Arroy had healed everyone during the Gods War. One day, while with her son Arroin, she found a god she could not heal. She had never seen this before, for the god was dead, and death was still new then. Chalana Arroy decided to do what must be done to discover the cure for this. She sought the Breath of Life.

While she and Arroin debated how to do this they met Flesh Man. He was a mortal who had been driven mad. He had seen Grandfather Mortal die, and then he saw Yelm die, and then he had seen a vision of the death of the whole world, even before it was finished. They could not heal him, either, and he escaped and ran away. Then Chalana Arroy decided to seek the great wound of the universe which caused this, and set off on the trail of Flesh Man.

Unknown to her, Flesh Man followed the trail of Eurmal, the Trickster. Eurmal was the cause of all the trouble anyway, since he was the one who found Death and loosed it upon the world in so many forms. Since the broken world was of his making, only Eurmal himself was not uncomfortable. As the cosmos shook upon its primeval foundations, only he could understand where he was going. Flesh Man knew that, and so he followed the trickster's trail, which was invisible to anyone not mad like him.

Orlanth was glad to follow the advice of Chalana Arroy if she would join their expedition, even if it meant following the madman. Such was the nature of the times.

One day the trail led to Sorcerer's Town. There they joined the populace to witness the execution of a criminal monster caught by the sorcerers. Flesh Man recognized Eurmal, and begged Orlanth to save the wretch. Orlanth agreed, and they revealed themselves and drove off all the executioners. But they kept Eurmal tied up until Orlanth had extracted the Bondsman's Oath from him, so that he would be obedient to the chief.

Orlanth ordered Eurmal to bring them to the place that they all wanted to find. Eurmal was reluctant, pleaded ignorance, mocked them, begged not to have to do this, and threatened eventual revenge for it. When Orlanth told him to stop talking, and find them the safest journey to anyplace, he consented. This way they found their way to the shores of the sea.

Upon the shores of the western sea their last member, Ginna Jar, joined the company. She suggested that they should form a new type of bond, the Lightbringers' Ring. Then the seven did, and they took an oath, and so were prepared for rest of the journey.

THE SEA JOURNEY

Orlanth and his friends sought the best way to cross the wretched ocean, which was dying and breaking from the forces of chaos. Orlanth cast about for help or guidance and was answered by Sofala, the ancient Turtle Grandmother. She owed Orlanth a favor, and agreed to bear them across the seas to the best of her ability.

On the way a sea dragon attacked them, but Orlanth drove it off. They were attacked by a god, but he left when Chalana Arroy healed him. A school of small monsters tried to swarm over them, but could not penetrate Issaries sacred camp defenses. Golod, the King of Fishes, tried to swamp them but Eurmal convinced the Old Man of the Sea that they were kinsmen. A goddess attacked, but Lhankor Mhy knew what was needed to divert her. At last they reached the western land, Luathela.

LUATHELA

The western land of Luathela is inhabited by a race of demigods called the Luatha. They are the children of many lesser gods, and all have strange magical abilities. From living in the palace of Rausa their skins are all different shades of purple.

The Luatha had been warned of the coming of the Lightbringers. They did not like foreigners, and had kept all away. When Orlanth waded ashore they opposed him. Orlanth and his companions needed assistance, and that is when they remembered that they had the Eternal Ring of the Vingkotlings. He placed it on, and seven times seven thousand Vingkotlings warriors woke from deep sleep or daily life and raced upon the winds to join their lord in battle. With a shout like thunder they charged upon their foes who waited on the beach, and they raised a surf, red and purple with blood before the fight was over.

At last the Luatha saw they could not win, and they called for a parley. They wished to withdraw, and promised that they would no longer attack Orlanth and his army if they could do that. Orlanth insisted that they escort him to their leader.

Aklor, the son of Luath and Jeleka, was the Luathan leader. Aklor escorted Orlanth and his companions across their beautiful, but shadowed land to the magnificent, vacant palace of their ruler. This was Rausa, goddess of the Western Gates. She hated Orlanth because he had killed her father, Yelm, and banished him to remain forever below her own Western Gates. Rausa had been the last to see him in the world of the living. She hated Orlanth so much that she smeared herself with her father's crimson blood to remind herself to take revenge. She hated Orlanth so much that, whenever she had the strength, she armed and rose up from the horizon to look for him. She wished to send Orlanth to her father's fate, and then lock the Gates of the West behind him. Now, at last, he was here, in her palace.



However, she also feared Orlanth and what he could probably do to her, her people, and her palace if he unleashed all his powers. She knew it would be difficult to kill him if he was alone, and he was not. He would be hard to kill if he was unarmed, which he was not. He would be hard to trick, too, since he was so well advised.

So Princess Rausa asked him what he wanted here, in her house. And Orlanth spoke simply.

"I wish to travel beyond your home," he said, "and through the Gates of the West, and have them locked behind me."

And the goddess was so happy that her wish had come true that she did not ask what his business there was, or with what intent he entered into this, or what end he hoped to accomplish. She collected the fee for going to the Underworld, then ordered the gatekeepers, Vamth and Rhylor, to wrench the great doors open, and to lock them again when the travelers went through.

INTO THE UNDERWORLD THE LONG DESCENT

The gates slammed shut behind them, but the gods could still see, for before them glowed a path of Yelm's blood. Their journey was not easy, and they were not far past the gates when Canis Chaos attacked them for the first time. This was an easy attack to repel.

After some time they reached Kaldar's Gate. Eurmál said they must go through it, but the two guardians did not allow this. They were Kaldar and Sinjota. However, Orlanth challenged Kaldar to fight and won, while Eurmál seduced Sinjota to divert her while the rest slipped past.

For a long time they marched along the Path of Silence with the recently dead. Lhankor Mhy knew where to leave that path, for it was a secret that had to do with the Elder Tree.

At the River of Swords, Issaries negotiated with Jeset the Ferryman for the fare of passage for a live person across it.

Each of the companions had a special place, where they alone knew the secret to succeed at something. If they had not shared this secret, they would have failed. And each of them had a moment of failure, when their best and proudest skills were seen to be naught.

They passed deep places, and once found their way to the Obsidian Castle, where they were guests of the Only Old One before he betrayed them.

Issaries could find any road, anywhere. He could make a camp that protected them in the darkness. His special skill was used when they had to negotiate, or moderate some action, or make some compromise. But he found someone who would not listen, and he lost his way so that the party was separated from each other.

Orlanth was a great fighter, and he and his companions drove off many foes, and crushed others, either in single

combat or massed battle. He also had some failures, and was wounded and lost some of his most precious tools. But these were not his true failures. His failure was in his great leadership, when Eurmál betrayed him in the Obsidian Castle, and the laws of hospitality were shattered, and his companions abandoned him.

Chalana Arroy healed anything and anyone that she met. This was how she saved them all, for compassion is always in great demand in the underworlds. When the Greater Ungoron came it spared them all for her sake. But she met a demon to whom kindness meant nothing, and which could not be healed. She was foully treated by it, and hurt so badly that she could not even heal herself.

Lhankor Mhy had great knowledge, and he was always useful in finding out information. He was quick thinking, and was able to deduce new things. When they had to leave the Path of the Dead it was Lhankor Mhy who knew the right place. But he discovered something that he could not know, and it caused him to stop thinking for a time.

Flesh Man was slain while in the Underworld. This was not a relief for him, for he kept on the quest anyway, but now he was alone. He was drawn inexorably towards the Halls of the Dead.

Eurmál was utterly unreliable, for he was as contrary as possible. But when everyone had been lost, he found them and brought them together again. This is why Orlanth spared him for his betrayal. Then he led them to the tracks of Flesh Man, and they went on.

ORLANTH AND YELM

At last Orlanth and his companions found the Hall. Orlanth heard laughter from it and strode boldly to the porter and spoke.

"Whose hall is this?

So merry in the darkness?"

The porter was King Gryphon, who still dragged a shattered wing upon he ground. He said,

"That is the laughter of Despair, the daily drink here.

It would sound joyous to only one being Yelm's murderer!

Begone! The Weeping Emperor will not be glad to see you."

But Orlanth was not in a mood to discuss this.

"Step aside, Gold-Gryphon, or announce my presence.

I've come too far to argue with a servant

And I must warn you that killing you again

Will be no trouble for me."

So Gold Gryphon stepped aside, and Orlanth entered boldly into the hall. The blind Emperor stared with hollow eyes at Orlanth, and did not welcome him. His 294 judges, all rotten corpses, looked up with empty eyes upon the Lightbringers. All of them had worms eating the flesh from their faces and arms, and carrion spiders leapt all about.



Orlanth looked about the bleak hall. There sat Ernalda, a sorry and broken slave. Donandar sat with his broken harp. Mahome lay, huddled and cold, ashen. Flamal was there, dried like old leaves. Humakt was there; dull, rusty, and broken. Yinkin was there, murdered and nailed to the wall. And there, too, were all of the dead Vingkotlings, with raw wounds still bleeding, who had helped him along the way. There were others. There were more. This was the assembly of the gods.

Orlanth made his bid for friendship. Yelm made his demand for atonement. Orlanth made his demand for recognition. Yelm made his requirement for proof. Orlanth made his promise of the future. Yelm made the demand of trial by combat.

Orlanth began when he made his song of Truth. This released those in the hall who would help him, so they came forth and armed him in ragged splendor.

Orlanth underwent the Trial by Combat. Then he was taken to the Locked Gate, and he fought against all of the Keepers there. These were the monsters that kept the dead imprisoned, and they were the last of the deities to come into the Hall of the Dead. Orlanth came in with them.

Orlanth made his Promise of the Future. He said that there could be a future, and it would be like the past. Yelm demanded "Which past?" and Orlanth said, "Like all of them." The dead wept bitter dregs at that, for they were there because all things could not exist at once.

Orlanth underwent the Requirement for Proof. Three searing baths were prepared, and Orlanth submerged in each of them. They were baths of Fire, of Hatred, and of Truth. If he had not been in the Baths of Nelat before he would have died for certain, and been as gone as his brother whose name is not known today. This was when the support of all who loved him was important. And in the land of Life, the thousands of mortals suffering from the chaos of life woke from a nightmare, and prayed to Orlanth that it would not be so. Otherwise, he would have been destroyed. Chalana Arroy could not do it.

When Orlanth emerged alive, even the blind could see that he was changed. Those who had been silent cheered.

Yelm made his Statement of Recognition, and by this agreed that Orlanth and all that he stood for truly deserved a place in the universe, and that Orlanth was High King among the gods, and that all hatred between Emperor and High King would be healed in whatever future might exist.

Yelm then made his demand for Atonement. Orlanth made obeisance then, and acknowledged the power and majesty of Yelm's being and way of life, as long as it did not interfere with his own. This was satisfactory to the Emperor.

Then Orlanth made his bid for friendship. Yelm was reluctant to do this, for it was not necessary for the world to work. Finally, after much pleading by Lodril, Dendara, Chalana Arroy, and others, Yelm agreed. And after that

things went easier, for their friendship was not necessary for the world, but it was better.

THE RITUAL OF THE NET

When the gods spoke there were always changes in the world. When the gods spoke together for the first time, cooperatively, there was a new thing made. This was the goddess called Arachne Solara. She is unknown before the moment that the gods spoke to each other, but important after that, for she kept them talking.

When Orlanth and Yelm had agreed, Arachne Solara said that all of them present should agree. If they did, she said, they could make the new future that Orlanth had promised. Otherwise, they would be nothing when Wakboth came to them there. Everyone was afraid to see Wakboth, and they all agreed, and swore the oath that Arachne Solara told them to swear.

This agreement between the gods is called the Cosmic Compromise. All of the deities agreed to share the world with each other, and with all of the experiences that they had already had. No one was allowed to avoid what they did not like, and so all of the gods agreed that they would share their time among both Life and Death. They agreed to these things, and that they would not actively intervene in each other's realms except in those ways which they had already done. They would not individually or consciously alter the world. They would not even turn their awareness to it, unless called upon to do so.

Upon this relationship of promises, Arachne Solara then constructed a great magical web that was made from things which did not exist anymore. Then she gave the net to all of the gods to hold between them, to catch and wrap up whatever came among them.

It was the Devil that came. Wakboth came in among the gods when he had killed everything in the middle world. And the gods cast the great net upon him, and drew it tight the way hunters do when they capture the mighty cave bear, and held it tight so the Devil was helpless. Then Arachne Solara leapt upon the god with vengeance, strength of desperation, and mystical splendor. She wrapped the chaos god in her legs and her web, and with every orifice she sucked everything out of the Devil and filled herself with it. The empty husk was ground into dust and each god who was present took a tiny piece, to remind them of their oath.

Then the goddess took the net and hung it about her to conceal the birth of her child. Her child is the Pledge of the Gods, and all of existence swore upon it to uphold their agreements. This oath is nothing less than the recreated world, and if any deity denies the oath they threaten the whole world.



THE RETURN

After all of this, Orlanth was surrounded by his family, companions, and followers and accorded a great triumphant procession as they marched out of the underworld to the Eastern Gates. Before them went Yelm and his companions, clearing the way and announcing the good news to all whom they met.

At the Eastern Gates they all assembled once again while Mostal repaired the gates. The great chariot of the sun was prepared, and Yelm was taken aboard.

Arachne Solara slipped through a tiny crack and stood upon the edge of creation. Before her the fragmented parts of the world were slowly drifting apart, dissolving into chaos. She then cast her mighty net wide, gripping all the parts of the world together again and pulling them close, like you can do with a string bag. There she revealed her child, Time, and sent it with its 294 servants into the world.

The Gates of Dawn were thrown open. The ghostly gods of Time were already disappearing into the Future. As one, in perfect harmony, the great gods occupied their proper spheres of the world: Yelm ascended into the Sky; Orlanth filled the Air; Ernalda occupied the Earth; Magasta turned the ocean; and Subere revitalized the underworld. When Orlanth and Ernalda again looked upon each other, fresh and full of life again, they embraced as fully as immortals can embrace, and from that moment was born Voria, the Goddess of Spring. That is how Orlanth and the Lightbringers brought the world, once again, into the sweetness and wonder of Life.

ISSARIES' LIFEBRINGER STORY

Issaries was in Umath's Camp at Stormfall, where he and his children carried messages and weapons between the fighters. (It is sometimes even said that Issaries took up arms against the New Threat himself.) Issaries escaped by his hidden ways through the walls, taking many of His and others' servants and followers with him, though He lost many of His possessions in the flight. At some point in the flight, at a place where Issaries had ceased to move, but had not yet set up Camp, in that In-Between Place, Chaos attacked and His beloved Light of Communication, Mother of His Children, was lost.

Issaries was without Words for His grief. He withdrew into Himself, and wandered from His People. He resolved to find His Beloved and restore Her and communication to the Failing World, now a place of conflict, without peace. He looked into Himself and found a path, not The Path, but one that would take Him to The Path. He returned to His People for a time. They were fewer than when He left, but they listened as He passed on his knowledge and sent them to hide and wait for Him. He also instructed them to help any others who would accept help.

Issaries put on his walking Shoes, he girded Himself for the Journey, and He took up His staff. Then He set out

upon the Path. The Path was dangerous, and Issaries needed His wits and speed to survive. Zorak Zoran, fresh and confident from His victory over the Son of the Sun, waited in ambush for Issaries, but the Walking God spotted the glow of the Darkness Demon's Fires, and evaded Him. Issaries knew the Darkness from old, and he did not fear it or become lost. Along the way, He met the Selfish Lhankor Mhy. The two gods had worked together in the past, but they had also worked against each other in the past. Usually, their differences were due to Issaries desire to trade for new things, and the conflict of that with Lhankor Mhy's desire to acquire things, but not give up anything. However, Issaries knew that He would help Lhankor Mhy if He could. They spoke and realized that They had Common Cause and Shared Grief. Both Gods vowed to assist the Other in resolving Their shared Grief, and in resolved the Grief of Others, for there was more Grief in the World than People.

When the two gods met the other Lightbringers, They eagerly joined together on a common Quest. This was most difficult path Issaries ever followed. On that Quest, Issaries negotiated aid from Sofala the Turtle Queen and successfully bargained with the Underworld Ferryman (Jeset) at the River Crossing. One of His roles now is as Guide of the Dead (psychopomp) for the Storm Pantheon. At or near the River, Issaries first encountered Hu, but Hu could not overcome the Lightbringers. When the Lightbringers were Lost and Without Hope in the Maze of the Underworld, Issaries found the Hidden Ways that allowed the Lightbringers to enter the Halls of the Dead.

Issaries' foe in the Underworld was Hu of the Nine Silences, whose name is a breathy puff that carries all His Power without recognizable meaning. Issaries successfully evaded Hu in the Underworld, but Issaries was trapped by Hu's Final Silence in the Halls of the Dead, when Issaries was alone. Issaries learned how to speak without sound, and this confounded Hu, who cannot exist in the presence of Communication. Issaries then spoke to the Dead, and They gathered around Hu, making Hu a part of Them again.

In the Halls of the Dead, Issaries saw His father still limping from the wound that crippled Him. Issaries saw his wives and children, those who the Enemy had not obliterated. Issaries wept for His losses. (Curse the Enemy who took those things from us.)

When Orlanth made His Bid for Friendship with the Emperor, the Emperor resisted, and Orlanth was reluctant. This Friendship was not necessary to restore the World, but it would make things easier and better for all. Issaries joined with the concerned deities to plead for friendship between the great Kings. The other concerned deities include Chalana Arroy, Lodril, Dendara, Ernalda, and others (Eurmial resisted). Finally, both great Kings were reconciled in friendship, and the World was made better.



LHANKOR MHY'S LIFEBRINGER STORY

When the New Threat appeared in the North, the Knowing God consulted His knowledge of things past, present, and future. The Knowing God told Orlanth what He must do. He counseled Orlanth to draw the Threat from the North (the Summons of Evil).

Lhankor Mhy was at Umath's Camp during Stormfall. His council aided Orlanth, but it could not overcome the new and strange features of the New Threat. Lhankor Mhy fled by Secret Ways known only to Himself, taking only His most beloved and trusted followers with Him. (He also saved much of His precious knowledge and many of his precious instruments.) At some point in the flight, which lasted for many years and many camps, Lhankor Mhy's chief delight, his beloved Light of Knowledge (sometimes called Elasa) was taken from Him by the Chaos Thief of Thought, Tien, later known as Tienaytar.

When the World was failing, the Knowing God consulted His knowledge of things past, present, and future. The Knowing God counseled Orlanth to leave and find a solution past the Edge of the World. The Knowing God counseled Orlanth that the solution was the restoration of the Grand Order. The Knowing God told Orlanth that the Grand Order was a Mirror of Fire. It was not for just anyone to find. It would consume some seekers in fire; it would freeze other seekers. Finally, the Knowing God told Orlanth that he must choose between the Safe Path that offers lesser danger but lesser rewards, or the Dangerous Path that offers greater reward for greater danger.

The Knowing God was alone. The Light of Knowledge (She is Inspiration) was missing. The Knowing God consulted His knowledge of things past, present, and future. He knew that He must set off to an Unknown Destination with Unknown Companions (such are the limits of Thought without Inspiration). He prepared Himself for the Journey. He put His Library in Order and instructed His Librarians. He sent other followers off on other missions. Some knowledge He took with Him, some knowledge He entrusted to His most faithful followers (after they proved their trustworthiness), and some knowledge He hid against unforeseen events. He girded Himself for the Journey, He took up His Keys, and He took up His Staff. He left from His Library upon the Safe Path. The Safe Path led the Knowing God past many dangers, including Jagrekriand and Darkmen. He recited ancient secrets to pass the Plantmen. When the Machinemen sought to capture Lhankor Mhy again, he remembered how to escape their nets, and left them frustrated.

One of Lhankor Mhy's foes in the Underworld was Jolsedar the Brain Flayer. Lhankor Mhy could not outthink or out-reason this Demon of Ignorance, so He allowed the Demon to enter Him. When the Demon burst, Lhankor

Mhy proved that His knowledge was too great for the Demon to consume. Lhankor Mhy captured the Demon's parts and made them His servants, the Jolsedarings, the Eaters of Knowledge.

In the Halls of the Dead, Lhankor Mhy saw His lover and His followers. He also saw His enemies. He realized that all were in the same situation, and He wept for His part of it. Though He could never destroy His past actions, He repented of those that were bad.

When Orlanth stood up to make bids and challenges to the Emperor, Lhankor Mhy was there at Orlanth's side to advise Him. Lhankor Mhy realized that he must be impartial in His aid, so that the World could be restored.

CHALANA ARROY'S STORY

When the Darkness came and the Gloranthan Court was thrown down by Chaos, then Chalana Arroy met with her son in the ruined Center of the World. There they found a being they could not heal, for it was a dead god.

Chalana Arroy decided that her inaction no longer worked, though her son urged her to stay and keep her purity for the sake of the cosmos. While they debated, Flesh Man, who was witless from seeing the death of the whole world even before it was over, met them. (Flesh Man was the sole descendent of Grandfather Mortal to witness His Death - at the hands of Eurmal, or perhaps Humakt.)

Arroin used his powers and almost healed the fugitive. But Flesh Man still fled. Chalana Arroy chose to act. She left behind her son and followed the Flesh Man (who, unknown to Her, followed the Trail of Eurmal) to search for the Wound in the Cosmos to heal it. Chalana Arroy discovered that the World was no longer safe for Her. She survived many perils, but Her powers and by the Powers of the Protectors She found along the Way.

She later became one of the Lightbringers. When Chalana Arroy met Orlanth and His companions on the Road, She spoke to them, asking for aid, as She had many times before. This is the Lightbringers Summons.

*"Chaos stalks my world.
Broos have bruised me, the Hand has pawed me.
I have taken up the impossible path,
And seek those who must aid my task.
You are not the first of my friends.
Others walked with me to Heal.
The Devil took them, they died.
I failed to save them, Chaos grows.*

Chalana Arroy saved Her companions many times upon the road, both with Her healing, and by the results of Her Compassion. In the water crossing, She healed a wounded and enraged God, causing Him to realize that the Lightbringers were not His foes, so that He departed.



In the Underworld, Chalana Arroy faced many tests and obstacles. She was cut badly at the River of Knives, though she healed Herself. She led the others when Eurmial failed Them (because He couldn't keep His thoughts straight) at the No Man Plains. When a demon attacked them, she used Her mirror to drive It off. Great Ungaron let the Lightbringers pass unmolested for Her sake.

Chalana Arroy's great Foe in the Underworld was a demon to whom kindness meant nothing. Her healing failed to heal it. Her compassion failed to move It. It found Chalana Arroy when she was by Herself, and It attacked Her, treating Her foully and hurting Her so badly that she could not heal Herself. She lost everything, and should have failed forever.

In the Halls of the Dead, Chalana Arroy saw Arroin, the son She left behind, but she barely recognized Him. Chaos had kept most of Him, and only this sad remnant had slipped past the Implacable Foe to this Place. (Curse the Enemy that took Her Son from us.)

When Orlanth made His Bid for Friendship with the Emperor, the Emperor resisted, and Orlanth was reluctant. This Friendship was not necessary to restore the World, but it would make things easier and better for all. Chalana Arroy joined with the concerned deities to plead for friendship between the great Kings. The other concerned deities include Lodril, Dendara, Ernalda, Issaries, and others (Eurmial resisted this). Finally, both great Kings were reconciled in friendship, and the healing of the World was made better.

EURMAL'S LIFEBRINGER STORY

Eurmial wandered the mythic ages having lots of adventures. He never made friends, always made enemies, and seemed especially able to make enemies out of his friends.

At first he always did things that ridiculed, shook up or destroyed parts of the world. For instance, he broke a cliff face off the unbreakable mountain, just to hear it crash down. He made the seven fishes of Evin mix up so they had sex with their own sisters, and now there are fourteen fish and seven devil fish. He mocked the strong people so they all came to the Strong-arm Contest and were ridiculed by being beat by a mouse.

In these adventures he was often killed, such as when he was caught cuckolding Lightface, who angrily made him into the first living target for his spears. He was destroyed, as when Oakfed burnt him to nothing because he'd stolen a fire brand. He was divided up, once by the aquatic creatures so that frog got his ability to sing, turtle got his running power, sunfish got his combat power and so on. He was dissolved, consumed, atomized, smashed, shattered, and dismembered. But he was always reassembled, rejuvenated, resurrected, or even reborn to new parents. He could not be disposed of.

But he couldn't remain the same either, and thus his randomness was diminished, or perhaps the rest of the world was becoming more random and he just wasn't so strange, or perhaps even he learned something. No one knows his reasoning or motivations, but everyone does know that he became a companion to Orlanth.

Orlanth knew Eurmial of course, and had many reasons to distrust and hate him. Nonetheless, Orlanth accepted Eurmial, but only under the strictest conditions of the Bonded Trickster. Eurmial thought himself very clever in this, for he had acquired the protection from the most powerful god in the world. Orlanth too felt it good, for he had obtained the help of the only creature that would not be discombobulated in the Underworld.

Thus Eurmial is one of the Lightbringers. He entered into a Bonded Relationship with Orlanth Eurmial is sometimes called Downboy in this role. Leashed into obedience by his bond he did deeds of heroism that helped instead of hindered. Or maybe he did good because he was in the Underworld, where everything was backward anyway and so he was reversed backward to do good or helpful things. He seduced Sinjota at the Lower Gates. He tricked Zorak Zoran into throwing him and his basket (where the others were hiding) into the briar crevasse. He stole fire from Vestkarthan of the Deep and gave it to humans. He slid everyone past Juralk Dolgbar, the chaos wolf; made Guguvar vomit forth the Lightbringers after they were swallowed; and turned everyone into women to pass through the No Men Plains. He did many other things that helped other Lightbringers here or there.

But he also made Lhankor Mhy misspell, Issaries to mistell and Flesh Man to dispel, all of them at the inopportune moment that cost them each dearly. He pushed Chalana Arroy into the River of Knives and, worst of all, he even betrayed his protector Orlanth. Yet, in the end, he stole the spark of life from Jagrekriand's secret purse to save Orlanth as he lay mingled in the dust.

At the Great Compromise Eurmial held his strand of the Web when Wakboth fell into the net, and even though he let go of his end when the devil appeared, he was still bound into the reconstructed world.

DOWNBOY, THE BONDED TRICKSTER

One time Eurmial found a being he couldn't trick again—it was Ratslaff, who had come back from death and unlife to avenge himself on his rival protégé. He threatened to eat Eurmial backwards through his rectum and then vomit him out his mouth. Ratslaff swore this would strip Eurmial of his powers, so Eurmial fled.

He met Orlanth, who at that moment was in need of an ally who could help him perform an impossible feat. Orlanth thought that Eurmial, who was an impossible being, might fill the bill. Thus when Eurmial begged for protection,



Orlanth took the opportunity. He asked I Eurmál would swear obedience and loyalty in exchange for protection.

“Oh yes, Sir,” said Eurmál, “I swear to do as you say.” Of course, this was another trick, for he always took Orlanth’s words literally and seized any opportunity to do what Orlanth had tried to forbid. Thus we can see the treachery of words.

“Let me see,” said Orlanth, “Sit here.” Eurmál did. “Now tell me what you are afraid of.” Eurmál did. “I’m surprised you are afraid to be up anyone’s ass,” said Orlanth, “but I’ll protect you.” For a moment that Eurmál was calm, and all his confusions and anxieties stopped. When Ratslaff came to destroy Eurmál Orlanth drew his sword Humakt and struck the fiend dead, and gave the parts to Eurmál. While sitting Eurmál devoured the rune in the same manner he had threatened to devour Eurmál. Orlanth laughed, because it was funny but Eurmál was obedient.

“I will protect you,” said Orlanth, “Here are the terms of my oath.” And he stated them. “But if you ever break them, then I will cut you open and let Ratslaff out, then withdraw my protection.”

Sit Here is now the most famous, if not the most powerful, single shrine to Eurmál anywhere. At that place all Trickster magic of any sort now ceases, and Eurmáli of any power or type become just normal people. The dents from Eurmál’s butt are visible there, the so-called “two vales” where Heort and Ezkankekko mustered their armies out of each others sight.

Thus Eurmál joined the party of Lifebringers, who were later called the Lightbringers. Eurmál accompanied Orlanth into the Underworld, and did many important deeds. He set those dark guardians off balance enough so the Lightbringers could seize opportunity for success.

Much later, towards the end of the quest, Orlanth confronted Eurmál with three times that he had broken his word, not just gotten around it. Eurmál vomited and out came Ratslaff who thus found his way to the Underworld where the Cosmic Court had forbidden him to go. Thus Ratslaff found a way to get past their combined powers, and they were glad, for they needed him there to help in the Great Net. Thus was his miserable existence justified.

EURMAL THE LIFEBRINGER

Perhaps, it was because of the Underworld and its Upside-Downness, or perhaps it was because of His Oath, but Eurmál became helpful for a time. He tricked Zorak Zoran into throwing him and his basket (where the others were hiding) into the Hell Crevasse. He stole fire from Vestkarthan of the Deep and gave it to humans. He slid everyone past Juralk Dolgbar, the Chaos Wolf; made Guguvar vomit forth the Lightbringers after they were swallowed; and turned everyone into women to pass through the No Men Plains. He did many other things that helped other Lightbringers here or there.

When the Lightbringers were lulled into a sense of security in the Obsidian Castle of Only Old One, Eurmál struck. He seduced Only Old One’s son and killed Him, so that Only Old One would be the last of His line. He was so enraged that He struck out against all of the Lightbringers, scattering Them. Finally, Eurmál taunted Orlanth with what He had done, mocking Orlanth’s leadership and breaking His confidence so that Orlanth would be easier prey to His enemies. When the Lightbringers were alone and defeated, Eurmál realized that there was One God still undefeated, so He set about to create the Final Downfall, His Own.

Eurmál found Lhankor Mhy still as the dead, but without a mark on him, so Eurmál made such a Bad Smell that Lhankor Mhy was forced to consider the assault on His senses. The Knowing God stumbled around Blind, Deafened, Stunned by the Stench. This would have made Eurmál laugh in the past, but now it just gifted Lhankor Mhy with thoughts, bad thoughts of revenge against the Trickster, but still thoughts, and Lhankor Mhy recovered enough to stagger forward.

Eurmál found Issaries standing motionless and tripped Him, so that Issaries fell down a crevasse, almost breaking His limbs. This would have made Eurmál laugh in the past, but now it just gifted Issaries with movement again, and Issaries recovered enough to stagger forward.

Eurmál found Chalana Arroy, and what remained of Her dress was now more red than white. She was Dead but not Dead. Eurmál finally found Her head in all the mess, and He kissed Her lips. In the past, Eurmál would have molested Her if She was this defenseless, or even if She was Dead, but now the Compassion that She had given Him in the past, undeserved by Eurmál, but still given freely by Her, slipped from Him to Her. In the past, Eurmál had failed to hurt Her as much as He wanted to, perhaps because of this Compassion, so He was glad to be rid of that troublesome burden. This spark revived Chalana Arroy, so that She could knit her body together enough to stagger forward. (And fend off Eurmál’s advances.)

Finally, Eurmál found His Master, alone and without His Winds or His companions, trampled into the Dust and empty of the Spark of Life. But Eurmál had secretly stolen the spark of life from Jagrekriand’s secret purse. This he gave to Orlanth, and they came to an understanding that only these Two know. Orlanth recovered enough to stagger forward, and He gained His strength back little by little as the Lightbringers gathered together again.

In the Halls of the Dead, Eurmál saw all of the Dead Gods and Goddesses, but He was unmoved. He knew why They were there, by Their own faults. Eurmál helped them for His own reasons, not for any reasons understood by others. When Orlanth made His Bid for Friendship, Eurmál counseled Orlanth against this, but the other deities convinced Orlanth and the Emperor to share friendship. Eurmál wasn’t impressed, but later He wasn’t even annoyed.



THE REBIRTH

Ernalda's absence had sent Orlanth upon the Lifebringers Quest, and he had found her inside the hidden places of Ty Kora Tek's unknown realm. She sat at her loom and wove a new cloth in which she showed all of nature -- plants and animals and people, mountains and valleys and seas. From this she made herself a new cloak, and once dressed, went into the world again. She gave Life again to all that had mourned and been mourned from the old world.

Arachne Solara gave birth to Time. She went from the Underworld to the farthest East, and there she opened the doors from Hell, from Death and from Fear. She cast an endless web, like fishers cast nets, across the whole world to bind it as one. She blessed Orlanth to rule it all, sent the rest back to their places, and then loosed the horse of Elmal from the east for the first time ever. It galloped to the summit of the sky, Elmal mounted, and the first Day of the World was at its noon.

THE SACRED TIME

When the world was still young the gods had come down from the mountain, exploring and then settling into the virgin world. They populated the world with their families and with humans, and together the mortals and immortals cleared forests, built farms and then towns, made friends and alliances and enemies.

The Great Emperor of the Universe did not like the Orlanthi. He did not like the interlopers who frolicked in forest and glen when they ought to have been paying his taxes. He did not like those who would not be his servants and, when enslaved, worked so poorly they were worse than animals.

Everyone knows how the god Orlanth challenged that emperor in his own house, and how he defeated the Emperor at music, dance, and finally at arms. Orlanth left that unyielding old tyrant dead, and he came away with his beautiful wife who had been a concubine and servant of the emperor. Orlanth liberated the world and all the old gods, and so they all went about their new business without the tyrant to order them.

But now there were no limitations. The changes that had been liberated were pushed too far, and they brought too much change. Change became conflict, then battle, and then war. And more war, and war after war. Death, which had been released by Orlanth to liberate the world, grew so powerful that it took a multitude of forms, and after a while it took everyone into its cold embrace. Even Ernalda died, the beloved wife of Orlanth, who had been unable to stop that power that he'd released. But he rose to the occasion. He said, "We must all try to right the wrongs we have done." He decided to invade the Underworld to recover his

beloved, and he was joined by his companions who had their own lovers (or sometimes, just loves) to recover.

They set off upon the Lifebringer Quest. It was a deadly and grueling affair that changed even Orlanth. Yet, in the end, they came together again in the Underworld where all dead things meet. All the gods and spirits and essences of the cosmos were gathered together there. All of them were dead. The cosmos was dead. Yet, in the pit of despair and at the end of the world, they united and set aside all hostility and mutually created the supreme pact. They created an agreement that bound them all within its embrace so that Life once more would be free. They all agreed. They made the Great Compromise that caused the world to be reborn. Death and destruction were thwarted and forced to release all that they had held. But Death was not destroyed! The Compromise included it, of course, and so it too reigned for half of the time. From this was born Time: the succession of living day and dead night; of living summer and dead winter; of living Life and dead Death. And so the world has been ever since.

People—the mortal races of the world—had somehow managed to survive. They did it without the gods. The world was cold and empty, bereft of pleasure and joy. Among those miserable humans there was one man named Heort who found his way through the destruction Death and of Chaos. He confronted the end of existence, and he resisted Doom. That act is called the I Fought We Won battle. He returned and shared his power with his people, and so ever since that time the men of his tribe—the Heortlings—have learned that secret, and it is now what makes them into men. Thus they too participated in the rejuvenation of the world, and continue to do so today.

And Heort did more, too. He helped to bring the gods back. They were lost in the Underworld, unsure of their way out. But Heort offered the first sacrifices to them, and the sweet odor of the burnt beasts and broken tools led them to their release. He reminded the gods of the places where they could live in the world they that they had created and destroyed. He called to them and sacrificed, and it was he and his priests who made the ghosts of gods welcome back their bodies. Heort and his people began the sacrifices and the prayers and the worship that made the world alive, and allowed those from below, in the Underworld where they had made the Great Compromise, to come back once again.

But the world was a fragile thing. It had enemies from outside—the chaos beasts, the forces of entropy and perversion and corruption and degeneration. The fragile and tender world still needs the constant attention of both of its residents, the mortals, and of its overseers, the gods.

And so, ever since the time of Heort, the people have gathered regularly at the end of the death season—at the



end of Winter—to celebrate the rebirth of the world. They remember the good and the bad, the living and the dead, the actions of the gods and of the heroes so that everyone will contribute to the rebirth of the world once again. This is the time of celebration, of ceremony and of difficulty and of sacrifice.

This is the Sacred Time.

THE EVERYTHING WORLD

Arachne Solara gathered together all the shattered pieces of the world in her net and bound it as one. As a result, the Middle World is made of Everything. It has no inherent magic of its own and will be affected by all outside magics equally. This includes places, creatures and plants. These parts of the world are made up of equal portions from all the primeval worlds.

But the distribution isn't really equal. Some parts of the world are significantly charged with one of the magical powers. More specifically, this explains why some features of the terrain are alive in special ways. It is clear that Kero Fin is a concentration of theist power, a goddess. The Paps are obviously a center of spirit power. The world has many such sacred mountains, spirit valleys and holy rivers. Enchanted Aldryami forests combine divine and animist powers; Mostali tunnels are mixtures of only pure Essence.

THE THREE OTHERWORLDS

“Sacred One, I have heard of the Other Worlds. What are they?”

“Grandson, this is a simple matter. You know of course our world, this beautiful place of life. And you have been to the Orlanth World, because you are a man. Can you see the differences in those?”

“Yes, indeed. I ate too much and had no hangover from the good god’s mead.”

“Grandson, don’t waste my time. Your stomach is already famous among us all, and I know you can think of more than that. Don’t you recall anything of your journey outside?”

“Of course, forgive me, grandfather. It is bright and wonderful, and even the enemies were beautiful to behold as they swarmed down from the mountain of water.”

“That is the Good World: it is the world before Time, when the gods and men walked side by side. Every nightmare and blessing of the good gods can be found there, and every blessing and curse from all gods. Even if they are our enemies, the denizens of the Good World are good.”

“There are two other places, and they are easily known if you are there. The first is the Inside World, and it is where the perversity of sorcery comes from. They are cut off from the Good - there is no direct from danger there that does not come through our world. It is rooms and chambers and halls and caverns, always with a roof and boundaries, and with dangerous floating things that will scorch your soul if you touch it. Those who live inside are sorcerers, which is why we never touch a sorcerer without donning protection. Orlanth’s son, Renvald, is our special protector from this world.”

“The other place is the Shapeless World. It is where the perversity of spirit magic comes from. They are cut off from the Good, and so they plague our world instead. It has no shape for us, no ground to walk on or sky to hang from. We are always falling there, and even if protected by Kolat the solid world is just a small place, with entities that materialize from nothing and go away, or harass and try to kill us. They are miserable things, cursed and sad. Bless Kolat who is their master.”

