Gloranthan Classics

CULT COMPENDIUM

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Credits
for the
Cult Compendium

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Ever Forward

Welcome to the third volume of Gloranthan Classics. As before, we have endeavored to assemble a related group of original Gloranthan material from numerous long out-of-print sources. The scope was more wide sweeping this time as we searched the cavernous vaults of our collection. Herein we have compiled material from *Cults of Prax*, *Cults of Terror*, *TrollPak*, *Rune Masters*, and the *RQ Companion*, plus magazine articles from *Wyrms Footnotes*, *Different Worlds*, and *White Wolf*. Those sources have collectively yielded over 40 cults which you will find here (re)printed together for the first time.

Deciding what would go into this cult compendium was far more perplexing than I first thought. When I began compiling a list of cults for this book I realized that I had to consult numerous sources to get the most comprehensive information available. Many of the cults were revised and printed in several versions, especially after the third edition of the rules was published. Fortunately, Gloranthan fans never want for an opinion, and many valuable suggestions electronically found their way to me over these many months.

As the title for this series of books suggests, only Gloranthan cults would be considered for inclusion (although the idea of a separate Gateway Compendium is being investigated). Cults written for the second edition rules would take precedence since the third edition of the rules included numerous and significant changes to the way cults and their magic work. However, if only a third edition version of a cult was available, was in a similar format, and was fairly complete in detail I considered it for inclusion. Also, priority was given to write-ups that were in the more obscure or hard to obtain publications. To understand the material enough to make these considerations, a great deal of reading began.

Reading this gaming material brought back another flood of sentimentality and faded memories. *Cults of Prax* was the first Gloranthan book that I read from cover to cover, mainly with the intent of finding the best cults to suit my power-gaming nature. The other sources I never owned when I played in my first and second campaigns. It was only when I began collecting in the mid 1980's that I had access to the rest of the game supplements. With only a few of the magazine articles as exceptions, I find it amazing that virtually all of this material came out within the span of only three years.

Once again, numerous artists have helped bring new life to the text through their contributions. Being the biggest volume (so far) means that we needed over 60 new pieces to bring the pages alive (and make my layout task easier). In particular, you may notice a number of drawings from the original rulebook and from *Rune Masters*. While most people's perceptions of how things actually look in Glorantha (more piercings and tatoos these days) have changed, I find these drawings more evocative than ever. I'm very happy that Luise was able to plunder her art class assignments to help Chaosium out all those years ago, and wished she drew for *Hero Wars*.

As for what comes next, Volume IV: *Borderlands & Plunder*, and a set of poster sized maps from all the supplements now loom on the horizon. After that, it is with mixed emotions that I can report that the pipeline is rapidly emptying. All told, the four volume series will span over 1200 pages worth of classic Gloranthan material. It's been a pleasure and a priviledge to see this project come to fruition. Thanks for all your support, and most specifically thank you for purchasing this book.

Rick

Cults of Prax
Introduction

This book describes 15 cults and deities, helpful in clothing a Gloranthan campaign, and will provide plenty of hints for someone running a world based on ancient Greece, or on Arthur's Britain, Selucid Persia, Lankhmar, or Hyboria.

Important assumptions lie behind the facts compiled for this book. Primary among them are the Immanence of Deity, the reality of workable magic, and the relationship of these with living people. The effects of these assumptions should be explained.

A cult is a vehicle for providing communication between living people and cosmic entities known as deities. It is a religion, and as such will provide for the many deep needs of a mortal being.

One deep need fulfilled by the cult is to lend assistance to the individual to protect his life during difficult times. Another need is to provide assurances or guarantees against omnipresent Death which casts weak and helpless beings into the powerful maws of the cosmic entities. Another is to provide guidelines for behavior and belief by advising moral stances.

The cult will, in short, provide support for the individual's way of life. It will give him the proper focus to find a balance within himself and with other people and the cosmos. It defines his ecological relation with the world.

A deity will be worshipped because of his attributes, and his attributes will have been gained in the performance of some significant action during the mythical Godtime. That act, whether it was killing the Devil or freeing the sun or building a city, became a part of the created world. Worshippers can imitate that activity and magically partake of it. These mythic acts and the worshippers' lives are, of course, similar. Tailors will worship a sewing deity, herdsmen a herding deity, healers a healing god, and warriors a god of war.

The cults in this book are included to illustrate broadly their interrelations in a complex and cohesive society. Yet this society is loose and barbaric compared to the intricacies of the settled areas of the world.

Most members of a sane society will not be interested in performing adventures common to a FRP campaign. Such is also the situation with these cults: many appear uninteresting to play as adventurers, such as the Lankhor Mhy or Issaries cults. Others with a martial bent will appear inferior, such as the Waha warriors who have difficulty in learning to heal.

Both authors strongly feel that including such details of the social fabric of the world are integral to any full and rich campaign. It is necessary to know what can be expected from the Lankhor Mhy priest who is asked to analyze an item. It is useful to know what the Issaries Traders will prefer in trade items. It is important for adventurers to know if those Yelmalio worshippers will be hostile or friendly, or to have an idea of how a Bison Priest with his Herd Mothers and a Storm Bull Kahn will act towards players.

The cults included in this book are all, as the title says, from the region of Prax, east of fabled Dragon Pass. Some of these deities are also worshipped elsewhere but we have confined descriptions to the plains to create a comprehensive local picture.

Future books will have other cults. Issaries Inc. intends to publish the religions of Dragon Pass and the Lunar Empire. Portions will appear in Wyrms Footnotes or otherwise printed. Portions will be drawn from amateur publications. Some parts will be assigned. Some, hopefully, will come from submissions by readers.

This book was compiled over a long period of time with much love, labor, and pain. We hope that you find it interesting, useful or, at least, enjoyable. Feel free to use parts of it, adapt it to your personal campaign, or otherwise give it lawful treatment.

We would like to thank the following people for their extra help and valuable criticism of this book: Mark Chilenskas, Steve Henderson, Warren James, Bill Keyes, Rudy Kraft, Charlie Krank, Steve Marsh, Gordon Monson, Dan Pierson, John Sapienza, Sean Summers, Anders Swenson, and Ray Turney.

Cults of Terror

Introduction

Cults of Terror is a book about the bad guys of Glorantha, the enemies of creation, the foes against whom every fight must be fought. These forces are worthy of fanatical opposition, for once they are loosed in a campaign they will be difficult to dislodge.

This book also investigates the Gloranthan concept of chaos. This difficult subject only has been touched upon previously. Preceding the actual cult descriptions is an explanation of the several Gloranthan chaoses. They are presented in the mythical chronology to establish their place in the cosmos.

Although the cults detailed here are generally despicable in aim, it should be realized that not all creatures of chaos are totally and automatically corrupt. The cult of Nysalor will give new insight into the behavior of certain chaotic creatures, and also into the motives of the Lunar Empire.

The Sample Cult is presented to explain the material included in standard cult write-ups. Primal Chaos and Nysalor, are unique and do not follow the standard form.

Important: contributors, editors, and publisher categorically intend that these cults be used for Non-Player Enemy religions. Player Characters should not join these cults. We recommend that Player Characters who join these religions quickly be put to sacrifice by NPC priests, to get them out of play. Readers will also get plenty of useful ideas and plot devices for religions in any fantasy world, from ancient Greece to Arthur's Britain, from Selucid Persia to Lankhmar.

Cults of Prax was devoted to cults in which players would conceivably want player characters to belong. Cults of Terror contains complete information about the cults described, but it is furnished more in the hope that referees will find it useful in creating believable NPCs than with the expectation that players want to role-play unbelievably brutal characters.

Important assumptions underlie the facts compiled for this book. Primary among them are the immanence of deity, the reality of workable magic, and relation of these to the way people live. The effects of these assumptions can be explained.

A cult is a vehicle which provides communication between those people living and the cosmic entities known as deities. A cult is a religion, and it provides for the many deep needs of any mortal being.

One deep need is assistance lent by the cult to the individual to protect his or her life during difficult times. Another need is some assurance or guarantee of immortality: death casts the weak and the strong alike into the powerful maws of the cosmic entities. Still another need is to provide worldly guidelines to the individual which will aid in the search for safety and preservation of identity.

In short, a cult supports the individual's way of life. It gives him focus to find balance within himself and with others, and with the world, and defines his relation with the universe.

A deity will be worshipped because of his attributes. His or her attributes were gained in the performance of significant actions during the mythical Godtime. Such acts are related in the first sub-section of each cult, and in great respect the rest of the cult write-up describes how the mortal beings who carne later accept and deal with archetypal acts and their equally archetypal consequences. Worshippers will imitate significant deeds and thereby magically partake of them. These mythic acts and the worshippers' lives will be similar.

The cults in this book illustrate in greater or lesser detail the effects of the Gods War and the Great Darkness, portraying some of the forces of chaos which tried to seize the world-universe of Glorantha, and of the Great Compromise which froze the relations of the gods except on the mortal plane. These chaos cults are published as part of the ongoing effort to fully depict a world in which magic constantly occurs, of both the everyday variety and of the astonishing.

Most players will not want to identify with the cults within, but the inclusion of such detail is integral to a rich and full campaign. What are vampires? What does that stack of heads indicate? Who is the Mother of the Broos? Players will want to understand the motivations of villainous non-player characters. These cults are restricted for the most part to Genertela.

THE Cause OF Time

The world of Glorantha is about 1600 years old. That many years ago, after a great and timeless darkness, the Sun God rose in the east for the first of many days, instituting the new power of Time. Since then, dates in Time often have been written ST, Solara Tempora. The year 575 ST, then, would be the 575th year after the first sunrise.

Time is the most powerful of the gods of the new age. We recognize Time in three natural forms (lineal, cyclical, and illusory), but Time did not exist in the Godtime or the Great Darkness. The lineal relations imposed upon the myths and stories of those ages originate from our own temporal state of mind, since we mortals are a natural part of the Time flow of the new age. Mythical events did not necessarily occur in the order we perceive them, and it can be difficult to reconcile conflicting versions of certain occurrences in Dreamtime. The difficulties with which we understand that age are illustrated by the words we use for it: Dreamtime, Gods' Age, Golden Eon, Non-time, and so on. Each word or phrase has some measurement of Time within it. It is interesting and perhaps important that the magicians of the Hero Wars period (when contact was greatest between men and gods) referred to the Godtime as "the magic place" or "Godworld," even when referring to a prehistoric event.

Time was born in Hell, where the shadows of chaos reigned and held sway over the heart of the universe. All of the universe was in confusion, elements blundered amidst each other, and devils ran amok, slaying and kidnapping gods and mortals alike, carrying them to the formless void. When the Lightbringers entered the underworld and completed their great tasks, they forged a cosmic pact which bound all entities, living and dead, spiritual and physical, pure and unholy, intelligent and inert, into the Great Compromise. No beings responsible for the creation of the world had exemption from this final synthesis. In their pact, the deities settled their senseless and destructive wars which had precipitated the chaos they now united against. They agreed to accept a common ground of existence in order to share responsibility for the protection of the realm and to uphold their present status in the universe. They thus bound themselves irrevocably to the spiritual matrix of the new age.

Their vows are the source and cause of Time; the energies of this compromise provided the soul-essence of the new age. The old deities created the will of the new age and bound themselves to uphold it. The more powerful the deity, then the more numerous the commitments binding it into the world matrix, and the more effectively fossilized its role in the Time to come.

The lesser creatures of the world, especially the surviving mortal races, were free to grow, change, and develop within the new age. By utilizing their freedom and knowledge of the new laws accompanying the new age, the mortal folk could commune with the gods and powers of the universe.

Kinds of Time

The form of Time was a function of the Compromise. As stated, there had been horrible fighting and confusion before that agreement. Death and even parts of chaos were well-mixed with the world. Time re-organized this confusion so that there was regularity between light and darkness, life and death, and other measures of Time.

Some cults believe in Lineal Time, maintaining that Time once began and that it will continue onward in an unbroken line into the future forever, or until the world ends.

Cyclical Time, supported by many cults, holds that certain events such as day and night, alternation of seasons, lunar cycles, tides, spiritual recycling, etc., actually are the same event occurring again and again. Minor, local, and mundane observable differences actually measure mortal removal from the primal sources, rather than marking any true change.

Illusory Time is that progression of events which seems to manifest itself as we glance backward to Godtime myth, or upon the activities of Heroquesters performed in that realm of legend and magic. Cosmologically, the world of Godtime exists only in stasis, beyond Time, and chaos lies at the other pole. Reality stretches between them, and the non-existent realms are reachable only when individuals force Illusory Time upon Godtime-causing immense philosophical and thaumaturgical ramifications.

Calendrical Time

Uniform dating in Glorantha is difficult, for many dates are based on local circumstance, such as "the third year after King Grozz defenstrated Harl Half-Ear." A universal calendar exists in many places, however, and it is used in the following manner for general dating.

Conventionally, chroniclers list the day of the week first, then the week of the month, then the month or season, and then the year ST (the number of years after the Sun first rose). Two ways commonly are used to record actual dates. One is inscribing the Runes appropriate to the day, while the other is to note the date numerically. Both ways are shown on the Calendar of Holy Days in the appendices.

In the latter system, Roman numerals have been used to show season: 5/2/I/1614 is the same as ☉ /III /♒ /1614.

Lunar Time

Lunar Time is the only important method of irregular dating. Some locales had other notations, but these rarely gained widespread importance, and are more confusing than interesting today.

The Red Goddess was born in Rinliddi (Peloria) in 1220 ST. Lunar chronomancers always start their chronologies from that date. The Red Goddess lived upon the surface world for 27 years before her apotheosis.

When she departed and took her place in the sky, the goddess was at the height of her power. Her possessions upon earth suffered a decrease in available mana for 27 years after her ascent, then increased again for 27 years to the levels available when the goddess had been on earth. This makes a 54-year period between the crests of power, with a central low point. This cycle is called a Wane, since the power is at a wane during its center.

The Wane is the primary number in Lunar calendar notation. If the first number is a 1, then the event was in the 1st Wane of the goddess; if it is a 7, then the event was in the 7th Wane, and so on. An occasional Wane may receive a name or title: Hon-eel's Wane, or the Hero Wars Wane. Events of the goddess' lifetime upon earth took place in the Zero Wane.

The second number of a Lunar date tells the year of the Wane in which the event occurred; any number from 1-54 is possible. Lunar daily and seasonal notation is as the ST calendar explained below.

Solar Time

Day

One day on Glorantha is the time needed for the sun to traverse the sky from east to west. One night is the time needed for the sun to traverse the underworld from west to east again.

Week

One week is made of seven days, named for the five elements, one Godsday, and one 'wild' day. Elemental influences vary in intensity by the day of the week. Windsday will have more airy energies available than usual, for instance.

Wild day is an unformed piece of time, often propitious to various chaos magics. The influences vary widely, however, and depend on location, history, pre-arranged conditions, and more factors. The most powerful local deity may be worshipped on this day.

Godsday may see the most worship and meditation. The most important holy ceremonies may occur on this day. The deities will be more influenced to receive worship on Godsday.

Season

A season is made up of eight weeks, named after the eight Powers: Disorder, Harmony, Death, Fertility, Stasis, Movement, Illusion, and Truth.

Sea-season compares to our spring. This season follows the rebirth of the Sacred Time, and during it the young gods of the new age are free to exert their influences on the world.

Fire-season is like our summer. This is a time of warming and ripening, when the plans and schemes of men mature and bear fruit, as do herds and fields. Energies are ripe for activities, intellectual pursuits, and outward expansions.

Earth-season compares with our fall, with harvest and food gathering against the hard weather to come. The forces of life draw to themselves, leaving the fields and pastures to the soon appearing cold and darkness, but this also is the time of the greatest plenty, and a period of festivity and joy.

Dark-season is like our winter, and there is great hardship and gloom across the world. Weaker beings should hide now, hoarding their food and spouting cheerful stories before their crackling fires. Only the boldest go forth.

Storm-season is the time of greatest violence and danger. The air gods rule this season, and their energies always are of a violent and unpredictable nature. This time is like the War of the Gods; this bloody season can undo the effort of a whole year, and troubles begun here often inadvertently allow chaos forces to slip into the world.

Sacred Time equals two weeks in length, but officially is listed as 14 days instead. Normal activity halts, and the world ritually and really re-enacts the death and rebirth of the cosmos in order to replenish the world, for incorporating the entropy of chaos in-to the living world is agreed to in the Great Compromise. To live, one must descend into death and be reborn. The participation of all beings in these annual ceremonies and their commitment to them integrates the participants with an unconscious understanding of the cosmic balance - a major factor in the high level of mana generation and use in Glorantha.

The Gloranthan Calendar

7 days = 1 week

56 days = 8 weeks = 1 season

294 days = 42 weeks = 5 seasons + Sacred Time = 1 year

Days of the week	*Weeks of the Season*	*Seasons of the Year*
1. Freezeday ●	1. Disorder	1. Sea-season
2. Waterday	2. Harmony	2. Fire-season
3. Clayday	3. Death	3. Earth-season
4. Windsday	4. Fertility	4. Dark-season ●
5. Fireday	5. Stasis	5. Storm-season
6. Wildday	6. Movement	6. Sacred Time*
7. Godsday	7. Illusion	
	8. Truth	

** Sacred Time is only 14 days in length, not 8 weeks.*

A full-page calendar of an entire Gloranthan year, with all the Praxian cult holy days and High Holy Days, is found on page 166.

Cosmology

Before Creation

In analyzing the mythos of Glorantha, four streams of belief prevail. They sometimes mingle and sometimes flow in separate channels, but they all flow in the same direction. Each is a preferred way to reach an understanding of the cosmos. In choosing one stream as a guide, a person finds a cohesive and unified view of reality useful to their individual development. Though one might assume that a particular viewpoint or way of existence is correct and that the others are somehow wrong, as often happened in Gloranthan history, we must warn the reader. Such a limited point of view will only further confuse a difficult subject.

During the Second Age of Glorantha, a very powerful people came from the island of Jrustela. They managed to create a world-wide view combining all the popular philosophies which they encountered across the world. They were called the God Learners, and from their studies developed Jrusteli magicians and militarists to dominate the coastal lands of Glorantha for much of the Second Age, before nature sprang back and destroyed them. Despite their effective condemnation, the God Learners gave a coherency to the confusing cosmologies, and the Jrusteli understanding remained popular long after the Jrusteli demise. Their views underlie most of the discussion which follows in this chapter.

The four philosophies of Glorantha are the mystical (whereof the forces and the real knowledge of the world are unknowable except by unusual experiences normally beyond the ken of mortal people), the theistic (whereof the world was brought about by the actions of great and powerful entities known as gods and goddesses), the humanistic (whereof the world is a natural process conquerable and usable by conscious manipulation by the mortal races), and the natural (whereof the cosmos devolved into the material and spiritual world).

The God Learners developed an order to these four modes. They insisted that they were, in fact, one non-understandable concept evolving from one form into another as part of the creation. They are presented here in order of evolution.

The Void is the mystic origin of the universe. This pre-existence is said to be indescribable. “It is less than Nothing, Formless beyond Emptiness,” says a Kralori poem. The mystics claim that the dragon-powers manifested themselves in the void by becoming committed and entangled with the world which was yet to come, and in those actions created the barrier shimmering between the perfect void and our understanding of it. The Kralori religion (which is based on Draconic belief) suggests that the void is a state of bliss which should be sought after in every way possible and

that even the briefest experience of it will bring about belief, though not understanding, thereby incorporating the individual harmoniously with the cosmos. This unknowable force is nowhere presented as hostile. If a label must be attached, then it is neutral.

The Prime Mover originates the humanist universe. Nowhere is it personified or otherwise given any attributes of being. This strictly impartial force can be tapped and/or exploited by the dominant mortal races of the world through manipulation of Knowledge and Power. The Malkioni religion primarily supports this belief, and since it further supports active human dominance of the universe there is a corresponding belief that the secrets of this prime mover were discovered by their god and passed on to the people. The Malkioni race founded the Wizards, who think they can shape the universe without consent from gods who are elsewhere believed to rule everything.

The Silence is the origin of the theist universe. This is a great dormant and impersonal force which is said to contain "everything within it, still One, the wonder of the universe which would come after it." The theists sometimes personify the silence and call the silence "it," a being without beginning and without end who is credited as the mother of Glorantha, Queen of the Universe. Always seen as a wondrous and awesome being, this entity has intelligence and benevolence without limit. An anonymous Dragon Pass poet says, "the wondrous Source, the egg of life, the source of wonder." After creation this is rarely mentioned as important; the intermediaries who stand between it and the worshippers both are closer and more likely to reply to worship.

The Primal Plasma is the final source of the universe. It is popular with naturalists. Their paintings often depict the plasma as the Well of Wonder, producing the rest of the world. The Well contained a miraculous material which separated into those parts of the elements recognizable as the material world and those spirits which guard and tend them. The plasma is not claimed to be intelligent or to have done any active task.

The Jrusteli philosophers said that their research brought order and synthesis to this divergent origins, and that each was a finer or grosser representation of the umbilical cord stretched between the unknowable and the real. To quote a poet:

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

Every tale or concept of origin was popular in the Dawn Ages among some population. The differences sometimes caused conflict, as they had in the Gods War, both before and after the God Learners. Mystics concentrated in the eastern lands, especially Kralorela. The theists dominated the central lands of Genertela and the oceans. The humanists began in the western lands of Genertela, while the naturalists were found wherever the others were not, especially among animals, savages, and in the lands of Pamaltela.

The Celestial Court

A body of deities, the Celestial Court, are said to have made the world. Mystics say that since the deities were the first misconceptions concerning reality, they set the pattern for misunderstanding existence. The naturalists claim the powers presented as entities on the court were actually inert Runes which established the formats for further interactions between the emerging patterns of creation. The naturalists and theists agree that godly beings made up the Court.

The Celestial Court was made up of three distinct parts: the Council of Pairs, the Elemental Deities, and the Elder Gods.

The gods of the Council of Pairs also are called the deities of Power. Each of the eight gods were associated with one of the ancient Power Runes:

Acos (⌓), god of Law & Stability,
Larnste (ᘏ), god of Change & Motion,
Uleria (⧗), goddess of Love,
Kargan Tor (†), god of Conflict & War,
Orenoar (ϒ), goddess of Truth,
Tylenea (∴). goddess of Illusion,
Harana Ilor (Ⅲ). goddess of Harmony,
Ratslaf (⧗) god of Disorder & Confusion.

The Elemental deities provided the mundane stuff of the universe. The eldest Elementals are prodigious entities composed of much matter and little intelligence or spirit. These primal Elementals then entered into a self-exploration of potentials which was called devolution. In this process the entities divided and subdivided themselves in a manner which isolated portions of their internalities as recognizably separate beings. Some of these lesser beings were mostly material, while others were highly spiritually developed. This process formed the elemental pantheons of the naturalists.

Although each of the elementals underwent the same devolutionary activity, their internal devolvement differentiated their natures. The humanists showed that some devolved upon mathematical lines, propounding that the divine genealogies are merely ignorant personifications of derivable mathematical formulae.

There are always at least four elementals, and a fifth usually is added:

Nakala, or Dame Darkness (●), goddess of Dark and Cold,
Zaramaka, or Sir Sea (), god of all Waters,
Ga, or Empress Earth (□), goddess of all Earths,
Aether, or Lord Light (⊙), god of Light and Heat,
Umath, or King Storm (), god of Air and Storm.

The Elder Gods are impersonal entities whose existence is basic 10 Glorantha, but who failed to attain any personal status in the cosmos. The deities who came afterward absorbed or mimicked their attributes and functions. There are, for instance, entities called the Maker and Grower, or the Great Mother and Witness.

The Celestial Court combined their powers and together built the center of the world. This 'center' is called the Perfect Palace on its interior, and its exterior was called the Spike. The Spike was the cosmic mountain, and it got its name from Mostal the Maker, who engineered the mundane construction. Mostal loved tools, and so called the place the Spike because it was the thing which nailed together all of reality and held it in place. The Perfect Palace was a place of harmony, beauty, and singularity. It housed the firsts of everything in the world and maintained everything in perfect order. Within its fastness the powers of creation expanded until they spread beyond the protection of the mountain of the. Spike. Younger deities left the unchanging mountain with its secrets and filled the universe with variants of the ancient schemes. Thus the world grew.

The Golden Age

The Golden Age of the gods was a time when dreams were true, then stored for later generations to use as they might. In those days there was nothing but peace and harmony, and all of the cosmos expanded in love. Innocence was everywhere. It was impossible for anything to go wrong.

This era saw new types of beings. The Form Runes were introduced and the Young Gods were born. Said to be creations of the Celestial Court, each deity made a Form Rune by contributing to it. All the elements then tested the Form, each by its own evolving nature. First made was the Dragonewt Rune, and all the world was trod by races now extinct, whose lives and kinds must be guessed. Then came the Green Age, when the world was covered by vast forests and fields as the gods experimented with the Plant Rune. Next the world knew creatures modeled upon the Animal Rune. Finally came the Man Rune, and humanoid races spread across the world.

These Form Runes cause lively debate between the humanists and the theists. The theists claim that there were entities or beings which embodied these Forms. Grandfather Mortal, also commonly called Old Man, is the best-known of these. The humanists call those explanations fairy tales, and suggest that the so-called Forms resulted from natural forces which developed impersonally. Both arguments depict the same result: the population of the world.

The formation, or possibly recognition or usefulness, of the Spirit and Chaos forms did not come about in this era

When the elemental deities and power gods grew to their limits of their fulfillment and filled their natural realms, the Young Gods were born. Here, at the borders of the elements, they discovered each other. There was such creative abundance in the world that the natural divisions of the world between elements did not hinder further expansions. The deities and spirits combined their beings and produced new entities.

At first only the least of the nature spirits engaged in this sort of breeding, and from these unions spring the least of the nature spirits. Joinings between more powerful entities produced increasingly powerful children. These Young Gods were the delight of the Celestial Court, who nurtured their strange powers and taught them ancient knowledge.

Many races and beings grew in the Golden Age, filling all of creation with their existence and bustle. All lived in peaceful harmony, overseen by a benevolent bureaucracy embodying the tranquility of the age.

The Sun God, Yelm, is said to have been the Emperor of the Universe when he ruled the world. He was advised by his elder' brother, Dayzatar, and aided by his lusty younger brother; Lodril. Yelm wed Ernalda, the Earth Mother, and many other' deities were counted in his pantheon.

During this time many cities and nations were made. There was no need to work, for the earth brought forth its own food. all water was pure and healthful to drink, and anything was willing to offer any aid or assistance. Peace was said to be Yelm's Cloak, and so the world lived beyond Time.

The Gods' War

The peace of the Golden Age slowly turned into the strife of the Gods' War. The process was long, and came in small steps. Viewed with afterthought, the process seems inevitable.

The birth of the god Umath started the Gods' War. It was no fight or conflict, yet it immediately led to violence. Umath's first recorded activity was to demand a realm of his own to be equal to those of his parents. When none was available, Umath made one for himself by ripping asunder his father and mother,, Thus the sky was separated from the earth forever. This perennial violence set the pattern for the children of Umath as well.

Umath devolved violently, producing a brood of unruly entities bent on taking or making their own realms of influence. They were joined by many other ambitious or frustrated Young Gods.

A long period of growth, change, and movement followed in the cosmos, as these new forces found their places. The power of the Storm gods rose at the expense of other pantheons.

During this time the institution of worship spread as the lesser races sought protection and support from the greater entities. Sometimes the peoples could tame the violence of the gods, but more often not. As the fighting worsened, the races became more dependent for survival upon the gods.

When deities began competing for the worship of lesser races, the trouble spread rapidly. The Golden Age eroded. Imperial Yelm contested as an equal with barbarian Orlanth.

The power of Death was either the first of the New Powers or the last of the old. It came first to the hands of Humakt (who used it on Grandfather Mortal) and then to Orlanth (who used it on Yelm). The death of the Emperor of Light felled the last strongholds of the age, and instituted a new reign.

The Storm Age

Philosophers also call the Storm Age the Lesser Darkness. It began when Yelm was killed, and left the world of the living to follow Grandfather Mortal into the land of Death. Other gods of light also failed: Dayzatar the Sky God drew further away, Lodril was first buried and then imprisoned by a god of Darkness, and lesser gods (like Yelmalio) were wounded or hid themselves away.

More than Darkness spread across the age, for life followed the light into the lands of the dead. Spirits of plants, animals, and minerals took the path of the dead and were lost to the world. Without light the earth soon slept, and the world seemed barren when compared to the Golden Age.

The gods fought when they wished. The Storm gods dominated, but the Darkness pantheons and Sea deities also fielded powerful forces. Glorantha became a broad, barren land swept by angry storms, crushing ice, brutal volcanoes, and pieces of the sky tumbling dead to the earth.

During this time new races of humans were born in the world, and sometimes the old ones adapted or survived as slaves. Despite the hardships, cultures throve, and grandly barbaric societies gladly and grimly fought for existence.

Unchanged in all this was the Celestial Court. They had held aloof from the petty squabbles changing the face of their world and lent themselves impartially to anyone capable of wielding the powers, even remaining unattached when their powers were used in new ways by exploitive intelligences. As the crisis grew, the Court could not act to halt their own abuse. Instead they engaged in "immortal discourse, celestial debate, and the scribbling of scrolls." The world disintegrated around them, at last straining the immortal strength of the Court beyond endurance. Imagine' the dilemma of Kargan Tor, the god of war, when he was forced to face himself in battle, or when Uleria, goddess of love, impregnated herself, or when Acos, god of Law, made a ruling and found himself unjust. It was as if an illness came upon the gods. Tremors shook the immobile Spike, and the cosmos weakened.

The Birth of Chaos

The growing instability worsened conditions for gods and men who craved peace and security. The initial disruptions were hastened by Ratslaf, god of Disorder, and his race of creatures called Boggles. Some blame everything on Ratslaf and his followers, but such blame only shifts attention from the real culprits, the gods themselves, who persisted in acting against their own welfare.

Gradually there came to be other things in the world. At first these creatures seem to have seeped through cracks in the world's logic, oozing through and infecting the surface and the interior of reality.

One such creature is well-known in tales. Its true name is unknown but it is always called Krarsht. Krarsht may have been the creature which Larnste once saw, "a small squirming thing, foul to sight and smell, which lay on the ground and turned the dust to ash." The god of Motion stamped upon it, hoping to destroy the thing with his divine trampling, but the slimey thing bit him and pierced the skin. Larnste was immediately infected and ever afterwards limped when he moved. Worse, his blood was infected. Wherever his blood dropped to the earth it left a foul cesspool. The place where the monster had been was drenched in polluted ichor, and never has healed itself. The place is called Foul blood Woods, in the Holy Country.

There were other such minor invasions as well, but they failed to do more damage to the world than the gods did to themselves.

The Conspiracy of the Unholy Trio

One god who lived at this time is said to be the last born of the Young Gods. He was called Rashoran, and none know his parentage. At first Rashoran went about calming the frightened gods, teaching them to be unafraid. It is said that of all the cosmos only he did not fear what he did not know. He taught this knowledge to some of the other gods; most of them succumbed to the Darkness without a struggle after learning from Rashoran, though a few seem to have been fortified, such al Humakt and Uleria. Three others found that they were not afraid, and that they could use the fears of others to their own ends. One of the first things they did was to destroy Rashoran to keep his secret to themselves.

These murderers were the Unholy Trio. Hatred, selfishness, greed, and jealousy motivated them. These short-sighted emotions are now considered

to be symptoms of chaos in the world, and they were originated by the three, who concentrated their forces and wills to create something new.

The first of the trio was Ragnaglar, whom some call kinsman to Storm Bull, driven to hatred by jealousy and dishonor-able acts. The second was Thed, said to have been wife to Ragnaglar at one time. The third was Mallia, another goddess, who had great properties to aid birth and growth. These three joined together and perverted their natures to make their weapon of hatred and vengeance.

The Unholy Trio made the end of the world. They wove a great magical ritual of potency far greater than anything before accomplished, for they had discovered the wonder and power of primal chaos, and used it magically to strengthen themselves for what was to come. They then engaged in their rituals of chaos-birth. When it was done, the world was changed, and new forces roamed the world.

The Devil: Wakboth and Kajabor

The product of the ritual was the Devil, the product of poisoned souls. Documents and oral memories from storm, darkness, and earth cults name the product Wakboth. After that, more deities and spirits of chaos and destruction were born into the world.

Wakboth the Devil is the moral evil of the world. This senseless and terrifying entity is caused by wanton disregard for life, and he supports continuous brutal destruction. Twisted and foul, Wakboth is the world defiler. His existence was pure insult, since the world was doomed anyway, and he worsened the pain for all involved.

The terror spread by such foulness gave the incentive for individuals to fight on and win the I Fought We Won battle and helped even gods (like the Lightbringers) to take heart and attempt the impossible, but in the short run Wakboth offered immense advantages to his followers, and in their fear many of the world joined him, swelling the strength of chaos and bringing all creation to a crisis.

Kajabor is another major enemy in this age. Kajabor is mistakenly called 'the devil' in some older documents, confusing him with Wakboth. They are similar, for both were great gods for a short time, and had many worshippers, and both turned on their followers. But you must know that Kajabor did it because he had to, and that Wakboth did it for delight.

Kajabor wields entropy in the world. Often called God-Killer or Black Hole or Great Fear, he destroys all vestiges of matter or energy, annihilating all possibilities of individuality or unity.

Entities slain by Kajabor have never returned, and often even their names have been lost after being pulled from the universe.

Kajabor is the Great Fear, and this motivator was important to the actions of the gods. Some say the Great Fear drives people or gods to follow such corruption as Wakboth. For those reasons Kajabor is as much an enemy as true evil, even though it is utterly impersonal and, some say, as natural as the forces of creation.

The Gods' Last Stand

Several locations are believed to be original sources for the chaotic armies which began overwhelming the world. Most of these places are on the far edges of Glorantha, where the forces of order were weakest. Genertelan legend says that the major chaos army approached from the north, and that Kajabor led it.

The survivors of the gods were notable warriors and leaders, and were inured to the rigors of war and death. A great alliance of deities met upon the Fields of Plenty to fight these new enemies. Genert led the gods' army. This earth god was the ranking spirit there, though not the greatest fighter. Others with him included Splendid Yamsur, who was a son of the Sun, and Seolinthur, river god for Genert's realm. They were disappointed that others did not come, such as their allies Storm Bull and Tada, and their friends from the Celestial Court.

The forces of chaos fought to utter victory. The gods disappeared in a maelstrom of previously unknown forces. Their bodies were changed to gorp, and their souls were scoured by the Fatal Screaming. Forever polluted, the Fields of Plenty are now called the Krjalki Bog. The mortal races who sought to escape the rout were saved by Genert, who turned many into a stinging cloud of copper which protected the survivors. Their sacrifice is still visible in the wastes of Genert, when the Copper Sands are seen.

Though inured to death, the Storm Age was shocked the way the Golden Age had been shocked. True Death, divine entropy, sent some gods into flight, some into inertia, some into more rabid defense. Many gods sought refuge in the Spike, relying upon the ancient Celestial Court for protection.

From all sides the armies of chaos were drawn toward the Spike. The inhabitants prepared a spirited if hopeless defense. The once-impregnable Spike was rent by cracks, and it groaned with misuse. The most ancient powers of the cosmos were decrepit and indifferent. The Young Gods did their best and did it well, delaying chaos and learning some secrets to fight it. But Kargan Tor abandoned his post and the hordes of chaos slid through his faults and into the heart of stability. The gods fought fiercely, desperate in their fear, but the armies of chaos soon swept down the corridors and into the chambers where the Celestial Court prepared for their end. The chaos forces burst upon the

powers of creation, smashing the ancient Runes and scattering them to the winds. The gods and goddesses collapsed and were hacked to pieces or otherwise abused by their foes.

The final struggle unbound anxious energies which had been bent and twisted by eons of divine misuse. A cosmic explosion freed the pressure, vaporizing the Spike and its inhabitants. A great vacuum opened in the center of the world, from which stepped the gods of chaos. This began the Greater Darkness.

The Age of Terror

The Age of Terror is another name for the period known as the Greater Darkness. This was the end of the world for most Gloranthan entities, and a period of pain, fear, and misery for the rest. Parts of the world vanished. Parts were isolated and set adrift in a shapeless existence without hope. Nothing was tenable, and even change was unreliable.

The destruction of the Spike begins this era, for the explosion rocked the world to its foundations and determined the final struggles of many gods.

At first the vacuum at the center of the world threatened to swallow everything. However, many deities sacrificed themselves by leaping fanatically to combat the void, and their acts filled it, rather than leaving a hole into emptiness. The gods who sacrificed themselves that way were changed by it, though many of them managed to survive the death of their universe through their actions. Prominent was Magasta, a sea god who rallied almost all the waters of the world to aid him in filling the hole. From that time on, all rivers have flowed downhill, toward Magasta's Pool, rather than continuing their creeping invasion of the land.

The struggles were rarely so successful. Death and entropy raged across the land, leaving it barren and rotting. Reigning Young Gods were now fugitives. Places became empty of air, water was broken or jelled, the earth began to lose solidity. Gods died. Races vanished. Life flickered.

Gods of Terror in this age included Kajabor and Wakboth as leaders. The Unholy Trio continued their rampage, so that the names of Ragnaglar, Thed, and Mallia became synonymous with fear. There were other invaders, too, such as Tien the Headhunter and Krarsht the Hungry One. Beings who had once been Gloranthan in nature, but had turned to Wakboth's ways for their selfish ends (such as Vivamort) prowled the lands. Conquered areas were filled with slime by a giant malevolent ooze called Gorpgod. New races of creatures, born from chaos or mutated from traitorous things, crawled over the land. The wildlife once opposed to the invasion, such as the Crimson Bat, was overwhelmed and enslaved.

Resisters still held out. Where there was a fight there would be help, meager though it might be. Star Captains fell from the sky and saved their tribes. The Lowfires were freed; Oakfed became a great weapon to scorch away all impurities. Found Child came then and taught people to hunt for food to sustain themselves.

The destruction of the world and its people left less and less for the gods and monsters to prey on, and they hungrily turned on each other. The ragged survivors eked out a shaky existence amid the warring forces of their enemies; the awesome unity which had stormed the Spike was revealed to be either an accident or a misconception.

At one point the armies of Kajabor and Wakboth began to devour each other, but philosophers dispute which one was killed, for no one alive or sane could know such things.

Prevalent belief says that Kajabor was killed by Wakboth, leaving the world defiler to face the Storm Bull and the god of entropy to face the forces of the dead. This theory has much strength, since the mundane world (reconstructed later) was usually held to be the origin of immorality, while the combination of entropy and existence seem to synthesize into the god Time, who later rules the cosmos.

The Final Battle of Mortality

The tattered remains of the world seemed to have no chance for unified action against the forces of chaos. They were isolated by unbridgeable gaps. For instance, though there was a staunch fortress of elves who doggedly defended their sterile forests, aided by Arroin and Yelmalio, they were unable to close the gulf of chaos between themselves and the trolls' Castle of Lead, another redoubtable fortress.

There was a unity between them in their wish for survival, and this unquenchable desire brought individuals across time and space, order and chaos to confront the final dissolution of the world. It did not matter from whence they were drawn or where it occurred. They fought their last desperate fight against overwhelming odds, motivated by their survival and determined to do their utmost. In this way they combined forces and unconsciously aided each other against their own fears. They were alone, yet found themselves with others like themselves and gained strength. They also consciously aided each other, such as when Kyger Litor told Zzabur how to overcome the Silence which plagued him, and Zzabur showed High King Elf how to enchant away the gorp. The fight joined, the forces of chaos were destroyed, neutralized, or dispatched.

This is called the I Fought We Won, said to be responsible for the preservation of the world. Notable among those who claim this are Kyger Litor and the Darkness deities, and also Zzabur the Sorcerer Supreme. For instance, Zzabur says that he was able to create a great magical spell

which harnessed the forces of anti-life (entropy) and sparked off a new reaction of Powers in the world to generate a new creation.

During the period following the death of Kajabor, the chaos forces dissipated and weakened. Some deities were still capable of action; foremost among them was the raging Storm Bull.

Storm Bull mustered its forces to fight the Devil in Prax. He was the destructive desert storm which leaves ruin in its wake and whose touch scours flesh from bone. He was backed by righteous outrage and strengthened by compassion, two things of which chaos has little. Though his kin and his friends were slain all about him, he still fought on, aided by all of the world. When he was thrown to earth, the earth gave him power, and when he was held in the air he drew power from his breath. Fire aided him and so did cold, and when he had run out of allies the cosmos responded to his cry.

A massive block of Truestone, a piece of Law cast adrift when the Spike exploded, crashed to earth and struck the Devil, grinding him and spreading him and his strength about. Afterwards other forces and beings further lessened it and destroyed its unity in the world forever.

Without leadership, the forces of chaos further fell back. Gods, people, and spirits attacked and began the arduous righting of their broken world. Daka Fal came, and taught people how to tell the living from the dead.

Heroes appeared among the people, and taught survival and compassion. Slowly the world knitted into place. The survivors rebuilt, strong in their new-found hope.

The Lightbringers' Quest

Orlanth always was a leader among the gods of storm. Like the rest he was wild and unruly, powerful and violent. But each god grew differently in the Gods Age, and Orlanth is one who changed and held his own.

When Orlanth realized the doom of the world, he determined to seize his responsibility for its destruction and forge a new means of righting the wrong. He cast aside his old bonds and sought new ones, voluntarily dooming himself for the good of the world.

Orlanth had been a chieftain king among the storm gods, and the Lightbringers were his councilors. Once they had agreed to accompany Orlanth on his quest to Hell, each was pushed to the edge of his knowledge and endurance, and beyond into unknown challenges. They trod unlivable plains, forded rivers of acid and hatred, met their worst foes, their deadliest night-mares, and faced their own doomed selves who tried to bar the way before them.

The whole of their tale is beyond the scope of this essay. They worked, fought, and suffered mightily for their labors, all of them losing parts of themselves forever. Yet they succeeded, and they entered live into the lands of the dead, and found their way to the King of the Dead.

In Hell, then, Yelm the Emperor and Orlanth the King came to terms. Each swore great vows of truth and honor to bind themselves to the task. The goddess Arachne Solara laid greet schemes and plans between them, and they swore to those plans also, joined by the other gods in death who yearned to survive. There came the most terrible test of Orlanth's honor, in the Fire of Ehlim, and other gods found the key to life.

They stood fast as chaos reached the land of the dead, to confront the empty powers of life for the last time.

Arachne Solara

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

Arachne Solara first comes to notice in the tale of the Great Compromise, wherein Orlanth, Yelm, and the other deities in the underworld swear pacts and oaths to preserve themselves. The plan upon which they agreed is said to have bean created by Arachne Solara, based upon mutual support between all of the remaining world.

The goddess constructed a great and magical web made of many things no longer found in the world, and then she gave the web to all of the gods to hold ready between them. When chaos entered into their realm, the gods cast the net upon Kajabor and held him tight while the goddess leapt upon him with vengeance and a strength of desperation and mystical splendor. She enwrapped the chaos god in her legs and struggled mightily, and at last devoured him alive.

Then the goddess carefully collected her net and used it to conceal the birth of her child. The child is the Pledge of the Gods, and all existence swore by it to uphold their agreements. This is also called the Great Compromise or the Immortal Pact, and it is the oath which recreated the world.

Yelm and Orlanth and the other deities prepared to leave their home of death. There was still a struggle for them, for they were held in the underworld against their will, and even. the victory of Arachne Solara did not bind the Holders of Hell. But nothing could hope to stand against the liberated forces of Light and Life, and so they surged on into victory and beyond.

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

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

History

Chaos and Compromise

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

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

Time permanently separates the gods and their world from the destruction to which they had submitted in the Gods Age. They formed the pact to ensure their survival, and the world opted to become stagnant rather than non-existent. The gods sacrificed all of their freedom in return for immortality. The balance between the extremes of creation and destruction was moderated by cyclical sharing of extremes by the participants. Everything which had been killed in the Gods War had to re main dead one-half of Time, yet also was alive one-half. Thus the world which made up the gods' bodies was subject to those changes, and the magical energies of the world also followed the flow and pattern. Thus in the winter the earth and fire deities are weak, but in summer the fire gods are most powerful.

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

The chaos things surviving the Darkness and Dawning fall into the second category of entities. Few chaos spirits survived enough to become worshipped as deities. The more important of those who did are outlined in this book. Thus there are few gods of chaos left.

The mortal races of chaos are more prevalent. They managed to hide in the forgotten places of the world, or to shore themselves up in a few strong points.

One of the clear distinctions made in the Compromise is that chaos is not of the world. The deities and powers of the world had touched it, and were still afraid of it, and their continued existence required that they remain apart from chaos. Chaos became the enemy which must be fought and suppressed. With one enemy recognized by everyone, the squabbling deities found a common theme for unity.

The Dawn Age

The years following the first sunrise saw the surviving races of the world grow and flourish. Lands broken and ruined by the Gods' War and the Greater Darkness were rejuvenated as the deities reaffirmed themselves within the cold matter of the world. The Dawn Ages began with a calm and wonderful growth reminiscent of the Golden Age.

After a time of peaceful growth, many cultures collided violently upon their borderlands. Ancient races renewed their primeval conflicts and there was war between trolls, dwarves, and elves again. Human cultures also clashed, as in Peloria between the sun-worshipping horse nomads and the storm worshipping First Council.

During this time there is no mention of incursions from chaos except for a couple of monsters which were uniquely immense entities. For instance, the Crimson Bat, already a glowing red spot of horror in the world, was active and making havoc throughout Genertela. It is known at different times to have been driven away by heroes from many civilizations.

Four primary cultures survived the Darkness to establish dominant cultures. Each originated in one or two places, or were liberated by someone from those places. Each place can be identified as the homeland of one of the four thought-modes mentioned as propounding a view on what chaos was before creation.

Western Genertela was the source of the humanists. The culture began in the land of Brithos, and was ancient even before time began. It was so old that it had schisms within it even in the Dawn Ages. For instance, the Old Malkioni religion was long forgotten, dead when the god was killed, and instead the Wizards' secrets gave spiritual mastery and fulfillment for the people, but the dawning of year 2 established the New Malkioni religion-the spiritual support of the Hrestol knights. The two extant cultures expanded into the darkened lands and drove away or absorbed the savages who lurked there. They were a sea-going race, thanks to intimate contact with the race called Waertagi (who tried never to set foot on land). They dominated the regions around the Neliomi Sea, the trade routes into Fronela and Tanisor, and the coasts of Slontos.

Central Peloria gave birth to the theistic way of life. There the people entered into formal and powerful relations with the intelligences of the universe, and the worshipped gods gave great magics in return, according to the patterns established in the Great Compromise. The Lightbringer peoples led the liberation of Peloria from darkness, meeting the sun-worshipping horse barbarians first, and then the sun-worshipping Dara Happan Empire. Wherever the Lightbringer agents went, these agents of civilization woke the gods and spirits of a region with their worship and magic.

The god-worshippers also had another source of power in the oceans.

The vast spiritual empire of eastern Genertela clung to the mystic secrets of the universe as being the most important. This was another ancient seat of culture whose list of kings was long at the Dawning. These peoples say they were untouched by the Great Darkness, because their powers kept them an island of safety amid the fears of chaos. The dragons are said to have been their teachers; the dragons of Dragon Pass were either worshippers of or proof of the mystical way.

The naturalists followed the most widespread way of life in Glorantha. They paid worship to local spirits, objects, places, or vague, impersonal, powerful forces. Naturalism is the religion of animals, plants, and spirits. In Pamaltela, the southern continent, this way of existence dominated, and the natives of all races sought to live in a close and simple harmony with their world. In that continent, even many thousands of elves followed this quiet path.

The expanding cultures of Genertela often encountered indigenous peoples whom they labeled savages and ignorant natives. Despite observer prejudice, these inhabitants were usually were spirit-worshippers of similar outlook to the naturalists, though frequently that outlook would be incomplete or limited.

In the Dawn Age, these cultures had little contact. Though the borderlands were regions of conflict and synthesis where people broke away from stereotypical world views and integrated new knowledge and experience, there was little penetration of new thinking into the strongholds of belief. The west remained godless and practical, the central lands stayed a land of magical beings and places, and the east was a realm of mystic peace and strange studies. The rest sank in savagery.

But Dorastor was a different land. Government moved there from Dragon Pass so that the leaders could use the remnants of a civilization discovered there. With its secrets men gained new insights, and many from across the world went there to study.

They unearthed what they thought to be the secrets of the universe, and away to determine the truth of the matter. After many debates, the leadership decided to attempt to return the Gods Age to the world by making a god, perfect in every way for all people, to be named Osentalka-the Perfect One.

As the project began, contention arose with those who were not consulted or ignored; swords flashed in the Hall of Inquiry, regiments clashed in Dorastor, and war broke out in distant provinces. The trolls and dragonewts were especially disgruntled, but their opposition was not sufficient to disrupt the project. Great rituals aided the project, and many spirits were summoned while the gods looked on. Thousands joined in from many countries to lend their power to the project, and the rites went forward with less trouble than theorized.

Everyone was sure it would be a success.

The Sunstop

The year 374 was critical for Glorantha. At that time many synchronous events of tremendous magnitude culminated to force an impossible act to occur.

In central Genertela, the great Genesis of the Perfect One reached a climax.

In Fronela, the wizards engaged in a thaumaturgical contest with a powerful heathen god, promising a great sign of their strength to destroy their foes.

In eastern Genertela, in the land of Kralorela, the latest of the Dragon Emperors meditated upon a potent symbol, whose consequence and inner working was unknown. Without realizing it or not caring about it, he called upon the Dragon's Eye to shine upon him.

In Pamaltela, a hundred thousand elves, led by their god of nature called Pamalt, sent their energies coursing through the world to call upon a good spirit to come to their jungle to help combat a virulent rot besetting their inner fibers.

The sun stopped in the sky.

None one knows how long it stood there, for that act halted all normal Time. Manuscripts from the west claim that time was different before and after the Sun Stop, but this is not verified. All the mortals of the world looked skyward; the sun did not move from its place, though the people went about their business.

At first nothing happened, but then dark strands grew bolder in the sky, like huge loops of rope from the western edge of the world, hooked over it tautly. Soon a great dark net was visible, straining to pull the sun back to its path. Strands snapped and unearthly shadows were cast upon the world.

Then a great dark spot rose into the sky upon the net. This huge bloated shadow flickered with a smokey glow. The shadow crept across the face of the sun, blotting it Out and making all the world cold for a moment. A snapping moment of terror pierced the world, then the dark sky-web vanished, and the edge of the sun crept past the shadow. The shadow disappeared and the sun brightened, but everyone thought it looked paler than it had before. Some said it moved differently, too.

In Pamaltela, the heat strengthened the many spirits of that realm. They entered into the jungles, plants, and elves, and combated the rot in their fibers.

In Kralorela, the Dragon Emperor realized the secrets of the symbol, and was liberated from another stage of consciousness.

In Fronela, the invading god was struck with weakness; the wizards used their magic to destroy his army, and the soldiers fled in panic, never again to be a great force.

In Dorastor, there was a birth. Born was Osentalka, the Perfect One. Most called him Nysalor, the White Light, and worshipped him by that name. He was a wonder and a miracle to behold, and the peoples who helped to make him accepted him as a god, and instituted his worship.

The cult of Nysalor grew peacefully and benevolently; it spread eastward from Dorastor into Peloria, and westward across Kartolin Pass into Ralios. The spread of the cult was kind, and in Peloria many elves developed great fondness for this god of light.

Against the trolls and dragonewts the cult was harsher. The god Nysalor's armies carried war to the gates of the Castle of Lead, but instead of storming that impregnable fortress, the god cursed his foes, and the light of his curse shriveled their children. The descendants of Kyger Litor everywhere afterwards suffered the Trollkin Curse. The dragonewts were conquered and became mercenaries for the rulers in Dorastor.

In the west, Nysalor's proselytizers encountered the monotheists and humanists of the Seshnegi and Brithini cultures, and the new cult was not well-received. But when a plague broke out in Tanisor and spread into Seshnela and Arolanit, the Riddlers of Nysalor were able to heal the plague, and so were often accepted among those peoples.

Arkat and the Gbaji Wars

Arkat came from the western land of Brithos. This hero led a long and successful war against the cult of the god Gbaji.

Some say Arkat's father was Humakt, the god of war, but the Brithini claim the hero's father was a barbarian warrior. Whatever the truth, Arkat possessed a powerful weapon before he left the island: the weapon was called God-Cleaver, reputed to be the Unbreakable Sword.

His mother was driven from home by outraged parents, though none now know why. Arkat grew up among the Aldryami of Brithos. He was raised in his grandfather's soldier caste, and proved himself a prodigy in combat. Later, in his youth, he saw the dark side of the foreign cult Gbaji, 'the Deceiver.' Because of this Arkat fought well on his island and helped drive the vile religion from the cities. It was here that his life-goal of eradicating the Gbaji cult began.

As one of the leading soldiers, Arkat accompanied a Brithos expedition attempting to liberate their provinces in Arolanit from the Gbaji influences. Here, though known as the cult of Nysalor, the Gbaji cult gained wide acceptance by curing previously unknown diseases for free. The Brithini wizards discovered, though that the cult actually had planted the diseases in the first place. Such treachery earned Nysalor the new name of Gbaji, and so all his enemies called him thereafter.

Once freed, the Arolanit city-states volunteered forces to follow Arkat's army against foreign centers of power, especially in the kingdom of Tanisor. They set off with hope and cheer, but a vampire attack slew many leaders, and the Brithini effort collapsed when routed in one sharp battle. Arkat had no forces to fulfill his vow to destroy the cult. He realized that the Brithini caste structure made impossible efficient use of the forces available. He found new allies in Seshnela.

The Gbaji cult plagued the powerful kingdom of Seshnela at the time. Arkat raised and organized strong local forces to resist and drive off the cult.

There he also began to train to become a full Knight of Hrestol. In these years he uncovered the first clues to Heroquesting, though making no great advance in the art. He became a great knight quickly, and led a splendid army against Tanisor.

Tanisor was a traditional enemy of Seshnela. When the Gbaji cult was driven out of Seshnela, they found refuge in Tanisor and swelled the army there, but to no avail. After several years of fighting, the capital was besieged and taken, and even the famous Vampire Legion was destroyed by Arkat.

Moving deeper into Ralios, Arkat and his army found that many barbarian nations and non-humans had embraced the cult. Since non-humans were uncommon in Seshnela and Brithos, the invaders called the forces arrayed against them the League of Monsters, using the word Krjalki to describe their non-human enemies as a single group. In their ignorance, much of the army thought that the Krjalki were mutated monsters who had long sold themselves to chaos.

During Arkat's struggle in Ralios, diverse forces aided him. Wizards obeyed him, contrary to their tradition for mistrusting knights. Many tribes of heathens followed too, despite their dislike of Malkioni monotheism. One by one the strongholds fell until the forces were concentrated in the eastern part of Ralios, especially the City of Wolves and the fortress of Kartolin.

The Telmori nation, which worshipped wolves, ruled the City of the Wolves. In taking a taint of chaos to strengthen themselves, they had become a race of werewolves. They commanded the High Llama Pass between Ralios and Fronela. Kartolin fortress commanded the Kartolin Pass between Ralios and Dorastor. Though his efforts against Kartolin failed, Arkat did storm the City of Wolves and put everything to the sword. Though pockets of survivors still hide there and the place still has their name, the Telmori as a people were driven from

the land, and afterwards too from Fronela, this last by Talor the Laughing Warrior. They then began their long trek across the continent, to end only when they reached the edge of the impassable deserts.

While in Ralios, Arkat learned much of the Heroquesting art. This method of spiritual conquest and growth was known previously, but none had the knowledge and power to explore and exploit the possibilities. Arkat made many incursions into the spirit world to gain magical tools and allies against the cult he had sworn to eradicate. Sometimes he failed and suffered greatly from these quests, such as when a poisoned magical spear was turned in its flight and struck him in the foot. This wound plagued him long after. After many years of effort and thousands of lives and souls wasted, Arkat left an army before Kartolin and sought a new approach to the strongholds of the cult in Dorastor.

Peloria knew Gbaji as Nysalor or Osentalka. There this god was widely known and accepted as a benevolent god of light and power by the natives, and their worship of him had gained them peace and plenty in return. The Pelorians afterwards would view this period as the Golden Peace. As the wars drew closer, they gladly provided money and soldiers. Those armies were first used against the races which had betrayed the council and walked out on the creation of Gbaji, especially the trolls (who suffered the tragic Troll kin Curse from Nysalor and the dragonewts (who had been humbled and forced into servitude). Some humans also fought against the cult, especially at the fringes of his influence, such as Dragon Pass or the northern horse steppes.

In one great journey through the quavering realms of mythology in search of a liberator, a band of Lightbringers eventually found their way to Seshnela and to Arkat. They convinced him that he could approach Dorastor through Dragon Pass, and that he could find powerful allies there to help him. They also provided him important details about his magical sword and who had made it. Arkat decided to break with his knightly position and to join the cult of Humakt, the god whom people said was his father. These acts endeared him to many residents of the lands he approached.

Arkat and a western army landed in the Shadowlands, later called the Holy Country. There they were aided by many islanders, and a great army of trolls rose to help him. Surprised by this inhuman aid, he took it immediately and it was well that he did, for the troll anti-chaos powers were instrumental in breaking the army flowing out of Snake Pipe Hollow against him. The region was cleared after much pain and blood, as a year later the cult of Gbaji/Nysalor was driven from Dragon Pass. An army of dragonewts joined to help.

The further struggles in Peloria were painful and difficult, and Arkat lost as many battles as he won. His western allies dwindled, replaced by Orlanthi barbarians and trolls. Arkat noted the troll successes and chose to align himself with them more closely. He first joined the cult of Kyger Litor, taking the name Kingtroll, then joined Zorak Zoran as well to bring mighty devastation against his foes.

This last act horrified many, especially the Lightbringers who had brought him to central Genertela and who now saw their quest a failure since they had brought darkness instead of light. The survivors set off again to find proper help. The Humakti were shocked to see their once-revered leader acting trollish, ordering the devastation of cities and fields to destroy his enemy. Already depleted and demoralized, many westerners returned home with sad and fearful stories of their leader becoming a bloodthirsty Krjalki like the foes he once had fought to eradicate. But all the while Arkat's army inched forward, taking land, city, and fortress, devouring life and leaving little behind.

Arkat left no part of Dorastor untouched. His remaining armies dissolved in the increasingly awesome struggles that broke the land and drove chaos from it. Both Arkat and Nysalor summoned mighty heroes and demigods to aid in their last fight. Finally, atop the Tower of Dreams, amid the City of Miracles, the two opponents met in single combat as all existence seemed to shatter around them. The city was turned to dust and poison, killing many of the greatest still surviving. From the ruins only Arkat emerged, and the downfall of Nysalor was complete, and he now was known only as Gbaji the Deceiver. The defamed god was dismembered, and his parts were buried in different places beneath many tons of rock and much powerful magic.

After the battle Arkat was no longer a troll, or so said his friends, and so did many trolls. The war against Gbaji had lasted 75 years; now Arkat retired to quiet lands in Ralios which he had admired in his younger days. There he cleared a simple farmstead and kept the area around it under his watchful eye for his other 75 years. In Ralios the region is known as Arkat's Peace.

After the war was over and people talked about the events, they always wondered how Arkat could be so lucky against the various cult spirits of retribution, and they wondered where his sword went, and they agreed that he was strong-willed and severe in his dealings.

People in Peloria said that Nysalor's reign was a wonderful time, and thought it had been much like the Golden Age. But when people tried to sacrifice to the god to help him with prayers, there was no response, and so they also said he was dead.

The cult of Gbaji was ended. Those of Peloria who had revered Nysalor returned to their simpler, older gods, but ever afterward held bitterness against the demigod Arkat, who had destroyed a friend.

...of high crown [major importance] concerning the hordes of the Divine Fear may be that the Four Horrors of the long night [the Great Darkness] could have been the Four Origins turned into and through themselves, as a glove may be when first It is sewn and then it is worn. Mark that the inside of a glove may be smooth, yet the outside be rough. So might it be that this Plane is the same and yet different, perhaps not just once but many times, for all things will have a start, a stop, and a new beginning. The forces do set well in balance.

The Void less than nothing, formless beyond emptiness, became the Wasteworld, the concealer of demons.

The Prime Mover, that natural force never mining, dissolved to Kajabor God-Killer.

The Silence, the wonder of the world to come, became the Howling Rage, the Mountain Stabber.

The Well of Wonder [the Primal Plasma faded from a butterfly to the worm, then to the grey Gorpgod, whose waves lapped upon creation and ate it away.

This I see as tragic, but not tainted with the evil which came but from Wakboth the Devil at origin; the tears of the world come in this way: that which was beautiful and good outside this Plane became foul and fearsome brought once to us.

-fragment from the lost book of Salonar Tamaskil, trans. by Greg Stafford

The Second Age

The years of the Second Age are ca. 500 ST to 1100 ST. The final years of this age vary by region, most concluding with whatever local disaster overthrew their civilization. Despite the cataclysms at the end of the age, there was little at its start to forebode doom ahead. The forces of chaos enjoyed little success at this time.

Two great schools of investigation existed in the Second Age. One originated in the far east and became a popular mystical religion which created new horizons of magic. The political form of this religion was the Empire of the Wyrms Friend, the Dragonlords. The vast energies for maintaining this type of magic severely oppressed many peoples, and after a time they no longer believed that their leaders could return the Golden Age to them, and began revolting. Aided by foreign gods, the rebellions spread, and destroyed the Empire of the Wyrms Friends in 1042.

In three generations the peoples of the world took upon themselves the eradication of the dragonewts and their kin, in vengeance for their oppression during the Empire. In 1100, the True Golden Horde entered the nesting ground of Dragon Pass. There they met a world full of dragons, come to their home from across space and time for the sake of their souls. Few humans escaped from this Pelorian disaster, which brought new respect to the ancient races.

The second line of investigation was from the God Learners. Their secrets were a synthesis culled from many diverse cultures which brought about new types of magic. Cleverly exploiting the similarities and differences in all that they found, creating grand and grandiose devices or magical spells, they wove the four modes of magic into one etheric cloth of powers and energies which seemed to envelope the cosmos.

They achieved special freedom not available before to god or mortal, making new realizations, and devising measurements and recordings, and computing and testing their results among the world of the gods. The two accompanying texts show some examples of their thinking and cast further light upon some of the mysteries of chaos.

The god learners pioneered our understand of the spirit plane. They knew of the travels of Arkat, and of others before him who did not often realize what they did. The god learners standardized many myths and methods for reaching to the secrets of the gods. They went into the mysterious Other Side to retrieve legendary artifacts or to view cosmic events which had been forgotten. They were accomplished mages, and several among them were noted as heroes of later ages.

Analogous to the god learners in the political sphere was the Middle Sea Empire, also called the Jrusteli Empire for the fishland from which they emerged. They dominated the see after driving off the Waertagi shipbuilders. They rarely took a region, but seized individual cities or established colonies, then let their overwhelming culture infiltrate and take advantage of whatever outlets were available. They ruled almost all of the important coastal regions of Glorantha in the Second Age.

They fell because they bent Nature too much to their own ends. The forces of the old world and the old gods made abrupt changes which destroyed the newcomers. The brooding Waertagi struck suddenly and sank not only ships but lands as well. The Kralori lands mustered great mental powers and drove their oppressors into the ports first, then flushed them from the land altogether. The lands of Seshnela, Jrustela and Slontos were sunk beneath the sea, and Brithos disappeared also.

A curse swept across the sea, making it impossible to pass over the surface of the oceans. This also destroyed much of the Waertagi strength; they claim this treachery was by Zzabur, ancient wizard of Brithos. Coupled with the great lands lost to the sea, this was a mortal blow to civilization, and the coasts were abandoned. Power shifted to the interior of the continents for the next age.

Where Arkat settled and retired, there developed a powerful and dangerous country, called the Kingdom of Arkat by its peoples and the Dark Empire by its foes. The nation deserved both names. It conquered with quick success or used horrible magics to subdue, punish, and destroy. Though benevolent when untroubled, the Dark Empire was cruel when provoked. The Jrusteli helped conquer the Empire while aiding their relatives, the Seshnegi. The Jrusteli were quick to share in the plunder, and many saw afterwards parts from the Dark Empire in the Jrusteli secrets.

The memory of the Dark Empire survived in parts of Ralios. That is often a land of city-states strung along the fertile rivers, and they revere the name of and worship Arkat. But to many afterwards, the name and memory of Arkat was considered a curse, and they looked upon the Gbaji Wars as the thrashings of two detestable foes.

No cry of chaos or uprising from the ooze dismayed the world. The great lands were sunk, Brithos' curse swept the seas clear, and then the dragons slew thousands in self-defense. The Second Age was over.

The Third Age

The coasts soon became abandoned and mysterious. The great ports became darkened and ruined troll haunts. Though rivers were friendly, no sailor could bear to sail the sea.

In the west, Tanisor ruled in the south, heir to refugees from broken Seshnela and mistress of the great river system into Ralios. The kingdom of Loskalm prospered in Fronela, controlling a great peaceful bay. The city-states squabbled, fought hill barbarians and Krjalki, or temporarily united against Tanisor. In Peloria, the tired eastern duchies trembled before mounted barbarians, while the west knew peace. In Kralorela, the ancient mystics lived on, spreading benevolent peace for the submissive farmers and stirring unspoken passions among the richer classes.

In 1220 ST, great stirrings in the world centered in the land of Peloria, presaging an event which would utterly change the spread of chaos across the world. It was the birth of the Red Goddess. The birth was a long-wrought magical spell completed with the extraordinary event. Some say that the goddess was a shattered spirit from the Gods Age who was resurrected by the Seven Mothers. No one knows her parents.

The unearthly powers of the Red Goddess stirred fear and mistrust from the peoples and deities about her, and her early life was a time of battle and victory. Her battle was temporal at first, then she entered into a great Heroquest to find herself and her secret inner powers. She was gone for years; her lands fell into disrepair as enemies slowly crushed them. At last she reappeared, this time leading the Crimson Bat, and she spread terror before her. Afterwards, with the Bat and her army, she spread her conquests.

Because her growth was unprecedented and because she was blatantly connected with chaos, the Red Goddess' growth stir-red the ancient powers of the elder gods. After destroying the kingdom of Carmania, she warred with a race of magical beings at a place called Castle Blue. The old gods were drawn into the conflict, mustered to dispel this eruption of chaos from the universe. The world seemed torn apart, but when it was remade the goddess was victorious. In mystic struggles and arcane judgments she had proved

[Our] philosophers deduce chaos to be the passionate refusal to recognize the limits of the natural and moral universe. It is part of the mortal condition that this limitation should be vital to a decent life for any of us, but in extreme it is manifested in the so-called chaotic creatures in whom it is virtually the sole passion. Chronic discontent with the limited world therefore causes the chaotic creature to ... despise life and the limited happiness it yields when compared to the possibilities of transcending the world. The chaotic are arrogant: they want to be in the world, but not of it.

This passionate refusal has odd consequences. Whereas a man might decide to commit murder for financial or moral reasons, the chaotic being will consider murder because it is forbidden, and he cannot endure being forbidden to act. This refusal of the chaotic to so submit allows him to draw upon the Power of primordial chaos, and thereby partially transcend the rules of the world. Yet those rules still determine the chaotic's actions: you or I must obey the laws, because they are the laws; the chaotic must disobey the laws, because they are the laws. Since even the most powerful chaotic cannot defy all laws at once, they feel forever enslaved by all those checks on their freedom. The true chaotic, such as the two-headed dragonsnail, must be then both miserable on Glorantha and a menace to the societies of it, and a warrior does both the afflicted being and all of us a favor by killing it.

...Chaotic features are the consequence of a particular combination of feelings and ... philosophy characteristic of a chaotic spirit, and could not be induced in you or I by anything less than attunement of a cursed crystal. Less intimate connections, such as the ability of some to converse mentally may allow thoughts and feelings to be known, but does not alter the personality structure....

translation by Ray Turney

herself a part of the world of Glorantha, unable to be cast out by the greatest powers and magics. Shortly afterwards she took upon herself the great piece of earth which is now the Crater, and ascended into the sky, where she is now visible as the Red Moon.

The Red Goddess met and overcame some strange deities in her Heroquest, and these are said to be part of her source of odd powers. These gods include Arachne Solara and Nysalor, and philosophers say she also is intimate with Time. These are all strange powers to the gods of the world, and many still fear and mistrust her.

Happily the Red Goddess in no way condones the widespread worship of chaos entities which follow the ways of the Devil and fall into moral depravity. The religion and state do not forbid it, either, as required by their philosophy. The rulers are adroit at manipulating the results if people do fall into the ways of chaotic gods. Lunar history contains lessons of generals and priests gone bad, and point them out as bad examples.

By its faith, the Lunar Empire must accept chaos in philosophy and make use of it as necessary. The Crimson Bat is an example of how this can be done, as may be the vampire regiment rumored training in the mountains. Yet many Lunar heroes gained fame by killing vampires or smashing the slave heads of Thanatar. The awareness of the educated or sensitive concerning the proximity of chaos makes them acutely aware of their dire responsibilities. The teachings of the Red Goddess, though passionate and fierce, strongly admonishes against certain temptations.

The Lunar Empire has grown powerful and effective. It has conquered most of Peloria, and nibbles the borders to push beyond, but the final effect of its cults and temptations is yet to be seen. Foreigners are uncertain about what has been brewing inside the imperial borders. Lunar citizens, content in the fruitfulness and peace of the Empire, are often blind to what they might see. Even the Red Goddess, known as the Mistress of Time, is blind to the future.

Philosophers say it is time for a new cataclysm to end the world age, as seems to occur every 500 years. Others see the gods and spirits drawing closer, as the powers of certain men attain godly stature.

It is the start of the times when the world is pushed to excess and it is time for hard reckonings. Powers are stirring to make a stand. Old foes have strength for new troubles.

It is the start of the Hero Wars.

CHRONOLOGY

This timeline includes many approximate dates.
Even Lhankor Mhy Sages, well-learned in General Knowledge,
never have pin-pointed many of these events.

God Time
This is a period of mystical simultaneity. No rigid sequence can be assigned to the period, but the following chart lists many sequential routines.

The Golden Age
Creation of the world by the Celestial Court, who then live atop, within, or nearby the cosmic mountain called the Spike.

The Green Age
Vegetation, dryads, pixies, and runners are born.

The birth of Umath and the birth of his sons, including Storm Bull and Orlanth.

Birth of Grandfather Mortal, followed by elves, dwarves, trolls, men, mermen, and others.

Early contests and quarrels of Yelm and Umath.

Storm Bull descends from the Spike and weds Eiritha, and his Sons wed her daughters.

Eurmal discovers Death in the Underworld. Humakt uses Death to slay Grandfather Mortal, whose soul flees to the Underworld. Flesh Man witnesses the killing and is cursed by a vision of the end of the world and goes mad.

Orlanth uses Death and slays Yelm, who follows the Mortal's pathway to the Underworld.

The Lesser Darkness
The Deities of Darkness and their creatures flee from Yelm and take up residence on the Surface World.

High King Elf gets Death and uses it to kill Mostal. Orlanth fights and wounds Yelmalio, then Zorak Zoran ambushes Yelmalio and robs him of his fire powers.

Zorak Zoran takes Death and slays Flamal. Aldrya sleeps and the High King Elf forms the elves to be the Protectors.

Tada conceals Eiritha under the earth to hide her from Death.

Storm Bull fights and wounds Lodril. Oakfed, god of Wildfire, escapes to Prax where the humans feed him the forests despite elf efforts to protect the forests.

The Devil arrives with his chaos legions and slays the god Genert and destroys his land forever.

Chalana Arroy sets off to follow Flesh Man and to heal the wounded cosmos.

Arroin heals Yelmalio, and they join High King Elf with the Protectors.

The Devil invades the Spike and destroys the last of the Celestial Court there. The Spike explodes but leaves the Devil unharmed. The Four Young Elementals form in the void made by the explosion.

The Greater Darkness
The Devil descends upon the world and begins destroying it piecemeal. Gods die: the trolls resist savagely.

Kyger Litor builds her Castle of Lead (and some others) as bastions against chaos.

The Lightbringers gather and set off on their divine quest.

The Devil comes to Prax. Tada is killed. Storm Bull summons immense aid from many sources and kills the Devil.

Daka Fal separates the living from the dead, setting some order back into the world.

Waha is born in the Paps and teaches his people and beasts to eat each other to survive, tames Oakfed, liberates the Protectresses of the Herds, and performs other miraculous deeds.

The Forces of Survival gather in Dragon Pass and fight against chaos in the I Fought We Won battle.

The slain Devil arrives in Hell; Arachne Solara devours him.

Yelm returns from Hell leading the Lightbringers, Flamal, and many others.

Time begins.

History

With the beginning of Time, sequences and dates are easier to establish, but lack of surviving documents makes exact dating difficult. The history of the world may be divided into three broad periods.

The Dawn Age is semi-mythical, and many deities reestablish their cults at its beginning. At the same time, early mortal civilizations begin spreading their cultures through the world. After a few centuries, few deities walked with men but people did fill the Surface World. The age ended with the disastrous Chaos Wars between Arkat Humaktson and Gbaji.

The Second Age saw the decline of non-human races at the hands of each other and the humans. Widespread human empires formed, and the period is marked by wars between them. Many catastrophes mark the age's end: the destruction of Seshnela, the closing of the oceans, and the Dragonkill War.

The Third Age saw the rise of the Lunar Empire, the Ralios Kings, and the nomads of the Genertelan deserts raiding at the expense of the coastal regions ruined by the impassable seas. Inland centers were well-developed by the time of Dormal the Sailor, who re-opened the waters. His momentous act stirred great events, and men rose to the occasions. These acts brought about the legendary Hero Wars period in conclusion.

The Dawn Age (0 - c.500 S.T.)

Issaries establishes the cults of his four sons.
Foundation of Grand Hospital in the Holy Country.
Establishment of the First Council in Dragon Pass, the Serpent Kings in Seshnela, and Hykimi dynasties in Dragon Pass.
c.200 Second Council forms in Dragon Pass.
c.375 Trolls and Dragonewts withdraw from the Second Council, but Gbaji is born anyway. The chaos god curses both races, and the Trollkin Curse is laid upon Kyger Litor. After 75 years of warfare, Arkat, son of Humakt, destroys Gbaji and his friends.

The Second Age (c.500-1100 S.T.)

Warfare between elves, trolls, and dwarves reduces those races.
c.500 Establishment of the Empire of the Wyrms Friends and the beginning of their seduction by Dragon Powers.
c.800 Birth of Pavis.
c.826 Establishment of the Third Council to replace the Empire of the Wyrms Friends.
c.850 Pavis brings the Faceless Statue of Stone to Prax and defeats Waha, thereby establishing his city.
c.875 Arrowsmith dynasty of Pavis asks the Sun Dome Temple to settle in and near Pavis.
c.900 Widespread dissatisfaction with the Third Council brings many rebels to the fore, including Jaldon Gold. en tooth of Prax.
1042 The dragonewts turn on the Third Council, destroying their capital and leaders in Dragon Pass.
1100 The Dragonkill War slays all humans in Dragon Pass and closes the area to settlement for over a century.
c.1200 Trolls led by Gerak Kag invade Pavis and settle there.

The Third Age (c. l100-1650 S.T.)

1220 Birth of the Red Moon Goddess, as performed by the Seven Mothers.
c.1250 Grazelanders secretly settle in Dragon Pass, fob. bowed later by Tarshites and Sartarites.
c.1400 Foundation of Pol-Joni tribe in Prax.
1550 Start of the five-year Dragonewts Dream. Troll magics enclosing the Big Rubble of Pavis are broken.
1575 Sartar colonists settle the fortress of Pavis Outside the Walls.
1602 The Lunar Empire conquers Sartar.
1610 The Lunar Empire conquers Prax and Pavis, defeating the Bison and Impala tribes in the process.

Mastering THE Runes

Runes

The Runes are symbols which have power inherent in them. They serve as aids in manipulating the universe. However, merely looking at a Rune is not sufficient to use its power. A character must know how to use it as a symbol to gain any benefit from it. In practice, this means being a priest or shaman.

Not much is known about the Runes themselves, although they have been known to change over time. Whether the Runes reveal a deep harmony in the universe, to which even the gods must conform, or whether the gods produced the Runes and they are manifestations of the gods is question of much dispute, even among the gods, from whom it is difficult to get a straight answer, anyway.

To the practical minded character, interested mostly in the uses of power, it doesn't matter. The Runes are there, and they work.

Types of Runes

Runes fall into the following four classes; Elements, Forms, Conditions, and Powers. Each god has one or more specialties within the forces described by the Runes. These are the areas in which the particular god, and therefore his priests, are most effective and versatile. To say that a god is a Fire Rune god, an Illusion god, or whatever, is to say that priests of that god will specialize in that area. The specific Runes, in order of class, are as follows:

Elements

The Elements are what Glorantha is made of. During the Hero Wars period in Dragon Pass, and for some centuries before and after, six elements were recognized (one grudgingly).

Darkness

The most ancient Rune, the First Born, from whom all other Elements were born or descended. Darkness was the first Element to arise out of the primal chaos.

Water

Water was born of Darkness. As an Element, it is called Son of Darkness, Pathway to the Underworld, and Supporter of the Earth.

Earth

Earth is the third Element, Daughter of the Seas (though the dwarves think of Earth as male), Mother of the Sky, Wife to Many, Supporter of All. At least half the cults in Glorantha include the Earth in some manifestation or other, as Life-Giver, Stone-Father, Shaker, or Primal Ancestress.

Air

Air is next, though actually Fifth Born, the Son of Earth and Sky (Sky was also the son of Earth). He is the Breaker of Laws, Destroyer of Heaven, Fighter against Darkness, and Liberator of the Sun. He is usually manifested as a storm god, such as Orlanth in Sartar or the Storm Bull of Prax.

The universe is divided into two planes; the spirit plane and the physical plane. Mana is to the spirit plane what matter is to the physical world. POW is the capacity to collect mana. Spells then shape the mana to attain a particular effect.

Fire/Sky

The Sky is different from the Air, for Air separates the Sky and the Earth. After his defeat by his son, the Sky has been aloof from mankind, although vestiges of his worship, such as the Sun Dome Temple, are still present in the land.

Moon

Moon is the Sixth Element, and little accepted amongst her peers. Outside the Lunar Empire, she has hardly any presence at all, though the Moon is sometimes considered a Condition Rune.

Forms

These are descriptive Runes. A god is usually described as being of a particular Power or Element, and the form determines how its Power or Elemental force is expressed. There are actually many sub-runes to each of the following basic ones, but these cover the ground adequately for the purpose of these rules.

Plant

The symbol of the first life upon Glorantha. It is said to symbolize the first Plant god, a son of the Earth and Sea. Many cults have a connection with the Plant Rune, one being Aldrya, a combination of Earth, Plant, and Power Rune of Fertility.

Beast

This Rune is also called the Dragon's Eye, and is supposed to represent the armor plate over a dragon's eye. Dragons are thought to be the progenitors of all beasts (at least those with four or more legs) though no one has had the nerve to ask a dragon about it. It is thought to have originally been a Dragonewt Rune, and its complexity would indicate this.

Man

This Rune represents the humanoid shape and is common among all humanoid races. Some other races interpret it as "slave" or "food." It is said to represent Grandfather Mortal, and numerous folktales are told about him.

Dragonewt

As exotic as the race it represents, it is found only in the Dragon Pass area. Unlike most of the other Form Runes, it cannot be used with an Elemental Rune, though there are several Dragonewt Power cults, all modified by the Dragonewt Rune.

Spirit

This Rune describes the spirit aspect of the universe. Shamans are always tied to the Spirit Rune, since it is by dealing with this Form that they gain their power.

Chaos

Descriptive of those who are descended from the entropy of that Form. They are usually bound to some Form, since even Chaos must obey the Laws of Time, but it might be combined with any other Rune. Nothing is totally safe from the taint of Chaos.

Conditions

There are three main conditions. They modify by showing what aspect of an Element, Form, or Power is served by a cult. Some cults believe that other conditions exist, but they have not been as universally accepted.

Mastery

The all purpose Rune, it can be shown as a symbol of Mastery of Men, of Magic, or of Elements. As master of men, it describes a Hero. As master of magic, it symbolizes any cult of reasonable power. The use of such Condition Runes usually masks the true identifying Runes of the cult or person described, although it may also signify the independence of a Hero or magician from cult ties.

Magic

Almost redundant in this magic-rich world, this Rune describes how a cult or individual deals with the power of another Rune. Since it is impossible to deal with Runes without magic, it means much.

Infinity

The mark of the gods. He who possesses the Infinity Rune is almost a god himself. This is not used lightly as it implies total control of the power flow around the user, making him invulnerable to almost all magic, among other abilities. It's characteristic of gods, superheroes, and dragons only.

Powers

Said to symbolize the members of the celestial court, the Power Runes are unique in that they are formed in mutually antagonistic pairs. Opposing cults often have opposing Power Runes as part of their identities. A cult of great power may be able to worship gods of two non-paired Powers, but it will very rarely have more. Cults rarely have access to two paired Powers.

Harmony

Said to represent the Divine Harp with which Order was separated from Chaos. It is quite ancient and revered throughout Glorantha.

Disorder

Directly derived from Chaos. Anarchistic cults claim that this was the first step of creation from Chaos, therefore, Disorder is the First Born of the Powers and the foundation of the universe.

Stasis

(Immobility, Solidity, Stone) - The various names for this Rune are the ideas behind it. This Rune is closely connected with the art of alchemy, and the dwarves. They claim that this is the First Rune, for it provided the foundation from which all else was created.

Movement

(Mobility, Change) - Denotes the ancient wheel. As usual, there are claims for it to be the First Rune, for without it, there would have been no growth from Chaos. Folktales speak of the World Bird who escaped from the Maws of Chaos upon this wheel.

Truth

A Rune of the ancient, all seeing sky gods. Said to represent the torch which the grey ones used to escape from Chaos. Yet another candidate for First Rune, for its constancy and order set creation apart from random, unsettled Chaos.