DAWN AND TIME

At the Dawn, the god Time came with his 294 sons and daughters and told Orstohra, King of the Theyalans (the First Age Orlanthi), how to chronicle Time. Time introduced his sons and daughters to the king one after the other. Each backed into the room, bowed to the king, and told him how to speak their name in runes. The Theyalans have kept the proper names of the sons and daughters of Time ever since.



HEORT

HEORT'S ANCESTORS

Heort was the greatest human being who ever lived. We are the Heortlings, his people.

Heort comes from a great lineage, because Orlanth was his forefather. Orlanth was the Great Father, and had many children. One of the great ones, born in old times before the sun fell, was a son named Vingkot.

Vingkot became the first king of men. When Orlanth and the Thundersons drove the oceans back, Vingkot went among the human beings and united them. They used to be called the Fifteen Peoples of Ernaldela, but afterwards they were the Vingkotlings. The Vingkotlings were the first Orlanthi, the first tribe of people. They were our ancestors. Vingkot was their king, and he did so many great things we can't list them now. He, like Thunderfather, had many great sons. King Vingkot ruled his people for ten thousand years, protecting them and leading them. Wakboth killed him.

Korol Kandoros was one of those great sons. He was a Summer Son of King Vingkot. Korol is one of the Four Brothers whose great adventures inspired the Vingkotlings to great deeds. One time he needed a place to live and wanted to make sure it was safe. He mounded up a huge hill to hold his fort, and encircled its top with a wall that was so wide that it encircled not only his great stead, but all its plow lands too. You can still see it there in Doziriland, where the Koroltes kings still live. Korol ruled his people long and wisely and his people were happy. Korol died before his father did, being killed in battle by a war god after it got its share of Death.

Arthal the Wanderer was a son of Korol's, and he wanted to find his own way of fame and life. When he was young the great seas were driven back, and the uncovered lands were calling for life to fill them. He loaded all his belongings onto an auroch and followed it around for many years, having many adventures as it wandered around with its heavy load. He finally settled where it lay down. He sacrificed it to Vingkot and raised a sacred clan stone. His neighbors resented this, and so Arthal had to fight and fight. He is called Foe of the Sow, and he lived to be almost 500 years old. But when Vingkot was killed, Arthal was slain by the Boar. His people then moved back to Korolstead.

Deskedov the Punisher was a young son of Arthal when he returned to Kerofinela. He could kill a man with his bare fist. He was the famous Punisher bodyguard who defended the beautiful and troublesome Queen Ornlsta, wife of King Adalanth. He had many children, and some of them had children. He is the one who was left on the ice. All his sons but one, who was absent on a hunt, were killed in the Sword and Helm Saga.

Parntor the Swift was Deskedov's surviving son, and married the much-desired Doe Woman after running her

down for seven years and seven days. Once, broos ambushed them and as they fled they both threw everything they carried and wore, which distracted the creatures. Naked, they ran away into the lands where a cold wind always blew, and summer was like a day of ours. They had children, and together they began the Deer Folk. Parntor and the Doe Woman brought deer back to Kerofinela when the ice took the pastures and trolls took the sheep. The Deer Folk never stayed too long in any of the small fortresses where the other Vingkotling survivors struggled, isolated from each other. The Deer Folk knew all the paths between strongholds in the darkness, and were the messengers for the king.

Darntor the Gale was the great son of Andarn. Darntor was a very powerful God-Talker, able to speak to the gods. He was a witness who saw our god Orlanth depart from this world, voluntarily, to fix it. After that Darntor abandoned his family and was a naked fanatic wandering from stead to stead, always insisting on sacrifice to Orlanth, who was in the Underworld. Darntor always strove to make peace but was killed defending the foul King Hektastalos of Kordos. He didn't like his choices, but he could not deny an oath he took in Orlanth's name. As a result of his choice Hektastalos became the Ice Lord, and the people who were frozen alive cursed him and his ghost to haunt the world, suffering, forever.

Ornagald was a son of Darntor. He was hunting with Daragald and Andarn and they got a deer. They quarreled over what to do with it. Daragald was killed, Ornagald fed his family, and Andarn burnt his to Orlanth. Some say that this is the same Andarn who went upon the Lifebringer's Quest with Orlanth.

Ornagald was the ancestor of Heort. Fifty or so generations follow afterwards, the Speakers of the Deer Folk could easily recite all the names of these survivors. They appear among the Vulture Campers: Hereden, who got fire from Raven; Jeradan who rode the giant vulture to its nest and destroyed its eggs; Armandor, who loved Arina, who turned her lovers into wilderness creatures. She sent the fawn into the woods with its father. Sorenthalosta was the fawn child, a man only for short times, who lived secretly with the king's daughter at Deksarshill. After her father slew the magical deer, she gave birth to their son. Darndrev the Antlered, at just two years old, outran his four-legged grandfather. He is also one of the famous Lovesick Heroes. Long before the darkness fell Darndrev married Red Drenyan as an Esrolian husband, though she owned only a sword and two spears. They died side by side fighting against Chaos.

Heort, the son of Darndrev and Drenyan, grew up in the wilderness. He was one of the Deer Folk. It was the



Dark Time, and nothing was right then. Orlanth had been gone for so long that most people didn't remember him. The gods that remained were weak and poor so that nothing was born healthy, and the crops were warmed by a flickering Elmal so they came up stunted. Monsters of every type wandered in the land then. People lived mostly near their weak temples, all within big enclosed hill forts that were protected by Oakfed, the Wild Fire. Not much could get through the holy flames when they were ignited all around the perimeter. Most of the time more ordinary methods drove off the slobbering ghosts, thieving trolls, marauding falks and broos, and other more strange things.

People were hard pressed to eat, never mind to make the sacrifices to Orlanth. Orlanth probably would have died down there if somebody hadn't been praying, you know. He needs us as much as we need him. But when the living world was just like hell, no one believed it would help to pray to Orlanth. Except for the Ghost Gale. This was a terrifying storm ghost that raged back and forth over the lands. If anyone resisted it the Ghost Gale would destroy everything. It destroyed the Bronze House and everything in it. But it could be bought off, too, and it demanded only that the people perform some little sacrifice. So they would do it as long as they could, but they always stopped. Then later on be visited by the Ghost Gale and start again.

KING HEORT

This is a story of ancient time, long ago before the sun stopped in the sky; long ago before the sun rose into the sky for the first time; back in the Age of Darkness.

In those days Vingkot, the son of Orlanth and Janerra Alone, of the On Jorri people, led our people. Vingkot Lawmaker was a great warrior, and he saved his people from the darkmen and icemen, and earned his place as King, so that his people were afterwards called the Vingkotlings.

King Vingkot had ten children. They were all famous, and so the tribe persevered through the troubles of the Great Darkness. But the Dark spawned the Predark, and Orlanth determined to go upon the Lightbringers' Quest to save the world. He made the True Summons, and the other Lightbringers came to him.

Before God went from his home he called his kings and heroes and priests together, and gave them instructions to preserve the sacred ground he left from. He gave them sacred gifts, and they gifted him with magical tools. Then the Vingkotlings braved themselves against the terrors of the Predark, making an Eternal Ring and swearing loyalty to Elmal. And so began the Greater Darkness, when we struggled against Predark.

Hengall was the second son of King Vingkot. His mother was the Summer Wife, but he was born at night when the Sky Gorp blotted out the Dragon's Head. When he was born, the Third Mother give him a star for a heart.

Hengall was poisoned with a drink that caused him to grow huge. After one day of growth he was larger than a long house. Despair filled him. He knew he could not find sustenance without starving his brethren, and so he departed to fight against Predark, alone.

He was never heard from again by any of the Vingkotlings, or by their allies, for six generations. That was the age of the Chaos Wars, fought in ice and darkness, against foes who changed shape, and changed the shape of the world around them. The entire world was unraveled, so that even the laws of Vingkot no longer held men from fighting their brothers, or respecting the rights of their neighbors. The disease of the world even affected the last of the Vingkot line, and the two Hidden Kings resorted to shapeshifting to survive.

One of the men who aided the Hidden King was named Heort the Swift. He was the son of Darndrev the Horned; son of Darntor, who died defending his king; son of Parntor the Swift, who started the Deer Clan; son of The Punisher; son of Artthal; son of Korol, the fourth son of Vingkot. His mother was Drenyan, of the Alynx clan, a Vingana woman, and a Red Woman.

When all the world was gone, and every man was alone, Heort went out upon the world. There, at the edge of the world, he met with the Second Son, who told him of his great and terrible battle. He showed Heort his wounds, and the secret of the Star Heart, and told him the secrets of the I Fought We Won Battle.

Heort remembered that fight, and went on past the Second Son, and to the edge of the world. There he met the evil of his world, and won.

When Heort returned to his people he taught this thing to his fellows, who had been hiding from the last hunger of the Hidden Kings. Heort overcame the monsters, and let the people settle again in forts to live, and go out when they wished to fight against their natural foes.

Heort then traveled the hidden Lawstaff Path, and at the Jarani Stones defeated Gagarth the Wild Hunter, and brought back the Law Staff. With it he established a new code among his fellows, and among all the people who would join with him. Afterwards, the people of this way were called after him, and so we are the Heortlings.

Whenever one of us is made a man, we all travel upon Heort's path. This is the path of Orlanth.'



I FOUGHT WE WON

Greg Sez:

Officially, the I Fought We Won battle was performed by several masculine entities, cosmically and thus perhaps simultaneously. The individuals, unknown even to each other, went home and taught their form of individualized resistance to their families, clans, and tribes. This resistance allowed those tribes to survive an initial onslaught of chaos. The IFWW heroes and followers, all of whom were from the Dragon Pass area, and agreed to cooperate—a real first since it included some individuals from all the elder races. But these forces together won the Unity Battle and defeated the larger chaos force assembled to destroy them. Continued cooperation allowed all the Dragon Pass tribes to survive.

The martial struggle of Heort is appropriate to his role as warrior and culture hero. It is the manifestation of some raw masculine powers of violence, destruction, and general active, energetic role. In the IFWW these prove ineffective, the individual is destroyed, yet some part struggles on and, surprised, the chaos opposition is destroyed, runs away or dissipates.

The subsequent reconstruction of the Hero is based on an acknowledgment of the essential masculine role (I Fought), but it encloses the Secret just learned (We Won).

He rearms, then goes forth and rescues his wife from the Ice Palace, and teaches the secret to the men of his tribe.

The mirroring struggle by Inarne, Heort's wife, is appropriate to her role and feminine properties. She is the Culture Bearer, and the manifestation of the raw feminine powers of peace, creation, and generally passive energetic role.

Abandoned by her husband, Inarne must protect her kids from the menaces of the Darkness. She doesn't fight them: she runs, she makes baskets to slide down an ice slope, she fools the wolves, she destroys the imps with words, she finds food, she makes food, but on and on she goes, losing friends, followers, then even her children to the cold and monsters. She grows more tired and unable to act, and at last finds a place to curl up and rest. (In the Kitor version, she even feeds herself to her children before going to sleep.)

But these, her essential feminine passive power, is not enough for her. She-- out of all her companions and friends and the whole world that came before,--she wakes.

The subsequent reconstruction of the Heroine is based on an acknowledgment of the essential feminine role, of bearing and being, but it encloses the Secret just learned (You matter).

She finds her husband nearly dead, and she heals him in time to save his life.

These actions by the founding heroes are the secret survival methodology for the Heortling people. (And others of the Unity Council, though they always subjugated it within their more prehistoric mythology as one of many such struggles.)

Other surviving cultures have different stories. Most of these are of desperate families, each with some clan secret of survival. What is significant about the IFWW is that it was shared by a significant number of humans and other peoples. That cooperation is what allowed them to have an intact society and population in the thousands when Elmal rose.

The other population centers at the dawn had their own epic tales of surviving the Darkness. The self sacrifice of Xemela is part of the Seshnegi survival story. Joining together with the Great Living Rune (i.e., the eransachula Zzabur) to smash the glacier is another. The Kralori have their draconic story, the Pamaltelans have their Necklace, and the Dara Happsans their wandering heroes, keeping alive and hiding the secret keys to life, humanity, and heaven too. (The Vithelans may not have had a Darkness, so their tales is even more different.)

HEORT THE FOUNDER

Heort was one of the Deer Folk who dashed between strongholds. He knew his way around. He had never lived in under a roof, or had the Oakfed fire protect him. He was hard, and he was called the Hardstag when he wandered.

Heort didn't know Orlanth. Why bother? Orlanth was long gone, never answered his prayers, gobbled sacrifices without giving protection, and gave Vingkot rules that destroyed his own people. Heort saved sacrificed water for the tiny plants that hid in the rotten woods where he slept, and prayed his companions standing watch would not fail while he slept.

The world died while Heort stood watch one night. A crack of light appeared, split the sky, and the earth buckled and broke, then turned over. Chaos had won, and the world was breaking into bits to go back to Predark again.

Heort took shelter, of course. He wasn't dead yet. He scrambled past when the edge of a mountain landed nearby, he dove into a river when the firestorm swept overhead, and he was holding onto a branch when the earth turned to smoke. He didn't know anything about where he could be then. He knew he was near Predark. He was inside Chaos.

There he saw one naked man. One person, and Heort saw that the person had the tattoos of the Vingkotlings! Royal Vingkotlings, in fact, and oddly enough -- without a spell or enchantment cut there, nor was there a house, child, wife, altar, or conquest marked upon his body. Just scars, and the mark of the son of King Vingkot.

Heort spoke and said, "Greetings Second Son, from your brother." Then they spoke, and Heort learned wisdom from Second Son. He learned the secret that he needed to know to survive. That secret was the

Then he fought the I Fought We won battle. It is called this because only one man fought, Heort, but when he was in the ultimate and final combat he sensed that others were present, even though he could not see them. Yet, when he needed to see, a burning arrow struck the ground, and when he was enveloped by a scalding cold, a freezing fire swept his body. He exhaled once, and he saw his breath clear a cloud away, and from it leapt little creatures that ate the chaos. When it was done, he was alone.

So Heort survived. He learned the difference between life and death, and was needed to make it so. You will learn that secret someday. Very soon. Tonight. You'll meet Second son, and have to fight. And also find your way back.

Heort knew his way back. He saw the arrow, the stake, and the circled hill, and he took all three things he saw. He went past the empty place where he had seen Second Son. He followed the spear and the pillar and the rock ring, and he took all three things he saw. He went back to the camp he had left before the world broke apart, and found it there, though now it was empty. When he had left it was upon a mountainside, and now it was on a seashore. Rivers ran down hill now, instead of up. Things weren't quite settled



though, and Heort saw that many monsters and dead things still roamed around. But Heort could tell a dead thing from a living thing. When he came to the mouth of the Creekstream River he saw a fight between an otter and a salmon. Heort picked up a rock, blew upon it, and intervened by throwing it so that the ghost went away. The salmon said, “you can use that rock to bring me back some day, or to make the river your friend.” The otter thanked him, and went to the land of the dead. But no otters are in the Creekstream River today, or in the Choralinthor Bay.

Heort went only a short way, and he was getting hotter and hotter. Down the valley came two fires that were fighting. But one was dead, and so Heort took out one of the rocks and said, “You are Other Fire, not spirit on spirit, but self on self.” And the dead fire (which fed on fire) died, leaving a fire like we use today. The spirit said, “You can use that rock to cut the undead down, or to call me again.” The insatiable fire thanked Heort, and went into the rock.

When the fire was low the darkness suddenly rolled in like a cold dry fog. Heort could see nothing, and that is when the creatures closed in again. Heort drew a sacred pebble and threw it at a creature, saying, “You are Other.” The darkness of the other thinned, to leave night, and thanked Heort for letting it go to the Underworld. It went away, and the night, cleansed at last, thanked Heort and said to use the stone to be safe at night. The earth beneath his feet then moved, and rock and soil separated from each other once again, fighting to encase him as one of the seeds of the earth that would grow that year. Heort intervened, and the dead stone was set into place for good. The fertile earth settled in the valleys and on the hillsides and sprouted.

Once the earth was settled, a huge storm broke out overhead. Two storms were fighting, and Orlanth drew the bored stone and commanded, “You are Other, now Go.” The air calmed, leaving only the ghost storm there. It thanked Heort, and said, “I will tell you this gift before I go,” and into the stone which he held he gave his breath. And it went to the land of the dead, now silent forever.

The storyteller lowered his voice. Remember this: You will get these stones, on the way out of your own meeting with Second Son. You'll see them. It's a test. Pick them up!

THE UNITY BATTLE

Heort went to Seriasdora, (later called Iilbervor or Whitewall) a great stone fort that is a bastion against all things chaotic. There were only 100 people there, and none were children. All were wounded, ill, and slightly crazy from being alive at the end of the world. Their skins were dull gray. They were ready to die.

Heort was so vibrant and alive that at first the rulers attacked him to kill and eat him. But Heort slew them all. The other people were to listen to him. And Heort explained to them what he could teach, which is just what you are learning here. He taught to them like we are

teaching to you, and like you those hundred people got ready to meet Second Son. Heort told them what to expect, and he told them what they would learn: that one is many.

They went to meet Second Son, and when they came back they were pink instead of gray. They had seen it, been there, and were renewed. They said they were ready to follow Heort. He was their leader, and he taught them the rules of being a Heortling.

Heort ran through the darkness to other steads where people lived, and they learned his secrets too, and became sons of the Second Son. They shared the secret, and they learned the sacred words to greet each other.

One day Heort was in the woods, near the spine, and many trolls surrounded him. He'd often been hunted, but they could never catch him, because they expected deer. But they weren't hunting this time, for food.

“Greetings, Second Son,” spoke a troll. Heort had heard that voice before.

“From your brother,” he replied. “One is Many.”

“I am One.”

When the troll showed itself, Heort recognized it indeed. This creature, the mightiest predator of wild Glorantha, paused a moment and in its growling voice, spoke exactly with Heort. “I know you.” At this, most of the other trolls which had shown themselves bent down, way over so their heads were lower than his.

Heort could have easily run away, or killed them, but instead he saw what was there before him. He spoke to the troll, who was called Tukutu. They said the same words, and they realized they had been together, though separate.

Heort accompanied the troll. They took him to Akez Loradak. The Ebonglass Tower. Maybe you've seen it, the tall black tower in the south there. Our good lord, the Only Old One, was there, just like he is today.

Ezkankekko, the Only Old One is a huge person, bigger than a troll. They say he isn't a troll, but he's the son of a troll god and a troll goddess, so go figure if you can. But he can hold iron and isn't burned, so I don't know. He eats like a troll, but he is really smart. Wise, really.

Only Old One told Heort that the living people he had made had attracted the rags of unliving tissue to coalesce and come towards Kerofinela. Broos were on the slouch, acidic slimes burned their way, and monstrosities flopped towards them.

“We have forces, but not enough,” said Only Old One. Here is what Heort said.

“Ancient One, this small man stands in front of you with thanks for your ear. I hope not to offend it by stating the obvious, but here is what I know.

“Before, in the time of Vingkot, no Predark spawn fouled our world with its chaos. You remember that, perhaps. I am told that no conflict existed between your kind and mine. We have a great foe approaching, and I would think we could work together somehow for our



common good. Certainly therein lies our victory.” Only Old One agreed. Heort sent messengers running to other human strongholds with a command to bring their warriors and priests. But Heort went out, alone, with only his sacred stones. There he asked them where he should go, and on their advice went to some beings of power who still lived. Heort went to Karur Elar Taras, where a great dwarf listened to the vision, and was surprised that his eyebrow was seen to move. Heort turned his way into a forest that was still green with its pines, and there spoke there to Orenvans the aldryami lord, armored in wood and with a bow taller than a man.

“I know you.” They all came, all the leaders of the thinking peoples. We planned together, quickly, for not much time was left. It was never done before, but Mostali and Aldryami and Uz and Human stood side by side. Heort, the best battle leader, was given command. He instructed their ranks, charged the magicians in their protections, and first halted the great sloshing army of broos, then turned it upon itself so it was devoured.

That was the Unity Battle. It is what made the land of Kerofinela the place of greatness, because no chaos ever came again against us like that. We lived on, in peace, and had a chance to have children again, even though there was only poor light from Elmal, and it was always cold. Heort showed to everyone, not just to us and not even just to the other races, but to all nature really, what was the difference between the new and old worlds, and what was alive and what was dead.

HANTRAFAL, THE FIRST GOD-TALKER

Magic is what Hantrafal taught to us.

Hantrafal was a son of Orlanth and a woman named Ilda, who was of the Flint clan. Hantrafal sowed his barley by hand, and he had a wind that kept the birds away. One day the wind was attacked by a fiery wolf that inhaled and destroyed it, and as a result a huge flock of black and white birds descended and devoured all the newly planted crops. The following winter they ate only cheese and mutton.

When Valind was driven off by Orlanth Hantrafal wanted to speak to his father, and give him the first fruits of spring, as he had promised. And he needed his father's advice, too, on how to deal with the raiding birds.

Hantrafal first invited Orlanth to come to dinner, in the way he used to do. He just went atop the highest hill, which was called Silvertop, and he shouted out the way a son yells to invite his father. But Orlanth didn't come.

Hantrafal then sent a servant with a message. It set off, blowing swiftly across the surface of the land, but it too was devoured by the fire wolf.

Hantrafal then set off himself, accompanied by two of his brothers, were named Lalakor and Chokor.

Hantrafal took several things. One was a handful of chipped flints; over which he said “You brothers of mine, sharper than death, shall help me today.”

They left Hantrafal's home, walking to the place where their father lived atop the Sacred Mountain. They had gone a long way when they encountered the fire wolf. Chokor wished to rush right at it, but Hantrafal delayed him. Instead Hantrafal spoke to Lalakor.

“Brother Flint,” he said, “I need your help now. You make fire, and cut flesh. Can you cut fire? I, who say this, ask you.” And at that Lalakor leapt up and threw himself at the fire wolf. The burning monster tried to inhale his enemy, but Lalakor was more like his mother than his father, and it cut right through the fiery body, leaving a hole in it.

“Now, Chokor, go and fight it.” And Chokor did, rushing over the ground like a storm and seizing the fire wolf. The wolf, though wounded, still inhaled Chokor, who was more like his father than mother. But the wounds that Lalakor had made let Chokor slip out again, like a breeze through a chink in the logs of your house. Chokor was not devoured, and his incessant escape and reinhalation tired the fire wolf until it came to terms with his foe. He negotiated with Hantrafal and agreed to come when the flint and the breath were applied in that secret manner. Then they let the poor sorry creature go, and went on. The three brothers climbed the tall mountain, and they found the house of Orlanth. He was not there, which surprised them of course. Ernalda and her women served the guests well. Orlanth returned, and of course he was happy to see his son. He asked why Hantrafal had not visited or spoken in such a long time, and Hantrafal told about his many earlier attempts that had failed. After he told these stories of failure many others at Orlanth's feast also said that they or their followers had similar problems.

“This must be why we have eaten no whirl deer for such a long time,” said Ernalda.

Orlanth was concerned about this, because it meant that the world was growing different in another way that he had not expected. However, Orlanth was always successful at changing to meet the needs.

He spoke more with Hantrafal about how he had arrived after all. Hantrafal told everyone about his journey with his two brothers, and the great trouble with the fire wolf and the smaller troubles of the stream crossing, the breaking lands, and the blue fox that was an alynx.

The feast that followed had many fine foods, which had come from all of the people of Orlanth. Hantrafal said that he would be sorry if his sons never got a chance to come to such a fine gathering. Vingkot, a famous spear thane of Orlanth at that time, said he would be sorry if the excellent foods of Hantrafal were kept from this great table.

Orlanth, who was a wise lord, did not make a decision that night, but listened to the concerns of all his people.



The next day, when Orlanth met with his Ring, he spoke his resolution. Orlanth told Hantrafal to search among everyone and find other people who could perform the journey that he had done. He asked Hantrafal to show everyone how to overcome the fire wolf and bring supplies to Orlanth's stead.

In return, if people would do this, Orlanth would make sure that he performed the obligations of service to his people, even if he had to travel five thousand miles, or into one of the Three Worlds. He said, "I will recognize who are in my tribe, for we will exchange breaths. I will give each person a place in the tribe. I will give protection, from those pesky birds of yours, or anything foreign. I will provide leadership, for my decisions have been excellent through these changing times. I will give Justice among us, so that we Orlanthi need not always raise sword against each other. Finally, I promise that I will avenge anyone who is harmed for the foreigners. All these I promise, to anyone who gives us the gifts as Hantrafal shall teach them."

Hantrafal taught to anyone who wished to learn. He visited the steads of many of his brothers and cousins and taught them the secret of flint and breath. That way the sacrifices were begun, and Orlanth would have the help of the people in the time of darkness and storm. That is why we call Hantrafal the first God-Talker or priest; he began the services to the tribe.

Hantrafal had more to teach, too. He showed to everyone how to exchange breath with Orlanth, so that they were in his tribe, and would know each other. Hantrafal did this so that the people of Orlanth gained their god's help in the storm and darkness. That is why we call Hantrafal the first God-Talker or priest; he began the sacrifices to our gods.

Now we are one with the god, and so we have a part of him in us. He is here, in us, and so we can do what he did. Orlanth was the god who makes the storms, and you have seen us make storms. Orlanth is the one who protects, and delivers justice, and many other great things for the people. And you have seen us deliver these things.

That is what is called Magic: the doing of the gods things in the world of our daily life.

HEORT AND ORLANTH

Kerofinela after the Unity Battle was better than anything that went before it. But it still wasn't light, and it still wasn't warm, and it still wasn't easy for anyone, at any time. There were still monsters and horrible creature all around, like there is today, but worse.

Heort had a man in his household named Rikaldur Graybeard whose wisdom is renown. Rikaldur told Heort about a kinsman of his who was unburied, and whose soul needed rituals to set it at ease in its rightful place. Heort set forth right away.

They came to the place called the Hill of Orlanth Desertus, and there was a howling of many agonies because the ghost of a storm was raging there. At first Heort feared a betrayal, or else that this had devoured his kinsman. From Rikaldur Heort learned the woeful story of his own father's father, Darntor the son of Parntor, the Ghost Gale.

With his breath stone, Heort asked, "What will it take to set you free?"

"Sacrifice to Orlanth now, and I will go."

"I need no gods," said Heort, "that is plain." Indeed, I am told he wore the marks of a kolating on him.

"Son of my son, you are a leader of men. Are you not better with their help?"

"Of course. This is one of my rules."

"And you're a speaker among the many intelligent races. Is this better for you?"

"Yes, as I have said many times."

"You have a choice. No one can make you do anything. But if you choose to worship Orlanth then you will be in partnership with nature as well, and both you and it shall gain thereby. And besides, I shall be free to go."

Heort again went into the hills, with only his rocks and his powers. After considerable thought, Heort came back, and agreed to try it.

Rikaldur was a God-Talker and knew the rites, and Heort's other companions were all eager to learn too. Rikaldur taught to everyone how to find the place where Orlanth resides, and how to speak to the god simply, and make his life like the god's. Then Rikaldur showed them the sacrifice, a simple thing when they all breathed the name of Orlanth in the song we've been singing.

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

As they sang Darntor, the Ghost Gales, slowed his whirling to become a whisper, and then slowly went away. A bright light made Heort look over his shoulder. Elmal, a small spot in the dark for Heort's whole life and longer, glowed then brightly from where the god sat atop Kero Fin. Yes, there was light again for us, glowing all over Kerofinela, when we learned to work with the gods.

Heort and his people went to their home. As they went the weather was warming, and in many places the snow receded. And then, a little later, the winds moved with a warm breeze bearing the scent of flowers. Everyone who breathed for Orlanth was filled with laughter and joy, and he thought of his wife dearly who was, too, warmed from inside. Then everything was better. Lots better. They knew. Orlanth had told us, and Ernalda was wakening.

And later Orlanth himself returned, and set Elmal free from the mountain top. Time began, and since then the sun has risen and set, according to Orlanth's command, and Orlanth has worked with us Heortlings as well.



HEORT AND IVARNE

Ivarne was the greatest woman who ever lived. She is the mother of our people. Ivarne descends from the greatest lineage, Ernalda, through her daughter Istena. The lineage was among the earth tribe, until Desderina married the Plateman, and moved to the old sand bar, in On Jorri. In the war Derenna was famous, who made the foolish basket wall, but also the little boats. When all was dark, Heresteni kept the fire for the Enverings, where people huddled and wept tears that burned. Her granddaughter was Jerres, who led the clan in the ice days. Ivarne was the daughter of Jerresteni, called Golden Haired; who was the daughter of Oresene, who charmed all with her words; who was daughter of Leaping Cat Woman; who was daughter of Ginara the Skater, daughter of Jerres, of who we have already spoken..

In the time of the Great Darkness, Ivarne married Heort – the last bloom of love before the winter freeze destroyed everything. Heort had wooed her even though they both knew the world was doomed. When Ivarne married Heort, the last few living spirits and gods attended the ceremony, and in the ice, rare Queen Flowers blossomed.

When her husband left to fight the monsters and face the Doom of the World, Ivarne was alone and had to protect her children from the menaces of the Darkness. Ivarne had no powers to fight the Demons, her powers were those of peace, plenty, and provision.

The weather got worse, the drenching Rain of Blood became the driving Crimson Sleet, the snowfalls became non-stop, and creeping fingers of ice encrusted everywhere. Ivarne and her meager band suffered terribly. She lost many of her followers to the creatures of the night. The King of Frost sent his rimey children to chill our people, the hearth fires diminished, and Hollri came from the wilderness to kill the cows.

When the icicles hung large off the roofs of the steads and the snows of the Ice Giant collapsed the thatch the elderly, women, and children were forced to leave their steads. Ivarne led them out into the wilderness. She told them to carry as much as they could, and our people took all the remaining food they had and the few remaining sheep, pigs, chickens.

Out in the wilderness, Ivarne helped our people survive the terrors of the Darkness. Instead of standing and fighting the chaos she used her skills to hide and run. The band wandered and hid in caves and grottoes. The chill killed sheep, the pigs were lost in the deep snows, and the Howling Wolves ate the chickens. Many of our people starved, so Ivarne taught the surviving followers how to find food in the snows by gathering tubers, roots, and berries.

At every turn the Ivarne and her followers were hunted and haunted by the monsters, both seen and unseen,

of the Darkness. The Shadow Fingers came and froze many to solid ice, the Black Ghosts ensured all had troubled dreams, and the Specters of Mallia hovered over the campsites. When the Howling Wolves tried to encircle her camp, Ivarne showed her starving band how to make baskets and escape by sliding down the ice slope.

When the Hungry Dead came, she destroyed them with words, when all was covered in snow and ice and no more food could be found, Ivarne gave part of her self and made food, so that her children would not starve.

Yet things got even worse, the monsters and cold got worse all the time. Ivarne's band grew fewer and fewer until one by one she lost friends, followers, and finally kin. Eventually, isolated and alone, Ivarne had given so much of herself to protect the survivors and her children that she grew tired and unable to act, and at last she found a place to curl up and rest.

IVARNE AND THE ICE TOMB

As Ivarne rested, the weather grew worse and the snows and ice covered her, eventually Ivarne was entombed by the Ice Giant, sleeping in a vault of ice.

All about her the world suffering continued, many fell to the monsters, only the brave survived. Yet, asleep, Ivarne was safe from Chaos and Darkness. Her powers were not lost and she-- out of all her companions and friends and the whole world that came before survived. Within her slumbering self, Ivarne alone retained the secrets of womanhood: Hard Work, Kindness, Compromise, Compassion, Stewardship, Love, and Peace.

IVARNE AWAKENS

Heort awakened Ivarne from her sleep. But when she awoke, Ivarne found Heort nearly dead from his wounds, and she healed him in time to save his life (with her breath and kiss). With Heort healed, his warriors came back from fighting the darkness monsters.

Heort and the men rebuilt the steads and repaired the damages that the terrible snows had caused; yet, Ivarne showed the women the ceremonies and rituals that made it possible to live. She was the one that showed the women how to invite in the household gods and spirits of hearth and home.

Ivarne showed the women the knowledge of Kesta, how to store the grains and berries through the bad times so that our people would never go hungry again. She is the one that retained the secrets of how to bake the Splendorbread, and shared the knowledge of Istena with the men once again of how to brew the miraculous crazy black Widebrew once again.

Heort and the men cleared the fields and began plowing them, but it was Ivarne that knew how to re-contact the spirits and lesser gods of the Earth to ensure the protection and fertility of the crops.



Ivarne led the women in repainting the fieldstones and replanting them with trinkets and prayers. Ivarne alone remembered the Welcoming of Ernalda Chant and the Song to Velhara. She planted the sacred staves to the Earth, led the women to tie ribbons and flowers upon them in reverence to Voria. She was the one that burnt juniper resin on the Faladan Fire, and sprinkled the ashes in the fields and houses to bless them. Ivarne was the one who retained the secrets of the Flax Dance and the Goose Dance.

Heort and the men often went out hunting, yet it was Ivarne that showed the women how to turn the flesh into tasty meals, and the skins into useful clothes.

It was Ivarne that found Queen Bee in the caves, brought her from a deep sleep and brought her and her children back to the steeds so that our people could share in her golden sweetness.

Ivarne was the one that found the calf child of Ulralda near-to-death, took her into her home, and nursed her back to health with the knowledge of Aralnala. In time, the calf grew and gave her milk to Ivarne and she showed our women how to once again make butter and buttermilk. After this time Ulralda blessed our people and our herds grew once more.

Ivarne's greatest gift to Heort and to our people was her children, Gollanth and Desaventus.

Greg Sez,

This subsequent reconstruction of the Heroine is based on an acknowledgment of the essential feminine role, of bearing and being, enclosing the Secret just learned (You matter).

DEATH OF HEORT

Lightning killed Heort.

The Esrolians say Heort got into one final quarrel with Orlanth, and it was really just the sad pride of the worldly men, once more. He should have listened to his wife, they say.

The Voice of Grandmother Merngala, who said he saw it, said they fought to see who was more important. He explained that Heort's special power was against Chaos, and Orlanth has no chaos, and thus had the advantage. He wondered aloud, "If Heort had won, and Orlanth had lost; would the gods now be mortal and humans be ageless and endlessly reborn?" We know Grandmother said, "Shush, friend, that is nonsense."

Esrolians don't know. Orlanthi know.

Heort's Pyre is at Sacred Top, where they tell this story, even to strangers who don't know our tongue. They have even longer versions too, one about their ancestors and another about the gods of their ring at this event.

One day Thereltero, the messenger of Orlanth, went to the great stag Heort, our king, and said, "Son of my great

lord, I have come here now to preserve you from Death, the old Lord Before Time; and to bring you instead along the Great Path to the hall of Orlanth."

Heort replied, "I've never gone anywhere without either a fight to get to where I'm going, or a fight to try to stay where I am. This is that second kind, and I will not go without doing my best."

Graybeard, the Lawmaker, intervened and said, "You know, Law Maker, that there is a law that says you must go to our lord."

"I've sworn to no laws of Orlanth," said Heort, "Although so many others have. Step aside." And Graybeard did, bowing.

Ivarne, his wife, intervened, and said, "You know, my love, that there is always another way."

"This is my way, and had I ever been otherwise then I would not have deserved you. Please, protect yourself and step back." And she did, after whispering once to him.

"Please come," said the messenger.

"No. Come get me."

"It is as Lord said, and this is the way," said Thereltero, and he made the sign and the three lightning warriors stepped forth.

"Three against one?" laughed Heort, "the old man throws away the code at last?"

"Nay, of course not" said Yavor, gripping the javelin to awaken its magic, "But we know what we face." And with that he hurled himself forward, a power to destroy a great warband in an instant; Heort's shield brushed him away. The point was dull, the barbs bent, the feathers shredded and shaft split.

"One to one," said Durndor, hefting his spear, awakening the god, "For the most noble man alive." He thrust and broke Heort's shield, and then spear to spear they thrust until the king stepped on Durndor's blade. It broke, the shaft shivered to bits and Durndor lay broken. He rose and limped away.

"Man, above law and custom and nature, resistance immortal," said Tarilor, "You are blessed." He struck, and though Heort was the greatest warrior in the world, the spear from the other world slipped past his defense and struck him to the core, to where the elements joined his breath, and shattered him without a cry, other than the deafening sound, the last thing anyone ever hears. A wind blew, a cloud dissipated, a shadow fluttered, ashes drifted. Heort was freed.

That was at Sacred Top. Now Heort sits at Orlanth's own high table, when he is there. He comes and goes as he pleases, and of all mortal men who ever lived, Heort is the second who is the Friend of Orlanth, the one who sits or stands when he wishes.



THE SILVER AGE

THE SILVER AGE (HEORT'S AGE, THE STAR AGE)

Heort's great successes inaugurated a period of twilight that preceded the actual first sunrise. This is called the Gray Age, or often the Silver to mark its increasing splendor. Elmal had never left his perch atop Kero Fin, and now he grew stronger when his horses came to him. The people of Dragon Pass, now called Heortlings, began to increase in population. Steads that had survived the endless winter went from a couple of dozen people to a few hundred.

Several famous heroes are remembered from that time. They are not all Orlanthe, but the most important are mentioned here: The Strong Man, Ezkankekko, Panaxles the Architect and Sesarto the Artist, Aram Yaudram, destroyer of Gouger, and the Queen of Esrolia.

At the Dawn, the Heortlings were ten clans with a few thousand members in total. Compared with any other nearby human group they were a unified and comparatively strong people. Furthermore, they were allied with local uz, aldryami, mostali, dragonewts, and other minor races. They were encouraged by their Lightbringer religion to go out and light up the rest of the world.

THE KITORI

In the Darkness, we were all Kitori. The Kitori thrived in the Unity Council days. The term "Kitori" was used broadly in the Silver Age and in the Dawn Age. The Heortling king was often called King of the Kitori, though in accuracy he was a King Among the Kitori. For many people the Kitori were synonymous with the Unity Council.

During the period of the High Council of the Lands of Genertela, the Kitori were increasingly associated with just Kethaela and the Heortling kings were rarely called "Kitori".

Following the Battle of Night and Day and the Bright Empire's conquest of Kethaela, the surviving supporters of the old Unity Council fled into the dark corners of the world. With the arrival of Arkat, these Kitori flocked to Arkat - but this time as a distinct people: the Kitori. They served Arkat and many of them learned the mysteries he taught. But they were no longer synonymous with the Heortlings or the Esrolians or the other peoples of Kethaela and Kerofinela. And with the Tax Revolt, they were dismissed from Ezkankekko's service and once again forced to seek shelter in the shadow.

THE SECRETS OF THE DARKNESS

There is great power in the Darkness – and the Darkness holds the secrets of the Underworld. During the Great Darkness, Ezkankekko – a powerful Darkness entity -

offered his protection and friendship in exchange for tribute and acknowledgement. He offered more as well - Ezkankekko offered to teach people the secrets of the Darkness so that they could survive in the Darkness.

Few people took up this second offer until Varzor Kitor accepted and learned at the feet of Ezkankekko the deepest secrets of the darkness. Varzor then taught others – humans, dragonewts, wind children, and anyone else who would learn - how to pray, make sacrifices and learn these secrets. Kitor's followers learned prayers that halt uz, dehoru and anything born of the Underworld (as long as it is of the dark). They learned the secrets of the darkness of night and the darkness after death. These initiates of the Darkness formed a separate people who – regardless of their origin – were called the Kitori.

Ezkankekko greatly favored the Kitori and allowed them to reside with him in the Palace of Black Glass. Ezkankekko made the Kitori his envoys to the peoples of Kethaela and Kerofinela and gave them the privilege of collecting the Shadow Tribute – tribute owed to Ezkankekko from every tribe, settlement and group in Kethaela and Kerofinela for their survival in the Great Darkness. The tribute was not onerous and was fixed by ancient tradition. Failure to pay the Shadow Tribute meant swift and deadly retribution from the Kitori – and because failure to pay was oathbreaking, the guardians and tribal gods would not protect the community.

The peoples subject to the Shadow Tribute were called the Shadowlands or the Kitori Empire. It was an empire of tribute-collection, without governors, government, central laws or rule. The tribes and cities paid the tribute owed Ezkankekko and Ezkankekko offered them protection from the Darkness – especially the Darkness creatures loyal to him: the many thousands of uz of the Shadow Plateau and in the handful of uz trading posts. The Shadowlands coexisted and overlapped with other kingdoms and empires – the Heortling kings and high kings, the Esrolian Grandmothers, the Arstolan Forest and the Gemborg dwarves. But all acknowledged Ezkankekko's sacred authority: a carefully circumscribed and ceremony authority, but authority nonetheless.

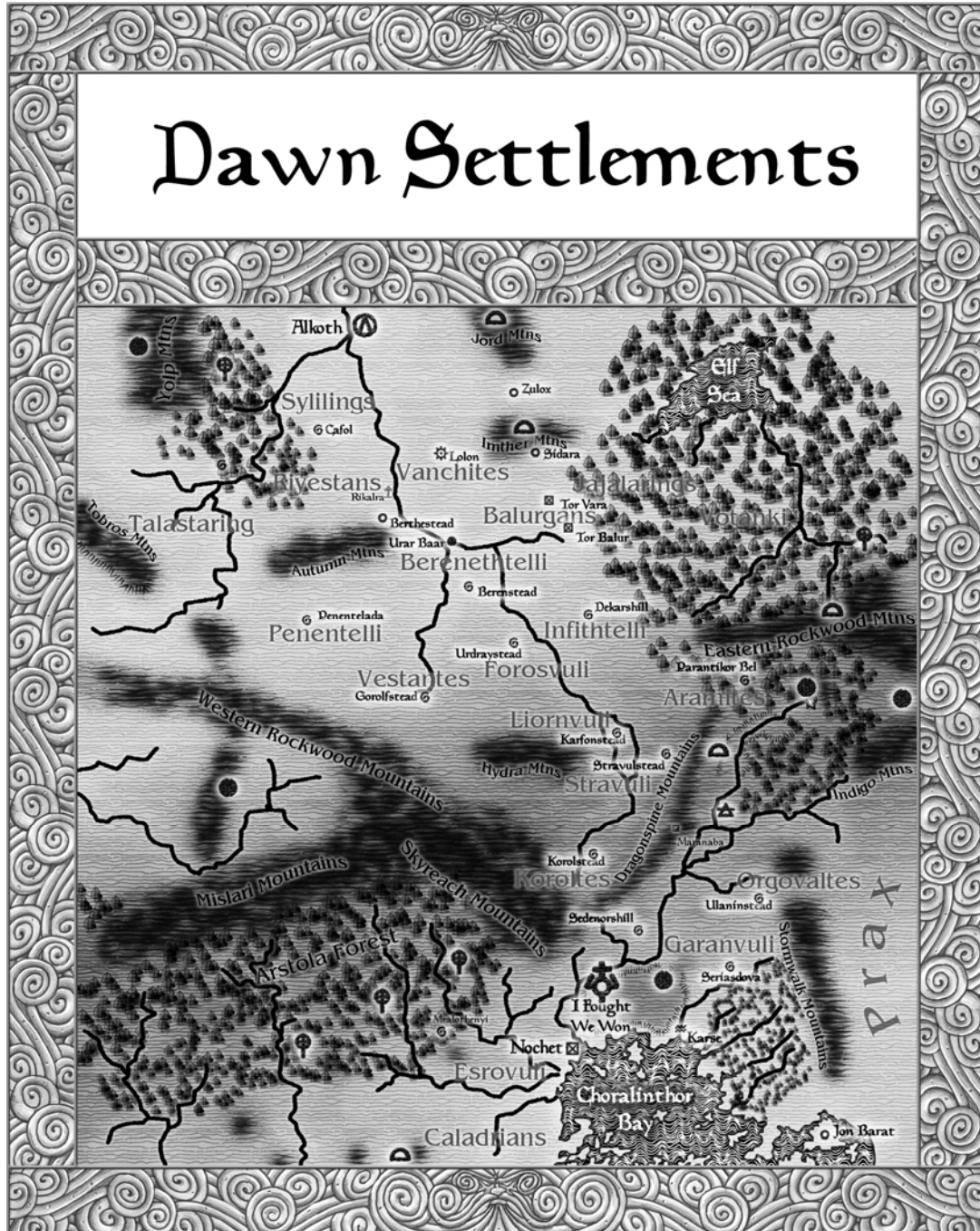
The Kitori were the most visible representative of Ezkankekko's authority, and they were commonly called the "Shadowlords". They wore distinctive garb so that all knew their status: black fur-lined cloak and hood, leaden mask, and ebon spear; and trolls or even more frightening darkness entities often accompanied them. Feared and respected as sorcerers and magicians, many viewed the Kitori as the rulers of Kethaela.



THE SHADOW TRIBUTE

The Shadow Tribute was an Equal Exchange. The peoples of the Shadowlands paid the Shadow Tribute to Ezkankekko and, in exchange, Ezkankekko gave them magical protection, military support, and rich gifts to the leaders of the communities. At the Equal Exchange Market, the Kitori gathered part of the Shadow Tribute and traded it

to the merchants who gathered there. In this way the Shadow Tribute coordinated trade in the Shadowlands and helped bind the people together in Unity. In this way, Ezkankekko's gifts always exactly matched the tribute he demanded.





DAWN SETTLEMENTS MAP KEY

Prax. Wasteland east of Dragon Pass, occupied by animal-riding nomads who are enemies of the Heortlings.

Dogland. Region north of the Heortlings, occupied by Tunoralings, a race of thieves, enemies of the Heortlings.

Votanki Lands. Forested region occupied by Votanki peoples, enemies of the Heortlings.

Chaos Woods. Forest region inhabited by monsters and Chaos.

Esrolia. Land occupied by Esrolians, a nation of women who worship Ernalda.

RUNE KEY

* **Block Site** (☞). Urox smashed Wakboth and pinned him under a huge cube of truestone, a half mile on a side, that is still in Prax.

* **Horshassu** (♣). The ancestral nest of the ancient dragonewts.

* **Unity Battle** site. Atop the Shadow Plateau, the united armies of Dragon Pass met the triumphant chaos army fresh from vaporizing the Spike. The united armies and magics were so great that the chaos was unable to absorb, negate or mutate them. Since then, nothing has grown atop the plateau.

THE TEN HEORTLING TRIBES

Runes show the sites of their central stead.

1. **Berenstead**, hillfort and temple center of the Berenethelli Tribe.

2. **Penentelada**, walled town and temple of the Pennenteli Tribe.

3. **Gorolfstead**, hillfort and temple center of the Vestantes Tribe.

4. **Uraldastead**, hillfort village and temple complex of the Forosvuli Tribe.

5. **Deksarshill**, Orlanth temple of the Infithelli Tribe.

6. **Karfonstead**, hill fort with village of the Liorvuli Tribe.

7. **Iliastead**, town and temple of the Stravuli Tribe enclosed by cyclopean walls.

8. **Korolstead**, village of the Koroltes Tribe.

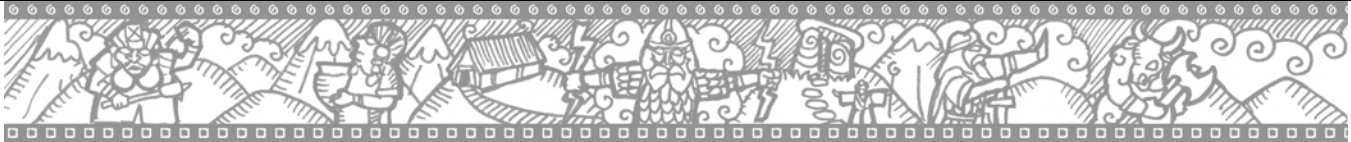
9. **Ulaninstead**, hillfort, town and temple complex of the Orgovaltes Tribe.

10. **Iilbervor**, fortified temple to Orlanth and Ernalda of the Garanvuli Tribe.



KINGS OF THE ORLANTHI

1. Umath
2. **Orlanth Umathsson**
3. Vingkot Orlanthsson
4. Kodig the King, Vingkotsson
5. Bibidos Tenwife
6. Kabalacos Icefall
7. Rastagar the Evil, who made the Sword and Helm War
8. Vinki the Pitiful
9. Damaron Warman
10. Bibidos Bowman
11. Jardfor Misttakorsson, the Shapeshifter
12. Kogal Jardforsson, the Shapeshifter
13. Heort the Great, also called Staglord, The Skier, and The Founder
14. Gollanth Heortsson
15. Orstohra, “King at the Dawn”
16. Mistorang, when the 2nd Council was formed
17. Baltalbos
18. Leikan
19. Harmast
20. Kagradius, who rode the eagle
21. Endenorl
22. Masterl
23. Venorl, Conqueror of Peloria
24. Venharl, Plunderer of Dara Happa
25. Korlmar
26. Saronil
27. Hadager, whose bull Vesten killed
28. Orlmast
29. Haradangian, who broke the Corrupt Council
30. Orlmandan
31. Garindath, who was killed in battle
32. Korlager, friend of Two-pair Heroes
33. Harabos the Desperate, who was killed at Vanntar
34. Owenreth the Exile, who had no home
35. Garindath the Great Rebel, killed at the Battle of Night and Day
36. Korlager, the Wicked Fox
37. Harabos, the Desperate
38. Owenreth the Exile
39. Arkat, King of Battle
40. Orvanfalar, killed by a dwarf
41. Londaral, who destroyed Gbaji
42. Orl daran, who raised the roof
43. Lodaralest, called “wifeless”
44. Manabandar and Selenkor, the different twins
45. Harasaran, Arkating killer
46. Anlondaral, Shadowfighter
47. Unestoros Forkbeard, who invaded the tunnels
48. Hardros Hardslaughter, the Peacemaker
49. Manavar Blackhorse, Wyrmslayer
50. Darelmal, the Spear-stander
51. Tarkalor Two Beard, killed by his wife
52. Hardros the Grizzly Man, Lord of the Trident Men
53. Severen Sevenstrike, the Trident Man
54. Dastal Shouter, Trident-bearer
55. Manabrar Silverhelm, who chased the bee woman
56. Derastal, the Man of the Mountain
57. Senlanth Chest-breaker, Obduran’s Sacrifice
58. Dardastal Silverhelm, called “Helm and Trident”
59. Andrinador Flightspear, who lost the spear duel against Chest-breaker
60. King Thanlanth Noble-shield, the Great Leader
61. King Berevenos, Orastan’s King
62. Nevenos, possessed by a dragon [to 775]
63. Orlmandan the Red, dragon food
64. Obduran, the Dragon King
65. Isgangdrang defeats Traditionalist Resistance
66. King Androrfin of the Hendrikings
67. Ivanstaval, the Hidden King
68. Orvanstavalves the Hidden King
69. Oranvil, the Clever
70. Vestorfin the Dodger, Tribeless King
71. Elmaldes the Bandit
72. Dingorsvan, Keeper of the Regalia
73. Orvamarth the Weasel, who was King
74. Androrfin, who defeated Zistor
75. Beselbarn, stupid technophile



76. Andrin the Mover, who established the Dragonbreakers
77. Andrin the Stag, killed by his subjects and his wife
78. Andrin Halfcloak, killed by wyverns
79. Orstevin the Poet, whose words made magic
80. Orsaldes Treesinger, who made the trees grow
81. Andrin the Conqueror, Lord of Arrows
82. Andrar, whose Trickster destroyed Slontos
83. Davisin Ironspear, the Prisoner of Esrolia
84. Berevenos, lord of Barans Breakearth
85. Manavar, cursed by Hot Beb
86. Andrin the Short, who died in Dragonkill
87. Velhendrik, who lost the South Adjusted Lands
88. Velorlanth the Unlucky
89. Desarvinos, who Fed the Stones
90. Finelvanth the Flyer, the Adventurer King
91. Deserlanda the Queen, the Great Queen
92. Ivanstaval, slain by the Volsaxi
93. Volstaval Ivanstavalsson
94. Forndrin the Unlucky
95. Elmaldes the Strong, also the Wise
96. Orgar the Wise
97. Androrfin Rainface, who made the jokes
98. Selellanth, who saw the Red Moon born
99. Aventevis the Peacemaker
100. Silkinister the Thunderer, Lord of Dak
101. Elmaldes Blue Eyes, King the Old Way
102. Starkvaldes, the Fighter
103. Elmaldes the Sailor, Lord of the Ship
104. Andrin the Stouthearted, killed by Belintar
105. Darorgar the Clever, killed by Belintar
106. Volrenava, the Esvularing woman
107. Bararestol, killed by Volsaxing liberators
108. Andrin the Lucky, Servant of Belintar
109. Dingerlant, the Southerner
110. Vostarhendrik, the Burner
111. Daresvul the Fisherman, killed by his housemaid
112. Finsteren, killed by Chaos
113. Urvaesrol, the Bad Queen
114. Gestenen, who begged from the Uroxi
115. Tanandarg, the sorcerer
116. Sartar the Transformer, who freed men
117. Saronil, slain by dwarves
118. Jarolar Longstride, Victor at Karnge Farm
119. Jarosar Longarrow, also called Hothead
120. Tarkalor Trollkiller, High King of Dragon Pass
121. Terasarin, killed by a Lunar Shakebeast
122. Salinarg the Doomed, who fell to the Empire
123. Kallyr Starbrow, Brilliant Warlord



HISTORY AFTER THE DAWN

THE WORLD OF TIME

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

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

Time permanently separates the gods and their world from the destruction to which they had submitted in the Gods Age. They formed the pact to ensure their survival. The balance between the extremes of creation and destruction was moderated by sharing of the extremes by the participants.

Everything that had been killed in the Gods War has to remain dead one-half of Time, yet is also alive one-half. Thus the world is subject to those changes and the magical energies of the world follow that flow and pattern. Thus in winter the earth and fire deities are weak, but in summer the fire gods are at their most powerful.

Within the world of Time live other beings who did not share in the Compromise. These are the mortal races who survived the Darkness. Unlike the gods, we mortals maintain our freedom. We can impose ourselves upon the world and change it to a small extent.

THE THEYALANS

After the first sunrise, the whole world lived in harmony. The people who were present at the first Dawn were so overjoyed at the success of their gods that they joined together into the Theyalan Council, named after Theya, Goddess of Dawn. For many years, they spread throughout the mortal world, bringing the news of their gods to people who were still in hiding.

After many years, they had discovered many peoples, and especially one that claimed they did not owe friendship to Orlanth, or to his people. Trouble began, for they were as ignorant as dead rocks, and as rude as a drunken stormbull. They treated animals as slaves, and they enslaved people like they were animals. They were called the Northern Horse People, or Ustrandlings. They wanted to rule the whole world, and they were very cruel to all the emissaries and missionaries we sent to them.

Orlanth did not like this, and the council changed its membership to confront these foes. This was the Second Council, and they were very warlike. They waged a fierce

war, and at last Orlanth brought them victory at the Battle of Argentium Thri'ile 230 years after the first Dawn.

After that, peace came again for a while.

GARANVULI KINGS SINCE THE SUNRISE

1. *Orlmorth Victor, King at the Dawn [0-24]*
2. *Darogaran, Mountain Man [24-56] He climbed over the mountains to the far side and went to Prax. He came back wearing the spotted bison skin. He was killed when raiders tried to get it back.*
3. *Dargaranvul [56-72] He had been a missionary and came back to his home with tales of wonder from afar. His wife was from the bear people, but never regretted having left her people.*
4. *Korlmar [72-112]*
5. *Destorl the Helm [113-117]*
5. *Tendalor Underwillow [118-136]*
6. *Jan Ironclad [136-154]*
7. *Dardurev [154-164]*
8. *Elmalofin [164-182]*
9. *Kortuva [182-196]*
10. *Destorl Niskising [196-212]*
11. *Orlmorth [212-217]*
12. *Deselgaran [217-235]*
13. *Verala [235-247]*
14. *Dinorth Garansson the Great [247-298] Garan's beloved had been captured by the enemy god, Red Fury, who hated Garan for deserting him in the Gods War. Red Fury kidnapped his love, and devoured her, and cast her soul into a place that he knew of where she would suffer. Thus she was reborn as a human, and Garan recognized her and came to earth again as falling fire. Their child was Dinorth the Great.*
15. *Beselbarntar [298-312]*
16. *Dinorgaran [312-320]*
17. *Korfestos [320-322]*
18. *Darelmal [322-333]*
19. *Orestal Skullsplitter [333-345]*
20. *Faranstal [345-352]*
21. *Garanmastal [352-361]*
22. *Garanfalor [361-374]*
23. *Durlanth Bullfoot, died 379. When he stamped his right foot he would shake the ground, and stamping his left he could heal his friends. He was killed at the Battle of Night and Day, along with all his people, and the regalia of the tribe was taken as plunder by the enemy.*

THE STAMPEDE

Kalanth was a sacred plowman who never seemed discouraged at his tasks even when no sprouts rose, or when the red rats devoured everything on the night before



harvest was to begin. His father was Kalasmas, and his father was Durpar, and his was Kors, who was named to be the chief of the Yoke Clan by Heort the Great. Chief Kors had been a famous fighter among the Vulture Campers, and even today people go to the place where he was killed to pray for victory in dire straits.

Kalanth had a shrine to Barntar, his ancestor. He was with King Orstohra when they worshipped all night before the Dawn, and saw the first sun rise. He was a member of the Ring of the Stravuli and it was he who recommended and led the Stampede, still known in tragic folk lore and poetry.

The Stampede tells how Kalanth arranged for the stampede of a herd of thunder walkers against the walls of the Liornvuli fort of Kordos. Kalanth's king, Sarlanth the Bold, then bore off the wife of Liornvuli's own king. Queen Durlindia renounced her marriage at the next Ernalda rite, and then married Sarlanth and King Sarlanth's army and his wife's bold plans frustrated and ridiculed Liornvuli attempts for vengeance. They lived happily ever after, and died old and at peace in 109. As their funeral pyre was being laid King Dargos led an army from Liornvuli hauling Culgak, a trebuchet that hurled buckets of fire and withstood all magic, weapon, and creature that tried to destroy it. Kalanth was killed defending his king at the fort of Beken's Well. Within two years all the Stravuli clans west of the Spine had submitted or fled from their ancestral lands around Grizzly Peak and over the Spine.

Kalasma was just a young man when the Liornvuli slew his father and the tribal leaders. His mother submitted the Yoke Clan to be tributary to King Dargos when they came riding into the stead. Then she sent Kalasma with a message to old King Orstohra, and set the rest of her clan to packing. Kalasma returned with an edict from the High King promising protection to the Yoke Clan as it migrated from its ancestral home, and in return the shield clan promised allegiance to the High King, and the normal annual gifts. When the next spring thawed the lands of Kero Fin, nearly the entire clan got up and departed, setting westward to lands which they had heard about.

MISSIONARIES OF THE UNITY COUNCIL

Before Urox killed the devil, the whole world was ruled by chaos. Winter had no end. Nearly everything died, except for those few groups, clans, and families that held to some fragment or secret that kept them alive, and allowed them to fend off the chaos monsters. But at best, those groups were small and lived in fear and starvation, often resorting to monstrous actions to survive.

One place that was different was the land we call Kerofinela. There, uniquely to the whole world, bands of survivors worked together despite history, myth, and hunger to destroy the chaos army in their land. A great leader who

was able to communicate among races brought strangers together to resist their common foes. What he made was called the Unity council.

The leader was a demigod named Ezkankekko. He was the Reconciler. To suit everyone, had no set shape, but always appeared to be of whatever race the speaker was. Even if two looked at him at once, they each saw a leader of themselves. When Ezkankekko spoke, each heard whatever tongue they spoke, even if dozens of creatures were there.

Ezkankekko's parents were gods. His father was Argan Argar, a god who invented language. His mother was Esrola, whose body is all of the land called Kethaela, which is everything south of Kerofinela to the sea. From such parentage, his power was great, and he didn't squander it. The uz sheltered him from chaos. Ezkankekko kept the uz together in return, and when they asked to devour a part of him so they could go on he agreed on one condition, which was that they would be loyal to him afterwards if they survived this. So he was sapped, but not squandered, because the uz drove off chaos from their realm, then set to clear the Above World too.

Ezkankekko was a giant among people, whether human or uz. He went among the various leaders of the humans, the stony Mostali, the wooden aldryami, and the gold-wheel yardoni. He found certain among them agreeable to the plan. Those that disagreed were all destroyed, because they were alone. Those that acted together drove off the demons, destroying them across all of Kerofinela and Esrola.

Afterwards, under the guidance of Ezkankekko, the many races formed a place to get together to speak to each other, and work out the problems of their mutual defense. This was the Unity Council, and as long as it was united the beings were able to keep chaos out of their lands. The killing cold was reduced there, a dull light lit them sometimes, and they mastered the winds when Heort began to worship Orlanth again.

At Dawn, they were there, used to working together, and happier than ever that the sun rose upon them. Their numbers grew quickly. Some of them traveled, and they made a frightening discovery.

Most beings, whatever race they were, which had survived outside of the Unity Council were not aware of the Dawn. They didn't feel the warmth, recognize the food, or seek to better themselves in any way. The first human that they encountered simply died of fright.

Ezkankekko, though, spoke in person to many of these terrified strangers who had been captured. With him were humans, aldryami, Mostali, and others who learned this way from him. Ezkankekko taught the newcomers how to see, and without violence or magic he let them experience the Dawn. Once they saw it, no one lost it.

The dawn residents of Kerofinela were not selfish. They had survived through the Great Darkness, and they realized that the world farther around them had not done so



well. For the first year after the sun rose the members of the Unity council spent time traveling more freely, and visiting each other. Everyone was very happy to do this, which was quite new.

After only a few years of consolidation, the peoples of the Unity council expressed their sincere concern for the less blessed peoples of the lands around them. They organized small bands of missionaries, sometimes of one people and sometimes of different races, who went to teach their secrets of peace and abundance to any who would listen. They brought the Dawn to the world.

Teaching these things to the suspicious, frightened, fearful peoples was not easy. Typically, the first contact would be from whatever race the missionaries had discovered. Thus elves went to the aldryami, dwarves to the Mostali and so on. The process was slow, but most often yielded good results.

The Unity Council began to receive requests from the new folks to become members. The first group was the Arstola Forest Aldryami, then also the Gemborg Mostali. After a while so many peoples had joined that they called themselves by a new name. The larger organization was called the World Council of Friends, and for a hundred years no one much disputed that self-assessment.

THE GBAJI WAR

One time some corrupt and misinformed beings attempted to create a new god. This was a grave error, and could have come to no good under any circumstances, for it interfered with the Cosmic Compromise.

Many peoples worked on this project, and among them were worshippers of Orlanth. Paramount among them was Lokamayadon, who claimed to be Highest Priest of Orlanth. He fell victim to the vice of too much leadership, without assent from his ring. Instead, he joined only the ring of conspirators, and lost touch with his own folk.

Lokamayadon contributed to the great magic that created the new god. On that day the sun itself stopped in the sky until it was dragged back into place by the nets of Arachne Solara. The new god was named Gbaji, and he was the god of bright chaos.

Gbaji led his army against all who opposed him, and Lokamayadon undermined the resistance that good Orlanthi sought. Thus they were conquered. Everyone was conquered, whether elves, dwarfs, dragonewts, or trolls. It seemed that all was lost when Lokamayadon sought to usurp the rightful worship of Orlanth with his New Wind. He forbade all ancient rites of Orlanth. Whenever the elders attempted to initiate new boys, they were all killed. Lokamayadon tried to slowly strangle Orlanth to death that way.

Harmast Barefoot was the hero who stopped that. He was the son of Hadrinor, of the Berenneth Tribe. He was a simple farmer, a refugee who was among the first boys

initiated after a generation without it. Vargast Two-ring, who was killed by Lokamayadon after Orlanth was freed, led the ceremony.

Harmast gathered his friends, and was the first person to ever go upon the Lightbringers' Quest. He was a mere mortal, but he did not hesitate to undertake this. He was the first to discover how to arrange the myths, and to enter into them, and move through them to achieve a result.

Harmast traveled the Lightbringers' Quest and returned with the hero named Arkat the Liberator. Arkat was a son of Humakt, who acknowledged kinship with the Unbreakable Sword that the son bore. Arkat had been kidnapped and held prisoner on a western island for many years. He was a dire enemy of Gbaji, and after fighting the new god he was captured and held prisoner for many years in the underworld. Orlanth returned his memory, then Arkat called for his army, and together they liberated Dragon Pass. Orlanth was again truly free.

Arkat was an impatient man, and he betrayed the things that Orlanthi hold dear. He betrayed the human race as well, and became a troll to destroy Gbaji. Orlanth did not support this, but Arkat the Traitor scorned the god. With Zorak Zoran as his guide, Arkat and the trolls plundered the allies of Gbaji. Then Arkat entered Dorastor, and met Gbaji in hand-to-hand combat. The two of them disappeared. One emerged from the rubble, bearing the broken body of the other, which parts were dispersed and hidden.

It matters not which it was: both were corrupt, and brought a bitter weakness into the life force in Glorantha. Though dormant for centuries at a time, we can see now how chaos came back afterwards.

BATTLE OF NIGHT AND DAY

Supernatural battle fought in 379 ST in Solthon Vale (approximately 20 miles west of Kerofin Mt)

In the early Gbaji War the World Council of the Land of Genertela invaded the Heortling lands many times, more often with success than defeat. By 368 the World Council had captured the northern cities of the Berenethings, then captured or burned all the towns and then the steads. Those Heortlings resisted heroically until everyone was killed or driven out. However, subsequent invasions met normal resistance and tribes surrendered, joined the World Council or fled to the hills. In set battle the Dara Happan army seemed invincible. Even in hill fighting the northern Orlanthi, or Talastari as they were called, were as good as the Heortlings. The Heortlings were backed into their homelands of Dragon Pass.

In 375 the Sunstop occurred. Nysalor the Liar, Gbaji Himself, was concocted. A new weapon was available to the World Council of the Land of Genertela. In 378 a new army was mustered, led by Dara Happans and including humans, dwarves and elves among the forces, which invaded Dragon Pass. Despite extreme caution. The next year they forced a



battle in Dragon Pass against the Heortlings and their prehistoric allies, the Unity Council among whom trolls were prominent. At the battle an extraordinary event occurred when the troll army mustered for massed combat. High King Garindath the True, heir to Heort and bearer of Orlanth's Thunderstone, led the Heortling army. All the great combatants of both sides are immortalized in heroic legend.

Darkness and rainstorms dominated the battlefield when the armies met as Stormsmen on both sides called upon their gods to be present. The Dara Happans, up to their knees and waists in mud, were being slaughtered. The opposing storm kings made themselves to be gods. They were so powerful that the gods themselves appeared. Garindath struck with Thunder and was destroyed by the Lightning of Lokamayadon, so that Tarumath stood there, and Gore and Gash appeared and fell upon the Dara Happans. Daysenerus emerged in turn to protect the Light loving Dara Happans. Kyger Litor snuffed out that light, and then Nysalor himself appeared to all. Nysalor ripped the innards of Kyger Litor from her soul and ever since then the entire troll race has been cursed. Lokamayadon, filled with the new power of Tarumath, led his own men to victory against the Heortlings. So great was this victory that no further huge battles took place until the coming of Arkat.

LOKAMAYADON

Lokamayadon was an Orlanthi warrior from one of the Dawn Age tribes of the Talastari. He rose to great prominence as a heroquester, notably by his great personal breath (said to be the breath of a previous ancestor of his), commanding a powerful storm ram (that only got stronger under his lead, and racking up impressive victories over nearby clans and tribes.

He led the Orlanthi peoples that continued to support the World Council of Friends after the rebellious Heortlings abandoned the God Project. He was a friend to Nysalor, who he respected and studied under for years. He led the Orlanthi armies that helped to conquer the Heortlings, and was at the Battle of Night and Day, where he was illuminated by the presence and vision of Nysalor destroying Kyger Litor. He was then made a member of the ruling council. Lokamayadon continued his presence and power for years. He became so powerful he replaced worship of Orlanth with worship of himself and/or Tarumath, his "High Wind God." He was present at the Battle of the Verge, as witnessed by many. He engaged the enemy leader there, Vargast Redhand, and was slain. Palangio the Iron Vrok then killed Vargast. Without Lokamayadon, the new worship did not last and his people worshipped other deities.

Lokamayadon is remembered by most Orlanthi today as a traitor and curse to the Orlanthi. His example is often

held up as an example of hubris and the danger of mistaking oneself for a god. The Heortlings have relentless hatred for him. The Alakorings remember him with less poison, but recognize that he was a failure, as was his god.

THE BATTLE OF THE VERGE

Loko Moko was the Evil Wind who wounded Orlanth then caught his breath in a jar. The god disappeared. The Loko Moko occupied the God World and killed everyone who opened a way to Orlanth's Realm. For years he also slaughtered everyone who tried to initiate new men into Orlanth, so that after a generation no one would be worshipping the old god. Loko Moko was so powerful that he then killed all proven heroes and drove everyone else to hide.

Vargast Redhand was the hero who broke this. He was stung by a woman's words and he determined to break the curse. He went to a secret place in the verge, at the edge of the Praxian wastes where men and women gathered, and they made the Clan of the Verge. Then Chief Vargast summoned evil to him, challenging Loko Moko and his terrible allies to come and face him there. Word went out and out of hiding came many warriors and holy folks to help Orlanth, or die trying.

At the same time he set up the initiatory camp where the ancient rites exposed the boys to I Fought We Won. The event was nearly destroyed when Loko Moko appeared, but a then unknown stranger drove the evil one off and the boys became men. The curse was broken for future generations, and these young men and their initiators began to free Orlanth again.

Loko Moko was enraged and summoned an army and his brother in evil, named Palangio. They had been enlightened together at the Battle of Night and Day and both were devoted to the ways of Nysalor. Chief Vargast and his band of great defenders first survived a hundred attacks by the ruthless army who were so slaughtered that the few survivors revolted rather than follow orders again. So then Loko Moko fell upon Vargast and his survivors, but Vargast astonished everyone because Loko Moko had a weakness, and Vargast used it like Death upon the evil wind. With a shower of burning cinders, the evil wind blew out. Then Palangio waded into the fight against Vargast, who now stood alone. He wounded the demigod, but he was just human and had already slain a greater demigod than this. Palangio clove Vargast through the body, then dismembered the corpse and burned down all the bodies in the camp. Hundreds of Dara Happans died there, and they are now all slaves in the Orlanthi Otherworld to Vargast and his men.

LOKO MOKO

Loko Moko is one of the popular names for Lokamayadon, the traitorous Orlanthi war lord of the early Gbaji Wars.



BATTLE SITE

The site of the battle is located on a height about ten miles east of Old Temple, on the south edge of Dundevalos Vale.

VARGAST REDHAND

"Vargast Varmathsson, is it? I have heard of a raider in the Spinelands called Vargast Redhand, who was an enemy of the Liornvuli, but especially hated the Stravuli. He wore, they said, the marks of the Alynx, of the lop-ear, and of the four-fork. Would it be possible that such a man might be in these parts?"

"Yes, and he is sitting in front of you."

"Then I am doubly honored to be here," said Grenmon. "I thought I was doing the duty of Orlanth, but I find myself side by side with another champion. Your fame is great, and my teachers said you seemed impossible to find in the Spinelands. They thought you'd burn down every city where Lokamayadon was worshipped."

"I tried," said Vargast. "But finally they found a priestess who hated me enough. She was called Edikopa, and she finally sang an enchantment that made the land scream out in pain wherever I stood upon it. I stayed on horse back and chariot for over a year, until a poison arrow made me lie down. Since then I have been here."

"Only such could have laid a great man low," said Grenmon.

THE DRAGON WARS

From the beginning of time, Orlanth and the dragons have been enemies. Orlanth slew Aroka and Sh'hakarzeel, and many which were lesser. They had, in their turn, ever plotted against Orlanth and humankind, who had robbed them of their ancient world.

One day Eurmial found a new way to betray his master. He found a foolish man, and he split his tongue, the way that a bird's tongue can be split to make it talk. And he also split the man's brain, and his heart. That way the man would understand dragon speech.

The man, who is called Rostand the Speaker, enjoyed the effect. The dragonewts, which were always something to fear, spoke to him and he understood. He found his way to a dragon, and rather than being eaten, he learned a song from it!

Rostand though this was great fun, and so he got his friends and his family to try it. It was a simple operation; soon they were all doing it to each other.

It was easy to understand the dragon speech, and to learn to do new magic from them. Many people wanted to do this, and did.

Orlmandan the Red was the priest who protested this. He was unhappy that everyone was so willing to befriend

the enemy of their god. They did not agree, and instead they stopped going to Orlanth's sacrifices. Naturally the spirits of reprisal for the god came to exact vengeance, but the dragon friends used their spells to banish the spirits.

Orlmandan the Red was unlucky enough to lose his temper, and the Ring of Dragons slew him with fire. This caused more violence to break out, but after many fights the loyal Orlanthi were driven out of their homes.

Obduran the Flyer was the first dragonfriend to also be an Orlanthi. He proved that he could do both, and that Orlanth would not react. This was a marvel to the people of Dragon Pass, and some of them began their sacrifices again, as in the old way, while continuing their sacrifices to the dragons. This custom spread anyplace that the dragon friends went. So many people followed it that Obduran the Flyer sat upon the high council of the EWF. People who had been raised within the draconic belief moved quickly through its ranks, like Ingolf Dragonfriend.

The ways of the dragon thinkers spread, even though most Orlanthi priests did not like it. Some thought that the growing draconic presence was enough to make the god himself come forth. But Orlanth did not have to get involved personally. The unnatural situation never got that bad. Instead, after a time, the natural laws of the world brought forth the man needed to curb this outrage.

As time went on, the new generations of leaders were insolent and arrogant of their positions. By nature of the system in motion, the leaders grew at the expense of the rest of the world. Some of those did not move along the evolutionary chain, but gloried in the manipulating parts of the world themselves. Thus those leaders became conquerors when they demanded more materials to feed their projects. Their followers were the ones who carried these projects out.

When the beliefs reached Ralios they encountered great resistance. And from that area came Alakoring Dragonbreaker. Alakoring drove all of the traitors out of his land. They came back with dragonewt allies, but Alakoring destroyed them too.

Alakoring took his war to Aggar, and to Holay. One time the EWF diverted themselves long enough to awaken Drang, the Diamond Storm dragon, and send it against Alakoring. But when the clouds of battle lifted, it was Alakoring who was alive. He has been worshipped as a dragon-slayer ever since then.

Alakoring was killed in battle by Tobosta Greenbow, an elf lord from the Elder Wilds. Alakoring had never met elves, though he knew of them, and had insulted them when they offered peace. When Alakoring learned that they were offended, he just laughed and offered them his sword as apology. But Tobosta never needed a sword. He used a coward's arrow to kill Alakoring from a distance that humans would find incredible. Then Tobosta led his elves against the EWF too.



Orlanth himself was not even needed to correct the measure. He had warned the people to avoid all contact for many years, but they had ignored him. They paid at last when the dragonewts betrayed the EWF and, overnight, slew the leaders of the EWF and ate them all.

Then the dragonewts sent out parties to further provoke humans all around them. The people did, for they hated the dragonewts and wyrms which had plagued them for years. An army of a million people was raised, and from the four quarters marched upon Dragon Pass. They were called the Invincible Golden Horde.

Then the dragons sprang their trap, for at last they had enough people in one place for a good meal. The sun was blocked out with their wings as they swooped down and consumed the best of manhood from all across Genertela. They ate so much that they have been sleeping it off ever since.

But they will probably rise again. And if they do, listen to your priests!

LOOKING AT DRACONIC RELIGION

Greg Sez

I would like to try to clarify some of the dragonewt religion t with some of my views here. This is largely a synopsis (and frankly, a better retelling in some cases) of material from The Book of Heortling History.

DRACONIC MYSTICISM

The Waltzing and Hunting Bands introduced a series of rituals and activities that were capable of slowly teaching mortal beings secrets and insights of the Great Dragon, aka the Unknowable Secret, and also methods to survive them. The bliss of the participants was very attractive to the troubled peoples of Dragon Pass.

Traditional leaders—indeed most common people—complained that these dancers were “irresponsible and selfish, contributing nothing to society and taking more than they have earned.” Nonetheless, the movement grew and developed several simultaneous branches of practice. The Waltzing and Dancing Bands became known as the Untroubled Bands, or more commonly by outsiders: the Arrogantines, because they were “arrogant and selfish.” Popular belief says they did nothing but practice orgies in the countryside, fed by slave dragonewts spirits. The Complacentines were people who went about their daily life, aware they would not attain their draconic ideals in this lifetime, but content to keep their daily responsibilities of family and clan. They felt they could be “more draconic,” and in a later life be born free of their obligations. They were held in contempt because they were complacent, and generally did not volunteer for any additional duty like leadership or priesthood, nor seek wealth and power as

normal people did. Both these groups, often with other labels or titles, continued through much of the EWF period.