Illusion

The Puppeteer Troupe, the major cult of the Father of Illusion, always claimed that this was the First Rune, for without Illusion, there would be none of us to think we ever were. They refuse to explain further.

Fertility

(Plenty, Giving, Love) - Symbolizes the Ancient Cup from which the whole world was poured at the dawn of creation. The symbol of growth and life.

Death

(Separation) - Known to be the First Sword, the immortal and cursed weapon which the god Humakt used to bring death to the world. Others claim this to be the first of the Runes, citing the separation of the world from Chaos as the first action in creation.

Luck

(Chance) - Thought to be both an expression of Chaos, and yet the stamp of approval of the gods. It is little used, except in the Holy Country, where the Masters of Luck and Death proudly display the symbol of the chance they take with every breath.

Fate

A very few cults use this as an expression of the way of the world. Used by most loser cultures with no other explanation for their status in the world, and by those at the top, to justify their position.

HOW Spirit Cults WORK

Throughout Prax many notable spirits receive worship who are not gods. Many remnants of ancient shrines from various periods of legend and history can be activated by shamans. If done successfully, then worshippers can sacrifice Power to the spirit, and in return receive limited, specialized Rune spells.

These places of worship are called shrines. True cults can grow from such humble beginnings, but much is needed to make it happen. The requirements are numerous and beyond the scope of this description.

Two examples of spirit cults are included here, and both are found in the Five-Eyes temple. These may be taken as general models for spirit cults.

The following items are true of any spirit cult.

Lay Membership

Whoever knows of it might be considered to be a lay member of a spirit cult. However, there is no benefit to the status, either to the spirit or to the lay member.

Initiate Status

The actual worshippers of the spirit are initiates of the cult. They have many of the benefits and responsibilities of a regular cult initiate, but are freer in their worship. Unless the spirit cult is an absolute enemy of a god cult, one can be an initiate of both with little trouble, or even an initiate of the spirit and a priest or Rune lord of the god. Being relatively weak, the spirits do their best not to be enemies of any god.

Initiate Divine Intervention will tend to be limited to feats in keeping with the spirit's personal attributes. About the only request legitimate to a spirit is "Help!" The spirit will then help in any way it can, commensurate with its abilities.

Initiates of spirit cults can sacrifice for one use of cult rune spells.

Rune Lord Status

A Rune lord of a spirit cult is really no more than a super-initiate. He must use initiate Divine Intervention to gain iron armor enchantment, and cult spirits have no allied spirits for them. However, they do have enough power to allow their Rune lords to advance beyond 100% ability with their weapons and skills, as long as they are used in service to the cult.

Shamans

There are no Rune priests for these cults. Instead, shamans, by tying themselves to the spirit, gain what few Rune spells are available on a reusable basis (if the spells are reusable to begin with), and gain the ability to teach battle magic to their followers. This is not the spell of Spell Teaching, which these spirits cannot provide. Instead, their tie to the spirit allows the spell teaching until such time as they break the tie to the spirit. If the shaman leaves the service of the spirit, his reusable spells become one-use spells and he can no longer teach battle magic. Aside from being considered an enemy of the cult until he uses the spells, there are no other disadvantages.

Establishing a Spirit Shrine

Activation of a spirit shrine requires several components.

A Focus of Power

This focus of power is generally a sacred idol, a divine relic, a holy object, or some other powerful item. It must have once been very close to the god or spirit, preferably being the center of power for a forgotten cult or something which a god or hero used. Not every idol or legendary person's possession will do; it must be something which contains enough of the essence of the spirit to serve as a clue to reaching it.

Some examples of known foci are statues of Frog Woman, magical waters, a fossil bone from a god, a magical weapon, a shred of wood, a tangled skein of yarn and hair, a necklace of teeth, a shield, a dried horse head, a leather bag full of red soil, an oar, a ladder.

A Shaman

The shaman must follow a special ritual to activate these shrines. This ceremony may be performed differently, as is usual among shamans, but all the shrine activation ceremonies have common elements.

The shaman will sacrifice permanently 1 point of POW from his own characteristic POW.

The shaman will discorporate, enter into the object, and then trace the flow of lost power into the spirit world. To trace the spirit, the player must roll the shaman's characteristic POW x 3. If this roll is missed there is no chance of finding the spirit without beginning the rite again, and sacrificing another point of POW. The shaman will return to his body.

If found, the spirit must be convinced. This is generally not too hard since they are used to it. To find the shaman's success match POW vs POW. The average spirit's POW is a normal spirit's: 3D6+6. The combat may go on and on until the shaman wins. Each lost round means that the shaman will be ill for a day later, but he has no danger of being possessed except by humanoid or chaotic spirits.

Once convinced, the spirit must be okayed by the fetch of the shaman, which is currently inhabiting his body. This can be the most crucial part of the operation, for the fetch, if it decides in favor of the spirit, will become a devotee of the spirit along with the shaman, and also be allowed to use the Rune spells, just like a Rune priest's allied spirit. Without the agreement of the fetch, the agreement is useless.

Despite possible advantages, a fetch may not wish the arrangement, as it loses autonomy and becomes subject to the cult spirit for the duration of the arrangement. There may be longstanding disagreements betwixt fetch spirit and cult spirit which will manifest themselves only when the two come into contact through the shaman.

To determine if the fetch and cult spirit will agree, roll D100. A roll of 01-90 means that the agreement will take place; 91-00 indicates irreconcilable differences. To be a shaman, the fetch is absolutely necessary, so the agreement with the cult spirit will have to be abrogated. The shaman loses all the POW he sacrificed to make the agreement and may never try to contact that particular spirit again.

A Congregation

At least ten initiates must be willing to keep actively worshipping the spirit for the next stage to be successful. The shaman will rise, in his body now, and lead everyone in a prayer praising the spirit, and each initiate will then sacrifice 1 point of battle magic POW to it. This will keep the spirit appeased for one week, whereupon the prayer and sacrifice must be repeated. This is part of the agreement.

For this relationship to continue normal cult standards must hold. The examples below provide standards for the River Horse cult and the Frog Woman cult, both river-oriented cults with much in common, including the same general conditions for worshippers.

To create other conditions which must be met by worshippers, a referee should study whatever is known about the spirit, and demand that the initiates perform in a way satisfactory to the spirit. If it is offended, then it will leave, whether it wants to or not. Ancient laws must be followed, especially by such weaklings as these minor spirits. Killing frogs, for instance is full of ritual for the Frog Woman cult!

HOW Rune Cults WORK

As stated before, a Rune cult can be involved in the worship of deities, such as Orlanth, minor ancestor spirits, or anything in between. A cult consists of worshippers and a hierarchy. The hierarchy officiates at sacrifices and acts as the intermediaries between the worshippers and the deity. The hierarchy gains magical power (and a good living), the god gains power from the sacrifices, and the worshippers get whatever the hierarchy feels obliged to give them.

The way to join the hierarchy of a cult is to become an initiate. An initiate who progresses in physical skills such as fighting may eventually become a Rune Lord. An initiate who gains a POW of 18 may eventually become a Rune Priest. It is possible in most cults to become both a Rune Lord and Rune Priest.

As stated previously, the object of the game is for an individual to acquire mastery of one or more Runes. Success in this is marked by a person becoming a Rune level character, which means that they have acquired the status of Rune Lord or Rune Priest. When they are a Rune Lord, they have proved their right to the Mastery Rune, while a Rune Priest has proved his affinity with the Magic Rune. From these bases, individuals may continue their spiritual and magical development to include whatever Runes their cult is associated with.

The next three sections describe initiates, Rune Lords, and Rune Priests, and how to become each.

Becoming An Initiate

To become an initiate, the character must be a worshipper of the god of the cult. He must swear to follow the commands of the god as expressed by the priests of the cult. He must observe the cult holy days and is expected to tithe to the cult, and lead occasional minor services.

Candidates will usually have to pass a test to become initiates. The referee may provide a suitable test, or he may use the following formula: Add the POW and CHA of the character. To this total add 1 for every 100 L the character gives to the cult as an offering. Divide this total by 3 and multiply by 5. The player should attempt to roll this result or less on D100. If successful, the character is an initiate.

In return for his services to the cult the initiate get the following three benefits:

1. Divine Intervention

An initiate may attempt divine intervention once per week. To succeed he must roll his current POW or less on D100. If the roll is successful, the god intervenes in accordance with the description of divine intervention later in this chapter, and the character loses permanently as many points of POW as was rolled on the dice. If the player rolls exactly the current POW of his character, then the character's soul becomes a spirit in the service of the god. However, the requested effect will occur. On unsuccessful rolls nothing happens; no POW is lost.

Example: *Rurik's band of adventurers is assaulting a ruined castle inhabited by trolls. While rushing the main gate, Oshkosh the Odorous suddenly disappears from sight. He has stepped through the cowering of a long disused well. Oshkosh is an initiate in the Orlanth cult. As he falls he calls upon his god to get him out through divine intervention. Oshkosh has a POW of 14. His player rolls a 14 on D100. Because it is a successful roll, Orlanth intervenes and lifts Oshkosh out of the well with a great rush of air. However, because the player's roll was equal to the POW of Oshkosh, the spirit of Oshkosh is taken to Orlanth and his body lies by the well. If the player had rolled 03, Oshkosh would still be alive but would now have a POW of 11. However, he would be able to regain the POW through the usual process of POW gain rolls.*

2. Limited Use of Rune Magic

Initiates may be able to obtain a cult Rune Magic spell for one use. To obtain this spell, the initiate

After several game years of play, Rurik finds himself with a POW of 16 and a CHA of 14. He decides that he wants to join the Sun Dome Temple. Taking 3000 L, which he has managed to save out of many adventures, he goes to the temple and puts himself before the examiners. He has a chance of [16 (INT)+14 (CHA)+30 (for 3000 L)]/3 = 20, 20 x 5 = 100% chance of acceptance. (No one ever said Rurik was dumb.)

However, as usual, Rank still has a 5% chance (roll of 96-00 on D100) of being blackballed.

must permanently sacrifice POW points equal to the POW point cost of the spell for a Rune Priest. Most cults restrict this to initiates going on cult missions, or as a reward to trusted and long-standing members. Again, he can regain this sacrificed POW through the usual POW gain rolls.

Example: *Horus the Hairy, an initiate of Humakt, has just reached a POW of 17. He wants to become a Rune Lord and is not yet qualified. He asks the local priest of his cult for 3 points of Shield, based on his long standing service to Humakt. The request is granted. Horns now has 3 points of Shield and a POW of 14. He can only use each point of Shield once.*

3. Special Training

If there are any special cult skills or battle magic spells, an initiate can learn them at special cult prices. The exact skills, magics, and prices vary with the cult.

Becoming a Rune Lord

Any cult may have a Rune Lord or Lords, though not all cults have them at any given time. All cults are anxious to induct Rune Lords, but the candidate must meet the criteria given below.

Minimum Abilities for a Candidate

1. At Least 90% Ability in Five Skills

These skills must be in fighting or in other skills, though there is usually a minimum requirement of two 90% fighting skills. Which skills are necessary depends on the cult. The Sun Dome Temple, which makes its living in part by selling mercenaries, demands five fighting related skills, of which at least two must involve the spear, and one the bow, which are the traditional weapons of the Sky Rune. On the other hand, the Black Fang Brotherhood, a small cult of assassins devoted to a manifestation of the Death Rune, puts much emphasis on hiding and moving skills, and the making of poisons. The only weapon requirement is dagger.

2. A POW of at Least 15

Basically, he has to have enough POW to attract a god's attention.

3. Prove His Dedication

The cult will usually insist a candidate be an initiate for a period of at least one year.

Combat Benefits

As a Rune Lord, an Adventurer may extend his ability past 100% by making an experience roll of his INT or less on D100. Extending one's ability past 100% has a number of benefits, though the character still has no better than a 95% chance of actually hitting.

1. If an opponent has the defense ability (see the rules) the l00%+ ability gives a greater chance of hitting him. A defender with a 35% defense, facing a Rune Lord with a 120% chance of hitting, will be hit by the Rune Lord on a roll of 01-85 (120-35 = 85). If the Rune Lord has only a 100% ability, he would have to roll 65 or less to hit.

2. An opponent's parry is also reduced against a 100%+ attack. Thus a character with a normal parry of 75%, fighting a Rune Lord with a 120% attack, has only a 55% chance of parrying the Rune Lord (120-100 = 20, 75-20 = 55).

3. While the actual chance of hitting remains no better than 95%, the chance of an impalement or critical hit continues to increase. Thus our Rune Lord with a 120% attack with a spear has a 24% chance of impaling, and a 6% chance of a critical hit, which is better than the 20% chance of impaling, and 5% chance of a critical hit possessed by the character with only a 100% chance to hit.

4. The ability to split attacks or parries also increases so that a character with a 120% chance of parrying with his shield, could make two 60% parries, one 70% and one 50% parry, or any other combination as long as no parries are reduced below 50%.

   If the Rune Lord increases to 150% ability with attack and/or parry, he can split his attacks or parry among three enemies instead of two. Note that to be able to attack three

Deities

Gods are the most potent beings in the universe. The most powerful of them are far older and stronger than any other spirits around.

There is a hierarchy among deities, ranging from old gods like Orlanth (the Sartar Storm God) down to tribal ancestors, wood nymphs, and ancient chieftains. Any of these may be the object of a cult, though a powerful god can lend far more power to its priests than a weak one can.

Gods pay attention to their worshippers because they make sacrifices, which add to the god's power. A deity will thus respond to requests from his priests, shamans, and initiates who officiate at sacrifices.

A god will usually ignore requests made by his ordinary worshippers because (1) they do not officiate at sacrifices, (2) they should be kept in line by the clergy anyhow, and (3) a god with decent sized cult has not the time to deal with all of his worshippers on an individual basis.

opponents in one melee round, a character must be able to strike at strike rank 4 or less with the weapon he is using. The prohibitions against further attacks if an impale or critical hits scored still apply. He cannot attack or parry the same enemy 3 times.

Non-Fighting Skills Benefits

The Rune Lord may also advance in non-fighting skills on the same basis as fighting advancement. The advantage of this becomes obvious when the Rune Lord with the 120% chance of Hiding must escape the notice of a guard with a 55% chance of Spot Hidden. The guard's chance of finding the Rune Lord is only 35%. Note that if the Rune Lord rolls 96-00, he has failed to Hide, and the guard will see him whether or not he Spots Hidden.

Other Benefits

1. Divine Intervention

The same effect as the Rune Magic spell described later. When a Rune Lord appeals for divine intervention, his player rolls D100 and consults the following table. Note that unless the player rolls 96-00, the Rune Lord will always receive divine aid. The Divine Intervention Table gives how many POW points he loses permanently as the price for this aid. However, he can eventually regain the POW through normal POW gain rolls.

For more complete information on Divine Intervention, please see page 42.

Because of his direct tie with his god, the Rune Lord may even call upon his god after death, calling for one favor, as described in the description of divine intervention found in the section on Rune Magic. Certain death gods, of course, will not answer a call for renewed life, but may answer a call to bring the Rune Lord's party out of difficulty. The call for divine intervention must be made immediately (the next melee round) after death, or the spirit of the Rune Lord will join his master's entourage and be unable to call on such intervention.

Divine Intervention Table

D100	*POW Lost*
01-05	0 Points
06-10	1 Point
11-20	2 Points
21-30	3 Points
31-40	4 Points
41-50	5 Points
51-60	6 Points
61-70	7 Points
71-80	8 Points
81-90	9 Points
91-95	10 Points
96-00	No Effect/No Loss

If the Rune Lord has insufficient POW to meet the demands of the god, he ceases to exist, and his spirit is drawn into the entourage of his god.

2. Board and Succor

A Rune Lord always has free room and board at any temple or other establishment of his cult. Also, his cult will usually try to get him out of any imprisonment he may have gotten himself into. The method may differ with the cult. The Sun Dome Temple, and other major cults, will usually pay a ransom. The Black Fang Brotherhood might organize a rescue mission, or take a hostage in the hope of an exchange.

The cult will usually handle any of the other needs of their Rune Lords, including supplying them with the price of such things as war horses and other tools of the trade. The referee of a full campaign should figure out the monetary resources of each cult, so that this ability is not overused.

3. Allying a Spirit

The cult will assist a Rune Lord in obtaining an allied spirit to inhabit one of his weapons (see below). Attempting to ally a spirit resembles attempting to bind it, but involves persuasion rather than combat.

The priests of the cult can call up a spirit allied to their god. In effect, the god details one of its dependant spirits to negotiate with the Rune Lord. This spirit will have an INT of 3D6 and a POW of 3D6+6. To determine whether the attempt works, the following procedure is used: The Rune Lord adds his POW and CHA and compares it to the POW plus INT of the spirit. He then makes an "attack" on the spirit, as if he were trying to overcome its magic resistance, basing the attack on his total versus the spirit's.

If the attempt is successful, the spirit is the Rune Lord's ally as long as it exists. Unlike a bound spirit, it can cast spells. An allied spirit is in Mind Link (see the section on Rune Magic spells) with the Rune Lord, and is also capable of anything a bound spirit is capable of. It perceives the world through the Rune Lord's senses.

A Rune Lord can only have one allied spirit at a time.

4. Use of Iron

The cults have the secret of enchanting iron so that weapons and armor can be made of it. The enchanting process is magical, and keys the item created to the character it was created for. If the character dies, the enchantment dies with him, and the metal must be re-enchanted to be used by another. The enchantment also suppresses the magic dampening effect iron and other Rune metals have on battle magic, so that the Rune Lord can use battle magic as well as his weapons.

Rune metals are an added complication discussed in more detail in the Referee Notes of the standard rules. However, the use of iron weapons is important to a Rune Lord, as the added durability of these weapons is an immense aid in his adventures and progression toward Herodom.

Among many other rituals, 1 point of divine intervention is necessary for enchanting iron or Rune metals. This point of divine intervention will enchant one weapon, one shield, and one full set of armor for a Rune Lord or Priest. If one or more of the components of this set are missing at the time of the ritual, they can be enchanted later, at the cost of another point of sacrificed POW. This suppresses the magic dampening effect upon spells cast by the individual it is being enchanted for.

However, the god will only demand 1 point of divine intervention for this set and the tempering will almost always (96-00 is still a failure) work. The point of divine intervention must come from the receiving Rune Lord or Priest.

If the character wishes to enchant further items beyond his basic set of weapon, shield, and armor, and the original set is still available, he must make another divine intervention sacrifice.

Large or old established cults generally have iron or Rune metal armor and weapons available for re-enchanting. Small, nomadic, or fugitive cults usually do not, and the new Rune Lord must quest for his iron or Rune metal. Each separate campaign must determine the availability of the materials for each cult separately.

Durability of Iron Armor and Weapons
Iron weapons will not take any damage from bronze weapons unless the attacker rolls a critical hit. The total points absorbed by an iron weapon are 1.5 times the total absorbed by the bronze equivalent.

Iron armor will take 1.5 times the usual damage bronze armor will take before letting damage through. Thus iron plate will absorb 9 points, not 6. Iron chain mail will absorb 8 points (in this situation, round up), iron ring mail will absorb 6 points.

Encumbrance Penalty for Iron Armor
As well as being stronger than bronze, iron armor and weapons can be made lighter. To account for this, an item composed completely of iron weighs one "thing" less than its bronze equivalent. Iron plate thus weighs two "things." If the bronze equivalent weighed only one "thing," the iron item must still weigh at least one "thing."

5. Improved Resistance to Magic
A Rune Lord always resists magic and spirit combat with his maximum POW. Even if Rurik (with a POW of 19) were to cast 18 POW points worth of spells, leaving him with a POW of 1, he would still defend against magic with a POW of 19. His god makes up the difference, out of concern for the safety of the sacrifices Rurik will make to him in the future.

Rurik has become a Rune Lord of the Sun Dome Temple.

Having gained a POW of 19 in a recent adventure, Rurik derides to ally a spirit. The cult priests call, and a spirit of INT 18 and POW 17 appears. Rurik's total is CHA 14 plus POW 19, or 33. This gives him a 40% chance of allying this spirit, which has a total of 35. He rolls 38, and has gained the spirit Sunfist for an ally. Even had he failed, the spirit would merely have gone away.

NOTE: A Rune Lord cannot refuse a spirit his god sends him, even if it is POW 9, INT 3.

General Notes on Allied Spirits

Allied Spirits in Weapons
While the Rune Lord's allied spirit is usually put into a weapon, many Rune Lords and Rune Priests use items of armor, shields, and other artifacts such as medallions for this purpose.

Broken Spirit Objects
If the artifact, or Rune Priest's animal familiar, is broken or killed, the allied spirit loses its ability to perceive the physical world. It can still be used as a reservoir of INT and POW, like a bound spirit. It can be put into a new artifact or animal after a week-long cleansing ritual of atonement.

Spirits as "Priests"
An allied spirit whose POW is above 18 can also gain Rune magic spells like a priest of his god, without other benefits or responsibilities.

POW Gain Rolls for Allied Spirits
An allied spirit has exactly the same chance as any other spirit of getting a POW increase roll. This is a POW gain roll of 05 or less on D100. It can get this chance from throwing spells or being engaged in spirit combat.

Responsibilities of a Rune Lord

A Rune Lord has responsibilities to his cult. There are two principle responsibilities, common to all cults.

1. Accountability

The Rune Lord is accountable to his cult, and must come at its call. He has a fair measure of independence under normal circumstances, but if a message must be carried across a thousand kilometers of wilderness inhabited by hostile natives he will be appointed to lead the expedition.

2. Support

As the Rune Lord is supported by the cult, so he must support the cult. 90% of his income, and all magical items he cannot use personally, must be donated to the temple treasury. However, this donated portion of his income can be used to buy training and spells provided by the cult. Any ransoms paid for the Rune Lord will also be taken from this donation, if it is available. If it is not available, the Rune Lord's future donations will be used to pay back the cult, before they can be used for further training and spells.

Only the largest cults can provide training in all skills. The campaign referee must establish which skills are available to the Rune Lord from his cult.

Classes of Cults

Cults may be divided into three classes, depending on how widely worshipped the god is and how powerful he/she is.

These are actually interrelated factors, as a god draws power from being worshipped.

The first and most powerful type of cult is that of a major deity. The major deities of Glorantha include the Seven Lightbringers, as well as many others. These gods usually have subsidiary deities associated with them and their Priests have access to Runepower spells of several Elemental Runes, and one, or perhaps more, Power Runes as well. One example of this sort of cult is the Orlanth cult of Sartar, which is described below.

A major cult like this will have more than half a million worshippers and a large hierarchy with many temples. They are quite formalized, and shamans have little to do with them.

The second type of deity is a medium power deity, with anywhere from fifty thousand to five hundred thousand worshippers, There are usually no associated minor deities. The Priests of such a deity have one Elemental Rune and a modifying Power Rune though perhaps the only modifier will be one of Form or Condition. The Darkness Rune cult of Kyger Litor, Mother of Trolls, is an example of this type.

The third class of cult is composed of minor deities, subsidiary deities such as mentioned above, and powerful spirits who have not managed to make the jump to godhood. Most of the spirits in the board game Nomad Gods are in this class. They often have only shamans interrelating with them, and no actual priesthood. If they have Priests, they can only give then 1 or 2 point Runepower spells and they often have only part of the Rune magic described earlier available. The Black Fang Brotherhood is an example of this class of cult.

Rune Lord-Priests

A Rune Lord with a POW of 18 or higher may become a Priest of the cult he is associated with. He cannot go up in combat skills, but his god helps him remember what he knows already, so that he does not lose combat abilities the way a normal character becoming a Priest might. He keeps any benefits he has already gained from his Rune Lordship. Even a combination Rune Lord and Priest can only have one allied spirit at a time. A Rune Lord of one cult cannot become a Priest of another. A Rune Lord serving as a Priest cannot appeal for divine intervention as a Rune Lord. If the god took enough POW from him, he would go below 18 POW, voluntarily reducing his maximum POW below the 18 minimum for a Priest, which a Rune Priest is forbidden to do.

Leaving the Rune Cult

A Rune Lord could become a rogue, leaving the cult and losing the benefits of divine intervention and the allied spirit. His former god might impose further penalties. He would retain the iron weapons and l00%+ abilities he already had.

Less drastically, he may ask for a leave of absence. This may not be done immediately after his cult has asked him to perform a dangerous mission. This will involve persuading the high priest of his temple to let him go, in a manner similar to that which got him into the cult. He must use his own money, not the cult's 90% share, when asking for a leave of absence.

His reasons for leaving by either fashion vary, but include going on a quest, which if he is skillful and the gods are kind, may make him into a Hero. Of course, many cults encourage and support such quests.

Becoming a Rune Priest

Magic in Glorantha today is very much like the art of building bridges before Newtonian physics. Bridges were in fact built, and there were certain rough and ready rules for what was possible, but much of the theory is not worth reading. It is known that battle magic is done by the spirit of the mage, while Rune magic is done with the aid of a deity. Beyond that, ignorance reigns.

A Priest is a specialist in using magic. The only way to learn the inner secrets of magic, known as Rune magic, is to become a Priest of a particular god. Also, even if a character knew the inner secrets, he would still need the assistance of a god in casting the spells.

Becoming a Rune Priest
Becoming a Priest is not easy. To be a Priest in a cult, the character must:

1. **Be an Initiate of the Cult.**
2. **Have a POW of 18 or higher.**
3. **Know how to read & write native tongue.**
4. **Convince the Examiners of his Cult** of his dedication to the cult and its goals. This could be done by let. ting the player (as the character) try to convince the referee (as the examiners) of his dedication to the cult and its goals, or use the same formula used when the character became an initiate.

Add the POW and CHA of the character. Then add 1 point for every 100 L the character donates to the temple as an "offering." Divide the result by 3 (i.e., average POW, CHA, and offering). Then multiply the result by 5 and have the player try to roll that number or less on D100.

Example: *Ariella wants to join the priesthood of Orlanth. She has a CHA of 16 and a POW of 19, which total 35. Divided by 3, that yields 12 (35 is closer to 36 than 33). which multiplied by 5 gives her a 60% chance. She would gladly donate some money to the temple to improve her chances, but her last expedition was not a great success, so she hasn't got any. This leaves a choice between a 60% chance, and honest work, patience. etc. Her player decides for the dice and rolls 27. Ariella is now a priestess.*

Benefits of Becoming a Rune Priest

1. Board and Succor
The mage is fed and boarded at any refuge of the cult (and some allied cults as well) and the cult will usually do whatever is in its power to get him out of captivity. As with Rune Lords, the cult provides a horse and armor, etc.

2. Further Training
The Priest will be trained in the Knowledge skills of the cult and in Oratory. The cult will pay for this training and the Priest is expected to repay the cult out of his later contributions.

3. Easier POW Gain Roll
Since the Priest concentrates on learning magic and contact with his god, he needs to roll only (25-his POW)x5 or less on D100, rather than the usual (species maximum-his POW)x5. Thus, Ariella, with a POW of 18, only needs to roll 35 or less on D100 to gain POW, where a normal character would need to roll 15 or less.

4. Access to Rune Magic
The Rune Priest gains the power to use Rune magic. These spells give a big edge in adventuring, which is one of the major reasons people more interested in power than religion become Priests. For more details on Rune spells, consult the section on Rune magic.

5. Allying a Spirit
The Rune Priest may ally a spirit, just as a Rune Lord does. He usually puts the spirit either into a staff or the body of an animal familiar.

Responsibilities of Being a Priest

The Priest has responsibilities to his cult. There are 3 principle responsibilities, common to all cults.

1. Accountability
A Priest is a representative of his deity, and his cult forms the focus of his life. He has certain freedoms in most cults, but emergencies will supercede his personal plans, and he must come at its call.

2. Support
The Priest, like the Rune Lord, must give all but 10% of his income to the temple. He must also donate to the temple any magic items he cannot use himself.

3. Duty
The Rune Priest must do as the high priest of his temple commands. His normal duties are long and time consuming. He has no time for the intense training necessary to maintain DEX based skills such as fighting. Therefore, his ability with weapons falls to his DEX x5, if he was that good in the first place. This also affects all other DEX based skills. There is no time for training or practice in these skills, so they will not get better as long as the character is a Priest, except through experience.

Also, there is no time for rigorous exercise courses and the like, so the character cannot increase his STR, CON, or DEX. Only POW and CHA may be improved, as increasing them requires no specialized training.

A Priest cannot voluntarily reduce his basic POW below the 18 necessary to become a Priest. If it happens to him involuntarily, treat the result as an involuntary leave of absence, except that the Priest cannot regain Rune magic spells until after he has a POW of 18 or higher.

Leaving the Cult
A Priest may abandon his vows and leave the service of the cult at any time. He cannot come back. The god(s) of the cult will not be pleased, and all Rune magic will be lost.

Alternately, he may apply for a leave of absence, to build up his DEX based skills. To do so, he applies to his high priest and attempts to make the same sort of roll he made to be accepted by the cult. If he makes it, well and good, he's free. In applying for a leave of absence, the character must use his own money.

A leave of absence is for a stated period, never more than a game year. A Priest on leave retains the ability to use the Rune magic he has acquired, but counts in all other ways as a normal Adventurer. He loses the Priest's bonus in gaining POW but can improve characteristics, fighting ability and other DEX based skills.

Becoming a High Priest
There are two ways to become a high priest.

1. Take Over a Vacant High Priesthood
This has problems, mainly because the second most experienced Priest takes over when a high priest dies, and the character is likely to be the junior-most priest.

Murdering the high priests until it's your turn is frowned upon, and thanks to divination, a character has a good chance of being caught. If the character waits until it's his turn, he will probably be at least 50 game years old. The leaves the other method.

2. Qualify to Found His Own Temple of the Cult
To do this, a Priest must have minimum of 15 sacrificed points worth of reusable Rune magic spells, at least 5 of which must be divination, and 90% ability with three cult Knowledge skills. He must also have the permission of his high priest, which is easy to get if he goes somewhere else to set up his temple, and has sufficient funds to build the new temple.

The chief advantages of being a high priest are: he need not obey the orders of another high priest; he need no longer pay 90% of his income into the temple treasury; he may have initiates of the cult to obey him.

Rune Priest-Lords
A Priest who qualifies as a high priest with 15 or more points of reusable Rune magic spells sacrificed for has another alternative to becoming a high priest. He may take leave from the humdrum duty of the cult and begin training his characteristics and skills toward becoming a Rune Lord of the cult. He still retains all privileges of his status as Priest.

Joining More Than One Cult
To become an initiate or Priest of two or more cults, an Adventurer must first be an initiate or Priest of one cult. He must then persuade his high priest to let him join the next cult (possibly only if it is friendly) by making a roll similar to that he made to become an initiate in the first place. After that, he must try to join the new cult by making a roll similar to that he needed to become an initiate in the first cult.

NOTE: The Priest trying to get his superiors to let him go on leave of absence or join other cults must use his own money, not the 90% he owes the temple.

If the candidate Priest manages to persuade a second cult to take him in, he is not obligated to give it 90% of his income. He is an associate Priest and will simply buy abilities outright from the new cult. The new cult will provide him with food and board, but it will not ransom or rescue him. Learning a specialty spell of the new cult must be accompanied by a donation of 1000 L per POW point of the spell. As an associate Priest, an Adventurer need not appeal to his high priest to go on leave, though an Adventurer must still get leave from the first cult.

HOW Rune Magic WORKS

A Rune Priest can cast Rune magic spells. He relies on power supplied by his god to cast the spell. Gods are usually unwilling to grant humans use of their power unless they get something out of it. A Priest must permanently sacrifice characteristic POW to his god in order to acquire the right to cast Rune magic spells. Of course, he can get this POW back eventually through normal POW increase rolls.

A character makes this sacrifice by taking the characteristic POW above 18 and sacrificing it to his god at a religious ceremony. The cost in characteristic POW sacrificed to learn any particular Rune magic spell is given in each of the spell descriptions following. Learning a Rune magic spell does not require money, only the sacrifice of characteristic POW.

The Rune association of his god will affect the powers of the Priest, making him better at using the elements or powers his god is associated with. However, there are many spells common to most cults because of their wide usefulness and lack of association with any specific Rune. These are listed in the Standard Rune Magic Spells Table and described in the following pages.

The god does not care how many times any particular spell is sacrificed for or which spell is selected, although the cult may have its own guidelines. The god is concerned solely with gaining the POW sacrificed to it.

Example: Getting a Rune Magic Spell
Ariella, having become a Priestess of Orlanth, was almost immediately sent out by the temple on an adventure. She not only survived but got a POW gain roll. Making that, her player rolls 15 of the POW increase roll, so she gains 2 points of characteristic POW. Her player looks over the Rune magic spells available to an Orlanth Priest. In light of recent unfortunate experience, Dismiss Elemental looks attractive, but the player finally decides that Shield would be more generally useful. Ariella, who would have a characteristic POW of 20 if she kept the results of her POW increase roll to herself, has a POW of 19 after buying 1 point of Shield. After her player decides she could use another point of Shield, she has a POW of 18. Her player would love to reduce her characteristic POW to 15, and get Dismiss Elemental III. but as a Rune Priestess, Ariella is obliged to maintain a POW of at least 18, so that she can officiate in ceremonies.

Casting a Rune Magic Spell

After learning a Rune magic spell, it may be cast by reciting a formula to which the spell is keyed, either aloud or in the mind, after which the spell will take effect. Rune magic spells always take effect at strike rank 1.

Casting a Rune magic spell prevents a character from casting any other Rune magic or battle magic spells. The sole exception is Extension (see Spell Descriptions) which is cast at the same time as the spell it is intended to extend.

Casting a Rune magic spell does not reduce a character's current POW. If, in the example above, Ariella had a POW of 18 and cast 2 points of Shield, her POW would still be 18 when she casts Befuddle one round later.

Once cast, a Rune magic spell cannot be cast again until the Priest spends a day of quiet worship at a temple or holy place of the Priest's cult. This compensates the god for the POW he used in casting the spell, and deters Rune Priests from casting Rune magic frivolously. Rune Magic is regained at the rate of 1 point a day so if a Rune Priest casts 15 points of reusable Rune magic, it will take him 15 days of quiet worship to get it all back. Some Rune magic spells, notably divine intervention, cannot be regained, but must be sacrificed for again. If a spell is of this type, it will be noted as being "non-reusable" in the spell description.

The Priest can use his characteristic POW to "back up" a Rune spell. For instance, a Black Fang

Brotherhood Priest, wishing to attack Ariella but knowing she may have both points of Shield up (for 4 points of Countermagic) can use *4* points of his own characteristic POW to help the 1 point Rune magic Shatter go through the Countermagic and attack Ariella.

Stackable Rune Magic

Battle magic spells cannot be combined with themselves to increase the total effectiveness of the spells, but some Rune magic can be. These spells are known as "stackable" spells. If a spell is stackable, it will be mentioned in the spell description. As an example, if Ariella were to decide she needed another point of Shield to add to one she already cast, or that the situation is desperate, enough to use both her points of Shield at once, the 2 points of Shield would give twice as much protection as one. On the other hand, casting Protection 1twice is not equivalent to casting Protection 2 once.

Standard Rune Magic Spells

One Point Minimum

1.	Absorption	Stackable
2.	Discorporation	Stackable
3.	Dismiss Elemental 1	Non-Stackable
4.	Divination	Stackable
5.	Divine Intervention	Stackable
6.	Extention 1	Non-Stackable
7.	Matrix Creation	Stackable
8.	Mind Link	Stackable
9.	Multispell 1	Non-Stackable
10.	Reflection	Stackable
11.	Runepower 1	As Per Spell
12.	Shield	Stackable
13.	Spell Teaching	Non-Stackable
14.	Spirit Block	Stackable
15.	Warding	Stackable

Two Points Minimum

16.	Concealment	Non-Stackable
17.	Dismiss Elemental 2	Non-Stackable
18.	Extention 2	Non-Stackable
19.	Multispell 2	Non-Stackable
20.	Runepower 2	As Per Spell
21.	Vision	Non-Stackable

Three Points Minimum

22.	Dismiss Elemental 3	Non-Stackable
23.	Extention 3	Non-Stackable
24.	Multispell 3	Non-Stackable
25.	Runepower	As Per Spell

The Priest may sacrifice for as many points of the spell as he wishes, even though some stackable spells may only be used in increments of 4 in any one period of time.

Characteristics of Rune Spells

Unless the spell description says otherwise, all Rune magic spells are passive with a duration of 15 minutes and a range of 160 meters. A Rune magic spell will always be twice as strong as a battle magic spell of the same POW. Thus, it takes 2 points of Dispel Magic to dispel a 1 point Rune magic spell.

Rune Magic Spell Descriptions

Absorption **1 point**

Range 160 m, Duration 15 minutes, Stackable up to 4 pts, Reusable

This spell absorbs the POW points of any enemy's battle magic spell and makes them available to the caster while screening out the intended effect of the spell. It works only on spells with twice as many or fewer POW points behind them as those sacrificed for the Absorption. Spells with more than twice as many POW points behind them than the Absorption will get through to the protected target without loss of POW. However, the Absorption spell will remain to absorb any future spells of the correct POW, unless dispelled by the proper size Dispel Magic.

The caster of this spell may put it on someone else, but the caster of the spell will get the absorbed POW. This spell can protect anything, even a sword or a spirit.

The POW points gained through this spell are stored in the spirit plane, held by the god for the character's use in casting battle magic spells. These points are not added to the current characteristic POW of the character, but are used instead of his own POW as fuel for battle magic spells.

As with most stackable spells, no more than 4 points of Absorption may be used concurrently. When the spell expires or is dispelled by Dispel Magic, any remaining stored POW is dissipated.

Absorption is incompatible with Reflection, Shield, or Spirit Block.

Concealment **2 Points**

Range 160 meters, Duration 15 minutes, Non-Stackable, Reusable

This is a combination of two battle magic spells, Invisibility and Silence, and has the added bonus of making the Invisibility passive. If the character protected by this spell attacks with missile, melee, or magic, he becomes visible in the first strike rank of the melee round in which he attacks and will disappear again after the last strike rank of that round unless engaged in melee. In any round the character disengages from melee, he will disappear again at the end of the round of disengagement.

Discorporation **1 point**

Range Touch, Duration 15 minutes, Stackable No limit, Reusable

The caster temporarily detaches his spirit from his body and reunites them at will, or after 15 minutes, whichever comes first. The body remains comatose until his return.

The ability to separate costs 1 point. The difficulty of maintaining the separation is directly proportional to the distance between spirit and body, costing 1 further point of the spell per *5* km of distance. Thus a Priest must have sacrificed 2 POW points before being able to travel more than *5* km from his body.

While in spirit form, the character may cast spells and teleport the spirit part to anywhere the character can maintain the separation.

A Discorporate character is treated in all respects like an ordinary disembodied spirit (see spirit rules). A Discorporate character will be returned to his body by the use of a properly powerful Dispel Magic spell, assuming the user of Dispel Magic can find the Discorporate character by means of the Detect Spirit spell or find the body.

While Discorporate, a character attempting an attack battle magic spell and rolling a 00 on the attack roll will be returned directly to his body.

While a character is Discorporate, his body is still vulnerable to all damage causing spells, weapons, diseases, etc. If the body dies, the character remains a spirit, showing no more interest in the material world than the spirit of a newly dead character usually shows.

Dismiss Elemental 1 **1 point**
Range 160 m, Duration Instantaneous, Non-Stackable, Reusable
This spell can dismiss any small elemental. The caster of the spell must overcome the magic resistance of the elemental for the spell to work. The dismissed elemental is gone, and cannot be summoned again until the spell used to summon it has been regained. The elemental cannot be dismissed until it is fully formed, When dismissed, the elemental will disappear at the end of the melee round during which the dismissal spell was cast, and gets to attack during that round.

Dismiss Elemental 2 **2 points**
Range 160 m, Duration Instantaneous, Non-Stackable, Reusable
This spell acts just like Dismiss Elemental 1 against medium and small elementals.

Dismiss Elemental 3 **3 points**
Range 160 m, Duration Instantaneous, Non-Stackable, Reusable
This spell acts just like Dismiss Elemental 1 against large, medium, and small elementals.

Divination **1 point**
Range 160 meters, Duration Permanent, Non-Stackable, Reusable
This spell allows the character to ask a question of his god. The answer will usually be a short sentence of up to seven words, though it may, at the referee's discretion, take the form of a vision.

The gods cannot see into the future, being bound by Time as the rest of Glorantha. The ritual takes 1 hour to perform, and must be done in a recognized holy place sacred to the god being questioned. The probability that a character will correctly read the signs (necessary in this ritual) given by the god in answer is POW x5 or less on D100. No one is perfect, so there is always the 5% chance (96-00 on D100) that the character will read the signs wrong. The referee must then make up a misleading answer. As usual in such cases, the referee rolls the dice.

Each POW point of this spell used allows one question to be asked.

Divine Intervention **1 point**
Range unlimited, Duration permanent, Stackable no limit, Non-Reusable
May be used to pray for a miracle ("Oh Lord, bring sister Ariella back from the dead; Oh Lord, return us to your temple at Pavis; etc."). If the miracle is not too great (only one PC may be reunited with his spirit, but a whole party of up to a dozen Adventurers may be teleported out of trouble), the character's chance of getting the request is 10% per point of spell used. This differs from the Rune Lord's divine intervention. When a Rune Lord asks for divine intervention, he will usually get it, but he will lose a certain amount of POW. When a Priest calls for divine aid, the POW has been already allocated for it, and Priest loses no other POW.

If the god hears the plea and gives the miracle, the character will have to sacrifice new POW points to receive the spell again. Miracles take up a lot of godly energy, and have to be paid for. Thus, Divine Intervention is not a reusable spell.

A given character can ask his god for a given miracle only once. If he doesn't get it then, he never will. If a god does not grant a miracle that his Priest has requested, the Priest will keep the POW points he has in Divine Intervention, and if he survives, may use them to ask for another miracle later.

Divine Intervention also has the property of helping the caster but not harming anyone else. It cannot be used to strike an enemy dead, for example. If the gods allowed their powers to be used in this fashion, they would soon be in direct conflict. This would defeat the whole purpose of the proxy wars between mortals, and threaten the world with direct conflict between gods.

In certain special circumstances, such as the enchanting of iron or Rune metal armor, only 1 point of Divine Intervention is expected by the god, and no more need be cast.

Divine Intervention cannot foretell the future or change the past. Also, Divine Intervention cannot be substituted for learning by experience or training.

Extension 1 **1 point**
Range 160 m, Duration Instantaneous, Non-Stackable, Reusable
This spell extends the duration of a temporal battle magic spell to 1 hour, and makes it passive, if it wasn't already. It has no effect on Rune magic. Unlike all other Rune magic, it must be cast with the spell it is extending.

Extension 2 **2 points**
Range 160 m, Duration Instantaneous, Non-Stackable, Reusable
This spell increases the duration of a temporal battle magic spell to 6 hours. It will also extend the duration of a temporal Rune magic spell to 1 hour.

Extension 3 **3 points**
Range 160 m, Duration Instantaneous, Non-Stackable, Reusable
This spell increases the duration of a temporal battle magic spell to 1 week, and a temporal Rune magic spell to 6 hours.

Matrix Creation **1 point**
Range Touch, Duration Permanent, Stackable No limit, Non-Reusable
This spell is used to create a battle magic spell matrix. The number of POW points normally needed to cast the spell must be sacrificed for Matrix Creation to create a matrix for that spell. Thus, to make a sword into a Bladesharp 1 matrix needs 1 point of Matrix Creation. Making a Blade-sharp 3 matrix takes 3 points of Matrix Creation. A spell matrix may have only 1 spell in it, unless a successful Divine Intervention is used for each additional spell. If the spell is a variable spell, however, the strength of the matrix can be increased over time. Thus a 1 point Bladesharp matrix could be built up into a 4 point matrix by later use of further Matrix Creation spells.

The matrix can also be created a part at a time, so that a Fireblade matrix, needing 4 points of sacrificed POW, can be done over the course of several weeks. Of course, it will not have the spell until the entire sacrifice is made.

A Rune Priest cannot make a matrix for a spell he does not know.

Mind Link **1 point**
Range 160 meters, Duration 15 minutes, Stackable No limit, Reusable
This spell allows the participants to communicate telepathically and use each other's magical abilities, such as knowledge of spells and POW. Any participant in a Mind Link may use the spell knowledge and POW of other participants without their consent.

Notes
1. A character must allow himself to be included in the link.
2. Morale affecting spells, such as Demoralize, cast against one member of a link attack all characters linked with the target with the same attack roll. Thus, an attacker with a POW of 12 attacking a target with a POW of 14 needs a roll of 40 and gets 37. The target is Demoralized. However, the target's bound spirit, with a POW of 15, is not. Also, the Rune mage with the POW of 18 the target is in Mind Link with is also unaffected.
3. While all participants in a link have the magical knowledge of the others, characteristics, such as INT and POW, remain the same for each.
4. Characters defend against magical attack with their own POW, and cannot draw upon the POW of others for defensive purposes.
5. If character A is linked with character B and C, characters B and C are not linked.
6. Any participant may leave the link at any time.
7. Only the knowledge from conscious communications, as are communicated by the battle magic spell Mind Speech, are retained after the link is gone. It cannot give permanent knowledge of a spell.
8. Once a voluntary Mind Link has been established, there is no limit on the range of the participants' communications.

Multispell 1 **1 point**
Range 160 meters, Duration 15 minutes, Non-Stackable, Reusable
This spell allows the user to combine two battle magic spells and cast them at once. These will be resolved as separate attacks. The only exception to this is the Disruption spell, which can be combined with itself and resolved as one attack doing 2D3 damage to one hit location.

Multispell can be used to cast two different spells at the same time, or to cast spells at two different targets at the same time. This spell does not decrease the cost in current POW of the spells to be combined, so the user loses the total amount required to cast them separately off his current POW. Multispell will not override the usual limitations on how much of a variable spell can be used. Also, it cannot be used to cast incompatible spells on the same target. Thus, Multispell cannot be used to create a single sword with Bladesharp 8 on it, or put Countermagic and Protection on the same character. An attack using Multispell will take effect at the highest strike rank of any spell included in the combined attack. Thus, if Ariella tried to Harmonize one enemy and Befuddle another, both at the minimum cost to cast, it would come off at her Harmonize SR of 3, not her Befuddle SR of 2.

Multispell 2 **2 points**
Range l60 meters, Duration l 5 minutes, Non-Stackable, Reusable
Like Multispell 1, but 3 spells can be thrown at once, combined, or whatever.

Multispell 3 **3 points**
Range 60 meters, Duration 15 minutes, Non-Stackable, Reusable
Like Multispell 1, except that 4 spells can be thrown at once, combined, etc.

Reflection **1 point**
Range 160 m, Duration 15 minutes, Stackable up to 4 pts, Reusable
This spell reflects spells which fall to overcome the magic resistance of the protected character. The reflected spells then attack their caster at his current POW after casting the reflected spell. The spell attacks with the POW it was cast with.

The spell will not work if the attacking spell is of more POW points than the Reflection spell. Because battle magic is only 1/2 as strong as Rune magic, a Reflection spell stacked to 2 points would not affect a battle magic spell with 5 POW points behind it, but could reflect anything less powerful, if the spell failed.

The reflected spell will hit the caster at the caster's strike rank, plus one. This spell will last for 15 minutes unless dispelled with the appropriate strength of Dispel Magic.

Reflection is incompatible with the spells Absorption, Shield, or Spirit Block.

Example: *Ariella has learned 2 points of Reflection since the last example. She goes on an adventure with Rurik and his followers. As usual, Rurik chooses to attack the first army of trolls he meets, about 20 of them. Ariella casts Shield on herself and the Reflection on Rurik, since she cannot cast both on herself. Rurik closes with the trolls and at strike rank 2, Is hit with a pair of spells, Befuddle and Disruption, 1 point of each. Neither spell works, and the spells are reflected back at their casters. The dark troll who threw the Befuddle cast it with his POW of 9, leaving him a POW of 8. The reflected spell hits him at strike rank 3 (one after he threw it) and has a 55 chance of Befuddling him. The referee rolls 37 on D100 and curses as the dark troll is befuddled.*

The dark troll casting disruption had a POW of 13 when he cast the spell, and took the POW for the spell from his bound spirit. Thus, he still has a POW of 13 when the spell Is reflected at him. The referee rolls 42 and the dark troll is Disrupted, taking 2 points of damage in his left leg.

In the next round, the troll who cast Disruption before, realizing he Is facing Rune magic, robs his bound spirit of the remaining points of POW the spirit has available and puts them behind a Demoralize. Once again, Rurik 's high POW keeps the spell from working, but because the 5 points of POW were behind the spell, it is not reflected back.

In the next round, two trollkin hit Rurik with Disruption and Befuddle. The Disruption spell user's attack roll is 02! Rurik is hit for 1 point In the right arm. The Befuddle spell Is a failure and is reflected but fails to affect its caster. In strike rank 8, the dark troll decides to rid the nuisance of this reflecting capacity and uses his own POW to send a Dispel Magic 8 at Rurik, knowing that this is enough to knockdown even 4 points of Reflection. His attack roll is not 96-00, so the spell works, and the Reflection spell is dispelled.

Runepower 1 **1 point**
Range, Duration, Stackability, and Reusability as per spell
This spell is Rune magic which is a specialty of a given cult. It is usually associated with the Runes of a cult. Two different gods, even of the same Runic association, may develop entirely different arrays of spells for their Priests. Some examples of Runepower spells are given in the section on cults later in this book. The referee wishing more variety in his universe is encouraged to develop his own cults. The elemental summoning spells described later are examples of Runepower spells.

Runepower 2 **2 points**
Range, Duration, Stackability, and Reusability as per spell
Like Runepower 1, save that 2 POW points are put into a specific Runepower, such as summoning a medium elemental.

Runepower 3 **3 points**
Range, Duration, Stackability, and Reusability as per spell
Like the previous spells, save that 3 POW points are sacrificed toward a Runepower, such as summoning a large elemental.

Shield **1 point**
Range 160 m, Duration 15 minutes, Stackable up to 4 pts, Reusable
Each point of this spell serves as a 2 point Protection (even over and above the normal 4 point limit) and a 2 point Countermagic. This spell is cumulative with either Protection or Countermagic. To get past a Shield spell, a battle magic spell must have 1 more point behind it than twice the number of points of Shield in effect. Thus, if 2 points of Shield are in effect, a Demoralize spell would have to have 5 points of POW behind it to get through. A Rune magic spell needs one more point than the number of points of Shield that are in effect.

Shield does not go away if It is breached. It remains in effect for 15 minutes, or until dispelled with the appropriate strength of Dispel Magic.

Shield is incompatible with Absorption, Reflection, and Spirit Block. If Shield and Countermagic are stacked together, and a spell which would normally knock down a Countermagic spell of their total strength is put against this, the Countermagic will go down, but the Shield will stay. Thus, if Ariella put up both points of her Shield spell, and added 2 points of Countermagic (a total Countermagic effect of 6 points), and a foe put 5 points behind a Demoralize spell thrown at her, the Demoralize spell would fall, but the 2 points of Countermagic would also be blown down and she would only have her Shield spell left for magic protection.

Spell Teaching **1 point**

Range Touch, Duration 1 week, Non-Stackable, Reusable

This spell allows a Rune Priest to teach any battle magic spell the Priest knows to any character. The teacher and student are in a specialized mind link which allows for the impressing of the specific battle magic spell on the subconscious of the student, with none of the other normal effects of a Mindlink. This occupies a week of ritual and training during which nothing else may be done except for eating and sleeping. This spell must be taught in a holy place of the cult.

Because this is one of the main sources of income for the cult, a Priest sacrifices for it early in his career.

Spirit Block **1 point**

Range 160 m, Duration i5 minutes, Stackable up to 4 pts, Reusable

This spell blocks 10 points of an attacking spirit's POW if cast before spirit combat begins. Thus, a spirit with a POW of 24 attacking a Priest protected by this spell would only be able to use 14 points of POW in spirit combat.

If, through spirit combat with the protected character, the spirit is brought down to a POW of 10 or below, the two combatants can no longer interact. Of course, a spirit attacking a character protected by 2 points of this spell would lose the use of 20 points of POW in spirit combat and would not be able to interact with the character after its POW was brought down to 20 or less.

This spell is incompatible with Absorption, Reflection, and Shield.

Vision **2 points**

Range 160 meters, Duration 15 minutes, Non-Stackable, Reusable

This spell gives a viewpoint which may be up to 240 meters away from the spirit of the recipient of the spell. Looking from this viewpoint is approximately like looking through the character's eyes, but it gives a 180 degree view. After this spell is cast, the viewpoint can be moved at a speed of 3 meters a melee round, and turned 180 degrees in a melee round. The two motions can be combined.

While using Vision, the character cannot use his own eyes, However, he can switch back and forth between the spell viewpoint and his own from one round to the next.

Example: *Ariella has just learned the Vision spell and is ordered to check out a castle, reported to be Inhabited by trolls. (As usual, Rurik is giving the orders, but he's grown slightly more cautious after the last affair.) She puts her viewpoint 10 meters from the near gate, facing back toward the gate, and sees 2 dark troll guards sleeping, and 10 trollkin avidly rolling dice. Wondering about the rest of the castle, she turns the viewpoint around and sees about a dozen defenders starting to put their armor on, etc. At the same time, she hears a number of snarls. Wanting to know whether he's about to be eaten alive, next round she switches her viewpoint back to her bodily surroundings. Rurik and about 4 others are hotly engaged with 2 werewolves. Trusting Rurik against werewolves, next round she switches back to her viewpoint so that, after the werewolves have been disposed of, Rurik can be given a complete account of the castle defenses.*

Warding **1 point**

Range Special, Duration permanent, Stackable up to 4 pts, Reusable

This spell requires 4 wands as "props." They must be exactly 15 cm in length, and may be made of light wood. It protects an area of 81 sq. meters or less from spells cast into it from outside, attacking spirits, or attempts to enter it from characters outside the Warded area. The spell also protects the air space above the area for a height of 3 meters, effectively creating a cube of protection.

The area protected is defined by extension from the positioning of the wands. Each point of Warding functions as 1 pt. of Countermagic against spells cast from outside the lines of the Warding, 1 pt. of Spirit Shield against enemy spirits crossing the lines of the Warding, 1 pt. of Disruption against all enemies crossing the lines of the Warding, and a Detect Enemies spell to determine whether the above spirits and enemies are enemies of the caster.

If the Warding is stacked to more than 1 point Warding, treat the Disruption spell attack as if Multispell had been cast with it and combine the attacks into one attack and multiple damage value to one hit location.

Any attack spell cast across the lines of the Warding, or any attempt to cross the Warding by an enemy of the caster, will also start an intense keening noise, which should wake all within the warded area. The warning noise is not necessary and can be suppressed by the conjuring Priest if he covets sleep more than his life.

Multiple point Warding can be used to double or triple the area covered by the Ward, if the user would rather cover area than increase the power of the Countermagic and Disruption.

NOTE: The mage with 3 points of Warding can put 1 extra point into the expansion, covering thereby 162 square meters and 1 extra point into the Warding effects, giving the effect of 2 point Countermagic and Disruption.

The Warding spell lasts until the wands are removed and any attempt to remove the wands by anyone other than the caster will trigger the defenses. It can also be dispelled with the appropriate strength of Dispel Magic.

HOW Divine Intervention WORKS

Divine Intervention has the same sort of limitations that Divination has. The god simply cannot do what is beyond his normal realm. Orlanth cannot make earthquakes, Ernalda can't calm storms, Magasta cannot remove or cloak a pall of darkness. Only an earth deity could cause there to be a hole in the ground through Divine Intervention, and only a rock deity could put a hole through rock. A concealing cloud of smoke can only be done by an air god, but the referee is left with the decision of whether or not an earth deity could make a dust screen. Fire gods can raise or lower temperatures, though an air god might bring about a cooling effect by a breeze and a water deity could do it with a gush of cold water.

There is also a limit to attempting Divine Intervention (DI). I find it offensive and distasteful for a Priest to attempt a DI *"Get the party out of here!"* and fail, then attempt *"Get us out of here to Jonstown,"* and fail, then try *"Get us out of here to Swenstown,"* and so on until they succeed. I am tempted to remove the spells for just such frivolity. A DI used to escape or teleport a party can generally move about 200 points of SIZ, including equipment at the rate of 3 ENC/SIZ. This is, at average, ten normal sized people with equipment.

Unlike Divination, Divine Intervention can work in an enemy stronghold. The Rune Lord and initiate's success comes from within themselves and they always pay the price in characteristic power. The Priest had already sacrificed a part of himself as well. Note, though, that DI cannot send a person *into* an enemy stronghold. The enemy god's power is still stronger there and the god being called upon has no way to focus his energy on the right spot. Rune Masters who get captured by enemy cultists may possibly be prevented from using Divine Intervention to escape. Slave collars will prevent the enslaved individual from calling on his god for aid. They interrupt the flow of communication between worshipper and deity. Certain cults also have developed rituals of enslavement which will, when completed, deprive the victim of both DI and the passing on of information to the god for use in later Divinations by other cult members. The Thanatar headhunters are a prime example of ritual enslavers. Their Create Head (both Major and Minor) rune spells are rituals which trap the victim's spirit in his head so that the POW and spells of the victim may be used by the Thanatari cultist. When the ritual is completed the head will not be able to use Divine Intervention from his old god and will not be able to pass any information seen or heard to the god. The god will be able to tell other Divining cultists where the victim lost his head, and any information which he chose to pass on before his head was lost, but nothing after that point.

Divine Intervention can not be used against worshippers of the same god. In general, a god will not DI against himself. The worshippers of the Orlanth temple in the Aranwyth tribe will be refused if they attempt to call upon Orlanth to help them invade the temple of Orlanth worshippers of the Culbrea tribe. Instead, he would probably let his worshippers decide which he favors by acting neutrally towards both and letting their actions carry or lose the day.

DI also cannot be used to change the world or to make new things. The conversion of magical energy into physical form is excessively expensive, if possible at all.

Furthermore, gods are incapable of creating a new spell just because the worshippers thought it up. They are fixed and bound into their set patterns

This article was written by Greg Stafford and originally published in Wyrm's Footnotes #12 in August of 1981. The second part of this article, expanding on the use of Divine Intervention, is found on page 268 of this book.

and only heroquest will be able to change that. Even so, the new spell can only be a Battle magic spell and will be a cult secret only as long as the person who invented it remains a cult hero. If they do not attain worship after death then the spell will also disappear from the cult lists.

Gods are also unlikely to help creatures not of their own religion or lineage. For instance, the Kyger Litor cultist shouldn't expect her goddess to resurrect any non-trolls, and the Ernalda initiates can't expect that Zorak Zoran will be able to help her. It might be possible that a person has gained the loyal following of peoples outside of his religion, and in such cases the leader should be able to assist all of his followers via his god. An anti-chaos party consisting of a Zorak Zoran leader, for example, having Storm Bull, Barbeester Gor and Kyger Litor followers should be able to escape a Thanatar temple if the leader called upon his god, and the god responded. It isn't so easy for one of the followers to be able to do so. Simply put, the deity has no guarantee that the creatures it helps will do anything, feel anything, or think anything favorable for the favor. Leaders will presumably benefit from aiding their followers, though. This makes the idea of Divine Intervention for Sale tenuous at best, silly in normal terms, and offensive at worst.

Resurrection is one of the most common uses of Divine Intervention. We generally rule that a deity can resurrect one person or thing using DI, not a whole party. Bringing something back to life is a major effort. It is, however, possible to Heal a whole party through DI.

Using DI to raise characteristics is a common question. Humakt does it regularly, some other gods less regularly. Just because one deity can and does do it does not mean that the others have the same inclination. In general we allow a characteristic to be raised by one point only for a successful Divine Intervention. The characteristic affected may not be raised above the character's species maximum, and it may be attempted only once for each characteristic. Individual referees are left to decide if this happens instantaneously (how tight did you mention that your armor felt?) or over a period of growth time. Frequently the exact mechanics depend on the nature of the request.

I have seen some wonderful limits on Divine Intervention imposed through the use of crocking, limiting or faulting the desired result by making the results as minimal as possible but still falling within the limits of the wish. One time while playing in Los Angeles I saw a character resurrected in the midst of a melee, a common event, but with only 1 Hit Point! Another, which I've used, is to Teleport a party out of danger but leaving behind all their weapons, treasure, magic items, and clothes. Another variation on the theme is to have all initiates of the god come out with their goods intact but with everyone else naked. There is no reason for the god to extend himself to strangers, after all.

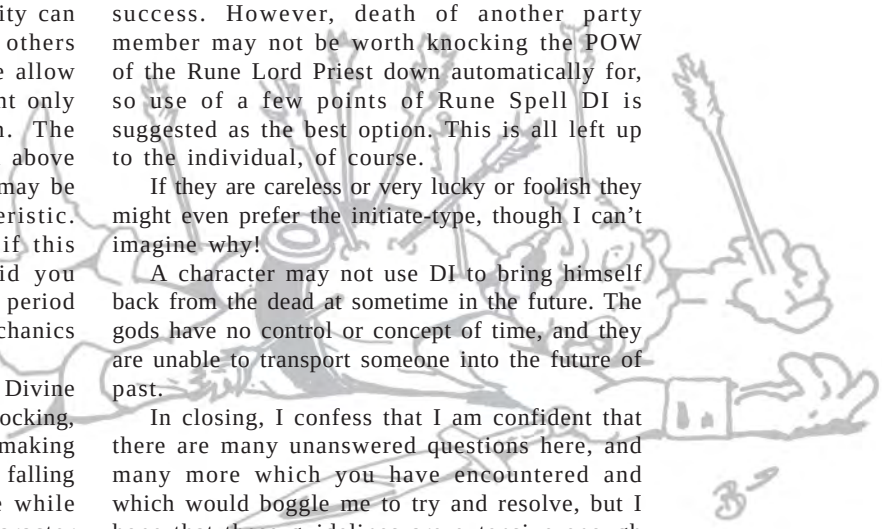
Divine Intervention can be used to escape from spirit combat. The only way to do it successfully is to DI out of range of the attacking spirit. In general, the safest way to do this is to DI back into one's own temple. Anything else may not get away from the spirit, although bound spirits generally have a limited range. Allied spirits have no range limit and may choose to accompany the character calling for the divine assistance. Then, only home temple defenses prevent the spirit from continuing to attack the character.

Another point often brought up is whether Rune Lords and Rune Priests continue to receive the benefits of initiate-type Divine Intervention. They do, but it is foolish, particularly for Rune Lords, to use initiate-type DI because there is much less chance of it working and the cost is likely to be much greater. Priests using initiate-type DI are a different matter. They have spells which they might use, but with only a couple of points of the Rune Spell Divine Intervention they may attempt initiate-type DI if it has a greater percentage chance of being successful. A Rune Lord Priest has the most options available to him. However, since only a single DI use can be made for a single action, the method used should be chosen carefully. The death of a character is the ultimate example. If a character has 10 points of Rune Spell DI then that is the obvious course, but few characters in our campaign ever approach that amount. Death of a RIP would probably indicate using the Rune Lord's type of Divine Intervention for sure success. However, death of another party member may not be worth knocking the POW of the Rune Lord Priest down automatically for, so use of a few points of Rune Spell DI is suggested as the best option. This is all left up to the individual, of course.

If they are careless or very lucky or foolish they might even prefer the initiate-type, though I can't imagine why!

A character may not use DI to bring himself back from the dead at sometime in the future. The gods have no control or concept of time, and they are unable to transport someone into the future of past.

In closing, I confess that I am confident that there are many unanswered questions here, and many more which you have encountered and which would boggle me to try and resolve, but I hope that these guidelines are extensive enough to answer most questions and point out a general direction. Remember too that this is YOUR game, and if you don't like these interpretations then you are free to change them. After all, YOU are the god of your game and world, not me.



THE Magic OF Elementals

An elemental is the union of a not very bright spirit, supplied by the Rune Mage's god, and a particular physical form, supplied by the local environment. There are five major types of elementals: Darkness, Water, Earth, Fire, and Air, corresponding to the associated Elemental Runes. There are also Lunar elementals, but since the Lunar element is not present in most areas of Glorantha, they are not described here. Instead, they are described in the Seven Mothers cult write-up later in this book.

General Properties

The spirit portion of an elemental consists of an INT of 1D6 and a POW equal to 3D6+6. An elemental, having both physical and spirit aspects, is vulnerable to both magical and physical attacks.

Summoning Elementals

The Elemental Rune cults can summon elementals of their Element. Elementals usually come in 3 sizes, small, medium, and large. The elemental will fight for the summoning character until it is physically destroyed, or the 15 minute time limit is up, whichever comes first.

Having sacrificed for an elemental, a character will get the same elemental every time he summons it. Its characteristics will never change, even if it is physically destroyed. However, if its POW is reduced to 0, it will never return, and the character must sacrifice again if he wants another elemental.

It takes an elemental 1 melee round to form, and 1 melee round to receive orders. While the summoner is giving the elemental orders, neither the elemental nor the summoner may do anything else (such as parry the blow the giant is getting in). Since no elemental has more than 1D6 INT, complicated orders are likely to be mixed up. However, the summoning character is in Mind Speech with the elemental and may change its orders at any time. An elemental may be summoned to appear anywhere within 60 meters of the summoning character. Note the difference from the usual range limit for Rune magic spells.

An elemental will not move unless ordered to do so. However, an elemental automatically attacks anything caught within or on top of it. Of course, this can include the summoning character.

Any number of elementals may be summoned at one time, controlled by one character, as they fight independently. An elemental cannot be summoned without at least some of that element present. It need not be anywhere near the amount actually used in the elemental, but when a character is out of water in the desert, he cannot summon a water elemental for drinking purposes.

Darkness (Shade)

		Type	
Characteristics	***Small***	***Medium***	***Large***
Attack chance	20%	40%	60%
Size in cubic meters	27 (3x3x3)	54 (3x6x3)	81 (3x9x3)
Hit points	1D6+6	2D6+12	3D6+18
STR	1D6+6	2D6+12	3D6+18
Movement class	12	12	12

The shade is a tall, cloaked, human sized figure in a pool of darkness the size shown above. It engulfs characters in the pool of darkness and attacks then with fearshock, filling them with such terror that they cannot move. It uses its POW against the CON of the victim(s) as if it were a POW versus POW magical attack.

The shade attacks with this fearshock on the first round a character is engulfed. The attack roil is compared against the CON of each person caught in the darkness. As long as that character is engulfed, he cannot be affected by the shade's fearshock after the first round. However, If he or the shade leaves and returns, he will be attacked again. Unconscious characters cannot be affected by a shade's fearshock.

If the shade's attack is successful, roll for the result on the ***Shade Attack Table***.

If the shade's attack is unsuccessful, roll as above but add 50 to the roll. If the result is 101-150, there is no effect.

Characters making the roll of their INT x5 or less on D100 can attack or cast spells at the shade each round they are inside and make the roll. The shade will strike back, doing 1D6 plus any damage bonus based on its STR. The attack chance shown above is its chance of hitting.

As with a magical attack, the appropriate amount of Countermagic or Shield will stop the effects. Because this is summoned by Rune magic, 1 point of Countermagic is needed to temporarily stop the effects of a small shade, 3 points a medium shade, and 5 points a larger shade.

Fire (Salamander)

		Type	
Characteristics	***Small***	***Medium***	***Large***
Size in cubic meters	27 (3x3x3)	54 (3x6x3)	81 (3x9x3)
Hit points	2D6+12	4D6+24	6D6+36
SIR	1D6+6	2D6+12	3D6+18
Movement	6	6	6

The salamander engulfs its victims, attacking their CON directly with 3D6 heat shock. The roll of 3D6 is matched against the CON of the victim on the Magical Resistance Table as per the standard rules and, if the attack is successful, the character takes the full damage rolled on 3D6 directly to his CON, as with a poison attack. If unsuccessful, 1/2 the amount rolled is applied against the victim's CON.

Armor will not protect against this damage, but Protection and Shield spells will.

Water (Undine)

		Type	
Characteristics	***Small***	***Medium***	***Large***
Size in cubic meters	27 (3x3x3)	54 (3x6x3)	81 (3x9x3)
Hit points	2D6+12	4D6+24	6D6+36
STR	1D6+6	2D6+12	3D6+18
Movement class	6	6	6

The undine attacks by engulfing its opponents. Characters caught within it must make a die roll of their INT x5 or less on D100 or suffer 1D8 points of damage from inhaling water each melee round they are caught within.

If they make the INT roll, the player can try to roll the character's DEX x5 or less on D100 to escape from the grasp of the undine.

Shade Attack Table

D100	***Result***
01-05	Victim dies of fear.
06-35	Victim collapses for 20-CON full turns. Must roll CON x5 or less or die as above.
36-65	Collapses for 20-CON melee rounds.
66-95	Victim cowers in fear for 20-CON melee rounds, acting in all other ways as demoralized.
96-00	Victim runs in fear for home for 20-CON melee rounds. Will attack fanatically if no place to run to.

An undine can move away from a victim at any time. Anyone attempting to block the path of an undine will be engulfed automatically. It is usually possible to run away from an undine. Physical and magical attacks can damage the creature, breaking up the cohesiveness of its physical structure, and possibly "killing" it.

When found on or under rivers, lakes, or oceans, an undine can attack like an air elemental.

Earth (Gnome)

Characteristics	Small	Type Medium	Large
Size in cubic meters	27 (3x3x3)	54 (3x6x3)	81 (3x9x3)
Hit points	3D6+18	6D6+36	9D6+54
STR	2D6+6	3D6+12	4D6+18
Movement class	3	3	3

A gnome opens a pit under the feet of anyone standing on top of it. He falls into the depth of about a meter. The elemental then closes the sides of the pit in on him, doing 4D6 damage to each leg (armor will absorb this damage). If the character survives, he must make his STR x5 or less on D100 to climb out of the grip of the elemental. The gnome can only attack once by this method in a given area because the pulverized dirt is too fine for another attack.

This elemental cannot be used in areas floored by quarried stone, or solid rock. However, it likes very rocky soil just fine.

Air (Sylphs)

Characteristics	Small	Type Medium	Large
Size in cubic meters	27 (3x3x3)	54 (3x6x3)	81 (3x9x3)
Hit points	1 D6+6	2D6+12	31)6+18
STR	1D6+6	2D6+12	3D6+18
Movement class	12	12	12

A sylph attacks by taking a character caught within it and throwing him to the top of the elemental, and then dropping him. Damage done is 1D6 per 3 meters of fall. Thus a small sylph can do a maximum of 2D6 damage, but by making the elemental 6 meters high, a medium sylph can do 3D6 damage, etc. (See the Falling rules)

An Adventurer may try to resist by pitting his SIR against that of the elemental. This should be resolved as if the elemental were attacking the character by magic, except that it pits STR against SIR, rather than POW against POW. If the character resists, he stays on the ground.

If there is more than one target within the area covered by the elemental, it may divide its SIR equally among the targets and overcome each STR on an individual basis. Thus, a large sylph with a STR of 30, having three targets within one area, can attack each target with a STR of 10. If it works against one, but not against the others, then one victim goes flying while the others stay on the ground. If so commanded, it will attack only one target, leaving the others alone.

Characters may choose to attack or cast spells at a sylph in-stead of resisting, in hopes that the sylph will be destroyed in mid-toss, causing only 1/2 damage for the toss. The characters will be tossed, however.

A sylph can also be used to fly characters around. A small sylph can lift one man sized (SIZ 20 or smaller) being, a medium sylph two man sized or smaller beings, and a large sylph, three. The sylph must be ordered to do this, and cannot do anything else while doing it. If one wants to try to lift a giant, or other large creature, divide its SIZ by 20. A sylph that can carry the resultant number of men can carry the monster.

Deities & Cult Sizes

Deities

The gods are the most potent beings in the Gloranthan universe. The most powerful of them are far older and far stronger than any other spirits around.

There is a hierarchy among deities, ranging from old gods like Orlanth (the Sartar Storm God) down to tribal ancestors, wood nymphs, and ancient chieftains. Any of these may be the object of a cult, though a powerful god can lend far more power to its priests than a weak one can.

Gods pay attention to their worshippers because they make sacrifices, which add to the god's power. A deity will thus respond to requests from his priests, shamans, and initiates who officiate at sacrifices.

A god will usually ignore requests made by his ordinary worshippers because (1) they do not officiate at sacrifices, (2) they should be kept in line by the clergy anyhow, and (3) a god with decent sized cult has not the time to deal with all of his worshippers on an individual basis.

General

Cults may be divided into three classes, depending on how widely worshipped the god is and how powerful he/she is.

These are actually interrelated factors, as a god draws power from being worshipped.

The first and most powerful type of cult is that of a major deity. The major deities of Glorantha include the Seven Lightbringers, as well as many others. These gods usually have subsidiary deities associated with them and their Priests have access to Runepower spells of several Elemental Runes, and one, or perhaps more, Power Runes as well. One example of this sort of cult is the Orlanth cult of Sartar.

A major cult like this will have more than half a million worshippers and a large hierarchy with many temples. They are quite formalized, and shamans have little to do with them.

The second type of deity is a medium power deity, with anywhere from 50,000 to 500,000 worshippers, There are usually no associated minor deities. The Priests of such a deity have one Elemental Rune and a modifying Power Rune though perhaps the only modifier will be one of Form or Condition. The Darkness Rune cult of Kyger Litor, Mother of Trolls, is an example of this type.

The third class of cult is composed of minor deities, subsidiary deities such as mentioned above, and powerful spirits who have not managed to make the jump to godhood. Most of the spirits in the board game Nomad Gods are in this class. They often have only shamans interrelating with them, and no actual priesthood. If they have Priests, they can only give then 1 or 2 point Runepower spells and they often have only part of the Rune magic described earlier available. The Black Fang Brotherhood is an example of this class of cult.

Sample Cult Outline

The great portion of this book examines different cults according to the outline below, which are in turn followed by a number of appendices dealing with play mechanics and background material. The rest of this chapter discusses the elements of the outline in some detail, so that readers will better understand how the remainder of the book is constructed, and so that those who wish will have guidelines for the creation of their own myths, legends, cults, and cult relations with its panoply of neighbors.

Mythos and History
- Before Time
- Since Time Began
- Life After Death
- Runic Associations

Nature of the Cult
- Reason for Continued Existence
- Social/Political Position and Power
- Particular Likes and Dislikes

Organization
- Inter-Cult Organization
- Intra-Temple Organization
- Center of Power, Holy Places
- Holy Days and High Holy Days

Lay Membership
- Requirements to Join
  - (race, birth, abilities, money, etc.)
- Requirements to Belong
  - (offerings, sacrifices, hates, geases, codes of honor, etc.)
- Mundane Benefits
  - (board, succor, healing, etc.)
- Skills
- Battle Magic

Initiate Membership
- Requirements for Initiation
- Requirements to Remain Initiated
- Mundane Benefits
- Skills
- Spells

Rune Lord Membership
- General Statement
- Requirements for Acceptance
- Restrictions
- Benefits

Rune Priesthood
- General Statement
- Requirements for Acceptance
- Restrictions
- Benefits
- Rune Spell Compatibility
- Cult Special Rune Spells

Subservient Cults
- Spirit of Reprisal

Associated Cults

Miscellaneous Notes

*This sample cult outline is a hybrid combination of the two similar outlines done for **Cults of Prax** and **Cults of Terror**. The major difference between the two is the examples used to illustrate the rule mechanics. Since both sets of examples provide wonderful insights into the way things work in Glorantha, it became an easy decision to incorporate them both. Otherwise, since the **Cults of Terror** outline was written after the one in **Cults of Prax** and was in an improved format, a few of its conventions and presentation format take precendence.*

Mythos and History

The mythology of a religion is its recorded communications between the divinity and the worshippers. The mythological actions of the deity determine appropriate actions for the worshippers who with to partake of their god's power. The primal actions of the deities determined their sources of power, and when individuals and societies imitate those deeds through worship, the worshippers partake of their divinity's conquests or creation by aiding in the primal acts.

These sections do not attempt to relate all of the many tales of a particular deity, but only those of major importance. Each cult could have volumes of minutiae, and its Rune Priests would certainly be intimate with each detail, but to relate such would be extravagant for a book of this nature.

Before Time

This relates the deeds of the deity in the immortal Godtime, when it still had its freedom of choice. These narrated myths relate the actions which gave the god its power and from which the people draw their divine aid.

Since Time

The mortal races have ruled the world since the first Dawning, and have called upon deities for aid or commanded them to act. These actions form the basis for the tales of the deities since Time began. Also occurring are the many legends of mortals who were able to immortalize themselves through their mighty deeds in the name of, or in defiance against, the mighty immortals. Many cults still worship ancient heroes as Subservient Spirits.

Life after Death
How cultists think they will die influences how they think they should live: the possibility of life after death and the quality of that life flavors cult beliefs, gives background useful in understanding the cult, and prompts ideas for adventures. Funeral rites provide examples of cult belief, power, and action.

Runic Associations
All deities are associated with certain Runes of Power. Use of these Runes in cult functions will be an obvious mark of the nature of the deity worshipped. These signs may be understood as vehicles of Power, channels of definition, or foci to manifest symbolic abilities. Similar Runes will not mean an automatic friendship between cults, but at least may indicate a similar general interest or origin.

Nature of the Cult

Reason for Continued Existence
This explains the relation of the cult, its social context, and its significance within the grand cosmological scheme. These will determine the worshipper's priorities.

Social/Political Position and Power
This varies immensely from place to place, even for the same deity, but will be explained here only in terms of general behavior.

Particular Likes And Dislikes
This section applies the previous section to show how they influence the ordinary behavior of the worshipper even when he is not in touch with his cult, concentrating on recognizable prejudices and enthusiasms.

Organization

Inter-Cult Organization
Some local temples or cults may be linked in terms of duties, hierarchies, taxes, or sacrifices to other temples, thereby forming a superstructure of command between otherwise isolated units of worship. As applicable, the structure will be defined.

Intra-Temple Organization
Within the local hierarchy, whether in a fixed temple or among the tribal worshippers, there is always some sort of organization. It may be a rigid hierarchy, like among the Sun Domers of Yelmalio, Humakt, or Krarsht. It may be democratic, as among the Issaries traders, who elect temporary officers for each of their mass meetings. It may be flexible, as among the Orlanth Adventurous cult or arrogantly free, like Vivamort. There are no rules, except that there will be rules.

Center of Power, Holy Places
A cult may have one center of power or many, whether it be a specific altar or temple, or a Great High Priest. Particular locations may be linked to some special cult event. All such aspects will be known to the cultists.

Holy Days and High Holy Days
Cults have special days of worship. Often it will be a day wherein all the worshippers attend special rituals, thereby letting them enter the magical world and partake of ceremonies blessed by the spiritual attendance of their deity.

Typical holy day worship requires lay worshippers to sacrifice 1 point of their Power. Initiates will sacrifice 2 points, and Rune-levels attend to the channeling of the Power to the deity. Worshippers regain the Power as if it had been used to power a battle magic spell.

On High Holy Days, worship requires sacrifice of all but 1 point of each worshipper's Power to their deity during a ritual sacrifice in which they commune directly with the immortals and are vulnerable to everything except that which might harm a god.

Each year begins and/or ends with a two-week Sacred Time. In that period the world is caught up in cosmic festivities and ceremonies. Great magical energies move the world, and each of the deities appears upon the world to relive their great deeds of creation, conflict, and compromise which brought about the world of Time. The rituals end with the creation of Time and with the birth of the Dawn and Spring, marking the start again of normal, mundane Time.

Lay Membership

Requirements to Join
Many cults will have requirements to join as a Lay Member. These may be of race, birth, ability, money, or whatever.

Lay Members are required to join a cult each time that they attend its services, unless they already belong. It is unusual to belong to more than one cult, although it is more unusual for a person to attend only one cult function. For instance, the most devout Humakti will take the opportunity to attend an Eiritha fertility festival if it offers itself. But the warrior will have to pay the small fee to become one with the congregation for the ceremony. Lay members often belong to more than one cult, particularly if they have political aspirations; some cults are enemies, precluding this.

Requirements to Belong
Some cults may have requirements for members wishing to remain in the cult, bypassing the necessity of paying the membership fee each time. This state is necessary also for persons preparing

to become an Initiate of the cult, or desiring to learn battle magic from the cult. This section explains the relation of existence to the cult's basic beliefs and demands, at least so far as a lay member is concerned. Requirements generally are minimal; as the cult's attachment to its lay members also will be minimal.

Lay members typically will need to sacrifice one point of Power during worship on holy days.

Mundane Benefits
Some cults will offer substantial mundane benefits such as room, board, free healing, and so on. Most benefits however, are minimal.

Skills
Each of the deities worshipped specializes in something, and often these reflect in abilities noted in the rules. Because of their deity's proximity with the ability, cult members may be able to receive some training for less than normal costs. Likewise, the deity may have been restricted in regions, and this could mean that the worshippers must pay more for an ability or, in some cases, not be allowed to use it at all.