Finally, the more serious branch was the Introvertines, also known as the Cult of the Inner Dragon. The most famous individual of this group was Obduran the Flyer. He lived the deepest ideals and principles, lived the practices and meditation lifestyle, and he fulfilled the methodologies to become a True Dragon in his lifetime. Importantly, Obduran revealed his Orlanth Dragonfriend revelation which interprets the draconic experience to one understandable by humans. It is the experience of Arangorf, the Inner Dragon. People continued to practice what Obduran did and taught, and it other individuals attained the same end that he did, even though they are not as well remembered today.

Others, impatient or with more limited objectives or insight, developed other paths to dragonhood.

DRACONIC RELIGIOUS DEVELOPMENT

Two main lines of development can be discerned, though within each of them there were many paths. These two main paths can be called the “short cuts,” and the other the “common worship.” Both of these were religions, with a hierarchy of leaders separated from the followers, and a short term objective. Those terms were never used by the members, observers or participants. Nonetheless, they are useful collective terms and will be used here, in quotes.

The “short cuts” were purportedly ways to attain dragonhood, like Obduran achieved, but with slightly different methods. The most popular one of these began as the Ten Step Program, and became the Path of Immanent Mastery. This method declared that one could become a True Dragon the same way that dragons did: by starting small and becoming greater. Some individuals achieved tremendous power this way, being virtually indiscernible from Great Dragons. However, none ever became a True Dragon, or more.

The Right Left-hand Path, of which Isgangdrang is the best known member, was the powerful of the “short cut” methods.

“Common Worship” developed from the Complacentine practices. People began to want something in exchange for their attention, as they got from normal worship of Orlanth and Ernalda. The first sacrifices that were made obtained nothing, but then some great leaders heroquested and set up paths for worship. In general, these leaders became the “pathway to power,” and were in effect theistic dragon heroes who were worshipped and gave magic. Several of these cults became popular. Among those are the Cult of Draconic Love and the Cult of Ingolf. The Golden Dragon Society that eventually took over Dara Happa was another one of these. The Way of the Dragon was one that was Orlanthi-like in social structure and understanding, but different in its source of magic.



UNDERSTANDING INGOLF

Ingolf was a member of the Long Mountain Dragon school, a true mystical society which in the tradition of Obduran. Members were contemplative and knew that, in theory, they acquired draconic traits that were to be used only in times of meditation and ritual sheddings. Ingolf was successful, and never used them. He attained the rank of Great Dragon in his lifetime. He had already begun his transition to True Dragon when he changed his path and, ultimately, failed.

Ingolf's failure was due to the last fragment of humanity he had. It was the "Inner Orlanth" of his Arangorf that was attracted to the difficulties that others were having in life. He was moved to assist his student and disciple, Ornefren, and began to use his draconic powers which had, until then, been unused. He tempted to refrain, but once the descent into humanity began it was inevitable. He eventually revealed all his draconic powers, much to his regret. He withdrew from society to begin again, but the Black Dragon came and took him away. He left behind his Seven Companions, but rather than teaching the way to liberation these became stages of worship. The Cult of Ingolf, called the "Good Dragon Cult," became popular among the many people who had been saved by him, but ultimately fails and was destroyed along with all other dragon worship at Dragonkill.

LATER RELIGION

In 889 ST the EWF underwent a major change when the rulers, called the Eternal Dragon Ring, Ring of Decision or the Ruling Ring, attempted to accelerate their personal development. They set up a priestly hierarchy that took command of all draconic worship in the land. This worked like a Chain of Worship for the monotheist religions and channeled worship "energy" to the ring. There were nine members of this ring (Note that this was a diminishment of the original 12 members of the Ruling Ring.)

The members of the Ring of Decision each headed a regional council, each with roughly equivalent populations. Within those populations were many different types of draconic groups, including the "short cuts" and the "common worship" types. The heads of these organizations (or sometimes, an appointee by those heads) reported to a Translator to the Infinite, who was a person appointed to be the channel for worship from the groups. They reported to their local Speaker to the Dragon. The Speakers to the Dragon were the only individuals allowed to directly address the members of the ring. They took a tithe of the power and passed the rest to the members of the Ring, who used it for their own development.

This quickly propelled Isgangdrang to become worshipped as Drang the Diamond Storm Dragon.

Many protested this, pointing out that it tied the Ring of Decision into the world. "How can you transcend as a True Dragon when you are receiving theistic sacrifices?" asked Ferenstar, a highly revered mystical hermit.

The names of the original members of the Ring were lost to later times. The only ones whose local names were remembered in the Third Age were Isgangdrang, Lord Great Burin, Lorenkartargan the Mile, Hurarbartan the Great Consumer.

Certainly some of the great destroyers of the later draconic army were among the Ring as well, but we know only their identifications as named by their victims in Carmania, Rinliddi and among the God Learners. These include: Red Hellfire, the Giant Wasp, Felzerbane, Keren's Destroyer, Lord of Hovarmand, the Evil Black Dragon, the Defender of Fer, Blackwing Death, Crusher of Cities. It is likely that one dragon was addressed by more than one of these titles.

All of these individuals, whether human or dragon, were destroyed in Dragonkill.

None of the members of the Eternal Dragon Ring ever achieved the transcendence that they claimed to be seeking. The Inhuman King, when he answers questions about it, says that they all failed because their objectives were impure.

ORLANTH AND THE MACHINE GOD

In the far west of the continent live a race of sorcerers who do not believe that gods and spirits are real, and who regularly rob them of their life force with cruel magic. They accuse *us* of having "false gods," but were the ones who aided both Gbaji, the Deceiver, and Arkat, the Traitor.

Since before the Dawn and after it, Orlanth has always aided his folk to drive those foul and deranged people from the world. Always Orlanth has won in the end, but not always has he won.

In the second age, when the sorcerers were led by Emperor Ilotos they were called the God Learners. They tried to enslave all peoples, and to promote the worship of their own fake deities over everyone's real gods. They were very clever, and could do magic which no one else could do. But they always failed to see into seven generations, and to understand the hidden ramifications of their actions.

One time they were very clever. The evil sorcerers in the west made a parody of the god Mostal, who is the Maker. To hurt Mostal more, it was constructed without respect or dignity, and so although it could do almost anything that a real god could do, it was not living.

At first only a few people believed in it. They called it the *Zistor*, and said that it was a new source of power and understanding. The Zistorites said it gave them new understandings of the world, which allowed them to



separate from mundane reality and dissemble the cosmos into components, at will. In that way, they made a new place for themselves, and fit themselves into their new place.

The Zistori Philosophy was considered to be novel, but remained a mostly unpracticed belief system for many years until Inolzi the Learned made the first water corkscrew, astronomical calculator (using gears), and scissors. These items became integral to Zistori philosophy, and the symbols of the cult that helped to explain the mechanics of Zistori belief to newcomers.

Dalarok Redsail, the famous merchant captain of Slontos, was the most famous proselytizer of the Zistori faith. His crews, slaves, and admirers all accepted it, and their success encouraged more to join as well. Soon there were thousands of people throughout Maniria who embraced Zistorism, and worked hard to fit into the system.

The pernicious thought had not taken root in the Shadowlands, where the old gods fed daily with their worshipers, unpolluted by such ideas. Already, many times, the people of Kethaela had thrown off invasions by their ancient foes of Slontos. For this Dalarok Redsail wished them ill.

But wherever humans live there will be both reason and treason, and the Only Old One could not prevent its taking root. And some of the "New Knews" came ashore, and lived among the cities of Kethaela, and built up cells of believers.

One day Zistor the Destroyer showed up, in person, to help during the invasion of Esrolia. It was a huge monster, made of gleaming metal and wires, which tore down the walls of cities.

Across Maniria the Zistori people had dreamed of this, and were glad for it. They liked it.

When they woke, many of them traveled to the island called Machine City. There they made a base and foul sink of soulless depravation. Everyone in Machine City worked to make themselves into better parts of the machine, or to make the machine better. And that way Zistor grew. And all the time, more people wanted to have the dreams of victory, and joined the belief with fervor.

Zistor had an evil brother named Gorings the Tap, who twisted Bingista, and another that we can't remember any more, and made them into the food for Zistor. For two years, no wind blew in Dragon Pass, until a settlement was made for peace.

Now by this time Zistor was immense, for all across the Inner Seas which encircle the bottomless Homeward Ocean people of every description thought of it, and dreamed of it, and tried hard to be part of it.

And somewhere, sometime, the machine belief of Zistor became a god.

And when that occurred, then Orlanth could act, by himself. For as everyone knows, every god and goddess of Glorantha is bound by their promises at the Cosmic Compromise. None of them may ever step out of their

natural being, unless only one thing occurs: the imminent threat of the universe being destroyed.

And somehow, Zistor and its brothers had provoked that response from Nature itself. Ancient forces, previously held in check by Godlearner magics, did not restrain the elements and powers that had been chained, twisted, and dwindled by ignorance or design.

The fighting in the Shadowlands had been going on for so long that an army of women joined, pledged to end it if they could. They were all in despair of ever finding a man in their depopulated lands. Now with their goddess, they found another way: they sought to overwhelm the island with supernatural growths of plants. But the Machine People killed every plant on their island with poisons, and then burned them and made poison smoke, and called a wind so that the ash was dumped upon the lands of the goddess.

So then the enemies of the Machine City, backed now by their gods, raised great armies and moved to destroy their foes. Zistor, brave thing that it was, rose to resist, and led his own army. At last Orlanth knocked Zistor down, and Mostal handily took it apart. Then Orlanth freed Bingista, and Chalana Arroy released the other one. Zistor tried to resist, for it was supposed to act as if it was alive. The screaming, grating cry of pain when it died was terrible for all who heard it.

It is said that the Emperor Ilotos shrugged and said Zistor was an interesting experiment, then went back to his dinner. But all across the seas that night were many thousands of dreamers, whose Zistori pleasures had been crudely torn from them, who never again had a pleasant night's sleep, as long as they lived.

In the Shadowlands, the war was finished by Harstagar Stallion, Vandana the Virgin, and Regal Varnorl, who later became the enemy of the dwarfs. They liberated Esrolia and plundered Slontos for the Only Old One and their queen, before it sank.

And all across the lands of the Orlanthi, folk breathed easier, and slept sweetly. That was the year when the Windless Typhoon wreaked havoc across the Western Lands, where the sorcerers originated.

HOFHADALOS THE NONWISE

Twice Eurmial himself took human form and came among people. The first time he was called Gbaji, the Deceiver. His story is so well known we won't repeat it here.

The second time he was called Hofhadalos the Nonwise. He curried favor among those most gullible of all folks: the God Learners. At the fringes of their regions he managed to get them to bring every trickster shrine and holy object into one place in Slontos. Over generations he managed to make many ridiculous laws, to start many false cults, write many false books, and even managed to impregnate generations of fools to bear his bloodline. He



even created a ruling family that was spawned by him mating with himself, and they became respected in those lands! What a jokester he was! At the end the gods got alarmed and angry at this and destroyed the whole region where he had taken over. That is how Slontos was sunk beneath the waves.

ORLANTH AND RED SHEPELKIRT

Orlanth is the god who began the Great Compromise, and he has always been the one who has led in its adherence. He has never budged from perfect participation, unlike Yelm and the other faulty deities that had allowed the intrusion of Gbaji, spawn of the devil, into Glorantha.

Ever since that first crucial weakness, when Gbaji and his spawn were freed, there have been many conflicts with evil. And in each of those Orlanth, with his council and kin and tribe, has been foremost to combat chaos and destroy it forever. The justice-seeking, chaos-destroying righteous followers of Orlanth are the foremost keepers of the world for their god. Thus, whenever the cosmos is threatened, the winds are raised, and Orlanth is there first to see.

The birth of a new god or demon is always an attraction, and so Orlanth was there to see when Gbaji was born, and Zistor was made, and when the Red Goddess cheated her way to acceptance.

The Red Goddess had begun as almost nothing: a petty spirit, one among many which sought power in the world. Sorcerers and a priest of Gbaji aided her, and the spirit possessed an innocent girl to gain life. She was called Shepelkirt, or Poison Blood, when the Orlanthi priests saw her in their dreams.

Shepelkirt gained followers, and a country. Her primary foes were not Orlanth and his tribe, but instead she courted those who were enemies of Orlanth, and who had already allowed Gbaji into the world. One time her foes pursued her, and she went out of the normal world to where the gods live. She was lost in those realms of the gods for many years. At that time Gbaji seduced her, and gave her great and terrible magics for her loyalty. She brought them back to the world, and because they were new they brought great victories. Thus the Crimson Bat, the stone soldiers, and the Scarlet Wave brought quick victories for her. Now everyone knows they are monsters from the realm of the moon. With them she has spread her power. So over the years she gained allies through conquest, alliance, and seduction until she established her Lunar Empire.

But all that time, she was never a threat to the cosmos. She was not a deity. Thus no deity alive could act against her, even though she used chaotic powers, and had embraced the ways of Gbaji. Orlanth howled with rage over this evil.

One day the Red Goddess angered Great Lady Vyran, the queen of Castle Blue. The two women argued, and Vyran sent three of her swift foot servants to avenge her

lover's wounds. All three were slain, and crippled so they could never walk again. Then two women in red and a man in crimson were captured attempting to bring slime worms into the castle, and they were executed. So then the Scarlet Warlord came, with his companions, to wreak vengeance and impress the Red Moon Empress by his act of heroism. Alakoring Dragonbreaker, the famous warrior, was supping at the Blue Castle that day, and said, "If I could fight that man myself, I'd be so eager that my sword would raise itself from my sheath." The weapon then lifted silently from its sheath, and everyone knew that the Great Compromise had somehow been broken. Alakoring slew the first of these Scarlet Warlords, and the Battle of Castle Blue was begun.

The Battle of Castle Blue was fought to decide whether the Red Moon Empress was a deity. If she was not able to withstand the rigorous examination by the assembled deities of the Great Compromise, then she could be revealed as a monster and destroyed by them in concert. Orlanth led that cause, to test her.

First Orlanth went to her with contests, and she was a great competitor. When they tried the Contest of Music, she astonished everyone by defeating Orlanth with the Harp, using exactly the same instrument that Yelm had used and been defeated with! When it was a dance, her Dance of the Cycles was defeated by Orlanth, but then came right back before he had finished his victory cries. So then Orlanth made the War Challenge.

Orlanth made the usual preparations, and he summoned his council and family to war. They brought their brave followers, who sought adventure upon the reaches of the mythic worlds, and they circled around the whole battlefield three times, looking at it and preparing, drawing closer. They saw the army of the Red Lunar Empress attacking Castle Blue, whose valiant defenders were in danger of falling before the furious assault. They landed, from the north.

Orlanth and his people took the position in the center, of leadership and honor and prestige. To the left, the weak side, were the briny and sweet cousins of Queen Vyran, risen from the deep to sweep the world clear of chaos. To the right, the dangerous side, was the army of the others, commanded by the loyal thane, Elmal.

She won because she cheated. She won because she did not obey the normal laws of war and of creation. Things which simply could not be, *were!* This was where she had one son, in many bodies! Where she had a body part, as a living being! Where she had her shadow self, better than her! Where her crookedness became her, and her veracity betrayed her, and so she escaped from all the things that held a normal deity down.

She was not unscathed! We know that one of her mothers is not known, even to the initiates of that goddess! And it was Orlanth who drove that monster out of existence!



But she won, and the waves, which had risen like cliff walls higher than a bowshot around the Oronin Lake, fell. The castle flickered a few moments, and the Red Goddess and her entourage departed in great pomp and ceremony.

And there, deep in the body of Orlanth, was the wound that she had made, and which was her own entry into the world of Order. Now, the Red Goddess is immortal, and it is only the last secret of Orlanth that keeps the world from chaos once again.

SHEPELKIRT

Shepelkirt is the Red Goddess who is the archfoe of Orlanth. She was defeated in the Gods Ages, but has returned now after making an alliance with evil Chaos. Now Shepelkirt is a servant of chaos, like a new Unholy Trio all unto herself, who has returned chaos to the world.

Shepelkirt was summoned into the Dara Happan Empire by malcontents who desired to destroy the world. They have infiltrated the government, religion, and even many of the old cults. She and all her legions have no good in them and are the eternal foes of Orlanth and his people.

Her armies are the Lunar Empire. Her armies have invaded us and killed our fathers. She seeks now to destroy Orlanth himself.

It is the Hero Wars now, and time to strike back at her.

THE EIGHT GREAT HEROES

HEORT

Heort is our greatest hero. He made us into who we are. He ended the Great Darkness.

He lived in the Darkness, fighting against trolls and hollri, fleeing from chaos. All Kerofinela was always cold then, even in summer when Elmal was strongest. Heort was one of a band who traveled between the final Vingkotling steeds that survived. He did more than ordinary people.

He taught us I Fought We Won. That is the Great Secret of being a Heortling now, for it makes us able to not automatically fall before chaos. Heort was so strong that he stopped the advance of Chaos. He taught all the Vingkotlings the ceremony to learn I Fought We Won.

He made the first sacrifices to Orlanth. Heort first worshipped no gods at all, but under guidance and insight he began a new type of prayer that contacted Orlanth for the first time since his departure. Since prayers were answered, all the Vingkotlings began this method of sacrifice.

He freed Ivarne, his wife, from the Ice Tomb where she had been imprisoned a hundred generations earlier. They had many blessed children. He taught our Ancestors all the rules we need to live, and everything that it means to be a Heortling. He was the ancestor of many of our peoples.

He taught Unity among all the races, even trolls and elves and dwarfs in a single house. He brought them together to fight the Unity Battle. This unity repelled chaos

so that their army was unable to fight, and the victors destroyed it.

Heort receives some of every sacrifice that we make. We invoke him at the start of every ceremony that we do now.

VARGAST REDHAND

Vargast is the hero who defeated Lokamayadon, an Orlanthi priest who was corrupted by the evil of Nysalor. Lokamayadon learned chaos magic that allowed him to nearly strangle Orlanth to death. He interrupted every invocation of Orlanth and killed everyone for fifteen years. Then Vargast prepared a final sacrifice to Orlanth and Lokamayadon responded with a huge army and many heroes of Nysalor. They fought at the Battle of the Verge, and Vargast killed Lokamayadon, but fell to evil Palangio. Nonetheless, he is remembered with prayers, sacrifices, and a flight on the date that the New Men return from their initiation, before the harvest.

HARMAST BAREFOOT

Harmast was the first human being to travel upon the Lightbringer's Quest. Before him no single person even knew the whole story. All the Heortlings were in turmoil fighting against Lokamayadon and Nysalor, and amidst that Harmast learned, speculated, and finally got the support of the hero Hendrik, and then of Owenreth, who was later High King of the Heortlings. He traveled to and through the Hero Age and the God world, and returned with the hero named Arkat who later destroyed Nysalor. Harmast is remembered with sacrifices at the start of each Lightbringer's Quest and Ceremony.

JARANKOL THE SOLARSLAYER

Jarankol was the son of Owenreth the Exile, a king of the Heortlings. Jarankol began his life fighting, wielding arms against foes even before he was an adult. He was lucky in battle and rose to prominence among the fighters who waged war against Nysalor. It was he who spoke contrary to Arkat when that man sought followers to go with him to certain doom in Dorastor. Jarankol instead lead the army that attacked Dara Happa, the ancient empire that had always hated Orlanth. Jarankol took every city he besieged, and he slaughtered all the men and enslaved all the women and children of those that he had to assault. He is called "Lord of the Gold Foe" because he took the whole of the empire, aided by the allies of the Unity Council. He gets sacrifice even today, whenever someone is going to fight Dara Happans.

ALAKORING DRAGONBREAKER

Alakoring saved the Orlanthi from one of the two great foes of the Imperial Age. He liberated the Orlanthi people from enslavement by the Dragon Empire, which is called Youf



and spelled **W**. The dragons had tricked the priests and priestesses, but Alakoring came from afar and slew the great dragons and their leaders. His army destroyed much of the Dragon Empire, liberating all but the heart of Dragon Pass before he was treacherously killed by elves. Alakoring also introduced the laws of Orlanth Rex to everyone to prevent the priests from selling the people out again. His impact was so great on the northern peoples that they still call themselves the Alakorings, as we call ourselves Heortlings.

GREAT RENVALD

Renvald was the greatest Orlanthi hero of the Iron Wars and was already a great hero of his people when he became the first Orlanthi hero to join the New Unity Army – despite the entreaties of his kin and king. Proud Renvald bore the Blue Sky Shield, which blocked the evil spells of the sorcerers and wielded the Green Water Spear that cut through their hellish protections. Bold Renvald killed the legion of sorcerers who threatened to destroy the Unity Army. Wrathful Renvald leapt high into the sky and called forth the Thunderer against Zistor. Betrayed Renvald was robbed by the Mostali at Steelfall, after he'd assured victory by getting deep inside the Clanking City. Renvald's body was burnt near the Alatier Crossing. We offer sacrifices to him on Sword Day when we fear sorcery.

GUSTIN HAMMER

Gustin Hammer was at first a loyal thane to King Andrin. He destroyed the fossil tiger that crept into the king's bedchamber. He died once blocking the blow of a berserk Storm Bull that was aimed at Andrin. He was put in the arms of Chalana Arroy and resurrected to serve. He died a second time defending the king from Belintar the Deathless. Again, he was raised but the king was not, at first. Gustin retired to live in the Storm Hills with a few friends. When Andrin was reported alive Gustin returned in haste, but saw that his king had become something else and left in disgust. The God-King's best men hunted him, but Gustin was

never caught. He is said to live even now, resisting the God-King.

SARTAR

Sartar is the hero who brought unity to the Heortlings of Dragon Pass and organized us to resist the Lunar advance. He came among our Ancestors about 130 years ago and organized them into confederations, founded our largest cities, and then connected them with roads. His dynasty ruled wisely and well until about 20 years ago when the Lunar Empire conquered up with chaos and evil magic. Now no one worships Sartar, because to do so is to receive a death warrant from the Lunar Empire. Nonetheless, those who don't fear this warrant meet in secret on Founders Day (Day 88) and offer sacrifice to his hidden soul. Sartar moves in secret now, engaging those who would keep him strong and help the rebellion.



PART TWO: SHORT TALES

OTHER HEORTLING TOPICS

ALUSAR THE SPY

Alusar was the son of Yinkin and a goddess known only as Eyes in the Dark. He is dark, with long whiskers and large eyes, and quickly gained a notorious reputation for independence and for spying. He could track down any being he wished, and he often did so simply to learn their secrets. It was Alusar who saw where Yelm went after he was killed, and told Orlanth about the Western Gate.

ANATYR THE CHIEFTAIN

When Orlanth left on the Lightbringers Quest, Elmal was elected to be chieftain of the clan. When he wore the chieftain's torc Elmal was known as Anatyr. When Orlanth returned, Elmal gave up the torc and returned to his duties as a thane.

ANDRIN THE LAWSPEAKER

Andrin was the Lawspeaker for Heort. He knows the laws of the classes, of the tribe, of the gods and of the cosmos. He is invoked at the start of every clan moot, every tribal meeting and to witness every official exchange of goods in trade.

ANIMAL MOTHERS

Uralda Cow Mother, Redalda Horse Mother, Nevala Sheep Mother, Entra Sow Mother, Isbarn the goose girl.

Heortlings measure wealth by the number of animals – especially cows – that a clan or family holds. With such importance attached to animals, it comes as no surprise that the Heortlings revere the mothers of their animals: Uralda Cow Mother, Redalda Horse Mother, Entra Sow Mother, and Nevala Sheep Mother are the most important. Isbarn the Goose Girl takes care of the feathered animals – chickens, geese and ducks – but is not their mother.

ARROIN

Arroin is the son of Chalana Arroy, begat by one or more of the many gods who guarded the Healer during the Gods Wars. Originally a skilled magical healer like his mother, many Chaos gods attacked him, especially Grenfalur the Eater. Grenfalur ate Arroin's magical potential, leaving him with no magic. He fled to the Center World to await the return of his mother. There he found that certain plants, rocks, and animal products had healing properties; how to

set bones and stitch wounds, and how to treat poison with herbal remedies. He developed those skills to replace his magic.

Arroin has no magical affinities, but instead heals without magic.

ASRELIA

Asrelia is the Giver of Plenty who keeps all that is valuable deep inside the earth, dispensing it at the command of her daughter Ernalda. She is the mother of Ernalda, Esrola, and Maran, but by no known father. She is noted for commenting on the virtues of others. During the Storm Age she became so unhappy that she departed from the world and took refuge with her twin sister, Ty Kora Tek.

Asrelia was young during the Green Age, and she roamed so far and wide across the body of her mother, the Earth, that the Heortlings now call it Asrelia's Age, after her. She bore three great daughters, Ernalda, Esrola, and Maran (their fathers are unknown.)

During the Stagnant Age, she watched as other gods freely took the wealth of the Earth. She saved as much as she could, hiding it within the earth; but grew sad and bitter over everything else that was lost. During the Storm Age, her daughters left her to take husbands or make their own lives. Asrelia departed from the world and took refuge with her sister, Ty Kora Tek. When her daughters' protectors and powers could not save them during the Darkness, Asrelia took them and hid them away with her. After Orlanth found Ernalda in the Underworld, Ernalda convinced Asrelia to share her hoarded riches and so together they brought the world back to life.

Now she is called the Mother of the Mother. Asrelia's abode, the Green Arbor, is in the Earth Realm. She sits close to Ernalda, whether on the throne, at the loom, or in the fields. By the feet of her stool is a tiny hole that most people cannot see, where she puts treasures. Inside this hole is her vast Treasure Vault. This hole also leads to Ty Kora Tek's Caverns of Silence in the Underworld.

AUTERO, GOLDENTONGUE THE MAGIC TRADER

Autero is the third son of Issaries and his Orlanthi wife. He lived among the Vingkotlings. He was an expert speaker, both with words and phrases, and he lived up to his name of Autero, which means "Goldentongue."



Autero roamed far and wide both inside and outside of the land of the Vingkotlings. He had no profession or job, but was simply footloose and fancy-free. One day he came upon two gods who were arguing, each saying that he had the better magical power. They nearly came to blows, but instead asked Autero, a stranger, to judge.

They both performed their magic. No one can agree now on what powers they were exactly—some say it was farming versus fighting, other say it was birth versus death, others say that it was sky versus underworld powers. No one knows.

But whatever the powers were, Autero could see that each power had its own benefits in the right situation, and he said so. But the gods weren't convinced, and they insisted on a judgment. Autero asked if they would help him, and they agreed.

Autero showed the gods a way to swap their powers with each other for a short time so that each could experience the other's magic and appreciate its usefulness. The two gods did it, and they used each other's magic, and they afterwards they became fast friends.

In this way Goldentongue brought peace. But there is more. The two friends came and asked if they could also gain use of the powers of some others they knew, who had heard of this and wanted to swap magic for a little while. Autero agreed, and they all gave him gifts for his service. In that manner he got a profession, and he was well respected and appreciate afterwards.

BABEESTER GOR

Babeester Gor was born from the dead body of her mother, Ernalda, during the Darkness after all the gods and goddesses were dead. She then drew from within her own body a deadly axe and stood over her mother's corpse. She peered around and saw everything there was to see, and then set off upon her task as the Earth Avenger. She knew how to find the murderers of her kinswomen, and knew the powers to make them know fear, make them suffer terribly and to destroy them. She made a victory drink from her foe's blood. Babeester Gor killed all her foes until at last she faced Ovodaka, the Last Guardian, who held all the other goddesses prisoner. Babeester Gor let Ovodaka kill her, but came back to life by drinking her own blood; and then killed Ovodaka. The other goddesses were released and the world came back to life. Babeester Gor, often now called Ura – the Pleasant One – took the role of Guardian to prevent anyone else from trying to harm her kinswomen.

Cultists must drink the blood beer to use the magic, and often appear slightly tipsy. They are celibate, ruthless, murderous, unsocial, and terrifying to all normal people. They paint their faces and lower limbs black most of the time, which gives them magical protection against all weapons, and for specific tasks use other colors. Red hands and feet with black arms and legs indicates they are man-

killings; white on right limbs and green on the left indicates they are spirit-killing; red and yellow face, with yellow and red stripes along arms and legs indicate they intend to kill an entire bloodline, clan or similar kin group; and so on.

BARNTAR

Barntar the Plowman is the most beloved son of Orlanth and Ernalda. His deeds parallel those of his father but are applicable to the lives of the free farmers – not kings and heroes. He made Orntar, the first plow, when he was three days old and plowed a field with it. He planted barley and it grew to maturity in three days, and his sister took it, ground it and made bread.

In the Gods War the god Daga kidnapped Barntar and hid him away from the people so that they grew weak with hunger. Ernalda went to the Underworld to find him. She brought him back.

When Orlanth bruised his son's feelings and he refused to plow, Ernalda showed her husband the pact that would honor their son and make him happy.

When the Stone People came and turned the earth to rock, Barntar worked for nine years and nine days until it was plowed again.

When the Plant People covered the earth with noxious weeds, he did not rest until he had pulled each one up. He is sometimes tempted by Grape Woman, but is eventually rescued by some god or another and goes back to his fields to work.

Barntar is the god of farmers. When thoughtless chieftains or haughty thanes abuse the rights of the carls, Barntar's simple honesty makes them realize that the farmers are the backbone of the clan. His worshippers are the honest carls who work hard to feed the people of their clan and bloodline.

He also knows how to tend all the domestic animals, tenderly and carefully taking care of them.

One time He is sometimes tempted by the Grape Woman, but is eventually rescued by some god or another, and goes back to his fields, to work.

Barntar lives with his wife Mahome in the Big House. Half of it is divided into stalls for his oxen. It lies in Orlanth's Stead in the Storm Realm. After death, faithful initiates continue to serve the god by working his fields and tending his cattle until they return to life.

BELVEREN, HEALER OF CHAOS

Belveren was the first goddess to learn to heal the damage that chaos had done to something. Most of the time when anything tainted by chaos was taken it would be destroyed by being cast into the Caladran Vent or another live volcano; the Hell Crack or the Homeward Ocean or other bottomless pit, or utterly transformed by the fires of Oakfed, the Ultimate Winds of Orlanth or similar nearly



impossible methods. Belveren learned the way to look at a tainted land, artifact, or person with Ernalda's Eyes and to cleanse it of chaos. This is always a long process that hurts the practitioner, but the only known way for humans to purify something. Men are allowed into this cult.

BEVARA THE MEDIC

Bevara is a minor healing goddess commonly called "Stretcher and Sticker." During the Gray Age she was important in the Dragon Pass area. She once carried the hero Heort out of danger. Her specialty is in attending to the types of wounds which are inflicted by combat or other types of violence, and being able to do so even when distracted by death and violence. Worshippers of Bevara have no restrictions on carrying or using weapons, and often function as "combat medics" for war bands. She can heal warriors and Heortling Deer.

BRASTALOS

Brastalos is the Calm Air, a bastion of peace within Orlanth's tumultuous family. She is calm where he is violent, passive where he is active, peaceful where he is turbulent. When she is present, the wind slows or stops, thunder ceases, and the clouds part to reveal the clear sky. She comes to Dragon Pass and Heortland in Fire Season, bringing fair weather as a respite from the storms. Her parentage is uncertain; sometimes she is said to be a daughter of Kolat, others a daughter of Umath (and so Orlanth's sister).

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

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

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

She comes to Dragon Pass and Heortland in the Fire Season. We sacrifice to her on Still Day and whenever we

want the air to be cleared of clouds. She is a sister of Orlanth, being a child of Umath.

CHALANA ARROY

Chalana Arroy is an ancient goddess who bears the Life Force that is the power of Creation and Making. At first she was just one of many beings that spread this bountiful blessing without hesitation, resistance or opposition of any sort. Her fellow beings, though, were destroyed, maimed, left behind or turned into other things. She alone maintained her primal powers. Thus she remained as the Healer, due mainly to her total dedication to nonviolence and helping anyone who needs her assistance.

She forbids her followers from harming any breathing being—none may ever bear or use any weapon, tool, or magic that is intended to harm others, nor may they participate in any activity that will cause harm. Some small subcults do allow the use of violence against the undead, or chaos, but the mainstream followers frown on this.

Chalana Arroy is the daughter of Glorantha. It is not known who her father was. Even in the earliest myths she is always the same, already showing the depths of her character. Noted for her kindness and purity, she aided Orlanth, Issaries, Yelm, Humakt, Ernalda, and others in several tales. Her son, Arroin, beloved by all the world, was begat by one or all of these gods.

In the War of the Gods, Chalana Arroy made many efforts to heal the wounded, and learned the secrets of many gods' innards and powers. Everyone wished her to their sides, especially as things grew worse and worse, but she never committed herself and she never took an active side in any fight.

When the Darkness came and the Gloranthan Court was thrown down by Chaos then Chalana Arroy met with her son in the center of the world. There they found a being they could not heal, for it was a dead god. Chalana Arroy decided that her inaction no longer worked, though her son urged her to stay and keep her purity for the sake of the cosmos. While they debated Flesh Man, who was witless from seeing the death of the whole world even before it was over, met them.

Arroin used his powers and almost healed the fugitive. But Flesh Man still fled. Chalana Arroy chose to act. She left behind her son and followed the Flesh Man to search for the Wound in the Cosmos to heal it. She later met with others and she became one of the Lightbringers. She restored life to Orlanth there when he had been slain, and her worshippers can travel into the Otherworld to restore other souls to life as well.

In the world that was reborn many things were changed. The secret of Chalana Arroy's success was her decision to act, but once her decision was made she always fell back upon her inner nature to find victory through her magics. On the Lightbringers quest she raised no arms nor



made decisions, and in the new world she was again nonviolent, though she controlled great magics and the secrets of resurrection.

The worship of the goddess Chalana Arroy is extremely harsh and prohibitive especially in the nature of their self-defense. In fact, the cult expressly prohibits the use of any weapons or magic that may damage a part of the world. The worship of a nonviolent deity is a luxury that few can afford. Not many wish to throw themselves at the mercy of the world when times are troubled. Thus worship of her has been restricted to the most devout individuals or the most advanced civilizations.

DAR

Dar is the name Orlanth gave himself as King of the Gods; all Orlanthi chiefs and kings join this subcult as part of the acclamation ceremonies. Chiefs and kings can use the Mastery Rune affinity to speak with the community Wyter and to Lead Their Community.

DESEMBORTH THE THIEF

Orlanth called himself Desemborth when he first stole. Desemborth had been taken prisoner by Lord Kavan and locked into the Ebon Cage. Yinkin helped Orlanth escape from the cage, and Orlanth took the Sandals to escape from Elvor, who had made them. The two brothers escaped, but they are still hunted by their foes.

Desemborth is the power to steal, to hide and conceal things. Desemborth stole a sword from his brother, his wife from a city, a cauldron from a rival, sustenance from a dead cow. Desemborth was the warrior who cut out his share and more of the creatures at the Plundering of Aron, and escaped with them while his Thunder Brother kin were distracted by fighting the Face Guards.

DESTOR THE EXPLORER

Destor the Explorer was part of the Discovery Band that went out into Esjenen with Orlanth. Destor is called the Adventurous and is one of the most popular warrior subcults of Orlanth. He learned how to anticipate what lay ahead by what he had seen. His specialty was to find effective ways through places where no one had ever been before. Now he can never go where someone has been before. He is the father of Tatouth. His worshippers use the Movement Rune affinity to aid them in sword combat and have the ability to Fight With Blinding Speed.

DISCOVERY BAND

Varanorlanth
Destor
Siwend

DONANDAR

Donandar is the High God of music. He is one of the Attributes of the Cosmic Court. He is rhythm and music and dance and all the methods of regular tempo that people use to reach the Other Side.

Some say Donandar is not that Attribute, but just descended from transcendent beings. He is the son of two gods from the Gloranthan Court, named Ralforisus and Tylena. Sometimes his parents are called Perfect Music and Illusion; in another they are Time and Space; in a third source called Rhythm and Tone; even called drum and stick, or right hand and left.

In either case, he is a lofty and theric being who is almost never worshipped as himself, but always in conjunction with or through a more familiar deity. He is too lofty to be comprehended, but his manifestations are too multiple to be easily seen as one entity.

Donandar wandered the world and wherever he stopped he performed and left behind a part of himself. These are the many musical deities, powers, and eternal songs of the cosmos. Some were created from his voice and movement, as deities often make things. His voice and movement became beings, as is often the way with deities. Those parts are called his children, although he was not their father or mother. Other deities were conceived with partners, as is also their way. He changed his sex several times to please his partner. He was always happy and brought pleasure wherever he went.

When the Darkness came he fought against it, and it was he who once brought peace to Kyger Litor herself and saved the Vingkotlings. He struggles eternally against the disharmony of Chaos.

However, he was generally helpless in the God War. Donandar was picked apart by the disharmony and the Darkness. He was so weak in the Underworld that he couldn't even hold onto the Great Net, but instead was held up by his children who would not let him go even in death.

DROGARSI THE BAGPIPER

Drogarsi is the third child of Dance and Music, born in the Storm Age. His favorite song is that of battle. He taught Orlanth the war dance he used in his contests against the Emperor. In turn Orlanth showed him the secret of catching songs in a sheep's stomach. Afterwards, Drogarsi fought on behalf of the Storm Tribe, but he was most useful frightening away monsters and heartening the people.

Drogarsi's music is stormy and rousing, his dances energetic and passionate. They are very popular among the Heortlings. Clan chiefs welcome visiting worshipers of Drogarsi, and some rich kings hire professional musicians and dancers. Many hero bands employ a piper or drummer.



DUREV THE HOUSEHOLDER

Durev is the greatest farmer in the world. Although Orlanth was the first god to ever link beasts to plow and lay seed to earth under the raining sky, Durev made it a life force for the people. Durev and his wife Orane created most of the ways of the farmer and had a huge and prosperous household. They were so wealthy that they owned five of the ten Vingkotling Treasures. Durev fended off every problem until foreigners began burning and flooding out his family. Then Durev participated in the Lawmaking, speaking for the carls with Vingkot and Ormakt speaking for the nobles and the thanes.