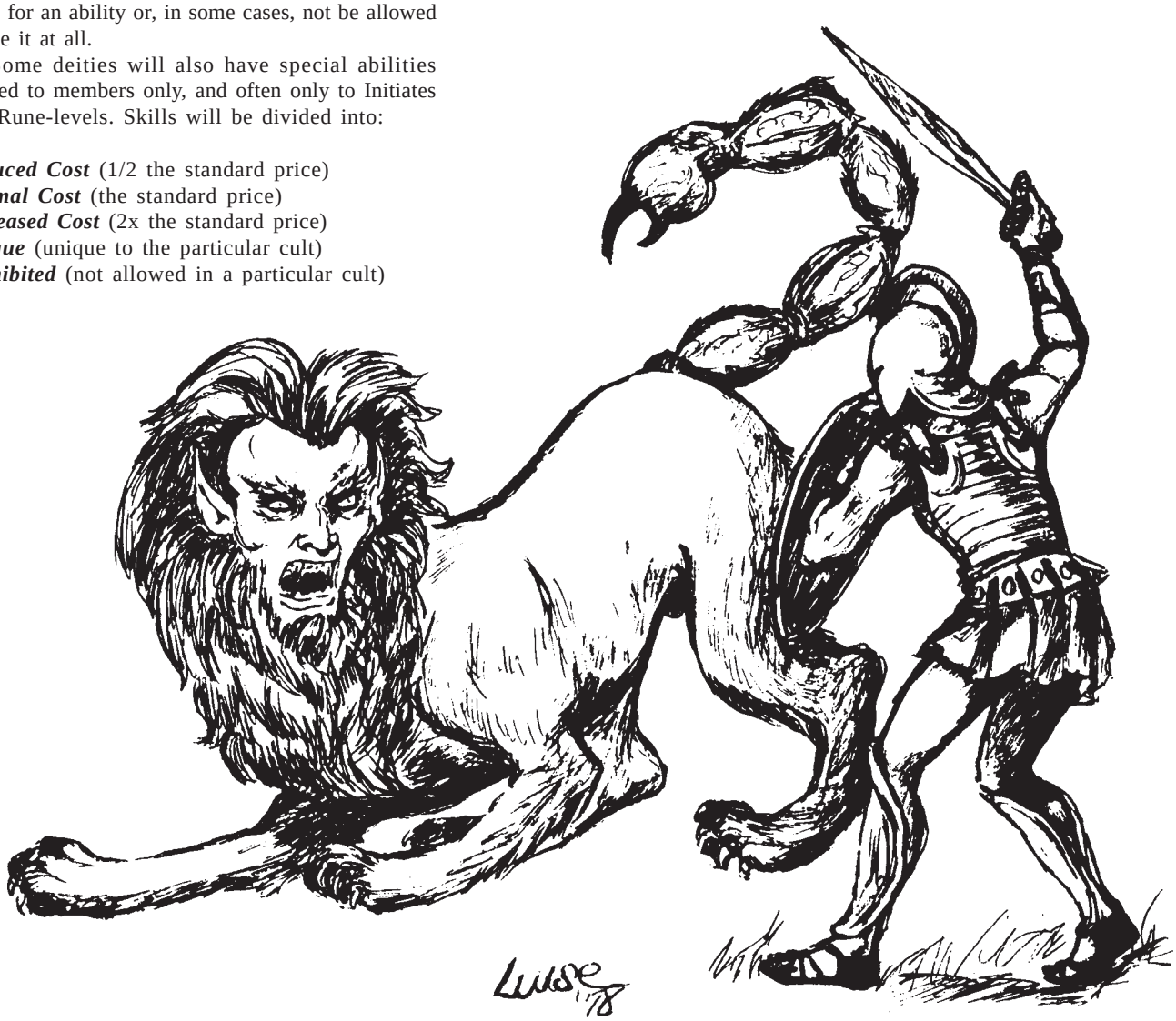
Some deities will also have special abilities offered to members only, and often only to Initiates and Rune-levels. Skills will be divided into:

Reduced Cost (1/2 the standard price)
Normal Cost (the standard price)
Increased Cost (2x the standard price)
Unique (unique to the particular cult)
Prohibited (not allowed in a particular cult)

Battle Magic
As with abilities, a deity's previous actions and present abilities in the magical world will affect the worshipper's access to magic. Thus battle magic costs may vary, and some cults may have unique spells for members only.

If joining a cult which prohibits some of the battle magics he already knows, the candidate automatically forgets the prohibited spell or spells within moments of acceptance into the cult. Should he later leave that cult, he will have to repurchase or otherwise reacquire the spell in some manner to know it once again. Battle Magic spells are divided into the following:

Half Normal Cost (1/2 the normal price)
Normal Cost (the normal price)
Twice Normal Cost (2x the normal price)
Unique (unique to the particular cult)
Prohibited (not allowed in a particular cult)



Initiate Membership

Requirements for Initiation

Initiation into a cult is a serious step, for individuals thereby pledge themselves to the focus of a single divine entity. Unlike lay members, who have free association with other cults, Initiates may partake only of rituals in their own cult and its associated and friendly cults. Pledges are serious, and if one wishes to quit a cult after initiation, there is a brief reprisal against the one who would deny his deity.

This reprisal is attempted each time by the appropriate Spirit of Reprisal, discussed in the Subservient Cults section.

Initiates need to be lay members in good standing, and they should have a sponsor-although this may be interpreted in a broad fashion. Some cults demand items, monies, or other tokens of sacrifice from the Initiate candidate.

Initiates will also have to pass a test. This may be done in the same way as related for Rune Lords in the rules, except that often the test is (POW + CHA divided by 2) times 5 or less on D100.

Requirements to Remain Initiated

Initiates of cults must do more for the cult than any lay member. They must sacrifice 2 points of POW each holy day instead of 1 point. They will also be expected to uphold the cult likes and dislikes much more stringently than lay members, who may be able to quit when they wish. Initiates do not have such a simple option: they are pledged to the faith.

Initiates must attend cult functions, and may be called upon to do cult business. Most cults demand a tithe of income, usually 10%.

Mundane Benefits

In return for their work, Initiates get more benefits from their status than any lay member does. Initiates can lead the general congregation during ceremonies, and always receive preferred treatment in cult activities. Many cults offer food, healing, ransom, and so on to Initiates, though the particulars will be special to each cult.

Skills

Just as with lay members, special skills may be available to Initiates. In rare cases, Initiates will have a less expensive version of the same skill taught to them. Special cult skills more commonly will be available to Initiates than to lay members.

Spells

Initiates are more likely to have special cult battle magics than lay members. Initiates may be able to purchase onetime use of cult Rune spells for use on cult missions, or receive them as special rewards, such as for long service.

To buy one-time use of a cult Rune spell, the Initiate must permanently sacrifice the required Power points to the deity. The Initiate can then cast the spell with control and knowledge, but then must make another permanent Power sacrifice to learn the spell again. These points of sacrificed Power are known as Rune points. Initiates who know Rune magic when they become Rune Priests do not regain the POW so sacrificed, but do know the spell on a reusable basis if it was a reusable spell.

Example 1: *Barson the Bold is an Initiate of the Orlanth Adventurous cult and feels that the next mission is rather questionable. He may go to the temple or priest and sacrifice 3 points of POW to Orlanth, changing his POW from 15 to 12. Note that this may also alter his basic abilities, but he will possess a Teleportation spell so he can follow his priest if they must bail out.*

Example 2: *Igar the Ignorant is an Initiate of Thanatar and wants added help on his next mission. By agreement with his priest he sacrifices 3 points of POW to Thanatar, and his POW changes from 18 to 15, and his basic abilities also may change. In return he gets one use of Create Minor Head and will carry for a week thereafter the benefits from that heed.*

One-use Rune spells may not be purchased by Initiates. If a full Rune priest can use the spell but once, the spell usually is too important and powerful to give to an Initiate.

Divine Intervention is available to Initiates and those higher. There are risks involved. Initiates may try Divine Intervention once per week. To try to Divine Intervention. the Initiate must roll less than his current Power on D100. If the roll succeeds, then the call has been heeded and the plea fulfilled. The cost will be the sacrifice of as many points of Characteristic POW as was rolled on the D100.

Example 1: *Gorali the Waha Initiate has been pushed over the edge of a deep pit. He prays hard, his player casts the D100 and rolls 07, he is saved! He finds himself on the lip of the pit. Now, however, his POW is only 4 because of the 7 points taken by the god Waha in answering the call. Gorali is captured instead of being killed by the fall.*

Example 2: *Zazz the Vivamort Initiate has just been impaled by a grape stake. He prays herd, his player casts D100, and rolls 11 - he is saved! He finds that the grape stake shattered against the pendant he wears beneath his cloak and that he has been moved a hundred meters from the fight. Now, however, his POW 15 only 7 because of the 11 points taken by Vivamort in exchange for answering his call. Zazz slinks away from the fight.*

In the case of vampires, not only has his personal POW been reduced to 7, but so also has been his species maximum POW.

Should the player roll exactly the POW of his character, then the soul becomes a spirit in the service of the god. But if the Divine Intervention was to have some effect on the world in addition to saving the character, the effect will occur, even though the character is still dead.

Rune Lord Membership

General Statement

The duality of the status of Rune Lord and Rune Priest lies in their focus. The Rune Lord is more concerned with exploring the physical nature of the world and excels in dominating upon the physical plane. The Rune Priest concentration on the spiritual side of the world, preferring actuation of the subtle magical plane. (A Heroquester's actions attempt to unify both focuses.)

Not all Rune Lords are fighters, although the martial life of Prax often makes warrior abilities dominant in many cults. But among the cult of Pure Healers there is no place for anything but mercy, and so they are able to perform miraculous cures with their hands and their voices and in special skills. This section will single out these areas.

Requirements for Acceptance

All cults require that Rune Lords have been Initiates for some length of time. Every cult has the same basic requirements for their Rune Lords, as stated in the rules. These are:

1. *At least 90% ability in five skills.*
2. *A Power of at least 15.*
3. *Convince the Examiners of the cult.*

Most cults specify required abilities. Some cults may be more stringent than as set forth above, and may require knowledge of certain spells as well, a higher POW, or allow other factors to influence the examination process.

Restrictions

Being a Rune Lord of a cult places a person very close to deity, and such proximity has many problems as well as benefits. Rune Lords may not be allowed to communicate with other cults, nationalities, or race. They may be required never to use certain weapons, tools, animals, or magics. They must fulfill many functions in the cult and accept many responsibilities. Cult details differ greatly.

Benefits

Closeness to the deity yields many benefits to the Rune Lord. Some or all of these may be manifested as mannerisms or abilities similar to those of the worshipped immortal, reflecting the deity's super-human power onto the physical plane. The obvious benefits to Rune Lords normally also include an allied spirit, Divine Intervention, and cult-appropriate combat skills. Cults may have special or unique skills and spells.

A Rune Lord is a natural leader of the cult, along with its priests, and will be respected even by those outside the cult.

As a reservoir of spell memorization and POW, an allied spirit benefits a Rune Lord. However, its greatest aid is its ability to sacrifice POW for Rune magic spells, just as Rune Priests do. The spirit must have 19+ POW, just as the priest must. The spirit has access to any Rune magic available to the cult priests.

Rune Priesthood

General Statement

Cult priests are the source of magical communication between the deity and its worshippers joining the mundane world and the Other Side The secrets of the deity in the form of spells, are revealed to the world through the priesthood.

Priests are even closer to their deity than are Rune Lords, and their attention is much concentrated upon their object of veneration. This direction of focus requires much time; many priesthoods have little or no time for physical maintenance, and therefore are reduced to DEX x5 for all Dexterity-based skills. Neither do they have time to train a deficient skill up to that level, though they still may learn from experience. Some cults suspend this restriction on Rune Priests because of the natures of their particular deities. Such information will be found in this general statement section of the cult write-up.

Requirements for Acceptance

All priesthoods have the basic requirements as set forth in the rules. These are:

1. *Have a POW of 18 or higher.*
2. *Know how to Read and Write his native language.*
3. *Convince the Examiners of the cult.*

Given the dominant illiteracy in many parts of Glorantha, the phrase "read and write native language" should be understood to include a symbolic language used in rituals, a secret (spoken) magical language, or some other arrangement.

All cults require service as an Initiate before an examination for priesthood can occur.

Restrictions

Priesthoods operate under divine restrictions. To ignore or violate the will of the deity is to deny the power of that deity, and thereby do damage to it. If a priest is tricked or forced to perform sacrilegious acts, then the cult spirit of reprisal is forced to visit the offending priest. Spirits of reprisal are noted in the Subservient Cults section in each write-up.

Benefits

Many benefits offset priestly restrictions. The obvious benefit is Rune magic, discussed in the next sections. Other benefits to priests may range from special weapons training to priority meal service.

Priests have access to Divine Intervention through the intercession of their allied spirits. In this case the allied spirit casts the spell and (for game purposes) acts as an Initiate of the cult to do so. They must roll D100 for less than their current POW to succeed, but lose a number of permanent Power points equal to the number rolled.

Rune Spell Compatibility
Here are listed deviations from the standard Rune magic spells table in the rules. The powerful cults will have all the standard spells available, but lesser cults and smaller deities cannot muster as much Power, thus being weaker in Rune magic. Some cults might not be able to learn 3 point spells from their god; others also might not know 2 point spells, etc., or have even limited access to 1 point spells.

Cult Special Rune Spells
Many cults have special Rune level spells available to its priests (and sometimes Initiates). These will parallel certain aspects of the deity's nature and aspects. The spells will be listed under this section.

Chief Priests
The term Chief Priest may appear in these descriptions to denote a priest who has satisfied the requirements to become a High Priest (15 points of Characteristic POW sacrificed for renewable Rune magic), but cannot or chooses not to so become, remaining under the authority of a High Priest. Their skills and loyalty may give them positions of authority in the hierarchy; if they command other priests they are called Chief Priests.

Devising Rune Spells

Rune magic stems from the generosity of a god, who allows a mortal to wield on the material plane a fraction of the godly attributes. Such spells can create results (such as death) which even Divine Intervention could not normally accomplish, since that would directly involve the god in the affairs of the material world, possibly precipitate godly participation in mortal affairs, and perhaps lead to a new war of the gods.

Lending Rune magic to mortals is the rough equivalent of one country sending another country arms and supplies with which to fight a war, rather than sending its own troops into battle. This fine line is crucial to the gods of Glorantha. With that idea in mind, consider what sort of spells a referee should create in building a new cult for his campaign:

Create spells appropriate to the god.
In a cult of Apollo, for instance, the spells should have to do with music, light, healing, perhaps heat, and hunting and poetry, not with storms, the sea, or fire. Humakt is concerned with death and fighting, Kyger Litor with people, Darkness, and spirits, Orlanth with air and movement, and so on. Thanatar centers around death, darkness, the consequences of the severance, and ruthless acquisition of knowledge. Some idea of cult emphases will come from the Runes which describe it, and it is a good idea to figure out first what combination of Runes the cult has, and then determine the cult characteristics. Remember that certain Powers, such as Life and Death, are diametrically opposed, and that only a chaotic and tradition-shattering cult like the Red Moon could combine them.

Always check the proposed magic against the premier god of the area, power, or attribute.
Humakt, the premier Death god, has the reusable spell Sever Spirit available for a sacrifice of 3 points of POW. Therefore no Death or War god should be able to do Mass Death with a 2 or 3 point spell. In fact, Humakt is the only Death god able to give his worshippers this as a reusable spell; this is true even for Thanatar, the Severed god.

The gods rarely perform material creation, preferring to work with energy, especially magical energy.
Any spell should affect only one person or, at most, a small area. No spell should cover more area than the influence of an elemental of similar sacrifice can cover, and it should cover less area and/or cost more to use it if it does more damage than an elemental. Finally, few spells cause large or permanent change, except for the immediate damage.

The gods are as bound by Time as any mortal.
The gods can change neither history nor predict the future. This is because of the Great Compromise, and is fundamental to Glorantha.

Those who play the board game *Dragon Pass* (formerly *White Bear & Red Moon*) may wonder about the powerful, army-destroying spells of that game, but they should remember that the magician units in play are not single entities (not even Cragspider) but regiments of highly trained magicians. Open warfare between the proponents of different gods may bring the patrons a bit more into the open, and that combination makes for the vast destruction possible in the board game. During the course of normal adventuring, this scale of intervention never should occur.

Subservient Cults

Major religions always include the worship of minor spirits and/or dead heroes. Such minor deities depend completely upon the central deity for existence: they will not be worshipped outside the cult.

Subservient spirits will be mentioned who are important teachers of abilities, skills, or battle magic to worshipper and hierarch. Figures lacking cults may be in the Mythos and History part of the write-up. Subservient spirits may serve ritual functions or act for the deity. The most common and interesting are noted.

The Spirit of Reprisal, or Retribution, is a common cult feature. This is a spirit, monster, or curse which falls upon Initiates who quit the cult, or upon Rune Lords or Rune Priests who offend their deity by violating major cult rules. The deity, without excuses, is striking out at those who deny it. Such spirits will, unless stated otherwise, doubly attack Rune Priests or Rune Lords who abandon their cult, usually by having two of the things attack at once or successively. These reprisal spirits do not come into action when Initiates transfer to an associate cult.

Exploration of any religion will doubtlessly reveal many more lesser spirits.

Associated Cults

If the deities of sub-cults are worshipped also outside the central cult, those sub-cults are called 'associated cults.' An associated deity always takes part in the mythos of the central cult. The overlap of worship indicates some of the complexities of the personal, social, and cosmic interactions which occurred.

The deity will be mentioned and, if not listed elsewhere, briefly explained. Following that will be any Rune spells learnable from them without having to join the cult, etc. The listed spell or spells are the only ones which may be learned that way. Most borrowing from these deities is for only one Rune spell, and may even be only special skill training.

The Eiritha cult, an ancient earth cult, has much more powerful Associated Spirits than others. This is an indication of the previous power of the Earth, and a sign of its broken strength.

If a priest wishes to join a second cult it is easier if it is an associated cult. The standard rules are used, but only the roll to join the second cult is made.

If a priest wishes to join an outside, non-associate cult, his task will be much harder. He can only join a friendly or neutral cult, as defined in the appendices. In this case the priest must convince his Head Priest to let him go, and then convince the other cult to accept him.

Miscellaneous Notes

These are random or unclassifiable information about the cult. Sometimes there will be no notes.

Cult Membership by Tribe

This list indicates which deities are favored by Animal nomad nations or clans, it can be used to discover the religion of a randomly encountered individual, or can he used as a guide for groups. The first number is always the raw percentage of the nation belonging to that particular cult. The second number set (always set off by parentheses) reveals the actual required roll to decide the cult.

	Impala	High Llama	Sable	Bison	Zebra	Unicorn	Rhino	Pol-Joni	Morokanth	Elf	Troll
Eiritha	35(01-35)	37(01-37)	15(01-15)	34(01-34)	—	7(01-07)	35(01-35)	10(01-10)	17(01-17)	5(01-05)	—
Waha	13(36-48)	37(38-74)	30(16-45)	34(35-68)	—	3(08-10)	35(36-70)	7(11-17)	20(18-37)	—	—
Daka Fal	7(49-55)	3(75-77)	8(46-53)	7(69-75)	7(01-07)	2(11-12)	3(71-73)	4(18-21)	19(38.56)	4(06-09)	6(01-06)
Storm Bull	5(56-60)	5(78-82)	—	7(76-82)	2(08-09)	2(13-14)	10(74-83)	9(22-30)	4(57-60)	—	2(07-08)
Humakt	2(61-62)	5(83-87)	—	7(83-89)	12(10-21)	2(15-16)	1(84)	12(31-42)	—	2(10-11)	—
Seven Mothers	3(63-65)	1(88)	20(54-73)	1(90)	—	20(17-36)	1(85)	—	8(61-68)	—	1(09)
Pavis	—	—	—	—	25(22-46)	—	—	—	—	1(12)	1(10)
Yelmalio	13(66-78)	1(89)	15(74-88)	1(91)	17(47-63)	40(37-76)	1(86)	6(43-48)	—	13(13-25)	—
Issaries	2(79-80)	3(90-92)	2(89-90)	2(92-93)	5(64-68)	2(77-78)	1(87)	3(49-51)	—	—	—
Lankhor Mhy	—	—	1(91)	—	1(69)	—	—	2(52-53)	—	—	—
Chalana Arroy	2(81-82)	2(93-94)	2(92-93)	1(94)	2(70-71)	8(79-86)	1(88)	5(54-58)	2(69-70)	3(26-28)	—
Orlanth	16(83-98)	5(95-99)	1(94)	3(95-97)	5(72-76)	4(87-90)	7(89-95)	20(59-78)	3(71-73)	5(29-33)	3(11-13)
Kyger Litor	—	—	—	—	—	—	—	—	—	—	47(14-60)
Zorak Zoran	—	1(00)	3(95-97)	3(98-00)	—	—	5(96-00)	7(79-85)	14(74-87)	—	19(61-79)
Aldrya	—	—	—	—	—	—	—	—	—	60(34-93)	—
Others	2(99-00)	—	3(98-00)	—	24(77-00)	10(91-00)	—	15(86-00)	13(88-00)	7(94-00)	21(80-00)

What it Takes to Convince the Examiners

This article was written by Greg Stafford and was originally published in Wyrm's Footnotes #13 in October, 1981.

The last step in obtaining the status of rune-master is to "Convince the Examiners." The rules gives a simple and clear method of abstracting this and the method is perfectly good for adventure-oriented, episodic campaigns. However, I find the plethora of irresponsible adventure-oriented rune-masters greeting against my sense of realism. I believe that a FRP game is enhanced by a verisimilitude of realism, and the behavior of most rune-masters is contradictory to the real purpose of priests. Hence this review of what it means to become, and be, a priest.

It is instrumental to first understand the place of the priesthood in a society. It is an unfortunate truth that most bureaucratic establishments have their own selfish interests as one of their primary motivators. The priesthood is in a position of power and will attempt to maintain their position. They must continue to hold the public trust and to guard their esteem and prestige. It is unlikely that they will allow any old dummy to enter their ranks just because he qualifies with a few superficial traits and claims to hold respect for the god. They just have too much to lose through the irresponsible behavior of one of their number.

Furthermore there Is an economic limit to the number of priests. Priests do no work to support themselves through production of goods. They are utterly dependent upon the tithes of others to supply them. In return for these material goods the priesthood supplies spiritual protection and guidance for their congregation.

Medieval England had a clerical population of 2% of the total. Even this number is high, and most of it consists of monks rather that priests of a congregation. I believe that the monkish population of those times will correspond to the extra priests which are necessary for the rough and tumble world of Glorantha, and take the 2% of the population as a guideline for my world.

A further detriment to joining the priesthood is the demand that it makes on a person's time. Priests have many functions to perform, otherwise there would be no need of their services as a separate class. They must pray to their god and maintain the tenuous divine contact which they hold for the people. They must oversee the blessing of newborns, burying the dead, marriages or divorces, creating magical items, teaching spells, studying cult lore, initiating new members, guarding their temple and maintaining its magical defenses, leading or assisting at ceremonies, advising members in spiritual matters, advising leaders, learning new spells, and generally seeing to the will-being of their flock.

I insist that priests must spend not only 90% of their money but also 90% of their time on temple business. The 10% left is their own to spend, but they must be ready to return to temple duty on time. It may be possible to think of their spare time as being one day out of 10, but is more likely it will be two hours per day. That leaves precious little time for a priest to go gallivanting about the countryside on his own self-seeking ends.

So what does your PC do when he becomes a priest? Why, he retires to a life of comparative ease! Why go about and risk your life when you've already reached the top of the heap? A Rune priest

has joined the upper ranks of society, perhaps even becoming a bonified nobleman, or at least qualifying as being equal to one. Such leaders are far too important to risk on frivolous adventures in far-off lands. They hold positions of responsibility, and in joining the priesthood a person should be prepared to sacrifice their private life for the public good.

Does this mean you can't ever play that character again? No, of course not. There are many occasions when such an individual may go out of the temple, as long as it is on cult business. Some cults have a social responsibility of protecting the people. Thus, when your newer (or simply weaker) characters return from some adventure pursued by whatever monstrosity they have loosed it is the duty of the warlike priests to move to the fore and defend the people. Even non-combative priests have many roles to perform. They are, after all, leaders of society, and it is they who will be called upon to perform the more important tasks. Priests from a Temple of Knowledge, for instance, must act as advisors to the king or prince. Priestesses of the Earth must regularly circulate the land to tend to its needs, and must certainly go to witness and assist in their own land's expansion into the wilderness, perhaps going along with explorers seeking new realms. Healing priests would regularly be called to aid war parties, fix the land, or act as goodwill ambassadors.

Furthermore, the less civilized a society is the less formalized and separate the priesthood will be. The herd priestesses who oversee the care of nomadic animals live right in the middle of the wilds. The warrior priests of a nomadic society will lead lives little different from their followers in such a hostile environment. Hunter priests will probably bless everyone before the hunt and thank the gods afterwards, but go off and hunt as well.

Thus it is entirely possible that a character's actions may change very little if he joins the right priesthood, though he will certainly have additional duties and responsibilities. What, then, is the difference In joining the priesthood?

The difference between priests and their initiates is their motivation. Priests are obliged, by virtue of their position and power, to act for the good of the temple first, which presumably means the good of the society which maintains that temple through their tithes. To fail to do so would undermine their own power base and soon cause the temple to fail through lack of money or food (from tithes) or lack of Power and initiates. Individuals, on the other hand, need not feel so obligated to their societies and can work for the good of themselves, their band, their family, or whatever other organization they follow. In return they lack the support and widespread contacts which the temple priests may have.

As mentioned, any temple hierarchy is an established bureaucracy which will maintain its own position. Applicants for the priesthood must convince the examiners that they, too, will maintain that prestige of the temple through their appropriate behavior. They must show that they have the good of the temple and the society foremost in their minds, and that they will maintain themselves in the area to perform required duties. Applicants must prove that they will obey the orders of their superior priests, even when it means endangering themselves in some unusual situation, or taking some unpopular duty.

Thus it is unlikely that Rune priests will be found wandering about the world, seizing whatever they want and riding off with it. They have too many duties and responsibilities which always accompany the privileges and advantages of their position.

Of course, if you have an Orlanth priest in a conquered kingdom where the invaders are oppressive and allow chaos to occasionally run wild then there is much adventure likely to run your way. Therein lies danger, excitement, and adventure: the height of Role Playing.

THE Travels OF Biturian Varosh

Pimper's Block is the name of a thriving slave market on the border between Dragon Pass and Prax. Here triumphant warriors come to send their conquered foes into exile for a profit, and here the defeated come to ransom their kin or cult mate. Buyers from the Holy Country and the Lunar Empire also are here to purchase whatever exotic specimens their masters require or desire.

The Lunar Etyries cult now runs and protects the market and, in turn, claims the first choice of the slaves, choosing what they want, paying below normal prices, and then leaving the rest to the mercies of the market.

Morokanth are not allowed here by tradition, for even the cruelest captor will not send his winnings to become herd meat for those animal humans of Prax.
I sought a guide and useful companion, and was attracted to a woman named Norayeep whose intelligence, wit, and vivacious allure recommended her to me.

Scattered throughout the book, set aside from the regular text, are passages from the travel journals of a man named Biturian Varosh, a wandering merchant priest from the Issaries Goldentongue cult. His records eventually found their way into the Jonstown Compendium. The years from which all the excerpts are drawn were 1614-15, S.T.

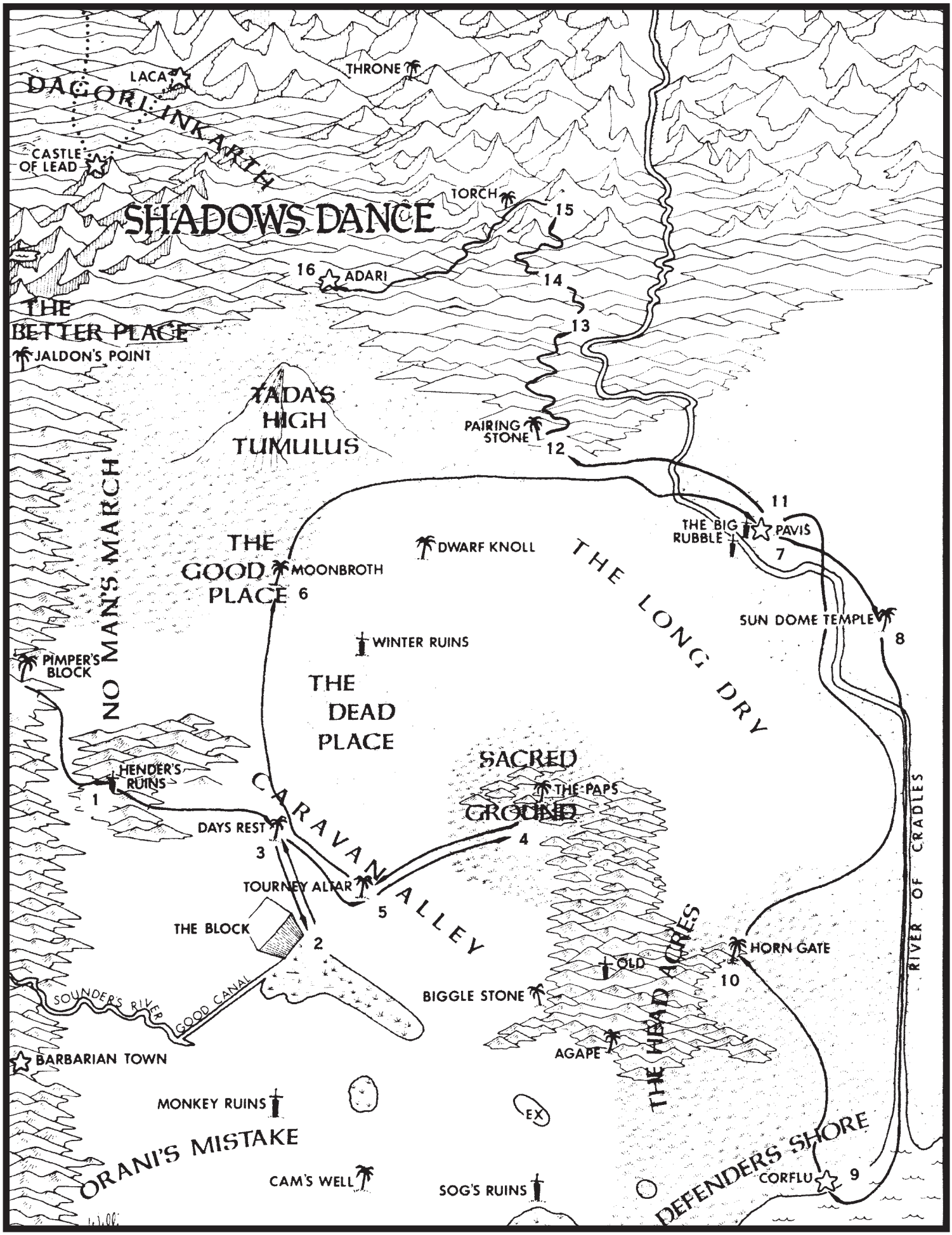
As a merchant and a priest of Issaries, Biturian had many contacts with the peoples and gods of Prax. He appears to have worked hard to maintain his neutrality despite occasional pressures to do otherwise. Therefore his neutrality allowed him to participate in the functions of many cults, which might otherwise have been denied to an outsider. Such rituals are the inner workings of cults, beyond their obvious local color. We have included only those references which we thought particularly colorful or illustrative.

Biturian made his way through the chaparral during the winter, the preferred travel season in Prax because of the relative coolness and the increased rainfall. At that time the seasonal spread of vegetation is greatest, extending the grazing territories of the native herds. This expanded ground aided in keeping the tribes from each others' throats in some regions, and also provided some relatively leisurely time in which to go to market.

The full itinerary of Biturian Varosh has been marked on the map of Prax on the page to the right. The numbered points are those which the journal excerpts describe or in which they take place. The place, the deity, and the date are included in the list to the left.

Place	Date*	Map	Chapter
Pimper's Block	7/☒/●/1614	0	*Introduction*
Hender's Hills	3/III/●/1614	1	*Daka Fal*
Near the Block	6/III/●/1614	2	*Storm Bull*
Days Rest	3/✝/●/1614	3	*Waha*
The Paps	3/⧗/●/1614	4	*Eiritha*
Tourney Altar	3/⌓/●/1614	5	*Humakt*
Moonbroth	4/☭/●/1614	6	*Seven Mothers*
Pavis	2/Y/●/1614	7	*Pavis*
Sun Dome Temple	5/Y/●/1614	8	*Yelmalio*
Corflu	7/☒/⊙/1614 to 3/☒/≋/1615	9	*Issaries*
Horn Gate	6/☒/≋/1615	10	*Chalana Arroy*
Pavis	1/⧗/≋/1615	11	*Lankhor Mhy*
Pairing Stone	4/⌓/≋/1615	12	*Orlanth*
Troll Town	5/∴/≋/1615	13	*Kyger Litor*
Foothills	1/Y/≋/1615	14	*Zorak Zoran*
Shadows Dance	5/III/≋/1615	15	*Aldrya*
Adari	4/✝/⊙/1615	16	*Conclusion*

*Date format = day/week/season/year (in S.T.)


DAGORI INKARTH
LACA
THRONE
CASTLE OF LEAD
SHADOWS DANCE
TORCH
15
16
ADARI
14
13
THE BETTER PLACE
JALDON'S POINT
TADA'S HIGH TUMULUS
PAIRING STONE
12
11
THE BIG RUBBLE
PAVIS
7
THE GOOD PLACE
MOONBROTH
6
DWARF KNOLL
THE LONG DRY
SUN DOME TEMPLE
8
WINTER RUINS
NO MAN'S MARCH
PIMPER'S BLOCK
THE DEAD PLACE
SACRED GROUND
THE PAPS
HENDER'S RUINS
1
CARAVAN ALLEY
DAYS REST
3
4
TOURNEY ALTAR
5
THE BLOCK
2
HORN GATE
10
OLD
BIGGLE STONE
SOUNDERS RIVER
GOOD CANAL
AGAPE
THE HEAD ACRES
RIVER OF CRADLES
BARBARIAN TOWN
MONKEY RUINS
EX
ORANI'S MISTAKE
CAM'S WELL
SOG'S RUINS
DEFENDERS SHORE
CORFLU
9

CITY
TEMPLE
OASIS
RUIN
Forests, Mountain, and Hills are self-evident
SCALE: 1 Cm. = 10 Km.
DAGORI INKARTIA
LACA
THRONE
CASTLE OF LEAD
SHADOWS DANCE
TORCH
ADARI
THE BETTER PLACE
JALDON'S POINT
TADA'S HIGH TUMULUS
PAIRING STONE
NO MAN'S MARCH
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EX
ORANI'S MISTAKE
CAM'S WELL
SOG'S RUINS
DEFENDERS SHORE
CORFLU
RIVER OF CRADLES

THE Barbarian GODS

Once, in the Golden Age, Prax was a rich and verdant land favored by many deities. People lived there too, and it was so splendid that roots gathered themselves and milk turned to cheese without churning.

The War of the Gods struck Prax horribly, and their abundant land was devastated and defiled by invasions and death. The sun fell from the sky and trolls overwhelmed the land. Spirits lurked in every corner and behind each magic. Vile chaos monsters began stalking the plains, and upon their trail came the Devil, personification of all the destruction and evil.

The world should have ended then, but the courageous Storm Bull bellowed his death cry and thundered to battle. He sought to bring all of his mysterious and violent power of creation, destruction, and turbulent energy to bear upon the chaos monster. His unearthly task was awesome for even a god, but he succeeded and sent the Devil plummeting to death. But the violent and triumphant god was too wounded to do much more than cling precariously to life, and crawled away in search of healing.

The people who survived were hard-pressed to live. They were beset by spirits and demons who did not know their places, and the living and dead mingled in a communal horror of confusion and fear.

Then it was that Daka Fal walked the world and separated the living from the dead, setting each in his place, making known to all their duties and affairs. This established some order in the world, and was the first successful worship.

Waha was born, and he tamed the world and returned it even more to order. He made the earth be still and tamed the wild fire god, Oakfed. He dug a great canal and ordered it to digest the foul body of the Devil which still lay there. He freed the Protectresses and liberated the Founders. He taught men all these skills too, so they could survive without his immediate presence. Then he taught men the Peaceful Cut, which would send an animal's soul home to the Mother of Beasts when it was butchered. Finally, he taught men weapons work, so they could protect their herds. In those ways he taught them how to survive in the harsh world, and established the customs of the tribes.

Eiritha was known to the plains even before the Darkness, but worship of her could not begin until Waha liberated her daughters to mingle with the affairs of men. Then the women of the tribe learned the magics of the goddess' cult from the temple at the Paps, and carried the secrets back to the tribes with them. Since then the priestesses have been caretakers and aids to the animals, helping them find food and health.

Thus they lived when the sun rose and Time began, and so they continued to live. This is a far fall from ~e once rich lands which sometimes are glimpsed in their magics, and which some tales hint of for the future. But it is proved to work, and most people born here would rather cling to these old bleak methods than travel over the far horizon to the lands of different, fearsome gods. These savage and hard deities form the familiar ways of life for the people.

The Animal Nomads live upon the barren plains of Prax in the same manner which they have since the Dawn of Time. There are five large nations, or tribes: Impala, Bison, High Llama, Sable, and Morokanth. There also are smaller tribes or clans who ride upon rhinos, zebras, and other such ungulates. (Horses, unicorns, pigs, and goats are exceptions.) Domestic cow and wild bull herds also are included, but none of those tribes now live in Prax. The Pol-Joni tribes, who ride horses and herd cattle, also are not included in this list.

Survival is dependent upon the "cattle" of the herd. These beasts are the descendants of the earth goddess who lies buried deep within the ground, and they are able to extract life through her from the earth. People depend upon these animals for almost all of their requirements for day-to-lay life. Tribespeople eat their flesh, drink their milk and blood, wear their skins, use bone and sinew for tools, and ride upon their backs. Each facet of nomadic life is dependent upon the herd.

In return the herd depends upon the people for protection, assistance, and company ever since the departure of the Storm Bull.

From this interdependence of herds and people the relationship of the social mythology developed according to the group need and an appropriate response from the divine cosmos. Life was supported by the further interdependence of peoples and animals on one hand and the divinities on the other.

The major survival functions of life are supplied by the ancient gods of the myths, and these in turn define the social roles of the tribal members. The men have chores of fighting enemies, butchering meat, and other tasks related to the darker (Waha) side of life. The women are healers and tenders, finding necessary plants and water in the dusty land, and otherwise taking care of the living. Daka Fal offers a subsistence hope for people

She was a Bison woman, experienced as an animal handler. She'd been taken captive in the incessant plains warfare and had been sold rather than kept.

Her purchaser said he'd take ten percent off her price if I'd also buy her brother. The boy was skinny, too young to be of much use. Norayeep whispered of Uleria's arts, and begged me to buy him. I still refused, and then the owner said he would not sell the girl without him! I was about to turn down the deal but the owner relented and said he'd be willing to bargain further. I tried again, and this time he offered to sell me a mule load of copper armor if I'd take the boy for half his original price.

I accepted the generous terms, introduced myself to my slaves, received invoice, and set to the warehouses to prepare my caravan.

to live on, and a dangerous opportunity to find real power and status during their own lifetimes. And finally there are the awesome powers of Storm Bull, too much for normal people to face but present and necessary for desert survival. Each fulfills a necessary role.

The narrowness of the cult/social functions of the barbarian roles is well suited for preservation in their hostile environment. Most of their everyday life functions are defined and guided.

Troubles arise, though, when their society comes into contact with strange deities who may have something more to offer a worshipper, most especially if he is unhappy with his present life. When members are tossed into the realm of new opportunities their old social guidelines cannot help. Thus there are many potential conflicts whenever people encounter this situation, and the inflexible barbarian outlook does not aid him in many foreign situations. The handling of these problems is the duty of each person, not their gods.

Such problems are the source of Adventure and Life itself.

Daka Fal

Mythos and History

A. Before Dawn

There are no known tales of Daka Fal before the Great Darkness. Ancient philosophers connect him with the primeval being called Grandfather Mortal, who is the Rune ancestor of the Man-Rune, and thereby the common ancestor of all humanoid creatures.

The tales of Grandfather Mortal explain the current position of mankind in the cosmos through a series of legends and fables. Briefly told, they mention the origin of the first man, called Wanderer in those days, in the Court of Creation of the Celestial Court. His origin was held in common by many gods so that he contained some of all the world within him, and so he could work for all of the gods.

Grandfather Mortal had many adventures, but most important was his encounter with Death. The destroying god was still an infant, a small sharp thing cradled in the palm of Humakt, when Grandfather Mortal was invited to test the newcomer's powers. When he agreed, he was the first to know Death. Since then all men have been destined to die, and follow in the path of their great Ancestor. Thus disappeared Grandfather Mortal from the tales of the gods.

When the Darkness came it was the time for all mortality to join in with their ancestor, but many resisted. They lived in hopeless fear amid the disintegrating world where chaos seeped or howled in, unable to separate life from death anymore. It was then that Daka Fal appeared and taught them how to separate the living from the dead. He taught the living how to test a creature to see if it is truly alive or if it is a phantom spirit. He also taught the first burial rites to keep the deceased from harassing the living afterwards. He also taught the basic cult spells which allow communication to the Other Side. Thus, by aid from their ancestors some people survived the dark.

B. Since Time Began

Daka Fal was named by the gods to be the Judge of the Dead, for it was he who first knew that power and who holds all of the secrets of Death. In Prax his worship has had no actual power in the face of the gods. In times of crisis, when the gods fail their worshippers, this cult gets very popular.

(Such was the situation in Prax, anyway. Other distant lands (such as Seshneg in the Dawn Ages) developed this form of worship until they made their ancestors surpass the mighty gods in power, or else reduced the immortals into mere superhuman heroes or multi-national ancestors. Such developments are outside the immediate scope of this book.)

Three days out of Pimper's Block, the head of my baboon escort came to me and asked if he and his followers might retire to a ruin nearby to celebrate an ancient ritual of theirs. I said that I did not hire them to do rituals but to protect my mules. He replied that I could watch if I wished, since he trusted me, and that they would work for me for a week for free if I allowed them to celebrate.

They began by making a huge fire from rubble wood. One of them, whom I had thought to be a bearer, proved himself a shaman and threw something into the fire. The flames answered by spitting out a burst of green coals which burrowed into the ground where they hit. No one paid attention to them. By nightfall the flames had died, leaving only a heap of ashes and embers.

The baboons growled and snarled in their beast speech, and set unlit torches about as wards. The leader asked if I would bless the ground, and I did. Some drank strong drink from gourds while others were sober.

C. Life after Death
The cult assures its worshippers that they will continue to have a personalized existence after death. They cannot guarantee any quality, nor any future for that existence. All magics and functions of the cult prove those facts to worshippers.

The cult also insures that the living will never be bothered by the souls of the dead if they follow their priest's ~ rituals and rules.

Funeral Rites are non-specific except that they must include some variation of this chant. It is a spell and prayer which must be spoken over the dead to separate them from the world of the living. It goes:

Go! Go! Don't be Slow,
To the place that Life don't know.

Stay Away! Stay Away!
Night is there, this is Day.

Flee! Flee! Flee from me.
Your kind here can never be.

I am free. Not thee.
Go, you can't touch me.

At the end of the ceremony the people place their hands over their faces so the spirit cannot recognize them, then turn their backs and run away from the funeral site, and must never look back under pain of death.

D. Runic Associations
The cult is associated with the Man and Spirit runes.

Nature of the Cult

A. Reason for Continued Existence
The religion of Daka Fal is an integral link In the cosmic structure. It supports the reality of human mortality by worshipping the Lord of the Dead, and by drawing upon the dead for strength to survive in life. At the same time it provides the basic barriers to help protect weak humans from the mighty powers.

B. Social/Political Position and Power
The cult of Daka Fal is widespread among the disaffected members of the tribes of Prax, as wherever gods and people do not agree. As happens in most such circumstances, there is little actual social power or prestige in a Daka Fal priestly position, except for rare and dangerous occasions of. cult business. But the forces of mortality are too basic to be eradicated, and Daka Fal will exist as long as people die.

C. Particular Likes and Dislikes
The cult dislikes gods in general, but is willing to compromise itself in favor of being left alone when possible. Still, it is a hostile world full of imminent dangers, and the cult distrusts all which it has not conquered. Conquest for this cult is always temporary, so they are very cautious. However, there is no particular dislike of any deity beyond any other, save for two. The most hated deity is Death, which separated the men from the gods and robbed humans of their birthright. The second most hated is Chaos, which is a specialized form of Death, but capable of destroying the gods as well as mortal beings.

Organization

A. Inter-Cult Organization
There is no effective organization to bind the cult into a single driving force. There have been occasional priests who inspired widespread interest by motivating many ancestral bindings, but these never survived their founder's deaths.

B. Intra -Cult Organization
The cult in Prax had no official cult organization. The Priests of Daka Fal bring a certain amount of prestige and power to their immediate families and can initiate relatives as well. Each tribe averages one or two High Priests, but these are more likely to be enemies than hierarchical co-workers. High Priesthood implies that there are priests serving beneath the High Priest, but there are no particular bonds or duties other than those which the High Priest personally arranges and maintains with his subordinates.

C. Center of Power, Holy Places
There is no specific place known to the worshippers of Daka Fal as being more significant than any other. Each priest has knowledge of the methods to create a Center of Power for their ceremonies. This Center, called Axis Mundi, is a gateway for the spirits.

D. Holy Days and High Holy Days
The cult of Daka Fal scrupulously observes the Sacred Time as their High Holy Days. Otherwise the cult has no set holy days, but arranges them as needed for their personal worship.

Lay Membership

A. Requirements to Join
Lay membership is given free to all living people. This includes all humanoids who worship this deity (trolls, baboons, elves, etc.). Anyone is allowed to enter into the general worship of Daka Fal. (Indeed, cult philosophers whisper that all mortals are members whether they wish to be or not!)

Ancestral Summons Chart

This chart should be used whenever a Priest or Initiate uses the Summon Ancestor spell. It mimics the variation of available random souls.

				(# of spells)	
D100	**Type**	**POW**	**INT**	**Rune**	**Battle**
01	F	5D6+6	3D6	2D4	2D4+6
02	F	4D6+6	3D6	2D4	2D4+4
03	F	3D6+6	3D6	2D4	2D4+2
04	F	2D6+6	3D6	1D4	2D4
05	F	1D6+6	3D6	1D4	1D4
06-09	F	5D6+6	3D6	1D4	1D4
10-13	F	4D6+6	3D6	1	1D4
14-17	F	3D6+6	3D6	1	1
18-21	F	2D6+6	3D6	0	0
22-25	F	1D6+6	3D6	0	0
26-35	N	5D6+6	3D6	1D4	1D4
36-45	N	4D6+6	3D6	1	1D4
46-55	N	3D6+6	3D6	1	1
56-65	N	2D6+6	3D6	0	1
66-75	N	1D6+6	3D6	0	0
76-79	M	5D6+6	3D6	1D4	1D4
80-83	M	4D6+6	3D6	1	1D4
84-87	M	3D6+6	3D6	0	1
88-91	M	2D6+6	3D6	0	0
92-95	M	1D6+6	3D6	0	0
96	E	2D6	3D6	0	0
97	E	3D6	3D6	0	0
98	E	4D6	3D6	0	0
99	E	5D6	3D6	1	1D4
00	E	6D6	3D6	1D4	1D4

Explanation of Ancestral Summons Chart

F (friendly)
Spirit will do as summoner desires.

N (neutral)
Spirit will do as summoner desires, but at a cost of one tenth the POW of the spirit in battle magic power from the caster. This must be expended immediately and cannot be used by the summoner of the spirit.

M (malign)
These spirits always will try to attack a summoner to possess them.

E (evil)
These always will try attack the summoner to destroy him.

Battle Magic - To determine which spells are known, roll 1DSO and consult the Basic Battle Magic chart in the rules. A roll of 50 is a bonus roll, and the spirit knows whatever spell the summoner wants.

Rune Magic - To determine which spells are known, roll 1D25 and consult the Standard Rune Magic Spells table in the rules. A roll of 10, 18, or 24 (Rune power) means the spirit knows a special cult spell. To determine the spell, roll 2D8 and correlate the result with the Table of Contents of this book. The spirit then will know a 1-, 2-, or 3-point Rune spell from the indicated cult. A roll of 25 means the spirit knows the Rune spell of Spirit Block.

Example: *Bazoo the Baboon has summoned a Rune-armed spirit and wishes to find out what spell it has. Her player rolls an 18 Rune power. He then rolls 2D8 to find out what cult specialty spells will be possible. He rolls a 6. the Seven Mothers! (What tricks did her ancestors perform?) Bazoo's spirit will know one of the 2-point specialty Rune spells, and the referee chooses Regrow Limb as an appropriate baboon spell.*

All of them smeared their fur with ashes. They began a twirling dance, clashing weapons and falling to the ground to wail like babies.

Then two masked baboons appeared on the far side of the ash pile from me. One mask was red, and its wearer held a snake-tail rattle. The other was yellow, and held a staff surmounted by animal horns.

These two acted out the ritual of the baboons' survival during the Great Darkness. They claim that Daka Fal went to them first in that awful period, and that all human worship was learned from baboons in the Dark. Their yowling dance re-enacted that god's teachings to the Initiates who were present. I could not tell which was supposed to be Daka Fal and which was the baboon Founder.

B. Requirements to Belong
There are no particular requirements except to partake in the ceremonies.

C. Mundane Benefits
The cult offers no automatic mundane benefits, but provides that worshippers will be able to benefit from their earned benefits by being alive.

D. Skills
All skills are possible to members of this cult, if they can learn them through experience or lessons. The cult itself offers no special lessons.

E. Battle Magic
All Battle Magics are available to cult members at normal costs. The source of these human-originated magics is claimed to come from this cult, whose wide spread assures some constants across all humanity.

Initiate Membership

A. Requirements for Initiation
Initiates must be willing to disavow all previous cult connections and stand by the rules of this cult. They must be initiated by a priest of the cult, or by a shaman.

B. Requirements to Remain Initiated
Belonging is merely dependent upon the priest's demands. Initiates always are expected to help defend their priest, and to assist in rituals and other magical acts. They must usually help provide for his upkeep as well by providing food and shelter.

C. Mundane Benefits
As for Laymen.

D. Skills
As for Laymen.

E. Spells
Initiates may trade one Rune point of permanent Power for one use of the cult specialty Rune Magic spell of Summon Ancestor.

Rune Lord Membership

A. General Statement
This cult has no formal Rune Lord status. Anyone who fulfills the acceptance requirements will get the status benefits, such as dividing weapon attacks, iron armor, and an allied spirit. However, the cult cannot use Divine Intervention.

B. Requirements for Acceptance
The member must be an Initiate of the cult. They must have 90% skill in any five skills, including five different weapons if desired; they must have a POW of 15; they must convince the examiners.

Convincing the Examiners consists of calling an Ancestor, using the Summon Ancestor spell. The candidate must then enter into spirit combat with the ancestor, and if he succeeds in reducing the spirit's POW to 3 or less, then the spirit will submit and become his Allied Spirit if it survives. Only one Allied Spirit at a time is allowed.

C. Restrictions
There are no special restrictions to this status.

D. Benefits
The benefits of this status is that a member may gain an Allied Spirit, and may use iron armor or weapons or tools if they procure them.

Rune Priesthood

A General Statements
The Rune Priests form the core of the cult. The size of the active cult will depend entirely upon their personal success or failure and their Charisma.

B. Requirements for Acceptance
There are the usual minimal requirements to join a cult, plus whatever else the priest may choose to charge. Literacy is waived. For this cult it is necessary to know 90% Spirit Speech instead.

It is possible to approach one's own ancestors ins-stead of an established priest to become a Priest. When this occurs a Random Ancestor is chosen to be the Examiner for the Cult. However, there is no chance to use gold, money, or other sacrifices to help convince them.

If it is a Malevolent Ancestor which appears it will attack immediately the Initiate who is trying for alliance. If it is a Neutral or Friendly spirit, it will become malevolent and attack the candidate if the spirits to not approve of his acceptance into the priesthood.

C Restrictions
Priests are required to give one point of POW per week to each of their bound spirits. The POW may come from themselves or their worshippers. Only then will each of the spirits remain loyal and present.

D. Benefits
Priests benefit by getting considerable magical power under their command without becoming an outcast like normal shamans. It is often the only channel of power for warriors with little status or property outside of the established noble and priestly families.

E. Rune Spell Compatibility
The primitive nature of this cult and the divine origin of Rune Magic allow them to know only a

As it progressed, I noticed with surprise that the number of baboons had grown, and I realized that many spirits now were among the group, greedily looking upon the world they had left, mixing like friends among those still alive. Lust for a body was in them. Suddenly I saw the red-masked baboon seized and torn to shreds! The others, the living, panicked and fled behind the other masked creature.

Yellow Mask screamed words of power, and all the spirits were forced to hover where the green stones had buried themselves earlier. Yellow Mask chattered to the baboons behind him, then went to the dead Red Mask and touched him in several places. Red Mask, whom I had seen torn limb from limb, sprang up alive again, screaming in triumph. All the others yelled too, and beat their chests in ragged victory until the sun came up. Two of them dug up something and ate it.

few Rune Spells. These few listed are said to be originally made by Daka Fal, from whom the other gods learned them.

Spells available are: Discorporation, Divination, Extension 1-3, Mind Link, Warding.

F. Cult Special Rune Spells

This list of spells are known to have been made by Daka Fal and taught to living mortals in the Darkness. These are, as indicated, available to any mortal being who meets priestly requirements. Some cults of other gods forbid their hierarchy to use these spells, as noted in this book.

Free Ghost **1 point**
Duration instantaneous, Range 160 meters, Reusable.
This Rune Spell is cast to unbind a ghost from its haunting spot and return it to the Land of the Dead. It is cast on one ghost, and the POW of the caster must overcome the POW of the ghost for it to be successful.

Summon Ancestor **1 point**
Duration combat or 15 min, Range within 160 m of caster, Reusable
This summons a randomly determined spirit of the caster's ancestors from the Land of the Dead. The same spirit is rarely gotten twice. The spirit arrives as indicated on the *Ancestral Summons Chart*. After giving commands to the spirit (providing it is friendly) the summoner must throw D100 and if a 96-00 (fumble) is cast then the spirit misunderstands the command and turns on the summoner. These may be used for Spirit Attack against a foe, as ordered by the Summoner. They may also use known spells but will deplete their Power to do so. In either case, loss of Power to a level of 11 will cause the spirit to disappear (even from Spirit Combat) and return to the Land of the Dead. They can not be used to memorize spells, supply Power, or to teach the summoner.

Summon Specific Ancestor **2 points**
Duration instantaneous; Range 160 meters, Reusable.
This spell must be stacked with a 1 point Summon Ancestor. It will call a specific ancestor spirit already known to the summoner. Otherwise is as Summon Ancestor.

Summon Spirit Teacher **2 points**
Duration 1 day, Range 160 meters, Reusable.
This must be stacked with the I point Summon Ancestor spell. The spirit so summoned will be able to teach spells, give information, or act as a shaman's fetch for the length of the spell. It allows "rapid teaching" of spells, to be learned in one day. It may be stacked with Summon Specific Ancestor.

Incarnate Ancestor **3 points**
Duration 15 min, Range 160 meters, Reusable.
This spell can bring the spirit of an ancestor to occupy the body of one of its descendants. The family member must be willing, and the Daka Fal priest is typically the host body. The summoned spirit will know all spells, knowledge, and possible skills which it knew while still living. The host spirit is temporarily suspended in the Spirit Plane and will return when the spell expires unless a Fumble Roll was made when the spell was cast, or the Spell was extended longer than one day. In either case, the body is permanently possessed, and the previous host spirit goes to the Land of the Dead.

Resurrection **3 points**
Duration to completion, touch, not Reusable.
With this spell the priest will find the departed spirit of a patient and return it to the healed body for the resurrection of its life. The deceased must have died by wounds, poison, or other physical damage. It does not work on beings slain in spirit combat, by Soul Waste, or magically-oriented, Power-draining death. The body must be healed to a minimum of three positive hit points or characteristic points using a cure spell appropriate to the cause of death, such as a Cure Shakes or Cure All Disease for someone dead from that illness. Heal Body also may be used. Once using the spell, the priest or his allied spirit must engage in spirit combat with the

The shaman, who had been wearing the red mask, dug also, and brought me a nut of a type I never had seen. He indicated I must eat it to get one use of the cult spell Summon Ancestor. Such was the magic of the baboons which I saw.

departed's soul. If the healing spirit or priest is successful in the first round of combat, then the resurrection occurs. If the soul of the departed wins the round, it returns again to the courts of silence. If a number of full days passed before resurrection was attempted, the resurrected may have lost some abilities and magics. See the Chalana Arroy Resurrection spell section for details.

Subservient Cults

There are no official subservient cults for Daka Fal. Worship is occasionally arranged by priests for their personal spirits or ancestors, but this is not permanent. There is no official Spirit of Retribution, though the priests all claim that any initiate who breaks their word and alters their loyalty will have the priest's protection from Death removed, which is tantamount to a curse. The effectiveness of this curse depends on the priest and his strength and actions, of course, and is empty of itself.

Associated Cults

A. Grandfather Mortal

As explained, Grandfather Mortal is thought to have been Daka Fal during the divine age of the early creation. The association, though, confers no special spells or abilities.

B. Flesh Man

Flesh Man is explained in more detail in the Introduction to the Lightbringer's Cult. There it explains that he has no cult, but he is known. He is especially liked because he taught this spell to all living priests. He called it their "vote on the spirit plane."

Spirit Block **1 point**

Duration 15 min, Range 160 meters, Reusable.

Each point of Rune Spell used blocks off ten points from the attacking spirit's Power.

This spell, by the way, is allowed by all priesthoods. It is therefore added to the list of Standard Rune Magic Spells as number 25.

EXAMPLE: *A spirit with a POW of 24 attacks a Rune Priest, who casts one point of Spirit Block on himself The spirit immediately finds himself attacking with a reduced POW of 14 against the Rune Priest's full POW. But this also works in reverse, and if the attacking spirit is reduced below 11 points with out being bound, then the Rune Priest no longer can interact with his adversary, and the spirit can depart in peace. This spell will work even on a discorporate Rune Priest's spirit.*

Nomad Weapons & Magic

Many tribes in Prax are called Animal Nomads. They are remarkable in that they herd and ride the same beasts. These nomads can be divided into two types, depending on their population. Larger tribes, which often are called nations, include the Sable, Bison, High llama, and Impala peoples. The others sometimes are called lesser nations, or often are referred to as clans. Lesser nation tribes often do not herd their creatures, but hunt them instead. The lesser nations of Prax are Unicorn, Rhino, and Zebra.

Additionally, there are other tribes or clans in Prax who do not fit into either major class, because they do not ride and herd the same animals, or because they are not human. There are two nations on the list - the Pol Joni, who ride horses but herd cows, and the Morokanth, who are beastmen that herd (but do not ride upon) humans. Some of the other mounted clans are the Bolo-Lizard people and the Ostrich Riders, a reptilian group. Readers interested in further details are urged to see the game Nomad Gods.

Despite many cultural similarities among the Animal Nomads, tribal peculiarities exist. These often are evident in the weapons and spells favored by the warriors who are the most evident part of the tribe. The list which follows is a guide to the arms borne by random groups of barbarians.

Favored Weapons & Spells

	----------Favored Weapons----------			
TRIBE	***Primary***	***Secondary***	***Tertiary***	***Favored Spells***
Impala	Composite Bow	Darts	Shortsword	Mobility, Firearrow
High Llama	Mounted Lance	Javelin	Broadsword	Counter-magic, Demoralize
Sable	Any	Any	Any	Any
Bison	Mounted Lance	Sword	Javelin	Bladesharp, Protection
Zebra	Composite Bow	Mounted Lance	Sword	Multimissile, Speedart
Unicorn	Composite Bow	Sword/Axe	Mounted Lance	Shimmer, Protection
Rhino	Mounted Lance	Axe	Mace	Bladesharp, Countermagic

Storm Bull

Mythos and History

A. Before Time

The Storm Bull is one of the oldest manifestations of Umath the god. Umath was the primal Aer who tore apart the sky and the earth to make room for himself and his children. When Umath provided the world with his children the Storm Bull contained mostly that which was bestial in nature:

violence, and raw unthinking strength, guided by instinct and the sensitivities of a god.

In the Golden Age the Storm Bull led his sons down to the fertile lands of Prax where they befriended the peoples and wed the goddesses. The mother of the land was Ernalda, and she gave the Storm Bull her daughter Eiritha as his own wife. This way the two forces worked together to create their world.

During the War of the Gods there was great rivalry between Storm Bull and Lodril, and the mighty god-beast gored and wounded the fire-spirit, thereby aiding the Lesser Darkness, when light left the world.

Following the departure of light came the Greater Dark, when Fear and Death began openly seeking victims among the immortals. Heedless of the results of his aiding the forces he wished to conquer, the Storm Bull was headmost in combat, and introduced Death 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, which presents itself in the form of the raw and devouring maw of entropy. Its existence is an 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 Prax, where the Storm Bull and all his peoples defended. The fight was desperate and doomed. All who entered knew that survival would be only one of the possible horrors in their future. A clean death seemed impossible. But the Storm Bull stood firm, though all that he loved died about him, and fought the Devil with raw strength and courage.

The Storm Bull should have died there. An ear was torn off and the powerless beast cast to the ground; Eiritha then lent him all of her Power, though the region lay blasted and dead afterwards. The god-beast leapt up anew, and with his instincts and Power drew aid to him. From the edge of the world came hurtling a section of the exploding Spike. It struck once or twice and skidded into the

Barzaad Storm Kahn himself came to guide us to the Block, where I hoped to trade for some of that precious stone. He brought four warriors. He and two of his men rode sables, one rode a high llama, and the last rode a zebra.

Devil, pinning him beneath immeasurable tons of petrified Law.

The effort nearly slew Storm Bull, and he could not finish off the helpless Devil. Storm Bull dragged himself from the still raging battle, and hid in the distant Storm Hills. There Chalana Arroy healed him.

B. Since Time Began

He still lives in those distant hills. The sound of his thunder is still heard across the desert. The god himself does not come often to the barren plains, but the works and effects of his Power are always present.

The cult has done little as a single entity since time began. The worship of the Storm Bull extends far outside of Prax, but the lack of any central organization prevents concerted action. Instead there are many small tales of the Storm Bull's activities in destroying the lingering pockets of Chaos. A couple of heroes note particular mention. One is Harjoon Karsh, a bison rider, who was a general for the Praxian armies reporting to Jaldon Toothmaker during the destruction of the Empire of the Wyrms Friends.

Valatash Walker lost his steed early and preferred to live in the mountains, where the Trolls still remember him as a friend and broo-killer. He lived around 1300, and returned occasionally to Prax during his life. Binstarnif Awe was an orange-skinned foreigner from the Pol-Joni tribe who lived during that tribe's foundation around the year 1400.

There were many pilgrims seeking escort to the holy place as well, and they had all placed themselves under my protection. Morak said we should go without escort, but I did not want to pass so close to the dread Devil's Marsh without someone to fight chaos. Morak thought he could do it alone, wearing a slave collar, but Morak always talked so.

C. Life after Death

The Storm Bull cult offers its members great things after death. All lay members are automatically promoted to become Initiates, and all Initiates gain the status of priests in the afterlife. They will be able to join in the Storm Bull's glorious life of struggle in the Eternal Battle, fighting against the encroaching Chaos.

The Storm Bull is also known to pursue personally the souls of his worshippers who have been slain by chaos, even to the pits of entropy beyond the cosmos. This assures the worshippers of a greater chance of survival after death. death.

Funeral Rites for the cult are simple. They kill the. favorite beast of the dead warrior without the Peaceful Cut, so that it will accompany the dead warrior everywhere. The beast is set on its belly, with its legs folded beneath it, and the warrior is set atop it, equipped with his favorite weapons, armor, and jewels. There both are left, to defy passersby and frighten off chaos. Cultists believe that the bodies will be drawn into the Eternal Battle, and their rejoin their souls. The rites conclude with a song of fear, fury, and fighting to summon a violent wind to carry off the departing soul.

D. Runic Associations

Storm Bull's runes are Death, Storm/Air, and Beast.

Nature of the Cult

A. Reason for Continued Existence

The purpose of the Storm Bull is to prevent the rise of the Devil, or any associated form of Chaos.

B. Social/Political Position and Power

Due to the small number of warriors in it the actual political power of this cult is small, at least as far as determining tribal policies.

Socially they are unacceptable. They characteristically act with total disregard for any tribal taboos or manners, even to the extent of occasional murders which will go unavenged. Normal people consider all worshippers of this cult to be mindless brutes, barely human, certainly deranged, and absolutely dangerous. These opinions are correct.

But the necessity of the warrior overrides the temporary discomfort which people must suffer to have the Storm Bull worshippers around in peace time. While most men fear Chaos, these seek it out, and that alone makes normal people respect them. This awe, and the respect born of fear, gives the individual Storm Bull worshipper a great psychological advantage.

C. Particular Likes and Dislikes

The Storm Bulls dislike anything which does not conform to their crude and simple cult demands. They exercise this dislike through contempt, even though they may fully partake of the contemptible lifestyle. They will tolerate worshippers of their associated cults, but will distrust strangers and their odd gods.

Organization

A. Inter-Cult Organization

The cult has no formal structure beyond its High Priests, who claim inspiration directly from the god and his powers. Whenever strange bands of Storm Bull worshippers meet the most famous, or most heroic, or most powerful will become the single leader for the occasion.

B. Intra-Temple Organization

Throughout Prax there are usually between five and eight High Priests of the cult wandering across the plains. (There are others as well among the trolls of Shadows Dance and others in Dragon Pass, but they are outside the scope of this book.) Those known to have continued existence were the High Priest of the Storm-Impalas (which attracted those worshippers from the pigmy tribe of the plains), the High Priest of the Pavis Temple, the High Priest of the Bullocks, the High Priest of Karkarjan's Sword, and the High Priest of the Paps. Other High Priests are mentioned without being named.

Each High Priest is the Bull's Head, and served as a center of information and judgments for the followers. He is assisted by a varying number of Priests who have titles such as Heart of the Bull, Horns of the Bull, Liver of the Bull, and so on. These are explained later. Other Priests also report to the High Priest, even if they operate in a band on their own.

Loyalty is always paid towards the person who initiated the worshipper to the cult. Initiation is possible only by Priests. Each priest of the cult has varying numbers of Initiates and lay people in their following.

Priests may have up to four other priests under their personal command. These four subservient priests must have been Initiated by the leader as well. Any more than that and the first priest would have to leave and attach himself to a High Priest or start his own band.

Priests are allowed to arrange their Initiates into whatever organization required, not dependent upon rank or loyalty but upon the job at hand. The word of the Priests is law in this regard.

C. Center of Power, Holy Places

The cult centers of power lie in the regions of Prax where the god did his mythical deeds. These include The Block, the Dead Place and the Eternal Battle.

The Block is that immense piece of Truestone which was hurled out from the exploding Spike to slay the Devil as it fought with Storm Bull in the Darkness. It marks Storm Bull's greatest victory. About its base is a camp welcoming worshippers and pilgrims.

The Dead Place is an odious region of Prax where even gods are reduced to mortality, and mortals are stripped of all magic. No right-thinking person ever travels there. It is the place where Eiritha gave her power to her lover, that combined strength throwing off the Devil and summoning the Block.

The Eternal Battle is a hole in Time and Myth where a portion of the cosmic conflict of the Gods Age still exists, wandering about all of Prax as if haunting the region with its presence. Storm Bull worshippers do not fear the place, and many have entered and met the Storm Bull himself in there. They also believe it is a direct entry to their personal paradise in the Land of the Dead.

Finally, many local spots are marked by cult runes to mark victories and heroic places. These may be scratched in sand, burned in stone, laid out with bones, or whatever strikes the fancy of the worshipper.

D. Holy Days and High Holy Days

Each season has a holy day during the Stasis Week. The day varies according to the season. In sea-season it is on Freeze Day, in Fire Season on Waterday, in Earth Season on Clay Day, in Dark Season on Windsday, and in Storm Season on Fireday. The High Holy Day for the year is Storm season, Stasis week, Wild day, when the marriage with Eiritha was celebrated.

Lay Membership

A. Requirements to Join

To join the cult requires that the candidates not be tainted by chaos, that they be armed with magic or weapons, be willing to follow the orders of their superiors, and pay 10 Lunars to the priest accepting them. Payment in kind is standard practice. The cult is refreshingly open in its racial requirements. The only races it does not allow are broos, ogres, giants, and other things tainted by chaos.

B. Requirements to Belong

Lay members are required to follow the terms of their acceptance and to attend all cult functions. Also, until they are initiated, they must pay for their own upkeep and make a donation of 5 Lunars a week to their priest~ Alternatively they may sacrifice one herd beast for a year's membership.

Members must all shun the presence of chaos. Lay members are not required to fight it, but only to report it, then stand by for orders on how to fight it. This hatred is absolute and allows no indecision: "any chaos is all chaos" is a proverb for the cult. Members must show no mercy to chaos and its forms.

C. Mundane Benefits

The cult promises to protect its lay members while they are with their priest. They do not provide weapons, horses, money, or free aid to lay members.

D. Skills

Reduced Cost (½ normal): Hide in Cover, Spot Hidden, Spot Trap.

Normal Cost: all others.

Raised Cost (2x normal): Lockpicking, Pick Pocketing.

Prohibited: none.

E. Battle Magic

The cult teaches all battle magics to Lay Members at normal cost. It has no special battle magic to teach to lay members.

Initiate Membership

A. Requirements for Initiation

Candidates for Initiation into the Storm Bull cult must have been Lay Members for at least one year, and to have shown during that time that they upheld the laws of the cult. This is normally spent entirely in the presence of their Priest. The priest will weigh heavily any fighting deeds of the candidate, especially if he fought chaotic opponents.

A merchant from Apple Lane had once told me that Kahn Barzaad had a weakness for sugar, and I'd prepared myself for him. He received five kilos of grain sugar and a liter of honey as a gift, while each warrior got a two-liter jug of beer. After a full morning of negotiation, wherein we passed much time in talking just of the wars in Dragon Pass, we agreed on a price: 20 Lunars a day for him, 10 per day for his Initiates, all food, fodder, and water, and double payment for any day they fought chaos. I made it clear I would not pay for fighting other plains people, nor would I chase the souls of the dead. The pilgrims agreed they would help heal any wounds of the Storm Bull men. I made it clear that we must make the trip in two days without combat, and they agreed.

The first night out, with the top of the Block already seeming to loom overhead, Barzaad said he wanted one of my mules in payment as well. I refused, but after defying him a while I said I'd trade one to him. He offered me two thumb-sized pieces of red Truestone. I couldn't resist, and we closed the deal.

He and his friends then killed and cooked the mule, gorging themselves tremendously as the pilgrims looked on in disgust, fear, or hunger, according to their cults.

About midnight, I was awakened by Barzaad, who complained loudly that I had cheated him. He said the meat had made all of them sick, and he swung his sword around, chopping holes in my tent to prove it. His warriors all nodded and belched in agreement.

Candidates must pay their priest 100 Lunars for the ceremony. They must pledge themselves to the aims of the god and convince the examiners of their loyalty. Money is scarce, so trade goods or, most likely, animals are used.

B. Requirements to Remain Initiated
Initiates of the cult are allowed to leave their priests, but they must return immediately upon being called and must also be present for one half of the year, as demanded by the priest.

Initiates are required to investigate any hints or rumors of chaotic presence personally, and to rouse the local lay members if possible to cope with it. They must also report it and, if they did not kill it, remain to lead the next party to the site.

Initiates are urged to avoid all strangers and to associate only with friendly or associated cults. They are pledged to support only associated cults against chaos.

Initiates may also be responsible to caring for a number of lay members. This responsibility is serious and given only to respected and dependable veterans.

C. Mundane Benefits
The ranking priest present is responsible for maintaining the troop and seeing to their preparedness for any action. The priest must provide food, weapons, and magic, and will try to provide followers with choice steeds, gold, and other favors.

If any Initiate leaves his priest, he will not receive such benefits. He may, however, try to get them from friendly or associated cult members.

D. Skills
SPECIAL: ***Sense Chaos.*** This special ability, available to Initiates and Rune Levels, is learned at 5% plus perception bonus, and rises only through experience. The skill allows the holder to sense the presence of chaos in animate or inanimate form (but not spirits) by innately investigating it.

The skill does not single out the source, as a Detect spell would, but rather gives the warrior a vague sense of unease, and the knowledge that chaos is close at hand. It is effective within a 15 meter radius.

E. Spells
Initiates may purchase the following spells:
Reduced Cost (½X) - Detect Enemies, Dispel Magic, Fanaticism, Protection.
Normal Cost - all others.

Rune Magic is available to Initiates. They may gain a single use of any cult Rune spell or any associated cult Rune spell by making the normal Rune point sacrifice.

Rune Lord Membership

A. General Statement
The Rune Lords of the Storm Bull are called Storm Khans. They are the berserker masters of Prax. They are chaos-killing machines, so skilled that they may ignore ordinary laws. The only respect a Rune Lord of Storm Bull owes is to his god, the Priest who initiated him, his High Priest, if any, and whoever can best him in battle. He owes obedience only to the god.

B. Requirements for Acceptance
Rune Lord candidates must have 90% ability with their tribal weapon, know at least 4 point Healing, and have 90% ability in any four from this list: Another weapon, Shield, Riding, Tracking, Spot Hidden, Climb, Sense Chaos.

C. Restrictions
Rune Lords of the cult may marry only Eiritha priestesses, may marry many, but are not allowed any concubines. If they learn of or sense the presence of chaos they must leap up, shout for their god, grab their weapons, and set off on their task.

D. Benefits
Rune Lords of Storm Bull are allowed freedom through all of Prax. They will be provided with iron armor and weapons by the cult if available. They can always tell when a storm is approaching.

The most obvious benefit is that a Rune Lord of the Storm Bull is considered to be a "Kahn" of the cult and accorded great honors by members. The Rune Lord owes allegiance to no priest. He leads priests.

Rune Lords have a highly developed Sense Chaos ability as well. If they have a 95% or better chance at this skill then they may concentrate upon the ability to make it work as a Detect Chaos spell for them once per day. This means that if they make their roll (96-00 still misses) the chaotic forms will glow. This glow will be visible to all other Storm Bull Rune Priests and Lords as well, but not to anyone else.

Rune Priesthood

A. General Statement
The Rune Priests of this cult are very much oriented towards direct combat. The primitive nature of this god does not allow for the ease of normal priestly duties, and demands that its priest be the magical leaders of the fighting men. The magics mostly augment their combat ability as well.

B. Requirements for Acceptance
Rune Priest must fulfill all the normal priestly requirements, except that instead of the literacy requirements they must know Beast Speech at least

80%. They must have defeated forces of chaos in a combat of personal danger.

C. Restrictions
Rune Priests must pledge themselves fully to their god, and swear away the opportunity to ever enter normal tribal life. Rune Priests marry only from associated cults, and take concubines only from friendly cults.

D. Benefits
Though outranked by Rune Lords, Rune Priests derive obvious advantages from leading their cult. They receive honor and preference from their High Priests (though this last is temporary, marked by a title naming a portion of The Bull).

Rune Priests also are gifted once per year by the Kahn of the tribe which they originally left. This gift must be at least three beasts suitable for riding or eating, as specified by the priest, and the exchange of all damaged weapons from the Storm Bulls for as many repaired and whole weapons from the tribe. It is the duty of the priest to locate his Kahn some-time during that year if they wish to collect. Debts for failure to collect do not build up over a year. This arrangement is called Vargov's Due.

E. Rune Spell Compatibility
The cult knows all 1 point spells, and also Extension 2 & 3. However, the cult may use only small Sylphs as elementals.

F. Cult Special Rune Spells

Defend Against Chaos **1 point**
Duration 15 min, Range 160 meters, Reusable.
This non-stackable spell adds 30% to the defense (as with a Shimmer spell) of one being who is fighting against one or more creatures of chaos. The spell does not work against non-chaotic beings.

Face Chaos **1 point**
Duration 15 min, Range 160 meters, Reusable.
This spell can be cast only on Lay Members of the Storm Bull cult. When cast upon a single fighter, that person will stand his ground and fight the chaotic foe he faces, even if ordinarily he would have run. Initiates and Rune-level members will stand regardless of any fear.

Subservient Cults

A. Spirit of Reprisal: One-Ear
This spirit attacks any Initiates or priests who leave the cult. He will appear if they overstep their boundaries and threaten the cult way. Interpretation of this varies. If the person never fights chaos and is not repentant then the spirit

The pilgrims vanished into the night, preferring the unknown dangers of the dark desert rather than the angry Storm Bull berserkers. I had only two other warriors, five baboons, and two slaves to resist his argument. Morak growled and yapped like a dog. I would have thought him a werewolf, but it was not Animal Night of the week yet. I ordered the baboons to silence him and one did so with a spear-butt blow on the head. This made the Storm Kahn laugh and, when he turned back to me, I grudgingly agreed to pay back Barzaad half the meat price, but they must have dog-meat instead. Barzaad thought that was even funnier and grabbed Morak as if to tear him apart for cooking. That's when they found the horns on Morak's head, and dropped him in surprise.

will appear, declare his outlawry, and then engage in battle. One-Ear is 2D6+12 POW and breaks off if its (or its victim's) POW reaches 6. Should the spirit be driven off, then the outlaw from the cult keeps his cult skills permanently and Rune Magics until they are used once, when they disappear. If One Ear wins by reducing the victim's POW to 6, they lose all special cult skills and magics.

B. Parts of the Bull

The High Priests of the cult may have various spirits of the cult at their command. These are each named after a portion of the Storm Bull's anatomy wherein resides an ability or attribute. Not all High Priests have access to all these, nor is it likely that this list is complete. These Spirits are temporarily attached to a priest of the cult for one season's use. Once used, they leave. The High Priest must perform Heroquest rituals for recapture. All these are 4D6 in POW.

Abruptly they agreed to my price and I returned one stone. Norayeep would not tell me what scared them as she tended her brother. I was glad for his foolishness that time, and glad he wasn't hurt, and so did not press the matter. The pilgrims sneaked back into camp after the excitement.

At the Block, I traded and got four blank pieces of Truestone. Later I sold the red one to a pilgrim who I had escorted for 1500 Lunars. The trip was profitable, and I parted from the Storm Kahn with kindness and satisfaction.

1. ***The Bull's Head*** - This spirit is always present and is always attached to the High Priest. When visible it looks like a minotaur but with a bull's hindquarters. It may engage any spirit in spirit combat which attacks the High Priest. This is a radical departure from the normal spirit combat rules.
2. ***The Bull's Heart*** - This spirit carries the bravery of the Bull. It has a Strength spell which it may use for its master once a day.
3. ***The Bull's Hide*** - This spirit carries a Rune magic Shield spell.
4. ***The Bull's Feet*** - This spirit carries a Mobility spell for its master, usable once per day.
5. ***The Bull's Hooves*** - This spirit carries a Bludgeon 4 spell, usable once a day.

Associated Cults

A. Waha the Butcher

From this cult comes the ability of the Peaceful Cut, and the Rune Magic spell of Summon Spirit of Law.

Peaceful Cut **(Manipulation skill 00%)**

This ability and prayer lets the sacrificed herd beast die peacefully and without fear, and includes also the expert butchering of the creature so as not to waste any parts. This ability is taught for free to all cult members. Progress in the ability occurs only through experience once every other week, or whenever another tribe's herd is raided successfully.

Summon Spirit of Law **1 point**

Duration length of combat, Range 1 meter of summoner, Reusable.

This spells summons a weak spirit (POW of 2D6+6) with no spells, for a one-use spirit attack on a target which already has revealed its chaotic nature. If the spirit appears and does not detect a chaotic spirit or soul, the Spirit of Law departs without making any attack.

B. Zorak Zoran

This war god was a friend of the cult during the Great Darkness. From him comes this:

Berserker **2 points**

Duration 15 min, Range 80 meters, Reusable.

This non-stackable spell is a Countermagic 2, Fanaticism, and Vigor spell all rolled into one. If the attack percentage exceeds 100%, then the user can hit two times a melee round ~ by dividing his percentage against two targets, as does a Lord or weapons master. This spell is twice as effective with chaotic creatures: the character hits at twice normal instead of half-again normal, and will be protected by Countermagic 4. Persons affected by this spell must make a roll of their on D100 each melee round to stop fighting before the 15 minutes are up. Should no foes be alive or visible, then they will attack friends, mounts, trees, and each other.

C. Chalana Arroy

This healing goddess cured Storm Bull's wounds after the fight against chaos. She lends the particular spell of Cure Chaos Wounds.

Cure Chaos Wound **1 point**

Duration Instantaneous, Range 160 meters, Reusable.

This spell acts as a multiplier to any battle or Rune magic spell used to cure a wound or other affliction received from a chaotic creature. It cuts in half the amount of Power needed to work the spell. As such it has little effect on most Rune spells, although it will help with Chalana Arroy spells such as Heal Area, but these other spells must be cast by a member of that associate cult.

D. Eiritha

This cult, of the wife of the Storm Bull, will teach the ability of Understand Beast Speech.

Understand Beast Speech **perception**

This skill trains a person to perceive and interpret warning signs, movements, odors, and other gestures made by their herd beasts. Speaking to animals is not possible with this skill. All Initiates learn Understand Beast Speech at 5% plus perception bonus. It costs 500 L. per additional 5% up to 25%, and 900 L. per additional 5% to raise the skill from 26% to 50%. Above 50%, the skill improves only by experience.

E. Ernalda

Ernalda lends an important Rune spell:

Earth Power **3 points**

Duration instantaneous, Range touching ground, Reusable.

Once bought, this is an automatic spell, but only one may be owned. The spell activates any time a Rune touches the ground and his POW has dropped to 1. It will work even if his POW drops below 1, activating exactly at 1 as the POW leaks past. The spell allows the priest to draw 1D8 POW directly from the earth, even in the middle of spirit combat.