Durev is also called the Great Carl, and he is by far the favorite god of the carls. Durev does not go in for fancy stuff, for violence or trade goods or fancy legal talk, or for anything that will send someone away. He works hard for his family, cares for his herd, repairs the houses and makes the household sacrifices. He is the primary subcult of Orlanth the Farmer.

Durev is the leader of the other working gods, whose write-ups are not listed here. These include Orstan the Carpenter, Voriof the Shepherd, and so on.

ELMAL THE GUARDIAN

Elmal was a member of the Fire Tribe who left that court and joined Orlanth's instead. Throughout the Darkness he proved his worth as a fit hearth-companion to the Storm tribe. When Orlanth left to begin the Lightbringer's Quest, he put Elmal in charge of his stead and the remnants of the Storm tribe.

Elmal was wounded several times, each time worse than the last. At last he stood guard, feeble but still lit, atop the inert body of Kero Fin, lighting the land like a dim sun. When Orlanth and Ernalda cured Yelm of his wounds the Emperor gave them a horse of healing that they released. It galloped across the sky to Elmal, who mounted upon it and rode to the Underworld. There he was healed by Chalana Arroy, who sent him on his way to join his chief and his wife. They emerged together, and that was the Dawn.

ENFERALDA

The goddess of combat support is Enferalda. Enferalda is Ernalda's Strength and Endurance, she can draw on that power to help others fight in impossible circumstances.

Orlanth once complained that fighting was getting harder, and he was getting hurt more. Ernalda asked if there was not another way, and Orlanth said "No, just my way." She then got Orlanth to agree to let one of her servants go along to heal him when he got hurt, and at last he agreed. She disguised herself as Enferalda and so went hiking along with her husband as he went on adventure. She bore her own pack, plus food, water and extra gear. Orlanth was surprised. "You can't carry that!" he said. And she didn't tell

him, but she bore them with Endurance, a little friend who never got tired. Her education of Orlanth to find success where his simple straight-ahead approach failed is the subject of the story called *The Swan's Burden*. His resistance to Enferalda's flirting is another chance for an amusing exchange, and Orlanth dovar (Orlanth the Faithful) is invoked at many wedding ceremonies.

ENINTA, GODDESS OF CHILDBIRTH

Eninta was one of the first daughters of Ernalda, born in the Green Age to assist in the great life-making. She is a kind and patient goddess who assisted in the births of many gods and goddesses. When she was taken in the Gods War everyone was terrified, for they knew that no more life could come into the world. She was rescued from the Underworld, and became midwife to the new world at the Dawning.

ERNALDA

Ernalda is a great goddess, worshipped by almost all Heortling women. She is the source of all feminine spirituality, peace, and fecundity, the Broad Earth that is the foundation of all creation. She releases the power of growth every spring and collects it in the autumn. She is Power, not Matter, and her sisters are both Earth goddesses. In the Great Darkness Ernalda conquered the secrets of life and death by simply sleeping. Now Ernalda rules the Storm pantheon and its worshippers alongside Orlanth, her husband. Ernalda is the default goddess for Heortling women.

Many more stories are told about her in this book.

ESRA THE BARLEY

Esra is a daughter of Barntar and his wife. She was born in a field, and her mother lay ill but Esra grew up quickly and healed her. She is the most important of all the Grain Goddesses.

Her first husband was Porridge, and her second Baker, but Minister taught her to be wild.

ESROLA

Esrola is the Manifest Earth - the Goddess in physical form. All the earth is her body, and so all animals, plants and lands stem from her. With her many husbands and lovers, bore the Animal Mothers and the Grain Goddesses.

ERELTHAROL

A drop of Heler escaped Ui, and it grew to be a great warrior during the Darkness Times. This was Ereltharol, called the Black Ram, who fought beside Vinga and protected Voriof in the Darkness. When the Cosmic Spike



exploded, Ereltharol called the clan down into the streams and rivers and seas, and they flowed together to help fill the Void. But vicious Urain slaughtered the Black Ram, and he bled coldly down into the wet caverns of Hell. Ereltharol returned into the Air with Orlanth at the Dawn.

Ereltharol lives in Orlanth's *tula* with the other thanes, and he is always ready for fighting and war. He is one of those who quickly volunteer for raiding.

FERACE THE WILD HEALER

Ferace is a goddess of healing and movement who cannot stay in the same dwelling once the inhabitants have been healed of whatever ails them. Her followers travel from place to place, healing all those they come across.

FINOVAN THE RAIDER

Finovan is a famous warrior, noted especially for his success at cattle raiding and similar activity. He has his own marks applied with woad, and if they are tattooed onto a person they can also wear armor. He wields the lightening weapon called the Searing Bolt, a long-reaching sword that he stole from its original owner. He is famous for his sword work and is called Orlanth's Swordthane, one of the Four Fighting Winds. He rides upon Rolling Thunder, a magnificent horse that he stole from another god. It can run over land, water or air with equal ease.

Finovan was chosen to lead the Plundering of Aron because he was the best suited of all the participants. He did little himself, leaving the glory to others who followed his orders, except to cleave Urovin, one of the army that fell upon the raiders as they escaped. But his senses were keen, his decisions were right and so he is credited as being the Champion of Aron.

THE WARRIORS RIVALRY

Several warriors of Orlanth are noted for their friendly rivalry. Of course all the warriors strive to get Orlanth's attention and rewards, but these are considered the foremost warriors, and so the rivalry most noted.

Finovan the Raider
Hedkorphant the Thunder Slinger
Starkval the Thane

Of course, other warriors in the household are also significant rivals, especially Humakt, Elmal and Heler.

GAGARTH

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

Gagarth was called the Most Wild Wind, and when his crackling attacks laced the air there was sure to be suffering. Gagarth and his power-hungry band whipped across the face of the earth and the sky, bringing pain and vengeance wherever they went.

The Wild Hunter was no friend even to his kin, especially after Vadrus was killed and broken into pieces which did not reknit. In the Storm Age, he fought Orlanth many times, even though Orlanth was always victorious. Finally Orlanth caught his nephew and stripped him of many powers, and sent him to haunt the unwanted places of the air. Ever since then the Wild Hunter is sometimes called the Lost Wind even though his excursions into the world continue.

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

GARZEEN THE MERCHANT

Garzeen was a younger brother of the Barterer. He lived in Kerofinela among the Vingkotlings.

People had begun to live in farms, instead of just individual steads. People had collected various things in their towns that they wanted to trade, but the Vingkotlings didn't want them.

Garzeen had met a woman from among the Durevings who wanted to give her husband a special gift, She liked the pts of the Vingkotlings, and so Garzeen brought some to her, and in return he took some of the Dureving pots back to his home. There he traded them for some food and some blankets, and he ate the food and traded the blankets for some food and clothing in Bilon. Thus he established his new profession and went from place to place trading this or that.

Now Garzeen is called 'Middleman.'

Garzeen also invented the special words that he needed to trade with others, and a vocabulary, and eventually an entirely new language that is called Tradetalk. He uses this in all the markets of the world, and it has become so esoteric that it is a universal tongue among merchants.

GAVREN THE HUNTER

Gavren is the son of Yinkin and Velhara, the Lady of the Wild and is sometimes called the Early Alynx. He is the best hunter from among the family. He is reddish brown in color. Their child inherited the solitary nature of each deity, and he spent most of his time far from settled lands, hunting. He always came back when needed though and



when Yinkin was severely wounded, it was Gavren who brought him food. He once clawed great Karrg, the troll war god, who in turn killed several of his litters. Gavren's worshippers hate trolls.

GOLDENTONGUE

Goldentongue is an expert speaker both with words and phrases. He is married to Therelma, the "Mother Language." He wandered far and wide seeking new knowledge.

GULAF

Gulaf is a thunder brother, the only son of Vadrus to leave his father's clan and join Orlanth's. He is the Chill wind, the Ice wind. He is called the Lazy Wind because he doesn't bother to go around a person, he blows right through, chilling the marrow. He is worshipped by warriors, who use unique wave-shaped blades in combat. They do not use shields, instead focusing solely on attack.

GUSTBRAN BONESMITH

Gustbran was a son of Vestkarthan who was fascinated by how his fire would change things. When he realized that he could use his heat to shape metal without destroying it, he swiftly began to experiment with his new power. The Emperor heard of this and summoned him to come to the court. Gustbran showed what he could do.

"You are as bad as that foolish god Orlanth," said the Emperor's sycophants. Gustbran was exiled from the Fire Tribe because the Emperor said that his desire to make new things was the same as rebellion. So Gustbran journeyed to Orlanth's Stead to join the Storm Tribe. When asked what he could do for Orlanth, the cunning smith showed him the keen weapons and stout armor he had made. When he promised to make more if given a place to work, Orlanth agreed to protect him. Gustbran has served Orlanth loyally ever since.

Bronze is the primary metal worked by Heortling smiths, since deposits of the pure metal are found throughout Dragon Pass. Because bronze deposits come from the bones of dead gods, Gustbran is often called Boneman. Because of the ruddy color of the metal, bronze smiths are often called redsmiths. Most clans support one redsmith and his apprentices.

Iron is very rare, and so are the blacksmiths who work it. Working with iron is far more difficult than working with bronze. Gustbran's cult secrets do not include working iron, knowledge to do so properly, not magic to assist the process.

Every smithy is a shrine to Gustbran; he requires no other worship site.

GRAIN GODDESSES

Esra Barley Mother
Esrola Oat Mother
Suchara Rye Mother
Fresala Wheat Mother

The Grain Goddesses are minor goddesses; their worship is usually approached through the intercession of Eernalda. Every clan has a few grain-singers, but a temple devoted to one of the Grain Goddesses alone would be rare indeed.

HANDMAIDENS OF ERNALDA

Eernalda is a Great Goddess and has many servants and helpers. These are often divided into types according to the dominant work that they do.

Belveren the Chaos Cleanser
Enferalda the Combat Support
Eninta, Goddess of Childbirth
Esra the Barley
Kadone The Landers
Kev the Natural Lawyer
Orventili the Peacemaker
Overdruva the Forest Friend
Sereni the Ceremonialist
Uralda the Cow
Vela The Matchmaker
Votenevra
Votenevra, the Earth Healer

HANT

Abbreviation for Hantrafal, below.

Hara is one of the three "common Helpers" invoked at the start of every Orlanthi ceremony.

HANTRAFAL THE GOD-TALKER

Hantrafal was the first god-talker. He discovered the way to channel the worship of men to Orlanth when the Storm King could not aid them in person. He persuaded Orlanth to allow the weak and friendless into the Storm Tribe, so that they might become strong and united. He tricked the trickster and made Eurmal, in his raven form, bring fire to the Storm People; thus were Eurmal's white feathers burned black.

Hantrafal taught these ways to many others. Some of those specialized in speaking to one deity. Hantrafalings can intercede with almost all of the important Orlanthi deities, so those god-talkers are most common in communities too small to support large numbers of specialized god-talkers. Hantrafal rates the odd shrine, but no temples.

Hantrafal is not worshipped directly by Heortlings. He established customs that are so basic to the religion that they are nearly universal. Instead, Hantrafal receives a portion of every sacrifice made using his rites.



HARA

Hara is a nickname that means “Beloved,” and is a title that men use for Ernalda, Asrelia, and Voria, and that women use for Orlanth, Heler, and Elmal.

Hara is one of the three “common Helpers” invoked at the start of every Orlanthi ceremony.

HARST THE BARTERER

Harst is the son of Issaries and a daughter of Orlanth and Ernalda. He lived among the Vingkotlings in Kerofinela.

Harst was a farmer, like everyone else. Like everyone else he made everything that he needed.

One day he sought the hand of the daughter of Yudam-aryam, a powerful local lord who lived near to the Vingkotlings. He was scorned because he had no arts to provide for a family.

Harst then went amongst his friends and asked for a handful of spare grain from each of them. With this he bargained for clay pots, and then traded these pots to the people who had given him the grain, thus making another profit and also repaying his friends. He showed Yudam-aryam how he had made something out of nothing, and thus he won his wife.

Later on when a man needed some grain, which he did not have; but he had some extra pots. It was Harst who facilitated the trade. Another time a woman needed some geese, but she had a blanket. Harst facilitated that trade too. Soon everyone was bringing their extra things to Harst, who traded them for other things. This was he became the God of Barter. He established trade in Dragon Pass, and he gained the nickname 'Spare Grain' because that is what people brought him.

HEDKORANTH

Hedkoranth is a leader among the Thunder Brothers. Hedkoranth is the Thunderbolt of Orlanth made manifest in an enchanted piece of rock that is hurled at his foes. He can make this Thunderstone do great marvels and tricks, and its powers made him the victor of the three battles of Thrinbarri. He wields Great Weighty, the Thunderbolt which returns to hand after it is thrown. He appears with the Hailstorm.

At Thrinbarri of the Clouds he defeated Venebain, the Attacker From Above (a solar foe, of heavenly origin and planetary powers). At Thrinbarri of the Stone he defeated Golagolar, Fighting Man of the Armies (also called General of Dara Happa). At Thrinbarri of the Roofs he overcame Sevsalsal (Great Poison Breath).

Hedkoranth is the son of Orlanth and the woman named Arvena. Hedkoranth's Thunder Oak stretches wide on Orlanth's Stead in the Storm Realm. He was one of the Thunderbrothers that fought at Thrinbarri. Hedkoranth is the one of the Four Fighting Winds, the Spearthane.

HELAMAKT THE FIGHTING WIND

Helamakt is the warrior who fights with winds assembled specifically for combat. Helamakt is only mediocre as a fighter, and so Orlanth gave him the Shield of Aran to hold. Helamakt instead uses his winds to fight for him. He has the Four Winds as follows: Swordthane is the Killer Rain Gale; Shieldthane is the Blinding Shadow; his Spearthane is the Searing Bolt; and his Backboy is Falling Wind.

Helamakt has these lesser gods around him as his companions, but when he summons great storm clouds (from any season) these four are even more powerful.

He was one of the Thunderbrothers that fought at Thrinbarri. Helamakt was at the Plundering of Aron, and then revealed the Sivin Event. When the raiders were ambushed by Aldryami Helamakt released Blinding Shadow, which blinded the elves for a moment; and then Searing Bolt leapt from the clouds and burnt up most of the ambushing army.

HEORT

Heort the Swift learned the secrets of the Second Son, which he used at the I Fought We Won Battle. King Heort led the Storm People during the Greater Darkness. He created the tribes, and codified the Laws used in Heortling society. He traveled to the Jarani Stones and brought back the Lawstaff to his people.

King Heort is honored today as the lawgiver, but only a few people worship him directly. Clans whose lineage traces directly back to Heort may maintain shrines to him.

Hara is one of the three “common Helpers” invoked at the start of every Orlanthi ceremony.

HEVREN THE CHASER

Hevren is the son of Yinkin. He is tawny with stripes across his shoulders. He has long legs and can chase down almost anything, and big teeth to kill with a single bite.

HOUSEHOLD GODDESSES

See Handmaidens of Ernalda

HYALOR HORSEBREAKER

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



INDEG

She made the thorn basket that always has another handful of dried berries in it. She is the wife of Siqwend the Old Hunter.

INDRODAR GREYDOG

Indrodar Greydog was a thane of Queen Lismelder at the time of the Mad-Blood War. When she succumbed to the power of Delecti the Necromancer, for seven years Indrodar sought for the corpse of his queen in the haunted Upland Marsh. In those years, he destroyed Unlife and became well known throughout Sartar.

INGENEW REDSON

Ingenew worked for Humakt in the War of the Gods. Humakt had lost his original sword and needed replacements. Ingenew made them for him. His father was Gustbran the Smith and Ingenew specialized in making swords. He made the Diamond Blade, the Wind Sword, Mazta's Invisible Sword, and the first iron forged to sword, called Uzcleaver, and many still borne by men today. He perfected the art of Swordcrafting. He is a master at metallurgy and weapon smithing, enchanting metal and putting magic into weapons.

IRNAR, SARTAR'S LAWSPEAKER

Irnar was King Sartar's lawspeaker, one of the companions of the hero. Wherever Sartar met opposition by Orlanthi, Irnar was there to cite precedents, speak the truth, and show the people that there was another way.

ISSARIES

Issaries is the son of Larnste and Harana Ilor. He is of the oldest tribe of gods, before they were associated with elemental bodies at all. His first task was to bear messages between Sky and Earth as they flirted, before they conceived their terrible child.

In the Golden Age he once conciliated a peace between the Emperor and the barbarian Orlanth. He made something from nothing: mules were born after he borrowed some creatures from friends. He taught a secret language to Humakt one time, in trade for protection. He often walked alone, where no one else had been. He settled for a while at Kurza, Out There; at Naraza, Hidden; and Garza, Trading Camp.

Issaries made peace with Orlanth early, helping in the Storm Tribe rituals and ceremonies that made the world. He settled with that tribe, and his sons Harst and Garzeen and Goldentongue were born amidst them. But the march of Death troubled his sensitive and harmonious nature, and so he prepared his Great Passage and set off to find the light of communication. His particular foe is Hu, the Nine Silences.

JARANI THE JUST

Jarani is the first person to ever have the Justice Staff among humankind. He was a member of the Vingkotling family who was living on Arrowmound Mountain. He asked Orlanth to help prove his claim to the site, and Orlanth came with the Justice Staff and its rituals. When the foe disobeyed the just facts then Orlanth himself came to help and defend Jarani. Heort traveled to the mountain top to get the stick for the Heortlings as well.

KADONE

Kadone is the Grounder. She can hold anything on the earth and keep it from moving, and she can pull anything in the air down to the earth. One time some Thunder Brothers got into an argument with some of the Household Goddesses and Vinga outshouted them, so they tried to fly away and be angry. But Kadone mustered her power and used it to bring the flyers back to earth with a great crash. She can make anything act as if it was heavier, and make any air thing act much heavier than it is. The Thunder Brothers were not able to escape their responsibilities, and realized the error of their ways. Her women are sometimes called "The Landers" because they cause men to come down to earth.

KEV THE NATURAL LAWYER

Kev is called the Natural Lawyer, and is a handmaiden of Ernalda's Household. Kev is Ernalda's foresight who sees the long-term costs of every action and reveals the future consequences of acting or not acting.

Kev is the cruel accountant who can calculate what the long-term costs of an action will be. Kev was usually a secret ally for Ernalda in making her choices. Kev was worshipped by women of the Vingkotlings, and at last exposed to the men of the tribe to make them stop the Malaterran War that was poisoning the earth. Kev revealed her cold statistics as a vivid vision that terrified the men of all four tribes to stop the war. Afterwards the leaders met again at Kevside and she showed them, through a vision, the better results of their actions. They all then set up the oracle of Kev, which was useful for a long time until Vevkuban the Chaos Horse destroyed it.

KOLAT AND HIS SEVEN WINDS

Kolat said, "I will tell you of my Seven Spirits."

The universe has seven directions. At first it was empty and formless, but I tamed it when I inhabited the world of each direction with the spirit that lives there. Now my people do this too.

[Note that the followers do not have to place the same spirit in each direction, but must have seven spirits. They can fill three of their directions with spirits from three different categories, who are collectively



called the Good Friends. The spirit that inhabits each of the other three directions is always the same entity, one of the Place Friends.]

I discovered within myself the rites to obtain these spirits. I sought all Seven Winds at one time, and so now all seven are one with me. Each of the spirits provides a specific ability to me, and me alone. Anytime that I want I can release these allies of mine.

I have three Good Friends, three Place Friends and my Inner Wind.

THE GOOD FRIENDS

I have three Good Friends. All come from the Horn Zone. They are my best spirit helpers, for these came into being with my first three breaths.

My Three Good Friends are **Hhu Ho**, “Breath Buddy,” who is made of wind and can control it; **Tular Varnei**, “Uncle Frost,” who is made of cold and can control that; and **Uuuh Huh**, “Wrong Season,” who is made of weather and can change that.

These three gather about me, either *Before Me*, *On My Right*, or *Behind Me*.

HHU HO

I throw the gambling sticks and Hhu Ho comes on the day that the Defender Storm arrives, and I give him offerings between one and ten days later. He lives in this tattoo over my navel. I can release Hhu Ho when I throw this black-fringed leather bag filled with dirt onto the ground. Then Hhu Ho can **Change the Direction of Wind**. Hhu Ho, when fed and loved, Hhu Ho can **Make Light in my Hands**.

TULAR VARNEI

I throw the gambling sticks two weeks before the Winter Solstice, and give offerings to Tular Varnei between one and three weeks later.

Tular Varnei lives in a pair of rabbit incisors wrapped in moss from the north side of any spirit tree. This is then wrapped in blue oak leaves and placed in a skin bag. I can release it by holding the bag and shaking it while whispering the spirit’s name. Then Tular Varnei fills the area about me with **Cold Temperature**. When fed and loved it lets me **Throw Accurately**.

UUUH HU

I throw the gambling sticks when it starts to get hot, and give offerings to Uuuh Hu sometime before the Summer Solstice. Uuuh Hu lives in two front femurs of a rabbit, properly painted and tied together with willow twigs. I hang it from my belt and is released by throwing it above my head. Then Uuuh Hu will **Change the Weather**. If it is hot, it makes it cold; if it is windy, it makes it calm; if it is raining, it parts the clouds. When it is loved and fed it lets me **Blast a Deity** with a beam of power that emerges from my eyes.

THE PLACE FRIENDS

I have three Place Friends and all come from my Horn Zone. They are not native to my demesne, but they live there now. They are spirits that I conquered during the Great Spirit War.

My Three Place Friends are **Seleran**, “the Deep Well,” a water spirit; **Veren Vu**, “the Defender,” a sky spirit; and **Zolan Zubar**, “Bearpaw,” an underworld spirit.

These three always stand in the same places about me.

Above Me: Veren Vu the Defender, the Sky Spirit, must fill this position.

Below Me: Zolan Zubar, the Underworld Spirit, must fill this position.

SELERAN

Seleran stands *On My Left*.

Seleran came from my spit, and it can grow to any size that I need. When enemy spirits attack me it grows, leaping up like a fountain or like a cresting wave.

I throw the gambling sticks on the first day of each season, and give offerings to Seleran between the thirty-four and thirty-eight days later.

Seleran lives in these tattoos on my forearms. I can release it by turning a complete circle to the left, then spitting over my left shoulder. Then Seleran will surround the victim and Absorb an Attacking Spirit. When fed and loved Seleran can Dowse for Water. But if I feed and love it, then no other water spirit will ever aid me.

VEREN VU

Veren Vu is my lead sky spirit. When I perform its rites I can defend against magic, rebound spirit magic, and track spirit magic back to its source.

I throw the gambling sticks on the last day of each season, and give offerings to Veren Vu between one and eight days later.

Veren Vu lives in The House of the Sky, which I made. It is this fetish formed from bear claws; a thorn armband; a red headband or bearskin vest marked with Kolat’s runes; wolf teeth or alynx teeth marked with Trickster’s rune; birchwood slips marked with death signs on one side and sky signs on the other, soaked in the blood of a hen or quail; and bear teeth or a green headband marked with symbols of death, with signs of my ancestors, and the symbol of this deer. This House is the shape of the body that Veren Vu had before it was destroyed and became just a spirit.

I can release Veren Vu when I wrap a green vine around both arms and hold the fetish above my head. Then Veren Vu will Intercept Attacking Spirit, allowing me prepare better defenses, or to flee.

Veren Vu can never be fed and loved.



ZOLAN ZUBAR

Zolan Zubar is my friend who fights the Six Foes: undead corpses, possession spirits, spirits of dead people, spirits of death powers, spirits of disease, and curses sent by women. Whenever any of these things threatens me I can summon Zolan Zubar to fight directly against those things, but the spirit is weak and usually loses. However, when it is present I have time to perform other ceremonies to drive out any of the Six Foes. Everyone among us [Heortlings] can support me in these ceremonies.

I throw the gambling sticks on the Freeze Day of Truth Week in each season, and give offerings to Zolan Zubar between one and fourteen days later.

Zolan Zubar lives in this right paw of a bear, decorated with wooden beads on leather, painted with six special marks, and blessed in my Zolan Zubar ritual that requires me to cut himself [severely].

I can release Zolan Zubar by holding the fetish between my legs and cutting my finger so that at least one drop of blood drips on the fetish. When released, Zolan Zubar will Resist Magic of the Six Foes.

Zolan Zubar can never be fed and loved.

THE INNER WIND

I will never truly name my Seventh Wind or reveal its secrets to you. I know you've heard much about it: it is a blood clot with a talking maggot, or that it is a belch or a fart, or the turning of a gambling stick as it falls. These are just lies and jokes. But I can tell you this: it is the spirit that lets me Travel as the Wind.

I am great, for I can perform a ritual that transforms my body into a wind. I can travel in that form until I reach my destination, at which point I will automatically assume my normal form. Of course all my [animist] ritual objects travel with me [though clothing and other possessions do not.]

The Inner Wind is always loved and fed.

LARNSTE

Larnste is one of the most ancient gods. He was one of the Cosmic Court, who lived in the Great Spike. Larnste joined together with the other Old Gods at the center of the universe and together they erected the Perfect Palace. Within its fastness the powers of creation expanded until the Old Gods filled it, and the creation spread far beyond the protection of the Palace.

Orlanth is the grandson of Larnste the Changer. Larnste was the god who planted the Seeds of the Mountains. He strolled along, planting the seeds deep in some places and just scattering them upon the ground in others. Where they were deep grew great mountains and where they were shallow raised hills. When Larnste reached the Dragon Nest, he stopped to speak to the ancient one. He rested there, and so no seeds were sown along that

stretch, save for Larnste's favorite one, which grew up to be Kero Fin Mountain.

All of the Umathssons were always changing things. Umath, after all, was Everchanging and their very nature was change. However, most of the Umathings only knew how to change things in only way – by using violence to by destroying what already is there. Only Orlanth was a true Larnsting – one who could invoke the power of Change to make something new. Unlike the other gods, Orlanth could change the world and simultaneously change his role in the world. He called this his power of Becoming.

Orlanth invoked the power of Change so many times it is not possible to count. He is Orlanth Everchanging. He spoke the Cosmic Laws that remade the universe. He transformed strangers into kin and killed the Emperor with his new weapon, Death.

Orlanth's greatest use of Change was during his Lightbringer's Quest when he used it to Change himself in order to survive the Ordeal of Proof and to restore the world to Life.

LHANKOR MHY

Lhankor Mhy was born before the Gods War. His parents were two members of the Cosmic Court, Acos (The Law) and Orenoar (Mistress of Truth). He lived with them upon the great Spike of Law and sang songs of Knowledge and Power. He remembered everything he ever saw or learned, though he was not asked to tell about anything until Orlanth, always seeking to fix what he'd wronged, asked him. Furthermore Lhankor Mhy proved his worth because he could discern and state the Cosmic Law which rules gods, and the Law that worshippers must follow to survive. He invented writing to allow others access to his thoughts.

When Orlanth slew Yelm, gods and goddesses of all forms of Light went with him to Hell. One of these was Elasa, the goddess of the Light of Knowledge, and Lhankor Mhy suddenly was bereft of inspiration. So were his worshippers, and so Lhankor Mhy invented another writing to share himself with them. The Gray Sages hold these documents dear.

Lhankor Mhy set out during the Lesser Darkness to find the missing goddess. He suffered adventures along the way, and helped form the Lightbringers. He succeeded but also failed, wrote a perfect book that was flawed, was left speechless because he was right, and could not write because he proved he could. He encountered Jolsedar, the Brain Flayer who took knowledge and thought. Nonetheless, Lhankor Mhy escaped its clutches for he had deeper wisdom that could not be touched by evil or corrupt beings. He provided the key to Orlanth at the Riddling End, and so was the key to success at the Quest. He was present when Arachne's web was spread.



When they returned from their successful quest, Lhankor Mhy married Elasa, and all knowledge was his forever.

Lhankor Mhy retired to his Great Study, a stone building near Orlanth's Stead in the Storm Realm. He wears a gray robe and a long gray beard to designate his station. There he keeps a treasure box of the Eternal Source of Knowledge.

He has a staff there. These include:

Dilfar the Deepsighted, who keeps the treasure

Innar the Lawspeaker, the expert Lawthane

Chernan the Seeker, the Wild Sage who delights in spending time out in the field

Hevduran the Swordsage, who defends the innermost parts of the library.

MARAN

Maran is the destructive sister of Ernalda; she is the Active Earth, the Earth Shaker. She represents the dark side of Ernalda and is worshiped by those who seek the carnage which is her most precious gift.

MASTAKOS

Mastakos is the Wandering God, who is of Orlanth's Tribe, but not in it. He is the god who was wounded in his best place, but endured until Orlanth healed him. Mastakos is Orlanth's charioteer and, by extrapolation, god of travel and motion. He is the eternal seeker who never finds what he is looking for. Instead he finds strange and useful gifts for his clan mates, and returns to share them. The chariot, which he gave to Orlanth, is the most famous of these gifts. No matter how warm a welcome he receives, he can never stay at home for long. Mastakos is a parentless god, and some say the thing he is looking for is the truth of his lineage.

Mastakos is the god of wanderers and seekers. Every community has a Mastakos Wanderer or two, although they are hardly ever at home. Mastakos is a minor god; shrines are rare and temples nonexistent.

He is the blue planet that crosses the sky more swiftly than any other, then steps across the dome in an instant to start his journey again.

Other Side: Although there is a place for him at Orlanth's Stead, Mastakos is usually found elsewhere. Worshipers cross to Mastakos's Camp, whose location can never be predicted. From there they can always travel to Orlanth's stead or to the gates of the underworld. By staying with Mastakos for a time, they can visit almost anywhere else on the God Plane except for the Green Age.

MINLISTER

The gods didn't always know constancy in their couplings. The whim grabbed them, and they grabbed each other. No one cared, because jealousy didn't exist then.

Elmal and Esrola spent some time together, and they gloried in the birth of a son. They named him Minlister. Minlister had some powers of transformation, and he did this once by turning into the shape of a king bee, one of the rarest creatures even in those old days.

Minlister spent time among the bees. The drones were obedient, the workers were respectful, and the queens were adoring. He had a lot of good times there.

Minlister is one of the Household Gods, Orlanth's Master Brewer. He uses a huge magical cauldron named Karni that was taken from the water gods by Orlanth and the Thunder Brothers. He made many drinks in it, but none was perfect until once Minlister fell into the vat himself. Afterwards he could brew beer, ale, mead, or ambrosia, as he desired, without doing more than filling Karni with water and placing his hand in it.

Minlister brews the delectable and magical libations of the gods, and his followers do the same in the mortal realm. All good folk honor his unique creations and their special gifts of pleasure and magic. Minlister has a special relationship with the natural world, coaxing out its delicious secrets in beers, ales, mead, wine, and other liquors.

Minlister's draughts are perfect, and when the drink is not then it is because Eurmal ruined it, and when they feel terrible after too much brew then that is also Eurmal's fault.

MOLANNI

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

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

He stalked the world as the God of Drought, and in the Age of Terror this was a specter that crowded eagerly into the world that was dying of Chaos and fear. Orlanth fought it often, but when he went to free the sun, Daga stole the throne of the storm and placed his mother in the center of the universe.

Molanni is another still air, but different from Barastalos in that Molanni is malevolent and bears cruel intentions against human beings. Her child is Daga, the Drought. Her lover is Huru, Famine. She has a water jug, but it is full of bitterly burning potion of suffering.

MURNI THE MOUSER

Murni is the daughter of Yinkin, and was born the runt of a litter and with a bobbed tail. Once Ernalda had to leave her home, and Voria hid Murni in the granary. She kept it clear of mice, so the food was there when Ernalda returned.



NANDAN

Nandan is called “The Housekeeper.”

Nandan was just one of many nameless lesser gods in the tribe until Vinga one day got all her women and went to war. The children starved, got ill and wore filthy rags until Nandan stepped in to fill the gap. Since that time Ernalda has chosen some men, and they follow Nandan to be in her cult.

Nandan has his place in Ernalda’s Loom House as one of the Weaver Women.

Nandan is the god worshipped by women who are born in the shape of men. Many people cannot understand this, and so believe that it is the cult of men who do women’s work. Nandan is the aspect of Ernalda Allmother that allows men to join any of the subcults of the Ernalda and Esrola.

NISKIS THE LOVER

Orlanth first called himself Niskis when he was seducing Mumela, the Arstolan Elf Princess; and many times afterwards as he fathered a series of bastard boys. He called himself this and used the same powers when he was courting Ernalda, and also when he was married to her. But he used other names too, usually as disguises to avoid husbands and brothers when he was young. He is also called Dashing Veradash. His characteristic is when rain falls from the clear sky.

OHORLANTH THE GREAT STORM

When Ohorlanth was born he grew so fast that he had to move out of the cradle in a minute, out of the house in an hour, and out of the town in a day. He got so big that he turned himself into the insubstantial wind so that he wouldn’t squash any of his kin. He was one of the Thunderbrothers that fought at Thrinbarri.

Ohorlanth is the Great Storm, especially the good Thunder Rainstorm that comes in from the northwest bearing before it the fertile rains of spring. Ohorlanth is the primary storm aspect of Orlanth, his favorite and perhaps most natural form. As Ohorlanth he commands all the other winds and storms, sometimes being called the King of the Umbroli. He knows the winds of all the seasons. When out of season winds strike then people sacrifice to Ohorlanth to bring things back to normal. At other times Ohorlanth sends the unseasonable winds to answer the prayers of worshippers.

ORANE

Orane Golden-Necklace is the most beautiful of all the goddesses and possesses the Golden Necklace of Enlivenment. She is married to Durev, a son of Orlanth, and is the patroness of all wives. She is the goddess of marriage and of family. She wears the Golden Necklace of

Orane and wove Dumela, the carpet that flew her and Durev out of the clutches of Endon the Cruel.

ORLANTH

Orlanth is the chief of the Storm pantheon, worshipped by almost all Heortling men; he is the Middle Air, the Great Storm that moves all winds. He is a warrior and leader who overthrew the Emperor and freed Ernalda. Though he welcomes specialists to his household, he is also good at all the things his followers can do. Thus he can fight, judge, recite, farm, and make things as well as husband, father, and lead. With Ernalda and his storm companions Orlanth formed the Storm pantheon. In the Darkness Orlanth set off with his companions and completed the great Lightbringer’s Quest, and released the Sky from the grip of Kyger Litor. Now he rules the world and oversees the Heortling gods and peoples. Orlanth is the default god worshipped by Heortling men.

ORLANTH LARNSTING

Orlanth is the grandson of Larnste the Changer. Larnste was the god who planted the Seeds of the Mountains. He strolled along, planting the seeds deep in some places and just scattering them upon the ground in others. Where they were deep grew great mountains and where they were shallow raised hills. When Larnste reached the Dragon Nest, he stopped to speak to the ancient one. He rested there, and so no seeds were sown along that stretch, save for Larnste’s favorite one, which grew up to be Kero Fin Mountain.

All of the Umathssons were always changing things. Umath, after all, was Everchanging and their very nature was change. However, most of the Umathings only knew how to change things in only way – by using violence to by destroying what already is there. Only Orlanth was a true Larnsting – one who could invoke the power of Change to make something new. Unlike the other gods, Orlanth could change the world and simultaneously change his role in the world. He called this his power of Becoming.

Orlanth invoked the power of Change so many times it is not possible to count. He is Orlanth Everchanging. He spoke the Cosmic Laws that remade the universe. He transformed strangers into kin and killed the Emperor with his new weapon, Death.

Orlanth’s greatest use of Change was during his Lightbringer’s Quest when he used it to Change himself in order to survive the Ordeal of Proof and to restore the world to Life.

ORLANTH REX

In the Second Age Obduran the Flyer was one of the two great assassins of Orlanth since the Dawn. Obduran turned the worship of Orlanth to feed his worst foe, the dragons.



Obduran persuaded the Orlanthe priests to betray their gods, and the dragons took control of the world.

But Orlanthe would not be crushed. Alakoring Dragonbreaker freed himself of the parasitic dragon, then freed Orlanthe. Alakoring went all about teaching the tribes how to worship Orlanthe Rex, and he taught the chiefs magic to control the priests. Now priests cannot make the people do what they want any more.

ORLANTHANANDRIM, ORLANTH THE LAWSPEAKER

Orlanthe first stated the clan laws when the first clan was made, just as he stated the laws that were results of any of his great deeds. As his responsibilities grew greater he handed off the task of repeating the laws of clan, tribe and gods to others.

ORLANTH CARL, ORLANTH THE FARMER

Orlanthe had to prove to Ernalda that he was worthy of her, and that he could provide for her and their tribe. With only a rope and a stick and a stone he subdued the great bull and he was the first god to ever yoke beasts to plow, to furrow the earth, and to lay seed to earth under the raining sky. He made pens for sows, coops for chickens and mews for hawks.

His tribesman Durev, who receives most of the sacrifice now during agricultural rites, outdid Orlanthe in farming.

ORLANTH DAR, ORLANTH THE CHIEF

Orlanthdar is the god who formed the first Clan Council. He made and wore the first torque. Orlanthe is the power of the social order, the leader at council, and the arbitrator. He is selected by his equals, and then selects his assistants — his divine thanes — to help him. Orlanthe is present whenever a clan selects a chief, gives him their loyalty, and place the torque, sword and box at his feet.

No one can simply join this cult. It can only be conferred by the clan members upon their leader.

ORLANTH DOVAR, ORLANTH THE FAITHFUL HUSBAND

One time Orlanthe was being helped by the goddess Enferalda, who bore heavy burdens and provided many camp facilities for him. She also flirted shamelessly with him on his travels. Orlanthe repeatedly resisted this with the phrase, “You are a sweet goose, but I love the swan.” By this he meant he would be loyal to his wife. After many

such temptations, Enferalda revealed herself to be Ernalda, testing her husband.

This is related in story called *The Swan’s Burden*.

ORLANTH LUSIN, ORLANTH THE KING

At first Orlanthe was a simple chief, but after a while his following got larger so that his clan could not include them. Orlanthe the chief got everyone together and the made him King, a Leader of Leaders, the Leader of the Clans.

No one can simply join this cult. It can only be conferred by the clan members upon a tribal king. Orlanthe revealed his secrets to Alakoring in the Second Age.

ORLANTH MARN, ORLANTH THE HERDSMAN

Orlanthe is the petty god that leads the herds up into the hills and down into the valleys each season as required. He is the cottar of the lesser gods, a poor cousin with a job like that normally done by children. Orlanthe was adopted into the family and given this job by Orlanthe.