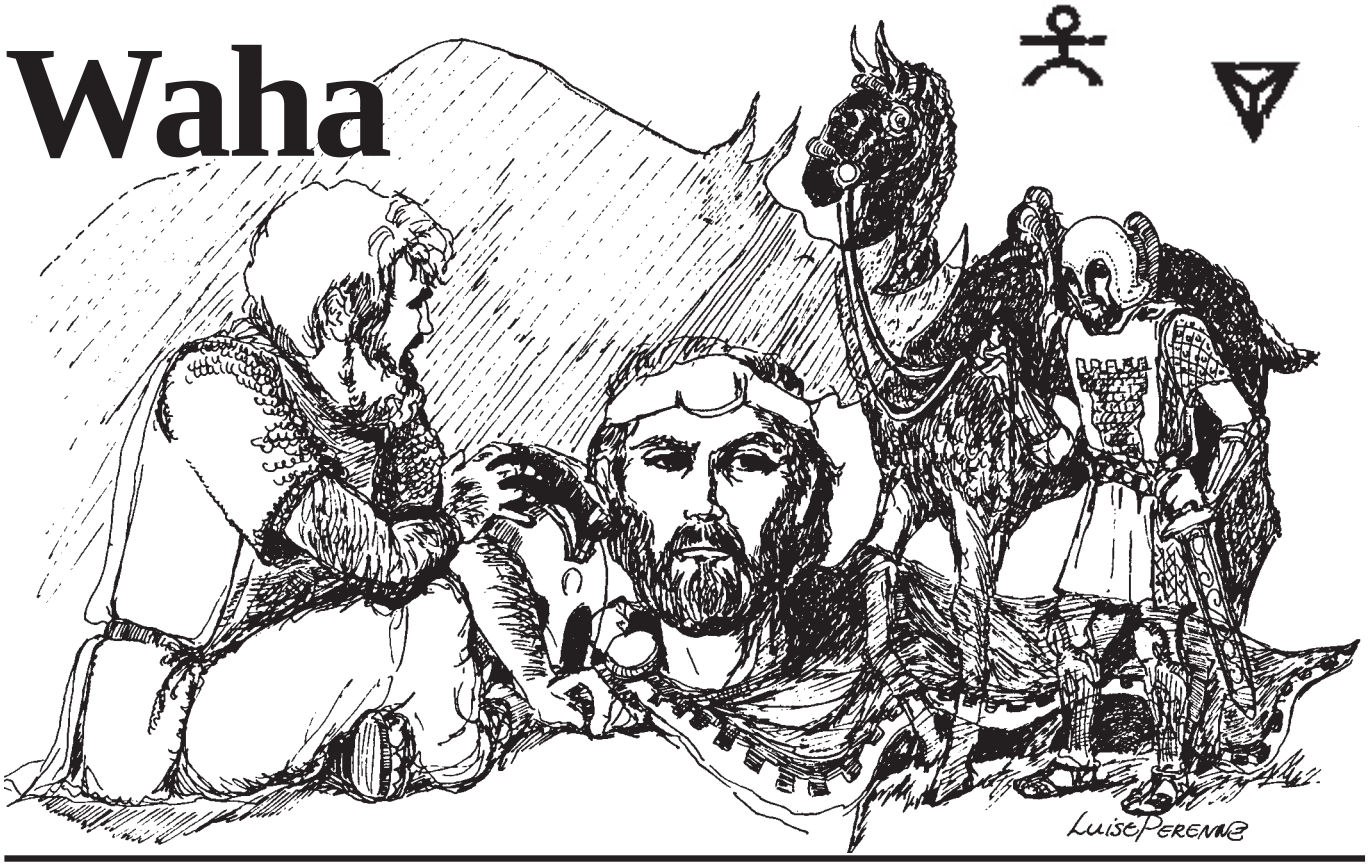
Miscellaneous Notes

The cult does not favor the use of familiars, preferring to keep all their power and allies within easy reach. They usually put their Allies into their weapons or armor.

Even among the cults from Prax, where most people grow up on animal-back, the fighters generally are skilled at fighting on foot as well.

Storm Bull worshippers like to wear the horns of their native beast upon their helmets. They like to drink, are not afraid of a fight unless they're obviously outclassed, and are also willing to travel great distances to fulfill their religious goals.

Waha



Mythos and History

A. Before Time

The god Waha is the son of the Storm Bull and Eiritha. He was born at the end of the Gods War, after his father had slain the Devil and long after his mother was hidden beneath the earth.

He emerged from the earth to look upon a world of darkness and lingering chaos. People wandered through the blasted land, dazed and dying of stupidity. Some had followed lesser spirits or dark gods, but Waha taught them new ways to live. Within the bleak and hostile darkness, Waha showed them how to survive.

Waha freed the Daughters of Eiritha who were imprisoned by the forces of Kyger Litor. Through the dark and dangerous way he searched and fought, and returned to the world with the goddesses known as the Protectresses. Then the women of the tribe began worshipping Eiritha and people owned herds.

Waha taught men the secrets of death. He taught them the Peaceful Cut, whereby they could return their sister-animals to bliss within the womb of Eiritha, thereby supplying the tribes with provender from the goddess. And Waha taught them the warlike blows, whereby men could send their foes to dark hells.

He fought Wild Fire and tamed it to be a friend to men. Waha cleansed the desert of the presence of the Devil. He used the earth-powers of his mother to dig a great pass through the earth, diverting a river to the place where the Devil lay. Waha ordered the river and its creatures to devour the putrid being, and the river did. When the body of the Devil was gone many souls were released from bondage, and Waha took many of these and offered them solace and protection.

B. Since Time Began

The cult of Waha has survived intact since the Darkness. occasionally less popular than some religions among the peoples, it never has been extinct in Prax.

During the Dawn Ages (0 to c. 500 S.T.) many nomad clans from Prax settled in Peloria. Those tribes still worship a form of this cult, though much modified. Their history is outside this book's scope.

Since the Dawning the cult of Waha has suffered several defeats. The first of these was about 850 S.T., and was a victory for Pavis, who thereby established his own city. During the Dragons Age, Waha failed to preserve his Prax from the Empire of the Wyrms Friends. In the Third Age, the mighty Lunar empire, armed with its odd magics, has defeated Waha's cult again.

Days Rest is a mild and moderately-sized oasis located five days' march southeast of Pimper's Block. Norayeep said it got its name because it was the place where Waha allowed the tired Herd Mothers to rest after he freed them from Darkness. She stated it was a favorite place for tribes to worship on the day we expected to arrive, and that it was likely that the whole oasis would be in High Celebration, unfriendly to strangers.

At her suggestion I removed her slave necklace, though not the bracelets. She was pleased to devote her power to worship rather than draining it through the collar, and I was glad that I'd released her.

I grew frightened when I realized we were joining a marriage ceremony of the very bison tribe from which Norayeep came. The outer guard recognized her, and swore he'd kill me to free her until he saw Morak tagging after us. He did not demand that Morak be freed of the collar, and seemed reluctant to admit the boy to the festivities. Norayeep spoke in my favor, and I gained entrance by agreeing to leave Morak with the mules. Norayeep quickly joined the other women of the tribe. Her sister Initiates greeted her kindly as she took her position with them.

C. Life after Death

The cult of Waha promises its worshippers that their souls will return to the familiar lifestyle of Prax after an undefined time spent in the gloomy, silent world of death. Initiates of the cult are promised that they will spend one day in the lush Land of the Wondrous Dead (where Waha and Eiritha live and rule) for each day they faithfully serve the cult during their life. Rune Priests and Rune Lords know that they will go directly to this special place of magical power, and that they will spend years in comfort watching over the herd of Waha in a paradise where they cannot be slain. But even they, after serving time, will re-enter the cycle of birth and rebirth for the good of the tribe. Only the immortal Heroes are spared the compulsory return to the mundane world.

Members of this cult are burned after they die, and their ashes are spread to the plains and winds. In a prayer the other warriors pray that the "spark of the soul stand in the Tribe, and that its Power watch over the herds.

D. Runic Associations

Waha the Butcher is associated with the runes of Death and beast and man.

Nature of the Cult

A. Reason for Continued Existence

The cult of Waha provides the basic life style and survival needs for the men of the animal nomads of Prax. It carefully explains what each man must do to survive, and determines the social order within the tribe.

B. Social/Political Position and Power

The hierarchy of the Waha cult forms the hierarchy of the men of the tribes. The Khans all claim some descent from Waha, and they are also the priests of the cult. Al-though they wield very little effective magical power as priests they gain social control over their clans and tribes.

C. Particular Likes and Dislikes

Waha is the Protector of the Herds, and he dislikes any who would harm them. Waha considers everyone who does not know his Peaceful Cut ability to be a potential foe. Predators, or foreign men, are all considered enemies.

Waha hates chaos, and will muster to fight it quickly when it is found. He remembers friends who aid him against the evil, and is their friend afterwards, so long as they leave his peoples and herds unharmed.

Waha does not trust the Lightbringers, but begrudgingly honors them. Waha distrusts horses, for they are animals of Yelm, the sun god; they are not Eiritha beasts.

D. Holy Days and High Holy Days

Waha's special day is held to be God Day by the barbarians, for that was the day he was born. His birthday, or rather, his birthnight, is held to be the most sacred time for cult. Both the day before it and the day afterwards were counted into the ritual. The ceremonies start on God day of Death week, Dark season, and end late on Dark day, Fertility week, Dark season.

Each God day of Death week is a seasonal holy day and festival.

Organization

A. Inter-Cult Organization

Each tribe of beast peoples has its own High Kahn who is the High Priest of Waha for the entire peoples. None of these has any power over the others, and are out-ranked by the Priest of Waha at the Paps.

The High Priest of Waha at the Paps has precedence over all other priests, but only when in their presence. He cannot send orders from afar,

although there may be magical promises or gifts to influence a tribal priest Kahn.

The actual ability of the priesthood at the Paps to unify the tribes is usually very low. The Kahns properly look out for their own followers first, except when in the Paps.

B. Intra-Tribal Organization
Each tribe is ruled by a Kahn, who is the High Priest of Waha for the whole tribe. Each clan in the tribe is ruled by a chieftain, who is. a priest of Waha and rules the Initiates and Lay members of the clan.

C. Center of Power, Holy Places.
The center of worship for the cult of Waha is in the Paps. This is the place where Waha emerged from the earth to lead mankind to the nomadic way of life. Also there are the major temples of the other surviving earth deities of Prax.

There are many holy places for the cult. The most notable are Day's Rest, where the Protectresses once halted, and Good Canal, which Waha dug.

Lay Membership

A. Requirements to Join
Unless already chosen for another cult, all male children of the tribe join as Lay Members as part of their puberty initiation. This is at age thirteen to fifteen, and any boy who has one parent as a free member of the tribe is accepted. The cult is not open to women.

B. Requirements To Belong
All Lay Members of the cult must attend to the needs of the herds without stint of time, and this takes most of their time. On each holy day they sacrifice one point of Power to their god during a rope tying ceremony dedicated to Waha.

Lay members are assigned to family-grouped warrior bands. As lay members they must obey the orders of their warrior-leader, who is an Initiate of the cult. Lay members are not allowed to marry Eiritha priestesses.

C. Mundane Benefits
Lay members of the cult of Waha are provided tribal weapons, clothes, and food by the cult. They may eat at the Bachelor's Fire if they wish, and learn skills from their elders and priests.

D. Skills
The Animal Barbarians know a skill called the Peaceful Cut. This is an ability and a prayer which will let the sacrificed herd beast die peacefully and without fear, and also includes butchering the creature properly, without wastage. This skill is taught to all Lay Members free upon their acceptance into the cult. Progress in the skill is possible only through experience, and each member is given at least one chance a week to gain in experience during the fat rainy months, or whenever another tribe's herd is raided successfully.

Reduced Cost (½ normal): Oratory, Riding, Sense Ambush, Spot Trap, Tracking, Tribal Weapons (as outlined in the appendix on them).
Increased Cost (2x normal): Climbing, Evaluate Treasure, Map Making.
Prohibited: Lock Picking, Pick Pockets, Swimming.
Special: The Peaceful Cut.

E. Battle Magic
The cult has no special Battle Magic spells. It sells training to its members at the normal costs for all Basic Battle Magic spells unless noted here:

Reduced Cost (½ normal): Binding, Counter-magic, Detect Spirit, Vigor, Padding
Increased Cost (2x normal): Healing
Prohibited: Xenohealing

Initiate Membership

A. Requirements for Initiation
Tribe members are Initiated into the cult of Waha after they have proved their warrior abilities to the tribe elders when the men are 20-25 years old or by proving themselves at a seasonal festival.

Tribal warriors must have 50%+ ability in riding and in a tribal weapon, and know one spell. They must pass an easy examination. All are initiated who have not shamed themselves or their deity.

B. Requirements to Remain Initiated
Initiates must sacrifice two points of Power each holy day. This is dedicated to Waha, and is done at dawn by chanting the Song of Rising Waha and casting an appropriate spell upon themselves.

Initiate members must be willing to sacrifice their lives fighting for the protection of the herd. They must follow every command from their chieftains and take responsibility for the lives of the Lay Members they lead.

Initiates worship only at their own and Associated cult services. They may not leave Waha to join another cult without being attacked by the Spirit of Reprisal.

An Initiate always attempts to kill chaos wherever found. If unable, he must do his best to alert his tribe.

C. Mundane Benefits
Initiates have much greater freedom to go along with their responsibility. They are allowed to marry a priestess of Eiritha if they wish. They are allowed to go on war parties and raids. They may gain special powers through a Heroquest.

The chieftain thundered into the open circle with many wounded followers. They threw to the ground the broken skulls of seven broos as their victory prizes, then burnt the foul things in sacred fire. Thus the chief proved his worthiness and assured his acceptability to the priestess.

Narmeed Whirlvishbane was the chieftain's name, and his new wife was Varaneena Cow-eye. Everyone in the tribe came and gave them gifts, including Norayeep, who offered her chieftain rare presents from the edges of the world. But she said that I was to be the source of the gifts! The chieftain was delighted to see me, and said so. I felt trapped and betrayed, even as I greeted Narmeed in my most gracious and diplomatic tones.

Each holy woman present received a yellow narl-flower from far Brolia which never fades if sung over each Godsday. Each warrior got a leather knife belt, set with pretty stones, or a cheap bronze dagger. Norayeep told the chieftains to force me to reveal my Red Leather Cache, and then they chose as they wished.

Initiates receive the third choice of portions from a slaughtered animal. They have second choice of weapons from the traders. They are allowed to purchase the intoxicating mushroom drink from the Dark Elves of Shadows Dance.

D. Skills
The skills available to Initiates are the same as those available to the Lay members.

E. Magic
Initiates have the same Battle Magic restrictions and benefits as Lay members. Additionally, they are allowed to sacrifice for the cult Rune Magic spell of Summon Spirit of Law. Kahns occasionally may order their clan or tribe to take this spell on a mission against known chaos.

Initiates also may sacrifice Rune points to gain one use of the Eiritha spell of Speak to Beasts.

Rune Lord Membership

A. General Statement
The Rune Lords of the Waha cult are the warrior leaders of the tribe. They are the takers of life, for both friends and enemies. They are known as Impala-Kahn, Llama-Kahn, and so on, depending on their herd.

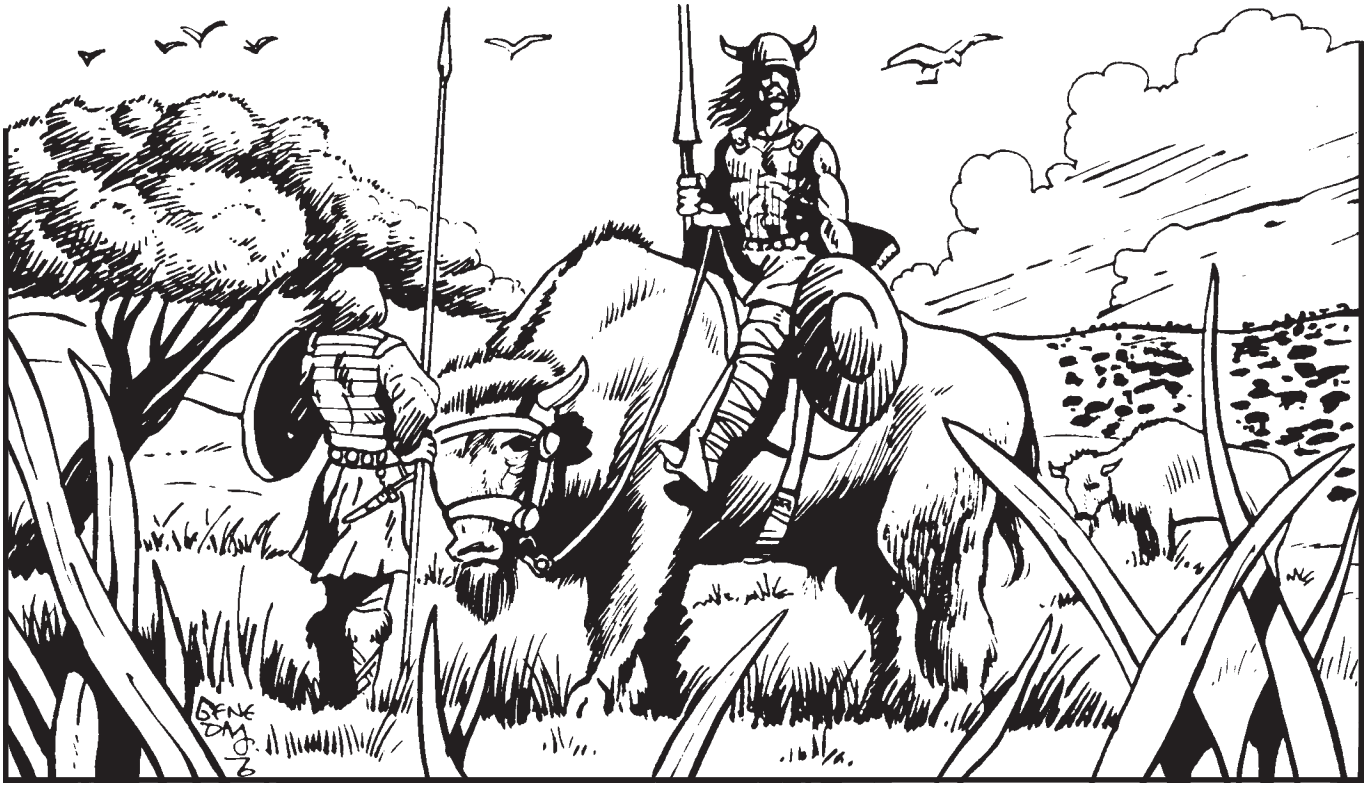
B. Requirements for Acceptance
Rune Lords do not have to have come from the noble families. All must be men, Initiates who have proved themselves, and not be proved murders, robbers, or cowards.

Candidates must provide their own iron armor and weapons. Candidates must have a 90% Ability with Riding and using their Tribal Weapon, and a 90% Ability in any three of these skills: Peaceful Cut, Another weapon, Shield, Tracking, Sense Ambush, or Oratory.

C. Restrictions
Rune Lords of Waha are required to celebrate High Holy Day with followers of the cult. They are not allowed ever to ride any steed but their own herd beasts. They may not marry any woman not a priestess of Eiritha or of one of Eiritha's associate goddesses. They may not travel to the sky as a friend, eat gold or golden food, or build a house.

Once in his lifetime a Rune Lord must travel to the Marsh and kill a thing of chaos.

D. Benefits
In addition to the usual benefits the Rune Lord of Waha is allowed to have as many wives and concubines as he can handle, receives first choice of weapons from the traders, and shares the second



portion of a slaughtered animal with the priests of the cult. Rune Lords are allowed to lead a chosen party of Initiates on independent missions away from the herds.

Rune Lords who capture ten each of the herd beasts of the other four tribes will receive a blessing from their god. This takes the form of a Protection spell permanently cast upon their favorite riding animal.

Their Allied spirit will be their favorite riding beast which Waha will' "awaken" to full Intelligence (3D6), and it will act as a normal allied familiar, learning and casting spells. If the animal dies, the ally must be placed in an inanimate object afterwards.

Rune Priesthood

A. General Statement

The Rune Priests of Waha are less of a magical priesthood than they are a social hierarchy maintaining order in the tribes. Strict cult functions are more directed to tribal rule than magical or spiritual salvation.

The priesthood of Waha does not have to lose its Dexterity based skills to be a priest. Rune Priests are urged to become Rune Lords as well.

B. Requirements for Acceptance

Membership in the priesthood requires that a person be of noble blood. This may be thin, coming from some long-dead ancestor, but must be present. Tribal orators will know if a candidate is faking his genealogy.

Instead of knowing how to read and write his native tongue a candidate must have purchased the Beast-speech Rune Magic spell as an Initiate.

C. Restrictions

Rune Priests are not allowed to marry any foreign women. They are not allowed to eat any meat on Claydays. They may not hunt birds, gather eggs, or sew. Once in their life, Rune Priests must make a pilgrimage to the Marsh near the block and kill something of chaos.

Rune Priests are responsible for the welfare of their followers, and must not do anything which will uselessly or foolishly endanger his wards.

They must make all possible effort to be living examples of the virtues of Waha the Butcher.

D. Benefits

As noblemen of the tribes the Rune Priests get second portions of slaughtered beasts. They receive one eighth of all mushroom drinks purchased by their Initiates from the beings of Shadows Dance. They receive all gifts from foreign travelers to distribute as they see fit.

Rune Priests' allied spirit benefits are exactly as in the Rune Lord section, above.

E. Rune Spell Compatibility

These spells are available to Waha's priests:

Discorporation	*Mindlink*
Dismiss Elemental 1, 2, 3	*Multispell 1, 2*
Divine Intervention	*Shield*
Divination	*Summ. Small Gnome*
Extension 1, 2	*Vision*
Matrix Creation	*Warding*

F. Cult Special Rune Spells

Summon Spirit Of Law **1 point**

Duration length of combat, Range 1 meter of summoner, Reusable.

This spell summons a weak spirit (POW is 2D6+6) with no spells for a one-use spirit attack on a target which already has revealed its chaotic nature. If the spirit appears and does not detect a chaotic spirit or soul, the Spirit of Law departs without making any attack.

Subservient Cults

A. Spirit of Reprisal: Borabo Nightmare

Whenever a person dares to leave the cult of Waha after being Initiated they will be visited unexpectedly during their sleep or Heroquest by this spirit. They will have no choice but to fight it. It has 4D6 POW. It will attack POW vs. POW and, if it wins, it keeps permanently the Power it stole. It will stay for two rounds of combat only, then disappear.

B. Jaldon Toothmaker (Hero)

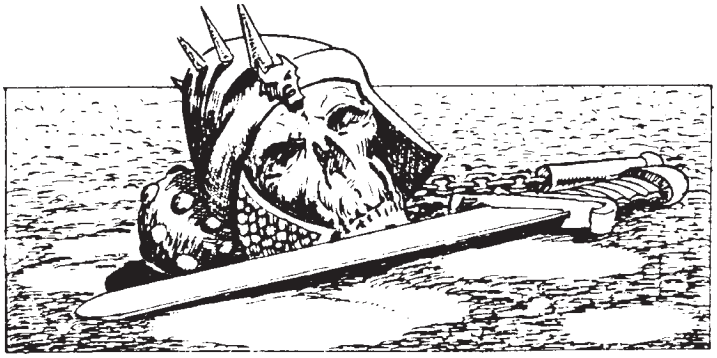
Jaldon was a famous Rune Lord of a previous age who managed to unify all of the tribes to help in the destruction of the Empire of the Wyrms Friends. He has since been cursed, and cannot easily return to Prax, but is still revered as a perfect and true worshipper of Waha. Jaldon has no aid to give his worshippers, unless they venture in force into Dragon Pass. Then Jaldon may materialize and again guide them to the plunder of the valley.

C. The Founders

Waha the Butcher is the heir to the secrets of the Founding Spirits who came down from the Spike in Godtime with the Storm Bull and who wed the Protectresses to create the race of people. These

It was comical to see them scrutinize each time, slyly casting detection spells as if their secretiveness helped. An old and crippled Orlanth worshiper asked for a Guilder any time someone asked of rumors concerning a particular item — he made enough silver to buy two kilos of rare coffee beans. Even after such care, the barbarians still chose from the trick junk masking the valuable items of my cache. Only one man, Vanish Rib-Crusher, received anything of value, and he took a blank Truestone.

Varaneena and her chieftain got a mule-load of salt, another of spices (mostly cinnamon and dried lemon), and a third of oats. The chieftainess got a silver tiara with a matrix for the Reflection spell (a costly item!). Narmeed also got five iron-tipped arrows to hold until he became a Khan.



are very powerful spirits, each bound to one of the tribes of Prax.

The cult of Waha will teach the legitimate Kahn of each tribe the Summon Founder spell. This takes all day to prepare, and may not always work. The being so summoned is of awesome power, far beyond the normal scope of play, appearing as a human with the appropriate herd animal's head, standing up to 20 meters tall, with a strength and size equal to ten times that of the summoning Kahn. The being's POW will be between 40 and 110. It may be called only rarely, for over-all tribal emergencies (see *Nomad Gods*).

No lesser chieftain ever fared so well from his wedding ceremony, and I spent the rest of the festivities swallowing anger and wallowing in self-contempt for being so duped. I was surprised when Norayeep returned at dawn, unashamed. Neither was she arrogant about the events, and that took the sting out of my lashing.

Associated Cults

A. The Storm Bull

Defend Against Chaos **1 point**

Duration 15 min, Range 160 meters, Reusable.

This unstackable spell adds 30% to the Defense (as with a Shimmer spell) of one being who is fighting against one or more creatures of chaos.

B. Eiritha

Speak To Beast **2 points**

Duration 15 min, Range voice, Reusable.

This Rune spell allows the person on whom it is cast to converse with one type of mammal for the length of the spell. Oratory bonuses help if the mammal needs convincing. This spell costs 1200 L. to learn.

C. Oakfed

This god of Wildfire destroyed all of the once-lush plant life of Prax. In the Darkness, Waha fought with Oakfed and overcame him. Since then Waha has known one of Oakfed's spells, Cremate Dead.

Cremate Dead **1 point**

Duration length of burning, Range 40 meters, Reusable.

This spell allows a priest to fully destroy the bodily remains of any one cult member after death. It guarantees that the ghost will not return to haunt the family. It also burns all. goods sent along with the corpse, allowing the deceased to carry some weapons and other supplies into the land of the dead as well. It can be used on the skeleton, zombie, or even vampire form of a previous Waha Initiate, Rune Lord, or Priest to burn it.

Miscellaneous Notes

A. The Altars of Prax

Save for the Paps, the nomads' religion prescribes no set places of reverence. But these peoples were expert in detecting holy places, and they easily discovered the ruins In Prax which provided both oases and magical altars.

B. Raids

All the barbarian tribes preferred to capture and eat the beasts of other tribes rather than their own. The cattle raiding of tribe against tribe was a regular feature in their lives.

Truestones

Truestone is a form of mineral which is a piece of the primeval mountain called the Spike. It is a piece of the primal Law God, Acos, who died when the Spike exploded in the Gods War. As such it has many remarkable properties.

On of the most important is that it can be used to store power, spells, and other magics, such as the Lhankor Mhy custom of storing secrets and knowledge in them. They may be used for this over and over, but once they are "set," then they cannot be readjusted to quantity or quality of their content. Thus the blank Truestones are the most valuable, because they still can be set.

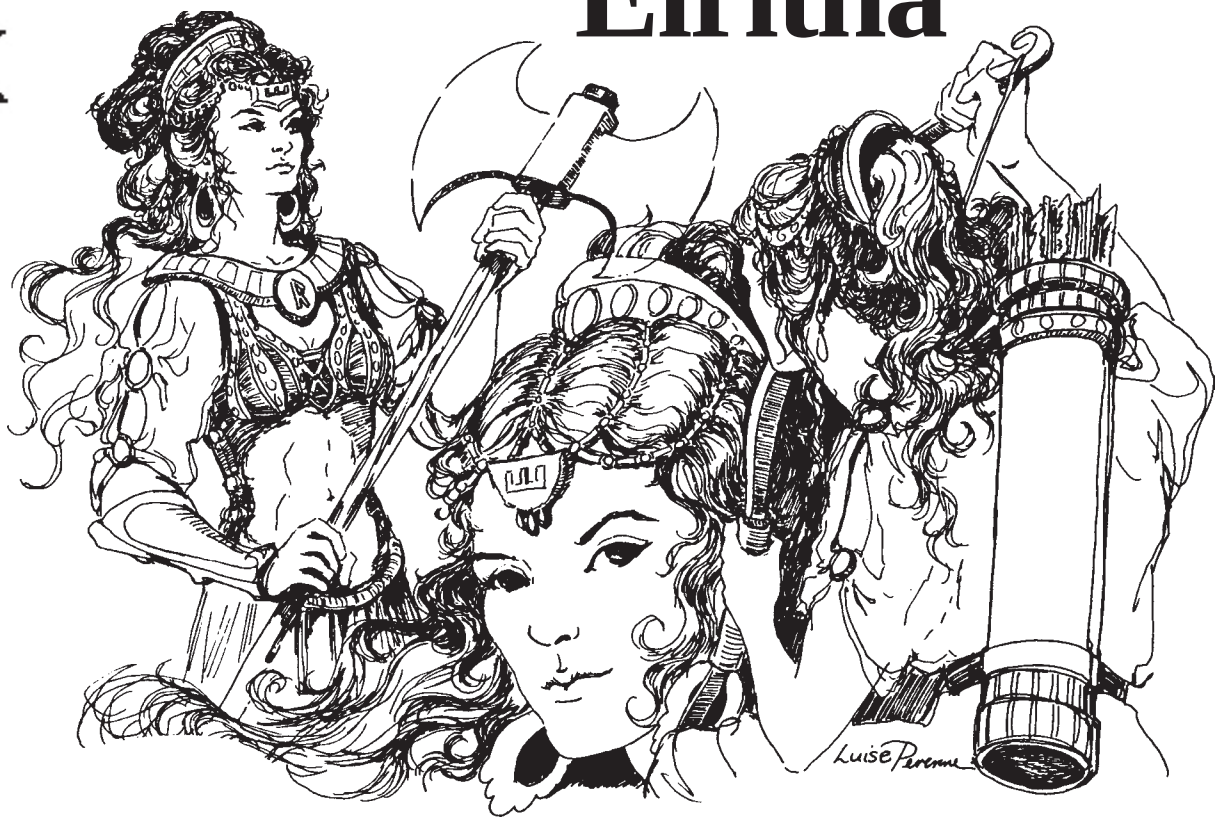
The filling of a Truestone is a costly process, for once the spells are cast into the stone they cannot be used until they are gone from the stone. If a person casts his spells into the stone and loses it, then he loses those spells until someone else uses them. Such was what happened to Biturian when he met the Chalana Arroy priestess and bought his way out, for it appears that he put all of the magic which he carried (that the Chalana Arroy priestess could use) into the rock before handing it over. This precludes the combat spells which the priestess could not use, and others such as the Summon Ancestor spell which she thought too risky to have. Biturian could judge parts of her voyage as he recalled various Rune spells, like the early use of Path Watch and his Shield spells.

Persons finding a Truestone will not know if it is still filled, or what spells are within. The Lhankor Mhy cults can analyze the contents or the stone's potential through their spells. If the bearer can use the spells, they are one-use spells only.

Any Truestone can be used as a rock or sling weapon. It does normal stone damage, but will also bypass any magical protection, and also serve to act as an Attack spell with a Power equal to the number of Rune points it is capable of holding if it encounters Countermagic or other spells which can be knocked down.

Finally, the dwarves have a method of refining Truestone to make the impossible metal or mineral known as Adamant. This item is so rare as to be priceless. It is lusted after by dwarves, and anyone holding such an item will be hunted down for it, unless they volunteer to sell, trade or give it to the dwarves.

Eiritha



Mythos and History

A. Before Time

Before the Gods War the goddess Eiritha was one of the many content deities of the world. She was an animal goddess, a daughter of Ernalda, Mother Earth, and Hykim, Father of Beasts. Her favorite place was the rich plains of Prax, where she lived with her daughters, each a goddess and the mother of a species of friendly animal.

When the mighty Storm Bull came to the land with his peoples the goddess Eiritha gave up all her old paramours and married the god. But their bliss was short lived as the War of the Gods rushed upon them, and Death stalked the world.

Death came for Eiritha one day, but was baffled when he could not find her. A hero named Orani, a son of the Storm Bull, had fought with Death and delayed the god, though he paid with his own life. During that time the superhero Tada, who was a wily god, led his people to dig a great pit and hide their goddess within the womb of the earth again. Death was fooled, but since that time Eiritha may never again walk freely upon Prax.

During the Great Darkness all of the children of Eiritha suffered, as did all mortals, slowly learning the meaning of death. During this time Waha was born, a son of the Storm Bull and Eiritha, who salvaged pieces of his parents' magics, and taught them to the surviving peoples. Neither parent god could return to the place where Waha taught. Instead people learned the worship of the daughters of Eiritha, called the Herd Protectresses, and of Waha, who knew the secrets of the Founding Spirits of the tribes.

B. Since Time Began

The worship of Eiritha as practiced in Prax was spread to other parts of Glorantha during the Dawn Ages, when the animal nomads fought for the First Council . Those places still revere her in their distant lands. Several other regions also worshipped Eiritha as a subcult, but had no formal relations with Prax. In Prax the worship of the goddess was divided into two types, both generally the same but with some specific differences.

The first is called Herd Eiritha, although tribal worshippers prefer to prefix her name with the name of their own favored beast. Thus she is called Sable Eiritha, Impala Eiritha, and so on. In this form she is worshipped by the nomads.

The Paps is a pre-darkness site where the sorry remnants of the once great Ernalda Cult of earth deities cling to survival by their associations with the beast goddess. Here she is called Eiritha of the Paps, or simply Paps Eiritha.

The cult here is an earth cult, and thus shares many traits with other earth-worshipping regions. But in Paps they revere Eiritha as the center of worship, rather than Ernalda as in the Holy Country. However, I had little trouble convincing the Respected Elder that I was, indeed, a Lay Member of the religion. After so proving, they welcomed me and blessed me. And after that, at dawn and dusk, I could see pixies darting and sparkling about the area.

Any specific differences imposed by this separation will be mentioned below. These are mainly in inter-temple and intertribal organizations and associated cult spells available.

Although the goddess is the great unifying factor on the Plains she has no absolute command or unity among the tribes, and is generally incapable of forcing unification upon the many divergent tribes. Thus the cult has had little influence upon the course of history.

C. Life after Death

The cult of Eiritha promises to its members that there will be a continued life after death, and that worshippers who are respectful and observant of her practices will receive recognition by her in the afterlife. The cult believes in the cyclical reincarnation of souls, and promises that priests, Rune masters, and selected Initiates will be able to spend some time in a blissful paradise between lives. Heroes of the cult retain their identity even after death, and are removed from the cycle to remain with their goddess in the afterlife to aid her.

Human members of this cult are always buried after they die, but if they are animals only their tails need be buried. When burying a priestess, the Waha warriors chant the prayers of the Peaceful Cut over the grave, and priestesses do earth rites by sacrificing herd beasts and letting the blood flow upon the grave.

D. Runic Associations

The goddess Eiritha is associated with the runes of Beast and Fertility.

Nature of the Cult

A. Reason for Continued Existence

The people of Prax are utterly dependent upon the goddess Eiritha for their daily existence upon the bleak plains. She is the source of all their daily goods, for the people are unable to extract the requirements for survival from the region, but the beast daughters of the cult can. To be cursed or exiled by the goddess means death, unless the victim is able to flee the plains.

B. Social/Political Position and Power

The cult of Eiritha exercises immense power among the Prax barbarians, and their priestesses are always respected to varying degrees. Among the tribes of the Sable and Morokanth she is more revered than other deities, and her priestesses are also the ruling queens of the tribes. The other tribes have the High Priestesses on their ruling councils, and will always pay heed to their words.

C. Particular Likes & Dislikes

The worshippers of this goddess hate all things of chaos, as do all normal and sane gods of the cosmos. Addition. ally they hate all animals or people who would seek to kill the beasts of their herds without knowing the proper prayers and worship to send the souls of the beasts back to their mother goddesses. This includes all carnivores and non-Praxians. The cult itself does not hold antagonism between separate tribes, though individual tribes are prejudiced towards their preferred animals.

The cult is not loving to the Lightbringers, though some grudgingly admit to neutral or friendly feelings. Neither do they like the sun/sky deities, though Oakfed is friendly to them. Eiritha considers all of these deities responsible for the destruction of the land and the downfall of the central cult.

Organization

A. Inter-cult Organization

No formal inter-cult hierarchy exists for this cult. However, the Paps priestesses get great respect from the priestesses of the tribal cults. Thus the Paps group may attempt to persuade the tribal hierarchies to follow a path, but have no absolute power to force them to it.

B. Intra-cult Organization: Tribal

The tribal hierarchies are a bare skeleton of the great religion of the Paps, but there is a strict control among them.

Each of the five major nomad nations has a single High Priestess who is the Respected Elder of the nation. She has access to spirits who are minor reflections of the deity-spirits of the Paps pantheon. She may assign these spirits to temporary duty with priestesses who desire or require them for a cult task. She rules a council of the priestesses for the nation of clans.

Each tribe or clan has its own High Priestess as well, for there are few occasions when the entire nation will be acting in concert and under the guidance of the Respected Elder, but the peoples still need major contact with their goddess between those rare occasions. It is possible for a nation to have several High Priestesses, but only one will be Respected Elder.

Rune Masters of the cult are always responsible to the clan High Priestess or the Respected Elder.

B. Intra-cult Organization: The Paps

The hierarchy of the Paps is an echo of the once great earth religion which once lived there. Now, however, they all maintain their existence through their contacts with the beast goddess rather than through their earth goddess, Ernalda. In fact, Ernalda is one of the deities dependent upon Eiritha for continued worship in Prax.

The High Priestess of the cult is the leader, and is called the Most Respected Elder. She never

I sold the copper armor which I got at Pimper's Block for great profit, for that metal is holy among the earth folk. I still had some packets of herbs which I had got from the elves, and many people at the Paps wished to purchase them. A shaman of the Good Shepherd paid gold for dragonewt bones, and I was lucky to have a load of obsidian arrowheads and a bolt of red silk which some Rune women of the earth warrior cult vied for.

The Winter ceremony is one of great sadness and mourning for the earth cults. There were no elves here to liven up things, so everyone viewed all their deities as dead or dying. Earth-mourning is accompanied by great wailings and moaning, and some of the fanatics fell into fits or mutilated themselves. As a Lay Member, I viewed the external ceremonies, wherein such activities took place, and normally could not have participated in any inner secrets, but I had offered to cover the area with my Market spell. The Most Respected Elder had accepted, and she was glad she did.

leaves the sacred precincts of the Paps and absolutely rules over the Sacred Ground which surrounds the temple.

There are ten priestesses which all report directly to the Most Respected Elder and are associated with the animals. Five of these are the Respected Elders of the nations. The other five are priestesses of the lost, hidden, or minor tribes: High Priestesses, respectively, of the Rhino, Plains Elk, Nosehorn, Longnose, and the Zebra. Some of these have Priestesses of their own among minor clans on the plains, some are remainders of extinct herds. The zebra-mother is new to the cult, being "invented" by magics of peoples since Time began.

In addition to these beast aspects of the goddess there are also several subcults which remain attached to the Paps and are under the control of the goddess Eiritha. Each of these has a ruling High Priestess and one or more Priestesses. There may also be a priestess of these subcults among the tribes, and they will report to their local High Priestess unless instructed otherwise by the specific High Priestess at the Paps. (For this reason these subcults are not popular among the tribes, who see the priestesses as a possible source of betrayal of the tribal priorities.)

These subcults at the Paps are: the Father of Independents, the Three Bean Circus, Ronance, the Good Shepherd, and Aldrya. They will be explained in their appropriate sections.

C Center of Power, Holy Places

The center of power for the cult is, as stated, the Paps. It is here that the tribal priestesses will meet upon those occasions when they do meet. The grounds of the temple are sacred, and there may be no fighting there even between mortal enemies. (Chaos beings are excepted, of course, and subject to immediate slaughter.)

Other holy places of the cult are any spots where there is easy fodder and water. This is primarily a series of oasis upon the bleak plains which may be temporarily sanctified and used for worship until the tribe moves on again. Of these only Days Rest is of particular significance, for it was there that the daughters of the goddess rested when Waha freed them from their enemies.

D. Holy Days and High Holy Days

Like many earth cults the most holy day of the year is Earth Season, Fertility Week, Clayday. Additionally, each month's Clay Day of Fertility Week is a special day. Finally, there is time set aside each Clayday of every week for ceremonies by the priestess.

Lay Membership

A. Requirements for Initiation

Among the peoples of Prax it is assumed that all people are Lay members of the cult if they live with the tribe, for each person benefits from the goddess' gifts and worships her for it. Outsiders may be allowed in the worship, but they must join by paying two cattle, or its equivalent (i.e. around 1 Wheel) each time they worship (weekly). Or they may perform some service, make a special gift, or otherwise satisfy the priestess presiding and show that they are sincere and friendly, and thereby become regular Lay members.

B. Requirements to Belong

Membership in the cult is permanent for all Lay members unless they are outlawed. They must also worship each week with the cult and maintain the cult prejudices.

C Mundane Benefits

As a result of Lay membership the peoples may partake of the gifts of the goddess. This means that they have food, clothing, and the tools and implements made from the bodies of the beasts.

D. Skills

Cheap (½ normal): all 1 handed axe-type weapons.
Normal: all stealth, manipulation and perception skills.
Restricted (2x normal): all non-axe weapons skills and all knowledge skills.
Unique: Find Water. Find Cattle Food. These skills allow the sensing of the direction of appropriate fodder and water for their beasts (food is usually fit only for animals; the water may be freestanding but usually is available through plants.)

E. Battle Magic

Cheap: Healing, Xenohealing, Farsee, Binding.
Normal: all others.
Restricted (2x normal): Protection.
Prohibited: Bladesharp, Bludgeon, Disruption, Fanaticism, Fireblade, Fire Arrow, Iron Hand, Multimissile, Speedart

Initiate Membership

A. Requirements for Initiation

Initiate membership requires that a person have been a Lay Member in good standing and be a female member of the tribe.

B. Requirements to Remain Initiated

Initiate membership requirements are like Lay requirements.

C. Mundane Benefits

As Lay person.

D. Skills

Understand Beast Speech: This is not verbal speech. It is training a person's perceptions to be

The Middle Secrets of the earth ceremony occur within the Paps, underground, where those worshippers are then taken into the world of Godtime, where they can view the inert corpses and spirituality of their deities. This is a dangerous rite, for during it the worshippers risk Darkness invasion of the sacred area. Such an invasion then took place, with a great fury, as if we were in Hell itself.

My Market spell first alerted everyone, and the Waha guards moved quickly to the entrance tunnels. Then the area Warding spells went off, and we realized we were under attack from two sides. Our enemies somehow had found a secret entrance or had teleported themselves.

The first attack came from Morokanth, often accused of betraying the cult. They mostly were Lay Members, and therefore outside at the surface. But their leaders were powerful, and the raiders thrust deeply into the tunnels.

alert enough to see and interpret warning signs, odors, movements, and other gestures made by their herd beasts. (Speaking to the animals is not possible with this.)

This is learned by all Initiates at 5% plus perception bonus and may be learned afterwards. The first 25% costs 500 L./5% and the 2650% costs 1000 L./5%. Beyond 50% it can be increased only through experience.

E. Spells

IGNITE is a Battle Magic spell which is taught for free to all Initiates during their first week after initiation. This was gained from their relationship with the goddess Mahome, Campfire goddess.

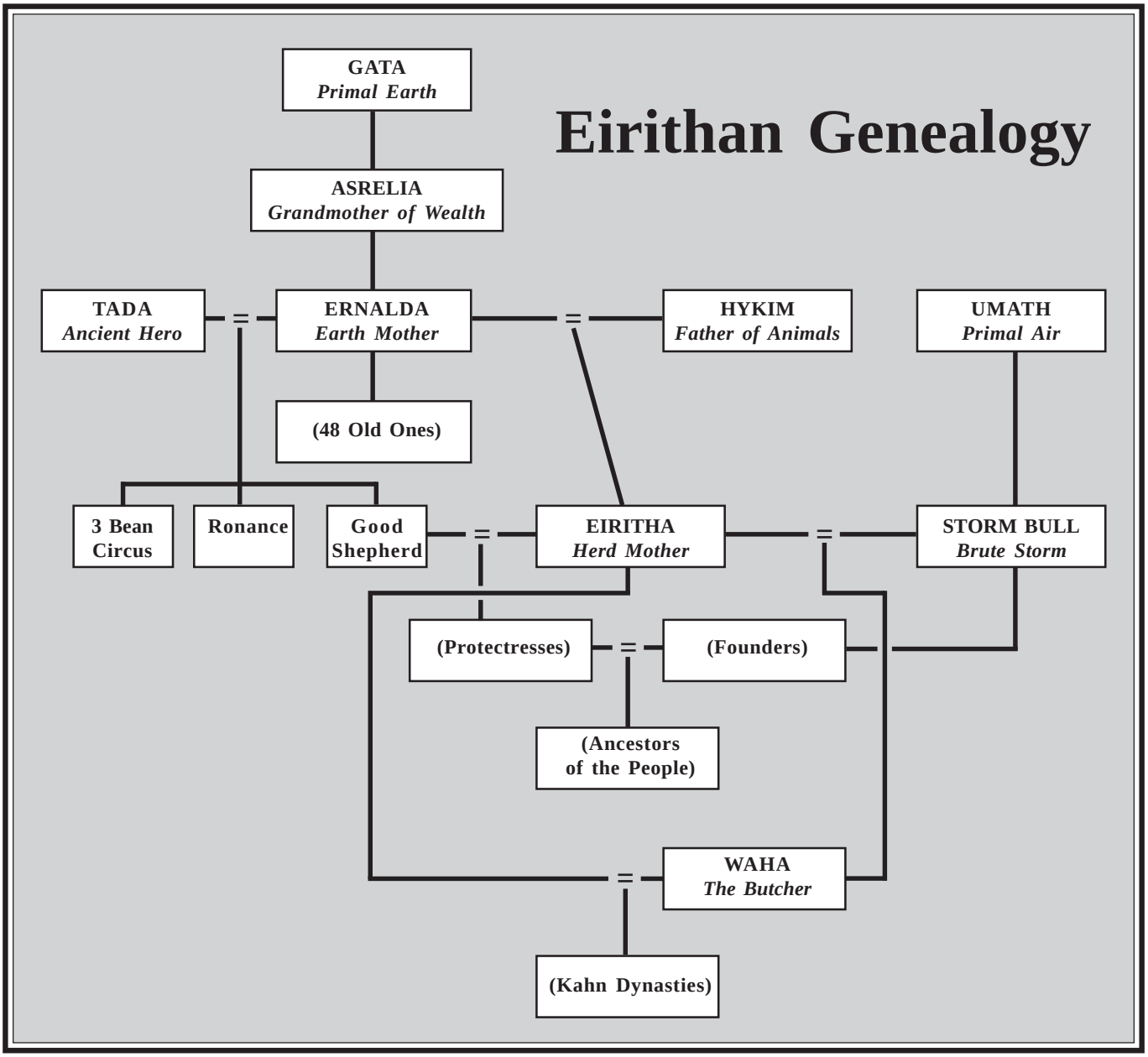
Rune Lord Membership - Herd Sisters

A. General Statement

The cult is not a fighting cult, and Rune Ladies are required to have abilities appropriate to the survival of the herd without fighting.

B. Requirements

Herd Sisters must have a 90% skill in these: Find Water. Find Cattle Food, and Riding. They must also have two of these skills: Any 1 hand axe weapon. Understand Beast talk, Read Own Language, Spot Trap, Spot Hidden, First Aid, Treat



Disease. Also, each 3 points of Xenohealing may be substituted for one of the optional skills.

C. Restrictions
Herd Sisters have only the usual restrictions on their status.

D. Benefits
The benefits of being a Herd Sister of the cult are that the person is accorded priority over all members of the tribe in gift receiving except the khans and priestesses, and maintain whatever status they may personally acquire.

Rune Priesthood

A. General Statement
The function of the cult priesthood is to lead the people in the protection and care of the herds they are dependent upon. It is not a fighting cult, so the priestesses do not maintain their fighting skills except at the normal DEX times 5 ability.

B. Requirements
Priestesses must he women. There is no literacy requirement, but instead they must know Beastspeech at 90%. Other requirements are as normal.

C. Restrictions
The restrictions arc the same as those of the initiates. but there is a strict prohibition against using any weapons other than axes or knives.

Also, they may not use any weapons magic. Offensive spells are allowed. They may not marry Waha Lay members.

D. Benefits
Priestesses receive the first choice of any portions of a slaughtered animal. They receive great status among their tribes as well, and all social benefits thereby granted.

E. Rune Spell Compatibility
The priestesses of the cult can learn all 1 point and 2 point Rune Magic spells.

F. Cult Special Rune Spells

Bless Animals **1 point**
Duration instant, Range herd, Reusable.
This fertility spell increases the calving potential for each beast so blessed. Each birth has an 80% chance of producing healthy twins, and nine of ten calves so born will be female. This spell can be cast only on the High Holy Day of the year (Earth Season, Fertility week, Clayday), and only affects the following year's calving.

Speak To Beast **2 points**
Duration 15 min., Range voice, Reusable.
This spell allows the person on whom it is cast to talk with one type of mammal for the length of the spell. Oratory bonuses apply if the creature needs convincing. The spell costs 1200 L. to learn, and is taught to Initiates and some associate cults.

Subservient Cults

A. The Spirit of Reprisal
The spirit here is one which does not do anything actively to harm the person, but instead will follow and hunt them by attempting to communicate the outlawry of the individual to all worshippers of Eiritha and Waha who are later met. This communication is always successful with priestesses and Rune Masters of Eiritha, 50% successful with Initiates of Eiritha and Rune priests and Khans of Waha, and 20% successful with Lay members of Eiritha and Initiates of Waha. This all but guarantees that persons will receive no aid from worshippers of the cult and is tantamount to a death sentence in the harsh lands of Prax.

B. Others Listed
There are always Hero Cults of Eiritha in a tribal structure. These receive individual worship from the tribe on the holy days and are remembered for their successful working of the cult magic. They will appear during worship or to aid people when sent by the goddess, but have no special functions other than that.

C. The 48 Old Ones
These are the remnants of the old agricultural spirits still attached to the cult at the Paps. Each may be gotten as an allied spirit by priestesses of the Paps. They each have POW of 2D6+12 and may have a fertility spell, but otherwise lack distinction.

Associated Cults

A. The 3 Bean Circus
This cult is of a band or family of ancient times whose fame was widely known as peaceful worshippers of the gods, but their power was broken and cast down during the horrid War of the Gods. However, their persistence is immortal, and they are still wandering about the plains. They have one spell.

Peace **3 points**
Duration 15 min., Range 160 meters, Reusable.
This spell causes all persons not of Rune status within a one kilometer radius to lay down their weapons and forget all violence and war. For the length of the spell they prefer rather to listen to the wonders of peace and love which the spirits send ringing through their minds. Only the Most Respected Elder and the High Priestess of the 3 Bean Circus may use this spell.

B. Ronance
Ronance is a son of Ernalda who taught men the secrets of plants and the mystical pathways of the cult. He is still useful in finding the way across the seeming trackless wastes, for his secret paths have their manifestations upon the desert. He has one skill known to the whole cult (Find Fodder) and one Spell:

Trolls led the second attack, much to our surprise. The Most Respected Elder did not pause in her ritual, for the luck of the Paps for the year depended on her completion of the ritual without interruption. But her assistant barked commands, and a group of Storm Bull worshippers cast their rune spells and charged the trolls.

For a while I waited, trying to see which was the greater threat. I did not like being caught underground with foes on both sides, and was most tempted to fight the Morokanth, and thereby open a path of escape. But I saw the trolls batter the Storm Bull contingent, and without further waiting cast Orlanth's Shield, then a Bludgeon enhancement on my staff, and joined that fight.

More than my effort led the successful counter-attack, but I paid deep respects to the earth cult with my blood and my power. Some trolls did escape, fleeing down the secret tunnels even deeper into the Paps. The women warriors of the earth cult conferred briefly, then set off in pursuit.

The priestesses continued their rites, unfolding the secrets of the ritual. Even though I was present, I could not see them, but I knew from study that they were showing the secret sparks of life inside their deities, from which the Initiates lit their soul flames anew to help them against the Darkness season thereby.

Norayeep came back from the ritual strong and beaming. She, as an Initiate, did have access to the secret. Morak was subdued and dirty, and I realized that he had joined the fight even though unarmed!

For my spell I received Speak to Beasts from the Respected Elder, and she was most pleased with the aid they had received from my Market, or Neutral Ground, spell. I left the gathering feeling well, but now anxious to get to another bustling market of which I had heard.

Pathway **1 point**
Duration 15 min., Range 160 meters, Reusable.
This stackable spell allows the user to determine the direction of the nearest oasis. If two Rune points are used, then the closest and second closest oases will be known, with each additional point increase the number of oases known. There is no limit to the number of Rune points stackable, but the spell tells only direction and distance magnitude, not the actual distance.

C. The Good Shepherd

This spirit was once a mortal during the Gods Age, and was even then a friend of Eiritha's. At that time he became the father of many Protectress spirits of Prax, but most of them were killed in the Great Darkness and his worship is now supplanted by Waha and the Storm Bull. His commitment to his goddess is unbroken, though, and he offers one Rune Spell to the cult. Some say he learned the spell from Flesh Man, but others point out that this cult can use the spell to raise beasts as well as people.

Seal Spirit **3 points**
Duration 15 min., Range touch, One Use.
This is a limited resurrection spell which may be used on cult Initiates or Rune level characters, or occasionally sold to foreigners for outrageous prices. The body must have been slain, not dead from disease or old age. The body must be healed, or it will die again when its soul returns. After casting the spell, the priest will engage in spirit combat with the spirit of the deceased. If the priest is successful in overcoming the spirit during the first round of combat, then the body and spirit will be rejoined, thereby bringing the character to life. After casting the spell and engaging the spirit, the priest will have lost 1D3 of CON from his characteristics by having undergone such strenuous activity. A rescue of the dead has a time limit, and depending on the number of full days between death and resurrection, the one brought back to life may have lost some abilities and magics. Use the Resurrection Chart (in Chalana Arroy) to determine such losses.

D. Aldrya

The goddess of vegetation gives her sister two spells to use. The first derives from their early association as members of the earth cult. The second was taught to Eiritha by the hero Pavis in the ancient days, who secured the peace between the gods and taught Eiritha the healing spell.

Accelerate Growth **2 points**
Duration as needed, Range vision, Reusable.
This spell matures one tree, or a 3 meter square area of bush, grass, or moss, to prime growth at an increased growth rate of 10:1. It does not force a plant beyond normal growth potential. The spell's effect is permanent.

Heal Body **3 points**
Duration instantaneous, Range touch, Reusable.
This spell cures the total damage taken by a body, regardless of hit location. It will regrow or heal a maimed limb. When a limb is severed or maimed, roll 1D100 to see what percent of the limb is lost. The result tells the player how long this spell needs to regrow the limb. Limbs regenerate at the rate of one game week per 10% restored if the spell is applied within ten minutes, or at one game month per 10% if the spell is cast after ten minutes has elapsed but before seven days have passed. The limb will not regrow after seven days.

E. Mahome

This gentle campfire goddess was befriended during the Darkness by Waha, and given over to the priestesses to tend. She gives only a Battle Magic spell of Ignite. This is taught free to all Initiates after they join.

F. Ernalda

From the Earth Mother the Beast Mother gets the Rune Spells of Summon Elemental 1, 2, 3. The only elemental summonable by the cult are gnomes of the earth.

Invader Deities

The cults of this next section have three basic items in common:

1. They were introduced into Prax during recorded historical time.
2. They have few, if any, Associated Cults in the region.
3. They have survived after the foreigners departed because they fill some need of the peoples of the region.

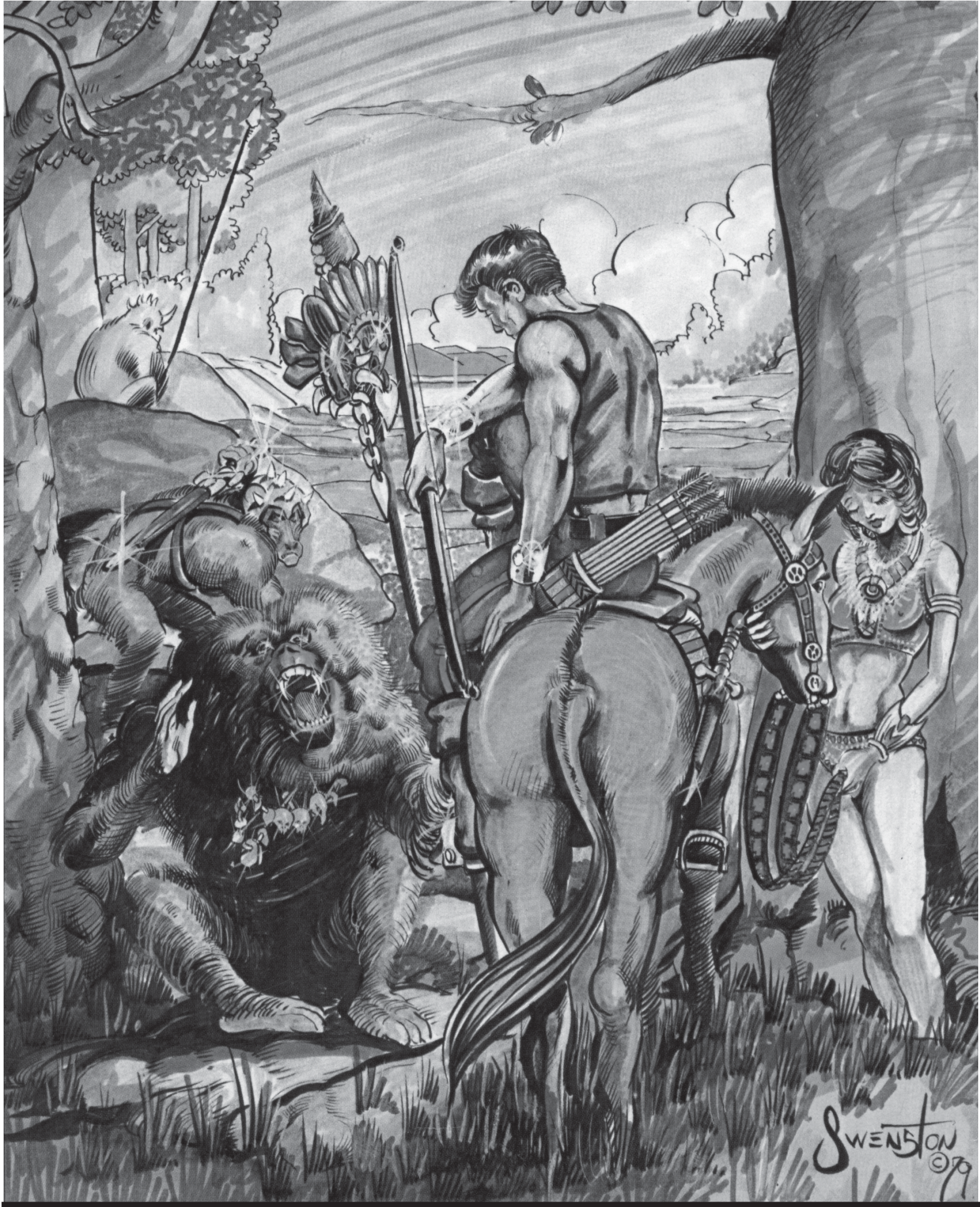
Humakt was the first of the invaders. He came into Prax at the head of an army of mixed humanoids out of Dragon Pass possibly as early as 35 S.T., in the Dawn Age.

Pavis was a mortal human, admittedly of special parentage, who came to Prax to found his city around the year 800 in the Second Age.

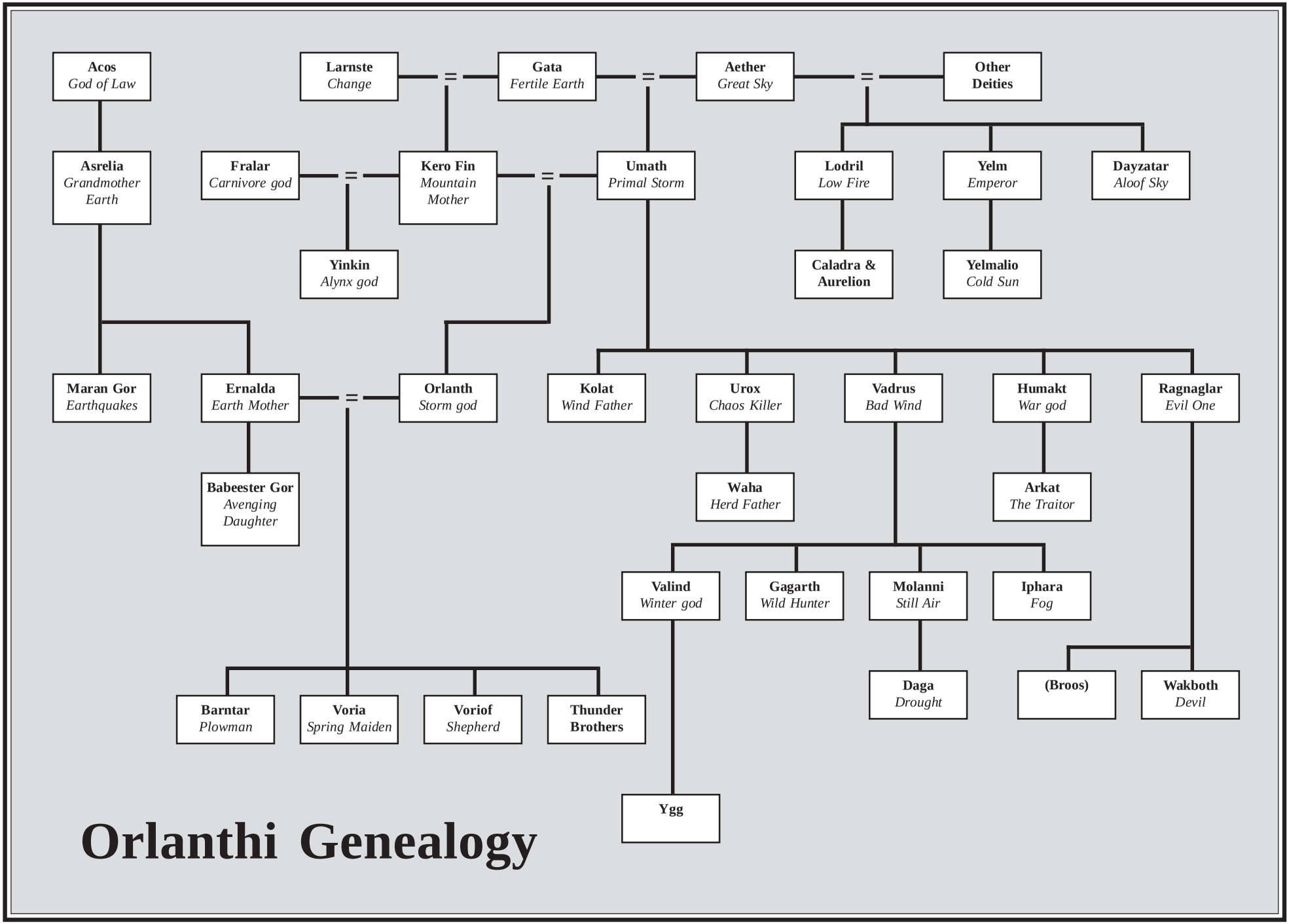
The Yelmalio cult was imported intentionally by the rulers of Pavis in the year 875 to help against barbarian raiders.

The Cult of the Seven Mothers was introduced into the area in 1610 when the Lunar Empire, flush from its victory in Dragon Pass, invaded Prax to find a route to the sea.

Worshippers of all of these might be found among any nomad clan. Every tribe could certainly muster enough worshippers to support one priest. Often the priest may also rule a clan, and so certain families among the tribes are sometimes associated with certain cults. This varies widely.



First Edition cover art of *Cults of Prax*



Orlanthi Genealogy

Humakt

Mythos and History

A. Before Time

Humakt is a son of Umath, the Primal Air. When Eurmal found the First Sword, called Death, Humakt first saw its use and with it slew Grandfather Mortal, the first deity to die, thus opening the road to Hell for so many colleagues.

Orlanth borrowed Death to slay Yelm, the Sun, in a foolish quarrel. Humakt disassociated himself from his brother and any connection with the Air. In this way he maintained his honor and strength, and did not suffer destruction in the Gods' War.

B. Since Time Began

Humakt has maintained his position as bringer of Death to all throughout recorded Time. He is the god of mercenaries and soldiers, and can be found on all sides in any conflict. He encourages honor and courage, and disdains pointless slaughter. He keeps the road to Hell well-populated by honorable warriors.

C. Life after Death

The worshippers of the cult can look forward to a special section of Hell reserved for them to practice their and prepare for the Final Days, or at least the next full-scale War of the Gods. By doing this they also protect Hell from in-roads by chaos. Humakt worshippers are never Resurrected.

The cult cares little what happens to the corpses of their dead, save that they are treated with local respect and not turned into undead. Members usually sing a song of victory over any grave, commemorate the dead with a feast, then move on. It is not uncommon that the broken sword of the member is left stuck into the grave or funeral area.

D. Runic Associations

Humakt is one of the most single-minded of deities. In recognition of this, the Rune most commonly associated with his worship is that of Death. The other Runic Power associated with the cult is Truth.

Nature of the Cult

A. Reason for Continued Existence

As the god of soldiers, Humakt has a permanent place in the godly ranks of any religion. Priests act as trainers and chaplains for mercenary and national forces, and their Rune Lords are the first asked to lead perilous quests, unless subtlety will be called for. Temples are also used as hiring halls in many regions.

Tourney Altar is a great bowl-shaped arena left in this miserable desert by some forgotten civilization. It is favored by the Humakt cult as a dueling-ground, and I'd heard that two Swords of the cult would settle a dispute there.

B. Social/Political Position and Power
The social position of Humakt worshippers varies with the area in which he is worshipped. In peaceful regions it is a relatively minor cult. In areas of constant conflict, Humakt is well-respected. In Prax, where most warfare is an outgrowth of tribal bickering, Humakt is considered an overly-specialized deity, without the skills necessary to tribesmen. The professional soldiers in the area and the Adventurers of the Pavis Rubble do include many worshippers, and the Temple in Pavis Outside the Wall is well-attended.

During the Lunar occupation, the Humakt Temple was suspect, due to its strongly Sartar personnel, but no conspiracy was ever proven against the hierarchy, despite the Sartarite actions of a few members. This general neutrality was in keeping with the traditions of the Death god.

The first Sword was Alain, and he wore iron armor everywhere but his left leg. The second was the warrior Naimless, from Dragon Pass. Two sword-wielding dark trolls attended her, which was very strange.

Alain was angry that Naimless and her friends would raise troops from among Alain's followers when he, too, was preparing an expedition against broos reported to be at Sog's Ruins. A bystander said that Alain's friends might be more tempted by Dragon Pass plunder than broos-killing, for the latter is fraught with danger and often yields little booty.

C. Particular Likes and Dislikes
Humakt philosophy does not believe in maintaining a body which has been separated from its Spirit. Death cults which specialize in the creation of zombies, skeletons, and vampires are anathema to Humakt, and his Temples will oppose any such cult. Delecti of Dragon Pass and the Vampire cult of Vivamort are particular targets of Humakt's displeasure.

Included in the dislikes is the Darkness god, Zorak Zoran, a bloody-handed slaughterer who glories in massacre and atrocity. The dislike is mutual, for Zorak Zoran considers Humakt to be effeminate and squeamish. The two cults do not actively war upon one another, but their members are usually found on opposite sides of a struggle.

There is also a professional rivalry with the cult of Yelmalio. but no contest is required when members meet.

Organization

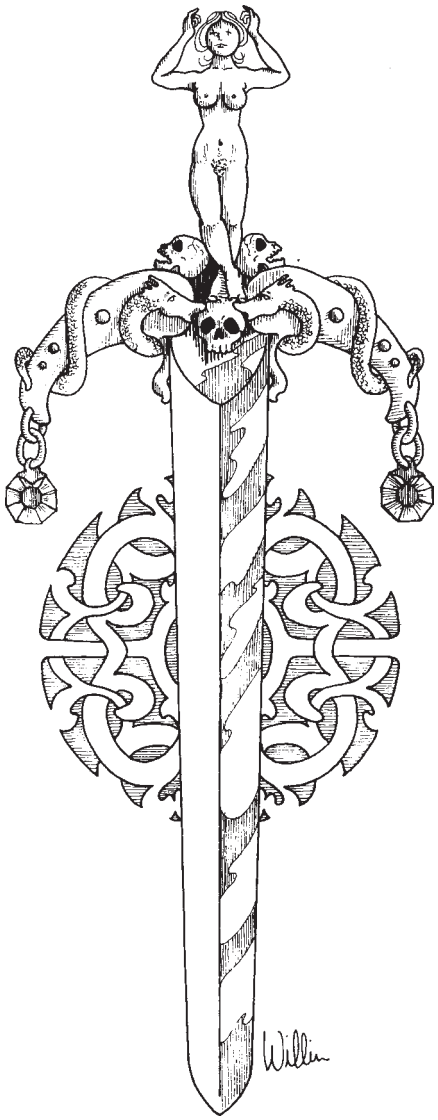
A. Inter-Cult Organization
The various Temples of Humakt are roughly autonomous, with the membership going from one to another as the ways of war take them. if more than one temple has to decide a matter, a council is called with the senior High Priest presiding, each Priest and Rune Lord having a vote.

B. Intra-Temple Organization
The Humakti (as they are called) have a rigid intra-temple structure. They are organized along military lines with the Rune Lord or High Priest called Captain, and ten Priests or Lords called Centurions. Each Centurion has up to ten Initiates or Lay Members called sergeants.

In practice, this structure is rarely as clean as it should be. Humakt being the sort of deity he is, holes always are appearing in the Table of Organization. Some times there are more than ten Centurions, or extra Lords and Priests, depending on the current population. These extras are fitted in wherever they can be, with the sure knowledge that vacancies for their promotion will arise shortly, as other Centurions move on or die.

To the outside world, the Priests of Humakt are known as Sword Priests, and the Rune Lords as Rune Swords.

C. Center of Power, Holy Places
Humakt has no particular center of power. Most Holy Places in Prax are minor shrines, such as Tourney Altar.



Certain holy and magical swords are known to be special to the god. and count as mobile altars or shrines.

D. Holy Days and High Holy Days
The High Holy Day, called the anniversary of his birthday, for Humakt is Windsday, Death week, Storm season. This actually commemorates the slaying of Grandfather Mortal and thereby the "birth" of Death.

Additionally, there are holy days each Death week of each season, with the days varying according to the elements. Thus it is on Waterday of the third week (Sea season), Fireday of the 11th week (Fire season), Clayday of the 19th week (Earth season), and Freezeday of the 27th week (Dark season).

Lay Membership

A. Requirements to Join
Humakt welcomes all races as long as they are warriors and will swear to keep discipline and uphold the Humakt Code of fair play and honor. Few creatures of Chaos can maintain this discipline for any length of time, so there are few Broo, Scorpion Man, or Ogre members.

B. Requirements to Belong
Lay Members are expected to tithe ten percent of their current silver every cult holy day (many use this as an excuse to go on sprees just before the holy day), and give up the usual point of Power when they worship.

Every Lay Member must meet certain minimal requirements. They must uphold the Code of Humakt. This includes requirements that a member must (1) always fight other Humakt members fairly, (2) honor the fallen, and (3) maintain strict truth and confidence with one another. Combat between members may continue only to the first fallen, not to the death, and the loser must surrender a prize to the victor. This prize absolves each of any further obligations to the other, save in the usual course of cult functions.

Humakt temples also act as hiring halls for mercenaries and adventuring bands.

Members of the cult occasionally can call on the Temple for room and board, but it is not always the case.

C. Mundane Benefits
The Humakt temple maintains good relations with the Arroin cult, so that its members can be assured of first aid for their battle wounds. Humakt Sword Priests are often trained by Arroin in the healing skills, above and beyond the usual battle magic healing spells. They are particularly well-trained in treating poisonings,

D. Skills
Lay Members of the Humakt cult can gain training with any form of sword or dagger at one-half price. They will also train in Riding, Camouflage, and Spot Hidden for one-half price. Conversely, Lay Members must forswear any training in mace and maul.

E. Battle Magic
Humakt Lay Members have the following special relationships with the following battle magic spells:

Reduced Cost (½ normal): Bladesharp, Coordination, Detect Enemies, Detect Undead, Fireblade, Glamour, Padding, Repair.
Increased Cost (2x normal): Dullblade.
Prohibited: Bludgeon (members may not learn this spell and will forget it if they already know it).
Unique: Parry. This works in all ways like a Bladesharp spell, save that it only can be applied to a shield. Each point of Power allows a 5% better chance of parrying with that shield. Cost is as a variable spell.

Initiate Membership

A. Requirements for Initiation
Lay Members who have shown true dedication to the ideal and cult of Humakt may be invited to become Initiates of the cult. A candidate for initiation must take the step with full realization that a later refutation of his pledge will involve reprisals from the cult spirits.

An Initiate must have a sponsor who is already an Initiate and a battle comrade of the candidate. He must also pass a test which is abstracted for the game by roiling on D100 the formula CHA x 5 + % to hit with Sword, divided by 2.

B. Requirements
Once accepted into the cult of Humakt, the Initiate must take a Humakt gift and accept a Humakt geas. Up to three gifts may be taken at this time, but the requisite number of geases must also be taken. If more than three are taken, then twice as many noted geases must be taken. A Rune Priest will explain that both gifts and geases will help the recipient become a better Humakti.

An initiate (often called a "Sword brother/sister") must also sacrifice two points of POW every holy day and enforce the cult likes and dislikes more stringently than a Lay Member. They often are in demand as assassination bodyguards.

C. Benefits
Initiates get first call on all Sergeant positions within the Temple, and lead other members in devotions to the god. A Humakt temple will always arrange for healing for Initiates and offer room and board if at all possible. They will usually ransom an Initiate or attempt to rescue him, as deter. mined by the Priest.

A Sword named Jondar Blackmane laid out the sacred circle on the ground, then the Humakti chanted and clashed their weapons. Though I stood with those in the ancient stands, I detected the live magic in the arena below. Alain and Naimless swore a Truth Rune oath, as normal, stepped to opposite sides of the circle, saluted to each other, and began.

Each circled a while, undoubtedly casting spells. The swords glowed, their armor wavered, the air inside the circle seemed to ripple, and Alain sheared away Naimless' shield despite her parry. Naimless' sword glanced off Alain's iron armor. Alain struck again, but was parried. There was no return attack as Alain drove in, hoping to take blood before Naimless' next magic took effect.

A cult member will never be called back from the dead in any way. They are considered to have been called by the god and it would be sacrilegious to reverse the situation. if they are called back, they will single-mindedly try to kill their summoner even if made into a vampire. After slaying the wrong-doer, the Humakti spirit will again depart the body.

Finally, Humakti Initiates or above cannot be turned into skeletons or zombies.

D. Skills

An Initiate will get cult weapon and skills training free, but with the understood obligation of equal time given to service of the Temple. in the usual bargain, the initiate trains four hours a day and works four hours a day. Thus it will take twice normal time to learn for free.

Skill master Initiates can use the temple grounds for teaching, but 50% of their fees must to the temple. That 50% can be used to "pay" for training for the master.

F. Spells

Humakt temples will teach Bladesharp 1-4 to its initiates free, and the same one half price benefits for other spells still apply.

Humakt's Gifts

The following list shows ten standard Humakti gifts. Others have been given by the god throughout Time, and may be given again at the Referee's discretion.

Gift	*Geases*
1. Increase 10% in attack with a cult weapon.	1
2. Increase 10% in cult weapon parry or shield parry.	1
3. Increase 05% in defense.	2
4. Increase 10% in a cult-related skill *	1
5. Increase a raiseable Characteristic by 1 point	1
6. Increase a non-raiseable Characteristic by 1 point	3
7. Increase the hit points of a specific weapon by 1 point.	1
8. Increase the hit points of one piece of armor by 1 point.	1
9. Add 1 point of "false CON" against poison attack **	1
10. Begin Sense Assassin ability at 25% or raise it by 10% ***	1

Notes:

* These are the non-fighting skills listed under Lay Membership.

** Thus a character with a CON of 12 would have a CON of 13 for resisting poison.

*** This gives the Humakti the ability to suspect an associate who intends to assassinate someone the Humakti is currently attached to, whether as a part of a temporary adventuring party or a permanent fealty relationship. This of course includes an assassin coming after the Humakti. The Sense will not tell the Humakti who the intended victim is, but does point out the assassin.

Rune Lord Membership

A. General Statement

The Humakt Rune Lord, the Sword of Humakt, is the culmination for this fighter-oriented cult. A Sword may also be a Priest, but not necessarily. A Priest must aspire to become a Sword as well.

Humakt Rune Lords are sought out as leaders of doomed ventures and defenders of indefensible positions. To have a Sword of Humakt as one's teacher guarantees excellent weapons use, for such skills are the teacher's life. Such Rune Lords are rarely known for subtlety, for their way is that of straight-forward confrontation. Their style is not that of the general, but of the hero.

B. Requirements

A candidate for Sword of Humakt must have been an Initiate in the cult for at least two years. The candidate must have 90% skill in at least five of the following skills, at least three of which must be with weapons: Armoring/Weapon Making, Broadsword Attack, Camouflage, Dagger Attack, Dagger Throwing, Detect Assassin, Epee Attack, First Aid, Greatsword Attack, Oratory, Rapier Attack, Riding, Shield Parry, Shortsword Attack, Spot Hidden Item, Treat Poison.

The candidate must also have a Power of 15 or greater and convince the Examining Council of the cult and the god with a 1D100 roll of (POW + CHA) x5 divided by 2.

C. Restrictions

There are very few restrictions on a Humakt Sword not already detailed. He must personify honor and fair combat in his every deed, upholding the meek and protecting die oppressed. He must never turn his back on a fair fight in a good cause and never break a sworn vow. Any Sword betraying these restrictions will never be able to pick up a sword again without it shattering in his hand.

D. Benefits

As the personification of Humakt on Glorantha, the Sword of Humakt attains many benefits, including the almost universal benefits of an Allied Spirit (which is always put into an iron sword), iron armor (if it is available to the Temple). support of his Power so that he will be able to fend off magical attack, and Divine Intervention on call. All of these benefits were outlined in the rules.

The Rune Lord of Humakt must also take unto himself at least one more gift and its attendant geas(es).

A Rune Lord of Humakt may become a Rune Priest any time he meets the Power requirements, with no reduction of fighting ability.

Rune Priesthood

A. General Statement

In Humakt, the Rune Priest is subservient to the Sword of Humakt. Yet Priests play an important part in the cult and are indispensable for bringing the Power of their Lord onto the battlefield. If the Sword of Humakt is the blade, the Priest is its hilt. In this cult, more than most others, there is melding of the two categories. This is reflected in the combat-oriented quality of the Rune Magic available, which is less powerful than much that is available to other cults. Also, unlike most other cults, the Humakt Sword Priest is not restrained by temple duties from exercise and practice, and so can maintain his fighting and other cult skills, and even train to improve them.

B. Requirements for Acceptance

As stated before, any Rune Lord can become a Rune Priest by simply having the POW requirement of 18 or more. Non-Rune Lords wishing to be Priests must have the requisite POW, must have spent two years or more as an Initiate of the cult, and must convince the Examining Council. Unlike the Examiners for the position of Rune Lord, Rune Priest Examiners will take contributions to the cult treasury into account as described in the rules.

The ability to read and write will count as a plus to the Examiners, but is not necessary, as the other Priests will instruct the new candidate in the battle language techniques of the cult, a secret language. There is also a special notation system used for recording secret weapon techniques. It is very specialized, but not difficult to pick up. It is called Sword Speech.

C. Restrictions

Humakt Rune Priests have fewer restrictions on them than most, but must serve time as chaplains to regiments and Temple business. However, they continue training in skills hallowed to their god as a form of worship.

D. Benefits

A new Priest must take one new gift of his choice and its associated geases. A Humakt Sword Priest always has a place in any council of war, and has a claim second only to a Sword in taking any tactical command. Humakt-worshipping soldiers will always see that the Priest gets fed on the march.

E. Rune Spell Compatibility

The Sword Priests have the use of all standard Rune magic spells shown in the rules. As they are not priests of an elemental god, they cannot raise any Elementals.

Humakt's Geases

The geases taken by a Humakti often have little effect on his adventuring life, but some effects of geases can be considerable. The usual geases, with the percent they will be given, follow. If the geas contradicts the gift desired or a previous gift taken, then the worshipper may choose a new gift, but must take the geas. If the same geas is rolled twice, roll again.

Roll	Geas
01-01	Favored by Humakt; no geas.
02-04	Mistrust all Dwarves.
05-07	Mistrust all Elves.
08-10	Mistrust all Trolls.
11-13	Mistrust all non-Humakti except those friendly to Humakt's cult.
14-16	Mistrust all non-Humakti, friendly or not.
17-18	Never eat from a dish.
19-21	Remain silent 1 week per season (this includes casting spells).
22-23	Do not speak one day per week.
24-26	Eat no meat on Windsday.
27-29	Eat no meat on Death week.
30-32	Eat no cooked vegetables.
33-36	Eat no vegetables.
37-40	Ride no animals 1 day per week.
41-43	Ride no animals 2 weeks/ season.
44-46	Ride no animals.
47-50	Drink no alcoholic beverages.
51-57	Never participate in an ambush.
58-60	Never lie to a friendly cultist.
61-61	Never lie.
62-65	Double Power sacrifice each holy day.
66-67	Triple Power sacrifice each holy day.
68-71	Use no non-cult weapons.
72-75	Cannot use Large Shield.
76-79	Cannot use Large or Medium Shield.
80-81	Cannot use any Shield.
82-85	Cannot use metal armor (random location).
86-89	Cannot use any armor in 1 location (random).
90-93	Cannot use metal armor in 2 locations (random).
94-95	Cannot use any armor in 2 locations (random).
96-98	Roll twice more.
99-00	Roll thrice more.

He was too slow. A small salamander stuck him from behind before his sword thrust home. Naimless had to dodge his falling body. A moment later the elemental disappeared. The combat had taken less than a minute.

Despite the damage, Alain rose. I could see his scorched flesh heal on his unarmored leg. Naimless used healing magic to put her fingers back in place.

F. Cult Special Rune Spells

Bind Ghost **1 point**
Duration 15 min., Range 160 meters, Reusable.
Binds the spirit of a dying Humakt worshipper into an area as a ghost. as described in the rules. The priest must engage in a successful round of spirit combat if the spell is to work. The spirit must be a volunteer.