ORVANS HAGOR THE DRAGONSLAYER

Orlanthe killed many dragons. Ssharkazeel was the first. Others of great note include Aroka, Femman and others. When Alakoring came to Peloria and slew the dragons he sacrificed first to Orvanshagor. He gets regular sacrifice every year to keep him strong enough that the dragons no longer bother the inhabitants of this place. Also, whenever someone goes to fight against dragons or their kin they make offerings to Orvanshagor.

ORVENTILI THE PEACEMAKER

Orventili is the goddess who brings peace to angry men. She is one of Ernalda’s handmaidens.

Trouble is easy to make but hard to end. “Better to stop it from happening,” said Ernalda. She wove herself a rug of peace with her face in the center, where the basket goes; and runes around the edges, and places marked for two contestants to sit, for their four supporters behind them, and for the two Peacekeepers, plus their Gifts.

Orventili and her assistants bore this carpet upon their shoulder to places that they could stop a fight. They stopped many clan battles this way, the First Accidental Feud between the Kodigvarings and the Durevings, and provided the place for Orlanthe and Heler to sit and come to terms. Heort sat on this with Orlanthe, and so did Sartar and Tarkal.



Orventili was absolutely chaste, owned no property except the carpet (baskets being remade for each ceremony), and lived entirely upon the gifts of others. Orventili's peacemaking failed more and more, and at last at Overweary Creek she rolled herself in her carpet and fell into exhausted sleep. She woke at the Dawn.

ORSTAN, THE CARPENTER

Called Orstan the Younger. The son of Durev and best worker of wood.

OVERDRUVA, FOREST FRIEND

The Orlanth call the goddess o the Wilds their Forest Friend.

Overdruva was from the Earth Tribe and grew up among the living trees and other Aldryami. When the Elf Council committed the Expulsion she was ejected from their heartlands with other nonplants. When the forests died without its natural residents Aldrya invited them all back. Overdruva did not accept, but instead agreed to the Wood Sacrifices instead. Later, on the Second Expulsion Overdruva and her worshippers alone remained friends with the elves. She negotiated Orlanth's peace with the Aldryami, and afterwards got Vingkot to grant all Sivilis in return for peace. When the woods all died or slept Overdruva built a tomb of ironthorn and went to sleep. She woke after the Dawn. Her husband is Orstan, the Carpenter.

PELASKOS

Sea Fishing God

Pelaskos and his brother Poverri are the Twin Fishers of the Storm Tribe.

In the Gods War, he worked closely with his brother to provide for the tribe. Together, they learned how to hunt with net and line, harpoon and hand. When the seas receded, Pelaskos followed them while his brother remained behind. Before he left, Orstan the Carpenter built him his boat Clever Eyes, and he began to fish upon the wide sea. He is thus the god of taking fish from the sea instead of from the rivers and lakes.

Along the shore, Pelaskos met new people and taught them his skills. In the Darkness, he trapped Oskippos, a terrible sea demon that stalked fishermen and anyone who lived near the water. Rather than slaying the demon, Pelaskos forced it to allow his worshippers to fish the depths. The demon consented quickly, and Pelaskos feared treachery, so he further forced the demon to give him a wife as hostage. Oskippos agreed, and after he returned to the depths Illuriad swam ashore. She has never been happy away from her kin, and she nags Pelaskos constantly. Their relationship is something of a joke among inland fishermen,

whose god Poverri and his wife Natelna (a daughter of Ernalda) have a very happy marriage.

Pelaskos' Dock juts into the Endless Sea near the mouth of the Engizi River. After death, his worshipers sail with him on Clever Eyes or their own boats to fish with net and harpoon. At the end of the day, they retire to his shack, repair the boats and nets, and share their catch with their families.

Pelaskos' twin Poverri still visits his brother. The two gods and their worshippers have a friendly rivalry, but neither really understands the other's actions in staying with or leaving the Storm Tribe.

POVERRI THE FISHERMAN

Poverri's greatest act was when he cast in the Mighty Line and hooked Doventharo, the Monster of the Deep. The struggle was huge and any other line and pole except Poverri's would have broken. They exchanged words and the fisherman tricked the monster into changing places, which it thought changing from prey to predator but instead came to be casting it high up on land. Poverri ran back along is fishing pole out of the water. This was a huge loss to the Sea Forces at the time when they were still expanding.

PRANJALA

Pranjala is called a sister of Mallia, Disease. But it is really a part that fell off. When the disease goddess determined to be completely bad one part of her could not do that, and it revolted and pulled itself right out of her. Mallia was thus completely evil. She tried to infect her twin with every hideous disease. Pranjala underwent the Hundred Trials, facing each disease in turn and defeating it. As a result, she is the mistress of defeating illness, whether it come from the Spirit or God Planes, or whether it attacks the body, the soul or the mind.

Devotees learn feats by lying on Pranjala's Sickbed and allowing the specific disease to infect her. As Pranjala did during the Godtime, the devotee then fights the disease, overpowering it and learning the secret of defeating it.

REDALDA

Redalda was not always the goddess of horses. She, a daughter of Orlanth and Ernalda, was the only one of Orlanth's kin who did not laugh at the horse when it first arrived at his stead, and she came to admire and then love Elmal because of how he cared for and tended it. She prevailed upon her parents for permission to marry Elmal, and they created the Foreigner's Wedding so that he could marry into the tribe. But much to her chagrin, he didn't want to marry her! The great warrior explained that she had to prove that she loved the horses as much as he did. She did, and more, for she proved that she could even become a



horse! On their wedding night, she and Elmal rode wildly off together, and she has tended, healed, and loved his horses ever since.

Redalda can be found in her stable that stands near to Elmal's Longhouse in Orlanth's Stead.

RIGSDAL

"Stand watch," was the last thing that Orlanth said to Rigsdal.

He was one of many warriors who joined the Storm Tribe, happy to have his actions prove his value rather than his blood or parentage. Rigsdal never spoke of his parents, but his appearance and blood made everyone think he was from the Fire Tribe. "But I am both more and less than that," was all that Starkval ever said of it.

He was in many battles and fights, just one among the many unnamed warriors. He was tough and valiant and survived to be among the hardy band that survived into the Darkness. He truly came to the fore when Orlanth departed upon the Lifebringer's Quest, and left the few survivors to defend the miserable survivors left behind. Elmal was their captain, and Rigsdal was one of the great defenders.

"Stand watch," Orlanth had said. So Elmal made Rigsdal his watchman. He always stayed by his post, never wavering from his duty. He was faced with many threats. Among the worst were the doubts and temptations that arose during the long, cold nights. But Rigsdal's purpose never flagged. When the uz crept upon the Vingkotlings it was the light from Rigsdal that revealed them. Once, Wakboth made the entire universe go to sleep to he could invade the Vingkotling lands. Rigsdal overcame this by allowing only one eye to go to sleep at a time while the other was open. Thus he saw the chaos hordes approach and he woke Elmal and the warriors.

During the whole of the Darkness he was the one light that never moved from its place while all else was reduced to chaotic wanderings. He has a guardhouse that stands on top of a tower that overlooks the Storm Realm. He is still visible as the Pole Star.

RIGSDAL AND THE TOO-FACE-HORDE

In the Darkness the Too-Face-Horde of chaos creatures, which could look like anything, crept up upon the Storm Village. Rigsdal saw them despite their disguise, and sent his shooting stars down to stop them. Yavor came to his aid and kept up a barrage of lightning for two days and three nights until there was nothing left but shattered rocks. The Too-Face hills are still a wild place, all but impassible, full of steep cliffs, shifting footing, and cutting stones. It was known to still be barren during the imperial age, but elves somehow re-forested it during the inhuman occupation, and it is now covered with a thick Beech forest, their mighty roots burrowing through the rubble.

ROITINA

Roitina is the Ceremonialist, the goddess who first taught mortal rituals and magic. Her dances show mortals how to live in harmony with the gods. She is also called Sereni in some stories.

SERDRODOSA THE EARTH WITCH

When Ernalda and her kin were summoned to the Emperor's Court, her people wept. "Without Ernalda, there will be no one to intercede and bring us the abundance of the earth goddesses," they cried. But Serdrodosa the Earth Witch, who had always been considered an outcast and a crazy woman, had the secret of speaking into the rocks and soil so that Ernalda would hear her. And through the Earth Witch, the gifts of Ernalda were channeled to the people, and this was called worship. After Orlanth took Ernalda away many people turned to Earth Witch. After Ernalda's return most abandoned her worship, but a few remembered her ways, and adored her for her continued ability to help them find the secrets hidden within the earth.

Earth Witches keep the secret knowledge of the Earth. They are famed for leading their followers to treasures, and provide spirits to help find lost objects and secrets. Many Heortling communities have an earth witch as a healer, bringer of luck, and spirit-talker, though generally only in rural areas. In many places the Earth Witch will conceal her identity, and pass for a simple worshipper of Ernalda. Members of the tradition do not have to be, or even be capable of, becoming shamans.

SERENI

Sereni is in Ernalda's household, and is her leading Ceremonialist.

A long time after Ernalda had taught everyone the goose dance the people tried it, but the seeds did not sprout, the eggs didn't hatch and the ewes and cows did not have young or give milk. Mothers' breasts dried up, no natural or magical act caused pregnancy.

Sereni was a singer who felt the eyes of Ernalda upon her. She organized a group who knew a new set of songs, moves, and practices to increase the potency of the Goose Dance. It worked, and afterwards whenever magic failed Sereni and her singers were called out again.

Sereni succumbed when a Silence Demon devoured her whole. At Ernalda's Awakening Sereni was one of the first to be seen and to wake too, and was singing as the rest woke up too.

SIWEND THE HUNTER

Siwend first came to notice when Orlanth chose him as one of the Discovery Band. Siwend was already carrying his bow and arrows at that time. He helped Orlanth to explore the world. Afterwards he led people out into the wilderness,



and to help them live comfortably Siwend taught them what we now called hunting. He was one of the raiders in the famous Plundering of Aron, but when Hedkoranth got more praise for his deeds than Siwend began going on fewer raids. His wife is Indeg, who made the thorn basket that always has another handful of dried berries in it.

SIX SISTERS, THE

When the big gods went away and everything went dark, there were still little gods willing to help protect the people. On the border between parched brown Prax and lush green Quiviniland, six of these small gods, the Six Sisters, gave the people food and protection when they needed it. The Six Sisters are:

Yazukub, the Bee Sister, who gave the people her sweetness, and taught them how to sting their foes.

Hegobi Vastoak, who provided nuts, and gave people armor, so that enemies would not pierce their flesh.

Hawuha Lowbush, who nourished us with berries, and showed spirit-talkers how to regrow the parts of them that were cut off by monsters.

Guhub the Grub Sister, who gave of the fat of her flesh, and gave the secrets of burrowing away from trouble.

Tarojo Lifecap was the mushroom. When the people ate of her, their stomachs were filled and their eyes were opened.

Lerujit the Aphid Sister suckled the people with her milk, and provided tranquility when all else was fear and despair.

Later the big gods came back, and most people forgot the Six Sisters. But those who live near their hills remember them. Life on the border of barren Prax can be hard, and the Sisters still offer sustenance and protection to those who revere them. Their spirit-talkers are found only among Cinsina and Aranwyth tribes (and perhaps those who intermarry with those tribes), and extremely rare even then. There are no shrines to the Six Sisters, aside from their natural holy places, the Six Sister Hills.

The Six Sisters are not minor gods, but spirits.

SORANA TOR

Sorana Tor is human sacrificial death. She appeared among the Vingkotlings during the Storm Age, unrecognized at first but feared. Ernalda showed what she was, and Humakt engaged her to see who was more real, and he cast her entirely out of the world. She made her own place, then, hidden in the Underworld. Then she came back, when she was called to take the lives of human in a sacred, sacrificial manner. But so abhorrent is her presence to most deities that she comes back only deliberately now, when summoned so she possesses the priestess, or as an avatar who rules from her temple close to Kero Fin.

Sorana Tor is never worshipped by herself, and to do so would be considered an act of chaos by any sane Heortling.

But she is worshipped and invoked as a subcult by several other cults. These include Humakt, Ty Kora Tek, Babeester Gor, Erantha Gor, and according to some reports even Esrola and Ernalda.

STARKVAL THE THANE

Starkval is the leader in home defense for the stead and tribe. When Orlanth fortified his town he appointed Starkval to be the defender, and gave him weapons, armor and horse. Thus it is that Starkval bears the greatspear called Gutburner, which is the searing lightning bolt; the sword named White Hilt, the armor called Turnspear, and Henrer, the Rainbow Horse, a companion who can talk, think and joke as well as fight.

Starkval was at the First Lawmaking when Vingkot set forth the laws of his peoples. Starkval was the one who spoke up for the rights of the thanes. Starkval is also famous for three great defenses: when the giants attacked, when the trolls attacked, and when the dwarfs attacked.

Thus Starkval is the full time thane, and we sacrifice to him at worship of Orlanth Adventurous, and also when we expect to be attacked at our homes.

TALOSA

Talosa is the Snake Goddess and the power of rebirth and immortality. She never died during the Darkness but burrowed her way through the Earth to the Underworld to wait for the Lightbringers.

TATOUTH THE SCOUT

Destor taught his powers to his son Tatouth, who is called the Scout, and whose powers are those that let a man go through regions he knows. He is specialized in looking for enemies ahead, finding ways for a raiding band to march safely, and such arts.

THERELTERO, MESSENGER

Thereltero was the son of Autero, or Goldentongue, and Therelma, who is called "Mother Language." He combined the abilities of both his parents. He lived among the Vingkotlings.

Thereltero wanted to take up the family profession of trade, but he did not have the knack for it. However, he was swift of foot and reliable, and one day Orlanth sent him to bear a message to Kin Vingkot. Thereltero did it, quickly and without trouble. Soon afterwards Ernalda did it too, and then Esrola and also Lhankor Mhy. After a time many folks did this, and they paid him gifts for the task.

One time, then, Orlanth asked Thereltero to take a message to Gerendetho, an enemy. Thereltero did it, and came back with other messages. He did not lie, not to either party. One time he was asked to lie, but he said, "I can not, for if I do that then my honor and credibility is lost. Those



are all I have to make my profession and feed my children.” Everyone honored this, and so he was able to pass even between enemies with messages.

That is how he got the job of being a neutral messenger, delivering words and tokens, especially between enemies who might otherwise come to war. He always performed his missions with honesty and good will, no matter who the other parties were.

He is often called Herald or Messenger, because that is his job.

THUNDER BROTHERS

The Thunder Brothers are Orlanth’s thanes, the most prominent of whom also are associated with a power of Orlanth’s. Usually only worshipped as part of the Orlanth cult, they most often appear and act as a group, in important myths. When Orlanth worshippers participate in the holy day worship and travel to the Divine World to help their god in battle they most often participate as members of this group.

Orlanth Forms: Destor, Vingkot

Warriors: Elmal, Finovan, Hedkoranth, Helamakt, Rigsdal, Siwend, Starkval, Tatouth, Vanganth, Vinga

Supporters: Drogarsi, Mastakos

THRYK

A son of Valind who is often called the Winter Giant. Thryk was a famous foe of his kinsman Orlanth.

TOL, CLOUD-YINKIN

Tolar is the son of Yinkin and Tarhelera, a cloud goddess. He is the cloud alynx, the clouds of the middle air.

TY KORA TEK

Ty Kora Tek is a goddess of the Earth Tribe and a sister of Asrelia. They are twins, although they look different they are exactly alike.

When Asrelia wanted to go wander Ty Kora Tek did not. She remained behind. One time a darkness god came to her and said, “I am going to take you. I want to be inside of you.”

“I don’t think so,” said Ty Kora Tek, and she broke it apart and then used his parts to make a hidden cave, and then she moved in and remained there.

In the God War Humakt, Eurmal, Orlanth and the others all released Death into the world and sent hordes of terrified souls and spirits wandering about without a place to be. Ty Kora Tek aided those stricken by the new power. She found their neglected bodies and she prepared the dead for their last rites. When the ghosts did not go away then Ty Kora Tek could talk to them and convince them to retire properly.

That way she gave shelter to the dead. But she would never release those who had come to her, saying, “The world is mad, and I cannot let you out into the wildness, where you will be slain forever.” She especially took care of her Earth Tribe, and because she hid so many of the Earth deities the tribe grew weak, and the earth was conquered. She wouldn’t let anything go. She kept it all until Ernalda brought Asrelia back to her. Then Ty Kora Tek gave her sister an empty pot and when Asrelia later returned to her own house it was a full basket.

Ty Kora Tek is a gaunt and wasted goddess, and who is hollow inside. Her power is to bring sorrow to everyone. She makes a person’s absence known to all. She is also the goddess who will take away and hold that sorrow, make absence mean nothing, and fill her hollow so the living may live. She receives regular sacrifice on every Shroud Day, along with Ernalda. Also, black hens go to her whenever the dead are buried in their jars.

UMBROL, THE WIND

Umbrol is the father of the Umbroli. Umbroli are air gods, most often associated with a wind but also including specific seasonal storms, thus being wind, clouds and temperature all in one. Those Umbroli often have names and title, and often get sacrifice for specific purposes (usually to come, if they are good,; or to go away, if they are bad.)

Umbroli are often measured by their wind strength. Such measures do not always effectively quantify an Umbrol however. Sometimes the bitter cold of voluminous rain makes a god stronger than just his wind power.

URALDA THE COW

Daughter of Ernalda and one of the Animal Mothers. Uralda is the mother-goddess of all cattle and protectress of the herds.

VALIND

Valind is a son of Vadrus. He inherited his father’s powers and holdings when Orlanth defeated Vadrus. He keeps them only by playing his brothers, the Vadrudi, off against each other and by distracting them with raids and battles. The rest of the storm tribe barely tolerates Valind; he is a relation, but one that most of the Storm Tribe wish to keep far away. He is one of the Thunder Brothers (though rarely welcome as such), and as such can be considered a subcult of Orlanth Thunderous. Many Heortlings view him as a coward, for he surrendered to Orlanth and offered to serve as a thrall when the Vadrudi were conquered.

In winter, the Valind Storm blows snow and cold winds off the ice cap and south across the continent, so that they gather at Dragon Pass. Worshippers normally live in the wilderness, often high in the mountains. They can



mitigate some of the worst of the winter storms and are fearsome fighters. Valind has a whole group of subservient gods and demons, his children, brothers, cousins, and other remnants of the Vadruði.

Valind is the winter storm. He controls all of the manifestations of winter, each of which is one of his followers: sleet, hail, and snow; the black It has clouds and Inora cold; and even the “lazy wind” that blows through a person’s clothes instead of going around.

Valind’s Winter Palace rises far out on the edge of the Storm Realm, sitting atop his great glacier. After death, his worshippers join him and his Vadruði followers in raiding the Solar Realm, Sea Gods Realm, and occasionally even the Storm Realm.

VANGANTh THE FLYER

Vanganth is the god of flying, the first human to learn how to fly on the winds. Vanganth is counted among the collective Thunder Brothers, but singled out as being the best flyer, the fastest flyer, and the farthest flyer. Although all Orlanthi fly on their holy day, only Vanganth and his followers can call the winds to carry their heavier-than-air bodies at any time. To fly he exhales his breath, which becomes the vehicle that bears him aloft, invisible to the naked eye but visible to magic sight as either a ram, a storm hawk, or an alynx. Vanganth himself turns into those shapes in his myths. Vanganth was killed in the Darkness, and later freed by the Lightbringers.

He was one of the Thunderbrothers that fought at Thrinbarri.

VARANORLANTH, ORLANTH THE WILD

When Orlanth set forth all alone to explore the world alone he took the name of Varanorlenth. He discovered or made up the things that he needed to do to survive. Afterwards he went to his home at dini and recruited some people to go with him, They were called the Discovery Band.

Varanorlenth disdains any armor, often even scorns clothing. Woad was made by him, and used by his people. He also never uses any tools except sticks, stone and ropes that he finds and works, with no other tools.

VARNAVAL

The Shepherd King, Varnaval tamed the rams and hitched them to his chariot, raided the foreigners and forced them to pay tribute. Aided by the Iron Ram, he waged war upon the foreigners and conquered the world, until they murdered him with demons and sorcery.

VINGA

Vinga is the warrior goddess for women who take upon themselves the violent and deadly tasks normally taken by

men. She protects the helpless--the lost child or raped woman, the defenseless village attacked by Uz, or a battle comrade knocked unconscious. Even before the Darkness had begun Vinga had stepped to the fore and guarded the tribe. She organized defenses and drove off the Uz. Various, Orlanth’s daughter or another guise of Orlanth, Vinga wields Orlanth’s weapons and is one of the most warlike of the Thunder Brothers. She is described as “dread rouser of battle-strife, unwearied leader of the host, who delights in the cry of war and battle.”

Her worshippers wear a skirt over their men’s clothing and dye their hair red. She can run upon treetops, throw her javelin a mile and find lost children. She lives in the Red Headed Lodge, and she is counted among the Thunder Brothers.

WAR WOMEN

Several goddesses in the religion are combative and warlike, and when they gather together they are called the War Women. They include: Vinga, Erantha Gor, Maran Devor, Babeester Gor, Bevara, Enferalda.

WEAPONS SUBCULTS

Orlenth fought many deities, and through their defeat he gained many powers that had previously belonged to them. He stole many other powers, and was given some by grateful deities or as tribute. In this way he gained mastery of all weapons and many magics. Four weapons in particular are marked as his favorites:

He stole the Sandals of Darkness from Kyger Litor, and used them to great effect to sneak through the Darkness.

He won the Lightning Spear from a Solar god who subsequently perished and was consumed by Chaos.

Orlenth saved the life of Huraya, a water goddess, and in return, she gave him the Scarf of Mist.

Ernalda was the first wielder of the Shield of Arran, but gave it to her sister Babeester Gor, as she had no use for it. Babeester Gor loaned it to many gods of the Earth pantheon, and to her Brother-in-law.

Each of the four weapons is a separate subcult of most aspects of Orlanth. Each teaches a specific feat. It is extremely rare for a person to become a devotee or initiate of these subcults, instead they are seen as magical adjuncts to the regular Orlanthi magic. Devotees or Initiates of other gods are occasionally allowed to join a specific weapon subcult. The time requirements for these subcults are minimal.

Sandals of Darkness; Move Undetected in Shadows
Lightning Spear; Throw Lightning
Scarf of Mist; Summon Blinding Mist
Shield of Arran; Block Any Attack



VELA THE MATCHMAKER

Vela is the power that brings lovers together. It is not the wild and breathless love of the demon Uleria that breaks apart everyone that it touches. Vela is the social power that brings together those who ought to be, and is responsible for getting together Overdruva and Orstan, as well as others. Vela is invoked at marriages, and her blessing sought by many. At times Vela priestesses negotiate great matches, like of Vingkot and the Summer wife; or of Liorn the Young and Deleen Kodigsdottir; or of Heort and Ivarne and many others. It is said that her blessing gives a person either great blessing or a curse, but either way they will have children.

VERADASH THE DASHING

See Niskis

VORIOF THE SHEPHERD

Voriof, the son of Orlanth and Helera, is worshipped in different guises. First, he is the Boy, and his is the cult of all male children. He is the Shepherd, one of the Providers, a wise god of Heort's era, and the guide who saved many Heortlings from death. Voriof the Survivor is one of the Strongest of the Thunder Brothers.

VOTENEVRA THE EARTH HEALER

Throughout the Vingkotling Age, the world was torn by violence and war. Ernalda recognized this to be a part of Nature, her own Life force that was greater than the contestants that tore each other to shreds. As the director of that life force she often walked across the sore ground with her entourage, healing the blasted earth, refreshing the torpid streams and replanting scared wastelands with seeds, lesser gods and prayers. At those times Ernalda called herself Votenevra, and then she gave the sacred mantle to another who was named Votenevra, who is worshipped with sacrifices. Votenevra has no husband, but allows men into the cult.

YAN STARCERE

In the Dawn Age, Yan Starcere was a great defender of the innocent against monsters, whether of Chaos, Dara Happa, or the sorcerers. Even many non-Humakti remember him as a wandering protector.

YAVOR LIGHTNING

Yavor was from the Fire Tribe, and one of their foremost warriors. He wears bright silver armor, has two spars, plus one that comes from above. Twice Yavor cut off Umath's

head. The first time Umath snuffed Yavor nearly out, but the second time Yavor struck and snuffed himself out and thereby escaped being hurt or wounded. Yavor cut off Umath's head again when the old god was killed, and made deadly darts out of the brains. In the Gods War Orlanth at last came face to face with Yavor, and at the end disarmed him, cut his head off, and imprisoned his parts as the lightning weapons, the Greatspear Gutburner, the javelin Treeburner, and the bolt of power that sears through the clouds and air without touching the ground at all. For the last, he is called the Great Fulguration, which was a weapon Orlanth kept for himself.

In the Great Darkness Orlanth was gone, and Elmal was the chief. He heard a voice giving him advice, and found the head of Yavor hidden behind a scratched piece of wood. Elmal saw the rune to be of a former kinsman of his, and so took the advice and once against saved his stead from disaster. After that Elmal gave him his weapons back, and since their bearers were all dead they did not complain. Yavor helped Elmal and the Storm Tribe afterwards, and made peace with Orlanth after the Dawn.



PART THREE: APPENDICES

APPENDIX A. ORLANTHI ENTITIES

Mythology is the fabric that clothed the religion, folklore, attitudes, and way of life for the people of Argrath's time. The myths provided models of behavior for people, explanations for origins of customs or things, and gateways to communicating with the gods. When people of the Hero Wars needed assistance, they did not just beseech the gods for help, but acted like the gods to make help. Thus Argrath, at the time of greatest crisis, goes upon a Lightbringers' Quest, as did Orlanth before him. Many times an action, apparently mysterious or without motivation, proves to be undertaken for a mythical reason.

These are not the only known versions of many of these myths. Other bodies of lore provide similar tales, sometimes with a different outlook. Nonetheless, the approximate unity of this collection provides an inviting framework.

I added the list of deities at the front, to make it easier for a newcomer to the mythology. I did not attempt to list everyone who appears in the stories, but only those which received widespread worship, or which are important enough to have appeared several times.

DEITIES OF THE ORLANTHI PANTHEON

Orlanthi mythology recognizes a couple of hundred deities besides those which are given here. Many of them are names which appear only once or twice in the vast literature, and so are not included in this list. Given here are the characters who appear regularly, are of major importance, or receive significant worship.

TYPES OF DEITIES

We have four kinds of deities.

Great Deities are first kind is of deities who receive regular worship often.

Deities [without a descriptive label] are the second kind is of deities who receive regular worship each year, and also get sacrifices when special needs rise.

The third type is of those who get worship for specific purposes.

The fourth is of those who do not receive worship.

Here are our primary gods and goddesses.

Orlanth and Ernalda are the Great Deities, both of them wider, broader, stronger and deeper than every other god or goddess in the cosmos. They receive public worship

and sacrifices regularly, often and by huge numbers of people.

The most important deities receive regular worship during the year. Those entities are noted below, with the common name of their holy day and its specific date.

Aldrya: Forest Goddess, Mother of the Aldryami (the elves, etc.) She lives in the magical forests across the world, and has her own home in the underworld.

Alakoring Dragonbreaker: A great dragon-slaying hero of the Dragon Wars.

Arachne Solara: The Mystical Goddess of Nature, who is invisible even to the gods.

Arkat Humaktsson: A famous hero of the Gbaji Wars, whose passion to destroy his enemy overcame his common sense, spirituality, and finally, even his humanity.

Aroka: A huge dragon which was conquered by Orlanth in order to free the waters for the earth and humankind. Its skeleton is visible in the stars, but its head decorates a different constellation: Orlanth's Ring.

Asrelia: Goddess of the Earth's Wealth, which she keeps in a treasure chamber far beneath the earth. Each winter she collects everything and counts it, and each spring returns what she wishes to return. Worshipped on **Blessing the Harvest**. Earth Season, Truth Week, Clay Day.

Autero: The third son of Issaries, whose trading skill is to exchange magic between people.

Babeester Gor: Avenging Goddess and Guardian, she wields a deadly axe and drinks ale made with the blood of her victims. Worshipped on **Blessed Day**. Dark Season, Disorder Week, Wild Day.

Barntar the Plowman: The peaceful farmer-god, backbone of the clan. He is the son of Ernalda and Orlanth. His wife is Mahome. Worshipped on **Plow Blessing Day**. Sea Season, Harmony Week, Winds Day.

Brastalos: 1. Goddess of Sea-storms, and the wife of Magasta; 2. Goddess of the No Wind, the "eye of the storm" Worshipped on **Other Air Day**. Earth Season, Disorder Week, Clay Day.

Chalana Arroy: Goddess of Health and Healing, and on a larger scale of Compassion and Mercy. She is one of the Seven Lightbringers. Worshipped on **Secret Healing Day**. Sacred Season, Second Week, Freeze Day.

Daga: God of Drought and Famine, an enemy of Orlanth and Barntar



Darhudan: The Judge of the Dead, who reviews the lives of mortals and sends each soul to its proper and just reward.

Dayzatar: God of the Sky, and the high priest the Fire Tribe.

Donandar: The Bard of the Gods, whose instrument is the small harp.

Elmal: God of the Sun, he was rescued by Orlanth and married into the Storm Tribe. He is a loyal thane, and guarded the homestead when the Lightbringers departed. Worshipped on **Victorious Sun Day**. Fire Season, Fertility Week, Fire Day.

Eneria: The Jewel, a daughter of Orlanth and Ernalda.

Ernalda: The primary goddess. As Goddess of the Earth Powers she is head of a pantheon of agricultural entities. As wife of Orlanth and mother of Barntar, Vinga, Hedkoranth, Voria and many others; she is the Family Goddess as well, with a pantheon of household spirits. She is also the independent leader of the goddesses, and Queen of the Earth Tribe in her own right. Worshipped on 5 Seasonal Holy Days, plus Sacred Time.

Esra: Goddess of Grains, more specifically the Barley Mother.

Esrola: Goddess of the Physical Earth. Worshipped on **Harvest Day**. Earth Season, Movement Week, Clay Day.

Eurmal: Trickster God, Fool, Lawbreaker, Outlaw, and Scapegoat, he is nonetheless one of the Seven Lightbringers.

Flamal: God of Vegetation.

Flesh Man: A mortal being who was one of the Seven Lightbringers. He first saw Death and helped lead Orlanth to the Underworld.

Gagarth: God of the Wild Hunt, a malevolent deity who delights even in fighting his own kinfolk of the Storm Tribe.

Geo: A minor God of Hospitality, whose cult sponsors a number of way-stations across Sartar.

Gbaji: The Evil God, or Deceiver, rose to life about 500 years after the Dawn, but eventually fell before Orlanth's power.

Ginna Jar: The most mysterious of the Seven Lightbringers. This entity is never explained, and has no myths, but often appears in lists of the seven.

Glorantha: Goddess of the World, a primeval entity who was destroyed during the Gods War.

Goldentongue: see Autero.

Gorangi Vak: The hero who discovered the way that a human can ascend Stormwalk Mountain and tame a sky bull, with only a stick and a rope.

Grandfather and Grandmother Mortal: The first man and woman ever made, and ancestor of all other humanoid mortal races. They were created by *all* the gods, but later humans were made by less inclusive groups.

Gustbran the Smith: Redsmith of the Gods, this is the metalsmith who makes the magical implements of the immortals. Sometimes called "Bonesmith."

Hachrat Blowhard: A troll hero of Orlanth, famous for fighting against Dara Happa after the Gbaji War; still worshipped in the Yolp Mountains.

Harmast Barefoot: Famous hero; the first human to successfully undertake the complete Lightbringers' Quest, during the Gbaji War.

Harst: Reeve of the Gods, collector of spare grain. Son of Issaries.

Heler: God of Rain, originally of the Water Tribe but now a loyal ally of Orlanth. Worshipped on **Great Rain Day**. Movable Holy Day, when the first Heler storm strikes (early Fire Season)

Heort: Legendary Founder of the Heortlings, the Orlanthi tribe which inhabits Dragon Pass and the regions around it. He created tribes, and other social customs used since the Dawn.

Humakt: Son of Umath, brother of Orlanth. God of War and Death, and of all Endings. He even severed his family connections with the Storm Tribe to maintain his purity of purpose. He is chaste and/or sterile. Worshipped on **Death Day**. Storm Season, Death Week, Winds Day.

Huraya: Spirit of Mists and fogs, a member of the Water Tribe.

Ingolff Dragonfriend: A famous hero of the Dragon Wars who betrayed his folk and sided with the dragons.

Inora: Also called the White Princess, she is the goddess of the snow-covered mountain tops of the Rockwood Range.

Iphara: Goddess of Fog, wherever it collects upon the ground or sea.

Issaries: God of Trade and Travel, and also of Communication in general. He is one of the Seven Lightbringers. Worshipped on **Secret Way Day**. Sacred Season, First Week, Wild Day.

Kal: A spirit, the mother of Kolat by Umath.

Kero Fin: Goddess of Dragon Pass, the ancient name of the land was Kerofinela. She is also the Mountain Goddess inhabiting the great peak in the center of the land. She is the mother of Orlanth and Yinkin.

Kolat: A Spirit, and member of the Orlanth Tribe. He is the First Spirit-master, who commands the Wind Spirits and aided Orlanth during the Gods War. Worshipped on **Chill Day**. Storm Season, Disorder Week, Wild Day.

Kyger Litor: Goddess of Trolls, and Queen of the Darkness Tribe. She is an enemy of Orlanth, a creeper in the shadows who wishes to steal the life and treasures of the world. Orlanth fought against her for the whole Gods War.

Lady of the Wild: see Verala

Lhankor Mhy: God of Lawspeaking, and in a wider sense, of Knowledge. One of the Seven Lightbringers.



Worshipped on **Prophecy Day**. Sacred Season, Second Week, God Day.

Lightbringers: When the world was crashing to an end, Orlanth gathered his companions and sought to right the wrongs which destroyed it. They were called the Seven Lightbringers. They succeeded. They are: Orlanth, Issaries, Lhankor Mhy, Chalana Arroy, Eurmal, Flesh Man, and Ginna Jar.

Lodril: An enemy god, one of the Fire Tribe known for his ability to consume great quantities of anything.

Magasta: God of the Sea, and King of the Water Tribe. This enemy tribe was mostly conquered during the Gods War.

Mahome: Goddess of the Hearthfire, she is one of the goddesses of Ernalda's household. Worshipped on **Spindle Day**. Fire Season, Fertility Week, Clay Day.

Malkion: Enemy God, called the Atheist, who perverted the world and invented sorcery, which costs a person their soul to use.

Mallia: Goddess of Disease, Pestilence, and Plague, she is one of the Unholy Trio.

Maran Gor: Goddess of Earthquakes and Destruction, she is Ernalda's sister. Worshipped on **Shutting the Door Day**. Earth Season, Fertility Week, Wild Day.

Mastakos: Charioteer of the Gods, personal driver to Orlanth, and in general, the God of Motion.

Minlister: God of Beer and Brewing, and one of the household deities.

Molanni: Goddess of Still Air, she is a traitor to the Storm Clan. She sold herself to an enemy, and their child was Daga, God of Drought.

Mostal: God of the Dwarfs, and King of the Rock Tribe. He is the Blacksmith, and his clan alone knows the secrets of iron. He is also the god of Stability.

Nelat: God of Purification. One of the Water Tribe.

Odayla: God of Hunting in all its fashions: the chase from horseback, the stalk with bow and arrow, the stampede of herds over cliffs, the capture of great monsters in pits or with humble traplines and deadfalls. Worshipped on **Flint Blessing Day**. Storm Season, Harmony Week, Wild Day.

Orlanth: King of the Gods, and principle deity of the pantheon. He epitomizes all which a man can be in the Orlanthi society. He is the Chief of the Storm Tribe. He destroyed the world by loosing the power of Death, and he created it anew by leading the Seven Lightbringers to liberate Life and Light from Death. He made the first clans. Worshipped on 5 Seasonal days, plus Sacred Time.

Pelora: Goddess of Grain for the northern Orlanthi regions.

Quivin: Minor god, son of Kero Fin and Lodril, who was defeated by Vadrus in the Gods War, but liberated by Orlanth for the sake of their mother. Now he is the spirit of the Quivin Mountains.

Ragnaglar: God of Evil, who took all which was good and used it for bad, and fathered the vile race of rapist broos. One of the Unholy Trio.

Sartar: Legendary hero and Founder of the Kingdom of Sartar, who performed his great deeds from 1492 to 1520.

Urox: God of the Desert Storm, a potentially harmful wind which sometimes blows into Dragon Pass from the east. He is unruly and lawless, but has powers which are specifically useful to combat chaos. He is usually called Stormbull.

Telmor: The werewolf god, ancestor of the Telmori people.

Thed: An evil goddess, mother of Broos. Goddess of Rape, one of the Unholy Trio.

Thereltero: Son of Issaries, the Herald and Messenger.

Thunder Brothers: 1. The collective sons of Orlanth; 2. The collective priests, spirits, and allies of the Old Wind Temple.

Ty Kora Tek: Goddess of the Dead, and the Land of the Dead. She is a gaunt and wasted deity whose worshipers prepare corpses and guard graveyards. Worshipped on **Shroud Day**. Dark Season, Illusion Week, Freezeday.

Uleria: Goddess of Love, she is the most ancient deity living, and the reason that the world was saved from destruction.

Umath: First Storm, the Founder of the Storm Tribe, who separated earth and sky to make the Air Realm. He is the father of Orlanth.

Unholy Trio: Mallia, Ragnaglar, and Thed. These deities of evil contrived to destroy the entire world, and they birthed Wakboth, the first god of chaos who nearly did destroy everything.

Urox: God of Killing Chaos, the Sandstorm. Worshipped on **Bellow Day**. Storm Season, Stasis Week, Wild Day.

Vadrus: God of Destroying Wind, he was killed in the Gods War. But the Ill Wind, the Vadrudi, can still be summoned. He was father of the bad kin of the Storm Tribe: Valind, Gagarth, and Molanni.

Valind: God of Winter, whose land is the wide realm to the north which is covered with ice forever. In winter the Valind Winds blow snow storms off the ice cap and south across the continent, so that they gather at Dragon Pass. Worshipped on **Tribute Day**. Movable Holy Day, whenever first strong Winter Storm hits.