Detect Truth **1 point**
Duration 15 min., Range 5 meters, Reusable.
This spell allows the caster to tell whether anyone within a five-meter radius is lying. If lies are spoken, the speaker will emit a dark, smokey glow visible only to Priests, Lords, and Initiates of the Humakt cult.

Turn Undead **1 point**
Duration 15 min., Range160 meters, Reusable.
This stackable spell will affect one undead creature for each point sacrificed if a successful POW vs. POW roll is made.

Roll D100 for each creature affected.

01-25 Undead destroyed, released, or whatever.
26-75 Undead Befuddled (as the battle magic spell, but will work on skeletons and zombies, which the battle magic will not).
76-95 The undead turn and flee, if possible. If not, they attack the caster of the spell at twice normal ability for ten melee rounds, after which they "die" due to overstress.
96-00 The undead affected have been "converted" by the spell caster and will obey his intelligible commands for ten melee rounds, after which they disintegrate due to the great stress of the conversion. Most of the time this will require that Mind Link be used to communicate; the only exception being if the undead were recently created and understand the language of the caster.

Truesword **1point**
15 min, Range handheld, Reusable.
Doubles the damage done by any sword in the hand of the wielder, up to the maximum damage the sword can do. A broadsword will not do more than 9 points of damage, a great-sword will do up to 16 points, etc. This also does not increase damage due to damage bonuses or Bladesharp spells. It has no effect on a Fireblade.

Morale **2 points**
Duration 1 battle or 1 day (whichever comes first), Range 160 meters, Reusable.
Establishes a field around the user or picked target which will affect an entire regiment with the fighting equivalent of a Fanaticism spell, but without the deleterious affects of ignoring defense and parrying. Those affected will follow the Priest or target into battle anywhere. This spell must be established in a day-long ritual with the Priest and regiment, and then activated as needed. Its duration is for the extent of the battle, or till sundown, whichever comes first.

Oath **2 points**
Duration permanent, Range 160 meters, One use.
Binds two to a pact. If they break the oath, they receive an attack of Sever Spirit cast with a POW which is equal to the sum of battle magic POW placed into the oath to start it. The greater the oath sworn, the more POW is dumped into its swearing.

Sever Spirit **3 points**
Duration 15 min., Range160 meters, Reusable.
This spell acts as a Sword to cut the bond between body and Spirit of the target. The Priest must make a successful POW vs. POW roll. If successful, the target is dead. If unsuccessful, the victim takes 1 D6 points of damage to his CON, with effects similar to poison damage. This spell is usable only by priests who have proved their loyalty and skill as Humakti. Usually only High Priests will carry it. Initiates may not purchase this as a one-use Rune spell. Rune Lords may, if they with, purchase it as a one-use spell.

Alain accused Naimless of un-Humakti conduct, working himself into a rage. Naimless now was backed by her friends (including another Sword) since the fight was over, and she waited calmly, then said that Humakt could judge it. The god made no sign, so Naimless claimed victory.

She claimed a bison-load of provisions, and divided it among her followers. I was astounded that they had walked here. I tried to find Naimless afterwards to see if she would trade a rune spell from me, for it was clear she had done so to get the salamander, but I did not find her though I searched all day.

Subservient Cults

A. Spirit of Reprisal

The Spirit of Reprisal is a direct extension of Humakt himself. It is the Spirit's duty to take revenge on any transgressors within the cult who will not live up to the codes of the cult. This is the agency responsible for shattering the swords of those who break the Code of Humakt. For those who merely become apostate, his function is to rob them of their gifts, while increasing the magnitude of their geases.

B. Shrine Guardians

Every regiment with an established base and no overriding cult affiliation has a Humakt shrine. A feature of these is a 30+ Power guardian spirit who will guard the trophies of the regiment forever, unless a proper representative of the regiment comes to claim them. This is not a ghost. It is not bound by any geographical location and will follow looters and desecrators to the ends of the earth.

Associated Cults

A. Arroin

From this cult the Humakti may learn first aid, as described in Chalana Arroy (in the Lightbringers section). This is an ability.

Miscellaneous Notes

A. Distinguishing Marks

Marks of the Initiate and Sword levels of Humakt worshippers are the well-polished swords they bear. Once initiated, a Humakti's sword always shines. Rich members may have an ornamental sword for display as well as a "working" sword. Given the choice, any member will keep the working sword and sell the ornamental blade. Poorer members will have only the basic sword. Humakti commonly tie up most of their wealth in ornamentation for the "show" sword, often with easily pried-off gems in the hilt for use as ready cash.

B. The Humakt Duel

The nature of the code of Humakt is such that arguments, discussions, or any sort of disagreement are settled by a (hopefully) non-fatal duel. The rules for these are simple and few:

1. The duel applies only to Humakti versus Humakti. Thus all involved parties would know that honor and trust will be foremost.
2. The fight is to first blood, not to the death. After one participant is wounded, the duel is over.
3. Any Rune or battle magic is allowed except Sever Spirit. The use of allied spirits is certainly allowed.
4. The loser must pay some reward to the victor, as agreed upon beforehand.

Seven Mothers

Mythos and History

A. Before Time

These deities were not alive during the Gods Age in their present form, but rather were all human beings born since History began. This section will, instead, be used to explain the circumstances of their lives before their conception of the Red Goddess.

Before the coming of the Goddess, the lands of her birth were a dangerous frontier between the Carmanian Empire and the plains tribes of mounted nomads in Pent and the Redlands. A group of dissenters, exiles, and priests secretly met and prepared the most incredible ritual of all time, and in 1220 they achieved their goal despite Carmanian interference. In searching the planes and worlds of the spirits, they had located the shattered pieces of an obscure, long-broken goddess. Inside the wall of time they managed to reconstruct her into a living entity. This was the birth of the Red Goddess. Those who wove the spell are called the Seven Mothers, and are worshipped together in a cult.

In the year 1247 S.T. the Red Goddess attained her own immortality and proved it to the rest of the cosmos. Those who had aided in her creation were honored by her presence, and found their own way to divinity as well. Within 30 years of the Apotheosis of the Red Moon, they all had left the earth and joined the goddess in immortality.

Queen Deezola was a ruler of lands on the Arcos River, and a priestess of Arachne Solara. She is called the "Binder Within" in the Lunar pantheon, and she is the source of the cult healing spell.

Jakaleel The Witch is called "Spindle Hag" and was once a priestess of Zorak Zoran in the mountains of Jord. She is the source of the Lunes of the pantheon.

Teelo Norri was called "Young life" and she was drawn apparently at random from the streets of Torang for the ritual. In the pantheon the is cup bearer to the Red Goddess, and also the source of the Fund for the Poor movement.

Irrippi Ontor was called the "Brown Man" in the old texts, and is known to have been an outlawed priest of Lankhor Mhy. He came from Yuthuppa and was a friend of Duke Yanafal.

Yanafal Tarnils was called "Ram and Warrior" in the old rituals. He was an exiled nobleman from Yuthuppa who still ruled his lands. He later defeated his master, Humakt, in battle and became war god for the Lunar pantheon.

Danfive Xaron was a bloodthirsty outlaw who volunteered for the most dangerous task in the

Long before the coming of the Lunar Empire, the oasis of Moonbroth was an enigmatic source of wisdom and power in Prax. Even before the Red Moon was known, the oasis exhibited some of the cyclical nature of the Lunar way, raising its steamy jets high on each Wildday and whispering prophecies of The Moon To Come. Now arrived, the Empire has driven the Pol Joni tribe into the desert again, and taken the oasis as a stronghold.

ritual and was called "Bridge for the Seeker." His partial success earned him the position of Gatekeeper, Porter, and Night Watchman for the pantheon.

"She Who Waits" is a mysterious, unnamed personage in the myths whose identity was unknown to outsiders. She probably was a priestess of the Blue Moon.

B. Since Time.
Throughout the rises and declines of the Empire in the 300+ years since it was founded, these deities together have performed the same function as they did while alive. During their own lives they were responsible for lighting the spark of the Lunar spirit in the world, and now in their immortality they are responsible for lighting the Lunar spark in all persons who enter the cult.

Their popularity has risen and fallen with the fortunes of the Empire, but in times of strength it is often this cult which is found at the fore.

The cult is specially powerful at the edges of the Empire where they form instructive temples to serve as bases of Lunar operation. Thus they are ever at the beginning of the Empire just as they were at the beginning of the goddess. Even within the Empire there are many who are content with knowing this superficiality of the Red Goddess and worship only the Seven Mothers, without exploring the potentials or ramifications of the individuals.

C. Life after Death
The Seven Mothers will not promise anything except that there is certainly a Life after Death, and that they can teach a worshipper the gateway to the Red Moon, wherein lie all of the keys to the secrets of life and Death. They point proudly to their own goddess' death, dismemberment, rebirth, disappearance, and subsequent return as proof of this.

Resurrection is a regular cult function and High Priests will bring back devout worshippers if possible.

For persons beyond resurrection, local preference always is given to burial functions. Rune Priests and Lords will have their bodies preserved until the full moon, but others will be taken care of right away. Both will have songs of creation sung during the rites, and have their souls commanded to the "Circles of the Moon, of Time, and of Being."

D. Runic Associations
This cult contains an unusual mixture of runes. The central point consists of the Lunar rune, while to either side are the runes of Life/Fertility and Death. Like many Lunar cults, this one also has limited access to other elements without being directly connected with the runes.

To celebrate the completion of their new fort, the Lunar commanders opened a marketplace, calling all merchants and buyers to come and to celebrate.

Delayed by the Humakti in Tourney Oasis, I was late for the opening. Already many tents were around the market space, and barbarian families camped in the plain. I was surprised to see large numbers of Morokanth here, for those animal people usually are kept from human markets. I feared that the Lunars might allow even broos to market here, which would test my vows unfairly, but such fears came to naught. Having viewed the market, I went to its High Priest and bought a booth site. He grumbled about my payment with furs, but I didn't get to choose my location either.

Nature of the Cult

A. Reason for Continued Existence
The Seven Mothers is the guardian cult of the borderlands, and is an official state cult responsible for keeping foes of the Empire out and admitting friends of the Empire. In the former mode, the cult has a warrior subcult, terrible in its fury. In the latter mode is a teacher subcult whose mission is to educate those wanting to meet the greater Red Goddess.

B. Social/Political Position
The cult of the Seven Mothers is the political and magical representative for the Lunar religion in the borderland regions of the Empire. It is sometimes called the Occupying cult, and anyone who wants to cement their interests in the Lunar sphere of influence would be wise to pay great attention to the cult and its welfare.

In Dragon Pass the Lunar effort during the Hero Wars was to set up client states which maintained themselves but were still answerable to the Empire. The individual Kings were allowed to rule, but the priestly hierarchy reported through this cult to the Empire. The kingdom of Tarsh is an example of a successful client state.

C Particular Likes and Dislikes
The cult likes anything that likes the Lunar Empire, and dislikes anything that dislikes the Empire. In practical terms the Empire likes anything which will obey the Lunar Way of cyclicism and subservience to their Red Goddess, and will even include chaotic things. Inclusion of chaotic beings makes the Empire the enemy of many other cults, who are thus enemies of the Empire. These enemies include almost all the other cults included in this book. There also is an inherent and mythological dislike between the Air and Moon, and theft cults, as they struggle for the "Middle Heavens."

Organization

A. Inter-Cult Organization
Like most moon-cults, this one has strong ties with its parent organization. The original cult is centered upon the city of Torang, deep in the Empire where the Red Goddess was born. From here went many missionaries, and eventually the cult was found wherever the Red Moon glowed. Each of the imperial provinces and each of the sultanates has its own central temple, which in turn set up their own subcults and chapels, as necessary and when possible. However, each of these is responsible to the central hierarchy of the cult.

B. Intra-Cult Organization
The organization of each temple to the Seven Mothers is the same. There is a High Priestess at its head, with seven Chief Priestesses reporting to

her and being responsible for one of the subcults. Each of these Chief Priestesses usually has at least one other priest to assist her, and often has more than that. Reporting within the sub-cult hierarchy are Initiates and Lay Members.

The seven sub cults each represent one of the Seven Mothers, and each is associated with one of the phases of the moon. It should be noted that there is no real priestess of the Full Moon, for that position was saved for the High Priestess of the cult who is often called Red Goddess in ceremonies. Instead there is a subcult of the Secret Moon, worshipping the mysterious "She Who Waits," and which takes only special duty from the leaders. This is not a public subcult. Its missions are at the whim or need of the High Priestess.

It is also possible that the central temples will open several subsidiary temples, usually named for the chief priest's favored deity. For instance, after the fall of Alda Chur, there was a temple built there called the Temple of Yanafal of the Seven Mothers. Such temples are organized in a fashion similar to the central temple, but with each position in the hierarchy held by a member of one rank lower than usual. For instance, in the above-named temple there were Initiates in charge of most subcult functions instead of priestesses.

Such divisions and sub-divisions did much to help confuse the understanding of Lunar organization and politics, especially when it is remembered that some of the Mothers had cults of their own elsewhere.

C. Center of Power, Holy Places
The cult's holiest place was held in common with other cults. It is a temple in the city of Torang, in the Sultanate of First Blessed, in the northern part of the Empire. This is where the Red Goddess was born. Other major centers are the local Temples.

D. Holy Days and High Holy Days
The High Holy Day is Godday, Disorder week, Dark season - the day the goddess was born. Other holy days are each Wildday of every week, when the Red Moon is full, with the seasonal holy days being during Illusion week.

Lay Membership

A. Requirements to Join
Joining the cult requires very little commitment other than the minimum required for every cult. These are often difficult to achieve if a person has strong social, familial, or religious ties which might make him an outcast among his fellows, but such a break is necessary to enter into the liberated Lunar religion.

There are no racial, birth, or ability requirements. Money is always appreciated and noted, and is placed into the Lay Fund for the Poor.

Lay Membership is confirmed by telling the presiding priestess of the desire to join. The new member's name is then entered on the "Paper Lists" and kept there until the next Full Moon when they are burned and the Lay Member must rejoin. That means that Lay Members must join anew every week.

B. Requirement to Belong
There are no unusual requirements in remaining a Lay Member of the cult.

Lay Members may request that their names be inscribed on the "Wood Lists" as well, where records are kept for five years.

C. Mundane Benefits
Members may partake of the Poor Fund at any time and find potato bread, onions, and red berries (when in season) to eat once per day there, and also be allowed to sleep under the roof of the Outer Temple.

Also, Lay Members can purchase healing for themselves or their friends from priestesses at the cult temple. In practical terms this means that they are offered the opportunity to be healed or get limbs grafted on if they are close to a temple or accompanied by a priestess. The normal cost for these are: 1 point - 25L, 2points - 75L, 3 points - 150L, 4 points - 250L, 5 points - 375L, 6 points - 525L.

Settled, I sent Discorporate my allied spirit about the other booths to join in the Issaries gossip of the traders, but he returned only with Lunar propaganda translated into perfect Tradetalk. Eye-whisper said the temple was Etyries, not Issaries, but thought that all right. I agreed, but the weighty Lunar presence grew ever more tangible.

(Non-Lay Members also are allowed food and shelter in the temple, but they may not buy healing or any training.)

D. Skills
The temple is responsible for much of the basic teaching in the Empire, and Lay Members can purchase weapons and other skills, including Trade Talk, here at basic costs.

E. Battle Magic
Lay Members can purchase any Battle Magics at normal prices from this cult.

Initiate Membership

A. Requirements for Initiation
Candidates for initiation must be Lay Members in good standing and present themselves before the local priestess for acceptance. They must have been Lay Members for a total of 49 weeks, the last three of the weeks consecutively and at the temple. They will be quizzed about the basics of the religion, on their attitudes, expectations. and intentions. If they pass this questioning, they are accepted as Initiates of the Seven Mothers.

This questioning can be abstracted as a percentage die roll of 5(POW+CHA) divided by 2.

B. Requirements to Remain Initiated
The usual requirements are necessary to be an Initiate, and they additionally must serve one week per month in active duty for the temple. These duties will vary widely, including maintenance and assistance, but not including military duty unless the Initiate so wishes.

Initiates should attend regular weekly services if at all possible, and if not possible they should meditate and sacrifice privately. Initiates learn a special prayer and, while meditating on it, cast a spell to the moon for the Red Goddess.

C. Mundane Benefits
All Lay benefits are available. Initiates also are allowed to join special units in the regular Lunar army.

D. Skills
Initiates may learn DEX training for 10% less than normal. They may receive free training in Read and Write Lunar, but must spend their own free time to do so.

Initiates may receive training in Lunar weapons at normal costs. Also, they may learn conversion to Lunar weapons from their previous weapons. This conversion is free, and accomplished at the rate 15% per week (40 hours of practice) up to the previous maximum for that weapon type,

Example: *Ioram the Swordsman has seen the light and decides to become an Initiate of the Seven Mothers, lie is currently 80% with broadsword and 65% with 1 Handed spear, but wishes to demonstrate his conversion by adopting Lunar weapons. His spear and shield parry do not change. But converting from broadsword to scimitar is a significant switch, since the scimitar has only a single cutting edge. Ioram spends all available time making the change. The first week he is at 15% with scimitar, at 30% the second week, at 45% the third, at 60% the fourth, at 75% the fifth, and at 80% after six full weeks.*

After being an Initiate for four complete months, the member may learn the skill of General Knowledge, as listed in Lankhor Mhy, at the usual cost.

E. Spells
There are no special discounts to learning battle magic nor any special battle magic spells.

Some Rune spells may be purchased by Initiates if they permanently sacrifice POW. Such spells are available after a number of seasons have passed; they may be added any time after the stated season minimum:

Season	Spell
One	Divination
Two	Mind Link
Three	Dismiss Small Elemental
Four	Shield
Five	Mind Blast
Six	Absorption
Seven	Madness
Ten	Concealment
Thirteen	Dismiss Medium Elemental
Twenty	Dismiss Large Elemental

Rune Lord Membership

A. General Statement
Rune Lords of the Seven Mothers are primarily fighters interested in the physical defense of the lands of the goddess. As is typical among Lunar cults there is more opportunity for recognition through non-combative skills in this cult than comparative ones such as Humakt or Yelmalio.

B. Requirements for Acceptance
Rune Lords of the cult are required to have been Initiates in good standing with the cult for at least one full year and to have served in the temple regiment for at least one year (these may he concurrent). There is no sexual or racial discrimination in gaining this status.

Rune Lords must meet normal requirements as outlined in the rules, and must also have a 90% or better skill in two of the following: Mounted Lance Attack, Spear Attack, Scimitar Attack, or Shield Parry. They must have 90% ability in three of the following: Riding, Read and Write Lunar, Map Making, Climbing, Listening, Spot Hidden, Camouflage, Tracking, Move Quietly, or General Knowledge.

Leaving Eye-whisper corporate among my goods, I often walked about. Norayeep accompanied me, politely replying to all questions. She led Morak on a bronze chain leash not daring to leave him in the booth nor let him run loose, even if he had done nothing but rumble against the moon and make eyes at the food.

Other merchants, especially of the Empire, sought my goods eagerly, particularly the wooden stakes made in the Paps and the Truestones from the Block. Lunar traders as yet had not penetrated those districts.

They must have a minimum of 50% in all of these abilities: Riding, Oratory, Spot Hidden.

They also must pass the test of the examiners. This means they must know the stories of the Red Goddess' birth, and must pass the test. This is figured as in the rules, but has the additional benefit that the examinee will be given an additional 3% chance of entry for every Rune Spell already known.

C. Restrictions
The restrictions are such that the Rune Lord must meet all normal impositions as outlined in the rules, plus they must spend an average of five-sevenths of their time on cult business. The other two-sevenths is free time.

Rune Lords of the Seven Mothers are not allowed to take any person as permanent wife or husband. They never may worship any air deity except that of the Red Goddess' cult. They may not use mammals other than bats or bears as their familiars, and normally are urged to bind such spirits to amulets, weapons, or helmets instead.

Rune Lords using Rune magic are subject to the usual Lunar cyclicism (see Magic Effects box).

D. Benefits
Rune Lords of the Seven Mothers receive all benefits as befits a normal Rune Lord. Upon completion of their acceptance ritual they will receive a free iron helmet, breastplate, and greaves, plus an iron-bound shield and two iron weapons. Any afterwards must be bought, stolen from enemies, or earned.

Rune Lords of any Lunar Cult are generally welcome at any other Lunar Temple. They wield considerable influence among all Lunars. They may join any other Lunar cult as an Initiate.

Rune Priesthood

A. General Statement
Rune Priestesses of this cult are commonly titled priestesses, although people may use the masculine form if they desire. Both are used in this text interchangeably.

The priests must spend at least one month in each of the subcults after taking their priestly vows. This way they review the powers inherent in the creation of the goddess in a more intimate way than is available to mere Initiates, and during this time they may gain usage of the various Rune Spells. No particular order in the progression of the cult attachments is necessary, and priests often are sent where and when as needed, without reference to the one-month rotation rule. When there are many priests already, new priests rotate more rapidly.

Priests may later become attached to a subcult on a more or less permanent basis. The Empire is known for placing people where they will do the most good, and people are allowed to be in their favorite subcult if possible. Chief priests always are permanent in their status, until entering the High Priesthood or joining another Lunar cult.

B. Requirements for Acceptance
Rune Priest candidates must have been Initiates for at least one full year and otherwise meet standard requirements as in the rules. As with Rune Lords, each point of Rune Magic known adds 3% to their chance of being accepted.

C. Restrictions
The greatest restriction placed upon Lunar Priests is the cyclical nature of their Rune Magic, as shown in the boxed insert. Priests do not consider this a weakness but a great honor to be so bound to their goddess' nature.

D. Benefits
Rune Priests of the cult are allowed two weeks per season of freedom to do as they wish, and they are also given an average of one day per week off-duty. This "vacation time" may be accumulated gradually if circumstances allow. In times of war, spiritual crisis, or moral emergency these leaves of absence may be cancelled without notice or compensation.

Lunar Cyclical Magic Effects

Ever since her Apotheosis, the Red Goddess has hovered in the northern skies. Unlike the small and less important planets or the larger and important Sun, the Red Moon does not rise and set, but remains in one place all day and night. In the daytime it is constant; at night it gradually turns its face ,making a new phase of the moon.

The phases of this moon last for one full day, and half of two nights. Seven phases complete a cycle called a Lunar week. In order the daily phases are Black, Crescent-come, Empty Half, Full. Full Half Crescent-go, Dying.

These changes in the moon affect the magical power of the Red Goddess upon the world. Since Rune spells mark divine power on the earth, the changing phases measure that power. Battle magic is unaffected by the cycle, since it comes from within men, not gods.

Day	Effect
Dark/Dying	only 1 point Rune spells are usable.
Crescents	only 2 point Rune spells are usable.
Half Moons	only 3 point Rune spells are usable.
Full Moon	a Rune Priestess may cast any Rune spell, and all spells cast will last 30 minutes.

Rune Priestesses are also allowed to join any associated cult as novice priestesses. They always receive free room and board at any Lunar cult.

E. Rune Spell Compatibility

The priests of the cult have access to all normal Rune Spells.

F. Cult Special Rune Spells

Summon Small Lune **1 point**
Duration 15 min., Range 160 meters, Reusable.
Lunes are Lunar Elementals. They are much like Darkness Shades in their method of attack, except that they attack with Madness rather than the Darkness' Shock. The result of a Madness attack are the same as the Madness spell listed further on in this section. After their initial Madness attack, these Elementals attack physically as do Darkness Shades. On a Full Moon, Lunes appear as medium Elementals, instead of small.

Summon Small Elemental **1 point**
Duration 15 min., Range 160 meters, Reusable.
Because of the many Lunar connections within the empire, priests of this Lunar cult are allowed to summon small Elementals of all types, except sylphs, in addition to cult Lunes. On the Full Moon day these same Elementals will inhabit bodies of medium Elementals instead of their usual small size.

Summon Medium Lune **2 points**
Duration 15 min., Range 160 meters, Reusable.
Similar to Summon Small Lune, except that on the Full Moon they appear as large Lunes.

Madness **2 points**
Duration varies, Range 160 meters, Reusable.
This spell must overcome the target's POW to be successful, using a POW of 3D6+6 as base. If the victim is overcome, then the priest rolls 1D100 again with the results below. If the victim is not overcome, roll 1D100 and add 50. Any result of 101-150 means no effect.

01-05 Insanity. Roll again on the Madness table for the effect. The victim is affected for 30 minus POW days. If 01-05 is rolled again, victim loses 1D4 INT permanently. (Remember, zero INT = death.)
06-20 Paranoia. Victim attacks as if fanatic the nearest standing person for 20 minus POW minutes.
21-80 Delusion. Victim is Befuddled for 30 minus POW minutes.
81-00 Catatonia. Victim collapses for 30 minus POW minutes, and cannot be awakened, even by Chalana Arroy spells.

Mind Blast **2 points**
Duration Variable; Range 160 meters, Reusable.
This spell must overcome the POW of the target to be successful. If successful, it destroys the INT of the victim for a number of days equal to one-half the attacker's POW. A roll of 01-05 is always successful and also does 1D6+2 damage to the target's head.

Example: *Pericippus the Priest has cast his Mind Blast at an enemy Tailed Priest. The dragonewt's POW is 19, and Pericippus has only a 15 POW, but he throws a 22 and the spell succeeds. The dragonewt priest is immediately stands stupidly, dumbstruck, incapable of doing anything for itself One-half of Pericippus POW is 8, so the dragonewt loses all INT for eight days.*

Summon Large Lune **3 points**
Duration 15 min., Range 160 meters, Reusable.
As in Summon Small Lune, above, except that a Large Lune appears. On the Full Moon this entity will kill its victim on a roll of 01-05 rather than just affecting the target's INT.

G. Special Cult Spells for Chief & High Priests

The ranking members of the hierarchy also have access to the following Rune Spells:

Truesword **1 point**
Duration 15 min., Range 160 meters, Reusable.
Doubles the damage done by any scimitar in the hand of the wielder, up to the maximum damage the scimitar can do. A scimitar will not do more than 9 points of damage. This spell does not increase damage due to damage bonuses or Bladesharp spells. It has no effect on Fireblade.

Chaos Gift **2 points**
Duration Variable, Range Self, Reusable.
This allows the Priest to adopt a random chaos feature from the Chaotic Features chart in the rules, as determined by D100 (if 99 is rolled, roll again). This spell is subject to the cyclical magic:

Dark/Dying Moon - will not work.
Crescent Moons - feature works for 10 minutes.
Half Moons - feature works for 15 minutes.
Full Moon - feature works for 4 hours.

Once using this spell, a person always will be detected as chaos-tainted by appropriate detection magics or spirits. An additional successful Divine Intervention by the priest allows him to choose any one of the listed chaotic features.

Regrow Limb **2 points**
Duration instantaneous. Range touch, Reusable.
This spell regrows a severed or maimed limb at the rate of one Game Week per 10% restored if applied within 10 minutes, and one Game Month per 10% if done after 10 minutes but before seven days. The spell will not work after seven days or if the character already is regrowing limbs under the influence of the Heal Body spell. This spell does not heal damage - it regrows limbs. When a limb is severed or maimed, roll 1D100 to see what percent of the limb is lost. This tells how long this spell will take to regrow the limb.

Resurrection **3 points**
Duration to completion, Range touch, Reusable.
With this spell the priestess will find the departed spirit of a patient and return it to the healed body for the resurrection of its life. The deceased must have died by wounds, poison, or other physical damage. lt does not work on beings slain in spirit combat, by Soul Waste, or magically-oriented, Power-draining death. The body must be healed to a minimum of three positive hit points or characteristic points using a cure spell appropriate to the cause of death, such as a Cure Shakes or Cure All Disease for someone dead from that illness. Heal Body also may be used. Once using the spell, the priestess or her allied spirit must engage in spirit combat with the departed's soul. If the healing spirit or priestess is successful in the first round of combat, then the resurrection occurs. If the soul of the departed wins the round, it returns again to the courts of silence. If a number of full days passed before resurrection was attempted, the resurrected may have lost some abilities and magics. Use this chart to determine the losses. Subtract the stated percentage from each ability.

Full Days Dead	*Battle Magic Losses*	*Rune Magic Losses*	*Weapons, Manipulation, Stealth Skills Percentage Losses*
1	6th point all Var. spells	none	15%
2	5th point all Var. spells	none	30%
3	4th point all Var. spells; ALL 4 pt. spells	none	45%
4	3rd point, all Var. spells; ALL 3 pt. spells	none	60%
5	2nd point, all Var. spells; ALL 2 pt. spells	All One-use	75%
6	ALL 1 pt. Spells	none	90%
7	too late!		

A priestess of their Seven Mothers cult often sat at my booth and talked. She was pretty, and her voice always calm and sure. Her presence angered Norayeep, and made Morak more unruly then usual, but the priestess was not distressed. When she noticed Morak's horns, she was interested, and told of a houseful of horned boys and girls who live in the Empire, and who once each year dance for the Red Goddess. Morak listened quietly while she related that, but afterwards he slunk away and hid under the saddle blankets.

All losses are accretional. Thus a character resurrected on the third day will have lost the fifth point of all his variable spells as well as the fourth. Abilities lost are exclusive: the stated percentage is the total percentage lost in each ability. Abilities will not go below zero.

Subservient Cults

A. Spirit of Reprisal

This cult has no set spirit of reprisal. However, any person who was a priest of the cult or a Rune Lord who has quit the Lunar ways will always have himself bound to the cyclical Rune magics but never will be able to use Lunar spells.

If Initiates quit, they must pay the penalty of being suspect by the other cults they may try to join. The effect of this is to reduce their chance of acceptance by 5% per each month they belonged to a Lunar cult.

B. The Subcults of the Individual Mothers

These, and their appropriate notes, are included in the chart. Note that although each subcult offers some spell or training, these are available to all cult members at that level.

Other Lunar Cults

The Seven Mothers cult is an introduction to the extensive and sometimes bewildering Lunar religion. Initiates and priests from this cult have many opportunities to transfer to associated cults which may. in turn, allow transfer to still other cults, each specializing in some deity or aspect to bring the worshipper closer to unity with the Red Goddess. This list makes no attempt to be complete, referring only to those cults likely to have been known in Prax and Pavis.

Note that these Associate cults already have their appropriate skills and spells listed in the descriptions of the cult. This list's associated cults are those which an Initiate, priest, or lord could transfer to, thereby continuing their education by specializing in their favorite cult. These brief notes are to indicate the potentials of the expanded cults outside the Seven Mothers group cult.

Future publications will include more detailed information on the Imperial Lunar religion.

A. Jakaleel the Witch

This cult explores the diverse horrors and solaces contained in the secrets of darkness in its many forms, and some close associations with the Blue Moon are present. Most trolls who join the Lunar faith gravitate toward this cult.

B. Teelo Norri

There is little real development of this cult, save for the people interested in simple protection and innocence, though she is revered as the Lunar goddess of youth.

C. Deezola

The cult of Deezola includes large healing interests and is the favorite of nobles and poets. It also includes earth magics.

D. Yanafal Tarnils

This cult resembles Humakt's cult in most respects (including spells), but excludes Humakt's hatred of chaos. High honor and bravery are upheld here. This is the major war cult of the Empire, though others are nearly as popular.

E. Irrippi Ontor

Irrippi Ontor fulfills the same cult functions as the Lankhor Mhy cult outside the Empire. The spells and general rules of conduct are the same, except that the priests need not wear beards.

F. Danfive Xaron

This cult is actually very gloomy and presents a last chance for society's most desperate dregs to rehabilitate themselves. Criminals of any sort get refuge, but the cult has harsh standards (looking at the opposite sex in the first year merits blinding and dismissal). Remaining in the cult pays off only after many years of hard effort if a member becomes a priest of the Lunar religion. This cult has some connections with the Ferryman of the Dead.

The next day a well-spoken Lunar trader began to drop by, every day with a new offer to purchase Morak. If the Lunar priestess was present, they pretended not to know each other, though I had no doubt of their common purpose. At one point the fellow offered me exactly twice what I had paid for Morak and Norayeep, and said I could keep the woman. That was when Morak leapt up and bellowed, then stumbled and crashed unconscious across the lap of the buyer. Norayeep dashed to Morak's aid, the startled trader leapt up sputtering, his spell broken, and I lost the sale.

G. Etyries
This goddess is called a daughter of Issaries, and she is the Lunar goddess of trade. The main cult is very similar to that of her father, the Lightbringer, and shares its magic. Like Issaries the has many mystical associations connected with her duties as Messenger of the Goddess. The cult teaches Tradetalk at the usual rates to Lay Members.

That night Norayeep wept and told me of where the Lunars send their horned boys when they are older. She said she had sworn never to let this happen. Neither could I imagine Morak on such a journey.

Secretly we prepared to leave. I did not know if I could resist another session of the trader's magic. His subtlety disturbed me, and I thought it possible he would succeed next time should Norayeep and Morak be absent from the booth. We left before dawn, before the market woke.

H. The Young Elementals
These are the major spirits of the Elements, born when the world ended but imprisoned outside of Time until the coming of the Red Goddess. They control appropriate Elementals of each type and serve to focus such spells. They are the source of the small Elementals of the cult. But these cults generally are unsophisticated and simple, fulfilling more mystical than religious interests.

L. Yara Aranis
This savage, six-armed goddess, the daughter of the Red Emperor and a barbarian demon, was conceived with the intent to terrorize the horse nomads and slay them if need be. The cult is more popular in the north, where the barbarians still fear the mother as well as the daughter, but a shrine is usually included in all borderland temples.

Miscellaneous Notes

A. Lunars and Chaotic Balance
The world hates the Empire because it includes chaos within its worship. This is a clear and necessary stand for the old gods to have, for their very existence is based upon the fighting of chaos.

But the Red Goddess, born inside Time, has other options available, and wisely uses them to maintain her power among the gods of the cosmos. Her secrets are woven into Balance and Time, resulting in the Lunar cycles laid upon the surface of the world.

The Lunar religion is one of unendurable freedom compared to most of the religions and societies of its time. Inner secrets reveal the immense dangers of such freedom, and Lunar disasters of over-experimentation sometimes are noted But to attain such cosmic freedom it is necessary to include a worshipful understanding of the chaotic bondage of mindlessness and the Void. Such concepts, though, are alien to most trained minds of the world, and proven ways of life and religion do not bend easily in the face of novelty. The Lunars, of course, consider this rigidity to be ignorance and imbalance.

It is unnecessary for Lunars to be exposed to the gruesome chaotic things of the cosmos, and warnings spread throughout their teachings admonish the unprepared to stay off those dismal paths. The more awful manifestations of chaos, such as the Crimson Bat, are no more loved by loyal Lunar citizens than they are by the Empire's enemies. But chaotic elements are tolerated officially, and rather than knowing nothing but fear toward such monsters, Lunar citizens have the questionable surety of the words of government and religion that such horrors can be controlled.

B. Lunars, Chaos, and Enemies
It has been stated that most of the cults dislike, hate, or fear chaos, but that the Lunar religion includes the unthinkable things within its worship and thereby earns the enmity of the world. The effect of this needs consideration.

Practicality is a major determinant in the resolution of all vague disputes unless instinct or emotion provides an override, and this is true in Glorantha whenever a person finds himself in a situation not made clear by his religion. Further factors, such as social demand, personal feeling, manipulative spirits or gods, and so on also will affect any decision.

Lunar Subcult Relations

	Jakaleel	***Teelo Norri***	***Deezola***	***Red Goddess***	***Yanafal***	***Irrippi***	***Danfive***
Chiefs:	Priestess of the Black Moon	Priestess of the Crescent Come Moon	Priestess of the Empty Half	Priestess of the Full Moon	Priestess of the Full Half	Priestess of the Crescent Go Moon	Priestess of the Dying Moon
Rune Spell:	Lune	None	Regrow Limb	Chaos Ability	Truesword	Mind Blast	none
Battle Spell:	none	none	none	none	none	none	none
Ability:	none	First Aid	Contain	Lunar Language	Weapon	Knowledge	Dexterity
Benefit:	none	Poor Fund	none	none	none	none	Criminal Refuge

It is impractical for living beings to carry hatred too far, especially if the object of hatred has proved its battle prowess, is dangerous only when provoked, and is nearby: so the rest of the world sees the Lunars. Disliked everywhere, they are everyone's official scapegoat. The Lunars accept this abuse and make their way despite it. Prepared for the worst at all times, they also are prepared to accept almost anyone who wishes to sample the Lunar way.

Some circumstances, though, always will provoke recognition of the Lunars as chaos' agents by certain non-Lunar cults, and this is likely to force some action. Not all Lunars will be so recognized. Only members who have voluntarily used chaos or related powers will provoke the reaction. This includes priests who know a chaos-spell, anyone who has had it cast on them while Initiates of the cult, or those who have worshipped some chaotic thing.

C. Moon and Air

The strife between the Lunar goddess and the air gods is deep and permanent. Philosophical and mythic reasons explain this.

The turbulent air gods represent a driving force in the cosmos, and their erratic natures are integral to their force. They value the surprise effects they can create, and are willing to suffer the misfortunes which their instabilities may make.

The Lunar Goddess has tamed this seething conflict and turned it into a predictable servant for herself and her worshippers. They have imposed an order upon the formative and destructive powers of the world.

So far the Lunar way has proved dominant in Peloria, and the older hierarchies of the storm gods have given way to the Goddess. This has included mundane world effects, for since the coming of the Red Goddess the weather in Peloria has waned noticeably. The ice storms which once roared southward from the Wastes of Valind still bring snow, but the snow lasts only a couple of months. Lunar priests regularly challenge the Ice Demons to combat, and often defeat them. This way the cold armies are reduced, and the dark destructive storms of ice have not pelted the Empire since the barbarians were driven out over 150 years earlier.

Lunar domination seems halted at Dragon Pass. Perhaps it is because the storm gods of that area and nearby are so powerful. Perhaps the light of the Red Moon cannot reach so far. Perhaps it is only a matter of Time, as the Lunars always say.

D. The Temple of the Reaching Moon

This large temple complex is a small town in fact, a loosely-organized center of provincial religion. From this center (both fort and school) the priestesses, armies, and scholars can go forth to grip and convert the region to the Lunar way.

As conversion proceeds, different lengthy rituals are performed which will, after several years, firmly establish the Lunar presence by allowing the light of the Red Moon to creep forward and engulf the region. This forward line of red light is called the Glowline. and it establishes the edge of Lunar domination.

E. The Glowline

The Red Moon sits in the sky and views all the lands for whom her son has conquered. She sees the whole empire, and so it also is possible to see the Red Moon from anywhere within her realm.

Beyond Peloria the Lunar Source cannot be seen directly, though her effects certainly can. As travelers near her borders, she becomes more and more visible. The Jonstown Chronicles contain an anonymous description:

"As I journeyed north through Dragon Pass there did appear a thin pinkish hue in the distance, laid like a thread on the horizon. When I had reached Glasswall, overlooking Dwarf Run, that light in the north was a sunset of blood.

Once across the Bush Range, the glow becomes full and rich and warm, rising higher and higher into the sky. Bagnot marks the end of the Glowline. and there appears a thin arching sliver of crimson above the horizon. The glow surrounding it is less, as if the light gathered to become the moon itself.

Riding further north causes the moon to seem to rise into the air, also significantly reducing the actual size which it appears to be upon the horizon. Thus the closer one goes to the orb, the smaller it grows, and the higher and higher it appears in the sky. It is a most remarkable sight, and surely would alarm anyone not prepared for it beforehand."

It should be noted here that Prax was not within the Glowline, which lay some 200 kilometers away, across Dragon Pass.

The Scimitar

The Lunar scimitar is a slightly curved-bladed sword with one striking edge. Its use is slightly different from that of the broadsword, but not so much that the fighter cannot convert from one to the other at the rate shown in the description of the Seven Mothers cult.

Costs of training from scratch are the same as for the broadsword. The cult of Humakt will instruct those wishing to convert from scimitar to broadsword at the rate of 400 L. per week of training for 40 hours a week. It takes the same time as conversion from broadsword to scimitar.

Illusion Magic

Illusion is the source of the universe, claims Eurmal, and every one of his worshipers knows this to be true. Eurmal has proved it many times for he can perform the impossible. He can make reality. It is not always permanent reality, of course, since it is so hard to keep it inside Time, but even the priests of this strange god can perform the feat using Rune magic. Since these powers come from Eurmal, who is the ruler of the Illusion Rune, these are called spells of illusion. Do not think that illusion is not real! Once an Illusion has been created, it becomes a part of reality, however temporary. Illusions cannot be "disbelieved." An illusion with substance can even do damage and be damaged.

Frame **1 Point**
Duration 15 minutes, range touch, reusable, non-stackable
This spell provides a foundation for other illusion spells to be cast upon. Illusion spells can be cast on pre-existing objects, thus negating any need for this spell. Any number of illusion spells can be stacked upon a Frame. They are then freed of any telltale underlying substance, such as a rock or tree. A Frame may he cast upon a pre-existing illusion. For example, if an illusion were upon a pile of gold to make it look like dead leaves, if the gold were moved, the leaf illusion would move with it. However, if a Frame were cast upon the illusion, the gold could be moved, and the leaf illusion would stay behind. The Motion spell may only be cast upon a Frame.

Motion **1 Point**
Duration 15 minutes, range 160m, reusable, stackable
This spell must be cast upon a Frame. It will allow the Frame to move around according to the desires of the caster within the range of the spell. It does not animate the illusion, which must be done by using a Harmonize spell. The caster must maintain concentration to keep the frame moving. He may concentrate on both the Motion spell and on Harmonizing the Frame. For each point in the spell, the Frame may move at a speed of 3m/melee round, which is equal to a speed of 1.

Odor **1 Point**
Duration 15 minutes, range touch, reusable, stackable
This spell will reproduce a single odor from the caster's memory. Odor is the same for all species and can be used to fool other creatures. One point of this spell will create an odor about as intense as that of a normal pan of frying onions. Unpleasant odors of three times this intensity (3 points of the spell) will force those smelling to make a roll matching their CON vs. the odor intensity. Failure results in nausea. If the odor is six times normal intensity, demoralization can also result.

Taste **1 Point**
Duration 15 minutes, range touch, reusable, stackable
This illusion creates a single taste to cover 1 SIZ point of area. The taste must usually be known by the caster, and the item will taste in the way that he is familiar. If lie lacks taste buds, the item is tasteless, and this spell is useless. Interspecies taste is not the same, and it is impossible to reproduce known tastes for other creatures with this spell. If the caster were to cast the taste of beer onto a canteen, and a troll were to drink of it, the liquid in the canteen would taste like beer tastes to a human — not a troll.

Sight **1 Point**
Duration 15 minutes, range touch, reusable, stackable
This spell creates a visual illusion which will register upon light-sensitive organs. Each point of the spell will cover a volume of SIZ 3. To cover a child, for example, will cost 1 point, but the illusion could be of anything desired with a SIZ of 3. If a I-point illusion of armor plating were placed on a SIZ 6 object, the armor would cover only a part of the item and it would be visibly deficient. Of course, an illusion could be cast to cover only the head or other portion of a target. Sight illusions are not detectable by troll or dwarf darksense.

Sound **1 Point**
Duration 15 minutes, range touch, reusable, stackable
This spell will make sound equal in din to one man's normal speaking voice or loud tread. The sound must be specified as to nature, duration, and intent at its casting. The referee should rely upon the player's stated intent, instead of specified noises. If the character wishes to change the sound he must spend a full melee round concentrating on the change. Once a sound is began, it may run the duration of the spell without attention from the caster. Any sound created must normally be audible to the caster. For example, a human could not reproduce the ultrasonic sounds produced by hunting trolls.

Substance **1 Point**
Duration 15 minutes, range touch, reusable, stackable
This spell adds 1 SIZ point of solid matter onto a frame or onto an item. Additional spells stacked together will add to the total Size. For purposes of combat, 1 SIZ = 1 Hit Point for an illusion.

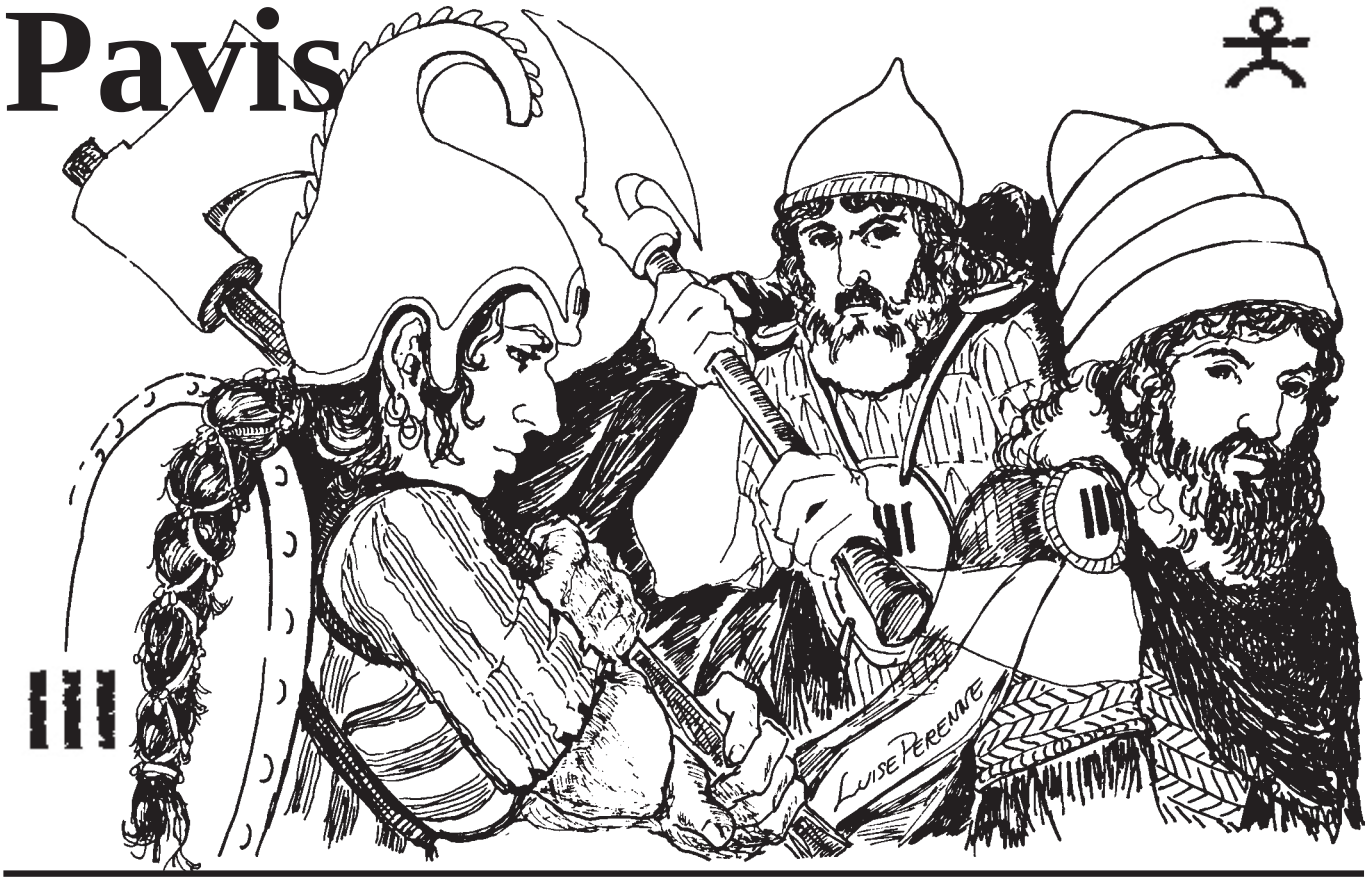
An illusion with substance can do damage. 1 SIZ of illusion can do 1D2 points of damage, 2 SIZ illusions can do 1D3 points, and 3 SIZ can do 1D6 points. Each additional 3 points of SIZ will add an additional 1D6 to the damage done. For an illusion Frame to cause damage, the victim must either strike himself into it (such as walking through an illusory fire or jumping onto illusory spikes) or a Motion must be cast upon the Frame. Of course, if the Substance is cast upon an object, the object may be wielded to do damage (as in the case of casting Substance 3 upon a reed, making it act like a sword, and then striking one's foes).

More on Illusions:

Other illusion spells certainly exist, and are available from Eurmal, but they are seldom used by most worshipers. Every sense used by any organism on Glorantha can be fooled by an illusion spell, or by two or more such spells used together. For example, the Substance spell acts to reproduce the sense of touch, and can be varied in texture. In order for an illusion to reflect sound, and thus fool a troll's darksense, it must have Substance. To fool a dwarf's motion sense, it must have both Substance and Motion, in order to create an air current. If the Substance created is combined with Taste, and formed into the form of an edible object, it will attract the hunger sense of a krarshtkid.

If an illusion is thrown upon a moving object, it will move with the object. An illusion cast upon a target will mask contradicting noises, odors, sights, or tastes produced by the target. For example, if a Sound illusion of a pig squealing were thrown upon an honest burgher of Jonstown, whenever the burgher were to attempt to speak, the sound of a pig's grunts would be heard instead of his voice. If the illusion were a 1-point Sound, the victim could shout loudly, and partially drown out the pig-noises, though they would still be audible. A 2 or 3 point Sound would render the victim incapable of making any sound audible to others for the spell's duration (except for the magical oinking). However, the victim's voice still exists; it is just masked. If he were to sing a magical song, the magic inherent in the song would occur, but the singing would sound like a pig. If a taste illusion were cast upon some food, the illusion would need to be strong enough to mask the underlying taste. For most food, a Taste 1 or 2 is enough. Odors may be masked similarly. Unless a person is extremely rank, or drenched in perfume, an Odor 1 is enough for human senses. An Odor 2 or more may be needed to fool a dog, or other keen-nosed creature.

Pavis



Mythos And History

The history of the cult of Pavis is synonymous with the history of Pavis the man himself, and then Pavis the city. Pavis was half-man, half-elf, and a hero who appeared approximately 800 years ago, during the expansion of the Empire of the Wyrm's Friends. As an adult, he studied under the tutoring dragons then present in the Empire. There he met the dwarf, Flintnail, and gained a mastery of stone.

After defeating Waha with the great Faceless Statue of Shadows Dance, he taught Aldryami healing to the people of the Paps and healed Waha, cementing a bond with the nomads.

After troll magic closed the city, constant struggles occurred between the trolls and the remnants of humans, elves, and dwarfs. The Pavis cult held to its rituals, and their intimate knowledge of the city aided worshipers in every crisis. The cult kept non-troll dwellers alive in the ruins until the city was re-opened during the time of strange magics and phantoms from the past known as the Dragonewts' Dream.

When the Sartarites came to build New Pavis, the high priest of Pavis and the colonists' high priest of Orlanth negotiated a settlement yielding ground and buildings to Pavis and the air to Orlanth. An exchange was made, giving the Orlanth locals use of the Pavis facilities and the spirits of Pavis were joined by a sylph.

Under the Lunar occupation, the cult of Pavis grew, for the Red Goddess wanted to "marry" Pavis to add him to her ever-growing pantheon. He played hard-to-get. With the support of the invaders, open worship of Pavis increased, especially among those Orlanth worshipers needing somewhere to go once their religion was officially discouraged.

Pavis cannot guarantee his worshipers an existence after death, save to those who become cult spirits. Funeral customs for the cult are non-specific, and the priests will use whatever other religion they believe in when they determine funeral arrangements. For instance, the old Arrowsmith Dynasty cremated their dead atop the city gates, while during the closed period of the city, one of the ruling cult families buried their dead in several plots about the Rubble. The Flintnail cult, which attracts many priests, believes in entombing their dead in stone. Some of this latter cult dead have been entombed in mortuaries cut into the stone slabs of the old city walls.

Pavis had ties to both elf and dwarf and was a glorious builder. The Runes most closely associated with him are those of the Earth, Stasis, Harmony, and Man.

I used my Path Watch and set off at haste from there, sure of ambush or avenging party. The incident terrified me. We pushed hard, resting only a few hours at a time until we reached the foothills about Tada's High Tumulus. Under the haunted shadows I halted, and set up an ambush of our own, but no one followed. Cautiously we waited two days, then skirted the edge of the hills for distant Pavis at an easy pace.

Nature of the Cult

Pavis is a "city cult." Like most of these cults, it is essentially a worship of the founder of the city, believing that this worship reinforces the potency of the worshiper, without which the city would wither. Thus the worship of the Red Goddess of the Lunar empire and of Sartar in the kingdom of Sartar are somewhat similar: both are a type of "city cult" grown into founder cults in which the being worshipped has become of more than single-city impact.

The cult draws worshipers from town residents. Most principally worship other deities, but worship at the Pavis temple as well to augment their city's strength. Since the agreement with Orlanth, Pavis became the patron god of Pavis Outside the Walls as well as over the Rubble, and the Sartarite colonists worship him as well as their own gods.

The city god normally arbitrates between the local manifestations of the more wide-spread gods. The Pavis temple hierarchy acts as a middleman for the hopes and aspirations of all political and social factions in the city. Like all founder cults, Pavis is far more political in function than spiritual.

Because of Pavis' own family ties, the cult of Pavis is friendly to both elf and dwarf, and often settles disputes between the races in the city.

Since both the trolls and animal nomads have worked to destroy the city, and have dealt crushing blows to it in the past, the temple has little love for either. There have been, however, both troll and nomad worshipers of Pavis, and since the treaty with Waha, relations with the nomad god and Eiritha have been good. The same will never be true for the ignorant and brutal Storm Bull berserks nor for the Jaldon sect of fanatics who broke the old city.

Pavis anciently made the city from the innards of the Faceless Stone Statue after it defeated Waha in a wrestling match. Thus, say Pavis' priests, the victory of the Statue over the nomads is ever-present. Victory was not present when Jaldon Goldentooth took the city at the Second Age's end. It is said that giants built the great walls, and seeing them makes me believe this to be true. The walls are 8 meters high in their low spots, and as high as 27 meters where the ground dips. The walls straddling the river were once formidable fortifications, but now they are open, walked on only by desultory raiders hoping to drop upon a passing boat.

The current settlement is outside the giant walls, as if today's citizens are not suited to such grandiose style. Only a few brave city priests pretend that the ancient ruined city is still of value. Trolls live there, plus some scattered bands of tough scavenger humans. Treasure-seeking adventurers regularly comb the rubble.

Organisation

There are two temples of Pavis under a single temple organisation. The cult of Pavis traditionally has a single high priest (called the Son of Pavis) and six other priests (known as the Daughters of Pavis). The high priest specialises in divination, and the others in necessary functions representative of Pavis' work. One of the Daughters is always of the Flintnail cult, representing Pavis' daughter who married the dwarf. The Son of Pavis is not required to be male, but always has been, and the Daughters are only infrequently female, but the titles are traditional. Sometimes there have been extra priests, who are given the jobs of being associate priests and are not officially Daughters of Pavis. Since the troll invasion, the temple hierarchy was not up to strength until the last few years in the safety of New Pavis.

At the height of its glory, there were holy places throughout the city dedicated to Pavis. The various devastations have profaned most such places, except for the Real City temple. Despite the casting-down of the temple's outer walls and the crack in the inner walls, the temple of Pavis remains a shrine to that god and an object of pilgrimage. The Lunar priestesses must journey first to this temple in their appeals to Pavis to marry their patroness, then they must travel to the New Pavis temple, where the centre of the temple's current power exists.

The Godsday of each week is special to this cult, and there are appropriate neighbourhood festivities. Citizens and visitors are urged to join these, but taking part is voluntary. The High Holy Day of the cult is Godsday during Fertility week of Earth season.

On the High Holy Day, a Waha high priest from the Paps joins the ritual wherein the priests re-enact the healing of Waha by Pavis. They invoke the name of the Trader God, then the Pavis high priest transfers a Heal Body spell to the Pavis representative of the Eiritha cult, and she travels back to the Paps with the Waha priest to complete their part of the ceremony. This all serves as a magical and political reminder of the "charter" by which Pavis exists on the plains of Prax.

Lay Membership

Anyone in the city can join the cult of Pavis, even if they also worship other gods. This is part of the function of a city cult. Worship at a city festival is all that's needed. Lay members are supposed to support the city against invasion. This is usually done by joining the city militia or by paying for someone else to take one's place. They are also expected to help in the temple's upkeep. This is usually taken out of the citizenry's taxes, and they do not need to perform any active work to do this. Lay members are required to expend a point of POW per season in worship at a city festival. There are no other demands.

The temple serves as a social meeting place for people throughout the city, and the cult acts as a club for consummation of business deals and the organisation of mutual welfare organisations. Only lay members of the Pavis cult are allowed to become citizens, which entitles one to free food. Other requirements are also enforced, and these are listed elsewhere. Members of the cult can get training in Masonry for half-price as well as using one-handed hammer in warfare. This last is a holdover from the bad old days of the wars in the Rubble.

The cult of Pavis sells the battle magic spell of Glue to lay members. When bought through the cult this spell, useful in building, costs only 500L per point.

Initiate Membership

All initiates of this temple must theoretically have been born in Pavis or in New Pavis and every initiate must have been a lay member for a season or so. In practice, rituals of adoption exist for deserving non-Pavisite candidates.

An applicant for initiation must be passed by a board composed of all the priests of Pavis. This examination can be abstracted for game purposes by having the candidate successfully roll the average of his POW and CHA times 5 or less on D100. The applicant can increase his chances for acceptance by donating money or magical objects to the temple. This adds 05% to chances for success for every 200L worth of money contributed. For example, a character with a CHA of 12, a POW of 12, and a donation of 1000 L would have a chance of [(12+12)/2] x 5 or less equals 60% plus 1000/200 = 5 x 05% = 25%, or an 85% chance for acceptance.

An initiate of Pavis may worship only Pavis and friendly gods. Every holy day the initiate must temporarily sacrifice all his Power but a single point to the god. If the temple is attacked, initiates must defend it to the death. Initiates are sometimes called upon to perform special missions for the cult, usually for a fitting reward, such as free spell teaching.

If there is room, homeless initiates may be kept in the temple until an abode is found elsewhere. This is a small temple. Also, temple initiation gives one some influence with the ruling council of Pavis. Initiates of Pavis always can find the directions of the compass whether in New Pavis or the Rubble. All initiates of Pavis who are also citizens of the city are entitled to a stone house, eventually.

Initiates can be trained in Masonry and one-handed Hammer for free, but must serve as a sod-carrier and apprentice to the master masons while learning masonry, and must spend much time

Valstatch Guilder, a prominent Sage of Lhankor Mhy, said he wanted to purchase only sacred stones, or else the fossil spells rumored hidden somewhere in Tanok's Puzzle Canal in the Big Rubble. When I would not sell my Truestone, Valstatch demanded either I take his offer to enter the Rubble or to leave with his anger. I chose to think on it.

While strolling, I learned of an approaching holy day at the nearby Sun Dome Temple, and that the new market at Corflu had not yet seen much business. Then I came upon a local procession, part of some minor neighborhood festival. I was unwilling to become engaged, but followed at a distance.

I detected the ambush early and fell back. Even from a distance I recognized Lunar scimitars flashing in the sun.

Then arrows twanged from a rooftop, and two Lunars fell. The processional guards engaged the other attackers, though at poor odds, and the city priest stuck the staff and idol into the ground and barked a command. I thought to cast Countermagic upon myself but, even so, found myself filled with an unnaturally peaceful feeling. I was well-aware that I'd been overcome by a very powerfully-backed City Harmony spell, and like everyone else I saw I did not mind. Even one of the archers climbed down from a rooftop to join us, and I saw it was Jarang Bladesong, an Orlanth worshipper I had interviewed earlier that day. I noticed too that the Lunar ambushers who'd joined the procession also studied him.

The holy staff was paraded all about the perimeter of a nasty Shantytown section of Pavis. We formed the head of the parade. The residents, wounded Animal Nomads without mounts, the lost at heart, and adventurers and mercenaries awaiting jobs all clustered and followed us, singing bar-room ditties. At a tavern, the priest passed the hat. A wheel on such a day was good for all the gods, and that's what I paid. The priest collected 22 Guilders, 7 clacks, and 3 bolgs. I volunteered to approach the nearest ale dealer, planning my best bargaining pleas as I went. My skill made an easy mark of the merchant, and I got twice the normal value of ale for the cost.

directly helping the temple while learning one-handed hammer. This effectively restricts the rate of learning to no more than the equivalent of 200L worth of training per week of free training. The temple will teach initiates in the use of Great Axe and First Aid for half normal prices. In addition, initiates can learn the spell of Strength at half price, and the spell of Healing up to Healing 2 at half price. Healing 3 or more costs normal prices. Xenohealing costs double the normal price to cult initiates. Initiates can purchase one-use cult Rune spells with a sacrifice of POW if thought worthy by the hierarchy of the temple.

Champions of Pavis

There have been no Champions of Pavis since the death of Balastor, 400 years ago. This is because most attempting to gain the necessary levels of skill have died at the hands of trolls and other denizens of the Rubble. Only now, with the relatively safe environment of Pavis Outside the Walls to fall back on, has the temple had any real chance of creating another Champion. Due to the turmoil of life in Pavis, a Champion must be a fighter first. His political and social future will be more assured if he also knows the skill of masonry.

The priests want proper Champions of Pavis, and are fairly desperate for such. They will accept anyone with mastery of two weapon skills and any other three skills which will work to the benefit of cult and city. A Champion of Pavis must be an initiate first, but a ready applicant who convinces the cult priesthood of his aptness could possibly become an initiate and Champion in a single ceremony. To pass the cult examination, the applicant must have a POW of 15 and must pass the same exam given to initiate candidates (i.e., the average of POW + CHA times 5 or less on D100. Each 200L donated to the cult adds 05% to chances for success.)

The Champion of Pavis is always required to remain within the Rubble or New Pavis except when called upon by the priests to perform missions for the glory of the city. The Champion of Pavis (or the senior one if there are actually two or more) is automatically Captain of the Pavis Survivors. This could well be a figurehead post unless the Champion is an expert rider and horse archer, but the Survivors will train their Captain in the appropriate skills. During the Lunar occupation, the Pavis Survivors were outlawed. A motley collection known as the Pavis Royal Guard was substituted, and it now serves the occupation forces. If a Champion of Pavis were to appear, the Lunar army would feel obliged to offer him some sort of sinecure in the command of the Royal Guard. The Champion of Pavis also has an elaborate manor house set aside for his residence. Unfortunately, the traditional house is in the Rubble and is said to be a temple of Zorak Zoran at present. The Champion can reside at the temple of Pavis, in fairly luxurious rooms, until he can take possession of the proper house once again.

The Priesthood of Pavis

The priesthood maintained itself throughout long devastation. Now they are expanding as best they can. Each Daughter of Pavis specialises in a particular aspect of the cult, though all of them possess all the cult Rune spells. Since much time is spent meditating, attending official functions, presiding at city ceremonies, and so forth, all Dexterity-oriented skills are limited to DEX x 5 or less as a percentage. They can train in knowledge arts, and they may advance as high as they wish in Mapmaking. Since there are no masters of this art within the temple, they must buy training from the sages of Lhankor Mhy.

An applicant for priesthood must be an initiate (though, when the temple hierarchy is short, the statement about initiate Rune lords applies here, too). He must have a POW of 18 and the ability to read and write Old Pavic or Old Wyrmish (which are very similar) at 50% or more. For form's sake, the examiners will examine fully proofs of and reports on an applicant, but actually it would take a roll of 96-00 on the acceptance roll or clear evidence of treachery for the candidate to be rejected, if the hierarchy was incomplete. When the roster of priests is up to par (as it is at this moment), full priests are not accepted. Instead, characters wishing to join the priesthood must become associate priests. The requirements for this are the same as becoming a normal priest, but the necessary test is the same as that for a Champion or initiate.

Like the Champions, the priests of Pavis must stay within the city except for special missions, always directing their regard toward the city's welfare. The cult has no special ecumenical restrictions. Within New Pavis, the priests of Pavis are prestigious; the city council hears them automatically. Pavis is not a major god, and can only gain l-point spells (but, of course, can use stackable l-point spells).

Virtually all the special Rune spells for this cult come from associated cults. Only one Rune spell is directly associated with Pavis:

City Harmony **1 point**
15 minutes, range self, reusable, stackable
This spell affects anyone within three meters of the caster. It counteracts Demoralise and Fanaticism and acts to keep anyone from getting too excited. Each Rune point added to the spell's sacrifice adds three meters to the radius of effect. This spell works only in the Rubble or in New Pavis. To work, the caster must make a single POW vs POW roll against all the potential targets. All those overcome are affected. Countermagic and Shield will protect against this spell if they are strong enough. The priest can stack points of normal Power with this spell to help it to go though such defensive spells.

Subservient Cults

Many widely-spread cults were local victims of the once powerful Pavis city cult. Pavis has some elemental spells from them as a matter of treaty obligation. The cult members do not necessarily worship any of these deities, but the cult has the spirits permanently attached.

Summon Elemental Spells

All of the following spells are 1-point spells and their characteristics are as in the rules. Each spell has call on a single elemental allotted by treaty. If one priest of Pavis calls upon a particular elemental during a week, another priest cannot call on the same elemental later in that week. Should a particular elemental be destroyed by losing its POW (as in spirit combat), no spirit will replace him until the next cult High Holy Day.

The temple hierarchy is so arranged that no more than two priests have use of any single elemental summoning spell (not counting the Son of Pavis). All these spells are non-stackable.

Orlanth Rex - Small Sylph
The summoning priest may use this air elemental as he wishes. The sylph was attached to the Pavis cult at the time of the founding of New Pavis.

Zola Fel - Small Undine
The water elemental serves the priests of Pavis. Zola Fel is the god of the River of Cradles. He befriended Pavis because the city brought river trade to him.

Eiritha - Small Gnome
This small earth elemental can be used to dig foundations and hold up walls. It was given to Pavis upon the occasion of the healing of Waha.

Oakfed - Small Salamander
After much struggle, the nomad Oakfed cult provided a small salamander to serve Pavis.

Kyger Litor - Small Shade
During the long battles with the hordes of the troll goddess. this shade was wrested away.

Associated Cults

Aldrya
Pavis originally came to the region with knowledge of the Heal Body spell. With Aldrya's permission, he gained knowledge of Sunripen as well.

Sunripen **1 point**
12 hours, local temple lands, reusable once per year, non-stackable
This spell must be cast on Aldrya's holy day of Waterday, Fertility week, Sea season during a day-long fertility rite.
The magic allows the newly-planted grain to draw upon the sun's powers to help it to grow without mold or rust, and enable the plant to resist despoiling insects and rodents. The grain ripens to a special rich golden colour which tastes better as well.

Heal Body **2 points**
instantaneous, touch, reusable, non-stackable
This spell cures the total damage taken by a body, regardless of hit location. It will heal a maimed limb if the limb is present at the time of the spell's casting, but will not regrow a severed limb.

Flintnail
Pavis' great friend contributes this spell.

Support **1 point**
24 hours, range 160m, reusable, stackable
This telekinetic spell will hold up any wall section with a volume of 54 cubic meters or less so that work can be done on it. While the spell lasts a full day when used on an upright wall, the spell will not hold a wall section at an angle for more than 15 minutes.

Miscellaneous Notes

Rune priests of Pavis wear the costume of the Empire of the Wyrm's Friends on official occasions, though the city was never an official part of that empire.

He had no use for the lead bolgs, saying he'd never serve a troll nor touch his money. I thought to keep them as mementos, but passed them back to the priest.

I reached my lodgings well after nightfall and realized that the time to return my answer to Sage Valstatch was long past. I took that as a sign from Issaries concerning my decision, made a note to dismiss the Lunar foe from my party, and decided to set out at dawn for the Sun Dome community. I would be foolish to engage in heroics when my mules were still so well loaded.

Black Fang

Mythos and History

The Black Fang Brotherhood was formed some 200 years after the troll invasion of the Pavis Rubble, when a human shaman met Black Fang on the Spirit Plane. Black Fang was a legendary bandit of approximately 100 years before who had raided everyone inside the Rubble irrespective of race. Black Fang's spirit serves an unnamed god and can dispense Rune magic to worshippers.

This is a small cult, whose 300 or so worshippers are assassins and cutthroats. It is organized as a large extended family with initiates being "adopted" into the family.

Bribery Table

Crime	*Citizen*	*Constable*	*Soldier*	*Bureaucrat*
Open Gate	-	-	10	50
Falsify Papers	-	-	10	50
Forge Papers	-	25	50	100
Ignore Crime				
Minor Crime	1	2	4	8
Assault	2	4	8	16
Robbery	5	10	20	30
Smuggling	2	4	16	40
Murder	20	40	60	100
Treason	40	80	120	200

Explanation

This table is meant to be used when a group of player-characters wishes to bribe someone. It is self-explanatory. Both the purpose of the bribe and the individual being bribed are cross-indexed on the table to get the minimum number of lunars necessary for the bribe to be accepted.

Due to the sensitive nature of this subject, the prices listed on the table must often be greatly modified by the Gamemaster. Often, it is simply not possible to bribe an individual, though the chances of any one person being susceptible to a bribe depends on his or her status within the Rubble or New Pavis. The citizenry of the cities are the easiest to bribe and most consistently accept bribes. Also, the bribe necessary to get an individual to forget a crime will always vary with the nature of the victim. If a character kills a much-hated bully in a bar fight, for example, it will be much easier to bribe the bar's patrons to forget the battle than if the same character robs and kills a kindly merchant. Even treason is viewed according to those whom it is performed against. Treasonous activities against the Lunar Empire may not be judged too harshly by a Sartarite national.

In each instance, the bribe is given in terms of the minimum number of lunars likely to be accepted by the individual in question. Do not let players study the table, though they may have a slight idea of the necessary bribe after spending a few weeks either in the city of New Pavis or one of the cities of the Big Rubble. Usually, the bribes are from 50% to 300% greater than those listed.

Initiate Membership

Initiates are found by being known to the shaman-priests of the cult. They must work on cult missions before being accepted. Black Fang does not accept worshippers who are not initiates.

The prospective initiate need not meet the basic rules qualifications for initiation. Instead, the candidate must convince a controlled spirit of the high priest of the cult by making the same roll against the spirit as he would have to make as a Rune Lord allying a spirit. If the roll is unsuccessful, the spirit will engage the candidate in spirit combat, because he will know too much to be let free. If the roll is successful, he has convinced the spirit and becomes an initiate and one of the family. The spirit does not become his ally.

Rune Lords & Rune Priests

A candidate for Rune Lord must be an initiate who can brew a poison POT 20 and Hide in Cover, Camouflage, Move Quietly, and Climb at 90% each. He must also be at least 50% with dagger and Evaluate Treasure. All of these are taught to initiates at 1/2 price.

Priests of Black Fang are shamans, too. Like most shaman-priests, they have the ability to sacrifice the POW they have stored on the spirit plane for the cult's Rune magic. Because this is a small cult, only the following standard Rune magic spells are available to the priests: Concealment, Divination, Divine Intervention, Extention 1, Mind Link, Multispell 1, Shield, Spell Teaching, Spirit Block, Vision. The shamans of Black Fang have the special ability to use 1 point of Divine Intervention to keep an activity of one of the cult's members from being discovered by Divination.

Special Cult Rune Magic

Shattering **1 point**

Range 160 meters, Instantaneous, Non-Stackable, Reusable

This spell acts as 4 Disruption spells at once, all directed at one target. As it does an average of 8 points of damage when it hits, all to one area, it is a very lethal spell. The target will resist.

Miscellaneous Notes

Membership in the cult is dangerous, as there are many who will put to death anyone suspected of being a member. However, they are often useful to the powers that be, so they are tolerated unofficially and even encouraged, as long as they serve the ends of the authorities.

Flintnail

Mythos and History

Before Time, Flintnail was simply one of the Mostali, partaking in Mostali activities with all the other Mostali, and barely managing to survive the destruction of most of the others. There are no stories of Flintnail's Godtime doings outside of the temple sanctuary.

After Time began, Flintnail proved to be a rogue who refused to follow the rockbound Mostal way. The new cyclic nature of Time fit his ideas of the universe and, while still respectful to his father Mostal, he took every opportunity to explore the surface world and the ways of the men who inhabited it.

He put his Mostali knowledge to work as a craftsman, and won great respect as a metal worker from the humans of the First and Second Councils. It is said that Flintnail taught many tribes of men how to work metal, and he never denied this.

In the Second Age, during the time of the Empire of the Wyrm's Friends, Flintnail became prominent. With many of his kinfolk he journeyed from Shadows Dance to Pavis' current location, following the Faceless Statue as it marched to Pavis' command against the animal nomads of Prax. The statue died after defeating the giants in their city of Paragua; the dwarfs honoured him by converting his substance into walls and structures of the city of Old Pavis.

Flintnail himself soon left Old Pavis. Before he did so, he married one of Pavis' daughters and together they made a son, who grew up to become the first high priest of the cult of Flintnail in Pavis.

Flintnail was never again seen in Pavis, but he is still supposed to live at least partially on the physical plane, and he may be the famous Dwarf of Dwarf Run in Dragon Pass.

Flintnail cultists believe their spirits enter the project on which they are working at the time of death and refer, for instance, to a particular house not in the name of its current resident or owner, but in the name(s) of the worker(s) who died working on it. When a building is destroyed, the Flintnail spirit goes to join his master and is eventually returned into the body of another descendant of Flintnail, to attempt to build another, more glorious structure. The station of the spirit's rebirth will vary; more exalted stations are reserved for those who gained great glory, recognition and durability in the persona of their previous edifice.

The Flintnail Runes are Stasis, Earth, and Harmony.

Nature of the Cult

This cult of the builders and maintainers is a political mainstay of the cult of Pavis and the two support each other. As long as there are builders and maintainers in Pavis, there will be a Flintnail cult. Within the city of New Pavis, membership in the Flintnail cult is prestigious; there is always a Flintnail member on the city council. Outside the city the cult has no power whatsoever.

Uniquely for a dwarf-related cult, Flintnail practices tolerance for elves. Individual members of the cult have forgotten this tolerance without retribution, but it is a basic principle, because Pavis was half-elven, and his daughter was the wife of Flintnail. Like Pavis, Flintnail has little liking for Storm Bull worshipers and Kyger Litor, though nomads are accepted through necessity. Trolls are feared at all times, but usually tolerated, following the example of the Pavis cult.

Dwarftown and New Pavis

Ginkizzie was the king of Dwarftown when Dorasar arrived with his Sartar settlers. Earlier, Ginkizzie had been distressed when human riffraff settled the other side of the river in what is now known simply as Badside (and which deserved the title even then). Dorasar had thought of taking over that settlement and civilising it until he was approached by the representatives of Ginkizzie.

Dorasar moved his people across the river and built his wall around the hill with the dwarf holes. Ginkizzie's people, happy to have their first building project in centuries, helped with the foundations for the Sartarite wall and built the new temple to Pavis, which contains a Flintnail shrine.

Their side of the contract finished, Ginkizzie's people became independent contractors and built other buildings for the settlers, for goods and money.

In the meantime, more and more Flintnail humans left the Rubble and entered the new town, which helped the cult grow to its current size, the largest it has been since the time of Jaldon. Ginkizzie is still the high priest and king of the dwarfs and also serves as a Daughter of Pavis at the Pavis temple.

When the Lunar army came, the Flintnail cultists welcomed them at least as heartily as did the Pavis cultists, and built the bridge from New Pavis to Badside for imperial coin. However, dwarfs are more rarely seen on the streets of New Pavis these days, and there are rumours that the Flintnails are re-opening the troll-blocked tunnels to their old hideouts in the Rubble.

Organisation

Flintnail's cult is confined to the city of Pavis, both inside and outside the ancient walls. All small temples within that area owe allegiance to the temple of the High Priest, which is in New Pavis. The cult of Flintnail has one High Priest and several other priests, any of whom may be of Chief Priest status. Until the influx of the Sartar settlers, the cult was fortunate when it happened to have one High Priest (whether or not it had any others), but now the relative peace of New Pavis has allowed for a higher population of priests than the cult has ever known before.

The centre of power for the cult at this time is its main temple in New Pavis. However its holy places are three in number. One is the former Flintnail temple in the Pavis Rubble near Temple Hill, where Flintnail took Pavis' daughter to wife. A place of strange magic, cultists frequently pilgrimage there, despite proximity to troll territory.

The second is the Great Throne in Shadows Dance. The cult may still possess the secret of controlling the Faceless Statue, and if another should appear on the throne, some say that the cult would be ready. Every year, at least one initiate of the cult makes the pilgrimage to see if the Throne has once again been occupied.

The third holy place is Dwarf Knoll, a place of magic on the plains of Prax. It is reputed to have been a dwarf city in Godtime, and there still may be dwarfs in residence. In any case, it is a danger-fraught journey for any Flintnail cultist, for the knoll sits in the middle of the Long Dry, and the territory is constantly patrolled by the perpetually warring tribes of Prax.

The High Holy Day for this cult is Clayday of Stasis week of Earth season, and they have regular holy days on Earth day of Stasis week and Harmony week of each season, as well as the Claydays of Sacred Time.

Lay Membership

Any being can become a lay member of this cult so long as they live either in New Pavis or the Rubble and are concerned with building and maintaining the city. Lay members are expected to participate in the building trades and support the associated cult of Pavis in all things. They must sacrifice one point of Power per season in worship. There are no other demands on lay members.

Lay members serve as apprentices and journeymen to the cult initiates and masters. Lay members can find employment as builders through the cult, which acts as a clearing house for those wishing to work and those needing builders. There is much ritual connected with this, a holdover from the days when human or dwarf

builders in the Rubble had to watch out for the predatory trolls and bandits.

Lay members can get training at one-half normal cost in the skill of masonry, armour making, and weapon making. Lay members can buy the spell of Glue for only 500L per point.

Initiate Membership

A candidate for initiation into this cult must be either dwarf or human. A few ducks have been allowed the status, but no other races have been admitted. The candidate must also have been a lay member for at least five years, and be a master of at least one building or armouring skill.

Besides the usual obligations of worship and incidental service, the initiate must spend at least one season a year in direct service to Dwarftown. Dwarf initiates maintain its corridors and halls and learn further building skills. Most human initiates rapidly grow oppressed by the low ceilings, poor light, and small rooms of Dwarftown, and perform alternate service by working with the Rubble Trackers (see Miscellaneous Notes). Initiates are expected to join the city militia and to be prepared to drop everything to fight off attack by troll or nomad, and to never accept either as overlord of Pavis.

Initiates are the construction bosses and armorers. They receive free any further training desired in armouring, in return for spending an equal amount of time providing armour and weapons (at the initiate's expense) to the Rubble Trackers. They will also receive free training in axe and warhammer, for the same deal.

Initiates may learn Ignite, Extinguish, and Repair for half price. All initiates of Flintnail may live in a room in the Dwarftown tunnels, but humans rarely take advantage of that.

Rune Lord Membership

The Flintnail Rune Lord is expected to be at 90% with at least two forms of armouring; at masonry; at axe, warhammer, or crossbow; and at either Spot Traps or Disarm Traps.

Due to the small membership of the cult, a Rune lord must perform a major deed for the betterment of Pavis before he may attempt to gain an allied spirit. The cult spirits have an INT of 3D6 and a POW of 3D6 as well. Because of its connections with other dwarf cults, iron is usually available for a beginning Rune Lord.

Rune Lords of Flintnail are the guardians and trainers of the cult. They lead the Rubble Trackers. No Rune lord may venture away from Pavis and its connecting tunnels for any reason. When missions are essential to be performed in distant places, priests and initiates are sent instead.

Like initiates of Pavis, Rune Lords of Flintnail are always aware of all compass directions while in the Rubble and New Pavis. This is part of the original enchantments which established the great walls.

Rune Priesthood

As representatives of a tiny cult, only Chief Priests may have allied spirits and benefit from a better Power gain roll. Normal priests get neither, but can gain reusable Rune magic. A priest is unlimited by Dexterity in training or experience with any cult-related skill Non-cult DEX-based skills are limited to DEX x 5 or less as a percentage.

Rune Priests have access to all standard one-point spells, plus Extension II, Dismiss Medium Elemental, and Summon Small and Medium Gnomes. One-point stackable spells may not be stacked higher than two points per casting of the spell. Divine Intervention for priests of Flintnail is stackable, but it may only be used in increments of 5 points at a time. This is explained later, in Miscellaneous notes.

Cult Special Rune Spells

Mold Rock **1 point**
15 minutes, self only, reusable, non-stackable
This spell allows the priest to use his hands like hammers, chisels, and files, to shape rock into appropriate shapes. This can be used even on properly prepared Truestone or adamant, but a successful Divine Intervention must usually be cast at the same time.

Shape Metal **1 point**
15 minutes, self only, reusable, non-stackable
This spell allows the user to use his hands like hammers, forms, and drills to shape metal into needed forms. It is equally usable with any metal, including Rune metals and iron. If the metal is hot, the user will take no damage.

Support **1 point**
24 hours, 160m, reusable, stackable up to 4 pts
This telekinetic spell will hold up any wall section with a volume of 54 cubic meters or less (per point of spell), so that work can be done on it. While the spell lasts a day on an upright wall, the spell will not hold a wall section at an angle for more than 15 minutes.

Warrior Of Stone **2 points**
15 minutes, touch, reusable, stackable up to 3 times
This spell animates a prepared statue of stone and metal by putting a gnome spirit into it. One use of the spell permits a small gnome to inhabit the statue, two uses permits a medium gnome, etc. Of course, Flintnail's cult has use only of medium and small gnomes.

The statue may be no more than SIZ 20, and must be perfectly formed, usually with the Shape Metal or Mold Rock spells. The statue will have a DEX of 1D6, and a STR equal to that of the inhabiting gnome. The statue's CON will be equal to the gnome's hit points, and the statue's armour will be equal to the statue's SIZ. The statue will have the INT and POW of the gnome, and will take as long as a gnome to understand orders and act on them. It has a chance to hit equal to 05% plus the gnome's attack bonuses, and does damage equal to its damage bonus (if it lacks a damage bonus, it will do no damage, but will still be capable of movement, etc.). The statue's movement class is 3.

The statue may be made using the Mold Rock and Shape Metal spells long before the warrior is activated. Flintnail halls are full of waiting statues.

Subservient Cults

Shelbaris the Fair was the daughter of Pavis whom Flintnail took to wife. Legend is not clear whether or not she left Pavis with Flintnail, but their son stayed to found the cult. Shelbaris acts as the cult spirit of retribution.

In action, she always moves any tool an apostate lays down, so that it never will be where he put it before. She keeps this up for days at a time, leaving the victim alone for awhile, then resuming the practice when he least expects it. Most members with the true Flintnail spirit will quickly return to the fold; true apostates find it easier never to practice any of their Flintnail-learned crafts again.

Associate Cults

The Flintnail cult is actively associated only with the Pavis cult. They have a close kinship; a member of the Flintnail priesthood is always also a Daughter of Pavis. Through that priest, the Flintnail cult has access to all standard and special Pavis Rune magic.

Flintnail is, by its very nature, associated with the Mostal cult. However, Flintnail's penchant for humans and his proclivity for giving wondrous gifts to human supplicants has effectively barred his cult from direct dealings with most Mostali and dwarfs.

The Pavis dwarfs are considered to be apostates by nearly all other dwarfs. The tunnels in Dwarftown of New Pavis are rumoured to lead to such dwarf strongholds as Dwarf Knoll and Greatway, but no Flintnail member, dwarf or human, has ever confirmed this, and known actions of cult members would seem to contradict this rumour.

Miscellaneous Notes

Divine Intervention

Divine Intervention is not easy for a god as minor as Flintnail. Further, Flintnail's personally whimsical nature adds to the difficulties for cultists. Divine Intervention for a Flintnail cultists, whether initiate or Rune lord, has only a 50% chance of working properly. Priests, as mentioned earlier, must try for Divine Intervention only in units of 5 points at a time. If a call for Divine Intervention is actually answered, it is almost always with a gift, one of great mechanical or alchemical potency, usable once. The gift will appear at the feet or in the hand of the person needing the intervention.

Even for enchanting iron or other Rune metals, there is a 50% chance that Flintnail will not lend his power to enchanting a particular iron item, though the cost for the intervention is still only a single point of Power for the Rune lord or priest (the one exception to the rule that priests must spend 5 points at a time).

The Rubble Trackers

Flintnail cultists dream of the eventual recovery of the Rubble and plan to return Pavis to its old glory. To help in this, the cult maintains the Rubble Trackers, a band of adventurers who hire out to adventurer parties as horse guards, guides to well-known trouble or treasure spots, and general explorers.

The cult is picky as to who can hire a tracker. Their main function is to escort the annual pilgrimage from New Pavis to the old temple in troll territory. The trolls have learned to be discreet during this period of pilgrimage, though Zorak Zoran berserks can usually be counted on to attempt to show those trollkin with beards their proper place.

Once in a while a major troll effort is made to stamp out the procession, and there have been a few times when the procession had to be cancelled for the year, but in general, the disorganized trolls rarely succeed.

Lanbril

Mythos and History

Lanbril was a son of Grandfather Mortal. In Godtime, humans came late among the other gods. While he claimed to be equal to the other gods, they rejected him as inferior because his father was killed by Death, the first sword.

Lanbril was enraged, and the rage warped his soul. If the other gods held him to be inferior, let them so believe. He would excel, and the excellence would be his own, something to be cherished because of its very privacy. Lanbril studied the ways of deceit, and perfected the techniques of seeming not to be doing what he was indeed doing. When other gods worked with magic and power, he rejected these in favour of physical skill and covert manipulation. He cultivated Disorder, and worked to, attain the illusion that all was right until repair was impossible and he had made his escape. Through his mastery, he stole Rune spells belonging to the other gods, but despised some powerful spells as of no use to him. (It is speculated that the higher magics were too powerful for one who was practically a mortal human.) Lanbril did invent a magic of his own, to confound the pursuit of his victims, and to confuse those suspecting his presence.

After a while, Lanbril's mad influence permeated the world. Some devout cultists go so far as to state that this influence inspired Eurmal to help Orlanth in stealing Death from Humakt. This story is rejected by most theologians. During the Darkness, Lanbril taught mortals to survive by skill and cunning, and by watching out for themselves first. In historical times, thieves and other self-seeking scum plague all communities, following Lanbril's path.

Lanbril's gift is to help the guilty to avoid punishment, including death. Death is the final escape. Punishment will not follow a Lanbril cultist past the grave, and Lanbril will ensure that the soul gets back into circulation, someday.

Lanbril encompasses the Runes of Mastery, as king of thieves and the exaltation of skill; of Disorder, practising his trade regardless of consequences for others; and of Illusion, masking facts which could lead to detection of crimes.

Nature of the Cult

Lanbril is a cult of the criminal underworld in human societies across the world. Trolls, elves, and dwarves do not often embrace Lanbril, but the god is not unknown among these races, especially by those who have been tainted by contact with

humans. He is the deity to whom thieves and criminals may turn for concealment and improvement of skills.

Lanbril, the patron of sneaks, criminals, and of the human underworld, is the expression of all egotistical and antisocial acts which must be done covertly. Any being, mortal or immortal, who acts in this manner may come under the guidance and protection of Lanbril. The nature of human society is such that Lanbril always finds followers.

This covert cult exists in natural counterpoise to centralising and ordering forces in society. The stronger the social order, the better are the chances for the Lanbril thieves. (This creates a natural conflict with Krarsht, who seeks the replacement of Order with Control.) Paradoxically, the Lanbril gangs often regularise the criminal element. Lanbril cultists do not advertise themselves, and are not known to society at large, except as thieves, who provide training in certain skills. The notorious Black Fang of Pavis was actually a Lanbril cultist during part of his mortal term.

Lanbril supports any established legal and economic order which permits proper conditions for his cult. Therefore most rings will not work as revolutionary agents against an established hierarchy. Most thieves are vocally patriotic, and will defend their tribe or town against enemies.

Lanbril likes secrecy, trickery, and treachery to be applied by his followers to established society. Lanbril is not pleased by internecine strife, or violence for its own sake, since many criminal endeavours require precise and trusting co-operation for their success.

Organisation

Lanbril thieves are organised into separate rings around solitary Rune priests. The priest leads the ring, and is responsible for selection and maintenance of a secure site for the temple. He is also responsible for co-ordination between ring members, arranging for needed training, for planning special crimes, etc. Although the priest does not normally take direct part in fencing loot, most rings depend upon their priest to ensure proper division of the spoils of their crimes.

Initiates of the cult form the core of the ring, and are the only representatives whom lay members meet. The initiates have a multitude of aliases, appearances, and disguises. The appearances and identities of the initiates and of the temple itself constantly shift. No lay member ever knows which of the gang members is actually the leader, and only the inner few know the full extent of the hideout/temple.

Co-ordination between rings occurs whenever individual gang bosses see fit to arrange it. Groupings of rings are usually called families, and these groups may stay together for a long time, or break up immediately after the job at hand is completed. Certain lines of Lanbril priests have maintained criminal families over generations, and even centuries. Rings and families are subject to all the perils of individual temperament which one would expect in an organisation of outlaws and the criminally insane.

As there is no one organisation of the individual rings, there is no stable hierarchy in the cult of Lanbril. An important family leader might be consecrated Chief Priest, but his term of office would usually be short, limited to the period of personal pre-eminence. Activities of Lanbril's followers have occurred in many places in Glorantha. Only a stealthy priest would hope to establish a cult shrine near any of these locales, since areas in which such activities have been exposed become more vigilant.

Wildday of Disorder and Illusion weeks are propitious times to petition Lanbril and to carry out great deeds in his name. Individual priests have organised High Holy celebrations on random days having special significance for them.

Lay Membership

Lay membership in Lanbril is open to the whole criminal class of the community in which a ring makes its home. Beginning adventurers wishing to join Lanbril must make their luck roll (POW x 5) to be contacted by a ring member. In the rules, this is called the Thieves' Guild, which is another name for the cult of Lanbril.

Well-established adventurers also seek to join the cult, often simply to learn the stealthy skills in which the cult specialises.

Joining Lanbril under these circumstances is largely a matter of perceptive slumming. The adventurer must find the fringes of the underworld, gaining the attention of local cult members who may eventually invite the potential lay member to join the gang. Just when that will be depends upon the character's efforts and the Gamemaster's judgement, but it probably should be more than a week and less than six weeks.

Adventurers in search of a Lanbril contact will probably be victimised by the established thieves, robbers, pickpockets, muggers, and con men of the cult before they attain their sordid goal. If they foil members of the cult, however, they may attract its attention more quickly.

Examination by the ringleader is summarised by rolling the applicant's CHA x4 or less on D100. Success means that the applicant has been accepted into the ring. Failure indicates that he probably will never be trained by the ring in question. The interviews take place during what appears to be a normal barroom conversation (actually with the ringleader or an important initiate). The

interviewer conceals the fact that he is actually interviewing at the time. If the character fails his examination, the Gamemaster should tell the player that his character is meeting nobody new, and that his chances have probably soured.

A lay member of Lanbril's cult is a member of a criminal ring or family, with all the implications of that status. Loyalty is basic, and an adventurer joining the cult solely to purchase training may find that ties to Lanbril can be more than embarrassing. Disloyal ring members will find that Lanbril's enforcement is nasty and brutal.

The ring will usually arrange subsistence for those members who need it, and will hide wanted members inside the temple for periods of time. Divination Block is rarely cast for a mere lay member.

The personnel of most Lanbril criminal rings includes people who can give instruction in normal and cult speciality thiefly skills. Lay members can either pay for instruction at the normal rates, or they can assist in a criminal job as compensation for each +5% instruction. This latter option is only available to lay members who have a 50% or better skill in some useful skill from the stealth, perception, or weapons use categories, for the failure of a lay member at an appointed job may result in the failure of the overall enterprise.

The referee decides which one skill is most useful to the trainee for that particular job. If the skill use roll of the player is successful, then the trainee has done his or her part in the job correctly. If the player fails his or her character's roll, then the player must roll the dice once again and consult the luck roll of the character (POW x 5). If this second roll is successful, then the character's failure to perform his or her part of the job correctly didn't make much difference. If the Luck roll is failed then something bad happened and the character is blamed. The severity of the consequences is up to the referee. In any case, the character will receive no free training and may have gotten hurt or arrested. If the Luck roll is fumbled then something disastrous occurred. Even if the gendarmerie doesn't pick the character up on the spot, the other gangsters are so mad that it will be hard for the trainee to avoid bodily injury or worse.

The following skills are available to lay members at standard prices: Camouflage, Climb, Evaluate Treasure, Hide Item, Hide in Cover, Jump, Listen, Lock Picking, Move Quietly, Pick Pockets, Spot Hidden, Spot Traps, Trap Set/ Disarm. Lay members may also train in Dagger and Shortsword and may buy Dexterity training from the cult.

Lanbril teaches the following skills as well: Act, Bribery, Disguise, and Garrotte. The cost of these skills is as per cult outsiders except for the skill of Garrotte, which is double the Thanatar lay member cost (totalling 400/800/1600/EXP).

Lanbril also teaches the following cult speciality skills: Fast Talk, Feign Death, Foil Restraints, Shadowing, Streetwise, Voice Mimicry.

Many of these skills are relevant to other walks of life, and are not exclusively the property of the Lanbril cult.

Cult Special Skills

Streetwise (Perception)

This knowledge skill enhances a character's detailed perception of urban social reality. The character knows the ways of urban subculture, and can deal with urban strangers of all sorts without alienating them, in order to find out the inner workings of a locality. When in a strange city, the Streetwise skill of a character is cut in half, unless the new city is very similar to the city in which he learned the skill. In any large institution there are patches of corruption, but even a critical Streetwise roll won't generate information on things which do not exist. With such a roll, however, the player-character would be able to find out that he is barking up the wrong tree. The base knowledge for the Streetwise skill depends upon the character's background. A Townsman adds +25% to his Knowledge bonus, Nobles add +10%, and others add only +05%. These base percentages apply to all adventurer characters, not just to Lanbril cultists. Further instruction in Streetwise from the cult will cost 200/400/800/ EXP as per standard. Most Lanbril thieves have a Streetwise of 65% or so.

There are similar skills for getting along in other types of communities, such as noble or royal courts, or barbarian villages. They may be easily imagined, and knowledge percentages will apply to appropriate character types. This skill is intracultural; a streetwise human will not, for instance, find his skill of much use in a troll town, or vice versa.

Example: *The thief, Poacher, needs a pass (to which she is not entitled) from the occupying Lunar army. She makes a successful Streetwise roll to discover that such a pass may be obtained from a particular office for a purse of silver. With a special roll (20% or less of the needed roll) she could find out the name of the specific clerk who forges the passes, and with a critical roll (05% of the needed roll) she could discover how to get the pass for free! (This last might require her to perform some simple act to recompense the clerk.) If she failed, she could try again in a week or two, and if she fumbled, she would receive wrong information - a disastrous situation.*

Fast Talk (Communication 20%)

This is a communication skill intended to cause the victim to temporarily agree with the user. If a character has been fast-talked to a particular viewpoint, an opportunity for a bit of quiet thought will allow him to make a roll of INT x5 or less on D100 for common sense to prevail. Fast talk is always ineffective in cases where the victim has strong convictions or has already made up his mind. The base chance for Fast Talk is 20% plus the Oratory bonus. Instruction in Fast Talk costs 300/600/1200/ EXP, as per standard.

Feign Death (Manipulation 10%)

This esoteric manipulation skill allows the practitioner to conceal himself amid a scene of carnage. Feigning death involves lying absolutely still and maintaining a posture so death-like as to be ignored by enemies. A successful use of the skill will fool an untrained enemy looking carefully for bodies. A critical roll will even fool a trained healer not casting a Detect Life spell or checking pulses, etc. A failure at this skill indicates that the character will not fool anyone who cared - perhaps he looks too comfortable! A fumble will draw the attention of a casual observer to some movement that the character has made. Untrained PCs who are trying to just lie still must still check for a fumble. The basic chance for this skill is 10% plus manipulation bonus. The cost is 200/ 400/ 800/EXP. The cult of Lanbril will only train lay members to a level of 25% in this skill.

Foil Restraints (Manipulation 00%)

This is the ability to position oneself so that restraining ropes, chains, etc., are applied ineffectively. It is a manipulation skill. The initial roll must succeed when the bonds are applied. If this initial roll succeeds, the character can try to free himself from the bonds at any future time by again making his Foil Restraints roll successfully. He may try once every five minutes. If the character failed his Foil Restraints roll when initially tied up, he cannot try to escape. If he critically succeeded in his initial Foil Restraints roll, he need not roll again to escape, but may release himself at any time.

The basic chance for this skill is 0%. Training costs 400/ 800/ 1600/3200. Lay members are normally trained only to a maximum of 25% in the skill.

Voice Mimicry (Oratory 5%)

This ability duplicates the tone of somebody else's voice. The basic chance is 5% + the character's Oratory bonus. Penalties should be assessed against the chances for success if the voice to be mimicked is wildly different from the character doing the mimicking. The cost of training is 400/800/1600/EXP. Only initiates are trained above a level of 25%

Shadowing (Stealth 10%)

This is the art of secretly following someone around a town or city. A stealth skill, it is normally impossible in a rural setting - the skill of Hide in Cover should be used instead. Success must be rolled every five minutes while the thief shadows the subject. If the shadower fails the skill roll, the subject is allowed a Spot Hidden roll to notice who is following. If this roll is missed, the subject still knows he is being followed.

Shadowing has a basic chance of 10% + bonus. Training costs 300/600/1200/EXP. Lay members are not trained past 25%.

Battle Magic

Most battle magic is available to cultists for the usual prices. The cult speciality spells are not normally taught to lay members.

Thieves' Argot

This secret language is taught to all Lanbril worshipers. A distinctive language, Argot contains common sounds from many different tongues; mutually intelligible dialects, similar in parts to the dominant regional tongue, exist in different cities. A character speaking Argot usually will sound like a particularly unintelligible member of the lower classes. Argot has a limited vocabulary and range or expression. Argot is unknown to most Gloranthans, including many peace keepers.

Argot is taught at the cult temples for free. Each Holy Day that a character worships Lanbril at a regular temple service (once per season), he may learn 05% knowledge of Argot, up to a limit of INT x5%. Argot higher than this must be paid for by learning from a fellow cultist at the normal prices for learning a new language. It is not improvable by experience.

Argot is used in most cult services, and for communication between cult members. It is used both as a universal language and to preserve secrecy. It is also used to write the occasional training texts and temple records.

Initiate Membership

A lay member of Lanbril who declares a need for further training may be made an initiate of the cult if: he is a master (90%) in one of the thiefly skills, is not an initiate in any other cult, and has been a lay member for at least 5 years. Lay members with less seniority are put off with promises or threats. If the prospective initiate meets the requirements, he must pass a test abstracted as INT x5 or less on D100. This test can be administered once per year, until the lay member passes or gives up in disgust. As with lay member induction, the prospective initiate usually has no idea that he is being tested until he is suddenly hailed as a full ring member and an initiate.

Initiates must sacrifice two points of POW each holy day. They must also maintain their position in the temple by leading and participating in thefts. They must contribute to the prosperity of the ring, and must remain in the good graces of the ringleaders and the master thieves.

Once in, the initiate cannot easily leave. Until this moment, he has not known who the boss was, but now he does, and the boss wants only loyal ring members. Ring members may escape this stricture only by leaving the city of the ring in-which they were enrolled. Initiates of Lanbril cannot become initiates of other cults.

Initiates form the core of the rings, planning and leading crimes involving other initiates and lay members. They are the liaison between the boss and the lay members. The exact set-up for dividing the loot varies, but one common method is to give 20% of the proceeds of a crime to planner of the crime, 40% to the character leading crime, 25% to the other participants, and the remaining 15% to the ring's boss.

Initiates may arrange to trade instructions with other initiates in skills they have mastered, or they may buy training in any cult-taught skill, and may buy such training to any level of competency. Lanbril initiates may also learn some alchemical recipes from the cult.

Special Alchemical Skills & Products

Lanbril alchemists know some of the standard potions (the exact ones varying by ring) and have developed some specific recipes of their own. The following substances are collected from several different rings, and no one ring would possess the secrets to all of these recipes. Becoming a Lanbril alchemist costs the same as if joining the Alchemists' Guild described in the rules.

These substances are often prepared as dusts and packed in parchment spills for hurling or in small tubes from which the dust is blown. Sometimes the compounds are liquids giving off potent vapours or acting through skin contact. A standard cloud of dust or vapour will fill 3 cubic meters before dissipating. The range will be no more than 3m.

Thunder Lung Dust

When a character inhales this substance, he must immediately make a CON x1 roll on D100 or begin to sneeze, choke, and undergo general upper respiratory distress, so that he can do nothing but clutch his sides and suffer. The symptoms remain for as long as the character is inside the cloud; he may move out of the cloud, or wait for it to disperse, which takes five minutes in the open on a calm day. Each round that the character inhales some of the cloud, he must make his CON roll anew.

Once free of the cloud, he may try to roll CON x3 or less on D100 to recover from the symptoms once per melee round. While a victim is busy choking and wheezing, their movement is reduced by half, and no magic or skill use is possible. The recipe costs 10,000L to learn, and the ingredients for a single dose cost 100L. A cult alchemist will usually sell doses to fellow initiates for 1,000L each.

Dust of Death

This is a new way to disperse standard CON poisons. The dust is a separate recipe from the ordinary poisons described in the rules, and costs

Lanbril Special Devices

Lanbril cultists use a variety of special tools, such as lockpicks, extendable ladders, hooks, knives, and saws used to enter forbidden places. Some other devices used by thieves are intended to distract - while the guards investigate the device, the thief goes about his business.The

Magic Chirper

This is a perfect example of a red herring. It consists of a fancy box with a carefully worked grill allowing sound to emanate from the interior, while concealing the insides. The box is well-made, at a cost of about 100L. Inside the box is a mouse or bird. The design of the box amplifies the normal noises of the poor beast to be loud enough to attract attention. Often the animal is hurt, so that it will whimper, cry, or scream. The cultist will usually cast Farsee on the box, so that it will emanate an aura of magic. This trick may work as often as once a year in a large community. Variations of the trick are obvious - all of them are regularly used.

The Whumper

This is simply a clockwork mechanism in a box which produces percussive noise at a pre-set interval, either rhythmically or in a random pattern. Whumpers are only made in highly civilised areas, such as the interior Lunar Empire or the Holy Country; they require complex mechanical skills to produce. Typical Whumpers produce a scraping sound every few seconds. They can also be made to produce a rapping noise every 15-90 seconds, a foot fall every minute or so, or similar sounds, always to distract and lure away guards. Whumpers can cost anywhere from 100 to 1000L, depending on the reliability, flexibility, and quality of the device, how far it has travelled from its maker, and on how well the seller likes the purchaser.

The Thief's Helper

This assists in entering buildings. It looks like an ordinary staff, 1.5 meters long, but it is made of telescoping tube sections with a claw grapple at one end and a chisel spike on the other. Magical ones sometimes include matrices for Glue or Silence. When the thief is ready to enter a building, the Helper is extended by sliding out the sections and fixing them in place with pegs (which also serve as ladder rungs). The ladder may be made as long as 4 meters. The Helper is set into the ground, or is hooked onto the end of a protrusion on the building. A Glue spell can make things more stable. The thief then climbs up the ladder to the desired height and draws the Helper up. The spike on the end is strong enough to be used to jimmy open windows, etc.; the collapsed Helper is sturdy enough to be used in combat as a staff, but will only take 12 points of damage before being ruined.

Other Lanbril gear includes reversible cloaks, reversible hats that can be folded up to be placed in a pocket, spidersilk cloaks that can be folded into a pocket, footholds which attach to walls without pounding, glass cutters, and so forth.

more. The poisons cost 800L to learn per potency level, and ingredients cost 40L per potency point. Cult alchemists will sell the poison dust to other initiates for 400L per point of POT. The antidotes to these poisons are as per the normal type: mineral, spider, etc. Death Dust can be made against which only poison gas antidote is good. The cloud will last for five minutes in a calm environment, and then will disperse at the rate of 1 point of potency per minute.

Visibility Dust
This anti-magical substance collects on the surface of skin, clothing, etc., and negates the battle magic spell of Invisibility. The dust cloud persists for five minutes, during which time any beings moving through it will become coated with the dust. The surface dust will negate Invisibility until it is cleaned off. This costs 5,000L to learn, and materials for one volume of dust cost 150L to purchase. They are sold to fellow initiates at the price of 1500L each.

Scent-Stop Dust
This product is sprinkled behind a fleeing party and will block any scent trail which might exist. Dogs and other scenting creatures can follow the trail through this substance only on a critical tracking roll. A single dose of the compound will cover 10 meters of trail. This dust often is used where trackers can't simply circle and pick up the trail again. The cost of learning to make this dust is 5,000L, and the ingredients to make a single unit of dust cost 50L each. Non-alchemist cult initiates can purchase this material for 500L per use. The effects of the dust last for as long as does the scent, effectively blocking the track forever.

Stink Dust
This is the reverse of the above - objects or subjects coated with this stuff can be tracked by scent at an automatic 95% chance for dogs, and at 50% even by humans. It costs 5,000L to learn to make, 50L to purchase the necessary ingredients to make a dose, and 500L to buy for non-alchemist initiates.

Sleep Powder/Sleep Venom
These act as systemic poison in the air or on a blade, respectively. Failure to resist with CON vs. the POT of the chemical results in the victim falling unconscious for 25-CON full turns (5 minutes each). If the victim resists the poison, he is still incapacitated for a single melee round if the poison had at least a 10% chance of overcoming his CON. This incapacitation takes the form of momentary extreme drowsiness, and the character will not fall down, but may not attack, and his parry is halved. Sleep Powder or Sleep Venom cost 1,000L per potency level to learn. The ingredients cost 100L to purchase per point of potency in a dose, and cult initiates can purchase the stuff for 300L per point of potency in a dose.

Smoke Bombs
These devices work either by burning compressed powders in ceramic jars, or by smashing globes of special liquids which volatilize into opaque vapours. Smokes are opaque and are a bright black or white. A single smoke bomb produces enough smoke to completely block an area of 100x100xl0m. The smoke is non-toxic, and does not smell strongly. It is non-lethal, though an intense dose may cause characters to cough. Smoke bombs are used to signal friends, obscure views, and startle enemies.

The knowledge to create a smoke bomb costs 10,000L. The ingredients of a single bomb cost 100L for burning powders, or 500L for thrown globes. It costs cult initiates 1,000L to buy a burning powder, or 3,000L to buy a throwing globe full of liquid.

Flares
Flares cause bright flames which last from a melee round up to five minutes or more. Basically, flares consist of powders compressed into paper or ceramic containers. They can be made to burn in any flame colour, and can even be designed to propel burning material into the air, like a Roman candle. In the event that a burning flare hits something, it may cause

Non-Lanbril Thieves

Not all thieves are Lanbril cult members. Many gods of Sartar and Prax have thieving abilities. Orlanth thieves follow the tradition of their god the Adventurer and often try especially daring malfeasances. Eurmal the trickster made the first theft, and many of his followers are also thieves. Eurmal thieves try to turn their crimes into exercises in the grotesque, and concentrate as much upon embarrassing their victim as on gaming wealth.

Many thieves worship no gods at all on levels higher than lay member, depending on their own skill to prevent capture.

The Lanbril cult ignores factional conflict, allowing the criminal to practice his trade with great objectivity. Also, the cult of Lanbril protects its thieves from cursory community detection.

Other lands in the world claim similar gods to Lanbril under strange and exotic names. There are many thief gods, but perhaps all are disguises of Lanbril, King of Thieves!

damage as a small fire. The knowledge to make a flare costs 10,000L and the raw materials for a typical flare cost 75L. More fancy flares may cost more. Flares usually cost about 1000L for cult initiates to buy from cult alchemists.

Other alchemical devices and compounds are available to Lanbril's thieves; the Gamemaster should use these well known items as guides. The spirit of the cult is to counter the strong magical defences of much of Gloranthan society by means of tricks, gadgets, and well-polished skills. The Lanbril thief is characteristically inventive.

Spells

Initiates may sacrifice for the benefit of the magic of Divination Block. They lose POW for this just as does a Rune lord for Divine Intervention. They may learn the cult special battle magic spells of Conceal Item, Face of Lanbril, and Forget.

Conceal Item **1 point**
range touch, focused, passive, temporal
This spell acts to conceal a single item smaller than 3 ENC points. An attached satchel or backpack could be concealed with this spell. If the concealed object is a weapon, it will become visible as soon as it is used to attack or parry with. The item is concealed by misdirection, just as the normal Invisibility spell conceals a person. The spell costs 4,000L.

Face of Lanbril **2 points**
range self, unfocused, passive, temporal
This is a general disguise spell, causing the user's face to become exceedingly ordinary and forgettable, so that one wearing this spell is likely to pass unnoticed and forgotten, especially in a crowd. No two uses of this spell give exactly the same face, and the user's clothing also shifts in the direction of ordinariness, though a Spot Hidden will allow an observer to see that the spell user has either much better or much worse clothing concealed under his 'ordinary clothes.' The spell cannot change sex or race. If a female troll casts it, she will look like a very ordinary female troll, who may still stand out in many places. The spell costs 1,500L to buy.

Forget **3 points**
range 80m, focused, passive, temporal
This causes the subject to forget events taking place 10 melee rounds before the round of casting and 10 melee rounds after the casting. The memory loss does not take place immediately, but begins to affect the target about five minutes after the spell is cast. If a guard chases some thieves who successfully hit him with this spell, the guard will not remember the encounter later. This is a good spell to throw on a victim who is already Befuddled. It costs 2,000L for an initiate to learn this spell.

Master Thieves (Rune Lords)

The Rune lord of Lanbril is called a Master Thief. The Master Thief is at once the epitome of a Lanbril thief's aspiration and an embarrassing superfluity. A cult aim is mastery of thief skills, but Lanbril has no overall thrust, no religious or philosophical axes to grind, so the Rune lord is less exalted in Lanbril than he is in other cults.

A potential Master Thief must be an initiate and be a master of five skills taught by the cult. Alchemical skills do not count. The candidate is consecrated by the ring boss after passing a test abstracted as rolling his CHA x5 or less on D100. For each 100L donated to the cult, 1% is added to his chances for success. If he fails to be accepted, the candidate may try again after mastering another skill.

Master Thieves may use iron weapons and armour, though such items are rather impractical for thieves. More to the point, masters may enchant iron burglary tools, which are tougher than bronze, and which will outlast and defeat more common metals. Such iron picklocks add +10% to the chances for success in use. Master Thieves may gain an allied spirit, and may place it in anything they wish usually a tool, piece of jewellery, dagger, or small animal.

Rune lords must donate 10% of their income to the cult and must maintain the initiates and lay members working with them. They must also pay their own bribes, lawyer's fees, and so on.

Rune Priesthood

The Rune priests of Lanbril serve as the ring's bosses and leaders. Each priest is in charge of a different ring. The ring's leader is responsible for the selection, consecration, and maintenance of the temple site, which is then made secure by the intervention of Lanbril. The temple is both a worship site and a refuge. Within the security of the temple, the ring's leader-priest maintains authority over his ring through the power to exclude the recalcitrant from the temple's protection and from the organisation of thieves in the congregation.

There are two stages of Lanbril Rune priesthood. An initiate with a POW of 18+ who has shown great cunning and general success as a thief may become an associate priest of Lanbril. He must pass an exam which is the same as that for the Master Thieves. He does not receive an allied spirit nor an increased POW gain roll, but he may purchase all Lanbril spells as per a normal priest.

A character wishing to become a full priest must already be an associate priest. He must have at least 15 points of Rune spells, including at least 5 points of Divination. He must have a CHA of 14+, be master of at least one skill taught by the cult, and he must own at least 10,000L, so that he may become established as head of a new gang and construct a temple. Any full priest of Lanbril is considered to be a High Priest, and leader of his own ring. Any full priest of Lanbril is required to ordain any initiate meeting the criteria listed above, and no test is necessary. Lanbril wants as many high priests as possible. Also, any new rings started by the new ring leader may be the start of a family, which will presumably look to the original high priest as main leader. This may not work out, and the new priest often becomes a rival to his former head, but there is always hope.

The ring leader, like the Master Thief, is by definition a notorious criminal, and must be discreet. Lanbril full priests must spend at least 90% of the income directed to them by their group to maintain the temple and the gang. They may command half price training from any skill master in their ring.

The ring boss is the centre of a potent organisation. Anyone in this position will doubtlessly have a taste for the sorts of things done by the classic fictional master criminal. The leaders are expected to have the experience and ability to plan and see to conclusion the most difficult, outrageous, and profitable of crimes. Full priests receive the usual allied spirit, carried as per Master Thieves. They may also learn Rune magic. They are not limited to DEX x5 limit in manipulation skills, but may increase as high as they wish. Also, they do receive an increased POW gain roll.

Both associate and high priests have access to all standard one- and two-point Rune magics. They cannot summon any elementals, but they may Dismiss Small and Medium Elementals. They have a single special Rune magic spell.

Special Cult Rune Magic

Divination Block **1 point**

Range special, Duration as long as the caster is a living cult member, non-reusable, stackable

Divination Block will block the history of the activities of up to 12 individuals associated with one definable material object for an activity period of up to 12 hours. Alternatively, it may be used to keep the history of one object from being revealed by Divination spells or the Lhankor Mhy Knowledge spell cast by the priests of any god for a period of time in the object's history up to twelve hours in length The existence of a Divination Block will be revealed to an inquiring priest only on a critical success roll for the Divination. If the spell is stacked, an extra point of spell doubles the period of time covered by the spell. A third point will triple the time, etc.

Subservient Cults

There are no subservient cults of Lanbril - he trusts no other god. Cult apostates are relieved of any Divination Blocks cast on their activities.

Associated Cults

Lanbril has few friends. The tiny Black Fang Brotherhood is an ally. Due to Lanbril's success in concealing his Godtime activities, most cults embodying the Truth Rune are his enemies. Members of any cult, of course, will pursue thieves who steal their goods.

Miscellaneous Notes

Locks and Lock Picking

This section describes a variation on the lock picking rules from the standard rules. They are just a suggestion for a campaign in which the participants want more complicated game mechanics.

Lock picking is a common skill among the Lanbril thieves. Locked goods are often less well-guarded than goods in the open, and this presents opportunities for sneaking and craft.

Locks are made individually by local craftsmen working to their own designs. The locks made by a blacksmith are larger and coarser than those made by a locksmith/jeweller. The sophistication of a lock varies by its place of manufacture locksmiths from Peloria or the Holy Country will make more complex and effective designs than those from rustic Sartar.

Lock Picking

To pick a lock, first recognise the design. Since there are a wide variety of designs, the lock picker must grasp the principle of the particular lock by examining its exterior. A successful Know Locks roll will allow the thief to pick the lock at his normal skill A well-designed lock may still decrease the lock picker's chance, as per the rules. Lock picking is the skill of defeating a lock with tools, but without the benefit of a key. If a successful Know Locks roll has not been made before attempting to pick the lock, the chances of picking the lock are always half normal, and this may be reduced further by the difficulty of the lock.

A lock picking attempt takes a full turn. If the initial try fails, a second try may be made with a -25% chance for success, if this fails, another -25% chance is deducted from the third try, and so on. If the chance for success ever drops below 1%, the try automatically fails, and no further tries may be made.

Know Locks

Current thief player-characters will not have the skill of Know Locks. This can be set at equal to Lockpicking skill plus perception bonus minus the character's manipulation bonus. For new characters, the basic chance for Know Locks is 5%. It is a knowledge skill with costs set at 400/800/1600/EXP.

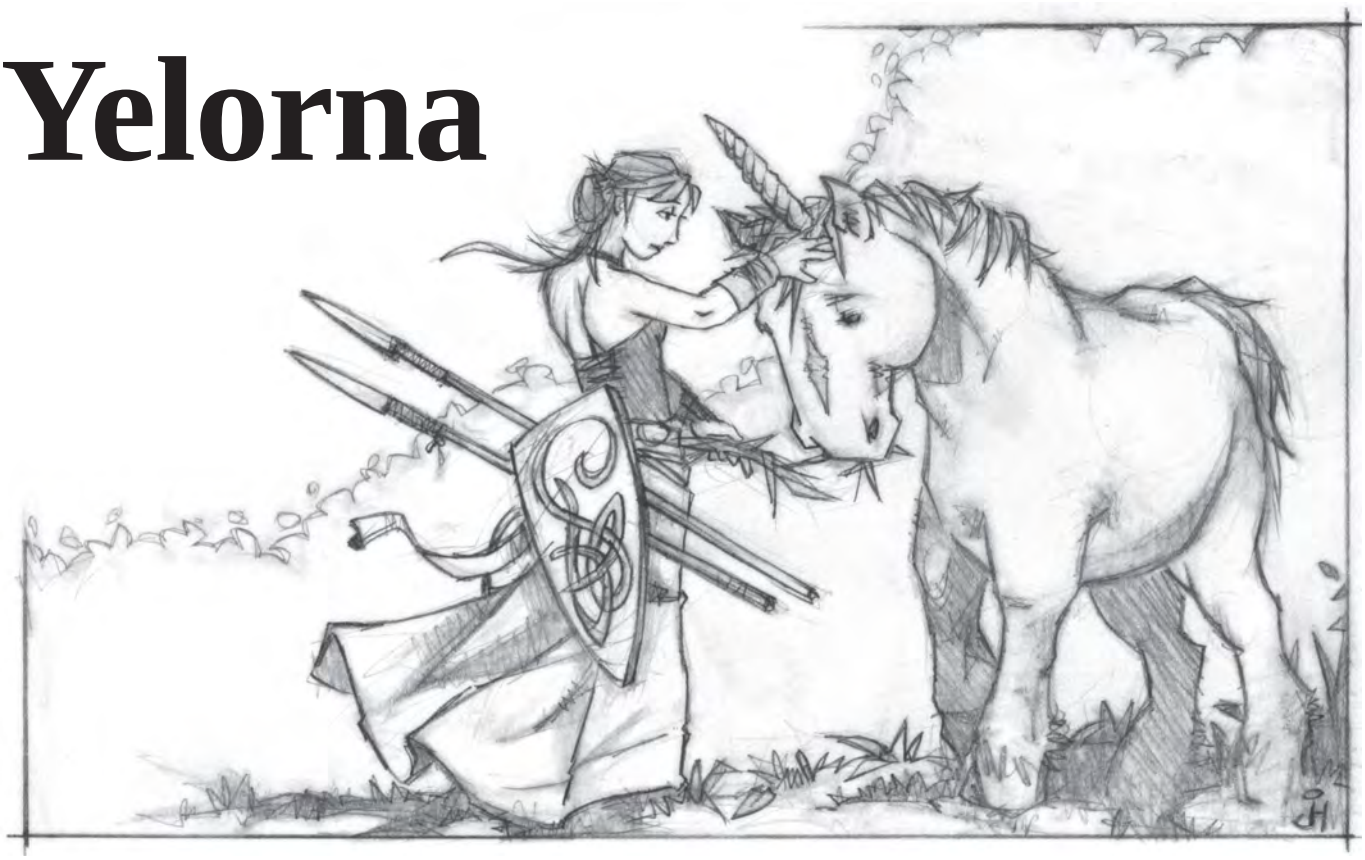
Lockpicks

Lockpicking is a skill requiring the use of special tools. These are called lockpicks, and take the form of small metal probes and tweezers. A character may pick locks only with proper lockpicks. If the character does not have a set of lockpicks handy, but has improvised materials, such as metal scraps, pieces of belt buckle, etc., his chance for picking the lock are cut in half. If he has no tools of the proper size at all, but only twigs or dagger points, his chances for lock picking are reduced to one-fourth normal. If the lock is of high difficulty, subtract its full decrement from the reduced skill.

A good set of bronze lockpicks costs 50L or so in civilised places like Peloria, and much more in the backwoods of Sartar and Balazar. It is illegal to possess lockpicks in most towns and civilised areas unless the owner is a registered locksmith.

Iron lockpicks are the mark of a Master Thief who specialises in locks. They add +10% to the chances for success in lock picking, after all other modifiers. The cost of such tools is beyond measure to one who can use them and they are cause for grave concern on the part of authorities if they are discovered on a prisoner.

Yelorna



Mythos and History

Yelorna is the daughter of Yelm the sun god and of Ernalda, whom Yelm and Orlanth fought over. She took mostly after her father. During the remains of the Golden Age following her birth, Yelorna's comrades were her brothers Splendid Yamsur and Yelmalio Although she was courted by several gods, she refused all, and remained free from all ties. As the Gods War began, Yelorna could not stand by. When the Light went out with Yelm's death, Yelorna remained on the surface as one of the sparks to endure after the sun's glory had gone down. She fought by Yelmalio's side and witnessed Yamsur's death. When Zorak Zoran wounded her brother, she set out on twin missions to prepare for the light's return and to avenge her kin.

She began a battle with the children of dread Xentha, the night sky. To aid in this struggle, she brought Pole Star and some of his children to the world through the upper sky, with the blessing of Dayzatar. For bringing these gods into the battle, she obtained the sobriquet of "Starbringer." At one point, Chalana Arroy healed her of several wounds suffered while Yelorna sought the Meteor Bow. This bow eventually became her main arm. She used it to hurl fiery missiles at Argan Argar in an epic struggle, but was badly beaten and almost extinguished by that son of Night. She escaped, but was weakened.

When chaos finally overwhelmed the universe, Yelorna battled that greatest evil. To save the world and herself, she entered into the Great Compromise, and admitted the dark's right to exist. Thus, she joined with Yelmalio and the stars of heaven as they greeted the return of Yelm at the Dawning.

A "Light in the Darkness", the Yelorna cult has never been large, but had some friends among the sun-worshipers of the Dara Happan empire; foes of the First Council. They brought her worship to Prax, where it became popular among the amazons of the Unicorn tribe. In the Second Age, the cult members joined those of Yelmalio and the elves in great wars against dwarf armies. Her cult was smashed and scattered during the victories of Arkat against the Broken Council, and the Dark Empire that followed Arkat extinguished the Yelornan cult everywhere west of the Rockwoods.

Her cult opposed the Jrusteli at times, and suffered in the Dragonkill War. Since that time, the cult has been even smaller and more scattered. In the Dragon Pass and Prax areas, it has survived among the Unicorn Women. As the time of the Hero Wars draws near, sun women from many parts of Glorantha have joined Yelornan warbands. A temple is now established in the Pavis Rubble, supplemented by some Yelornan Unicorn Women.

Yelorna is part of the Yelm group of cults. After death, they are brought by Yelm to the halls of Eternal Light, where they find their final contentment. Cultists believe that final contentment must be accomplished through lifetimes of striving, and even devoted worshipers may have to return several times to accomplish permanent blessedness. Yelorna is loathe to act against death, but tolerate resurrection. However, they are not as free with it as are other Yelmic cults.

Ideally, the dead of this cult are carried in a silent torch light procession to an open field on the first starlit night after death, arriving at the site just before midnight. The body is placed on a bier and the priestess performs a short service. At exactly midnight, the bier is lit by a firearrow and the body is burned with as smokeless a fire as possible. The mourners sit in a circle around the bier, watching it and the stars in silence. Just before dawn, the procession returns from the ceremony, again carrying lit torches, then proceeding to the temple. It is customary for the cultists to gather together on the following day, feasting and telling religious stories, but this is not required. In practice, since many members of this cult die in battle, not all members receive the full burial service. When a large number of cultists are dead, the bodies are burned where they lay. On the first convenient night, an effigy representing all those that had died is carried to an appropriate field and burned with full cult ceremony.

The cult Runes are Sky and Death.

Nature of the Cult

This cult is for female warriors, providing them with a place in a predominantly male field. It is really the only war god tolerated under the Yelm hierarchy in which the majority of members are female. This cult is small everywhere; only among the Unicorn Women does it have any influence. In normal Yelm-type societies it is often the subject of jokes, although it is tolerated in those areas needing and permitting female warriors. Generally, males that do not know better consider it worthless, and most will not hire Yelornans as mercenaries, though units of Yelornan troops are part of the regular army in parts of Dara Happa This general distaste is especially true in areas of storm worship, as in Dragon Pass.

The members of this cult return this disdain and are secretive about themselves. They defend themselves at all times, and become vocal, even violent, about infringement of their rights, real or perceived. Although aloof, they will gladly fight or duel any who question their abilities as warriors. They often loudly propound women's rights, though individuals of the cult may have scorn for women in particular who seem to be voluntarily subservient.

This cult is hostile to all Darkness cults, but usually maintains a truce with all but Zorak Zoran and Argan Argar, with whom it has had intense clashes since the Dark times. The cult also feuds mildly with the Lunar cult, which cultists claim stole the metal silver from them. The Yelornans say silver is the "gold of the night" and is the color of their light. The Lunars laugh at this, but this rivalry is partly responsible for a decline of the cult in its homeland: Lunar-dominated Dara Happa, and for the secretive nature of the cult in Prax and Dragon Pass (where it survives around the Sun Dome temples).

Yelornans do not care for storm or air gods, especially Storm Bull, rival warrior of Prax. They tolerate Orlanth because they must, and because Orlanth restored Yelm to heaven. They are friendly with Chalana Arroy, and individual cultists also often like Humakt, with whom they share many ideals.

Because of old friendship and aid, the cult is on fairly good terms with elves, and is almost as popular with female Elven warriors as is the cult of Yelmalio The cult also has close ties with Yelmalio, Pole Star, and a few other sky cults, but not necessarily others.

Organization

Since the cult is so scattered and small, there is almost no contact between temples. Any meeting is cause for joyful celebration, with the senior priestess presiding. Yelornan cultists move easily from one temple to another (if one can be found) - Yelornans are usually welcome at all Yelmalio temples, and thus, indirectly in those of Aldrya, whose temples often have shrines to Yelmalio.

A high priestess heads each temple or group of Yelorna worshipers. Under this priestess, the organization varies but usually (as in Pavis) she has three deputies. Her deputies are preferably Rune level, but in initiates are often substituted when no Runemasters are available. One of the three deputies commands the Shield Maidens and is temple Chief of Staff. The second commands the Unicorn Riders and co-ordinates temple logistics. The third commands adventurers and wanderers among the cult, and is responsible for other external affairs. The most senior Star priestess is always the high priestess, and makes appointments and can change other positions within the temple.

This cult has no major center of power, although it has holy places where Yelorna performed deeds in the God-time. Of these, the most famous are the Daytime Woods on the borders of Dagori Inkarth, where Yelorna confronted Zorak Zoran. But there are no altars to her there. Many of the sites holy to Yelmalio are also holy to Yelorna, including the Hill of Gold.

Holy days are held on the Firedays of Death week each season, with the high holy day occurring on the holy day of Dark season - the day Yelorna began her battling.

Lay Membership

Lay membership is unrestricted to females of the human and Aldryami races. Females from any race untainted by chaos or Darkness, except for dwarfs and dragonewts, may join by passing a test. Males must pass this same test. This test is abstracted as rolling (STR + CHA) x 2 or less on D100. Males must subtract 10 from CHA for this test. Few males attempt to join the cult.

Lay members are expected to attend services every holy day and sacrifice a point of power. They should tithe 10% of their current funds every holy day. Occasional failure to perform these acts is tolerated, and even forgiven if there was cause, but persistent failure can bring expulsion from the cult.

Lay members must swear to uphold the cult ideals, aid other members of the same temple whenever possible, never to shirk a fair fight for a good cause, never to befriend Darkness or chaos, and never to reveal cult secrets. Failure to keep these vows results in expulsion. All lay members must have permission from their high priestess to marry. Beards and moustaches are forbidden for male cultists. Lay members are always supported in any fight by other available temple members. By tithing 10% of her total earnings (as opposed to ready cash), a lay member can receive room and board from the temple when available (usually by staying with another member). Healing of wounds suffered during the course of duty is provided.

The cult teaches the following skills to lay members: any Spear, any Bow (except crossbow), Thrown Dagger, Dagger, Javelin, Small Shield, Kick, Shortsword, Dart, Thrown Rock, Sling, Ride, Oratory, Track, Spot Trap, Evaluate Treasure, Climb, Camouflage, and Swim.

The cult prohibits members from learning any more of these skills: any Hammer or Axe, any Mace, Maul, Sickle, Scimitar, or Pick Pockets.

Yelornan cult members can purchase Ignite, Multi-missile, and Speedart. Dullblade is twice normal price, and Bludgeon, Darkwall, and Extinguish are prohibited.

Initiate Membership

Lay members that have served with distinction for at least a year may be invited to become initiates. They must pass a test abstracted as the average of POW + CHA times 5 or less on D100. Those that are not female humans or female Aldryami subtract 10 from their Charisma for this test.

Initiates must sacrifice 2 points of Power on holy days, and tithe 10% of all their income to the temple. They must come to the aid of their temple or any of its members if called, and must follow lay member restrictions without fail. An initiate may not marry, and must break any marriage vows taken before initiation.

An initiate can usually count on room and board from other members of the temple. The temple will usually try to rescue an initiate held for ransom, endeavoring to raise ransom money only if rescue seems hopeless.

Initiates can learn the following skills at half price: one-handed Spear, any Bow (except crossbow), Thrown Dagger, Javelin, Small Shield, Ride, Oratory, and Track. They may learn the following spells at half price as well: Ignite, Multimissile, Speedart, Detect Gold, Detect Silver, and Light. All lay member restrictions remain. Initiates may sacrifice Power for single uses of Rune spells, obtaining any of the Yelorna special cult magic. They may not obtain associate cult spells. Additionally, initiates may join special cult organizations if they meet the requirements. Those who do so obtain all the benefits and restrictions above in addition to those of the special organization. Initiates who do not join are termed "Wanderer," are treated as adventurers, have their own leader within the temple, and have no special stigma, as well as no special glory.

Unicorn Riders

The Unicorn Riders are the cavalry of the temple. To become a Unicorn Rider, an initiate must have a 90% skill in Unicorn Riding, be a virgin pledged to celibacy, and must obtain her own unicorn. Obtaining a unicorn usually involves a quest: the high priestess may give her counsel and her friends may aid her, but in the end the candidate must attract the unicorn alone. Unicorn Riders will teach the skill of Ride Unicorn (at 50/250/500/ EXP to cultists) to other initiates that otherwise meet the minimum requirements for Unicorn Riders. Unicorn Riders must spend two seasons, always including Dark season, with their temple, as well as Sacred Time. At any other time, a leave of absence must be obtained from the Commander of the riders, and the high priestess. In exceptional cases, leaves are given for longer periods.

A Unicorn Rider is equipped by the temple with weapons and armor appropriate to her stature and the needs of the temple: usually a lance, a missile weapon, and possibly a shield or Shortsword. She may learn the following skills up to 40% for free, and at half price thereafter:

Lance, one-handed Spear, Shortsword, Dart, Sling, Camouflage, and Evaluate Treasure. She may also learn Kuschile Archery. Unicorn Riders may purchase the spells of Firearrow, Lightwall and Shimmer at half price.

Shield Maidens

Shield Maidens are the personal bodyguards of the high priestess. To become a Shield Maiden, an initiate must be at least 90% in one-handed Spear, pass a test abstracted as the sum of her STR, CON, POW, and DEX or less on a D100 roll, and swear to die rather than to let harm come to the high priestess. It is considered a great shame to allow that to happen; in the past some Shield Maidens have been expelled or have committed suicide as the result such an event.

Shield Maidens are equipped by the temple with the heaviest possible armor (within reason), an appropriate spear, and possibly a Shortsword or missile weapon (usually a javelin). A Shield Maiden may learn the following skills up to 40% for free, and at half price beyond that: one-handed Spear, two-handed Spear, Shortsword, Sling, Javelin, Dart, Large Shield, Spot Traps, and Climb. Shield Maidens may also learn the following battle magic spells at half normal cost: Bladesharp, Glamour, and Lantern (as per Yelmalio).

Shield Maidens never leave their high priestess unless commanded to do so. On special occasions leave may be granted by their commander and by the high priestess. Shield Maidens need not remain absolutely celibate, but may not marry. Shield Maidens are usually chosen for positions of authority within the temple, and make up the leaders of the cult.

Star Ladies (Rune Lady)

Star Ladies are fighting warriors specializing in missile weapons and the sky-weapon, the spear. They are often called battle maidens or "gray death" by those who fear them. They must tithe 90% of income to the temple.

A candidate for Star Lady must have been a loyal initiate for three years. They must have 90% in any Spear attack, any missile weapon, and one other weapon (which may be another missile weapon or spear). They may choose their other two skills from the following: any cult weapon, Ride Unicorn, Track, Camouflage, Hide in Cover, Move Quietly, Climb.

The candidate must also know three of the four following battle magic spells: Ignite, Light, Lightwall, and Healing. She must be either human or Aldryami, and must have a POW of 15+. She must convince the examiners by a test abstracted as rolling the average of (CHA + STR + DEX) times 5 or less on D100. Male applicants must subtract 10 from charisma.

A Star Lady of Yelorna may marry if she wishes, unless she is a Unicorn Rider or Shield Maiden, but may only marry an Earth or Sky priest, and may only marry once in her lifetime. She may keep her husband if she is already married, and if he is at least an initiate in an Earth or Sky cult. If he has not become a priest in his cult by the time of 2 years after the Star Lady's ascension to her status, they are divorced, and she may not marry again.

Star Ladies always carry a spear in public, always wear gray, pale yellow, and/or silver, and must own a bejeweled bow. This last requirement is sometimes met by a small bow-shaped piece of jewelry, and only the most literal Star Ladies carry about a functional bow studded with gems. Star Ladies must aid and protect all Chalana Arroy healers, Earth cultists, and women in peril. They may not show mercy to Darkness creatures, but may never torture humans or elves. They must spend as much time under the night stars as they do under sunlight, and follow all the restrictions of initiates.

Star Ladies receive the customary benefits of Rune lords, including iron armor if it is available; usually she must go seeking for it. Those who are not single, may be divorced and ritually purified, regaining the status of virgin, and obtain a unicorn as would a Unicorn Rider. She receives the greatest respect from her cult, and will be welcomed by friendly cultists everywhere.

Star Maidens (Rune Priestesshood)

The great majority of Yelorna's priestesses (called Star Maidens) are female. Except for the high priestess, Star Ladies are considered more important than Star Maidens: priestesses are encouraged to become Star Ladies as well, being then known as Star Priestesses.

Only human and Aldryami men and women may become Star Maidens. Candidates must have a POW of 18+, the ability to read and write at 80%, know a cult battle magic spell, and have one weapon skill above 90%. Each candidate must pass a test, abstracted as a roll equal to or less than POW x4 on D100. Males must roll POW x2 or less. This test may be attempted once per season.

Star Maidens must remain celibate after attaining their status. Non-virgin Star Maidens may not undergo the ritual purification of Star Ladies to obtain Unicorns until they become a Star Lady themselves. Star Maidens may never cut their hair, must always wear clean clothes, and said clothes may be only of gray, silver, or pale yellow colors. They can have jewelry only of gold, silver, or copper.

All DEX-based skills, except for cult weapons, Ride Unicorn, Camouflage, Hide in Cover, Move Quietly, and Climb drop to a max. of DEX x5 or less.

Yelorna priestesses have access to all 1-point spells except for Warding, as well as Dismiss Elemental II, Multispell II, and Vision. They may summon small salamanders for their elementals.

They also receive the special Rune spells of:

Shooting Star **1 point**
Duration until fired, Range touch, reusable, stackable
This spell must be cast upon an arrow. When that arrow is fired, it leaves a glowing trail behind it, and acts as a combination Firearrow and Multimissile 1. Each additional spell stacked onto the first adds 2 more missiles. All missiles must be targeted against the same opponent.

Silver Track **1 point**
Duration 8 hours, Range self, reusable, non-stackable
This gives the ability to track magically. The tracker's movement while tracking this way is 12 on clear nights, 8 if at least one star is visible, and 0 if no stars are visible. The trail glows with a silvery glitter to the tracker. It allows the tracker to double his Track skill. It must be cast upon a specific trail, and only that trail will shine.

Star Wards **1 point**
Duration indefinite, Range special, reusable, stackable up to 4 points
This spell resembles Warding. Instead of rods, it uses six pieces of smooth silver. Damage done to incoming enemies is 1D3 per point of spell, and each point also acts as 1 point of Shimmer against incoming missile fire.

Subservient Cults

Spirit of Reprisal: Fire Furies
Those breaking cult vows are pursued by fiery winged creatures. They appear at moments of great stress to the victim, and fire small darts (with an 80% chance to hit) at the character. These darts each do 1D6 points of damage and drain a point of temporary power.

Special Customs

Unlike Yelmalio, Yelorna accepts all types of money, except for bolgs. The cult mints its own silver coinage, called "stars" and persists in calling even Lunars "stars". This cult can refine (and Runemasters can handle) gold and silver, as well as iron (for non-Aldryami members). Silver or gold armor is very popular when iron is unavailable or unusable. Many rich Star Ladies have a ceremonial set of silver or golden armor.

Yelornans are very jealous of their right to wear silver, and some of them object to Lunars wearing silver as a symbol of their religion and element. Yelornans always wear something made of silver.

Yelornans that have become members of the cult of Aldrya as well, and have reached the status of initiate or higher can, once they have met other requirements for Wood Lord, learn the spell of Extinguish.

The number of fire furies appearing and how long they pursue their victim depends upon the offense of the victim.

The Labrys
Every temple has a large, non-functional, bejeweled, silver labrys - a ceremonial double axe. Contained in this axe is the spirit of the temple, which has a Power of 21+. It acts as a guardian spirit for the temple. The spirit's Power varies, but is greater for larger temples.

Loss of the labrys is the greatest shame possible. All members must seek its recovery or die trying, and this must be done at the expense of everything else. Destruction of the labrys and its spirit causes the dissolution of the temple, and cause any survivors to be pursued by Fire Furies until they have avenged the loss.

Associated Cults

Yelmalio

From her half-brother, whom she supported in many great battles, Yelorna has learned a spell and a skill. In return, Yelorna cultists are generally bound to obey the orders of Yelmalio Light Priests, and Yelmalio's cult can command the Yelorna cult in dire emergency.

Catseye **1 point**
12 hours, 160m, reusable, non-stackable
Affects the recipient's eyes so that she can see by any available light. This is darksense. If there is complete absence of light, she will be unable to see. However, the light from a single dim spark or star allows her to see for the range of the spell. Eyes under this spell reflect light like those of a cat.

Kuschile Archery
This ancient cult marks the hero who knew Riding and established the special art of shooting the bow from animal back. Archers who have studied this skill must carry yellow-fletched arrows. Successfully using this skill allows the character her normal archery chance from horseback, regardless of riding ability. This skill costs half as much as riding. Those who learn this skill must also join the cult of Yelmalio as a lay member.

Aldrya

Yelorna has always been friendly to elves, and has always been foes of their foes, so her distant relative teaches Yelorna cultists her special battle magic spell of Food Song for 500L.

Miscellaneous Notes

Food Policy
It is customary in the cult to use Food Song before eating any plant food, as a sign of respect to Aldryami representatives and friends. The Unicorn Women tribe of Prax, which contains many Yelornans, hunts their own meat; many are noted hunters. Because of the need to spend time under the stars, many Star Ladies prefer to do their hunting by night.

Familiars
Allied spirits are sometimes housed in weapons or armor, but the preferred location is in a bird familiar, usually a nighthawk, though sometimes a vrok is obtained from Yelmalio cultists.

The Cult Axes, and the Labrys
The labrys is a remnant of Yelorna's earth connection; when she first gained the power of Death, it was from the Sacred Axe of the Elves. This gives the cult an unusual relationship with axes. As first weapon, it takes the form of the labrys, but it is not a Sky weapon, so its use is not generally encouraged among the cult. Generally, the cult claims that the axe is too sacred a weapon for most cultists.

The Cult in Pavis
In 1610, the temple of Yelorna in Pavis had about 100 members: a high priestess, a Star Maiden commanding the Shield Maidens, two Star Ladies (commanding respectively the Unicorn Riders and the Wanderers), about six Shield Maidens, 15 Unicorn Riders (mostly from the Unicorn tribe), 25 Wanderers, and 50 lay members.

Zola Fel

Mythos and History

Zola Fel is one of the descendants of the Ocean of Terror. He was born during the invasion of the world by the waters during the Godtime and went ahead eagerly to scout the (then) forests of Prax ahead of the invasion of the Waters. He had penetrated deep into the Rockwood mountains before the coming of chaos.

When chaos destroyed the Spike, many sea gods leapt into the tear in the world to try to plug it. Most were destroyed. Homeward Ocean began to succeed, and to aid him, all the waters of the world flowed towards him to lend their power. Zola Fel received the call on a cliff top in the Rockwoods. He leapt from the cliff to the valley and flowed back to the sea, setting up his present course.

Two meetings during the Greater Darkness affected Zola Fel. He was first of the sea's children to meet the great giants of the Rockwoods. He was the first party to an agreement that led the giants to send some of their warriors to the sea to aid the fight. The second meeting was with a god who had found a way to travel over the waters. This god, Diros the Boater, was on his Voyage of Pacting, making agreements with the waters of the world to let his boats sail on them. He and Zola Fel came to a mutually advantageous deal.

The cult of Zola Fel has been quiet since the coming of Time, as befits such a small cult. There have been little dealings with the land dwellers, partly due to the inconvenience and partly due to an antipathy for Waha. The most important disturbance was the Giants' Revenge and the Bunging of Feroda performed to stop the plundering of giant cradles on their way to the sea. When Pavis came he defeated the old foe, Waha, but he also drove out the friendly giants. This ambiguous relationship has continued through the ages of the world.

The cult promises its dead that they will flow to the Heart of the Sea to be purified before returning to the world again. This will continue until the spirit is pure enough to remain at the Heart. There is no guarantee that the spirit will be reborn in the River of Cradles. Funeral rites are performed by committing the body to Zola Fel to make the trip to the sea. The trip begins with chants asking the river to cleanse the soul of its grosser impurities as the body drifts downstream.

The Runes of Zola Fel are Water and Movement.

Nature of the Cult

The cult exists to help the river to flow strongly and cleanly, keeping the Void filled with water. The cultists also serve as the main source of river transport, and many wrest a livelihood from the waters with Zola Fel's blessings. Fishermen and boatmen alike need this cult.

Zola Fel is not interested in the doings of most land dwellers. His priests, when they come on land, are friendly advisers to the boatmen and potential advisers (friendly or not, depending upon the advice - Zola Fel is a subtle cult, and not averse to treachery) to Pavis. Elsewhere, the priests are just curiosities.

Zola Fel is friendly to Diros and the few water spirits of Prax, and he is also allied with most of the other rivers of the world as well as his parent sea, the Ocean of Terror. Like most water deities Zola Fel disdains the quenchable fire and sky gods. He also dislikes the storm gods, for they can bring freezing cold and blocking ice. Zola Fel has special hate for Waha, for in the Great Dark, Waha degraded and polluted his sister, forcing her to wash away the remains of the Devil.

Organisation

Once there were three major temples to the river: at the mouth of the river, at the Leaping Place (where Zola Fel jumped to begin his return to the sea), and in Old Pavis (abandoned since the city fell). With the building of New Pavis, a new temple has been established on a boat in the river. The most important temple, with the high priest, is at the river's mouth. The Old Pavis temple was the least important, and the only one with any great part of it out of the water. The New Pavis temple is even smaller. The temple at the Leaping Place is still kept up.

Each temple is presided over by a priest, all of whom are responsible to the high priest at the mouth. There are two major temples, half a dozen minor temples, including one at Pavis, and several shrines. Each temple has jurisdiction of one or more shrines, each of which are in turn presided over by an associate priest. There may be other priests to assist at an important shrine. If not, excess duties are handled by those initiates with ambitions to the priesthood.

There are two main holy places along the river; the most holy is the mouth, where it returns to its parental sea. The other is the Leaping Place. Holy days occur on Waterday of Movement week. The High Holy Day occurs on the Holy Day of Sea season, when Zola Fel is supposed to have answered the call of the sea gods. This is a time for pilgrimage from the Leaping Place to the Mouth, renewing the pledges of power and support to the mother waters. These pilgrimages can be spectacular, with many decorated floats and rafts, and leaping fish churning the waters. Towns along the way greet the participants with food, floral offerings, and sacred waters from sibling rivers.

Lay Membership

Zola Fel accepts most races into its cult except for creatures of chaos. The membership fee is 1L, or the equivalent in goods or services, and membership lasts until the next seasonal holy day.

Lay members are permitted to ride in the craft of cult initiates and of Rune masters. This is the main usefulness of lay membership for most land-dwellers. It is common custom for an individual wishing to travel by water to join the cult by paying what amounts to a 1L tax to the local priest, and then the individual can travel by boat for a full season without making other payments, except for those demanded by the boatmaster. The cult teaches the skills of Swim and Riverspeech at normal prices to lay members, as well as Detect Enemies, Detect Life, Healing, Mobility, and Xenohealing, all at normal full price.

Initiate Membership

To become an initiate a being must be able to swim at 95%, or have the power as a natural ability (such as an intelligent fish would do), speak Riverspeech at least to 40%, be a lay member of one year standing, and pass a test. This test is the typical one of (POW + CHA)/2 times 5 or less on D100. All land-dwellers except for amphibians such as ducks and newtlings must subtract 10 from their Charisma for purposes of this test.

Initiates must sacrifice all but one point of Power each Holy Day, pledge to keep the river pure and clean, and to respect the laws of the priests. They may purchase the special skills and spells of the cult and may sacrifice for one-use cult Rune magic. They may obtain normal initiate Divine Intervention, but this intervention is limited to those calling for it while upon the river itself.

Initiates can buy Camouflage, Swim Quietly, and Limnology, and also can purchase Taste Analysis at half price. In addition to one-use cult Rune magic and the possibility for Divine Intervention, initiates may buy Mobility and Extinguish at half price. Prohibited are Firearrow, Fireblade, and Ignite.

Swim Quietly **(Stealth skill 05%)**
With it a character makes little or no disturbance while stalking prey or escaping foes. The swimmer moves at half normal swim rate. Using this skill, tell-tale currents do not warn wary fish. 200/600/1200/EXP.

Limnology **(Knowledge skill 00%)**
With it, a character knows the physical effects and properties of any river, especially the effects on it of external changes. 500/1000/2000/4000.

River Lords (Rune Lords)

The River Lords of Zola Fel are the official contact which the cult keeps with land-dwellers. They deliver requests and demands of the river, deal with injuries to it, and maintain the river's importance in the plans and considerations of the land-dwellers. The River Lords also serve as go-betweens for wholly aquatic members of the cult and others.

A River Lord candidate must have been a cult initiate for at least five years, and have mastery of the following skills: Swim Quietly; one or more of Taste Analysis, Oratory, or Bargain; Riverspeech; a local land language; and an attack skill, which must either be a natural attack, or a weapon form usable underwater, such as trident or net. They must also pass the usual Rune lord exam as per the standard rules.

A River Lord may not stay out of the river Zola Fel for more than two consecutive nights. He must investigate all reliable reports of attacks on temples or river pollution. He must answer the summons of any priest, and he is responsible for the safeguarding of the river and of river trade. He must attempt to keep non-cult water traffic off the river, and only accept cult travel ("cult travel" includes those who have become temporary lay members solely for the purpose of river traffic).

River Lords get the usual benefits of a Rune lord. They may also receive hardened sea metal (enchanted aluminium) armour, which is as hard as bronze, but lighter weighing only half as much. It is possible to swim in cult-fashioned sea metal armour. River Lords also gain the ability to survive in air (or water) for up to a quarter of an hour without requiring a breath of their native element.

River Priests (Rune Priests)

As the River Lord is the communicator and enforcer of riparian wants and needs, so the River Priest determines and interprets these needs. He is responsible for detecting pollution, obstruction, and unauthorised use of the sacred waters. He also speaks to and for the god in spiritual matter.

Spirit Cult of the River Horse

During the Great Darkness, the River Horse survived by moving from headwaters to headwaters through the spirit plane, one stroke ahead of pursuing chaos. Since time began, he has been worshipped for his ability to transport worshippers in the same way. He is particularly favored by relatively inoffensive beings such as the newtlings, who find themselves oppressed on many fronts, and often feel the need for sudden evacuations in the presence of their foes.

The identification with the head-waters of all water makes the spirit attractive to waterborne races. It has a horse's forebody and the hindquarters of a great fish. Its sheer beauty and grace often inspires worshippers. Like all the minor spirit cults, the River Horse is an extremely unjealous creature, and allows allegiance to any other god or spirit who is not the active enemy of water.

Newtling shamans often follow this cult in their bachelor days, as it is highly respected and helps them establish themselves as priests of river cults when they reach adulthood.

As with any water cult, holy days are on the Waterdays of each week. Due to the River Horse's movement powers, the holy week is Mobility week. The ideal time for founding a shrine is Waterday of Mobility week of Sea season. As this is also ideal for Frog Woman, joint shrines to both spirits are common.

The fetch of a River Horse shaman will take on the physical aspect of a river horse and acquire its teleportational powers. In addition, the shaman can summon River Horse, using the spell described below.

A shaman of River Horse can sacrifice for reusable spells of dismissing any size of elemental and summoning any size of undine, for the usual sacrifices. In addition, the River Horse allows the following Rune spells.

Ride River Horse **2 Points**
Duration virtually instantaneous, Range touch, Stacking stackable, Non-reusable
This spell summons a River Horse which can be mounted and ridden on its trip from one headwaters to another. The shaman must have a clear idea of the headwaters to be travelled to, or the River Horse will take the rider to a random headwaters. Anyone may ride the River Horse summoned. This is a one-way trip. A return will need another summoning. There is a limit of ten passengers per spell used.

Summon River Horse **1 Point**
Duration 15 minutes, Range 30 meters, not stackable, Reusable
This spell summons a manifestation of River Horse to aid the shaman. It has an INT of 4D6 and a POW of 5D6. It will be visible but immaterial, and allow its POW to be used to power spells for the shaman, It is in mindlink with the Shaman, and generally acts as a normal friendly spirit. Every time the summoning is used by a particular shaman the same Horse will appear, so the shaman can also teach it spells for him to use later. If threatened with spirit combat, the River Horse will disappear to another headwater, thus throwing off the spirit combat.

A candidate for River Priest must have been an initiate for 3 years, have a POW of 18, and must convince the examiners of the cult by passing the usual Rune priest exam. Both Taste Analysis at 75%+ and Limnology at 50%+ will add 10% to the necessary die roll for acceptance.

A River Priest may never stay two consecutive nights out of the river (as opposed to River Lords, who may stay two nights, but not three). A River Priest must make regular inspections of the section of the river for which his temple or shrine is responsible, and must make a pilgrimage to both the river mouth and the Leaping Place each year.

In addition to the usual benefits for Rune priests, the River Priests receive first choice of food and quarters in a temple. They may learn the battle magic spell of Rivereyes for free.

Rivereyes **1 point**
10 melee rounds range self, reusable, non-stackable
This spell allows the user to see through water as if looking through air and vice versa. It accurately eliminates all reflections and refraction's. However, if the water is murky, or the air is foggy or smoky, it will not render the medium transparent.

A River priest may use all l-point Rune spells, plus Extension II. He may summon all three sizes of Undines and use Dismiss Elemental I, II, and III.

Cult Special Rune Spells

Purify Water **1 point**
Permanent, 160m, reusable, stackable
This spell causes all particulate matter in a 3x9x9 meter volume of water to settle. It will not work on living tissue nor on material dissolved into the water. This spell can also create cult holy water by casting it upon a small volume (1 litre or less) of specially distilled river water, cleansed of all contamination.

Breathe Air **2 points**
15 minutes, range 160m, reusable, non-stackable
This spell allows the recipient to survive in air as if it were the natural breathing element. If three spells are cast upon an individual and combined with a successful Divine Intervention, the effect becomes permanent.

Breathe Water **2 points**
15 minutes, range 160m, reusable, non-stackable
Similar to Breathe Air, this spell allows air-breathing creatures to survive in water. When either spell is cast upon the wrong type of individual (e.g., Breathe Air on a human), it will cause the affected creature to hyperventilate for the spell's duration. Treat this exactly as a Demoralise spell.

Waterwalk **2 points**
15 minutes, range 160m, non-reusable, non-stackable
This spell allows the recipient to move upon the surface of the water as if it were solid ground (or vice versa, if cast upon a fish).

Fireshield **2 points**
15 minutes, range 160m, non-reusable, non-stackable
This spell reduces the damage of all fire-related attacks upon the recipient by one-half (drop fractions), after armour and protective magic is taken into account. For example, if a character with 3 points of armour and 4 points of Protection and this spell were struck by a Fireblade doing 12 points of damage, the character would have 5 points of damage penetrate to him through his defences. These 5 points would be cut in half to 2 points of damage, and this would be the actual damage received.

Subservient Cults

Glubaw Drowner

This, the cult spirit of reprisal, will attack any Rune level apostate the first time the apostate is within 10m of Zola Fel after his apostasy. She manifests herself and attacks as a large Undine with 72 hit points, a STR of 42, and a movement class of 12. She has a POW of 24 and an INT of 10. She will attack the character until her manifestation is destroyed or the culprit is dead. She only appears once.

The Cleansed One

This character was originally a broo who, sickened by his foul condition, quested mightily to remove the taint of chaos from his being. He was able to find the true purification in the deep waters, and used Zola Fel as his route. He is now a symbol of whatever chaos-destroying powers the river possesses.

Associated Cults

Diros the Boatman

Zola Fel was befriended by Diros, one of the earliest gods of ships, and his cult became associated with Zola Fel. The aquatic worshipers feel the association is superfluous, but the air-breathers and merchants in the cult find the Boatman invaluable. Members of the Zola Fel cult can gain training in the following skills.

Boat Handling **Knowledge skill (base 00%)**
Those with this skill have a chance to operate all watercraft, making the most efficient use of boat and crew. The skill is usable only by the commander of the craft, and is rolled for only when the Gamemaster demands. Concerned with the strategies and tactics of fresh salt water manoeuvre, Boat Handling takes precedence over either Boating or Sailing; it is a true command-level Skill. But for effective use of this skill, all those under the boat handler's command must have Sailing or Boating (as applicable) skills of 50% or more. This skill can be learned for 400/800/1600/EXP.

Boating **Manipulation skill (base 10%)**
With Boating, a character has skill in handling oared or poled small boats such as rafts, canoes, and rowboats. If a small boat is controlled by more than one person, then each must have a Boating roll made for him, unless there is a commander who may make his Boat handling instead. If one of several fails the roll, the boat will be proportionately less efficient in action. This skill can be learned for 200/400/800/EXP.

Sailing **Manipulation skill (base 05%)**
This skill determines success or failure in moving a sail-powered boat or ship of any size. On large ships needing many crewmen, each must be benefited by a successful Sailing roll, unless the commander's Boat handling skill can be rolled instead. This skill can be learned for 300/600/1200/EXP.

Example for the Three Skills:
Halfast, Dominus, and Margali are sailing on a pleasant Fireday afternoon between adventures. Their little craft is named the Myra Foolishly, Halfast belittles Storm Bull. Within minutes a gale is brewing, and a chill northern wind whips about the frail sailboat.

Halfast is experienced in Sailing, and his player easily makes his Sailing roll the boat does what is best for the situation. For the moment everyone is safe, but the Gamemasters reports that two more successful Sailing rolls will be needed to reach shore. The clouds are black, and ice forms on Halfast's well-trimmed moustache as he handles lines

and tiller. Then Halfast's player misses the Saving roll with a 98 a fumble. The Gamemaster rules that the mast has snapped, and that the Myra is awash.

Fortunately, there are oars stowed aboard. Since the Myra no longer has a mast, it is no longer a sailing craft. All three characters grab oars and frantically try to make their Boating roll. Dominus, who is smart but weak, is barely 50%, and his player fails continually. Each failure means that the crafter limps toward shore erratically, washing out to sea as often.

At last Margali reveals that she was reared by islanders many years before, and has a good Boat handling skill Ignoring the protests of macho Halfast, she orders Dominus to dump mast and sail, then counts time with a rowing chant. Her player easily makes the successful Boat handling rolls. The storm lessens. At last the Myra limps to shore, ruined but afloat.

Rune priests of Zola Fel have access to a Rune spell from Diros. In fact, since it involves the use of Zola Fel water, a priest of Diros must join Zola Fel's cult (or the proper cult for the particular body of water) in order to use this spell on the River of Cradles.

Buoyancy **1 point**
15 minutes, range 160m, stackable
One point of this spell allows 15 SIZ points to be pushed up by the water, so only the lowest part of the object touches the water's surface. Each 3 points of ENC count as a single point of SIZ for purposes of this spell. If the SIZ of the object is larger than SIZ 15, the spell will still push it up, but more of it will remain underwater. A SIZ 20 object will be one-third underwater, a SIZ 25 will be two thirds submerged, and a SIZ 30 object will just barely break the surface of the water, but will not sink any deeper, at least. Objects larger than SIZ 30 will be only marginally affected by the spell the most that would happen is that the object would sink slightly more slowly. If the spell is stacked, these SIZs are doubled for 2 points of the spell, tripled for 3 points, etc. Stacking two points of this spell will keep any riverboat and the goods inside afloat even if the boat has been seriously holed.

Other River Cults

Zola Fel's spells and skills are, in general, quite similar to those of other river cults. Initiates of Zola Fel would find it easy to switch cults if they were to move to another river basin.

Pavis

When Pavis arrived after the giants had left, Zola Fel traded friendship and support for trade and influence. The cult now heavily depends on river trade for much of its income and the cult fishermen sell most of their catch at the city of Pavis, so Zola Fel's cult is linked solidly to Pavis.

Miscellaneous Notes

The tributaries of the River of Cradles are mostly mountain streams without cults. The spirits of these streams are generally subservient to Zola Fel, and he watches over them. There are sometimes small shrines to both Zola Fel and his tributary at the points where the tributary enters Zola Fel. These tributaries are considered part of the river under Runemaster restrictions.

A Zola Fel temple may be located in shallow or deep water, at the bank or in a pool. The temples are always located in still water, for convenience. When land-dwellers are likely to join in a worship ceremony, a boat or section of the shore will be set aside for the land-dwellers. In every worship service, there comes a point when even land-dwellers must enter the water (at least up to the waist).

Zola Fel is a rather unusual cult. Most of the members seen by others are human, but the majority of the members are actually water-dwellers. Over the general river length, about 25% of the members are land-dwellers, mainly human fishermen, boatmen, and a few traders; 20% are amphibious races mainly consisting of newtlings, with a few ducks; and 55% are full water-dwellers, composed of a few imported triolini, some of the river elves from the Puzzle Canal, and the intelligent fish of the river.

The river's intelligent fish do not come from a single species. Rather, every species of fish in the river has a small proportion (less than one in a thousand) of intelligent members. Almost all of these special intelligent fish become initiates of Zola Fel. These special fish also have their POW up to 3D6, from the usual fishy maximum of 2 or 3.

They do not oppose the controlled harvesting of others of their species, as long as no intelligent fish are slain; some, in fact, help fishermen in their endeavours in return for various objects unattainable underwater.

Frog Woman Spirit Cult

Frog Woman is a water spirit who survived the destruction during the Great Darkness by staying one leap ahead of her foes. Since the Dawn of Time she has been worshipped as a shrine cult for her ability to transport her followers great distances through the air, and the intelligent Traskar spirits, her children, who can be summoned as controlled physical spirits. She is a particular favorite of newtling shamans.

The Frog Woman allows her shamans to dismiss any size elemental, and to summon undines of any size, for the usual point sacrifice. Also, her shaman can teach battle magic spells as long as he maintains his worship of Frog Woman, just as if he had the Spell Teaching spell, just as in other spirit cults.

Frog Woman demands of her devotees only that they butcher frogs and other amphibians with the Peaceful Cut.

Aside from the standard spells listed above, Frog Woman provides two special Rune spells.

Leap **2 Points**
Duration one day, Range none, Stackable, Non-reusable
This spell allows the shaman to take ten followers in a leaping arc to any destination within 40 kilometers (approximately). The followers must be within 20 meters of the shaman and the landing place must be one known to the shaman and clear in his mind. The trip will take a full day.

Summon Traskar **1 Point**
Duration till death of Traskar, Range touch, Not stackable, Non-reusable
This spell summons a Traskar to the shaman which acts as a controlled spirit for him as long as he keeps POW on the spirit plane necessary to fulfill the usual controlled spirit contract. As the Traskar is a physical spirit, it cannot supply POW for spells nor attack in spirit combat. It will, however, attack in physical combat and carry its master. The shaman need not sacrifice POW to the Traskar, as that is taken care of with the sacrifice for the spell. However, he must maintain POW in the spirit plane just as he would with an ordinary controlled spirit, to tie the spirit to him.

Sun Dragon

Myth and History

Before Time

The Sun Dragon was one of the many powerful entities which existed in the Gods Age. Draconic mythology is difficult to understand, but in a general way the Sun Dragon was the source from which the dragons claim the original sun came.

The Sun Dragon Cult understands that the gods and dragons had some sort of struggle, after which the gods ruled the Sun and its power. The Sun Dragon retired to its draconic realm.

Since Time

The Sun Dragon was one of the entities raised and worshipped during the EWF period. It was a popular cult once the hill peoples realized that it included within itself powers which made it immune to many of the most powerful solar magics of the lowland Dara Happans. Many worshippers chose its path to dragonhood, and so in the EWF period lived many draconic people and humanoid dragons ascending their scale of transcendence in the shape of brilliant gold Wyrms and dragons. Many fought joyfully against the empire. The Sun Dragon - or its highest living representative - is the entity which actually sat upon the throne of Dara Happa from 878 to 910 ST until slain by Karvanyar, the Poor Woman's Son. Parts of it still adorn the old throne which Karvanyar had made. It was replaced by the Golden Wyrm as the leader of the cult.

The cult was mostly wiped out by the Dragonewt Rebellion, the Golden Horde, and the Dragonkill.

The Runes of the Sun Dragon are Dragon, Sun, and Mysticism.

Life after Death

Members of the cult in good standing are dissolved upon death to become part of the sun, then returned to the world to continue their progress towards purification. After many purifications, worshippers surpass the sun and become part of the Sun Dragon.

Nature of the Cult

The cult has only one worshipper left outside of Kralorela. That is Windwhistler the Wyrm, who lives in the Rubble of Old Pavis. The cult has no real political power in Pavis or the Rubble, and enforces no particular likes or dislikes except to distinctly favor dragon kind over any others, in case of a dispute.

Organization

Lay Membership, Initiate Membership, Rune Lord Membership and the Rune Priesthood have no part in the organization now, with only one worshipper left. Previous organization is uncertain.