Velhara, Verala: She is the Lady of the Wilds, An untamable deity, mother and protector of all wild animals, spirits, and things. She must be propitiated before a hunt. She is the mother of Odayla, by Orlanth. Worshipped on **Gifting Day**. Storm Season, Harmony Week, God Day.

Vinga: Goddess of Woman Adventurers. Worshipers dye their hair red. She is one of the Thunder Brothers. Worshipped on **Defense Day**. Movable Holy Day, when



the first Defender Storm strikes (usually in late Earth or early Darkness Season)

Vingkot: Legendary Founder of the Vingkotlings, the Orlanthi tribe which inhabited the Dragon Pass regions during the Storm Age. He created the social customs of that era which were later changed by Heort. He is one of the Thunder Brothers.

Voria: Goddess of Spring and New Growth. In a more general way, she is Goddess of Innocence, and perhaps of any new Start. She is daughter of Orlanth and Ernalda, and the Girls' goddess. Worshipped on **Flower Day**. Sea Season, Disorder Week, Freezeday

Voriof: Shepherd God, and in a more general sense, the Boys' God.

Wakboth: God of Evil, the Devil, the Destroyer and King of the Chaos Tribe which nearly destroyed the universe.

Ygg: A god of storms, especially winter sea storms, who is son of Valind. He is worshipped by many Wolf Pirates.

Yelm: The Old Emperor, ruler of the Fire Tribe which unjustly held the world as slaves.

[**Yelmalio:** A foreign God of the Winter Sun, Preserver of the Light. When Yelm traveled to the Underworld, Yelmalio preserved the dim, cold light until he returned. He also fought against Orlanth in the Gods War.]

Yinkin: God of Alynxes, the feline familiars of the Orlanthi people. Yinkin is sometimes Orlanth's secret perception in a story, which leads him to success. Worshipped on Storm Season, harmony Week, Fire Day.

Zorak Zoran: Warlord of the Darkness Tribe, God of Hatred, and murderer of Flamal.

ENEMY GODS OF ORLANTH

Most deities have one or more specific, notable foes. Those foes were (usually) defeated in mythic times, resulting in the creation of the current world, and may be considered to be a structure of the divine world that underlies the everyday world.

Aedin: The daimon giant who built the wall of mountains that surround Storm Village, which are now called Aedin's Wall in his honor. He received Eneria as payment, the most joyful of Orlanth and Ernalda's daughters. When she left all joy did as well, and her brothers eventually killed Aedin and brought her back home.

Angdartha: Esrola's foe.

Arangorf: The Inner Dragon that once imprisoned Orlanth by slithering inside him. Orlanth was freed by the great hero Alakoring, and killed Arangorf as he does all dragons.

Aroka: A huge dragon which was conquered by Orlanth in order to free the waters for the earth and humankind. Its skeleton is visible in the stars, but its head decorates a different constellation, Orlanth's Ring.

Artia: The bat, a sky goddess.

Atyar: A foe of Lhankor Mhy, the Knowledge Devourer.

Author of Sores: A Chaos demon.

Chavgaz the God-Gobbler: More popularly known as Canis Chaos.

Daliath: Keeper of the Well of Wisdom.

Dargabon: The Storm Dragon that tried to invade the Storm Realm.

Dayzatar: God Behind the Sky, high priest the Fire Tribe.

Dead Air: Place in the Underworld where evil souls and spirits go, especially Chaos. Sometimes used to describe those evil entities. Humakt keeps them from blowing into the Storm Realm.

Deep Snakes: Powerful monsters of the Serpent Beast Brotherhood. Killed by Babeester Gor.

Deloradella: Goddess of Night, Queen of the Darkness Tribe, and protector of the trolls and other hidden things. She is an enemy of Orlanth, a creeper in the shadows who wishes to steal the life and treasures of the world. Orlanth fought against her for the whole Gods War. She is also known as the Dark Woman, and using that name she bore Orlanth a child called Crushing Noise.

Doburdun: Weak and ineffective rain god of the north. Doburdun has been beaten up, conquered, and defeated by Orlanth and his kin many times. Nonetheless, the Lunar Empire has brought him to Sartar and are trying to make former Orlanth worshippers join his weak cult. Traitors in many tribes have done so to curry Lunar favor.

Drang: The Diamond Storm Dragon.

Drathdaw: The Stone Dragon.

Eater of Skin: A Chaos demon.

Elvor: Troll deity who made the Sandals of Darkness that Desemborth later stole.

Endon: Trapped Durev and Orane.

Face Guards: Powerful demonic guardians with the bodies of animals but with the faces of people. They had great powers, where one blew out a huge wind, another like a cow spat out fire, and one like a goose vomited out fiery worms that bored through their foes, and so on..

Father and Mother of Dragons: A title sometimes given to Sh'hakarzeel.

Femman: The Coral Dragon.

Fire Tribe: The sons of Yelm sought to reimpose the tyranny of the Emperor and fought against Orlanth.

Five Majestic Beasts: Five mighty animal spirits overcome by Orlanth. Fa, the Earth Deer, Grar the Green Rock Lion; Dursela the Manticore; Rurudram, the great horned beetle; and Iti, the Variegated Eagle.

Gbaji: The Evil God, or Deceiver, rose to life 375 years after the Dawn, but eventually fell before Orlanth's power.



Giant Ganvaktakarn: A foe slain by Orlanth, its remains in the sky form the erratic body called Lost Rocks.

Golagolar: Divine foe of Hedkorph. Golagolar means "Fighting Man of the Armies," and he is also called General of Dara Happa. He is identified with Urvairinus, but also works with other Dara Happa war gods.

Greater Ungoron: An incredibly powerful and vicious Underworld entity that spared the Lightbringers for Chalana Arroy's sake.

Grenfalur the Eater: Chaos demon that ate Arroin's magical healing abilities.

Harand Boar-dick: Foe of Jorganos Archer. He allied with trolls when he tried to take Arrowmound from Vingkot's son, but Orlanth helped and so he was driven away.

Hu: Divine foe of Issaries, he is called "the Nine Silences" because of the powers that he used to attack Issaries. His name, a breathy puff, is the only sound Hu ever makes, and it has a thousand variations to carry his magic.

Huru: Spirit of Famine. Often said to be a mask or son of the Evil Emperor, Yelm.

Ingolf Dragonfriend: A magician who betrayed the gods for the dragons and their offer of power. He was destroyed by the Liberating Bolt.

Ithas: Wife of Valind, the goddess of the black overcast sky.

Jagrekiand: The Red Planet, slayer of Umath, defeated and chained to his path in the sky by Orlanth during the Lightbringers Quest.

Jolsedar: The Brain Flayer, a demon of the Underworld overcome by Lhankor Mhy during the Lightbringers Quest.

Kaldar: One of the two demon guardians of the gates to the Underworld. Kaldar is a monster with a canine face with bulging eyes, a scaly body, a snake-headed tail, the talons of an eagle, and four sets of wings. In his hands are a mace and an axe.

Kang Rowl, the Slinker: Dog-like-a-cat, Yinkin's Foe.

Kardganthos. The Monster Lord, a great draconic monster crushed by Orlanth during the Gods War.

Karjakan: Foe of Kolat, it is a Great Lord of the Spirit World. Karjakan led a huge spirit attack upon the whole world that temporarily conquered it all during the Darkness. Kolat seized his own spirits back and defended the Heortlings. Karjakan now rules his own segment of the Spirit World and musters a core of spirits that attack the Heortlings, as well as various random entities that Karjakan captures.

Konagog and Vonagog: Enemies encountered on the Lightbringers Quest.

Lanbril: The Thief, stole from his kinsmen and so was outlawed by Orlanth.

Lesser Kajaboori: A Chaos horde that were the enemies of both the Darkness Tribe and Orlanth.

Lokamayadon: The great traitor. Lokomayadon, or Loko Moko as he is commonly called, betrayed Orlanth to Gbaji the Deceiver so that Loko Moko could replace Orlanth amongst the gods. Loko Moko killed anyone who tried to invoke Orlanth until his power was broken by Harmast and he was killed by Vargast at the Battle of the Verge.

Lord of Beasts: Orlanth's opponent in the Beast Gamble. Orlanth won every time but once, and so took many useful animals for his descendants, including bulls, boars, cocks, and rams.

Lord Kavan: Troll deity that imprisoned Desemborth when he first tried to steal from Deloradella. Desemborth escaped his cage with the help of Yinkin.

Magasta: God of the Sea, and King of the Water Tribe. This enemy tribe was mostly conquered during the Gods War.

Mallia: Goddess of Disease, Pestilence, and Plague, she is one of the Unholy Trio.

Mostal: God of the Dwarfs, and King of the Rock Tribe. He is the Blacksmith, and his clan alone knows the secrets of iron.

Narangros: The Hell Hound, Mastakos' foe.

Nelat: God of Purification of the Water Tribe.

Nontraya: The Taker and Waster who tried to take Ernalda away. He is the Undead Emperor, the enemy of Life and master of the talokans and the Unliving Army.

Obduran the Betrayer: A priest who betrayed the Thunderer for the dragons and their offer of power. He was destroyed by the Liberating Bolt.

Opanbobos: The Great Thrower, a troll deity overcome by Hedkorph.

Ovodaka: Divine foe of Babeester Gor, called the Last Guardian. Ovodaka is a demon god of death, the underworld and darkness, perhaps even of Chaos. It exists where it can not be seen underneath the God World, and there he holds the victims that Babeester Gor sends to her.

Ragnaglar: God of Evil, who took all which was good and used it for bad, and fathered the vile race of rapist broos. One of the Unholy Trio.

Rausa: Goddess of the Dusk and the Evening Star. She locked Orlanth in the Underworld.

Red Goddess: Another name for Shepelkirt.

Sedenya: Lunar name for Shepelkirt.

Seravus the Enchanter: A notorious shapechanger and enemy of Vingkot who was born when his mother became pregnant from a rock.

Serpentbeast Brotherhood: Foes of Yinkin, this is another name for a Hsunchen alliance that was active in Dragon Pas. They were part of a larger Beast War which erupted over and over again in the Storm and Darkness Ages.

Sevsalsal: [Great Poison Breath] Divine foe of Hedkorph, this is a wind that went bad and formed a storm like a kingdom of his own. It moved to Thrinbarri



and devastated the lands before Hedkoranth and the Thunder Brothers defeated them.

Shankgaro: Uzlord of the West.

Shepelkirt: Poison Blood, The Red Moon Goddess. In ancient times she plotted against her father, Orlanth, and the cosmos. She was cast down, but not before becoming the mother of vampires, lamiae, and many other Chaos monsters. She has returned many times, most recently 400 years ago, when she rose into the sky and gave birth to the Red Emperor, who conquered Dara Happa in her name.

Sh'hakarzeel: The Mover of Heavens, the Father and Mother of Dragons, the first dragon slain by Orlanth. Orlanth carries the Green Dragon Head of Sh'hakarzeel as the source of his Dragon Power.

Sinjota: The second demonic guardian of the gates to the Underworld. Her face is dread and awful, and glares terribly. She has the fangs of a snake and the tusks of a boar, naked breasts, a hairy body, hands stained with blood, long fingers and claws, and the talons of an eagle. In her hands are writhing snakes.

Talokans: The talokans are Underworld demons who take many different shapes – some look like men, some look like beasts, some are scorpions, others have wings. They torment the dead and the denizens of the Underworld with lashes of scorpion tails and thereby whipped the Unliving Horde into action.

Tarumath: The False Wind. A false god invented by Gbaji to steal power for Lokamayadon.

Teghern: Elmal's great Chaos foe, leader or source of Author of Sores, Eater of Skin, and Teller of Lies.

Tekakos: Maran's foe.

Teller of Lies: One of Elmal's Chaos foes.

Than: A foe of Urox and his sons.

Thanatar. Divine foe of Lhankor Mhy. Thanatar is called the head hunting Chaos god. His priests can imprison men's souls into their decapitated heads and steal magic and life from them.

Thed: An evil goddess, mother of broos. Goddess of Rape, one of the Unholy Trio.

Thryk: The Winter Giant.

Tien: See Thanatar.

Uleria: Goddess of mad, all-consuming passion, whose influence drive men to fight with or abandon their own kin. The God Learners said that she was the Source of Love, the most ancient deity living, and the reason that the world was saved from destruction.

Ui: Heler's foe.

Unholy Trio: Mallia, Ragnaglar, and Thed. These deities of evil contrived to destroy the entire world, and they birthed Wakboth, the first god of Chaos who nearly did destroy everything.

Unliving Army: a horde of the dead, demons and monsters of the Underworld who follow Nontraya and his talokan demons.

Urain: The Bad Rain, from which comes monsters but no rain.

Urgardar: Deity of Not. He was filled at last by Chalana Arroy and Xiola Umbar, and thus revealed himself to be Rasdandar, Deity of Being.

Urovin: One of the Face Guards, slain by Finovan.

Vadrudi: The collective descendants and followers of Vadrus, they are a gang of thugs who fight and bully anyone they can. They are led now by Valind.

Venebain: Divine foe of Hedkoranth, whose name means "Attacker From Above." He is of heavenly origin and leads planetary powers. He is called the "skirmisher of Shargash," "of the Archer," "of the Young God," and "of Polaris" because he is the front man for these deities.

Vestkarthan: A great and lusty fighter of the Fire Tribe known for his ability to consume great quantities of anything. He was once a friend of Umath's, and is the father of Orlanth's half-brother Quivin, but he was defeated in the Darkness when he tried to harm the Earth that was under Orlanth's and Maran's protection.

Vevekoban: The Chaos Horse, destroyed the Oracle of Kev after she left it in the Darkness.

Vivamort: A God Learner name for Nontraya.

Vonagog: See Konagog and Vonagog.

Wakboth: God of Evil, the Devil, the Destroyer and King of the Chaos Tribe which nearly destroyed the universe.

Water Tribe: The gods of the sea. The Water Tribe was defeated by Orlanth.

Worcha: Devouring Ocean, Fang of the Ocean. Sea god summoned or created by a group of Orlanth's enemies. Worcha opposed the Thunder Brothers at many battles, and was finally driven off by Orlanth.

Yelm: The Old Emperor, ruler of the Fire Tribe which unjustly held the world as slaves. He is now ruler of the Sky Tribe.

Yelmalio: God of the Winter Sun, Preserver of the Light. When Yelm traveled to the Underworld, Yelmalio preserved the dim, cold light until he returned. He also fought against Orlanth at the Hill of Gold, and even stole fire from Elmal one time. He is now worshipped by some Orlanthi who have abandoned Elmal.

Zenfel: The White God, brother of Jagrekriand. He was a planet in the northern quarter of the sky. Umath killed him and destroyed his great crystal palace.

Zistor: The Machine God.

Zorak Zoran: Warlord of the Darkness Tribe, God of Hatred, and murderer of Flamal.

Zzabur: Sorcerer Supreme, called the Atheist, who perverted the world and invented sorcery, which costs a person their soul to use.



THE HOUSEHOLD OF ERNALDA

Ernalda is a Great Goddess and has many servants and helpers. These are often divided into types according to the dominant work that they do.

HELPERS OF ERNALDA THE LEADER

Belveren the Chaos Cleanser
 Enferalda the Combat Support
 Kadone The Landers
 Kev the Natural Lawyer
 Sereni the Ceremonialist
 Vela The Matchmaker

HELPERS OF ERNALDA THE LIFE GIVER

Eninta, Goddess of Childbirth
 Overdruva the Forest Friend

HELPERS OF ERNALDA THE HEALER

Orventili the Peacemaker
 Votenevra, the Earth Healer

HELPERS OF ESROLA, EARTH MOTHER

Esra the Barley
 Uralda the Cow

Throughout the Vingkotling Age the world was torn by violence and war. Ernalda recognized this to be a part of Nature, her own Life force that was greater than the contestants that tore each other to shreds. As the director of that life force she often walked across the sore ground with her entourage, healing the blasted earth, refreshing the torpid streams and replanting scared wastelands with seeds, lesser gods and prayers. At those times Ernalda called herself Votenevra, and then she gave the sacred mantle to another who was named Votenevra, who is worshipped with sacrifices. Votenevra has no husband, but allows men into the cult.



APPENDIX B: THE STORM REALM

The Storm Realm is the region of the Gods World that is dominated by the element of air and which is ruled over by Orlanth. To the devout and initiated it looks like a vast and virginal region where no humans have yet trod, save for a few areas around the settlements.

VIEW FROM THE SEVEN STARS

The Six virtues that Orlanth had were the things that helped him to slay the dragon. The six virtues each have a great power that helped Orlanth overcome the dragon. They reside now in the highest form of Orlanth, in the six normal stellar bodies that make up his heavenly abode.

When the Seven Stars were all together in the hall sometimes Orlanth would ask them to stand and recite a poem or sing a song. They always agreed. Often the seven had their own musicians, perhaps harpers or pipers or a drummer; and sometimes a poet or goldentongue to speak for them. Such details mattered naught. The presence and blessing of the Star Man was what was important.

The song made everyone fall silent, it filled the air with clarity and stillness. Each person was the only movement in the calm air. Every one could see something beyond that they could not think about. Then if you looked downward you would see the whole of the Storm realm there, spread out like a map.

But even from the most lofty heights where the High Winds neither blow nor not blow, eventually the Seventh Star, the dragon's Head, attracted the attention of everyone again. Everyone looked around at their drinking mates who were, likewise blinking and looking around, and the great hall appeared again.

We took that journey. We looked down, too, and we verify this sketch is what the realm looks like, roughly. We too could identify the major landmarks.

ENTERING ORLANTH'S GOD WORLD

Most people enter Orlanth's Realm by flying over a vast forest that first stretches on all sides as far as can be seen, its deep green so intense that it's black, where gods and their kin stalk. Yinkin is king therein, and Velhara, the Lady of the Wild, is his beloved prey.





They fly on, in the direction that they call In One Direction. It starts over forest and spirals over forest, hurtling onward. Mountains jut out of the woods, nearly all of them stark and young with cutting edges that rise up steep, most of them stretching far higher than the flyers. Below, clearings are here and there, some with a dwelling of some petty peripheral entity. At least one huge column of smoke rises someplace over the woods. Quickly, Orlanth's own dwelling draws visible way ahead.

At its center is Orlanth's Hall, surrounded by his town and farms that are enclosed by a wall, which sits in the center of a rolling plain. An arc of mountains curves, its steep crags like a wall that encloses a land. Around the other part, except where the gateway stands open, is a stone wall where defenders gather when the giants attack them. Inside those walls lies Storm Home, in the center of which is Orlanth's Stead.

It's a phenomena of the Gods World that people generally see only what they expect or need to see. In travel, most people focus in upon where they are going. Most Orlanthi flyers approach upon the In One Direction and see the vast forest beneath them. Odayla initiates, though, can see the places where their god camps or has camped, while Yinkin folks see their own god's lairs.

Furthermore, when people are in their own God's lair they most often see the magnificence in detail and glory, but rarely truly see a fellow at their elbow well enough to communicate.

STORM HOME

Within Aedin's Wall sits Storm Home, the farmlands, and village of the Storm Tribe. In the center stand Orlanth's Great Hall and Ernalda's Loom House, each huge and gleaming. A few large houses are the homes of Chalana Arroy, Issaries, Lhankor Mhy, and other important gods. Orlanth's entire household is here in the Great Hall and Loom House. Additionally, the most important thanes also have houses in the village. All of his carls and cottars have their own households where they live, either near the Great Hall or farther out, by the fields. Some of the most important places in Storm Home are:

- Ernalda's Loom House, where Weaver Women gather
- Flint Ridge, where Vanganth and his followers gather
- Vinga's Red-Headed Lodge, near Twisted Flint Spire
- Hedkorianth's Thunder Oak
- Barntar and Mahome's Big House
- Thunder Brothers' Sparring Field
- Kero Fin's Winter House
- Harst's Granary, Pella's Kiln, Orstan's Mill, Gustbran's Forge, Minlister's Brewery, and other work places
- Uralda's Byrne, Entra's Trough, Redalda's Stable, Nevala's Pen, and other animal places
- Issaries' Marketplace and Tent

- Lhankor Mhy's Great Study
- Chalana Arroy's Hall of Healing
- Elmal's Shining Hall
- Heler's Dark Hall
- Vingkot's Hall called Victory Hall
- Heort's Hall called Staghall
- Alakoring's Hall called Cloudbreak

KARULINORAN

Karulinoran is the name of Orlanth's Great Hall. Innumerable men sit packed together across the broad floor, shoulder to shoulder. A river of mead flows along a trough from Minlister's Pot, and every man present dips his horn into the rich river and drinks his fill. Orlanth and Ernalda sit in front with their household, high atop a dais. Amidst the rafters the seven star birds sit and sing, then dash and fly about to make secret signs over the heads of the masses celebrating in their cups.

When worshippers first enter Orlanth's Hall, as always they see only as much as they can perceive. The celebrants they see are thus warriors, farmers, holy people, or the like. Such is the nature of Orlanth the Great God that when anyone in one of these familiar halls raises a horn of mead in a toast to the great god, they find themselves in the Great Hall upon completion.

DALEEL

Ernalda is Orlanth's wife, and she lives with him on his stead. She has her own Loom House, the Women's House, but is also hearthmistress in Orlanth's Great Hall. Near the Loom House is her Green Garden, where she grows food to help to feed the household. Asrelia's Hut stands nearby, where Orlanth's mother-in-law lives. Ernalda's sister Esrola has her own stead out in the fields, where each spring Elmal and Heler come to court her. By midsummer she selects one of her suitors to be her Year-Husband, and help her bring forth new life from the earth.

Ernalda's Loom House is also simultaneously at the center of Daleel, the Earth Realm, where it is visible as her Earth Palace. All of her relatives have their own true homes here. The most important places in the Earth Realm are:

- Ernalda's Earth Palace
- Esrola's Great Garden, which feeds the whole world
- Maran Gor's Underworld Palace
- Asrelia's Treasure Vault, hidden deep beneath the earth
- The Necropolis of Ty Kora Tek, surrounded by the River Styx
- Babeester Gor's Axe Hall, on the Screaming Isle
- Overdruva's Tree, marking the border with Aldrya's Forest



Nearby is Orlanth's Longhouse, with a couple of his supporters' buildings nearby as well. Equal distances away are the houses of Elmal, Heler, and several other gods.

WHEN ARE YOU GOING?

Location in the God Plane is not a matter of distance, but of relationship. It is possible for a single location to be in several places. Relationships are complex and simultaneous: things may seem contradictory, but more than one can exist. Both Orlanth and Ernalda's houses stand next to each other, each surrounded by their own family's dwellings. Similarly, an ordinary Heortling can travel to Orlanth's Hall and then leave. Karulinoran is simultaneously located at the center of Orlanth's Stead, in the sky as Orlanth's Ring, in each of the Mythic Ages, and in the center of every temple in the world. When heroes leave Karulinoran by one of the Nine Doors, they find themselves outside Orlanth's Hall in the appropriate age. They can re-enter the Hall, whose appearance will change based on the door they used to exit.

Umath's Age: Karulinoran is a simple tent. Orlanth has no stead, but wanders through the wilderness or with his herds. He has his friends, but no formal control over the other gods and people. Wares are of wood or basket, sometimes carved stone.

Storm Tribe Age: Karulinoran is a wealthy and clean house, unwalled and with many strangers present. Carved poles hold the roof aloft, the high table has a rich cloth upon it, and even the common tables are painted. Orlanth and his guests at the high table eat off plates of silver and drink from gold goblets. Rich tapestries hang on the walls. Only the occasional weapon shows that the inhabitants are ready for defense.

Early Vingkotling Age: Karulinoran is a great hall with hundreds of warriors crowded into the floor at long tables. Orlanth and Ernalda sit at the high table with the thanes, all in good humor. The gods at Orlanth's high table drink from goblets of cut diamond, and even the weakest warrior devours food borne on platters of gold and silver. The walls hold some famous trophies, proud and bright in their glory.

Late Vingkotling Age: Karulinoran is a vast hall crammed with warriors rubbing elbows, reputations, and good will in a numberless horde. The high table is visible in the far distance. There sits Orlanth, somber and unreachable as he views the crowd with Ernalda. Silver and gold are everywhere. Shields, weapons, banners, and the

trophies of a thousand battles hang on the walls. The hall groans under the weight of its glory.

Early Chaos Age: Karulinoran is dark and gloomy, as if covered with a thick layer of soot and dust. Most seats are empty, including many at the high table. It is cold, and the coals in the fire pit untended. Ernalda and many others are gone, and this saps the pleasure out of everyone, including Orlanth.

Late Chaos Age: Karulinoran is smaller and partially in ruins. The hall lies empty, abandoned, and infested with demons, dogs, or even Chaos. A few gods and mortals are left in the world, but they have taken refuge in other places, such as Elmal's Fort or the steeds of the Hidden Kings.

Silver Age: Karulinoran is gone, for Orlanth is gone. Worshippers find themselves outside a small hall, that of their local founder. For the Heortlings, this is the Hall of Heort. It is similar to Karulinoran in the Chaos Age, but is filled with warriors and the little bit of life that they defend.

Orlanth's Ring: One door from Karulinoran leads to the Sky World or Underworld, depending on the location of Orlanth's Ring. When in the sky, the ring might be in the Celestial Fields, crossing the Celestial River, or near the Pole Star watchpost, depending on the day of the week. When in the Underworld, this door may lead to any one of a number of bleak, hopeless, and dangerous places.

Ninth Door: The secret ninth door is behind Orlanth's High Seat. It leads not outside Karulinoran, but inside, to Orlanth's Secret Vault. Only the greatest heroes can enter this inner sanctum. The door itself is not visible to most worshippers, and only the devout can see that it leads to more than an empty space, but in fact contains all spaces, being larger than the entire Storm Realm.



APPENDIX C: ORLANTHI HEROES AND HERO CULTS

The eons-long time when the gods were active is divided into several Ages, each of which is characterized by certain types of dominant activities.

TERMS

Status: This defines the importance of the being in 3rd Age Glorantha.

Ancestor. Being, either mortal or immortal, worshipped by living descendants.

Hero. Former human being worshipped for specific magical powers delivered in exchange for worship.

Date: The time that the person lived

Place: Where the person lived during the time of most importance

Worshippers: Persons who offer sacrifice today to the being

Cult: Cult with which the individual is modernly associated, or was in during life

ALAKORING DRAGONBREAKER

Status: Hero

Date: Imperial Age, circa [date]920

Place: Ralios, Peloria, Kerofinela

Worshippers: Orlanthi Kings, Chiefs, Thanes, Dragon-killers.

Cult: Orlanth

Alakoring Dragonbreaker was born in Ralios and freed it from dragons. He then crossed over the mountains and continued fighting the EWF in Aggar and Holay. He reformed Orlanthi custom, often using his original magic, so that the priests could not lead them astray again. In his honor many of the Orlanthi peoples north of Dragon Pass call themselves are called Alakoringites – the People of Alakoring.

AMPREFESNE

Status: Hero

Date: Imperial Age

Place: Southern Peloria and Maniria

Worshippers: Healers

Cult: Chalana Arroy

Amprefesne, one of the mortal daughters of Chalana Arroy is one of the Three Holy Sisters of Mercy. She combats the demons that cause illness. .

ANATYR THE CHIEF

Status: Hero

Date: Gods Age

Place: Kerofinela

Worshippers: Orlanthi Chiefs

Cult: Elmal

Elmal repeatedly refused to become king of the Storm Tribe in Orlanth's absence, claiming, "He will return. I am just temporary." However, some clans that were sorely

pressed during the Darkness had no worshipper of Orlanth who was available to become chief, and they prayed to Elmal for a leader. Elmal laid down requirements for this, and after many tests his son Anatyr gained the right to the clan chieftain's torc after he had proved himself. Now some clans maintain this Elmaling tradition, even after Orlanth's return.

ANDRIN THE WISE

Status: Hero

Date: Silver Age

Place: Kerofinela

Worshippers: Law Speakers

Cult: Orlanth

Andrin the Wise was the Law Speaker of King Heort's court.

ANGORAT THE SHADE-SWORD

Status: Hero

Date: Darkness Era

Place: Kerofinela

Worshippers: Warriors

Cult: Orlanthi

Angorat was a courageous and successful Orgorvaltes leader during the Darkness. He defended his people against trolls and demons, and was most famous when he defeated a great troll army at Sword Hill. It is said he could see in the dark, hear a foe who was invisible, and that troll shot bounced off of him.

ARAM-YA-UDRAM

Status: Ancestor

Date: Darkness Age

Place: Kerofinela

Worshippers: Tusk Riders

Cult: Bloody Tusk

Aram was a great leader and hero at the Dawn. He represented the human species on the First Council. His fame and prestige diminished as the Heortlings gained control, largely through their greater population growth. During the Imperial Age his descendants merged their blood with the fierce Tusker boars of Kerofinela, so that now he is worshipped as their ancestor and as part of the Cult of the Bloody Tusk. So different is his reputation today that many people imagine the Aram of the Dawn Ages to have been a different person.



BARAKAR

Status: Hero

Date: Dawn Age, circa 519.

Place: Heortland, Sartar

Worshippers: Heortlings of Heortland Plateau Kings, Chiefs, Priests.

Cult: Vingkot the Champion

Barakar was a great hero of Vingkot the Champion who was elected king of the Hendriki. Barakar gained many great concessions for all the blood descendants of the Hendriki from the Shadowlord Krengen Bik at Dekko Crevice that freed them from many of the obligations imposed by Ezkankekko in the Darkness.

BENEVALDA

Status: Hero

Date: Modern Era.

Place: Heortland

Worshippers: Healers.

Cult: Ernalda

Benevalda was a healer of Belveren. When Chaos erupted from the Foul Blood Woods of Larnste's Print at the behest of Gagix Twobarb and ravaged the countryside, Benevalda organized the women of her tribe to cleanse the people. The Scorpion Queen eventually killed her yet not before Benevalda had helped her brother to smash the eggs and cleanse the new nests of the Corrupting Carapace along the southern bank of Syphon River

BESELBARN GREEDY-TOOTH

Status: Hero

Date: Imperial Age, circa 919

Place: Heortland

Worshippers: Heortland Warriors, Anti-Westerners

Cult: Orlanth

Beselbarn was famed for his tremendous strength and his reckless courage. Of great stature and colossal frame, Beselbarn was a key spear thane of the Pride of King Androrfin. He led his men to successfully plunder the Clanking City before the dwarves forced the invaders out.

Source: Book of Heortling History

BINSTARNIF AWE

Status: Hero

Date: Modern Era

Place: Prax, Sartar

Worshippers: Uroxi Jarls

Cult: Urox

Binstarnif Awe was a Pol Joni hero, though he had orange skin. He trained his horse to stand against the fear of chaos.

BRAN

Status: Hero and Ancestor.

Date: Storm Era

Place: Kerofinela

Worshippers: Kerofinela Locaem Tribe

Cult: Orlanth

Great Bearded Bran was a Vingkotling, a destroyer of animals and spirits. He protected his people against them without fail. He was noted for his furious frenzy when fighting against anyone on horseback, a chariot, or other animal or vehicle. Salvi the Good was a distant descendant, and in the Resettlement, Salvi sought his ancestral lands. He found the headwaters and went downstream.

BOSTANIOS THE FANG

Status: Hero

Date:

Place:

Worshippers: Kerofinela

Cult:

Great hero that saved some humans from the ravages of the Invincible Golden Horde.

COLYMAR BLACK SPEAR

Status: Hero

Date: Third Age

Place: Kerofinela

Worshippers: Colymar tribe

Cult: Orlanth, Ancestors (Colymar tribe)

Colymar was an Orlanthi hero who followed the Black Spear across the Cross Line and led his people to resettle Dragon Pass. He made peace with the elder races and founded the Black Spear clan. Colymar cast the dragons out of Clearwine Hill Fort and made that his settlement. His son Kagradus was the first king of the Colymar.

DARANVANTH THE WANDERER

Status: Hero

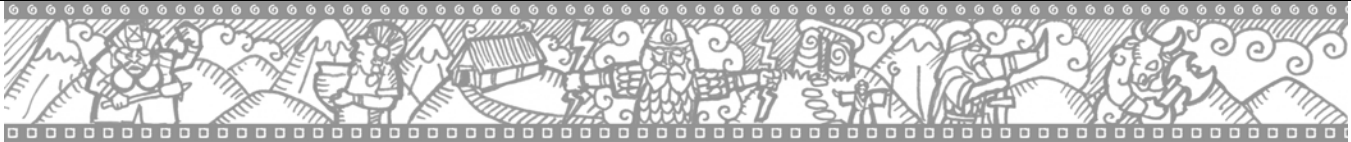
Date: Imperial Age

Place: Heortland, Sartar

Worshippers: Priests, Wandering Holy Men

Cult: Orlanth

Daravanth was a Larnsting who wandered far and wide to learn magical secrets that would aid his god and people against the Zistorites. Daravanth was involved in the great rituals and ceremonies that brought the Two Year Winter against the EWF and proved the power of Orlanth when he defeated the wyrmish spellcasters with the Invocation of Sacred Names contests.

**DARASRA***Status:* Hero*Date:* Dawn Age*Place:* Heortland*Worshippers:* Women, Farmers, Priestesses*Cult:* Ernalda

She is the Food Keeper and received the green basket, which her grandmother had woven, from Hendrik.

DARNDREV THE ANTLERED*Status:* Hero Ancestor*Date:* Darkness Age*Place:* Kerofinela*Worshippers:* Heortlings Kerofinela*Cult:* Heort (Ancestors)

Darndrev and his wife, Red Drenyan, were among the Vulture Campers who fought with against Chaos.

DARGOS*Status:* Hero*Date:* Dawn Age, circa 109*Place:* Saird, Holay, Tarsh*Worshippers:* Warriors, Kings, Chiefs*Cult:* Orlanth

Dargos was the tribal king of Liornvuli and his army was renowned for Culgak, a trebuchet that hurled buckets of fire and withstood all magic, weapon, and creature that tried to destroy it.

DELEEN KODIGSDOTTIR*Status:* Founder*Date:* Storm Era*Place:* Saird, Holay, Tarsh?*Worshippers:* Priestesses, Chiefs:*Cult:* Ernalda

Wife of Liorn the Young. They founded the Liornvuli, also called the "Island Tribe," of the Upper Oslir.

DEMELASRA*Status:* Hero*Date:* Dawn Age*Place:* Heortland*Worshippers:* Mothers, Priestesses*Cult:* Ernalda

She received the Baby Basket from Hendrik. She is the keeper and protector of the children.

DENDROG*Status:* Hero*Date:* Storm Era*Place:* Kerofinela*Worshippers:* Dragonfighters*Cult:* Orlanth

A Vingkotling warrior who avenged the death of his son, Harmenval, by killing the Dragon, Shalanvar with the three spears: a hurled javelin, a two-handed thrusting spear and a cutting poleaxe.

DERIK FURMAN JALDONKILLER*Status:* Founder, Hero*Date:* Modern Era.*Place:* Kerofinela/Prax, Sartar*Worshippers:* Kerofinela Poljoni, Warriors, People Fighting Praxians*Cult:* Orlanth

A former Dundalos tribesman, who founded the Poljoni Tribe. He defeated the animal nomads at mooted warfare and slew their hero Jaldon Goldentooth. He accepted anyone into his tribe who abandoned their old ways and pledged to follow him.

DERREVA THE CLEVER*Status:* Famous Ancestor*Date:* Modern Era*Place:* Sartar*Worshippers:* Kerofinela Kheldon Tribe*Cult:* Redayla, Ernalda

One of the leaders who brought their followers to Killard Vale during the Resettlement. She summoned Bagdalch and began the Corvid War.

DESERLANDA THE QUEEN*Status:* Hero*Date:* Modern Era to 1176*Place:* Heortland*Worshippers:* Kings, Chiefs, People fighting against Chaos*Cult:* Ernalda

Killed Vaba the Two-legged Scorpion woman

DESAVENTUS*Status:* Hero*Date:* Silver Age.*Place:* Heortland*Worshippers:* Monster Fighters.*Cult:* Orlanth.

Among the sons of King Heort and Ivarne were Gollanth and Desaventus Widefarer. Desaventus traveled amongst the Heortlings in the Silver Age, protecting them from the monster remnants of the Great Darkness. He defeated the King of the Corpse-eaters and his Black Dogs, the Guest-Stranglers, and the Rye Wolf. Desaventus fell in love with Ondurisa, the daughter of Queen Imajarin of the Esrovuli. To woo Ondurisa, Desaventus befriended the Strong Man and defeated the fire-breathing Monros Boar that ravaged the fields of the Esrovuli.



Desaventus lost that friendship when he stole Ondurisa from Nochet and married her. The king of Ulaninstead welcomed Desaventus and Ondurisa, and Desaventus defeated the vengeful husbands of Imajarin at Famegrave.

Desaventus and Ondurisa had a son, Desenlanth the Theyalan, who welcomed the Dawn from Lookout Hill.

DILFAR THE DEEPSIGHTED

Status: Hero

Date: Dawn Age

Place: Kerofinela

Worshippers: Lhankor Mhy

Cult: Lhankor Mhy

This Sage discovered the talent of Evaluate Treasure. He was thus a rival for many early Issaries worshippers who claimed the same power. The feud is still carried on today.

DINORTH GARANSSON THE GREAT

Status: Hero Ancestor

Date: Dawn Age, circa 477.

Place: Kerofinela

Worshippers: Heortland Kings, Chiefs, Priests

Cult: Orlanth

Dinorth was the king of the ancient Garanvuli Hendriking tribe. Dinorth was the first king blessed with the Orlanth tribal rites instead of the Dar rites.

DURLINDIA

Status: Hero

Date: Dawn Age, before 109.

Place: Dorastor

Worshippers: Aggar, Talastar, Lakrene:

Cult: Ernalda

Wife of Sarlanth the Bold, known for her bold plans that continually frustrated and ridiculed the Liornvuli attempts for vengeance.

EFRODAR BLACKHANDS

Status: Hero

Date: Dawn Age

Place: Kerofinela

Worshippers: Humakti Warleaders and Hundred-thanes

Cult: Humakt the Leader of Battles

Efrodar Blackhands lived during the end of the Dawn Age. He founded the first all-Humakt military unit. He is often known simply as Leader of Battles. His magic affects the morale of units of men in battle.

ENFREW

Status: Ancestor

Date: Imperial Age

Place: Heortland Plateau, Kerofinela

Worshippers: Enfrewlings

Cult: Orlanth

Enfrew was a leader of the refugees from the EWF to the north. He boated down the River to the sea and settled the Suchara Vale. The Hendriki king gave them these lands, provided they gave fealty to the Jondalar Tribe Hendrikings. Enfrew's new clan prospered and when Belintar conquered the Holy Country many fled back to Dragon Pass.