Spells

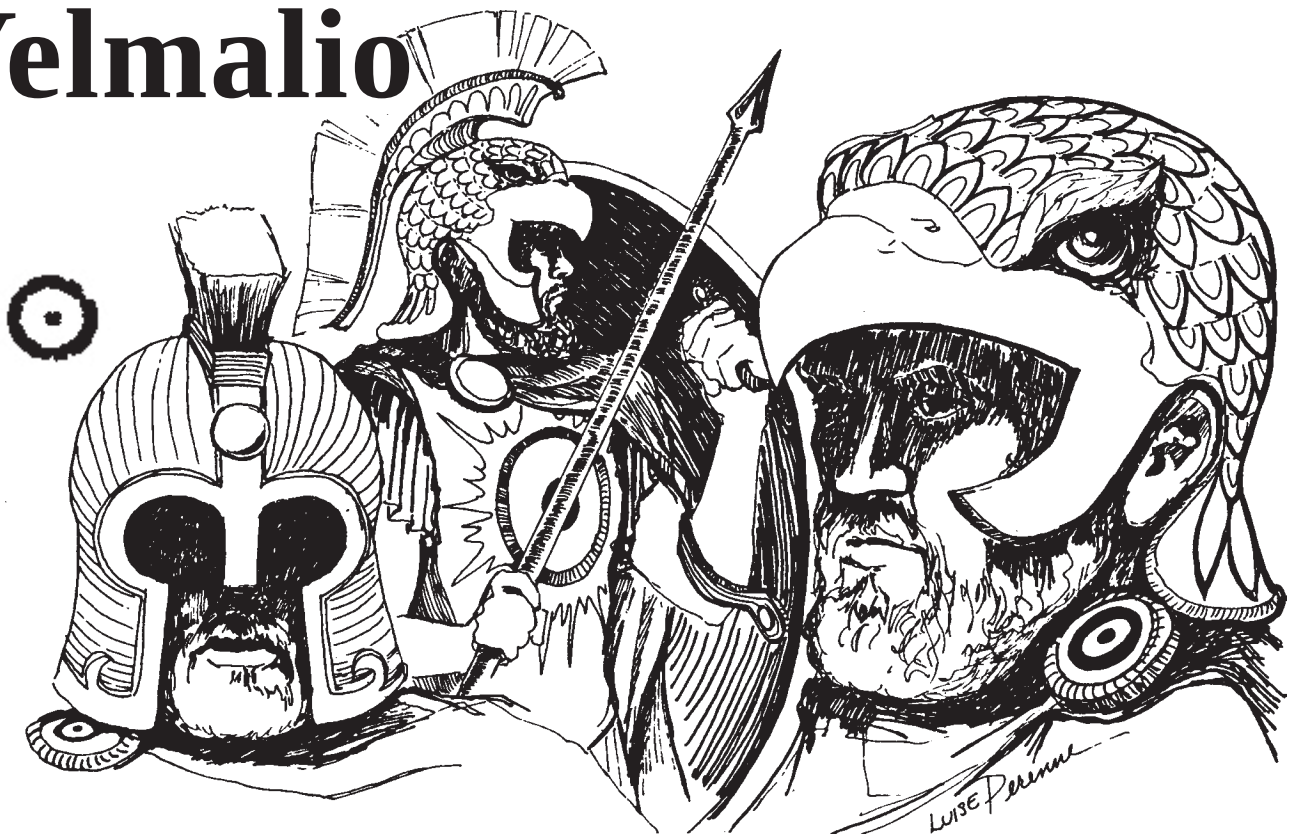
Magical Arms **1 point**

For one use of the spell, an arm forms. It is attached to the wyrm's body, fully capable as normal arm. Windwhistler commonly uses two castings, and gets two arms. [This is actually more like a "Form Old Limbs" spell, and he could use it to make legs if he wanted. If Windwhistler had been a merman it would make him a fish's tail and human arms.]

Radiate **3 points**

This allows the caster's body to radiate intense heat capable of burning anything which is touching it with 6d6 damage, though the heat reduces at a distance from the body. Windwhistler often cast this on himself as an anti-missile shield, causing arrows to burst into fire and turn to ash before touching him.

Yelmalio



Mythos and History

A. Before Time

Legend states that Yelmalio is the son of Yelm, the Sun. During the fighting between mortals who supported their gods he led his people from the warm lowlands, carrying high the magic and power of his father.

Yelmalio was a commander and leader. He met and fought many beings for the cause of his father in the Gods War. But at the Hill of Gold he was disarmed by Orlanth, and then he was ambushed by Zorak Zoran, who stole his fire powers. The Son of the Sun fell and bled out his life-giving heat. His favored weapons of bow and sword fell also, and were absorbed into the knowledge of the whole world. During the Darkness Yelmalio's wounds did not deter his struggle. He joined with the Lord Elf and others to fight against the relentless approach of chaos. He survived, and greeted the rise of his father, the Sun, at the start of Time.

Since that time, Yelmalio has lived in the mountains and hills, and even the staunchest Orlanth worshipper admits the presence of the Sun.

B. Since Time Began

The cult of Yelmalio is also called the Sun Dome Temple because it popularly includes worship of both Sun and sky (the "dome") in one. It is, in fact, the sun cult as worshipped by mountain people where the fiery orb is praised more for light than for heat. In lowland cultures it is normally the sky which is a source of light without heat, thus this god of light without heat is the "sky-sun", or Sun Dome.

At the Dawning, the cult survived in elven strongholds and in Dragon Pass. A minor cult even then, it did not have a representative on the First Council, which guided the descent from the mountains to civilize Peloria. The cult came to the fore in fighting the horse barbarians of the lowlands, and the cult of the Son of the Sun became very popular as one of the many Light-oriented cults of Dara Happa during the Dawn Ages.

In the Second Age, the cult fought dwarves everywhere, and spearheaded armies invading the mountain regions (reliving the enmity between Yelm and Orlanth). At the end of the Second Age, when all the lowlands united against the Empire of the Wyrms Friends, Yelmalio again led the fight. Many cult heroes were slain by the dragons in the Dragonkill War of 1100. Though its Dragon Pass temples were destroyed, the cult lived on among elves, and in Prax and Peloria.

In the Third Age, the cult moved back into Dragon Pass at the request of the House of Sartar.

Though I approached the community as a peaceful trader without hostile intent, they chose instead to abuse my offers. I found myself in an embarrassing position because I was the only Lightbringer nearby, and was needed as such to fill the antagonist position in one of their rituals.

Y

There it restored some of the cosmic balance of the area and stabilized the kingdom for the ruling house. Both the Dragon Pass and Prax temples have proved relatively minor, though they have always been well-supported by their worshippers.

C. Life after Death
The worshippers of Yelmalio anticipate descending to the mansions of Yelm, where the sun god stayed in Hell after his death at the hands of Orlanth. There, in the halls of eternal Light, they will find their final contentment. This is accomplished through many lifetimes of work, and true worshippers are willing to return many times to attain this. They will, in fact, even return to the same body, and in this way the cult practice allows resurrection.

The dead of this cult are burned at dusk with smokeless fires if they have not risen after seven days. Services begin with a great mourning and the burning, then wine or beer follow, as do victory paeans and the call for the soul to join with the Sun. At dawn the sunrise is read for omens, and the ceremony concludes.

D. Runic Associations
The cult is connected with the Runes of Light and Truth (the torch of light and knowledge).

I protested mightily, but my best orations did not daunt their leader, a Light Son named Ruric. He pointed to Norayeep's slave bracelets and collar and asked, "Are you not the Keeper of the Earth?" and "Are you not the friend and guardian of Orlanth, our foe?"

I was placed in a cage with others being held for the ritual, who seemed even less fit than I to fulfill the roles of Orlanth for these sun-worshippers. I knew not even what rites the temple planned, and so could not prepare myself properly. As the Yelmalions prepared their circle, one of my fellows, a High Llama warrior named Gorali, spoke to me, explaining that the five men and women in the circle were husbands and wives, ordained five years before, and now their religion demanded that they give up their marriages for the priesthood.

Nature of the Cult

A. Reason for Continued Existence
The cult has continued its existence amid the hostile Storm worshippers because of the sacred pacts signed in mythical times wherein Orlanth and Yelm grudgingly admitted each other's right to live The pact allowed certain minor air gods to be worshipped in sky-god territory and, conversely, some minor sky gods represent their element within storms. Such balance is, after all, necessary to maintain the cosmos.

B. Social/Political Position and Power
Though fairly widespread, this cult is always a community centered around the worship at a temple. it wields little influence except upon its own members. These often are mistrusted if they are merely Lay Members or initiates, but priests and lords who have, or may have, access to the Truth spells are well-respected generally.

Yelmalio's worshippers are a famous source of mercenaries, and many people obtain military training at a temple. Those so trained are skilled with the bow, but specially noted for their use of the massed long pike in battle.

Members of the cult return the world's distrust, for they tend to regard outsiders as unclean. But if someone joins their mercenary bands and serves well as a Lay Member of the cult then their comrades will remember them kindly, even if they left the cult when they left the mercenaries.

The rest of the world thinks the cult unnecessarily aloof, but they prefer to hire Sun Dome mercenaries to hunt trolls rather than risk their own citizens.

The temples will offer sanctuary to any who seek it within their main temple buildings, and each temple is noted for its magical powers in protecting the refugee. The temples are resented for this policy, even though an outlaw never may leave the temple if he wishes to maintain his protection.

C. Particular Likes and Dislikes
The cult is hostile toward Zorak Zoran, who destroyed Yelmalio's powers of heat. Worse, Kyger Litor and all her kin are despised for the long fight they put up against the forces of Light before the coining of chaos.

The cult has a rivalry with Humakt's cult, but one purely professional. There is no rancor in the relation, and individual Humakti sometimes can be found commanding a mass of Sun Dome spearmen. Humakt builds warriors - the Sun Dome trains soldiers.

Because of aid given in the Darkness, the cult likes and is liked by elves. Yelmalio tolerates the Lightbringers for the aid they gave his father, despite previous battles.

Organization

A. Inter-Cult Organization
Recognizing no central authority except the Sun itself, the cult is broken into many scattered communities of temple-towns. in the past, some individuals have temporarily unified many of these temples under their personal leadership, especially if they held the legendary Orb of Sovereignty, but this is an exception rather than a rule. As is usual with Elementally-oriented cults, they are friendly with others with a similar worship.

B. Intra-Temple Organization
Each temple is headed by a single High Priest. He has three administrative assistants who report to him, each of whom may be a Chief Priest. One is called the Light Captain, and he commands the mercenaries and military policy. The second is the Light Guide, and is in charge of internal affairs and leading the people. The third is the Light Keeper, who is in charge of the magical and religious duties of the cult.

Promotion within this hierarchy is possible only when the High Priest dies or otherwise retires. The senior-most Chief Priest moves into his position, and the main deputy of that assistant moves into his post.

C. Center of Power, Holy Places
The cult considers the Hill of Gold, near the town of Bikhy in Vanch, to be especially sacred, for it

was there that their god was sorely wounded, lost his weapons, and bled much of his power upon the earth before he rose again in cold light. This is a place of pilgrimage and Heroquest, although no temple exists here.

D. Holy Days and High Holy Days
The cult celebrates its weekly holy day each Fireday, and considers the Fireday of Truth week of Sun season to be the High Holy Day. Seasonal high days are always in Truth week.

Lay Membership

A. Requirements to Join
Lay Membership is open to humans, elves, beast people, dragonewts, or griffins. Trolls and dwarves, creatures of Dark and underground, respectively, may not join. Humans and elves pay ten Lunars each time they join, but other races are required to pay 100 Lunars to become Lay Members, and so are not so often found in the cult.

B. Requirements to Belong
Lay Members must without fail attend the regular weekly services on Fireday. Exceptions are made for those on special assignment, but priests regularly attend their mercenary regiments in the field. If a Lay Member fails in this, a new ten Lunars must be paid to rejoin the cult.

Lay Members never befriend trolls or dwarves, always support the Truth in all they do, and suffer expulsion if discovered to be lying to the detriment of the cult. Simple lying to outsiders is frowned upon, but has no set punishment.

C. Mundane Benefits
Lay Members may farm, hunt, or live on lands owned by the cult. All buildings and livestock are also owned by the cult, though ownership of personal private property is respected.

D. Skills
The cult teaches the following skills to Lay Members at one-half the normal cost: Pike, Two-Handed Spear, One-Handed Spear, Large Shield, Map Making, Spot Hidden, Riding, and Two-Handed Spear with Shield.

Instructions in sword technique will not be given for any price, but the cult does not prohibit Lay Members from learning Sword elsewhere (they do not with to encourage training in the weapon which slew their god's father). Likewise Club or Mace is completely discouraged, due to the long-standing antipathy toward the Dark.

E. Battle Magic
Yelmalio cult members have the following special relations with the following battle magic spells:

Reduced Cost (1/2 normal): Coordination, Detect Gold, Light, Repair.

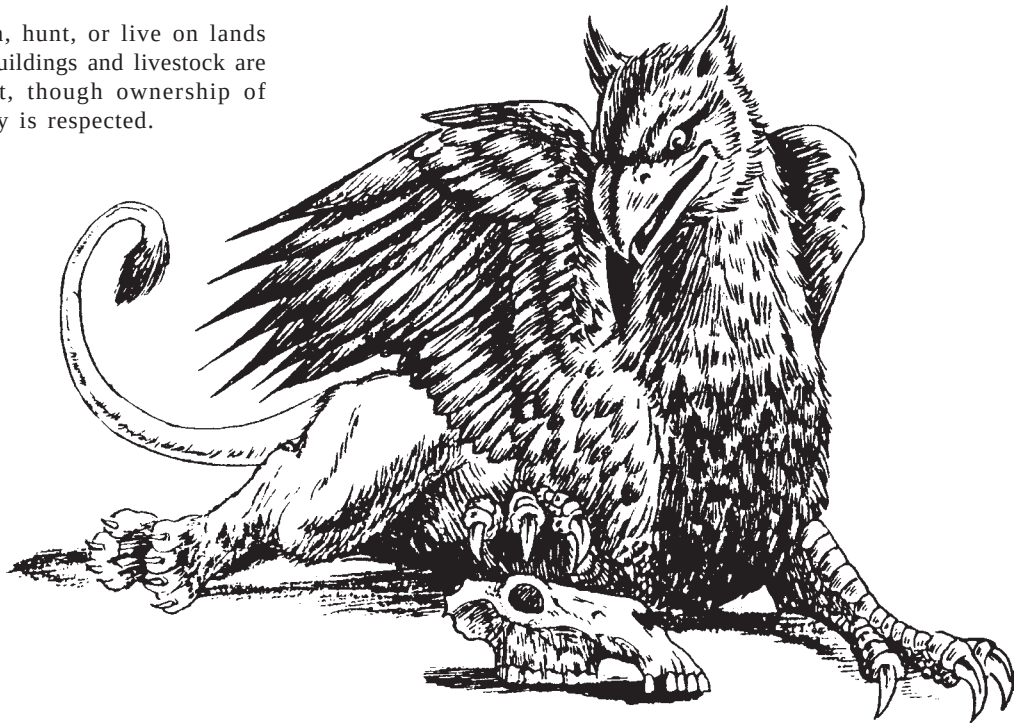
Prohibited (due to geases laid down in the Gods War): Bludgeon, Darkwall (they are connected with the dark); Fireblade, Fire Arrow (due to Yelmalio's loss of heat powers).

Initiate Membership

A. Requirements for Initiation
Lay Members who were born into residence in the temple area or who served two years with the temple mercenaries may become Initiates. If a Lay Member has served as a mercenary and worked for the temple for five years and not yet joined, then he must choose either to be initiated or to leave the temple.

Gorali said that one Light Servant was angry about having to give up his wife, and planned to enact the 'three blows of anger' of their god: Yelmalio had killed three enemies when his wife was stolen by the air gods, and the priest hoped to repeat the act — on us.

Could I attack him? Could I fight back? I was totally unfamiliar with the rites. "If you distract him," said Gorali, "I will go behind him and kill him." I hastily agreed as they herded us out for battle. At least they let us arm for it.



Never underestimate the skills of this cult. They fought well, though one hung back after performing his minimal ritual obligations. But my foe killed one man with his spear, which broke, cast a salamander at me, hacked another to death with his sword, then turned back to engage me.

B. Requirements to Remain Initiated

Initiates are required either to spend four days per week working for the cult, or work two weeks per season for the cult. The choice depends on whether they have chosen the Sustaining or the Adventuring Path. The work period may not be spent in training. Initiates also must temporarily sacrifice two points of POW every holy day. Initiates are governed by all requirements for Lay Members.

Yelmalio is a warlike god and wishes to keep those who take the Adventurer Path working toward true embodiment of his divine self. Thus he insists that Initiates of the Adventuring Path accept a gift and take on a geas, as in the manner of Humakt. Only one gift and the concomitant number of geases are given at the Initiate level. Priests will explain that these geases and gifts will help the recipient to become a better Yelmalion. Gifts are made randomly, never chosen. The following are the most common gifts, though others have been given since Time began.

C. Mundane Benefits

The temple provides one set of armor and weapons for all Initiates free of charge. This includes a Scale armor hauberk, cuirboilli limb armor, and an open helm, plus two spears, a large shield, and a self bow. Replacements must be paid for by the Initiate. The temple also will add up to 500 Lunars ransom above and beyond any personal money the character may have. Initiates further receive plots of cult land to work as long as they remain with the cult.

D. Skills

Training in Pike, Riding, and Firespeech is free up to 40%. Initiates also may train in the Kuschile Horse Archery skill, allowing them their normal archery chance from horseback regardless of their riding ability. This latter ability costs the same as riding, but is independent of that training. Learners of this skill must accept one random geas in exchange.

E. Spells

Reduced Cost (1/2 standard): Lightwall, Detect Gold, Coordination, Light, Repair.

Special: They may learn the variable battle magic spell Lantern. It costs 500 L. per point to cult members. This spell also will be taught to worthy outsiders (ones who would be accepted into the cult if they asked to join) and Lay Members at the usual cost for a variable spell.

Lantern **variable**

Duration 10 melee rounds per point, Range 80 meters, Reusable.

This focused, passive spell must be placed on a flat surface (usually the front of a shield). It illuminates a 12-meter radius for 180 degrees in front of the surface, giving off a glow like a torch.

Initiates also may sacrifice POW for one-time use of Rune Magic spells. They may obtain any of the standard spells and the Yelmalio special Rune Magic. They cannot obtain one-time-use spells or associate cult spells.

Rune Lord Membership (Light Sons)

A. General Statement

Rune Lords of this cult are fighting warriors. They specialize in weapons use, particularly the weapons traditional to the sky, the Spear and Bow.

B. Requirements for Acceptance

Acceptance as a Light Son requires that the person have proved a loyal Initiate for at least four years. They must have at least 90% proficiency in the following skills: Bow, Javelin, Spot Hidden, 1- or 2-Handed Spear or Pike (with or without use of Shield); ***plus one of these skills:*** Listen, Large Shield, Move Silently, Sense Ambush

An Initiate also must know the battle magic spell Farsee, or have the power as a Yelmalio gift.

C. Restrictions of the Status

A Light Son never may ride any animal but a horse nor marry anyone from another cult except a priestess of an Earth Cult (thereby symbolically re-uniting the Sun with his mate, the Earth).

Every Light Son must own a gold spear worth at least 1,000 Lunars for ceremonial purposes, and are urged to own properly gilded spurs, helmet, and cuirass. On all Firedays Light Sons speak only in the cult tongue of Firespeech.

If they are men, they never must disguise themselves as women, though women may disguise themselves as men. Light Sons never eat fish, potatoes, or raw eggs in any form. They always allow cult priests to sit before they do, at table, on the ground, atop a horse, or any place else. No Light Son ever may sleep under a red blanket or ride upon a horse with a red saddle blanket, because red is the color of Fire, the lost power. Light Sons may not show mercy to trolls, but they will lose all cult status if they ever torture any human type, and that does include trolls.

D. Benefits of the Status

They also have some unusual benefits. They will be given the first portion of any meal they eat with fellows of their cult. They receive one untrained war horse and gear when becoming a Light Son, though they must purchase the horse's training and any replacements. They may pick three Initiates of the cult as their personal guards when they do attain their Rune Lord status, and these three will attend the Light Son at all times and pay loyalty to him before all else, even before the High Priests or other priests of the cult. This loyalty breaks only upon death or when the follower becomes a Light Son. Becoming a priest does not break this bond.

Light Sons are urged to make pilgrimage to the Hill of Gold in Vanch. If they find there any of the golden crystals which are the blood of their god, they may trade them for future Divine Intervention. Turning over the crystal to their temple reduces the cost of Divine Intervention by four points per crystal. (These crystals are very rare, and Light Sons and priests have gone to the Hill of Gold for centuries. Only one in 20 pilgrims finds such a crystal, and of that reduced number only one in five are able to return with the crystals.)

The cult prefers that its Light Captain be a Light Son as well, and prefer that Light Sons deal with outsiders.

Rune Priesthood (Light Priests)

A. General Statement

Rune Priests of this cult often are considered to be very aloof from their people, but their word and wish are followed implicitly by their congregation. The High Priest and the Light Keeper will not deal with non-Light Priests at all.

Older priests occasionally retire from their positions to seek unity with the Sun during their last years. This is a voluntary act. During this effort the individuals close themselves away inside a roofless tower which is at least ten meters tall and is always due north of the main temple and exactly nine meters away from it. There they sit and meditate, staring at the sun as it passes overhead, and never leave the tower. They are fed and cared for by the other priests. Only priests are allowed into such towers.

B. Requirements for Acceptance

Men or women of any acceptable race may become Rune Priests. The usual Power and Literacy requirement must be met as outlined in the rules. Additionally, the candidate must have been an Initiate for at least five years and have an unstained record for that time. They also must know the battle magic spells Farsee (unless they have it as a gift from Yelmalio), Lightwall, and Xenohealing. They must take another Yelmalio gift, this time one of their own choosing, along with the requisite number of geases. As with the Light Son, there are no examinations to pass, since the temple already will know the candidate well-enough by this time, and it is the avowed goal of the temple for all members eventually to become priests.

C. Restrictions

Priests of the god are not allowed to marry after they are priests, but those previously married may remain married as priests with one exception: it they have spouses who are Initiates or rune level in any Earth Cult, they must divorce them exactly five years after they take their priestly vows. This symbolizes the sundering of Sky and Earth when Air tore them apart.

In the fight I used up most of my own magic, and much of my spirit's. Of that, half was for healing. I also used Dismiss Elemental, Orlanth's Shield, and my bronze helmet (worth 650 Lunars) was cut in half. In the end it was my allied spirit's great sacrifice which saved me, thanks be to Issaries.

Gorali killed our foe from behind as he promised, and received not a scratch. The priest did not return to this plane. Gorali received the priest's weapons and armor, as well as the woman as a prize, and that worthy gave me the armor, returned the weapons to the temple, and then mounted his steed and disappeared towards the Vulture Lands with the best of his winnings.

A most unfair fight. Most grievous was the life force lost by Eye-whisper, my ally, who traded it to restore my life. I did not think the florid, golden-decorated armor an even exchange at all. In total, a vile day which did not endear this cult to me.

Priests of this cult have heavy responsibilities, and so all their Dexterity-based skills will be reduced to DEX times 5, as normal.

D. Benefits

Priests of the cult may take one pilgrimage to the Golden Hill during their lifetime, unless they are on Heroquest. If they find any of their god's crystals there, then they, like the Light Sons, receive a four-point Divine Intervention, usable once and stackable with any they may have already.

Anyone not of Initiate or rune level in the Sun Dome Temple who finds such a crystal can not use it in any way, but can sell it to the nearest temple for many Lunars (depending on the current state of the economy and the temple's coffers). Anyone attempting to keep a crystal from the temple will be hunted and slain, if at all possible.

E. Rune Spell Compatibility

Sun Dome temple Light Priests have access to all standard Rune Magic spells, including use of small and medium elementals (Salamanders), but not large ones.

F. Cult Special Rune Spells

Light Priests have the following Rune Magic spells from their god, Yelmalio:

Catseye **1 point**
Duration 12 hours, Range 160 meters, Reusable.
Affects the recipient's eye so that he can see by all available light. This is not infrared vision, if there is a complete absence of light, he will not see. However, the light from a single dim spark allows him to see the range of the spell. Eyes under this spell will reflect light like a cat's.

Sunbright **1 point**
Duration 15 minutes, Range 160 meters, Reusable.
This spells puts a 60-meter-radius circle of light around the recipient of the spell. This light gives the effect of full daylight, and will so affect trollkin and cave trolls. It also demoralizes shades, vampires, and ghouls. It does not blind a foe, but gives the equivalent of a 2-point Shimmer spell added to the recipient's defense.

Cloud Clear **2 points**
Duration 15 min., Range 160 meters, Reusable.
Drives clouds away between the Sun and the caster, or any spot designated, as long as he can see it. A three-meter-diameter circle is thereby illuminated. Each additional point increases the diameter by another meter, or extends the spell length by 15 minutes. If conflicting with a Storm/Air god's cloud-calling abilities, the total Power stacked into each spell must be compared and adjudicated like Countermagic. in the case of a tie, the Air spell wins, however, in respect to the ancient victory of Air over Sky.

Yelmalio's Gifts

Roll	*Gift*	*# of geases*
1	+10% Attack ability with either Spear or Bow	1
2	Permanent ability for Farsee (as in the spell)	2
3	Mastery of one cult weapon	3
4	Free Rune spell: Catseye)	2
5	Communication (Mind Speech) with all horses	2
6	Gift of Languages (learn at ½ normal time and cost	1
7	Per geas, 1 point permanent add to STR CON, DEX, POW, or CHA to racial maximum, with no other limit.	1
8	Per geas, 1 point permanent add to INT or SIZ (limit as in 7)	2
9	Free Rune spell - Speak to Birds	1
10	Protection (½ normal damage) from all forms of fire	1

Subservient Cults

A. Spirit of Reprisal: Monrogh

This is the cult of the Founder of the Cult, Yelmalio's mortal son. He invented the Lantern spell. Those who know this spell always wear a brass arm ring with the Fire rune inlaid in gold to mark their knowledge.

Monrogh is also the cult's spirit of retribution. If any Initiate, Rune Priest, or Rune Lord should break cult vows or a geas, or murder a fellow or associated cult member, then Monrogh appears. If the offender has an allied spirit, then Monrogh's allied spirit also appears. Each has POW of 3D6+12 when serving in this function. They will engage in spirit combat with the offender and his allied spirit, and they will continue until they are defeated or until the offender has lost as many points of POW as he knows of Rune spells.

Monrogh then will offer to return the characteristic POW if the offender gives up all Rune spells and special cult abilities or spells. If the offender chooses the latter, then he also loses the geas acquired through the cult if he so wishes. He can make this choice only once, and if he surrenders the geas, he never may join this or any other Light cult. If he keeps the geas, he may try to rejoin, following the normal procedures from the beginning.

B. Togtuvei

Togtuvei was an ancient hero who taught the skill of Map Making to the cult. Those who have studied this skill wear a yellow feather in their helmet if they wish.

C. Kuschile

This is an ancient cult marking the hero who knew Riding and established the special skill of shooting the bow from horseback. Archers who have studied this skill must carry yellow-fletched arrows.

Associated Cults

Yelmalio's cult is relatively small and has few associations with others. There often are close ties with the cults of the Lightbringers, particularly that of Lankhor Mhy, but the association is not close enough to warrant cross-worship. The cults which follow have closer ties to Yelmalio.

A. Aldrya

The spell learned from the association with Aldrya gives the cult an agricultural base. Aldrya is the fertile mother of plants, with a mythology reaching back beyond the Golden Age. She is the source of sustenance from the earth, and the spell which she offers to the cult is more useful to her than to the Sun. But the people need it, and even the priests of the cult release themselves from their normal aloofness on the day when they may perform this spell. The following spell is available only to those priests who form the retinue of the Light Guide, who ministers to the needs of the congregation.

Sunripen **1 point**

Duration 12 hrs, Range extent of local temple lands, Reusable once a year

This spell must be cast on Aldrya's Day (Waterday, Fertility week, Spring season) during a day-long fertility rite which is responsible for many births among the congregation during Sacred Time between years. The spell allows the newly-planted grain to draw upon the Sun's powers to help its growth without mold or rust, and make the sun help ripen it to a special rich golden color which tastes better to eat and can poison despoiling insects and rats.

B. Yelm the Fiery Father

This god is the glowing orb in the sky overhead who was slain by Orlanth and sent to hell, thus causing the Lesser Darkness. He was rescued by Orlanth and the other Lightbringers, which created Time.

He is the father of Yelmalio. Priests who follow the Light Captain may use this spell, and it is available to the Light Captain of the temple, the High Priest, and the Light Keeper.

Sunspear **3 points**

Duration instantaneous, Range limit of vision, not Reusable.

This spell works only on areas on which the sun shines. A shaft of Sunfire hits one target designated by the caster and does 4D6 to the target's CON. Only Divine Intervention may be stacked with this spell, and each point adds one more target which can be hit.

C. Vrimak

Vrimak is the god of birds, and Ancestor to them. In the Gods Age one of his children, Hawk Mother, was friendly with the Light gods. From this relation, the cult uses various predatory birds as familiars, and also gains use of a spell.

Speak To Birds **2 points**

Duration 15 min., Range voice, Reusable.

The person on whom this spell is cast may talk with one type of bird for the length of the spell. The spell cannot be used to speak with familiars or other birds occupied by non-avian souls. If the person desires to convince the bird, the person's oratory bonus will count.

Miscellaneous Notes

A. The Temples

Throughout the entire region of southern Peloria, including the Lunar provinces where the temples probably originated, there are no more than 15 temples extant during the Hero Wars, including one each in Dragon Pass, Prax, and Lunar Tarsh.

Yelmalio's Geases

Yelmalio's geases also are randomly determined. Roll 1D100 per geas.

Roll	Geas
01	Favored by Yelmalio - no geas
02-05	Never eat meat on Fireday*
06-09	Never eat meat in Fire season*
10-12	Never eat the meat of birds**
13-15	Never eat any meat but bird**
16	Never eat any meat*
17-20	Celibacy during every Fireday*
21-24	Celibacy during Truth week of each season*
25-28	Celibacy during Fire season*
29-30	All celibacy requirements above*
31	Total celibacy
32-33	Speak only Truth to everyone
34-36	Never seek shelter from Storm
37-40	Never let a horse suffer needlessly
41-45	Never wear padding***
46-48	Never wear leather armor***
49-50	Never wear metal armor***
51	Never wear any armor***
52-53	Never wear any head protection
54-55	Never use the small shield
56	Never use the medium shield
57	Never use any shield
58-60	Never use any axe*
61-65	Never use a flail or whip or any kind*
66-68	Never use a sword of any kind*
69-70	Never use any but cult weapons*
71-73	Challenge all worshippers of Kyger Litor or Zorak Zoran on sight****
74-75	Challenge all Darkness creatures on sight****
76-78	Distrust all trolls
79-80	Distrust all dwarves
81-85	Distrust all Darkness creatures
86-88	Distrust all Orlanth worshippers
89-90	Never eat the meat of horses*
91-94	Never love any but Earth Cult people
95-97	Never bathe
98-99	Roll twice more
00	Roll thrice more

* If one roll is a minor prohibition and one is a major prohibition, count each as a roll but simply follow the major prohibition. There is no need to roil again for the lesser prohibition.

** If both come up on rolls, then eat no meat at all.

*** Roll 1D10 for location: 1-3 body, 4-6 legs, 7-9 arms; if zero then roll twice.

**** The challenger always must fight to the blood, but it is unnecessary to fight to the death.

The temples which house the major places of worship for this cult are uniformly shaped, although many vary somewhat in size. They are always square-based with slightly tapering walls, and with a single huge staircase rising from the western side and going to the roof. Atop the roof is an immense dome sheathed with gold. Worshippers inside the temple could see through the gold and look upon Yelm during worship.

The congregational priests lead the inside services, but the majority of the priesthood assembles atop the temple around the dome. Non-worshippers inside the temple or anyone who climbed the staircase to the top of the temple with unholy intent would be blinded for life if they were not killed.

B. Monetary Policies

The temple has a peculiar and troublesome habit of always measuring costs in gold Wheels, an oddly fractional system for a world which runs on silver Lunars, but the cult is adamant on this point. It certainly, and perhaps intentionally, helps contribute to their general isolation.

The priests and lords of the cult have a religious obligation to use the cult metal (gold) as much as possible. This gives them the image of ostentatious riches, which is not always the case. They despise silver, and pound silver coins into lumps of metal before trading them for gold, even though it decreases the trade value with local money changers and those who work in precious metals.

C. Racial Types and Special Customs

The people of the cult have tended for generations to be blonde and brown-eyed. Even many Lay Members practice the restrictions of the Light Sons and Light Priests, except for the marriage restrictions. Women usually are well-covered, and cultists are scandalized to see naked arms and legs. Men of the cult favor beards.

D. Familiars

This cult raises the wok hawk as familiars for their allied spirits. No other animal houses a Yelmalion spirit, though allied spirits can be bound to inanimate objects. This special breed of hawk has the following characteristics: STR 1D6+3 POW 2D6 CON 3D6 DEX 3D6+3 SIZ 4 , maximum hit points of 12, flying speed of 36, walking speed of 2.

The Pike, Or Two-Handed Spear with Shield

While the Lunar Empire is based on the fighting skill of its hoplites armed with the 2-handed spear and large shield, it is the Sun Dome Temple which invented the skill, and they remain the experts in its use, being the only spearmen capable of using the extra-long (3.5 meters and more) pike, or sarissa.

The Temple will teach the skill to any Initiate. The cost of the skill is that for the regular two-handed spear training, but the ability has a number of disadvantages as well as some definite advantages.

To use the large shield with spear, the shield is fastened onto the left arm of the spear user and hung from his shoulders with a strap. This strap, and having to hold the spear with both hands, restrains the spearman so that he cannot control the shield. It sits in one place, and only can be moved with the movement of the whole body.

To any one opponent facing the user (or more if they must approach through a narrow opening), the large shield will block automatically all blows hitting the left arm (16-18), the chest (12), and the abdomen (9-11). It cannot be used to block anything else. Any blow hitting these hit locations must penetrate the 16 points of large shield before they can damage the armor and body underneath.

Not only can the character not use the shield for parrying, but the spear is too constrained by the shield hanging on the maneuvering arm to be used for parries either. Thus the character must rely on his defense and his armor, and hope the incoming blows land on the left arm, chest, or abdomen....

Naturally, the shield does cover portions of the head, the right arm, and the legs. Since these areas still are a bit exposed, they are considered to he hittable by anyone trying hard enough. If players don't mind dealing with another hit location chart, try the following:

D10	***Location***
1	**Head**
2	**Right Arm**
3-4	**Left Leg**
5	**Right Leg**
6-10	**Shield**

Small and medium shields are not used with this ability because they will not cover enough area to be effective.

Users of the standard form of 2-handed spear can use this form untrained at one-half their normal ability up to 60%, then with a subtraction of 30% as they improve in the basic form. Thus a character with 60% with the 2-handed spear will be 30% with this form of it, while a character with 75% with the 2-handed spear will be 45% with this form.

FURTHEST
REACHING MOON
GOLDEDGE
SLAVE WALL
STINKING FOREST
CLIFFHOME
LUNAR TARSH
SNAKEPIPE HOLLOW
VALE OF FLOWERS
FAR POINT
BAGNOT
DWARF
ALDA-CHUR
ALONES
DUNSTOP
NORTH POST
JALDON'S WRONG RIVER
EARTHSHAKER
THE RIVER
DRAGONS EYE
THE CREEK
WINTERTOP
JONSTOWN
SARTAR
UPLAND MARSH
QUEENS POST
GRANELAND
WILD TEMPLE
DUCKPOINT
BOLDHOME
SWENSTOWN
THE STREAM
BEAST VALLEY
WILM'S CHURCH
RICH POST
SUN DOME
STONE CROSS
WHITEWALL
OLD WIND
TARKATS HOLD
NEW CRYSTAL CITY
TROLL WOODS
PLACKWELL
CREEK-STREAM RIVER
LEADEN HILLS
TARPIT
HAUNTED LANDS
CHAOS WOODS
ESROLIA
MARZEEL RIVER
HENDRIKEI
STORM WALK MT.
JANSHOLM
NOCHET CITY

The Lightbringers

The pantheon of the Lightbringers is set apart from the previous groups by its organization and integration of several cults. The Invader Deities were individuals intruded into the plains. The Barbarian Deities were organized to provide minimal cooperation between cults. The Lightbringers, by contrast, exhibit many more civilized relations. Even so, some of the more subtle aspects of Lightbringer worship are too fragile for Prax, and those cults do not appear here.

There are seven beings numbered as Lightbringers. They are: Orlanth, Chalana Arroy, Lankhor Mhy, Issaries, Eurmal, Flesh Man, and Ginna Jar. The last two are not worshipped deities, while Eurmal is not worshipped in Prax.

Flesh Man was a mortal being, a grandchild of Grandfather Mortal, who was first-made Man and who lived on the slopes of The Spike. Save Humakt and Eurmal, he was the only witness to the death of Grandfather Mortal. This sight made him prophetic, but all his outcries and anguish failed to warn the greater beings of the cosmos. As the world slowly succumbed to the vices of Death the Flesh Man grew more and more crazed by the weight of his knowledge. lie fled, but found only the future wherever he went. Even a major healing effort by Arroin did not cure him, though the meeting provided a valuable ally to him.

Chalana Arroy was a healing goddess who had sat by, passive save for her healing, while the world grew ill in the God War. She hoped to await the coming of the disease of the cosmos, but it did not come and she met Flesh Man instead. She chose to follow the mortal who said he was heading for the Great Doom, and so set off on the Lightbringer's Quest.

Orlanth, skilled in battle and friend to adventure, was the slayer of the sun. When Yelm, the sun god, fell and went to the Underworld, it cast the world into the Lesser Darkness. After many other acts Orlanth decided to right this wrong he had done. His path crossed that of Flesh Man and Chalana Arroy and they all joined together.

Issaries was absent from his golden home on The Spike when the disaster struck and robbed him of home and kin. He traveled on through the dangers, rootless, ever protective of his own place. He met Lhankor Mhy, who was the holder of many secrets, and the two became friends.

Lhankor Mhy, grandson of the god Arcos, was the holder of knowledge. When The Spike exploded, he began collecting many pieces of the stone, keeping its secrets as his own. He could use these secrets himself but was loath to give them up even in exchange. Even so, he contributed to the Quest.

Eurmal was the Trickster god. He had been a mischievous imp at first but grew to more dangerous proportions as the world aged. It was he who discovered the first sword, Death, hidden deep in the recesses of the underworld and who guided Humakt to its place.

He also helped Orlanth steal it from Humakt, then convinced Orlanth to lend it to Zorak Zoran, and several more times aided in passing the lethal weapon among gods and men.

He spread destruction without hesitation, for his runes include Disorder. As the world shook, he alone was at home. Flesh Man saw this, and chose to follow Trickster, but it was Orlanth who forced Eurmal to lead them on their chosen Path.

Thus the gods moved westward across the face of the earth, meeting and joining with the others along the way. The six were together when they reached the edge of the world where the ocean seeped across the land. Beyond that place, the lap of cold chaos froze the very stuff of the world. There, upon the edge of the cosmos, they discovered the mysterious being called Ginna Jar. Throughout elder myths Ginna Jar remains an enigma, occasionally personified as either male or female, occasionally reaching out to assist or interfere, but never taking form. Its identity remained unknown, though many cults claimed its revelation through Heroquests. The worship devoted to it was always desperate and usually ineffective.

Detailed research and speculation has indicated that Ginna Jar may have been the ghost of Glorantha, the Great Goddess of the Cosmos who had once headed the Celestial Court. There is no mention of Glorantha after her death at the hands of the Devil. But there is a mysterious goddess in Hell who combats the Devil and, with the aid of the other gods, defeats it and devours it, shortly afterwards giving birth to the force called Time. The mysterious goddess is called Arachne Solara in myths and worship and she is generally the vague force of Nature in the world. It is our contention that Glorantha, Ginna Jar, and Arachne Solara are the same being. The many differences in their worship is a measure of the wrack and ruin wrought upon the world at the end of Godtime. This is still speculation and further research will surely shed light on the matter.

The Lightbringers at last reached Hell, though each suffered losses and learned much. On the journey Orlanth fought and fought well, but learned the lesson of defeat before he got to his ends. Eurmal tricked and joked his way through the falling cosmos but could not attain his goal until he was tricked and learned some logic and responsibility. Chalana Arroy received a wound which would not heal, Issaries lost his road, and Lhankor Mhy found a fact he could not know. But they all persevered and found their way.

The dead all fled the approach of the living Lightbringers, who nonetheless found their way to where Yelm ruled the end of the universe. There Orlanth and Yelm came to terms and contracted for harmony. Other deities agreed, so that when the Devil appeared, slain by Storm Bull in the physical plane, Arachne Solara trapped and devoured the chaos god.

Armed with Time the gods could reassert themselves in the cosmos. They fought their way back to Being, reassembling the shattered world as they went. At last Yelm, preceded by his daughter called Dawn, returned to the world of the Living and released Time upon the cosmos.

Thus began History.

Issaries

Mythos and History

A. Before Time

Issaries is the son of Larnste and Harana Ilor, god and goddess of the Celestial Court who ruled over Change and Harmony, respectively. He grew up in the idyllic pastures of the magical world of the Spike during early Godtime, where all was calm and perfect. He was noted for his cleverness and smooth tongue and wanderlust. While still ignorant of his own powers he was found wandering in distant realms. One story says that he was the messenger carrying secret notes between Sky and Earth which led to the begetting of Umath.

Issaries was found in various places and roles during the Gods' War. He is sometimes found as a conciliator, as when he settle an early argument between Yelm and Orlanth. He was sometimes aiding war, as when he taught Humakt a secret battle language in return for some protection. He was often a mere spectator, as when he saw Orlanth kidnap Huryara (Mist) to be a concubine, or watched Eiritha be buried beneath earth and magic.

When the darkness closed in upon the world Issaries was not panicked, for he had seen the Darkness in his travels. But the march of Death troubled his sensitive, harmonious nature, and he sensed chaos at the end of the trail. He prepared his Spell of Passage and set off to find the light of communication with which to rekindle the world. On his way he met others, and they succeeded in theft journey, becoming the Seven Lightbringers.

In the passages through chaos and darkness Issaries was capable of making a small island of safety when the Lightbringer party stopped to heal or prepare their great magic. His reliability was unbroken until they were deep in transit, and then failed. Issaries learned from this failure the secrets of motion and stillness, and when his tongue also failed him he learned the secrets and terrors of silence.

B. Since Time Began

The cult of Issaries worships him as the god of language and speech, of communication in general, and of passage and transit, travel, trade, and roads: the Guardian of the Way. After the Sun's rebirth, Issaries went about the world to remind people of his secrets and to guide them back to civilization and safety. His children were left as guides, and each of these children developed into a specialized subcult, depending on local needs.

Merchants clustered about the dock when my flatboat pushed up to it. At first I thought that a good sign, then realized they all wore red feathers denoting the Lunar Etyries cult. I strolled through the market looking for the High Priest, and as I had expected saw no booths displaying the wares of the Far East or of the Holy Country - just Etyries.

Where there were simple farmers, herders, hunters, or fishers there was a god called Harst, also called "Spare Grain." His appearance is as an old man, bearded and carrying a pot, a sack, and a carved amulet with Issaries Runes. Legend says that he was in love with the daughter of Yudam-aryam and sought her hand in marriage. Her father stated that no one could marry into his family who could not use his arts to provide for them all. Harst, who had taught the people of Dragon Pass to speak, went among his friends and asked for a handful of spare grain from each of them. With this he traded for a batch of clay pots from his brother. and then traded these to the people who'd given him grain, thus making another profit and repaying his friends at the same time. He got his wife, and established the method of trade among his kind of people.

Garzeen, or "Middleman" is the name of the second son. He gained popularity where there were towns or cities or other established markets. At first people gathered there and could not speak with each other, but he taught them his language (afterwards called Tradetalk) and passed among many different races. Some were willing to pay for Garzeen's special aid, and so he found his first profession. He took payment in money or in kind, and used those items to trade where they were needed or stored them until the need arose.

Garzeen looks rotund and bearded, and often shows his wealth and status with excessive dress or luxury. With this he once hoped to attract Fenela, a daughter of King Froalar in the west. She scorned such materialism, and even more distrusted the advances of a god, fearing infidelity after a time. She made him swear to fulfill a vow before she'd marry him, and then told him he must reassemble the body of the chaos-slain god Genert.

Some fragments of that pre-temporal deity were floating about in various guises, and there was a legend of a mystical "growing ground" in the depths of the desert. Assembling the whole god was impossible. But now, whenever any follower of Garzeen's way comes across such a piece they are obliged to depart for Genert's desert within one week to try to fulfill the ancient vow. The only way to prevent this quest is by selling the fragment to a Desert Tracker of the Trader Princes, or to die.

A Sage's note in Jonstown states that there was only a 3% chance per year that any merchant might find such a piece. Even so, the Desert Trackers are legends in their own times among the shop-keepers of the world.

The third son was called Goldentongue, or "Trader Prince." Unlike his brothers he refused to stay in one place, and thereby exploited the ways of their father the most. He was a singer and wanderer at first, and in his travels met the daughter of Lhankor Mhy who was called "Mother Language." They had one son, called Herald, but the pair did not stay together. Goldentongue founded the subcult of wandering merchants, who travel the world and know no home but their caravan. One of his followers was Caarith, a woman hero who was the first of the Desert Trackers.

There was also a daughter of Issaries, named Etyries. After a thousand years she grew tired of tending pots and counting stones and decided to travel a great distance to hear the words of a young goddess of the far north. She left her family and went to listen.

The goddess was the Red Goddess, still on earth and in mortal form. The daughter of Issaries learned that she could use her great innate powers and still enjoy other pursuits. The Red Goddess taught Etyries that she was the guide upon the threads of the Lunar pantheon.

Since that time all of these subcults have enjoyed separate group worship. Other than their particular sub-mode of behavior and preference, they are all very much alike.

The High Priest was a Lunar peasant named Falabdur, with a vile humor and unhidden dislike for Lightbringers. I did not argue the finer points of dogma, merely demanding that he fulfill his traders' obligation and sell me a place upon which to display my goods. He did what he had to do.

He gave me the worst spot, a soggy plot near the latrines. And he was the only person to stop at my site in the first week, drunken at that and pretending to believe my spot to be where he could relieve himself! Morak threw rocks at him and drove him off.

C. Life after Death

The cult makes great promises to its worshippers. Lay Members are guaranteed that they will be guided to their proper station in the Afterlife, and that many opportunities exist in that Afterlife. Lay Members buried with their appropriate statue of Issaries (purchased from a priest of the cult) will be assured that their case will be heard properly. Initiates are told that they can take some of their magical items and abilities beyond the grave.

Rune Priests and Lords will receive guidance from their deity in measures appropriate with their sacrifices to him while they lived. Rune-levels will be allowed to try to map the Underworld while they still live, either through judicious trade with immortals or through the dangerous Heroquesting.

In the Lightbringers cult the god Issaries Golden-tongue is also the spirit guide for the other cults, leading the dead souls in general to the Underworld.

The Issaries cult defers to local custom for funeral rites, but prefers to include many grave goods for travel on the Other Side. Priests are adept at preparing certain items to travel with them. The cult deity insists that the Issaries merchants contribute 10% of their earthly goods to a celebration among strangers after the funeral is over.

D. Runic Associations

The runes of Issaries are Mobility, Harmony, and "Issaries," a rune unknown or unused except in trade functions. Other than Issaries few spirits have it, save those who took it from him.

Nature of the Cult

A. Reason for Continued Existence

The worshippers of this deity fulfill their appropriate functions in their societies. Among primitive societies the priests of "Spare Grain" are the individuals who deal with outsiders, thanks to their special language skills. The very existence of trade and exchange rests upon the skills of middlemen, and civilization could not exist without this exchange. Goldentongue provides long-distance communication between parts of the cult and, less directly, parts of the world.

B. Social/Political Position and Power

The social position of merchants is often unimportant in terms of official power, but the individuals are often of such obvious importance that their true sway exceeds their official position. On the other hand, the populace may so dislike the merchants as to have the opposite effect. Despite the uncertain approval of the people, merchants continue to exist.

C. Particular Likes and Dislikes

The cult has a particular dislike of hyenas, which are parts of the body of dead Genert and, if found alive, will cause a Middleman merchant to go on the trek to the desert. Thus the other brothers of Middleman will kill them on sight, if possible.

They have a friendly rivalry with the Lhankor Mhy cult. Both cults have many desires in common, and therefore support each other. But whereas the Issaries cult collects items and knowledge to pass on to others, the Lhankor Mhy people keep it for themselves.

The cult generally attempts to maintain a stance of neutrality between contending parties, preferring to profit from both if possible. They generally shun war. However, they are skilled at fighting, and once decided will keep to their way.

Like all Lightbringers they hate chaos and dislike Darkness. While they can be neutral towards the races of Darkness, they cannot be neutral about chaos. Many among the Goldentongue cult are especially adroit at neutrality, and for this are trusted by many otherwise untrusting peoples. They are also sought after by others because they believe that the presence of an Issaries priest will ease the transmission of any communication—especially magical ones such as rituals or spells. Some cults also hire Issaries to protect their sacred ceremonial grounds, and offer great gifts for this service.

Organization

A. Inter Cult Organization

There is no monolithic mercantile network across the world which is formally led by a single group of merchants. Wherever possible as extensive a network as possible is established, but these rarely acquire any permanent status. In the past the great Middle Sea Empire of the Second Age depended upon just such a system, but neither now exists. Even among local groups organization is temporary, due to the democratic processes of the cult, as explained below.

B. Intra-Temple Organization

Temples to Issaries are rarely found except in cities or other major trade centers. Temples may also be set up in any place where many merchants temporarily meet.

In either of these cases there may be more than one priest, and in such cases there will be an election among all the Initiates present to select one Chief Priest among them to be the High Priest. This must be renewed at least every year in a city, and in a temporary market place the status does not last more than a week at most. Each Initiate, Rune Priest, Rune Lord, and allied spirit is allowed to cast one vote.

Priests are allowed to organize their followers as they desire, and this most commonly takes the form of whatever organization most suits the individual priest-merchant. If no priests are present then there can be no Initiates either.

The "Spare Grain" cult almost never has priests, and so its members are most often mere Lay people who worship Issaries on the side to aid in trading their surplus goods, should they have any.

Three different barbarian groups visited the market, each stopping at my site, for they are careful traders. Since I was short of food I traded trinkets for meat, but they cheated me and it spoiled. Norayeep pretended no knowledge of this, yet it happened each time.

Fishing boats landed several times. They traded fish, but were stingy in the extreme. I needed the food, and I did not mind parting with some silver-handled eating implements popular in the Lunar Empire. When one of these wealthless fishers pulled into port, the High Priest called on us to 'seed' the fisher's catch so that he would relate his luck at other ports. I protested, but those looney brains forced me into it for the sake of the brotherhood. It cost me four porcelain knuckle-bones which would leap up and cast themselves a second time if so commanded. He was canny, that fisher.

C. Center of Power, Holy Places
No special place is revered by the Issaries cult, although many places claim to be an ancient market where Issaries or his sons once stopped. These spots are all markets, and often have some ancient statue of the god nearby, but they are places of power only when a priest of Issaries is present.

The cult considers every place where they make a Market Circle or store goods to be a seat of worship.

D. Holy Days and High Holy Days
Holy Days of the cult are any market days, but like most Lightbringers cults they especially revere the Sacred Time, and set aside many days there to worship, especially Wild Day.

Lay Membership

A. Requirements to Join
To join the cult of Issaries as a Lay person only requires purchase of a statue of Issaries from another member of the cult of Initiate or Rune rank. Costs vary widely.

B. Requirements to Belong
Remaining a member is also easy. It costs but one point of Power sacrificed per season, renewable of course. This will be done by reciting a simple prayer with the sacrifice, followed by some sort of business transaction. This little ceremony may also be used before all transactions which should be blessed by the god, or at least daily by those wishing the god's attention.

C. Mundane Benefits
None to Lay members.

D. Skills
Lay members may learn Tradetalk at normal rates.

E. Battle Magic
Lay members receive no special magics.

Initiate Membership

A. Requirements for Initiation
Initiation is a prerequisite to becoming a full priest or Rune Lord, and also an assurance to shop-owners that their region will be protected by some higher magics.

To join as an initiate will require previous Lay membership of at least one month, a fee of 100 Lunars, and convincing an examiner, who must be a priest or lord of the cult. This abstracts as the formula CHA+INT+(number of 100s of Lunars) divided by 3 times 5 on D100.

B. Requirements to Remain Initiated
Initiates must vow to uphold the cult ideals and never to defile any other cult member's ground or market. They use only Tradetalk in cult functions. They do not have to report to a Priest or Rune Lord.

C. Mundane Benefits
The benefits of being an Initiate are similar to an apprentice worker's benefits. That is, they will

Slave Bracelets

These magical devices sap the wearer of available Power, thereby insuring their passivity and greatly reducing any chance of escape. The Power so removed dissipates onto the Spirit Plane.

These shackles originally were of dwarf make, but humans since have learned the Skill. They can be bought for a minimum of 3050L per set from a manufacturer, but cost more when purchased from a middleman.

The devices are adjustable, in that they can be tuned to allow the wearer only a certain amount of magical power. A minimal tuning is common, but an extremely low power level is dangerous to the slaves and not used in hostile environments. Thus, a relatively moderate allowance is more common in areas where the slaves will have to do some looking out for themselves.

Wearers are bound into the collar in a manner similar to a spirit bound to a crystal. Only the person who placed it on can remove it. If any other attempts are made to do it, then the wearer will take damage each time they try to remove it. Main force can do the trick, though, if it can be snapped by overcoming its high resistance to damage. The combination of bracelets and collar means that if one of the three parts is broken, the wearer will continue to take damage until all three are removed. Thus, it is not impossible to free a collared slave but is extremely difficult to do so and allow them to live. Note that removing the collar, as Biturian did in "A Praxian Marriage Ceremony", will allow the person to direct magical power in worship to deities, but not to use it for magic spells.

Not all slaves wear these. In fact, due to the cost, most slaves do not. They often have other types of collars or bracelets, often anklets as well, usually with a single link of chain attached to denote status.

receive room, board, and one week of each five set aside for free training in a cult skill by their priest or lord. Initiates also may own their own shops.

D. Skills
Initiates are required first to learn Tradetalk to 50% from their priest. They may afterwards learn any skill available. Initiates also are allowed to learn the special skill of bargaining.

Bargaining
The basic bargaining percentage of intelligent beings is 5%. To find their bonuses, use this chart:

Effects of Characteristics on Bargaining

Level of Stat:	*1-4*	*5-8*	*9-12*	*13-16*	*17-20*	*ea +4*
POW	-5%				+5%	+5%
CHA	-10%	-5%		+5%	+10%	+5%
INT	-10%	-5%		+5%	+10%	+5%

Bargaining ability reflects the ability to buy and sell profitably and will be used whenever the character is in a marketing situation. When two characters with bargaining ability interact, then the first who does not make his bargaining percentage is the one who follows the wishes of the other. Advancing in this skill is as usual, but in intense marketing situations, only one roll should be made for each session. A session varies. For a merchant, it might be the whole fair, or happen weekly on a regular basis, but for Bilroy Bumpkin, fresh from the farm, one successful visit to the pawnshop is a session. Poor Bilroy cannot purchase training in the skill, while Issaries Initiates can train for rates of 500/1000/2000 L., with the final 25% gainable only by experience. Referee discretion is urged in using this skill, and we offer these guidelines for determining adjustments to a character's attempts to Bargain. (1) With Cash Value, the relative worth of the item must be compared to the cost for which the trader wishes to sell it or buy it. (2) For each 10% of the Actual Value (or the Supposed Value) which the customer believes the item to be worth) the Bargaining ability should be adjusted by 10% less.

Example: *Gringle Goodsell is Bargaining with Asborn Demonslayer for a unique helmet Asborn took while fighting Broos. A shorn feels it is worth at least 3000 L., but Gringle is trying to buy if for 1000 L. This is about 65% less than what Asborn wants to sell it for, so the percentage is subtracted from Gringle 's Bargaining ability, leaving his only 30% chance to convince Asborn. He rolls a 42, and does not make the purchase for 1000L. He agrees to try again, offering 2000 L. Only 33% is subtracted from his ability. He throws a 63, convincing Asborn, and the transaction is made.*

E. Spells
Initiates are allowed to purchase these special cult Rune spells for one use: Lock, Special Lock, Create Market, and Path Watch.

Battle Magic available at ½ price are: Mobility, Harmonize, Glamour, Mind Speech, and Glue.

Rune Lord Membership

A. General Statement
Rune Lords of Issaries are almost exclusively of the Goldentongue subcult, much given to wandering and travel, fighting and adventure. They live to enjoy and exercise the mundane side of their god. Becoming a Rune Lord of the cult implies a fighting ability in most cases, and they are much sought after as guards for priests and their caravans.

B. Requirements for Acceptance
To become a Rune Lord of the cult of Issaries one must first be an Initiate for at least a year, and be in good standing with his priest. Candidates must have a 90% ability in both Tradetalk and Staff Fighting, plus three other abilities from this list: Spot Hidden Item, Oratory, Evaluate Treasure, Evaluate Trade Goods, Bargaining, up to two other languages, up to two other weapons. They must also have the normal requirements of 15 POW and pass their priest's examination.

C. Restrictions
Rune Lords of Issaries are obliged to go to the aid of any Issaries priest in trouble. They must also protect all their own followers with their own lives, if necessary. This is a formal obligation which may be temporarily hired by outsiders, as discussed further below.

D. Benefits
Rune Lords are allowed to hire themselves out as traveling guards to anyone who will meet their fees. Their clients must temporarily join the cult of Issaries for the duration of the employment. The Rune Lords may also hire Initiates for this task, and no priest is allowed to force his Initiates to stay if invited to go by a Rune Lord. This is one of the main sources of income for the Rune Lords, who also act as interpreters and guides. Finally, they may initiate members into their cult at the rate of one per month.

Rune Priesthood

A. General Statement
Priests of Issaries are the persons capable of constructing and maintaining their own neutral market ground amid the changing world about them, and to use it as a base to communicate and trade with others.

They are the people who can use their special Rune Magic to aid in exchanges and trade. However, being a priest does not insure success as a merchant, only at making a market place!

B. Requirements for Acceptance
Candidates for priesthood must have been an Initiate in good standing for at least one year and have a Priest or Rune Lord as their sponsor. They must have a POW of 18 and know their native language (Tradetalk) at 90%. They must also pass their examination, which can be conducted as per normal except that it requires 150 Lunars of money to gain each 1%. However, each 5% ability at Bargaining will raise the chances by 1%, and each other language known at least 50% will raise the success chances by another 5%.

In Movement week of Storm season, a Wolf Pirate ship hoved to off-shore. The greasy High Priest dashed about, urging everyone to strengthen the defenses of this magnificent market, and some did make that day a holy day by reinforcing the market spell. The High Priest then came to me with a stumbling assortment of caravan guards and said that I, as the only Goldentongue present, would lead the mobile defense force. As if I had martial ardor!

But only a single female swam from the ship, striding dripping through the market, carefully studying each booth. None tried to speak to her but I. She wasn't buying.

The Pirates never landed or raided. The poverty of our market was plain to see, even to a sea barbarian.

I hoped the Sacred Time would help. I took no interest in the Lunar ceremonies. The Etyries cultists seemed anguished - Issaries protect me from their magnitude of sacrifice!

Then my mules sickened, and the Lunars chuckled at my agony as the animals died, bloated and gagging. Norayeep wept and tried to comfort the creatures as they went. But then the Lunar horses and mules caught the disease as well. A gang of baboons got rich dragging the bodies away and burying them. Everyone prayed.

On Clayday of Disorder week, Spring of 1615, a ship pulled into Corflu. No elbows jammed in the market, but a jingle of silver came, and an exchange of exotic items. The foreigners came to my booth and expressed surprise to see a Lightbringer here. Did I not realize this place gave off a crimson glow warning every Holy Country ship to steer clear?

Example: *Biturian Varosh grew tired of an Initiate apprenticeship to a master who didn't allow adventuring, and he decided to try to graduate once more. His POW was a minimum of 18, his CHA a pitiful 12, and he had only 450 L. to assist his chances. By the Issaries formula, 18+12+3 divided by 3 times 5 equals 55% chance to succeed. We then must add the special cult variables. Biturian knows 45% Bargaining (adds 9%), and knows 85% Ernaldi his native tongue (adds 5%), and Darktongue at 55% (adds 5%). A smattering of Old Wyrmish at 15% helps not at all. Thus his augmented percentage is 74%. He rolls a 73, an unusual run of luck for Biturian, and he is a priest despite his instructor.*

C. Restrictions

Priests of Issaries are never allowed to steal, except from someone who stole from them or from a being of chaos. They must always come to the aid of fellow cultists, except where such aid would greatly endanger them. They form their own opinion of the potential danger involved.

D. Benefits

Benefits for the Priests of Issaries are primarily those which their neutrality will bring: a presumed friendship with all whom they meet, a chance to trade with anyone who comes along, and few automatic enemies.

They may also accept lay people into the cult, and also initiate them. They are often hired to act as interpreters if no one else is about.

E. Rune Spell Compatibility

The Priests of Issaries are allowed access to all Rune spells listed in the standard list.

F. Cult Special Rune Spells

Lock **1 point**

Duration 8 weeks, Range touch, Reusable.

This spell is an elaboration and specialization of the Glue Spell. It lasts eight weeks. It may be cast on a door, chest lid, bag opening, or similar device. It will thereafter act as a Glue spell with a strength equal to twice the Battle Magic Power used to strengthen the spell when it was cast. It is personalized to the caster and only he may open and close the door (or whatever) as many times as desired and, when it is closed, the Lock will continue to work. This will be broken if overcome by superior strength. It cannot be removed by Dispel Magic.

Special Lock **1 point**

Duration 8 weeks, Range touch, Reusable.

This is like Lock in every way, but may be cast on top of it to allow one other specific person to pass through the door each time it is cast. This is cast on the door (or whatever) and the person getting the 'passage' must also be present, laying their hands on the door during the spell. It is good only for one door and one person per casting.

Create Great Market **1point**

Duration variable, Range 400m., not Reusable.

This spell is available only to elected High Priests of the cult, and is temporarily given to them by Issaries when they attain that status. This simply allows all priests of the cult to combine their Create Market Rune spells together to make one large, protected marketplace. It lasts a week in a temporary market, and a full year in on-going places of market worship where Issaries has an established temple.

Spell Trading **2 points**

Duration 5 min., range 3 meters, Reusable.

This spell allows the Issaries priests the ability to trade one use of any Rune spell which they know (except this one!) in exchange for one use of any Rune spell known by another priest of any cult. The trade must be done voluntarily. One-use Rune spells may be traded by either party, but trading counts the same as casting it and they lose that use of it. Issaries priests may trade any spell of which they have use, even it did not originate with their cult.

(1) The trade must be done in an Issaries Market. This protects the priest from persons with ill intent, so that the thief who intends to "accidentally" cast a Dark Shade at the Issaries priest will be detected by the market spell.

(2) Traded items must be stated. Exact prices are negotiable, but Issaries insists on a negotiated clear profit for his priest in one form or another. For, should the trade fail, the priest still will get something for his attempt. After statements are made, the Spell Trading is cast.

(3) Some sort of token must be passed as part of the trade, and it should represent in some way the spells being traded. Thus a Shield spell would use a shield, a Humakti spell use a knife, or a Summon Sylph use a bag of air. In case of an accident, this is especially important in trading Elementals.

(4) Each priest simultaneously must cast their spell upon the other. A roll of 01-95 means the spell was passed successfully, but a 96-00 means that the spell actually was activated against the other priest, and immediately takes effect. If an elemental was being traded, then the intended recipient is attacked by the elemental, for instance. Even though one of the parties fails to pass the spell, he or she still receives the spell from the other party.

(5) If the spell traded away can be reused, both priests must throw D100 again to see if each will recall his spell after a week's meditation at a temple. If one throws 96-00, he does not normally recall. He then must make a "remembering roll" before he gets use of the spell. This may be attempted once a week, and the priest must make a successful roll which is computed exactly the way his Power Gain roll is figured for that week. Once the spell is remembered, then there is no further trouble.

If an intended recipient or an actual recipient goes away from the exchange feeling cheated, either because of Bargaining or because they did not get the spell, then they will be cursed by Issaries if they try to right their failure through any means but peaceful trade. The curse takes the form of the cult spirit of reprisal, Raw Greed, either for the spells intended or for the token used in the trade.

No cult lightly trades special cult magic; these transactions are variously treated by other cults. All Lightbringers, for instance, will deal with their associate god of Issaries, but the clique of four nomad deities allow spell trades only if a High Priest is present to negotiate. Even then the High Priests do not carry the 'foreign' spell, or trade their own spells, but designate some other priest to do so. The pre-human deities are reluctant, but will try to get some special spell at a bargain price. Many cults prohibit possession of certain spells: Aldryami do not allow members to have Fire Elementals of any type, for instance.

Example: *Biturian has let it be known in the Corflu Market that he is willing to wade Rune Magic. He offers any Issaries Rune spell in wade, and an Eiritha High Priestess tells him she would like to wade a Turn Undead for a Path Watch. Biturian agrees, so she summons her "spell carrier" priestess, a woman named Varluian. They then negotiate terms. They are in a Market. Biturian announces he is trading a Path Watch spell, Varluian announces she is trading a Turn Undead and one-half of a bison. Biturian then casts his Spell Trading spell He hands her a polished stone, painted like an eye. She gives him a rib bone. Both cast their spells. Biturian rolls a 55, successful pass, but Varluian throws a 97! Suddenly Biturian finds himself glowing dimly from the spell, and realizes he cannot recall how to cast Turn Undead. Biturian then throws a 34, and knows he can remember Path Watch next*

week, but Varluian does not need to roll a-gain, since hers was a one-use spell for her anyway. Biturian does not know the spell, but at least he made some food from the trade, profit enough for a hungry man!

Path Watch **2 points**
Duration variable, Range 160 m. to each side of the path, Reusable.
Goldentongue priests use this stackable spell when passing through dangerous or questionable territory, or by others when traveling to a city market and home again. It must be laid upon a known path or a visible road which will be traveled by the caster. While it lasts the spell will act as a 100% Detect Traps and Detect Enemies spell for the caster. It will last as long as the road lasts and as long as the caster stays awake.

Create Market (Create Neutral Ground) **3 points**
Duration 8 weeks, Range 160 meters, Reusable.
This spell creates a gently glowing wall similar to a dull Lightwall in size. This acts as a Warding spell in most respects, except that instead of wooden pegs the priest must use I meter staffs carved with a likeness of Issaries at the corners. Also, it does not just detect anyone entering, but instead it detects anyone who is entering the area with a hostile intent. Theft is a hostile intent. Note that this will make no distinction between "friendly" fighters and "hostile" fighters; anyone attempting to pass through with intentions of harm from the Outside will alert it.

Subservient Cults

A. Spirit of Reprisal: Raw Greed

This spirit is loosed by the god against any cult member who breaks cult vows. It may also be summoned with a Divine Intervention by a priest who wishes to summon it. It may also be found in certain jewels called Greed Gems which always 'attack' anyone who picks them up. These jewels are faceted with 5 1 sides and are valued at 17,000L.

The spirit of Raw Greed will attack with a POW = 2D6+12. It will continue attacking until it is dead or else the character has lost all his POW but one point. Thus, it does not try to kill offenders, but only to inflict them with as much of their curse as possible through spirit combat.

For each point of POW which is taken from the defender the defender will get a 5% Greed Factor. This curse should be handled as an ability. That is, if a character has some Raw Greed in him

As I packed to leave that night, the High Priest appeared, blubbering and begging. He tried no tricks or subtlety, and I could see he was half-drunk. He held a patch of leather with some odd writing on it. My Issaries senses recognized it immediately as a patch of skin from the dead god, Genert. The High Priest hoped that I would take it, and he muttered for a moment as if starting a half-forgotten speech, urging me to accept my destiny as one of the great Desert Trackers.

I glanced at the desert, the barren fringe of which is called Vulture's Country. If I did not take the skin, the High Priest would have to set off into the desert within the week. He offered one-half of his wealth if I'd do the job. Two-thirds! I am sure I could have gotten even more, but I found enough profit for myself just in saying "No."

then he must throw 100 minus his Greed on D100 to overcome his greed in any situation. Otherwise his lust for the object is obsessive. This does not imply an overwhelming desires, but does magnify current desires far out of proportion and make victims wish for personal control of the object or object type. If in stealing something from a priest they were cursed this way, they will lust for whatever they stole and will never part with it if possible.

B. Herald Goodword

Herald was a mythical son of Issaries and "Mother Language," a Lhankor Mhy spirit, combining his father's oratory and wandering with his mother's language skills.Herald has specialized the skills of his father. He does not trade goods, instead hiring as a strictly neutral party for all who need him, especially enemies, and always carrying words between them with honesty and good will.

His cults sells its services at the rate of 1000 L. per week for one messenger, plus the assurance that whoever hires him will spare no effort to protect the messenger and will make at least two attempts using Divine Intervention to bring back any messenger killed while under their hire.

The subcult has the same skills, costs, and Rune spells as Issaries, but they do not trade goods, preferring to depend on their words alone for income. If necessary, they will use weapons to defend themselves, or use them to make a living if unfortunately unemployed in cult skills at the time.

This cult is more popular in civilized regions than in Prax, but there is a group of Heralds living in Pavis.

Associated Cults

A. Orlanth

Telekinesis **1 point**

Duration 15 min., Range 160 meters, Reusable.

The caster may transport one object weighing no more than SIZ 20 through the air for up to 15 minutes. In this situation 5 points of encumbrance equals 1 point of SIZ. One can use this spell to pick up anything not nailed or glued down. To move something nailed or glued down, the player rolls his current POW against the STR of the nails or the glue (which must be determined by the Referee). This is the same procedure as overcoming magical resistance. The maximum speed of the object so moved is movement class 12.

B. Lhankor Mhy

Analyze Magic **1 point**

Duration instantaneous, Range 10 cm., Reusable.

This spell will give a true statement about at least one function of a single magical item or substance.

Knowledge **2 points**

Duration 15 min., Range 10 cm., Reusable.

With this spell the user can read the past history and purposes of an item. If the information cannot be assimilated fully within the spell's 15 minutes, parts may be lost. If the item has a long history, the spell will start from the beginning unless the user dictates a particular time frame from which to start.

C. Chalana Arroy

Heal Area **1 point**

Duration instantaneous, Range touch; Reusable.

This spell heals any wound in a hit location, including attaching a severed or maimed limb within the normal time limit. When cast it also requires the number of battle magic Power points equal to the damage to be healed or it will not work at all. The battle magic Power points are supplied by the healer, her crystal, or her allied spirit, and the must have enough to do the whole job, or the spell will not work. Each use of the spell divides the amount of POW needed by the number of spells used. Thus, if 2 points of the spell are used, the healer only needs one-half the number of POW points as there are points to be healed. If three are used at once, the healer needs only one-third the POW, etc.

Miscellaneous Notes

A. Mules

Mules are the favorite beasts of the cult. These are said to be an invention of Issaries, conjured up by him in order to make something to sell out of nothing. These animals are very useful to the cult as work beasts and as trade items. Also, they may claim these beasts as not-horses among horse-haters, and as horse-kin among horse-lovers.

B. Neutrality

The neutrality of the cult is widely known and respected, but there is nothing in the cult to impose Trust on them, and the attitudes of local people to any trader, either permanent or passing through, is likely to vary widely.

Chalana Arroy

Mythos and History

A. Before Time

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, Hykim, 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 Celestial Court was thrown down by Chaos then Chalana Arroy met with her son in the center of the world. They found a being they could not heal, for it was a dead god. Chalana Arroy decided that her passivity no longer worked, though her son urged her to stay and keep her purity for the sake of the cosmos. While they debated they were met by flesh Man, who was witless from seeing the death of the whole world even before it was over.

Arroin used his powers and almost healed the fugitive with healthy magic. But Flesh Man still fled. Chalana Arroy chose to lay aside her passivity and 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.

The tale of the Lightbringers is told elsewhere, but the tale of Arroin needs telling. During the Darkness, he was loved by all, and protected by every living thing which could help him. In return, he helped everyone whenever he could. Even so, his fate was wretched, for lie attracted the emptiness of Chaos to him, and each time he tried to heal Chaos his magic powers broke. He was wounded several times, and at the end lay near to death himself.

Finally, he hid in the physical plane, and so survived long enough to see the Dawning, and to greet his mother back to the world. But his powers were never the same.

In the world which 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

We made for a campsite at Horngate. I had little left to trade, and so Norayeep and I searched for healing plants as we approached, hoping in that way to earn enough to trade for food. The first day was poor, and all I found were roots and seeds, out of season. Norayeep found some sticky Liverleaves, useful in absorbing systemic poison from the body.

made decisions, and in the new world she was again passive, though she controlled great magics and the secrets of resurrection.

He son, though, no longer had the power of mastery of the magic world. Instead, he was bound to do the things which had survived his woundings and had not been damaged. Therefore he formed the Arroin sub cult of his Mother's Cult, whose skills lie in abilities rather than powers.

The next day, I found a Jang flower, and Norayeep found some Fingersticks, both useful against wounds, and she also found some Inipris leaves, which fight the Wasting Disease. On the third day we gathered more Jang flowers, some Hairflowers useful against the Shakes, and some rare Silver Strands, which combat Soul Waste.

Then we turned and hurried north to the oasis hoping to use these before the week was up. I was glad to find that there were men-and-a-half here, for they are not as skilled at finding these plants as the Eiritha priestesses. But my hopes fell when I sighted, from the distance, a healer.

B. Since Time Began

The worship of the goddess Chalana Arroy is an extremely harsh and prohibitive one in many respects, and especially in the nature of their self-defense. In fact, the cult expressly prohibits the use of any weapons or magic which may damage a part of the world. The worship of a passive deity is a luxury which 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. One surviving manifestation of a historical cult is the Sisters of Mercy, worshipped by all natives of Dragon Pass, which is the remnants of an Empire of the Wyrms Friends subcult.

Worship of her has, thus, been differentiated as being of two types since the Dawning. Many cults generally include her as an associated cult. Every cult which survived the Darkness without Chalana Arroy's magic was aided by some of Arroin's arts.

C. Life after Death

Those truly dedicated to the worship of this Cult know they will return to the world as healing spirits, continuing to aid and comfort the torn and battered of the world.

These cultists are buried after death. It is usual for Priests and Lords of the cult to have some type of healing plant grow over the gravesite, and so they are often buried in the cult gardens.

D. Runic Associations

The primary associations of this Cult are Life and Harmony.

Nature of the Cult

A. Reason for Continued Existence

As the goddess of Healing and Comfort, Chalana Arroy's worship will continue until there is no need to heal anyone again.

B. Social/Political Position and Power

The Healers are studiously non-political, healing all who come to them or they happen to find. As such they are highly respected, but have no political power. They are included in all Councils, but little heeded.

C. Particular Likes and Dislikes

This cult makes a show of withholding favoritism from anyone, promising to heal any who need it. Even their fellow Lightbringers are subject to this.

Slavery in Dragon Pass and Surrounding Areas

The fact of slavery in Glorantha is established. Referees should recall that different areas will have different attitudes.

The tribes of Prax constantly raided each other and took captives as slaves. They usually wore leather thongs about their necks as a mark of their status, but the harsh conditions precluded much oppression by their owners, and they did much the same work they did while with their own tribes. They were always restricted to Lay Membership status as slaves, but still allowed to worship their tribal deities.

The Lunar Empire supported slavery. It fit well into their philosophical beliefs that all living beings are slaves and they were always quick to exploit such symbolism when it suited their needs.

The Sartarite tribes of Dragon Pass had a system whereby most captives were slaves, and specialists occasionally were purchased as well. Captives commonly were put to work as field or herd workers and allowed to worship most of their own deities except for Orlanth and his kin or any sky deities.

The Holy Country included Sartar-like customs among most of their populace. A cult of freedom was there which opposed the practice, but did not try to force freedom for all slaves upon unfeeling owners. The cult was popular among many of the Holy Country elite, and several large landholders did not practice ownership of humans.

Regardless, few humans would ever sell a sentient human slave to a morocanth.

In practice, the individual is left to make her own decision about who gets precedence in healing, who is healed by Rune magic, and so on.

The theory behind this is simple and innocent. The healers hope that their treating everyone with peace will inspire everyone else to treat them peacefully. As may be suspected, this attitude is often naive, for there are parts of the world which want nothing to do with healing, such as Broos or other chaotic things.

Further, some creatures have no need or want of the Lightbringer healers. Among them are many troll cults, especially Zorak Zoran, and other Darkness cults. These worshippers show no favor to the healers. It is not uncommon, therefore, to find that the healer cultists show slightly more than usual fear when around trolls, broos, ogres, and so on. This is not an official cult belief, but it is a very common personal trait among worshippers.

Organization

A. Inter-Cult Organization

The various temples of Chalana Arroy have a network of wandering healers who pass along new healing information to every temple they visit. Otherwise, each temple is on its own, with no central authority.

B. Intra-Temple Organization

Large temples tend to be divided into Wards, with a healer in charge of each ward, which will specialize in a particular problem (wounds, diseases, poisons, etc.). Smaller temples will be less organized. There also are the aforementioned wandering healers who will report to various temples but owe loyalty to none. Each follows his own vocation.

C. Center of Power, Holy Places

The Grand Hospital in the Holy Country is the major center of Chalana Arroy power, which simply means one can be sure there will be healers available who know all the spells and skills. Other temples may not be as well-equipped.

D. Holy Days and High Holy Days

Wild day of each Fertility Week is a Holy Day of the Cult. The High Holy Day is actually a week long festival running throughout the second week of Sacred Time, celebrating the return of the goddess with the rest of the Lightbringers from Hell.

Lay Membership

A. Requirements to Join

Anyone with a sincere wish to heal may join the cult. The sincerity is checked with Divination. Even creatures of chaos have been known to join, and the legendary Wild Healer of the Rockwood Mountains is a Broo.

B. Requirements to Belong

Lay Members must work at least as many hours for the temple or the individual healer to whom they apprentice as they do in learning skills from the temple or healer. Thus two hours of learning First Aid a week must be matched by two hours a week spent working as an assistant to the healers in the temple. Lay Members also must take an oath never to harm a living creature and to aid all within the limits of their ability. Lay Members must become vegetarians.

C. Mundane Benefits

Lay Members will be healed by the temple for free and gain this privilege for family members as well.

D. Skills

A Chalana Arroy Lay Member is forbidden to learn any combat skill.

Lay Members have the following healing art Knowledge skills available. Costs shown are for non-cult members who wish to learn the skill.

There was no escaping our ill luck, so when we came near I gifted her with all the herbs we had found. She sorted them neatly and cast Preserve Herbs upon them. Through all our greeting she was formal and cool. At least we got a decent meal. After we ate, the healer continued her ritual. I grew chill as she spoke a certain poem, and Norayeep watched me with alarm.

Learning Skills Costs to Non-Cult Members

	Cost per Each 5%			
Skill	***25%***	***50%***	***75%***	***100%***
First Aid	100	200	400	800
Treat Poison	200	400	600	1000
Treat Disease	400	800	1600	2000
Find Healing Plants	400	800	1600	3200

First Aid

This skill concerns the immediate treatment of wounds and broken bones to alleviate pain and allow normal healing. Successful use of First Aid on a bleeding hit location can stop bleeding (although two points of damage are not healed) and keep the victim from dying. Also, the user can rouse someone who is unconscious if he has been knocked out by something other than the loss of more points in an area than the location can take. Rolling a critical with this skill means that two points are healed.

Costs:	***05-25%***	***30-50%***	***55-75%***	***80-100%***
	100L	200L	400L	800L

Treat Poison

This Skill concerns treatment of snakebite and other systemic poisons in an attempt to purge the body of them before they can take full effect. By catching the victim before the systemic poison takes effect, or within 10 melee rounds after the poison has taken effect but not killed the victim, successful use of these techniques can purge the body of 2D6 levels of the poison, restoring the rolled amount to the CON of the victim. Of course, this will not restore more than the victim had to begin with. Rolling a critical with this skill means that 12 points are restored.

Costs:	***05-25%***	***30-50%***	***55-75%***	***80-100%***
	200L	400L	600L	1000L

Treat Disease

This skills allows the user to treat a diseased character so that the course of a chronic or acute disease will stop after it has taken one point from the affected characteristic. The victim needs total bed rest and the healer can do nothing else while treating the victim until the disease is halted. Rolling a critical with this skill will restore one point to the Characteristic afflicted.

Costs:	***05-25%***	***30-50%***	***55-75%***	***80-100%***
	400L	800L	1600L	2000L

E. Battle Magic

Reduced Cost (½X): Healing, Vigor, Xenohealing.

Normal Cost: Lay Members are encouraged to learn the defensive spells Countermagic, Padding, Protection, Screen, and Shimmer.

Prohibited: Bladesharp, Bludgeon, Demoralize, Disrupt, Firearrow, Fireblade, Harmonize, Ironhand, Multimissile, Speedart.

Special: Preserve Herbs.

Preserve Herbs **1 point**

Duration one season, Range touch, Reusable.

This spell allows the caster to preserve one day's find of healing plants for one person. This allows the plants to have a potency equal to their value when preserved for the rest of the season in which they were picked. After that they are useless. Save for Aldrya, this spell is not available to any other cult. It is a popular spell with elves.

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.

This is the Lightbringer's Summons which all must answer or lose thereby the faith of their god. The healer was telling me that she had seen the foe and failed, that she was under geas to return and fight it.

Initiate Membership

A. Requirements for Initiation

The candidate for Initiate status must have 90% ability with one of the Healing Arts mentioned earlier, and make a roll of (Skill % + [INT x 5%])/2 on D100 or less to pass the test given by the Priestesses. They need not have been a Lay Member before becoming an Initiate, as long as they swear to live by the dictates of the Cult on becoming Initiates.

B. Requirements to Remain Initiated

The Initiate must teach the mastered skill to Lay Members and spend four hours a day on temple duties, i.e., healing or training, and meet other usual requirements.

C. Mundane Benefits

The Initiate is given room and board at the Temple or any other Temple he may visit. They are known by the title of Nurse. They may receive 4 hours/day training free from the cult.

D. Skills

Free: First Aid, Treat Disease, and Treat Poison may be learned for free and twice as fast.

Reduced Cost (½X): Healing Potions, Poison Antidotes, and Read and Write Own Language may be learned for free.

Find Healing Plants **Knowledge skill**

This skill is taught to Initiates of Chalana Arroy and Aldrya for free, and is taught in other cults for 400/800/1600/3200L. The skill teaches the finding of plants and how to use them. If a character can find a plant, he will by definition also know how to use it. The procedures are extensive:

(1) Determine Terrain Type:

The search terrain determines how many searches can be made in each four-hour period. Nothing else, including looking out for ambushes, traps, etc., can be done during this time.

Terrain	*# of Searches*
woods	5
river bank	4
fields	3
cultivated land, oasis	2
marsh, chaparral	1
tundra, above timberline	1/2
snow, desert	0

(2) Roll for character's ability once per search to see if any plants were found. One successful roll means one plant found.