ENGOLI FOUR MEADOWS

Status: Hero, Ancestor

Date: Modern Age

Place: Kerofinela, Alda-Chur.

Worshippers: Engoli Fold

Cult: Orlanth

Engoli Four Meadows was a thane of the founding Ring of the Vantaros Tribe, and his bloodline still dominates Engoli Fold.

ENJOSSI THE SALMON MAN

Status: Hero, Ancestor

Date: Modern Age

Place: Kerofinela, along the Stream

Worshippers: Kerofinela

Cult: Orlanth

Enjossi was a man who came and promised that he could bring the salmon back to the Stream. No salmon had been there since the river had changed course over 150 years earlier. The chances of success seemed slim, and the cost of failure to the whole tribe could be great. The Balmyr King had already refused to support the adventurer. Nevertheless, King Rostakos of the Colymar tribe did risk it, and Enjossi proved himself Salmon Man. He swam from the Choralinthor, up the New River, leapt up the Seven Falls, and spawned at the source of the Stream. Since then, there have been many salmon in it each year, and Enjossi's clan has thrived.

ENYARNA THE STEAD DAUGHTER

Status: Hero

Date: Modern Age

Place: Kerofinela, Far Point

Worshippers: Enyarnii Vingans

Cult: Vinga

Enyarna was a hero from Bilinni, one of the Far Walkers who resettled the Far Point over two hundred years ago. Enyarna gained great respect as a teacher and mediator. She formed a loosely-organized hero cult of proud and often solitary women known as the Enyarnii or Stead Daughters.

The Enyarnii are weapon mistresses devoted to strengthening the entire clan. For the most part, they command honor and respect as teachers, weapon trainers, negotiators, and problem-solvers.

**ERILINDIA***Status:* Hero*Date:* Dawn Age*Place:* Terarir*Worshippers:* Sairdites, Talastarings*Cult:* Ernalda

Erilindia was the ruler of Terarir, issuer of Ernalda's Challenge. Born a carl, she took the scale and became a trade chief, amassed great wealth and bought Durleel, became Director of Terarir and Queen of Oslira, and married Lokamayadon.

FOROSIL FEROCIOUS*Status:* Hero, Founder.*Date:* Darkness Age – Dawn Age*Place:* Holay*Worshippers:* Holayans*Cult:* Orlanth

Forosil Ferocious, husband of Ornore Korol's daughter. They founded the Forosivuli of Holay.

GARAN*Status:* Hero, founder Ancestor.*Date:* Darkness Age – Dawn Age*Place:* Seriasdova (Temple Of Serias), Upper Marzeel River*Worshippers:* Volsaxings, Hendrikings*Cult:* Orlanth, Ernalda

The star lover of Serias who founded the Garanvuli tribe.

GARANMADOR*Status:* Hero.*Date:* Second Age*Place:* Dragon Pass*Worshippers:* Orlanthi*Cult:* Orlanth

Garanmador was an Orlanthi hero who helped throw down the Empire of the Wyrms Friends. He went to the Flying Land to get the Sword of Five Dooms and is said to have later retired there.

GEO*Status:* Hero*Date:* Modern Age, circa 1490*Place:* Kerofinela, Sartar*Worshippers:* Keepers of Geo's Inns*Cult:* Orlanth

Geo came to Dragon Pass with Sartar as his cook and brewer. He operated a series of inns scattered throughout Sartar and beyond. These gave free housing and food to anyone loyal to Sartar. They helped bring Sartar's Peace.

GORALF BROWN*Status:* Ancestor.*Date:* Storm Era*Place:* Aggar*Worshippers:* Aggarites:*Cult:* Orlanth

The husband of Vestene, daughter of Vingkot. They founded the Vestantes of southern Aggar.

GORANGI VAK*Status:* Hero*Date:* Imperial Age?*Place:* Kerofinela, Prax, Heortland Peninsula.*Worshippers:* Riders of sky bulls, farmers, those seeking to tame uroxings.*Cult:* Orlanth

Gorangi Vak who was the first person to tame the ferocious sky bulls that live on the top of Stormwalk Mountain. He rode upon this powerful flying mount, and taught others to do so. People still do this today.

HARDROS HARDSLUGHTER*Status:* Hero*Date:* Imperial Age*Place:* Kerofinela, Heortland Plateau*Worshippers:* Troll killers*Cult:* Draconic Orlanth

Hardros Hardslaughter became famous first by killing the trolls who came to collect their tax. He became king after his king, Unestoros Forkbeard, was killed in battle. He led a raid into the depths of the stronghold of the Only Old One and killed him, and when he resurrected him again Hardros then extracted a renunciation of the tax, old oaths, and obligations between the races. This freed his people of the odious ancient obligation. He forged the Bristan Ring and created the Kingdom of Orlanthland and united all the clans and temples and warbands to a single tribe, Orlanthland. The Priests made Hardros a Great Living Hero instead of a king, and most people in his ring were priests. *Source:* Book of Heortling History

HAREVA THE PRIESTESS*Status:* Hero, Ancestor (for the Colymar)*Date:* Third Age*Place:* Kerofinela, Colymar Lands*Worshippers:* Kerofinela*Cult:* Ernalda

Hareva was an Ernalda priestess who accompanied her husband Colymar and his Black Spear followers beyond the Crossline and into the new land of Sartar. It was Hareva who discovered the white snow grapes for which the Colymar tribe is famed, and it was Hareva who founded the Clearwine Earth Temple.



HARMAST

Status: Hero

Date: Dawn Age, circa 393.

Place: Kerofinela, Kethaela, Ralios, Wenelia

Worshippers: HeroQuesters

Cult: Orlanth

Harmast was one of the first people to discover HeroQuesting. He figured out how to discover hidden meanings and connections between myths. His most magnificent deed was to travel upon the Lightbringer's Quest. Before him no single person even knew the whole story. He traveled to and through the Hero Era, the God world and the Underworld. He returned to life with the hero named Arkat who later destroyed Nysalor. Harmast is remembered with sacrifices at the start of each HeroQuest.

HEORT

Status: Hero, Ancestor

Date: Darkness and Silver Ages

Place: Kerofinela

Worshippers: Heortlings

Cult: Orlanth

Heort is the greatest hero known, and all people are still called Heortlings in his honor. He taught the Ancestors all the rules that the Heortlings now live by, and everything that it means to be a Heortling. He was also the founder of many ancestral families.

Heort was born in the Darkness, fighting against trolls and hollri, fleeing from chaos. All Kerofinela was always cold then, even in summer when Elmal was strongest. Heort was one of a band who traveled between the final Vingkotling steeds that survived. He did more than ordinary people.

Heort is most important for three great deeds:

First, he resisted Chaos alone, yet won. He discovered the Star Heart of Second Son, and afterwards taught the ceremony of I Fought We Won to all his people.

Second, he made the first new sacrifices to Orlanth. Heort had first worshipped no gods at all, for they were all dead and worthless. Under the guidance of a god's ghost he began a new type of prayer that contacted Orlanth for the first time since his departure. Since prayers were answered, all his people began this method of sacrifice. This worship helped to bring Orlanth back to life.

Third, he taught Unity among all the races of Kerofinela, even trolls and elves and dwarfs in a single house. He brought them together to fight the Unity Battle. This unity repelled chaos so that their army was unable to fight, and it was destroyed by the victors.

He did many other famous things, but the sweetest is that he freed Ivarne from the Ice Tomb where she had been imprisoned a hundred generations earlier. She became his wife. They had many blessed children. Heort died of old age immolated himself with Orlanth's liberating Bolt, and his

wife with him. He was burned and his soul joined Orlanth's wind and sits at his high table in the Storm House.

HEREDEN

Status: Hero

Date: Darkness Age

Place: Kerofinela

Worshippers: Firestarters

Cult: Orlanth

Hereden was one of the Vulture Campers, desperate survivors in the Darkness. He once healed Raven when it was hurt, and afterwards was rewarded with a tiny spark that it had brought back from the Underworld. He nursed this to become a fire, and thus recovered fire for the Heortlings after it was lost.

HENDRIK

Status: Hero, Ancestor

Date: Dawn Age, before 439?

Place: Heortland Plateau

Worshippers: Descendants

Cult: Orlanth

When the Dorastan Empire conquered the Heortlings only Hendrik remained free. He was a chief of bandits and refugees, hiding in the Steal Woods. He had no lands, no herds, and no steeds to call their own. The funeral pyre and conflagration were his campfires. He and his band followed Larnste, who kept them always hidden, but also always moving. Sometimes their ceaseless going from place to place would burst out in a frenzy that over spilled all mortal limits and burnt the world. Hendrik was famous because he directed that frenzy, skillfully, against the foes who had made them all outlaws. When Arkat came fought in Esrolia he was nearly overwhelmed, but Hendrik appeared and saved the day.

HEVDURAN THE SWORDSAGE

Status: Hero

Date: Storm Era

Place: Kerofinela

Worshippers: Sword Sages

Cult: Lhankor Mhy

Hevduran was a scholar who became so outraged about the foes disturbing him that he finally took up weapons himself. He even wrote the first book about fighting techniques. Most Lhankor Mhy worshippers consider this subcult to be perverse and some sort of Orlanthi bastardization of their pure ideals, but when enemies come those same folks appreciate these individuals as defenders of the innermost shrines against invasive forces.



HIIA SWORDSMAN

Status: Hero

Date: 1360-1390

Place: Kerofinela, Grazelands

Worshippers: Hiians Warriors

Cult: Humakt

This one-armed warrior came from Kethaela and dwelt among the Grazelander. He fought trolls, invaded the Lunar Empire, and was adopted into the tribe as the mightiest Grazelander of his day. Despite this, during his life the cult of Humakt was small among his adopted people. After his death, it all but died out. When the Feathered Horse Queen came in 1470, she revived the cult, transforming it into her personal bodyguard. His worshippers still guard the Feathered Horse Queen. Followers of Hiia must know how to ride and fight on horseback, and must never use poison in any form. This subcult is found only among the Grazers of Dragon Pass, though occasionally they allow a non-grazer to join.

HU THE SWORDSMAN

Status: Hero

Date: Storm Era

Place: Kerofinela

Worshippers: Kerofinela Warriors

Cult: Humakt

When the Sword God walked among the Vingkotlings he was called Hu, and this is the face of Humakt most often seen by the rest of the world.

IDDI SCORCHBANE

Status: Hero

Date: Dawn Age

Place: Talastar, Anadiki, and Brolia

Worshippers: Dragonkillers with a death wish

Cult: Orlanth

Iddi was a traditionalist hill tribe leader in the EWF resistance. When a tremendous dragon named Scorch attacked them, Iddi resisted and slew it by being swallowed and quartering its heart from within. He died in the fight.

INDRODAR GREYDOG

Status: Hero

Date: Modern, circa 1380.

Place: Kerofinela, Sartar

Worshippers: Fighters against Undead

Cult: Humakt

Indrodar Greydog was a housethane of Lismelder in the Mad-Blood War. In addition to all the normal duties of a war thane in troubled times he sought for seven years in the Upland Marsh for the corpse of his queen. In those horrible times, he learned special ways to destroy zombies, release ghosts and destroy bones with a sword touch. He learned magic that was more useful than previous cults.

INFITHE

Status: Ancestor.

Date: Storm Era

Place: Northern Tarsh

Worshippers: Kings, Chiefs, Priests:

Cult: Orlanth, Ernalda

Ancestor founder of the Infithtelli tribe of the Vingkotlings

INGOLF DRAGONFRIEND

Status: Hero

Date: Imperial Age, circa 920.

Place: Holay

Worshippers: Dragon Followers (rare)

Cult: Long Mountain Dragon School

Dragon Powers were Ingolf's to have, and he followed the Fantazandar Paths to challenge and develop his draconic self (his Arangorf). He acquired the Seven Powers, and spent most of his time working to perfect them.

IRNAR THE LAWSPEAKER

Status: Hero

Date: Gods Age

Place: Kerofinela

Worshippers: Lawspeakers

Cult: Lhankor Mhy

The Lawspeaker is the subcult in the position of Lawthane. They maintain the chronicles of the clan, and record the decisions of the law courts. Members of the Lawspeaker subcult are looked down upon by their fellows in the cities, who see them as country bumpkins.

IVARNE GREATWIFE

Status: Hero

Date: Silver Age

Place: Kerofinela

Worshippers: Women

Cult: Ernalda

Ivarne was a Vingkotling whose first family was destroyed during the Darkness. When Ernalda departed, she too was frozen into the Ice Tomb. She was freed much later by Heort, and she helped him in the winter to survive by teaching many ancient secrets that had been lost. They wed, and had many blessed children.

JARANI THE LAWSTAFF

Status: Hero

Date: Storm Era

Place: Kerofinela

Worshippers: Lawspeakers

Cult: Orlanth Lawspeaker, Lhankor Mhy

Jarani was the first person among mankind to hold the Lawstaff. He was a descendant of Vingkot who lived on Arrowmound. Other Orlanthei, who were not his kinsmen,



disputed his holding of the great mountain. Jarani asked God to help prove his claim to the site, and Orlanth came with the Lawstaff and its rituals. It proved that Jarani was right, and therefore when the foe disobeyed Justice and attacked, Orlanth himself came to help. Heort the founder traveled to the mountaintop to get the Lawstaff from Jarani for the Heortlings.

JARANKOL THE SOLARSLAYER

Status: Hero
Date: Gbaji Wars?
Place: Kerofinela
Worshippers: Enemies of Dara Happa
Cult: Orlanth

Jarankol was the son of Owenreth the Exile, a king of the Heortlings. He is called "Lord of the Gold Foe" took the whole of the empire, aided by the allies of the Unity Council. He gets sacrifice even today, whenever someone is going to fight Dara Happsans.

JERADAN

Status: Hero
Date: Darkness Age
Place: Kerofinela
Worshippers: Foes of Birds
Cult: Orlanth

One of the Vulture Campers. He defeated Baskor Blood-beak, the Vulture King and drove the vultures out of Kerofinela.

JEVAMAKT PUREFIRE

Status: Hero
Date: Dawn Age, circa 490.
Place: Heortland
Worshippers: Foes of Arkat
Cult: Orlanth

Jevamakt Purefire was fanatical about wiping out the Arkati. He never rested two days under one roof when he learned of a place that Arkat was worshipped, until he burnt it to the ground; and he never slept but preached forever when he was among people who thought fondly of Arkat. His alynx stood on its back feet whenever Arkat was near, and never failed at it.

JODUN BLOODFACE

Status: Demon
Date: Imperial Age, final EWF period.
Place: Kerofinela
Worshippers:

He was a hero who led an army. He was cursed, slaughtered, cursed again, then freed but sent back here and now forever haunts the Feyghost Woods, along with Brangbane the Ghoul King.

JORGANOS

Status: Hero
Date: Storm Era
Place: Saird
Worshippers: Archers
Cult: Orlanth

Jorganos the Archer was among the Winter Sons of the Vingkotlings, and he founded the tribe of the Jorganostelli who lived along the Oslir River. After Vingkot's death at the Battle of Stormfall his tribe was shattered and broken, and the survivors joined the Star Tribes.

KENDRANDA

Status: Hero
Date: Imperial Age, sometime between 640 and 700
Place: Kerofinela
Worshippers: Heortland Queens, Chiefs, Hendrikings
Cult: Ernalda Dar

Kendranda was the first queen of the Hendriki. She was elected because she was so warlike against the adventurers who came to the land from across Choralinthor Bay and the south.

KUDRAN FEATHERBOW

Status: Hero
Date: Golden Age
Place: Kerofinela
Worshippers: Archers
Cult: Odayla

Kudran hunted the hills and heaths of northern Sartar. He discovered a quest which took him among the mighty raptors of the Golden Age, and he returned with some of their feathers from which he could craft arrows of great distance and accuracy. Those who complete his quest can make arrows with a range up to ten times that of normal arrows.

LI PHANQUANN

Status: Hero
Date: Imperial Age
Place: Kerofinela
Worshippers: Fighters against Undead
Cult: Humakt

This hero worked for the EWF. He came from the far East and is often called the Eastern Hero. He knew a way to detect all creatures of unlife and led a famous expedition through the Wastes to destroy them. He even wounded the evil vampire god Vivamort once, in the Underworld.



MABAR THE FISHERMAN

Status: Hero

Date:

Place: Kerofinela, Southern Sartar

Worshippers: Fishermen

Cult: Fisher

Mabar was a master fisherman from southern Sartar. His hero cult can teach initiates the ability of Fish to such great heights that it seems magical. Those skilled in his ways are said to be able to track fish and even smell them downstream.

MAKLA MANN

Status: Hero

Date: Dawn Age, late

Place: Kerofinela

Worshippers: Swordsmen

Cult: Humakt

Makla Mann means “Unfailing Bondsman .” He is revered because of his special, unbreakable loyalty. When Humakti feel weak they sacrifice to him. Makla Mann never failed in his true loyalty, even though everyone including his own cult brothers told him to and fought to make him do so. Yet he never wavered and is remembered as the Unfailing Bondsman. His stories have even passed outside his cult.

The truth behind these is known only to initiates. These tales and worship began in the Gbaji Wars when a Humakti devotee would not abandon his lord, Arkat the Betrayer. The worshipper proved through his actions that he was not wrong because his sword never broke, despite his cult condemning him.

MALAMSE

Status: Hero

Date: Imperial Age

Place: Kerofinela

Worshippers: Healers

Cult: Chalana Arroy

This heroine is one of the Three Sisters of Mercy. Her lesser gods have the powers of overcoming injuries of the body.

MANABRAR SILVERHELM

Status: Hero

Date: Imperial Age, some time before 725

Place: Kerofinela

Worshippers:

Cult: Orlanth

The founder of the Silver Helmet Hero Band. He also chased the bee woman.

MANAVAR BLACKHORSE

Status: Hero.

Date: Imperial Age, circa 600

Place: Kerofinela, Heortland

Worshippers: Dragonslayers

Cult: Orlanth

Manavar son of Mandanar was one of the great dragon hunters. He was a devotee of Orvanshagor Dragonslayer and led many successful raids against all types of them, protected by the great magic. He also defeated Vogarth, the Esrolian Strong Man.

MINOTAUROS

Status: Founder, Ancestor

Date: Storm Era

Place: Kerofinela

Worshippers: Minotaurs

Cult: Urox

The race of minotaurs are descended from Urox through his son Minotauros. Members of this subcult gain no magic, but are seen as a friend by most minotaurs. Some heroes of this subcult even have minotaur followers. One heroquest path of Minotauros is the Horn Quest – human follower may quest to have a pair of magical bull’s horns grow out of their temples.

NARDEN THE GREAT WOMAN

Status: Hero

Date: First Age

Place: Heortland.

Worshippers: Healers, Priestesses, and Queens.

Cult: Ernalda

Narden the Great Woman was a healer and priestess of Ernalda who became the voice of the Earth Queen after meeting with Ernalda in the Underworld. She was among the refugees in the Verge Clan, also called the last Orlanthi. She prodded them to initiate Harmast Barefoot as the first Orlanthi. Narden was killed at the battle of the Verge For her deeds, all Orlanthi honor Narden. In some clans near the Verge (especially amongst the Dundalos and the Poljoni), she is worshiped as a subcult of Ernalda the Queen. Narden was unremembered until the Resettlement Period when the Blue Jays discovered her during sacrifices to the local entities. Since that time she had become increasingly popular with others as well.

ORENDA THE YOUNG QUEEN

Status: Hero

Date: Second Age

Place: Esrolia

Worshippers: Female clan leaders or Tribal Queens.

Cult: Ernalda

She seduced the lord of the Tharkantus mercenaries that were given lands by the EWF in the North March and



offered him kingship of the land if he would aid her. The Bright Lord massacred the enemies of her family who had prevented her access to Ernalda. As his reward, Orenda made the Bright Lord king and then sacrificed him to Imarja.

ORONIO

Status: Hero
Date: Imperial Age
Place: Kerofinela
Worshippers: Healers
Cult: Chalana Arroy

Oronio is one of the Three Sisters of Mercy, mortal daughters of Chalana Arroy that became deified. She has power over lesser gods that can overcome illnesses of the mind.

RANOO LONGLEGS

Status: Hero
Date: Dawn Age
Place: Sylila
Worshippers: Hunters
Cult: Odayla

Ranoo was a Sylilan hunter famous for his ability to chase his prey for days and days, finally exhausting it. His hero cult teaches the Hunt feat of Run for Days. This magic grants stamina, not speed, and the user collapses for an equal amount of time upon completion of the hunt.

RENVALD MELDEKBANE

Status: Hero
Date: Imperial Age, the time of the Iron Wars, post 900.
Place: Kerofinela
Worshippers: Enemies of Sorcery, Warriors, Priests
Cult: Orlanth

The great Orlanthi hero of the Iron Wars and was already a great hero of his people when he became the first Orlanthi hero to join the New Unity Army. He bore the Blue Sky Shield, which blocked the evil spells of the sorcerers and wielded the Green Water Spear that cut through their hellish protections.

SARTAR

Status: Hero, Founder
Date: c 1490
Place: Kerofinela
Worshippers: Sartarites
Cult: Orlanth, Ancestors

Sartar is the hero who brought unity to the Heortlings of Dragon Pass and organized resistance against the Lunar advance. He came among the people who later bore his name about 130 years ago and organized them into confederations, founded large cities, and then connected

them with roads. His dynasty ruled wisely and well until about 20 years ago when the Lunar Empire conquered up with chaos and evil magic. Now few worship Sartar, because to do so is to receive a death warrant from the Lunar Empire. Nonetheless, those who do not fear this warrant meet in secret on Founder's Day and offer sacrifice to his hidden soul. Sartar moves in secret now, engaging those who would keep him strong and help the rebellion.

SEDENOR

Status: Hero
Date: Dawn Age
Place: Kerofinela
Worshippers: Kerofinela, just north of Shadow Plateau
Cult: Orlanth, Ernalda

The Star Hero, Sedenor, descended to save the first of his clan from Chaos.

SENHARLMARTH THE CLEVER

Status: Hero
Date: Imperial Age, post 900, time of the Iron Wars.
Place: Kerofinela
Worshippers: Sorcery Foes, Wandering Holy Men, Adventurers
Cult: Orlanth

Senharlmarth was a Larnsting famed for his cleverness and intelligence. The Zistorites captured him, so Senharlmarth swore by their false gods to aid them against the EWF. He persuaded them to forge Essencepiercer, the sorcerer-killing sword, as his weapon. He betrayed them and led the Secret Plunder, sneaking into the depths of Zistorela and emerging with fabulous treasure. Senharlmarth survived the Iron War, returned to his homelands on the Marzeel and was burnt by his followers near Coldfire Rock.

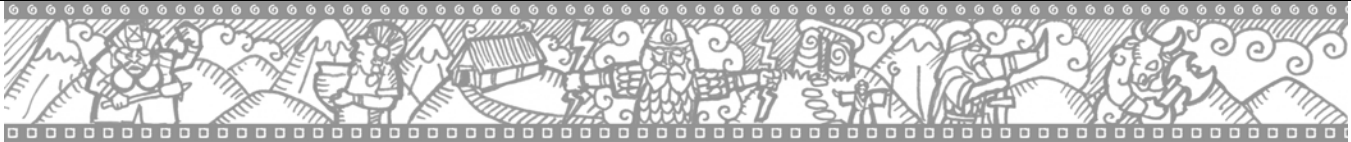
SERIAS

Status: Hero, ancestor.
Date: Darkness Age
Place: Kerofinela
Worshippers: Volsaxings, Hendrikings
Cult: Ernalda
 The wife of Garan.

SEVEREN SEVENSTRIKE

Status: Hero
Date: Imperial Age, before 725.
Place: Kerofinela
Worshippers: Heortland
Cult: Orlanth

Severen Sevenstrike was a great living hero during the time of the Proximate Holy Realm, when the priests ruled the land. He came from a family that would not give up the south facing side of their valley to the priestesses of



Ernalda. At first he was sent off on a heroquest, ill prepared, to be destroyed. But he returned, persistently came back time and again, more powerful and less willing to serve his treacherous priest benefactors. The priests sent other heroes and champions to kill him, but each time he defeated them. He formed the Green Bear Brotherhood, where only men who could do the Great Destor Feats, and who swore an oath to him, rode with him. He was cremated upon his horse and rode to Orlanth's halls, laughing. He is worshipped by people who consider themselves oppressed by the priesthood.

Source: Book of Heortling History

SORANDESSA

Status: Hero

Date: Modern Era.

Place: Heortland and Kerofinela

Worshippers:

Cult: Ernalda

Sorandessa was a hero of Overdruva the Forest Friend. She was among the southern migrants that crossed back into Dragon Pass in the Resettlement. When her clan settled their lands near the Kitori Wilds, Sorandessa went into the foreboding forests to befriend the Aldryami and their hidden spirits of the forest. She learnt secrets from the Dryads and taught them to her daughters.

STRAVUL THE LEAN

Status: Ancestor

Date: Darkness Age

Place: Kerofinela

Worshippers: Kings, Chiefs, Priests

Cult: Orlanth

Ancestor of the Stravuli who founded Stravulstead on Kordros Island after his leader, Joranos the Archer was killed, and his lands cursed.

TUVULAR BOAR-BLADE

Status: Ancestor

Date: Dawn Age

Place: Kerofinela

Worshippers: Warriors

Cult: Humakt

Tuvular Boar-Blade gathered his sword-moots at Sword Hill and is buried amongst the hilltop's razor-sharp spires. His descendants still defend the hill's altar and join with pilgrim soldiers to sing songs of battle and glory.

ULANIN THE RIDER

Status: Hero

Date: Storm Era

Place: Kerofinela

Worshippers: Riders, Pol-Joni

Cult: Orlanth

Ulanin the Rider was the husband of Orgorvale Summer. They founded the Orgorvaltes Tribe who lived around the Quivini Mountains. The tribe is extinct, but he is still worshipped for his riding magic.

URVARESROL

Status: Hero

Date: Modern Era to 1453.

Place: Heortland

Worshippers: Chiefs, Administrators

Cult: Ernalda

Governor "Queen" appointed by Belintar

VARANTOL THE MANGLER

Status: Hero

Date: Imperial Age, sometime around 917.

Place: Kerofinela

Worshippers: Sorcery Foes

Cult: Orlanth

Varantol led the Heortlings against the God Learners. They once built machines that destroyed men in battle, and then a huge metal monster to attack Orlanth. Varantol led the successful resistance, and his efforts united people to destroy these mechanical foes, and he is still called the Machine Destroyer because of the great havoc he wreaked. He could breathe fire, a power gained from heroquesting and rode a great demon boar.

VARGAST REDHAND

Status: Hero

Date: Dawn Age

Place: Kerofinela

Worshippers: Warriors, Priests, Heroquesters

Cult: Orlanth

Vargast discovered the way to defeat Lokamayadon, an Orlanthi priest who was corrupted by the evil of Nysalor at the Battle of the Verge, where Vargast killed Lokamayadon, but fell to evil Palangio.

VESTENE

Status: Founder

Date: Storm Era

Place: Kerofinela

Worshippers: Priestesses

Cult: Orlanth, Ernalda

Ancestor founder of the Vestantes tribe of the Vingkotlings, one of the Summer Tribes.



VOGARTH

Status: Hero

Date: Silver Age

Place: Kerofinela

Worshippers: People desiring strength

Cult: Independent

Vogarth was a hero of the Silver Age. He is known as the strongest and dumbest man in the world. He performed twelve great deeds of strength to prove himself worthy of becoming one of the Silver Kings, the Husband-Protectors of legendary Queen Merngala. He is famed for being hard working and honest, and even his lack of intelligence was a boon for this hero.

Source: Storm Tribe.

VOLRENAVA

Status: Hero

Date: Modern Era to 1367.

Place: Heortland

Worshippers: Chiefs, Administrators

Cult: Ernalda

Governor "Queen" appointed by Belintar

VOLSAX

Status: Founder

Date: Dawn Age

Place: Kerofinela

Worshippers: Volsaxings

Cult: Orlanth

Volsax was a great leader at the Dawn. His clan became the chieftain clan of a tribe.

VORDA

Status: Founder

Date: Imperial Age

Place: Kerofinela

Worshippers: Heortland Queens, Priestesses

Cult: Ernalda

Vorda once took her whole clan to a hill in the Dreven Valley, where they were besieged for three years. She erected a temple on the hill that was sacred to Ernalda the Queen and to Urstera, a famous ancestress who protected them.

VULESARVIA

Status: Hero

Date: Imperial Age

Place: Esrolia

Worshippers: Seeresses, Augurs, Prophetesses

Cult: Ernalda

Leader of the Visionaries of Enervi.

VUSVAN

Status: Hero

Date: Darkness Age

Place: Kerofinela

Worshippers: Locals

Cult: River cult

Vusvan became the god of a river to support his people. He was reduced to a little pool of ice-free water for generations, until renewed by the Dawning.

YAN STARCERE

Status: Hero

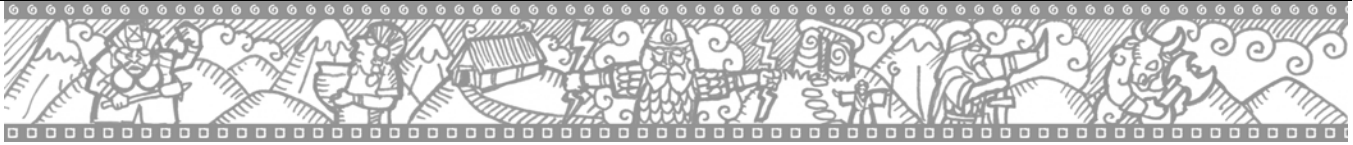
Date: Dawn Age

Place: Kerofinela, Kethaela, and Tarsh

Worshippers: Warriors































































































Cult: Humakt

Yan was as a great defender of the innocent against the monsters of the age, whether chaos, Dara Happan or sorcerous. He is remembered by many as a wandering protector. He has a large number of shrines across all Dragon Pass, Kethaela, and Tarsh.



APPENDIX D – ORLANTHI PANTHEON LIST AND RUNES

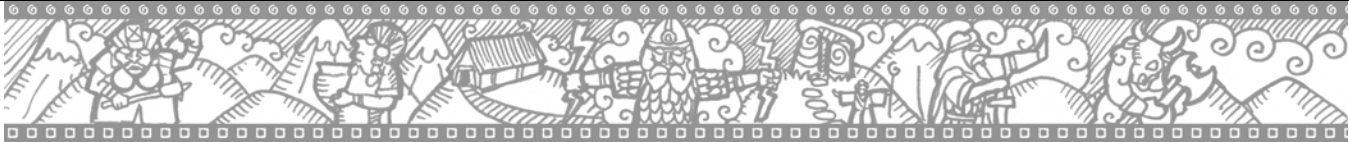
This list contains most of the deities of importance, plus some significant enemies and foreign deities known to mythology.

 Alakoring Dragonbreaker	 Eural	 Humakt	 Minlister	 Urox
 Aldrya	 Flamal	 Huyraya	 Molanni	(none) Vadrus
 Arachne Solara	 Flesh Man	 Ingolf Dragonfriend	 Mostal	 Valind
 Arkat Humaktson	 Gata	 Inora	 Nelat	 Vanganth
 Aroka	 Gargarth	 Iphara	 Odayla	 Vinga
 Asrelia	 Garzeen Issariesson	 Issaries	 Orlanth Adventerous	 Vingkot
 Babeester Gor	 Gbaji	 Issaries Goldentongue	 Orlanth The Great God	 Voria
 Barntar	 Genert	 Kero Fin	 Orlanth Rex	 Voriof
 Bevara	 Geo	 Kolat	 Orlanth Thunderous	 Wakboth
 Brastalos	 Ginna Jar	 Kyger Litor	 Quivin	 Yelm
 Celestial Court	 Glorantha	 Lady of the Wild	 Ragnaglar	 Yelmalio
 Chalana Arroy	 Gorangi Vak	 Lhanker Mhy	 Sartar	 Ygg
 Daga	 Grandfather and Grandmother	 Lightbringers	 Sh'harkazeel	 Yinkin
 Daka Fal	 Gustbran	 Lodril	 Tarurath	 Zorak Zoran
 Dini	 Harchrat	 Magasta	 Telmor	 Zzabur
 Donantar	 Harmast	 Mahome	 Thed	
 Elmal	 Harst Issariesson	 Malkion	 Thunder Brothers	
 Ernalda	 Hedkoranth	 Mallia	 Uleria	
 Esra	 Heler	 Maran Gor	 Umath	
 Esrolia	 Heort	 Mastakos	 Unholy Trio	

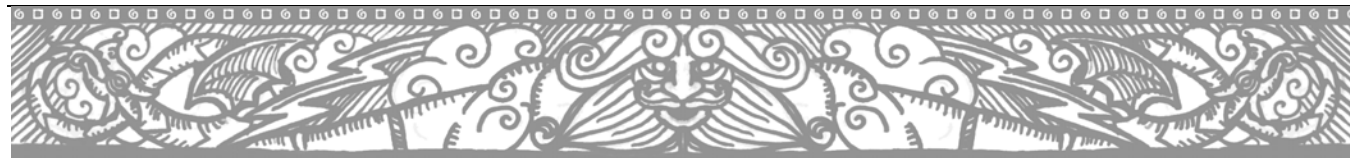


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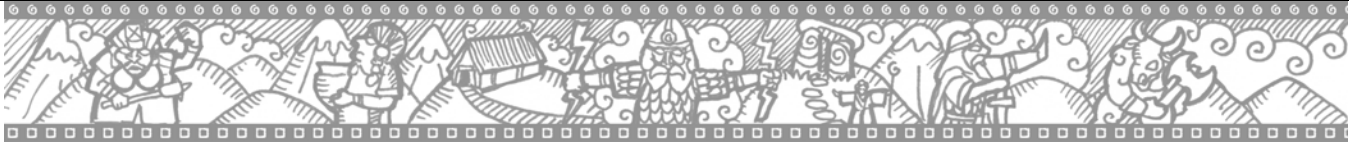
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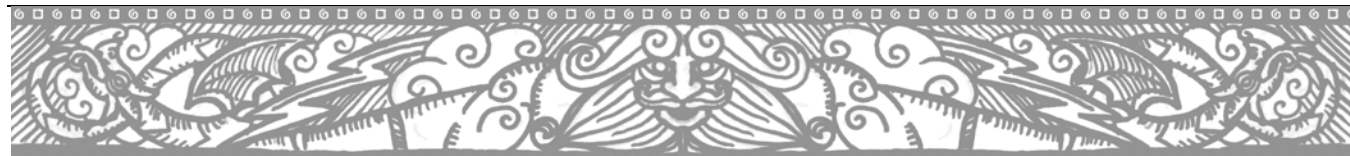
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The Fortunate Succession is an early draft of the "Official Lunar Imperial List of Emperors." Each of the 77 Emperors of Dara Happa are named, each with some generalized dates for their rule and notes about their reign. They are divided by dynasties. It also includes an additional longer section on Moonson, Takenegi, the reigning and ruling Glorious Red Emperor.

3004 — THE ENTEKOSIAD

The Entekosiad is a collection of stories told by a person who went seeking Entekos, the Pelandan goddess of the atmosphere who rains blessings down upon mortals. Valare Addi was the seeker, who mistook her goddess Teelo Estara to be the same as Entekos. She lost her life seeking the truth, but with the help of the goddess she returned from death and became a famous Lunar Saint. She is the discoverer of Chronoportation, an important Lunar secret of the Hero Wars.

3005 — MISSING LANDS

Missing Lands contains information on the oceans and seas, the continent of Pamaltela, and the many islands outside of Genertela. These are sections once intended for the RuneQuest supplement *Genertela, Crucible of the Hero Wars* to be published by Avalon Hill publications but were cut out due to size limitations.

3006 — REVEALED MYTHOLOGIES

Revealed Mythologies details the mythologies of the Malkioni (westerners), Vithelans (Easterners), and Doraddi (Pamaltelans) of Glorantha, which previously have been obscured by the mythology

of Central Genertela. Each section of the book provides the core mythologies of these powerful and important cultures, accompanied by Godtime maps from the culture's point of view. Each mythology is also accompanied by a glossary of the culture's important divinities, places, events, and philosophies.

3007 — ARCANE LORE

Arcane Lore reveals a vast treasure trove about Heroquesting. Collected from almost 30 years of questing, this book explores the philosophy, mechanics, and practice of Heroquesting from a multitude of viewpoints and angles. Although much of the material was written for the old RuneQuest game, and other parts were used in the development of Hero Wars and HeroQuest, all of it is useful in understanding heroquesting and developing your own Heroquests.

3008 — THE MIDDLE SEA EMPIRE

The Middle Sea Empire is a Second Age book detailing the empire of the Godlearners, from its humble beginnings to its epic destruction. A detailed history, King's list and many geographical descriptions provide a wealth of gamable material. The Jrusteli tapped great powers through their Heroquesting as shown on the timeline included. Malkionism, from before Time, at The Dawn, and through the Second and Third Ages is shown through its many historical transitions.

3009 — HISTORY OF THE HEORTLING PEOPLES

This compilation on the Heortling people covers their history and society from the Dawn Age all the way through to the Hero Wars at the end of Third Age, including timelines, supporting maps, king lists, and numerous significant events that shaped and impacted the Heortlings. Many famous individuals, such as Lokamayadon, Harmast, Ingolf Dragonfriend, Belintar, Sartar, and Arkat are all detailed. Locations, Armies, Empires, Myths, and Events of Interest are all on offer. This is the definitive Heortling resource for Gloranthan scholars and RuneQuest and HeroQuest players.

3010 — ESROLIA:

LAND OF TEN THOUSAND GODDESSES

Esrolia, the Land of Ten Thousand Goddesses is the compilation of Greg Stafford and Jeff Richard's notes and thoughts concerning the great land of Esrolia. It is divided into four parts: *Esrolia*, Grainland is the first. This contains some general information about the land and peoples. *Life Begins at Ezel* focuses in on the sacred center of Esrolia, Ezel, where the world was born and reborn. *The Great City* is the largest portion, with maps, histories and information about Nochet, the greatest city in Esrolia, Kethaela and all the surrounding territories. *Other Esrolian Matters* has notes on other places, institutions and legends of the land.

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