(3) Roll 1D10 to determine usefulness
This roll tells what the plant will heal. A plant useful against Brain Fever will not help wounds at all. Use this chart for the results:

(1) Soul Waste	(6) Systemic Poison
(2) Shakes	(7) Blade Venom
(3) Brain Fever	(8) Wounds
(4) Wasting Disease	(9) Wounds
(5) Creeping Chills	(10) Wounds

(4) Roll 1D6 to find the seasonal potency
Potency is based on the portion of the plant which is actually useful at the time the plant is found.

Part	*Spring*	*Summer*	*Fall*	*Winter*	*Storm*
(1) flower	D12	D8	D6	-	D4
(2) leaf	D8	D12	-	D4	D6
(3) stem	D6	D8	D12	-	D4
(4) root	D6	-	D4	D12	-
(5) seed	D6	-	D8	D4	D12
(6) other	*	*	*	*	*

* this category denotes a special type of plant whose healing abilities may be adjusted by a person who knows the Refine Medicine spell. If the character does not have such a spell, then the plant is useless. If the person does have the spell, then he or she has found one of the more useful plants in Glorantha. First roll again on the seasonal potency table, ignoring a 6.. Having determined which part of the plant is found, the healer may use Refine Medicine to alter the plant abilities. Each casting will allow the caster to change either the potency or the usefulness of the plant. Battle magic POW must be used to make the change, too, cast at the same time as the Rune spell. One point is needed for each column shift on the chart above, and one point is necessary for each place shift on the usefulness chart (in step three of these instructions).

Explanation:
For a plant to overcome and eliminate a disease, its potency must overcome the POW of the disease, which is equal to the normal characteristic POW of the victim. If successful, the disease is eliminated. The exact potency cannot be discovered until after the plant has been applied, whereupon the die is rolled.

Example:
Muricane Ninefinger is a healer knowing Find Healing Plants at 90%. She has spent four hours searching for plants to heal her friend, Alexander Yellowbelly, who is ill with the Shakes after having fought broos. She is at an oasis in Prax, which (since it has relatively few types of plants, though many of them) counts as only 2 searches per four hours. She does find two plants. It is fall. For the first herb, her player rolls 5 on 1D10, a plant useful against the Creeping Chills, but not the shakes. She lays it aside to Preserve later if she can spare the Power, then looks closely at the second plant She rolls a 6, an "other," and Alexander has a chance. The healer throws 1D6 and 1D10, getting 4 (roots, potency 1D4 in the autumn) and 6 (useful fighting Systemic Poison). She cast a Refinement spell. First, she wants to make it useful against the Shakes rather than Systemic Poison. This requires 3 points of Power. Then she wants to raise the potency since she feels a 25% chance of cure is not enough. She is lucky, for she knows that one more point of

Power will make the roots as good as if they were found in the Winter, potency 1D12. She uses her second point of the spell, then rushes to save Alexander. She does, rolling a lucky 13, and Alexander is up and quacking in no time.

Different herbs can be combined only if they are useful against the same type of problem. They may be of different parts and potency. However, they must all be used at once, not applied separately, unless each application is made at least one full day apart.

The magical potency of these herbs decreases rapidly. One day after plucking they are good for only one-half their normal potency; seven days after picking they are useless. Thus, without application of a Preserve Herbs spell, no medicines of this type will last more than a week.

E. Spells
Reduced Cost (½X): Befuddle, Countermagic, Mobility, Padding, Protection, Screen, Shimmer.
Special: Sleep.

Sleep **Variable**
Duration instantaneous, Range 80 meters, Reusable.
If the caster overcomes the target's Power, the target falls into a deep sleep from which he can be awakened only by strenuous effort until a time equal to 20 minus the target's CON in hours, with a minimum of one hour. This variable spell can be used on more than one target at a time, and is taught free to Initiates at I point per year of cult service, up to 6 points. Lay Members may not learn this spell. *(No non-cult person can be taught this spell. Befuddle was once a special cult battle magic spell as well, but unwise teaching of it beyond the cult led to its use in attacks, perverting its merciful origin. That cult mistake will not be repeated.)* Any person Slept or Befuddled by a cult member is under her protection and cannot be harmed in any way (though they can be tied up and their weapons removed). Anyone ignoring the protection of Chalana Arroy is cut off from any healing from the cult.

The Initiate also may learn the Rune magic of the cult for the usual POW sacrifice for one use of the spell. Note too that Refine Medicine is a Rune spell which is available as a reusable spell to Initiates who have a 90% Find Healing Plants ability.

Rune Lord Membership

A. General Statement
The Rune Lord of Chalana Arroy (called a Healer of Arroin) is not a fighter. The status is simply a recognition of the Healer's proficiency in many Healing Arts. It recognizes that a character without a Power of 18 is still prestigious in what he does. Rune Lords become Priests as soon as they can.

B. Requirements for Acceptance
The Rune Lord of Chalana Arroy must be an Initiate with 90% ability in the three Healing Arts, plus knowledge of Healing 6 as Battle Magic or Potion, and at least one Poison Antidote at the level of 20.

C. Restrictions of the Status
There are no further restrictions to the Status of Arroin Healer, since they are thoroughly restricted at Lay and Initiate level and those restrictions still apply.

I explained it to Norayeep. She said, "I have no vows to hunt chaos. You are my master and owner, but even that cannot overcome my fears. I am no magical warrior or blessed healer."

"Nor I," I said.

Eye-whisper said he detected the ragged ghost of Alain, sword of Humakt, plaguing the consciousness of the healer. I recalled that Humakti had prepared an expedition against broos active in the Sog's Ruins. The mere thought of a foe which could make a Humakti Rune Lord remain as an undead did chill me to my soul.

D. Benefits of the Status
The Chalana Arroy healer is inviolate in the eyes of most gods. Almost anyone harming a healer would be outcast from his cult unless he belonged to a Darkness or a chaos cult. In that case, retribution probably would come from other cults.

Healers are welcome always at feasts and festivals and are much honored. All temples try to set aside a Healer's Room, reserved for any wandering healer who may need a place to stay. Healers are loved by the poor and helpless.

Chalana Arroy cult spells work equally well on any creature, and need not distinguish between Healing and Xenohealing.

For each year in the cult, Healers receive another 5% free training in Find Healing Plants.

Rune Priesthood

A. General Statement
Rune Priests of Chalana Arroy are known also as Healers. They have the awesome duty of passing the benefits of their goddess onto the needy recipients. They have access to powerful magics which can reverse damage and replace it, but in all other ways they are indistinguishable from the Rune Lord.

When so filled with fear, I always ask Issaries. He answered, saying that the path to Herodom lay in Sog's Ruins. Must I go? No, Heroquesting for me was voluntary, not compulsory.

But still I was obliged to answer to the cult demands that I take my part on a Lightbringer's expedition. A dilemma indeed.

"What price can I pay," I asked, "to fill my spot with something greater?"

"Only god-things are better than a Lightbringer with a brave heart," she said. "How could anyone replace your skills?"

B. Requirements for Acceptance
The Healer candidate must be an Initiate with a Power of 18.

C. Restrictions
The Healer Priest is expected to improve his skills up to the level of a Rune Lord, but is in no other way more restricted than the Rune Lord.

D. Benefits
The Healer Priest receives the same benefits as the Healer Lord.

E. Rune Spell Compatibility
The Priests of Chalana Arroy have use of all Standard Spells except for Concealment, Vision and Warding. They have no Elementals, but can dismiss them.

F. Cult Special Rune Spells
The Chalana Arroy Rune Priests have a wide assortment of Healing Spells available to them.

Comfort Song **1 point**
Duration length of song, Range hearing, Reusable.
This Rune Spell allows the user to sing a Song of Power which will keep the hearer from feeling pain, effectively anesthetizing the body while they may still retain consciousness. It is often used during childbirth and after battles.

Cure Brain Fever **1 point**
Duration instantaneous, Range touch, Reusable.
A spell which will heal Brain Fever. One use of the spell will stop the effects, more spells used at the same time will reverse the effects and "regrow INT" at a rate of one point per spell used up to the original intelligence. This can take many priestesses acting together, of course,

Cure Chaos Wound **1 point**
Duration instantaneous, Range 160 meters, Reusable.
This spell acts as a multiplier to any battle or Rune magic spell used to cure a wound or other affliction received from a chaotic creature. It cuts in half the amount of caster Power necessary to make the spell work. As such, it has little effect on most Rune spells, although it will help with the Heal Area described later, and any other Rune Magics which work in a similar fashion.

Cure Chills **1 point**
Duration instantaneous, Range touch, Reusable.
This Spell heals the Creeping Chills, just as the aforementioned spell cures Brain Fever.

Cure Shakes **1 point**
Duration instantaneous, Range touch, Reusable.
This heals the Shakes just as the Cure Brain Fever spell cures that disease.

Cure Wasting Disease **1 point**
Duration instantaneous, Range touch, Reusable,
This heals the Wasting Disease just as Cure Brain Fever cures that disease.

Heal Area **1 point**
Duration instantaneous, Range touch, Reusable
This heals any wound in a Hit Location, including attaching a severed limb if within the normal time limit. When cast, it also requires the number of Battle Magic Power points equal to the damage to be Healed, or it will not work at all. The Battle Magic Power points are supplied by the Healer, who must have enough for the job, and these will be recovered normally. Each use of this stackable spell divides the amount of POW needed by the number of spells used. If 2 point of the spell are used, the healer needs only half the number of POW points as there are points to be healed. If three spells are used at once, the healer only needs a third of the POW points, etc. This spell is stackable.

Refine Medicine **1 point**
Duration instantaneous, Range touch, Reusable.
Uniquely, this Rune spell is reusable by Initiates who have 90% or better ability in Find Healing Plants as well as by Healer Priests. Each casting of the spell will allow the caster to alter the potency or usefulness of a plant on the "other" category of the Healing Plants list. One cast allows the person to change the potency or the usefulness - another cast will allow the other modification. Battle magic power must be used to make the change, cast at the same time as the Rune spell. One point is necessary for each column shift which the character wishes to make on the Seasonal Potency Chart, and one point is necessary for each place shift on the Usefulness list which is desired. An example is contained in the Skill description.

Cure All Disease **2 points**
Duration instantaneous, Range touch, Reusable.
This works just like the specific one point Disease Curing spells except that it will cure any disease except Soul Waste, but will need use of the specific cure spells within one week of the application of this spell to restore any lost points.

Cure Soul Waste **2 points**
Duration instantaneous, Range touch, Reusable.
This spell combats Soul Waste. Unlike the previous anti-disease spells, the Healer must match her POW against the amount of POW lost by the victim and win this attack to stop the progress of the disease. No replenishment of the POW lost by the victim is possible. This spell result cannot be accomplished by the Cure All Disease spell previously mentioned.

Heal Constitution **2 points**
Duration instantaneous, Range touch, Reusable.
Use of this spell will heal a Constitution ravaged by poison or similar attack (such as an unsuccessful Sever Spirit, but not including Disease) up to ½ the original Constitution of a character. Thus, if a CON 16 character lost 10 points of CON from poison, the Healer could restore 8 of them with this spell. The cure takes one Game hour per point restored to take effect,

so that the character mentioned above would have 7 points the first hour, 8 the next, etc.

Regrow Limb **2 points**
Duration Instantaneous, Range Touch, Reusable
This spell regrows a severed or maimed limb at the rate of one Game Week per 10% restored if applied within 10 minutes and one Game Month per 10% if done after 10 minutes but before seven days. Will not work after seven days, or if the character is already regrowing limbs under the influence of the Heal Body spell. This spell also does not heal any damage, it just grows limbs. When a limb is severed or maimed, roll D100 to see what percent of the limb is lost. This will tell the player how long this spell will take to regrow the limb,

Resurrection **3 points**
Duration to completion, Range touch, Reusable.
With this spell the priestess will find the departed spirit of a patient and return it to the healed body for the resurrection of its life. The deceased must have died by wounds, poison, or other physical damage. It does not work on beings slain in spirit combat, by Soul Waste, or magically-oriented, Power-draining death. The body must be healed to a minimum of three positive hit points or characteristic points using a cure spell appropriate to the cause of death, such as a Cure Shakes or Cure All Disease for someone dead from that illness. Heal Body also may be used. Once using the spell, the priestess or her allied spirit must engage in spirit combat with the departed's soul. If the healing spirit or priestess is successful in the first round of combat, then the resurrection occurs. If the soul of the departed wins the round, it returns again to the courts of silence.

If a number of full days passed before resurrection was attempted, the resurrected may have lost some abilities and magics. Use this chart to determine the losses. Subtract the stated percentage from each ability.

Full Days Dead	*Battle Magic Losses*	*Rune Magic Losses*	*Weapons, Manipulation, Stealth Skills Percentage Losses*
1	6th point all Var. spells	none	15%
2	5th point all Var. spells	none	30%
3	4th point all Var. spells; ALL 4 pt. spells	none	45%
4	3rd point, all Var. spells; ALL 3 pt. spells	none	60%
5	2nd point, all Var. spells; ALL 2 pt. spells	All One-use	75%
6	ALL 1 pt. Spells	none	90%
7	too late!		

All magic losses are accretional. Thus a character resurrected on the third day will have lost the fifth point of all his variable spells as well as the fourth. Lost abilities are exclusive: the stated percentage is the total percentage lost in each ability. Abilities will not go below zero. If resurrected within one day of death, all skills and spells are intact Whenever resurrected, the spirit still will have all Knowledge and Perception skills, as well as multi-use Rune Magic. Note that a Rune Priest's spirit will retain memory of Rune spells.

Subservient Cults

A. Spirit of Reprisal: Infection

Enemies of the cult who defy the pacifistic and healing ways of the cult will find themselves unable to resist infection with disease. Whenever exposed to a disease, they will at least be unable to resist the chronic form of the disease, and never recover from it without the appropriate Cure Disease spell from the cult. This spell will be given or not depending on the seriousness of the offense and the amount of true repentance and contrition.

B. Arroin

The son of Chalana Arroy is the subcult of all Arroin Healers, the healers who cure without Rune Magic, the Rune Lords of the cult. Through him she gains the skill of Find Healing Plants as well.

Associated Cults

A. Issaries

Merchants of Issaries always give a gift, of healing herbs to Initiates of Chalana Arroy.

Create Neutral Ground (Market) **3 points**
Duration 4 weeks, Range 40 meter radius, Reusable.
The Issaries cult calls this spell Create Market, but since the healers put it to a different use they have renamed it. The spell creates a gently glowing wall similar to a dull Lightwall. This is like a Warding spell in most respects, except that instead of wooden pegs the healer must use 1 meter staffs carved in the likeness of Chalana Arroy at the corners. Also, it does not detect just anyone entering, but instead it detects anyone entering with hostile intent. Theft is hostile intent. Note that this will make no distinction between "friendly" and "hostile" fighters; anyone attempting to pass through with harmful intentions towards anyone inside will alert the spell.

B. Lankhor Mhy

Initiates of Chalana Arroy are taught Reading and Writing, and Healing Potions and Antidotes in the temples of Lankhor Mhy.

Analyze Magic **3 points**
Duration instantaneous, Range 10 cm., Reusable.
This spell will give a true statement of at least one function of a single magical item or substance.

C. Orlanth

Temples of Chalana Arroy always are under the protection of any cult of Orlanth.

Telekinesis **1 point**
Duration 15 minutes, Range 160 meters, Reusable.
The caster may transport one object weighing no more than SIZ 20 through the air for up to 15 minutes. In this situation S points of Encumbrance equals 1 point of SIZ. With this spell one can pick up anything not nailed or glued down. To move something nailed or glued down, the player rolls his current POW against the STR of the nails or glue. This is the same procedure as in overcoming magical resistance. The maximum speed of the object so moved will be class 12.

D. Aldrya

Through her son's dedication, Chalana Arroy has established many strong connections between healers and elves. This is indicated in the trade whereby Chalana Arroy learned Aldrya's special Healing spell, and also in the shared ability which they have of Find Healing Plants, The ability is shown elsewhere; the spell is here.

Heal Body **2 points**
Duration instantaneous, Range touch, Reusable
This spell cures the total damage taken by a body, regardless of

"What about a Truestone?" I asked.

"An excellent vessel, Goldentongue, but who will fill it?" The question was rhetorical, of course.

Thus I bought my way out of a Heroquest, sending instead a spell-laden stone with all my rune spells for a week and all of my personal power for a day.

The priestess seemed pleased with this trade. I did not feel cheated, for my life path did not lie upon the Hero's trail of impossible deeds. But I was poorer, and had even less chance to decently outfit myself in Pavis.

The men-and-a-half sold us some meat for a silver, and we slept under a clear starry sky on hard ground.

hit location. It will regrow or heal a maimed limb. When a limb is severed or maimed, roll 10100 to see what percent of the limb is lost. The result tells the player how long it takes to regrow the limb. Limbs regenerate at the rate of one Game Week per 10% restored if the spell is applied within ten minutes, or at one Game Month per 10% if the spell is cast after ten minutes have elapsed but before seven days have passed. The limb will not regrow after seven days.

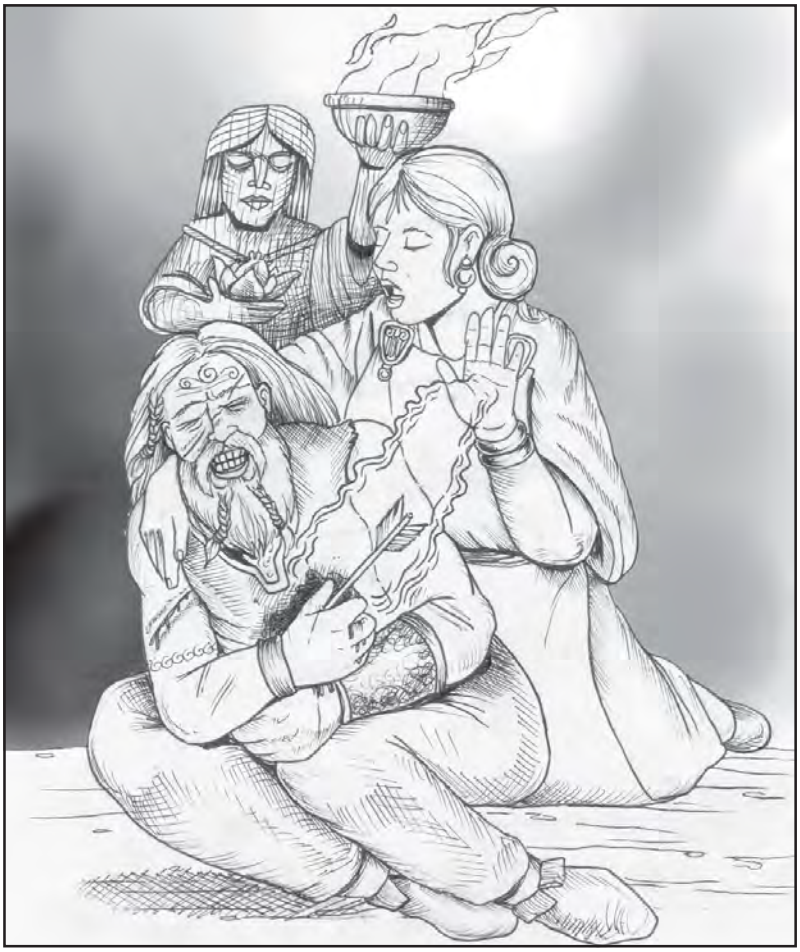
Find Healing Plants **skill**
This Ability is taught to Initiates of Aldrya and Chalana Arroy for free. It is also taught to Lightbringers and other Earth Cults at the following prices. It is a Knowledge Skill.

Cost:	05-25%	30-50%	55-75%	80-100%
	400	800	1600	3200L

E. Eiritha
The Mother of Herds gives Chalana Arroy the following spell, useful in the healing of animal patients.

Speak To Beasts **1 point**
Duration 15 minutes, Range 40 meters, Reusable.
Can be used to talk to one type of animal per use of spell. Oratory will work through this spell with no subtraction for being of a different species. This spell will only work with common animals and Intelligent beings in animal bodies such as Baboons and Morokanth.

F. Storm Bull
It was Chalana Arroy who healed the Storm Bull when he was grievously wounded by the Devil. From this association, Chalana Arroy Initiates and Healers have the ability to bring a Storm Bull fighter out of a berserker rage. The probability of success equals a roll of the healer's CHA times 5 on D100.



Miscellaneous Notes

A. Payment for Services
Healers never ask for payment. However, it is a custom enforced by the gods themselves that if a character is saved from disease or poison or maiming or death by the actions of a healer, he immediately will give the healer's temple (or the nearest temple, if the healer is a Wild Healer and unaffiliated) half of his available cash, and 10% of everything he earns for the next year. The cults enforce this among their followers, and anyone benefiting from these services had better be paid up or he will not be accepted as an Initiate in any normal cult. Rune levels of other cults will have their bills paid by their cult, out of their own payments into that cult.

Also, more mundane healing through battle magic usually is paid for on a scale of 05% of what it takes to buy the healing spell. Thus it would cost 25 Lunars for 1 point of healing, 75 Lunars for 2 points (05% of 1500), 150 Lunars for 3 points (05% of 3000), etc. This is put into a common fund. Of the money therein, 10% is shared among the healers and Initiates and the remaining 90% keeps up the temple or goes for charity work.

B. Healers as Adventurers
Chalana Arroy healers will not accompany adventuring parties on simple looting expeditions (and will do Divination to be sure of the motives). However, in line with their Lightbringer roots, healers will go on rescue missions and aid friends against foes or chaos. They usually will walk in the center of any party, distinctively garbed so that all will know who they are. They will not use their "offensive" spells of Befuddle and Sleep against anyone who does not attack or seem to be attacking them first. Anyone they do use their spells against will be under their protection from then on, unless they later attack the party or the healer.

In exchange for their services, healers of the cult expect the pick of any loot which will aid them in their work of Healing.

C. Uniforms
The cultists wear simple and distinctive clothing to set themselves off from the world. This is a white shirt or blouse sashed over the right shoulder with a green band for Rune Priests, or a brown band for Lords. Initiates have no sashes, and Lay Members wear white sashes over any type of clothing.

Arroin cultists are not allowed to wear robes or skirts, but lack other leg-wear restrictions. Most wear trousers or go bare-legged, elf-style.

Lankhor Mhy

Mythos and History

A. Before Time

Lankhor Mhy was born before the Gods War of two members of the Celestial Court, Mostal (son of Acos Lawgiver) and Orenoar (Mistress of Truth). He lived with them upon the great Spike of Law and sang songs of Knowledge and Power.

When Orlanth slew Yelm, gods and goddesses of all forms of Light went with him to Hell. One of these was the goddess of the Light of Knowledge, and Lankhor Mhy suddenly was bereft of inspiration. He set out during the Lesser Darkness to find the missing goddess. Along the way he met the others and when the Spike exploded Lankhor Mhy joined with them to rescue the Sun and free all light from the Darkness.

When they returned from their successful quest, Lankhor Mhy married his quest object, and all knowledge was his forever.

B. Since Time Began

While Lankhor Mhy was able to embrace all knowledge, mortals have no such opportunity, and have found ever since that their knowledge must always be incomplete, and what they know does not always apply to the problems at hand. Yet many follow Lankhor Mhy's constant quest for knowledge, for the thirst for knowledge remains, and his worshippers constantly search for new knowledge. They also constantly gather such chunks of the Spike as are collectable, to better understand the universe which once took its form from the Spike.

These worshippers of the Seeker and the Sage remain above the quarrels of other gods, and are impartial advisers to all. They have no binding ties to any element, and can advise Sun, Wind, Moon, or Earth with equal enthusiasm.

C. Life after Death

The worshippers of Lankhor Mhy know that they will travel to his Court inside the Tower of Ivory to sit at the feet of the Eternal Source of Knowledge. Their time in the tower will depend on how well they have fulfilled the lifetime quest of the cult: the amount of true knowledge known determines the time allowed in blissful research before mortals once again take their place in the eternal circle of life and death.

These lords and priests prefer to be laid into stone tombs, whether natural or constructed; shaft graves are preferred. The poorer members are simply buried with a rock as a pillow. Members buried with cult rites always have long accounts of their knowledge read during the services.

"Such effort as that," said Sage Valstatch, "is a major task, even for ones as knowledgeable as we. But a Truestone will certainly pay for it, and even warrant you some change, I am sure."

I had anticipated such fees, but that made it no easier to part with my last treasure. I passed the rock from hand to hand. Each pass made it feel heavier, till on the seventh pass my left hand struck the tabletop from the weight. I turned my hand and let the rock roll onto the tabletop.

D. Runic Associations
The principal runic association is the Truth rune. Lankhor Mhy also is connected to the Stasis rune of his father, Mostal. Thus the cult both seeks Truth and holds on to it.

Nature of the Cult

A. Reason for Continued Existence
The cult of Lankhor Mhy provides the same service to the Material Plane as its god does for the Spirit Plane. The Sages (as the priests and Rune Lords of the cult are called) provide information to all who will pay for it, whether in money or service. They also constantly quest for new information.

B. Social/Political Position And Power
Like their patron, the Sages try to stay out of the political power game with other groups. They advise all, maintaining a strict neutrality. A High Priest of the Sages is often a chief adviser to the ruling body of any region, but often not a part of that body.

This repression of involvement in outside politics seems to intensify the constant intra-temple bickering of the cult. The temple of Paws Outside the Walls, for instance, has a number of different factions from different areas who have retained their loyalties to their dozens of birthplace cities, nations, and empires, and their political in-fighting is fierce. The factions in Pavis are (1) the Old Guard of Sages whose ancestors have inhabited the Rubble for centuries and who have little regard for the newcomers among them; (2) the Sartarite colonists who include the High Priest among their number because they built the current temple and are very jealous of their prerogatives; (3) the Holy Country contingent, who disdain other nationalities; (4) the Lunar Empire Grey Sages, who came with the Empire and are none-too-covertly attempting to take over the administration of the temple.

Accusations of the hoarding of information are rife, and probably correct. The situation amuses the general population of Pavis Outside the Walls, and large sums have been wagered on which party eventually will dominate.

Dropping it lightened my soul. Norayeep was silent, biting her lip. Then Issaries slapped me with the realization of his secret that sets him apart from Lhankor Mhy, for Valstatch's eyes gleamed with greed. The priest lived to own and to hold, while I followed my god to touch and pass it on when it became a burden or curse. I decided I would pass on this burden, and bargained further with Valstatch. I must have been nervous, though, for I got only another 1050 Wheels for my effort.

C. Particular Likes and Dislikes
The cult will favor their counterparts among the Lightbringer cults over others if all other factors are equal in a quarrel. They despise any who would limit or destroy knowledge. They hate chaos, which destroyed the mythical mountain of The Spike.

Organization

A. Inter-Cult Organization
There is a well-established network of Lankhor Mhy Temples. No single monolithic leader leads them, although the Holy Country Temple wields the most social clout. Any Inter-Cult discussions are presided over by the Priest with the most seniority who specializes in the field under discussion, and final decisions are made by a vote. These conclaves are extremely rare.

B. Intra-Temple Organization
The Temple of Lankhor Mhy is presided over by a High Priest who is also the Official Chief Librarian. There are three subordinates who deal with the duties of the Temple.

Provost of Apprentices - This is usually a Sage Priest or Sage Lord, but may (depending of the size of the Temple) be simply an Initiate. His duties have to do with maintaining the physical grounds of the Temple and arranging for room and board for the apprentices and other Lay Members. His is the responsibility for collecting payments from instruction. For this he takes a 10% tithe of the payments for himself and his retinue.

Chief of Loremasters - This worthy must be at least a Sage Lord, and preferably a Priest. He is in charge of administering all non-Magical instruction in the Skills of the Temple and its associated Cults. He is also responsible for the copying of scrolls and books and is the main Librarian.

Chief Priest - The Chief Priest is in charge of all Magical training, both Battle and Rune oriented, and also administers the Temple's service of Evaluation of Treasure, for which he collects a percentage of the fees.

Note: these officers will tell the cash value of an item, The normal fee of evaluation of treasure by using the skill is 2500 L. (approximately 1/10th of the cost of learning the skill to 100%) for up to 5 items, each 5 items or fraction thereof costing the same. They also will offer to take a single treasure or two as the fee, before telling what the item is worth. They will evaluate treasure in exchange for knowledge. If they must use Analyze Magic, the cost usually is 1000 L. for each use of the Rune spell per item.

Wild Sages - Outside the Temple, many priests of Lankhor Mhy are solitary researchers, probing into ruins and areas of strange phenomena to seek out the innermost secrets. Pavis Rubble had many such priests poking about its ruins, even during the Great Troll Invasion and Occupation. Some are still there, seeking out secrets directly at their source and having nothing to do with their more stultified brethren in the Temple.

These Wild Sages are disdainful of their cloistered compatriots, and the regard is usually mutual. Most are not seen except during major Holy Days when they must appear for religious observances. Some have gone so far as to set up small shrines within their research areas and make all their religious observances there, and are only seen by occasional wandering Adventurers.

C. Center of Power, Holy Places
The Block, the largest existing chunk of the Spike extant, is a very Holy Place to the Sages. Every Year during the Sacred Time, caravans of pilgrim Sages arrive at the Spike for their sacred investigations. They pay well to be guarded carefully by the Priests and Khans of the Storm Bull, although these Berserker nomads have very little regard for the learning of the Cult.

The largest Center of Power of the Cult is within the Temple of the Pharaoh in the Holy Country. Lankhor Mhy himself is said to have rested there with his bride for a while after Time began.

D. Holy Days and High Holy Days
God Day of Truth Week of each Season is the Holy Day of the Cult, and the God Days of the Sacred Time are particularly Holy, being times of celebration of the return of the Lightbringers from Hell. The first God day celebrates the return, the second celebrates the beginning of Time.

Lay Membership

A. Requirements to Join
Anyone of any race who wishes to join may do so. There are two forms of membership.

Apprentices/Students: these are young people who are apprenticed to the Sages to become scribes, historians, and other forms of clerks. They must pass a basic intelligence test (roll INT times 5 on D100 or less), and then will be trained in one aspect of learning. The cult automatically inducts them at the same time. They pay for training by service to the cult, often menial tasks assigned by the Provost of Apprentices.

Worshippers: these are people of any race or age who come to the temple to worship and learn by paying for training. They pay all standard fees.

B. Requirements to Belong
Continued Lay Membership involves the usual temporary sacrifice of a point of Power each seasonal Holy Day, and continued dedication to their studies. Apprentices must remain celibate and cloistered within the Temple most of the time except for occasional field trips to safe research areas. Normal worshippers have no restrictions on non-study hours.

All Lay Members take a vow of Truth, but the cult takes no action against breakers of the vow unless the action leads to some form of damage to other members, or destruction of knowledge.

C. Mundane Benefits
As membership implies the chance to study it is about the sole benefit given to Lay Members. Apprentices, of course, have their room and board provided. Worshippers in a strange territory will be allowed to rent lodgings and seek employment through the local temple.

Guards or workers on research projects, such as digs into ruins, will be taken from Lay Members if possible.

D. Skills
Apprentices will be fully instructed in the one skill in which they are being trained.

Worshipper Lay Members of the Cult of Lankhor Mhy will receive no discount in fees for the usual Sage Skills, but all will be available to them at usual rates. These are:

Read and Write (Own and other Languages)
Evaluate Treasure
Map Making
Oratory (from the associate cult of Eurmal)
One-Handed Sword (from Orlanth)
Speak other Language (from Issaries)
First Aid (from Chalana Arroy)
Alchemy (from Mostal)

The next day we returned, finding the temple crowded with priests, rune lords, and other seekers. Even a pair of Lunar people were there. Morak sat or paced, as rainbow lights from magical Detects and Analyses glowed upon him. The Knowledge cultists asked probing questions, poked the boy's scrawny ribs, measured his tiny horns, and generally made such a nuisance that Morak began growling. I cast my Path Watch upon him to show there were no enemies about. After a time Norayeep slept, and I may have drowsed as well, but Morak made no more alarm. As the sun set the second day, Valstatch bade us depart, and to return in a week for news.

Worshipper Lay Members will also be able to learn the Knowledge Skill of General Knowledge, which is only available to members of the Cult. Apprentices can specialize in General Knowledge.

General Knowledge **Knowledge skill**
This skill is a combination of History, Geography, Legend, Philosophy, Magic, Alchemy, and Basic Mechanics to get a working idea of how everything fits together. it teaches them to extrapolate "ideas", so they can approach unknown things as well. The user has his percentage chance of knowing or deducing information about a question as long as the knowledge has a possibility of being known to the Sages. A "Critical Hit" with this skill means that every detail possible is known. Otherwise, the user will have a generally correct idea of the situation. By its very nature, this Skill cannot be increased by Experience. It should not be confused with the special knowledge a character may have attained throughout his career. It takes 1,218 weeks (30 Gloranthan years) of uninterrupted (8 hours daily) study to attain 100% in this skill. Total cost would 487,500 L.

Cost to non-apprentices (per 5%):

05-25%	30-50%	55-75%	80-100%
6500	13,000	26,000	52,000L

F. Battle Magic
The Lay Member of Lankhor Mhy can learn all spells from his cult.

Initiate Membership

A. Requirements for Initiation
An Initiate to the Cult of Lankhor Mhy must be a Master (90%) of one of the Cult's Skills (this does not include the Associate Cult Skills). Once he has been tested by the Cult and accepted into Master status, lie will automatically be accepted if he has been an Apprentice.

If he has been only a worshipping Lay Member he must pass a test which is abstracted as a roll of (Proficiency % + [INT X 5]) divided by 2 or less on D100. This may be attempted once per game year.

B. Requirements to Remain Initiated
An Initiate is required to voluntarily sacrifice 2 points of Power each Holy Day. Also, he must spend at least ½of each year teaching (3/4 if he was an Apprentice) and the rest of his time doing further research. Research, of course, can entail delving into dusty scrolls, or probing ruins and strange cave formations. All fees earned for teaching are split 30 -70 with the Temple getting the 70.

C. Mundane Benefits
Initiates of the Grey Lords have complete access to all cult libraries and instructors. They may also be assured of a season's room and board at any temple, as long as they don't mind eating Apprentice fare (which is rarely too bad) and bunking amongst the scrolls.

D. Skills
The Temple will pay for weapons training for an Initiate. They pay for up to 50% capability with one missile weapon, one one-handed sword or one two-handed spear, and a shield. All training in Cult and Associated Cult skills is free to the student, but training takes twice the normal time because they must be fit into the Instructors' schedules at odd available moments.

Initiates wanting training in Cult skills in the usual time can pay ½ the normal price for the training.

E. Spells
Initiates can learn the Detect Spells and Farsee and Mind Speech at ½ price. They may also sacrifice for Standard and Cult (but not Associated Cult) Rune Magic.

Sage Lords

A. General Statement
The Lankhor Mhy Rune Lord is primarily a savant and is only a fighter in areas where knowledge must be fought for, as in the Rubble of Pavis. In the Holy Country, the fighting Rune Lord of Lankhor Mhy is a rarity, but most other areas have some Rune Lords (called Sages, or Sage Lords) who will fight. In some areas, where constant fighting is necessary, some of the Rune Lords are called Sword Sages.

Whatever the title, his concentration on knowledge is such that fighting is not the major function of a Sage Lord. Mostly they fight in defense of the temple, or in search of knowledge guarded by hostile elements. They will not participate in political battles or wars.

B. Requirements for Acceptance
The Sage must be an Initiate, and therefore a master of a Sage skill. He also must be a master of four other skills which may be other Sage skills, weapon skills, or other skills taught by cult temples.

Only Initiates will be accepted as Sages, and they automatically will be accepted as long as they meet the skill requirements and have a POW of at least 15.

C. Restrictions
Temple Sage Lords must never mix into individual quarrels nor participate in wars, unless the temple is threatened, a Lightbringer priest is in danger of death, or if facing chaos. They must spend half their time teaching and pay 90% to the temple. They may never marry an Initiate priest or a Lord of an elemental deity. Spouses must become at least a Lay Member of Lankhor Mhy.

They must never allow a repository of knowledge to be threatened, which includes preventing all scroll burning, tablet shattering, etc. Any items of importance to the gathering of knowledge must be acquired for the cult.

On that day, in a private room above the library, he told me these things: "He is a child cast out from the world. He is not normal - he is a mutant in the cosmos. He has a three to seven percent chance of surviving to adulthood here, where he is dependent upon the compassion of others to survive. Among his own kind he would have as much as a 34 percent chance. He is a menace to whoever cares for him. His father is a god or a great spirit, but not a human. Whoever delivers him must fear the darkness. Whoever owns him will be cursed."

Back at the inn I told Norayeep what I had heard. She said, "I had thought as much, and it is like what my mother told me."

D. Benefits
The major benefit of the status of Sage is the ability to increase one's skills beyond the 100% mark.

On a more mundane level, the Sage retains the benefits of an Initiate, with the additional privileges of being served first in meals at the temple, and taking second place in all ceremonial functions, right after the priests. They are much in demand as advisers, and sometimes will allow a noble or a ruling council the privilege of being their patron.

Sage Priests

A. General Statement
The priests of Lhankor Mhy are also known as Sages or Sage Priests.

The central authority of the temple resides with them, and they are the masters of the skill schools unless there is no priest available who is a master of that school. They remain in constant training in their knowledge skills, and have the ability to advance beyond 100% with them, just as a Rune Lord does.

B. Requirements
Unlike many other cults, the requirements for Rune Priests of Lankhor Mhy are almost as restrictive as those for Rune Lord. The cult believes that Rune Priests, as premier representatives of their god, must have a firm grasp of their subjects.

Beyond normal POW and acceptance roll procedures, any priest candidate (including Rune Lords) must master one skill (his Initiate skill) and meet at least three of these requirements: Read and Write Language other than their own, 90%; Identify Treasure, 90%; Map-Making, 90%; Orate, 75%; General Knowledge, 75%; brew Potency 10 poison or antidote.

C. Restrictions Imposed by Status
The Sage Priest must follow the same restrictions imposed on the Rune Lord of Lankhor Mhy. Furthermore, he is expected to give 3/4 of his time to teaching and research.

D. Benefits of the Status
The Priest is served the choicest cut at every meal, right after the Lord is served first. They take formal precedence in all ceremonies, and are the most prized of advisors. However, they will only act as free-lance advisers and never permanently attach themselves to any individual or government. In this way they have come to be known by their other name, the Brotherhood of Free Sages.

The Sage Priest is also allowed to use the Evaluate Treasure skill on all items brought to the temple for evaluation. Of this income 90% must go to the temple, but the remainder does help brighten lives.

E. Rune Spell Compatibility
Grey Sages have access to all standard Rune Spells. As they are not an elemental cult, they have no Elementals, but they can use Dismiss Elemental.

F. Cult Special Rune Spells
The following Rune Magic spells are available through Lankhor Mhy.

Analyze Magic **1 point**
Duration instantaneous, Range 10 cm., Reusable.
This is a spell which will give a true statement of at least one function of a single magical item or substance.

Translate **1 point**
Duration 15 minutes, Range touch, Reusable.
This spell will translate all words touched by the user's index finger at normal reading speed (about 10,000 written words in 15 minutes) while the spell operates, and leave an impression of the meaning afterwards, in a manner which will aid in translations of the same language/script.

Knowledge **2 points**
Duration 15 minutes, Range 10 cm., Reusable.
This spell allows the user to read the past history and purposes of an item. If the information cannot be assimilated fully within the 15 minutes of the spell, parts may be lost. If the item has a long history, the spell will start at the beginning unless the user dictates a particular time in which to start.

Mind Read **2 points**
Duration 15 minutes, Range 80 m., Reusable.
This spell gives the ability to read the conscious thoughts of the victim without his consent, although he will know his mind is being read. A successful POW versus POW attack must be made for the spell to operate. The spell can only be used on one victim for each use. It is impossible for one Priest to use two of these spells at the same time.

Clairvoyance/Clairaudience **2 points**
Duration 15 minutes, Range 5 km., Reusable.
This spell gives the Priest the ability to know what is happening in a nearby area which the Priest has spent at least 15 minutes studying. The user has full visual and audio sense, as if he were in the area. The user is in full trance, and cannot be brought out of it until the spell is over. However, the Priest may terminate the spell on his own at any time within the time limit. It can also be extended with the Extension Spell.

Truespeak **2 points**
Duration 15 minutes, Range 40 m, Reusable.
This spell compels the victim to speak nothing but the truth for the period of the spell and answer all questions in a literal manner. The user must succeed in a POW versus POW attack to compel this truth-telling for each question. If combined with Mind-Read, the Lankhor Mhy priest becomes a potent inquisitor.

Reconstruction **3 points**
Duration 15 minutes, Range 30 m. radius, Reusable.
A spell which will cause any 15 minute sequence from the past to replay for the user's senses, as long as he or she is in the room it took place in, or is Mind Linked with someone who is in the room. It has the same limitations and extensions as Clairaudience - Clairvoyance. The user will be in a trance state, and no one else will sense what he senses. The user must state the time and date of starting the vision.

Subservient Cults

A. Spirit of Reprisal: The Brain Flayer
The cult of Lankhor Mhy has little need of spirits of retribution. However, if any member does disobey the dictates of the cult, the Brain Flayer

"He is the son of a god, then?"

"I am not sure. She once told me of a dark ceremony held in some northern woods when the tribes sought Storm Bull aid to fight the Lunar chaos approaching. Father died against the Lunars. Mother died shortly after Morak was born. An aunt took us, but when some Impala people caught our herd they sold us separately."

"But you and Morak have remained together."

"With great difficulty. However, I am pledged to help him, my last kin, until he has others beside me."

"And that means?" I asked.

"I wish to return Morak to his home, where he might live in happiness with his own kind."

"Then what?"

"I will still be someone's slave," she said, "I have no choice in that."

spirit is sent against him. It has the same effects as a chronic case of the disease Brain Fever. The INT of the character is reduced by one every Game Month until he either makes recompense or dies. Recompense is often in the form of a quest for the cult. These people will be cured if they agree to the task. Lankhor Mhy will stop the effects of the spirit.

B. Dilfar the Deepsighted
This early Sage first discovered the talent which would bring the temple so much revenue: the skill of Evaluate Treasure. The sub-cult of Dilfar provides a good income to the temple by evaluating gems and jewelry for adventurers.

C. The Grey Ones
The Grey Ones are thought to be a group of victims of the Great Darkness who found their way clear of chaos to safety before the onset of Time. It is from them that the Sages learned the art of Map-Making. Many of the allied spirits of the cult come from among the Grey Ones.

Associated Cults

Lankhor Mhy, despite rejecting elemental ties, has contact with his Lightbringer comrades. Each of them who can permits a spell or skill to their comrade via an associated cult.

A. Chalana Arroy
The goddess of healing gives to her old companion the following Rune Magic.

Cure Brain Fever **1 point**
Duration instantaneous, Range touch, Reusable.
This heals Brain Fever but not the effects of the Brain Flayer. One point will stop the effects, each additional spell stacked with the initial use will restore a point of INT, up to the character's original amount. Thus a priest with three uses of the spell can stop the fever with one use of the spell and restore 2 points of INT with the other two spells used. This must take place all at once, with one application. A priest with one use of the spell cannot cure fever one week and restore points in following weeks.

B. Issaries
The protector of roads and trade gave to Lankhor Mhy the ability to train in Speak Foreign Languages and also one of his most potent spells.

Create Neutral Ground (Market) **3 points**
Duration 8 weeks, Range 160 meters, Reusable.
This spell creates a gently glowing wall similar to a dull Lightwall in size. This acts as a Warding spell in most respects, except that instead of wooden pegs the priest must use 1 meter staffs carved with a likeness of Issaries at the corners. Also, it does not just detect anyone entering, but instead it detects anyone who is entering the area with a hostile intent. Theft is a hostile intent. Note that this will make no distinction between "friendly" fighters and "hostile" fighters; anyone attempting to pass through with intentions of harm from the Outside will alert it.

C. Orlanth Rex

This Chieftain's cult of the Lightbringer leader gives a very useful spell to his favorite adviser.

Telekinesis **1 point**
Duration 15 minutes, Range 160 meters, Reusable.
This allows the caster to transport any one thing weighing as much as a SIZ 20 man (every 5 points of Encumbrance counts as one point of SIZ) or less through the air for up to 15 minutes. With it, one can pick up anything not nailed or glued down. To move something which is nailed or glued down, the player rolls his current POW versus the Strength of the nailing or gluing job (which must be determined by the referee). This is the same procedure as is used to overcome magical resistance. The maximum speed the object being moved can make is Movement class 12. The use of another point of Power sacrificed will extend the time or the size of the load which can be raised.

D. Mostal

Lankhor Mhy's father has given his son the ability to train others in Alchemy.

Miscellaneous Notes

A. The Library

While the priests are dedicated to the collection of knowledge, they have never developed a consistent classification system. Priests will usually be familiar with the location of items relating to their specialties, after a few years of getting to know the collection. Often, they will add to the confusion by starting their own private library from material they take from the main Library, and their hoard is not found until after their deaths.

Thus, while all the knowledge of the world might be somewhere in a Lankhor Mhy Temple, it may take years to find a particular item. Every High Priest traditionally vows to straighten out the system. but each has a different procedure. and they rarely live long enough to implement their full system and document it. The next priest invariably has a new system. In an area like Pavis, where new information and artifacts are being brought in every week, the Priests have long since realized that order is impossible, or at least unlikely, until a cult hero arrives to bring law out of disorder. Until this arrival, they merely look for a free shelf or build a new one. It is thought there might be areas completely covered by later construction within the library.

B. Appearance

Particular temples of Lankhor Mhy will often adopt specific color schemes for all to wear. Thus, in Pavis they have taken the name Grey Lords from the color of the robes worn by the original Rubble survivors. However, this does not limit ornamentation, and the wealthier Sages will wear much in the way of gems, embroidered hems, and panels in their clothes and usually subtle jewelry.

Also, all Sages wear beards, symbolic of the god Lankhor Mhy who is constantly in pursuit of the goddess Knowledge. Women and races without natural facial hair will wear fake beards which are often highly ornamented. The usual color of a fake beard is grey or white, and often real beards are also dyed grey.

Initiates and Lay Members often follow these various appearance patterns, but are under no obligation to do so.

C. Love and Marriage

Members of Lankhor Mhy, of whatever station, may only marry within the cult, or marry those who can join the cult. This, again, is marrying Truth with Knowledge.

D. Temple Shape

The Sages will build their temples in a Y-shape (the shape of their Rune) if at all possible. Each arm of the Y has a special function, with additional functions for the center juncture. The usual layout follows:

Center Juncture:
(lower) temple of knowledge, court of philosophy, library of originals.
(upper) quarters of High Priest and the Chiefs of the three branches.

Left Arm:
(lower) Lightbringers associated cults training in skills and spells.
(upper) Initiates' quarters.

Right Arm:
(lower) cult training in skills and spells.
(upper) Rune Priest and Rune Lord quarters.

Base Arm:
(lower) gymnasium for CON training and space rented to other cults.
(upper) apprentice and Lay Member quarters.

E. Pronunciation of the Cult

In the Holy Country, from which it originates, the cult usually is pronounced with an aspirated stress on the second syllable of the first word. In all other parts of Glorantha, the first syllable of the first word carries the aspiration and the stress, and people in Dragon Pass consider the Holy Country pronunciation to be uninspired foppism. This book, however, considers both spellings and both pronunciations to be correct.

"But I do," I said. I reached out and slipped the slave bracelets from her wrists, and the band from her neck. "You are free, to pick and choose and live and die as you will."

"You are very generous," she said, smiling. "You must have discovered that Morak's curse will be lifted that way."

"That's not all," I said. "Sweet Norayeep, I was a rich caravan merchant but lost all my goods to glamour, and I traded my allied spirit for my life. I sought profit, lost all.

"Here I see you, seeking nothing for yourself but sharing in all the dangers of a cursed kin. And I recognize your love and nobility. I did long ago, and sought for a time to own it. I cannot do so, nor should I by my cult vows. Yet I wish to share in it.

"Issaries shows me the way, if you will too. Can I trade with you? No profit, an even trade. Trust no Oratory or Bargaining but watch my actions."

"I must tend Morak."

"Let us take him home together, and spend our time afterwards together as well."

"We shall see," she said, and slipped her hand into mine.

Calendar of Holy Days (Cults of Prax)

Fully capitalized names represent High Holy Days. Days of the week (Lunar and S.T. reckoning) run across the top of the chart; weeks of the season have been set vertically at the left of the chart. The sequence of seasons is inserted in the left border to the chart.

	Lunar Phase Day Names	*Crescent Freezeday*	*Dying Waterday*	*Black Clayday*	*Crescent Windsday*	*Empty Half Fireday*	*Full Wildday*	*Full Half Godsday*
Sea Season	*Disorder*							
	Harmony							
	Death	Zorak Zoran	Humakt					Waha
	Fertility		Aldrya	Eiritha			Chalana Arroy	
	Stasis	Storm Bull						
	Movement				Orlanth			
	Illusion						Lunar	
	Truth					Yelmalio		Lankhor Mhy
Fire Season	*Disorder*							
	Harmony					Aldrya		
	Death	Zorak Zoran				Humakt		Waha
	Fertility			Eiritha			Chalana Arroy	
	Stasis		Storm Bull					
	Movement				Orlanth			
	Illusion						Lunar	
	Truth					YELMALIO		Lankhor Mhy
Earth Season	*Disorder*							
	Harmony							
	Death	Zorak Zoran		Humakt				Waha
	Fertility			EIRITHA/ALDRYA			Chalana Arroy	PAVIS
	Stasis			Storm Bull				
	Movement				Orlanth			
	Illusion						Lunar	
	Truth					Yelmalio		Lhankor Mhy
Dark Season	*Disorder*							SEVEN MOTHERS
	Harmony	KYGER LITOR						
	Death	ZORAK ZORAN/Humakt						WAHA
	Fertility	WAHA		Eiritha			Chalana Arroy	
	Stasis				Storm Bull			
	Movement			Aldrya	Orlanth			
	Illusion						Lunar	
	Truth					Yelmalio		Lhankor Mhy
Storm Season	*Disorder*							
	Harmony							
	Death	Zorak Zoran			HUMAKT			Waha
	Fertility			Eiritha			Chalana Arroy	
	Stasis					Storm Bull	STORM BULL	
	Movement				ORLANTH			
	Illusion						Lunar	
	Truth					Yelmalio	Aldrya	Lhankor Mhy
	The				Orlanth		ISSARIES	LANKHOR MHY
	Sacred Time						ISSARIES	LANKHOR MHY

Orlanth

Mythos and History

A. Before Time

The peace and harmony of the Gods Age was broken with the birth of Umath, the god of Strength and Storm who tore apart his parents to make room in the universe for himself and his kin. He introduced a new power of violence and change into the world which hastened its natural processes towards their ultimate end. After the birth of Umath the cosmos slowly learned that its perfection of creation would be followed by a perfection of destruction and a return to chaos. These catastrophic realizations and events are called the Gods War, but their neatness and compact unity is a result of our backward looks. Even within the timeless form of mythology the events occurred as a series of actions and reactions, often instinctual, with no knowledge of their results.

Orlanth was one of the many sons of Umath. His mother was a mountain goddess named Kero Fin, and he has always been associated with mountains since then.

When he was only five hours old, say the tales, he set off on his first adventure, armed only with a comb and a rattle. With those he challenged the young god, Yelm, to a dancing contest. Orlanth did a war dance while Yelm did a ballet. The gods who judged the event were shocked at Orlanth's behavior and so awarded the prize to Yelm. Orlanth went a-way angry and disappointed, and so began the most famous struggle of God time.

The Orlanth and Yelm rivalry is known in mythologies which do not even worship these two gods. In their own myths the contest is central to worship. There are many tales tell of one or the other god's victory. One such contest is when the gods made weapons.

Yelm made the silent and far-shooting arrow, inspired by the piercing effect of his rays. Orlanth got the sword which was inspired by the slicing of the wind through the world. Later the duel grew more serious and Orlanth used the new Power, Death, to kill Yelm. This brought the Lesser Darkness upon the world.

During the Lesser Darkness Orlanth continued to fight. He led a strong army of immortals with many allies. The gods of light continued to fight back, led especially by Yelmalio in Peloria. Orlanth fought Yelmalio and defeated him, and then, when the air god withdrew, Zorak Zoran ambushed the son of the sun and wounded him even more. In this way the fires of the world grew dim.

Then it was that chaos crept into the world upon the trail made by Darkness. Monsters and demons scouted through the cosmos, preparing

Before heading north, I hired some guards for my new caravan: three Issaries Initiates, including a sword master, and a band of four Orlanth worshippers led by a Wind Lord with the name of Krogar Wolfhelm.

the way for the Devil. Gods whose names are lost to us now died. Realms of beauty were lost, and there was fear among the gods when Flesh Man gibbered his visions of the future to them. Order slipped, Orlanth found his mother dead, saw his father suffering and chained between the earth and sky, and took upon himself the task to set right the wrongs which had brought such disaster about. He took what tools and weapons he could, called some friends and met others along the way, and thereby joined the Lightbringers who searched unknowable paths to rescue the world.

For his leadership of the Lightbringers and his acknowledged superiority over Yelm, Orlanth was confirmed as chief of the Air Gods. He also achieved the title of King of the Gods. That title is recognized by Lightbringers and some others, but not by all of the deities of the world.

We went first to the Pairing Stones, a remarkable monument, for one is pale blue and the other is pale brown. Both are some seven meters high and tilt slightly towards one another. On Orlanth holy days the Stones are a gathering place for various airy cults to meet, for this is the place where the first Wind Lord of the cult lived and, after he died the last time, was burned.

B. Since Time Began

The worship of Orlanth was known throughout most of the world in the Dawn Ages, and his worshippers brought the secrets of the Lightbringers down from the mountains to civilize the lowlands where the broken remnants of sun-worshippers struggled against the dark. But even inside of Time the ancient rivalry between the two deities rose again, and soon the worshippers of Orlanth in the hills and mountains were struggling with the worshippers of Yelm in the lowlands.

In the Second Age the Empire of the Wyrms Friends was a center of power for Orlanth worshippers, but the peoples turned to Dragon Magics and away from their old gods. Orlanth's people both rebelled and aided in the Wyrmish projects. In the end the Dragons had no mercy for any humans who fought them and destroyed thousands of people in the Dragonkill War of 1200. After that both Yelm and Orlanth were weak.

In the Third Age was born a new rival, the Red Moon. This goddess had some skills and magics like those of both Yelm and Orlanth, and others more arcane. Through the passage of time the worship of the Red Moon grew in Peloria, and spread southward into the highlands towards Dragon Pass. The northern gods of light fell before her march, and then she set herself against Orlanth as well, to struggle for the Middle Air. Through the years her worshippers have converted and conquered those of the storm god, and the gods themselves have been seen brooding anxiously over their children during wars between men.

The breadth of the Orlanth cult's spread is extensive, and it is understandable that such diversity would spawn some differences of worship depending upon the local customs. In general, three forms of the god are recognized. Orlanth Adventurous is the most widespread, for this god-form appeals to those who wander and adventure. Orlanth Thunderous is the weather god aspect and is worshipped where people commune with the violent storms of nature. Orlanth Rex is the King of the Gods, and is worshipped by chieftains and nobles and poets.

Orlanth Adventurous is the god favored in Prax, and is the object of this write-up. Orlanth Thunderous is unknown here, for the storms of Prax come from the Storm Bull and are more evident than Orlanth's. Orlanth Rex has no place here either, where Waha rules over the tribes and imposes his social system.

C. Life after Death

Funeral rites for the Adventurous cultists requires burning the body while chanting a chant like Daka Fal's. There is then a song to command the soul to the winds. A smoky fire is made and grave goods are included to assist the person in the land of the dead. Among his dead, some souls will know freedom for a while, but others may join minor winds or be chosen by Orlanth to serve in his band of heroes.

Orlanth Adventurous guarantees to his loyal Initiates that he will go and get their soul if the body is not treated with proper burial rites, using one method or another. This way the Adventurers need not fear dying in a strange land among foreigners.

In the hilly regions Orlanth High Priests like to have their shrouded bodies tied into trees or sometimes held aloft by specially built racks. Other places simply ask for a burning, preferring to use smoky fires. Prayers send the soul to the wind, storm, and quiet air.

D. Runic Associations

The primary runes of Orlanth Adventurous are Air/Storm, Motion, and Mastery. As is normal with major cults there are numerous other affiliations.

Nature of the Cult

A. Reason for Continued Existence

The general cosmological reasons for Orlanth's existence is the necessity of a god of the elemental Air. This is Orlanth's role in maintaining the cosmic order.

Orlanth Adventurous embodies the change which is so inherent in the world order that it can be considered part of the cosmos. It provides a cult for wanderers and others willing to move outside of their rigid tribal or civilized hierarchies.

In Prax, Orlanth provides an acceptable outlet for the dissidents who do not wish to follow the rigid role models of the Waha and Eiritha cults, yet wish to remain with the tribe. Note, for instance, that Lay Members of Orlanth may also participate in lay services for Waha and Eiritha. Most tribes have members worshipping Orlanth, and some have special societies of Orlanth Friends who follow the god.

B. Social/Political Position And Power
Orlanth Adventurous cannot have any major positions of power on a Waha tribal council, but Rune Priests and Lords often are allowed to sit in on discussions. They also are often asked to deal with outsiders or to deliver messages to strangers, and so may acquire considerable Status as individuals. None begrudges them any credit they deserve, and all are glad for the warrior prowess the cult brings to the tribe.

C. Particular Likes and Dislikes
The cult hates all chaos and has a permanent rivalry with Yelm and Yelmalio. This latter rivalry is expressed professionally and personally, but does not mean that the cults hate each other enough to fight at every occasion. Orlanth and Yelmalio cultists can be friends, and an open, non hostile rivalry between them will satisfy this requirement.

Orlanth Adventurous always favors associated Lightbringer cults and worshippers. He is neutral toward the rest, such as the Darkness gods or the Waha pantheon, and lets local circumstances determine local feelings.

Orlanth has a steady hatred for the Lunar Empire and all its deities and forces. This rivalry is deep and mutual. It is rare to find Orlanth and Lunar people in the same place without some trouble.

Organization

A. Inter-Cult Organization
There is no permanent structure to Orlanthi cults in Prax. Each High Priest runs an independent and separate "ministry" for his worshippers.

There are occasional Orlanth Rex priests present, and they may command respect and hospitality from the High Priests, but there is no fealty or permanent command between them. The individual High Priests of the cult work together as need be, but may remain independent.

B. Intra-Temple Organization
A "Temple" or "Ministry" of Orlanth consists of the High Priest and his worshippers. He may prefer to stay in a certain region, or be attached to a particular tribe, or city, or just wander freely. High Priests all must have a two-wheeled ox drawn cart (it may be a non-bovine ox). When the occasion demands it he may set up a temple in a few hours.

Organization below the High Priest is arbitrary and depends only on the whim or nature of the priest. Priests and Rune Lords will normally report to one or another High Priest, though this can change at need. It is very easy to get a leave of absence from an Orlanth High Priest.

Whenever a priest reaches the High Priest stage, they may set up their own ministry if they wish, or remain with their own High Priest as a Chief Priest. A priest might also take over an ongoing-ministry whose priest is incapacitated, has died, has transferred to a temple in Dragon Pass, or other. wise retired.

C. Center of Power, Holy Places
Orlanth Adventurous is, by nature, mobile and unsettled. The center for his specific worship changes with the movements of the winds and the High Priests. Temples of Orlanth in Dragon Pass and the Holy Country always include the worship of Adventurous but have few temples specifically dedicated to that aspect.

The Storm Hills, upon the border between Prax and the Holy Country are a special place of reverence for the cult. The Wind Temple, at the northern end of the hills, is well known. Priests say that there is a gateway to Orlanth's Storm Castle which appears directly above that temple on holy days. At the south end of the hills is Stormwalk mountain, where Orlanth is known to stop at times.

Within Prax itself there are fewer places of import. The Pairing Stone is noted in a legend of an ancient Hero as being the place where he was wed. In Pavis there is also a temple which is active. Within the walls of the Big Rubble is a long-deserted temple which is occasionally used for services.

D. Holy Days and High Holy Days
Each Windsday is a Holy Day for the cult, and each season the Windsday of Movement Week is a High Holy Day.

Windsday/Movement Week/Storm Season is the day when all worshippers celebrate the birth of Orlanth. Two weeks of minor festivals and holidays prepare worshippers for Windsday of the Sacred Time, when they start the long and most holy ceremonies of Orlanth's descent into Darkness and Chaos in search of the Light. Like all Lightbringers they have many long rituals and dramas during the Sacred Time to celebrate the renewal of the world in the Lightbringers' Quest.

It was not a holy day when we arrived, but many Orlanth worshippers were there anyway. They were led by a Storm Voice named Farangar Horseteeth, who was preparing a ceremony to initiate some of his followers, and to get an allied spirit for a new priest. Krogar asked politely if they also could attend and I, of course, agreed. Norayeep and I then paid a complimentary 5 Lunars each to Farangar to become Lay Members for the ceremony, and thereby participate.

Lay Membership

A. Requirements to Join
Orlanth welcomes almost all beings who breathe air. This includes all the Elder Races (yes, Trolls too). Lay Members must have reached their maturity (between 16 and 20 for humans) and must make the choice to join by their own free will.

B. Requirements to Belong
Lay Members are required to join in the weekly services and sacrifice a point of power, regainable like Battle Magic. They also must give three clacks, or some comparable foodstuffs, to the priest at each worship service.

The worshippers stood at the south side of the monument facing northward between the rocks. Farangar, Krogar, and a woman I did not recognize stood between the plinths and questioned the candidates for initiation, while their sponsors stood quietly behind them. Krogar questioned some of them very closely, which seemed to bother the other two who already knew the candidates, and who seemed to be anxious to get on with the ceremony. But at last even the Wind Lord seemed satisfied, and the three began their invocation.

Lay Members are expected to act in accordance with the wishes of their priests and to come to the aid of the cult.

C. Mundane Benefits
Because of the wandering nature of this cult there are rarely any board or food supplied by the cult. Ransom or liberating Lay Members is also not required of the cult.

D. Skills
When masters are available to teach, the cult sells any regular skill at the normal price.

E. Battle Magic
The cult offers all standard Battle Magic spells at normal training costs.

Initiate Membership

A. Requirements for Initiation
The prospective Initiate of the cult of Orlanth must have belonged to the cult for at least a year as a Lay Member, and must make a formal rejection of former cult ties and swear to devote himself "to the winds." He pledges himself to follow his priest and his god. He must have a sponsor who is already an Initiate. He must pass a test given by the Priest. This test can be abstracted to be the sum of his INT, POW, and CHA, added to the number of years he served as a Lay Member, with an additional point for each 100 L. donated to the cult. The total is the number needed on D100 for acceptance. The priest may choose to take into account great deeds done for the god.

Example:
Jarang Bladesong wishes to become an Orlanth Initiate, his sponsor is his priest, Argrath Dragonspear, whom Jarang has faithfully served for over six years. Jarang has an INT of 12, a POW of 14, and a CHA of 11, and will further donate 2000 L to Argrath Dragonspear's temple. Recently Jarang killed a Lunar Priest intent on Argrath's life, and the priest declares the act worth an additional 20%.

For Jarang to gain Initiate status (and also get protection from the Red Moon), his player must throw (12+14+ 11+6+20+20) = 83. He rolls an 03, critical acceptance! Argrath returns the 2000 Lunars as partial gratitude and greets him into his ring of initiates. Jarang now is a very loyal member of Argrath's cult.

B. Requirements to Remain Initiated
Initiates must tithe 10% of their income, including income made while on leave.

Initiates are required to spend at least six weeks a year aiding in the defense of their priest and in performing tasks for him. This is on a rotating basis and determined by the priest.

During cult Holy Days Initiates must give up two points of power in their prayers. They are now bound to the cult likes and dislikes.

C. Mundane Benefits
Initiates of Orlanth may receive room and board from any Orlanth temple, though not for a period of time beyond Windsday of the next Mobility week. They may demand assistance in combat from all Air Rune cultists (Orlanth. Storm Bull, Wild Hunter, Thunder Bird, etc.), but if non-Orlanthi assist then the helpers may demand a price for it afterwards. The cost must meet the standards set forth in Orlanth's poem:

Breath is in everyone: all Air is your friend
All Air must move for storm or breeze.
Answer the call for assistance
Then charge what is fair, in your own eye.
Pay all debts, even if it breaks you,
Especially those gained in emergency.
If you demand payment in your turn
You will expect to be paid.
Give freely! Do not break a friend.
In emergencies a fair man will aid
But take praise and cheers for pay.
Do it free, they will too.

Initiates who are captured will be ransomed by their own priests if possible, or by friends. Rescue is as likely as ransom. Circumstances will determine which option is used.

Compensation to relatives or, possibly, the cult, is always expected by Orlanth worshippers for wrongs done to them. They will not demand payment for their own mistakes or fair injuries received. Payment may vary, though were gelds are set in civilized regions, and will be exacted in blood only if more peaceable means have failed.

D. Skills
Orlanth Adventurous may receive cult training in the following skills at ½ price. Some of these are received from associate cults: Evaluate Treasure, Climbing, Jumping. Trap Set/ Disarm, Listen, Sense Ambush, Spot Hidden, Spot Trap, Hide in Cover, Move Silently. Storm Speech, Reading/ Writing Own Language, any Sword. There are no special cult skills for Initiates.

E. Spells
Initiates of Orlanth Adventurous have the usual opportunities for purchasing Rune Magic. They may learn Bladesharp and Farsee at ½ price.

Rune Lord Membership

A. General Statement
Rune Lords of Orlanth Adventurous are called Wind Lords, and are the embodiments of the Adventurer. His life task is to perform deeds to honor his god, and so he roams the world seeking danger and strife, impetuously taking up quarrels and fearlessly defending his friends.

He has no permanent allegiance to any "ministry" but simply moves from one to the other, serving as he can and being served by Priests and Initiates in turn.

Rune Lords are urged to become Priests as well, when they meet proper requirements.

B. Requirements for Acceptance
Candidates for Wind Lord who fulfill the minimal requirements and have been Initiates for at least a year will be accepted by the priests almost automatically. Only a roll of 96-00 on D100 will cause rejection. Even then the candidate can try again next season.

Candidates may also attempt to become a Wind Lord even if they have not previously been Initiates. They must prove their sincerity (which the priest will check through a Divination Spell), make a contribution of at least 1500 Lunars in cash or kind (which does not aid in his acceptance roll), and pass an exam which is abstracted into POW+CHA+1NT divided by 3 X 5 on D100.

All candidates for Wind Lord must have 90% proficiency with any sword weapon, plus 90% proficiency with any four of this list: Another Weapon, Oratory, Riding, Climbing, Shield Parry, Mapping, Spot Hidden, Hide, Move Silently, and Storm Speech.

C. Restrictions
Wind Lords have honors to uphold, and the following challenges must be made.

If meeting a Yelmalio Priest or Lord, cry out:

Wandering Sun, Jealous Uncle,
I have a new Toy here, see it?
Test me, twice if you can
For a Gold Piece each right Answer.

The Wind Lord and Yelmalio must then engage in a Riddling contest. (For Riddling, each Rolls INT X 5 or miss the guess). The loser pays a Wheel for each wrong answer. There is a minimum of one question each.

Upon meeting any Earth Priestess:

Sweet Green Woman, Look at me!
I am come, the Conqueror!
None can stand before me.
I am yours, what Dark shall I fight?

The priestess may, then, order the Wind Lord to pursue and fight any force of Darkness which has bothered her in the last week. She does not have to do this, but if she does then the Wind Lord has the right to make one demand upon her Fertility spell on the next Springtime Earth Rite. (Earth Cults in this book include Eiritha and

I was not prepared for the onslaught of Enforcers which came rushing from behind the priests. They hurtled over us, their yellow eyes gleaming hungrily as they searched for maldoers. The Wind Fists buzzed around at head level, zooming straight at a face and turning aside only at the last moment. The Flint Slingers leapt over the heads of the crowd and clouds of impests made ringing sounds as they passed harmlessly among us. Several people in the crowd began scratching themselves absentmindedly. It was a very impressive display, and I am sure that any Orlanth Initiate viewing these things regularly could be easily urged to follow his cult vows.

Aldrya. Other Earth Cults mentioned in this book are Ernalda and Gata.)

Upon meeting other Lightbringers:

Good greetings in ill times, Friends!
No person can risk the world alone.
Join others you can share with,
They need not be like you.

When it came time to summon the allied spirit, I could see a crowd of them roiling angrily about behind the priests. Krogar called out a chant "for the Spirit of Wind to come forth," and one detached itself and moved toward the new Storm Voice. There was an exchange of energies as they met, the new priest whistled and one of the cult cats ran forward, and the new ally entered into the body with a visible mood of satisfaction, and the cloud of spirits disappeared.

If any of the Priests or Lords among those met are hungry or thirsty or in need of healing the Wind Lord must help them. If the people were unfairly treated it is the duty of the Orlanth Wind Lord to investigate, though definitions of this task are intentionally vague.

Upon meeting something of Chaos:

Foul slime, curse of existence, be gone!
Turn your back and Flee from Me.
I will kill you, you are evil.
Lie and whimper before me.

If the chaotic thing does not do as told then the Wind Lord must fight it to kill it if possible. If it turns its back or lies and whimpers he can still kill it without any penalty to his honor or conduct. It is not necessary for a Wind Lord to attack anything he deems overly large, but he must get help and bend his efforts to destroying the chaos as soon as possible.

Chaotic things on his hate list are Broos, Scorpion Men, Ogres, chaos things like Gorp and Dragon Snails and Bullsitch, and people of the Lunar persuasion. It is possible for a Wind Lord to spare a Lunar if they have never been personally tainted by chaos, but only to try to rescue them from their perverted Lunar ways.

D. Benefits

A Wind Lord has the immense benefit of being called upon for many dangerous tasks and trying to outshine his contemporaries in feats of glory and prowess. He is the subject of awe, admiration, and many poems. Stranger Wind Lords are treated with respect by almost everyone they meet in Prax, and given food and shelter if they ask. Familiar Wind Lords who have proved themselves to their tribe live like Kahns on the gifts which they receive from friends or people thankful or hopeful of their help. They have their choice of booty taken on raids by them and their followers, and so get to keep the best 10% for themselves.

Iron weapons and armor are rarely available to present to a Wind Lord upon his accession to the rank. He may receive one piece of iron to mark his status, but it is often the first quest for the new Wind Lord to gain his whole regalia of iron accoutrements.

Rune Priesthood: Wind Voices

A. General Statement

The Wind Voice of Orlanth Adventurous is the vessel for the magics of his god to come to the world. They are responsible for the spiritual health of their entire ministry. Note that priests must spend much of their time performing proper rites to keep the winds blowing and to bring the blessings of Orlanth Adventurous to the widespread worshippers who do not have the benefits of a priest's presence.

These many tasks make it impossible for a Wind Voice to keep in shape by training. Thus he must be limited to an ability of DEX times 5 for all DEX-based skills. They may, of course, continue to advance toward and up to their maximum DEX limits by experience, though not by training, and still know all Knowledge skills appropriate to the cult up to the maximum possible.

B. Requirements for Acceptance

Priests of Orlanth Adventurous must be able to speak their native tongue and Storm Speech at least 80%, have a Power of 18 or more, and convince the examiners in the usual fashion. This is abstracted as a die roll of POW+CHA+(Number of hundreds of Lunars) divided by 3 X 5 on D100. They must also have been Initiates for at least 2 years.

C. Restrictions

Wind Voices must never fail to succor a member of his congregation nor fail to aid an Initiate of any Lightbringers cult.

They must eat eggs once a week (a sign of contempt for Yelmalio) and can never use birds as familiars (because of the sky connections). Cats are the preferred familiar.

The same rivalries arise for Wind Voices as for Wind Lords, but the Wind Voices do not have the standardized challenges to go through.

Their hatred of chaos, and the Lunar chaos connections, is intense and undisguised.

D. Benefits

Wind Voices attached to tribes or clans are revered for having their exotic powers of Rune Magic normally unknown to the Waha pantheon. Although they have no official status in tribal affairs they are usually allowed to sit in on council meetings and voice their opinions to the elders.

Priests of Orlanth are always given preferential treatment when becoming associate members of other Lightbringer cults.

Priests are allowed to Initiate new members, as usual, and to keep the money given as part of their examination.

E. Rune Spell Compatibility
Priest of Orlanth Adventurous may get any Standard Rune spell, including Spirit Block of Daka Fal, as in the rules. Since the cult emphasizes Mobility more than Storm, members may summon only small and medium Sylphs, hut may dismiss any size of elemental.

F. Cult Special Rune Spells

Telekinesis **1 point**
Duration 15 minutes, Range 160 m.. Reusable.
Tile caster may transport one object weighing no more than SIZ 20 through the air for up to 15 minutes. In this situation 5 points of encumbrance equal 1 point of SIZ. With this spell one can pick up anything not nailed or glued down. To move something nailed or glued down, the player rolls his current POW against the STR of the nails or the glue (which must be determined by the Referee). This is the same procedure as in overcoming magical resistance. The maximum speed of the object so moved is movement class 12.

Wind Words **2 points**
Duration 15 minutes, Range 160 meters, Reusable.
If downwind, the caster can cause the wind to bring in range conversations to his ears as if standing next to the speakers.

Guided Teleportation **3 points**
Duration instantaneous, Range anywhere in Glorantha, Reusable.
This non-stackable spell always will return the caster to a specific spot which has been made sacred to Orlanth through a complicated week-long ritual connected with acquiring the spell. Only a priest can cast the spell, and only on himself.

Teleportation **3 points**
Duration instantaneous, Range 160 meters,. Reusable.
Sighting for this spell must be done visually. The caster can teleport to any spot he can see, either on his own or through the eyes of a familiar or through a Mind Link or Vision spell. He cannot teleport to any place he cannot thereby see. The spell carries the caster and all his body gear but will not carry any other living thing, even should the caster wrap his arms around it. A stackable spell, it can be used to teleport someone else, within the same limitations.

Subservient Cults

A. Spirits of Reprisal: The Enforcers
The Enforcers are several types of spirits which are the cult Spirits of Retribution. The types best known in Prax are:

Wind Fists: Ugly, bat-winged creatures which attack with bronze fists to punish worshippers who murdered a cult member. who killed someone protected by Orlanth's hospitality. or who profaned an Orlanth holy place. The Wind Fists attack when the violator is in combat. 1D6 appear and are visible but immaterial, beating upon the offender with the effect of 1D3 points directly to a Random hit location each combat round. This continues until the character is down to one half full hit points, and the spirits disappear. They will appear once for each offense made.

Flint Slingers: Long-legged spirits capable of great leaps (50m at a time) and with an 80% accurate throwing ability. 1D4+1 appear at a time to plague cultists who steal from Orlanth or Associated Lightbringer cults. They appear when the offender is in combat, circle the fight in visible but insubstantial form throwing I magic stone per melee round. Each strike will subtract one point of Battle Magic power from the target. They will sling until they sap two points of POW each, average, or they are chased away by a Dispel Medium Elemental spell which affects all of them.

Flint Slingers will also attack any Initiate who breaks his word and leaves the cult. In this case, though, only two appear against Initiates, and four against Wind Lords or Wind Voices who left the cult.

Impests: Small creatures which cause rashes, coughs, hives, or minor bodily problems for cultists who have committed minor infractions.

B. Sandals of Darkness
This cult is one of the four Magic Weapon Sub cults of Orlanth, and is the only one available to Orlanth Adventurous. He stole this from Kyger Litor in the Darkness. One Rune Spell is available from this for the Wind Voice.

Dark Walk **1 point**
Duration 15 min., Range 160 meters, Reusable.
This spell allows the user to be totally invisible and soundless in darkness and shadow to anyone within the stated range. Blend-in is total; the spell is stackable to 2 points for double duration.

Associated Cults

A. Issaries
This Lightbringer provides his Lock spell. High Priests need this to keep intact their wagon of sacred goods.

Lock **1 point**
Duration 8 weeks, Range touch, Reusable.
This spell is an elaboration and specialization of the Glue Spell. It lasts 8 weeks, when the spell must be reapplied. It may be cast on a door, chest lid, bag opening, or similiar device. It will thereafter act as a Glue Spell with a strength equal to twice the Battle Magic power used to strengthen the spell when it was cast. It is personalized to the caster and only he may open and close the door (or whatever) as many times as desired and, when it is closed, the Lock will work again. This cannot be removed by Dispel Magic.

B. Lankhor Mhy
From this Associate Lightbringer Orlanth Adventurers receive this spell:

Analyze Magic **1 point**
Duration instantaneous, Range 10 cm., Reusable.
This spell will give a true statement about at least one function of a single magical item or substance.

C. Chalana Arroy
From the all-merciful Healing Goddess the cult receives this spell:

Heal Constitution **2 points**
Duration instantaneous, Range touch, Reusable.
This spell heals Constitutions ravaged by poison or similar attack (such as an unsuccessful Sever Spirit, but not including Disease) up to one-half of the original Constitution of a character. Thus if a CON 16 character lost 10 points of CON from poison, the healer could restore 8 points with this spell. The cure takes one Game Hour per point restored to take effect, so that the character mentioned above would have a CON of 7 at the end of the first hour, 8 at the end of the next, etc.

This should have concluded the formal ceremonies and even the priests and Wind Lord seemed surprised when the cat rose up on its hind legs and spoke in clear Tradetalk.

Lords and Voices,
friends and kin.
Evil lurks,
the Moon comes in.
The Wind calls,
the need is great,
Travel to Swenstown,
do not wait.

Then it fell to all-fours again, eyeing its new master. The new priest showed no hesitation, but immediately made a cheer and an oath to be off by the sunset.

Farangar and the woman conferred hastily, then agreed to go also. Krogar finally assented as well, but only after a long silence.

D. Orlanth Rex
This form of the god offers this only to Cult High Priests.

Command Worshippers **2 points**
Duration 2 days, Range 5 km., Reusable.
Casting this spell causes all Initiates of Orlanth within 2.5 km. and all Wind Voices and Wind Lords within 5 km. hastily to finish immediate business, gather equipment, and report to the summoning High Priest within two days of the summoning spell. During this time the High Priest must remain in the same spot or else the spell disperses and releases all Orlanth Adventurous worshippers from their compulsion to report for duty. This spell is a privilege for High Priests, and must not be abused. It is used only for emergencies or for joyous celebrations.

Miscellaneous Notes

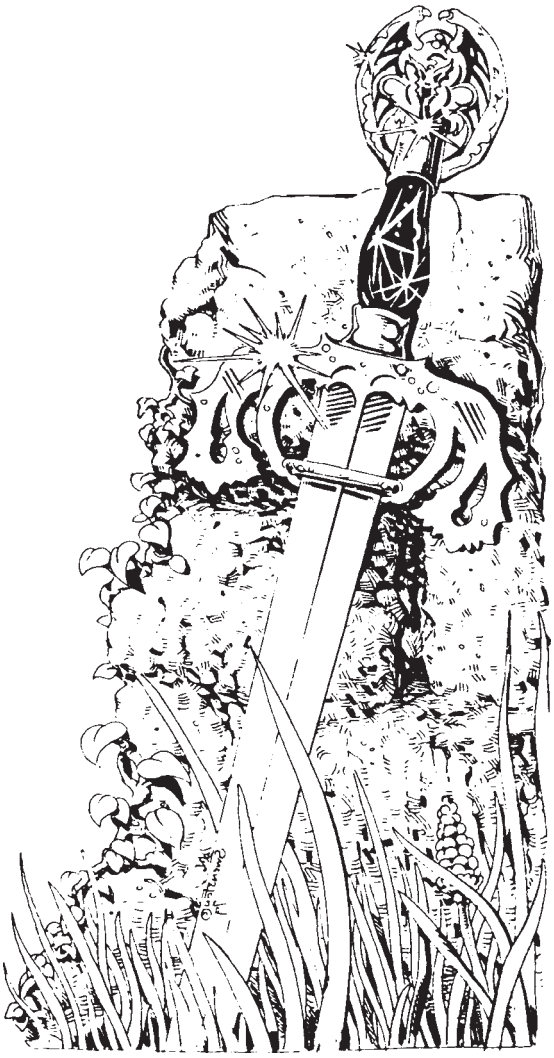
A. Weapon Use
While Orlanth Initiates specialize in use of the Sword, they pride themselves in using all weapons. Orlanth defeated all the Elemental Deities in combat and gained use of their weapons at some time during the Gods War. Some other cults, less fortunate in receiving use of all weapons, view with dislike Orlanth's use of their favorites.

Similarly. Orlanth worshippers dislike the use of swords by Red Moon followers. The Orlanth cultists say that they have been able partially to withhold use of this weapon because the Lunar interior imperial forces prefer the scimitar. Lunar cultists brand this point as silly.

B. High Priests' Shrines
The High Priests of Orlanth must maintain a two-wheeled cart drawn by an ox of any herd species to hold their ritual equipment. They must also have a special tent which, when set up, presents a spiral shape when viewed from above. This is used for privacy in rituals when cult members cannot get away to a secret place. Most rituals are, of course, held in the open air.

C. Weather
Initiates of the Orlanth Adventurous cult will be able to tell when a change in the weather is coming, and Wind Lords or Voices will always be able to tell what it will change into one day in advance.

While everyone bustled about preparing to depart, Krogar came to me. He did not need to explain his dilemma, for plainly he was torn by his contract to me and to his response to his god. I made it clear that I had no wish to cross Orlanth, and released him from his duty to me. He reminded me that he must fulfill all his oaths, and so charged one of his Initiates named Chokar Thon to lead the others of his band and stay with me. Thus he answered his call to adventure, but still met his earthly responsibilities.



Non-Human Gods

The non-human deities of this section all come from the Godtime, and were then most powerful. All of these cults declined with the rise of humankind, yet they survived because their many worshippers were bound into the cult ways by birth and faith, and because the non-human cults tended to exemplify one certain (or a certain range of) emotional expression without precise duplication in the more complex human cults. Though diminished, these gods and their cults are still potent and forces with which to reckon. Though few humans worship these deities, such is not impossible.

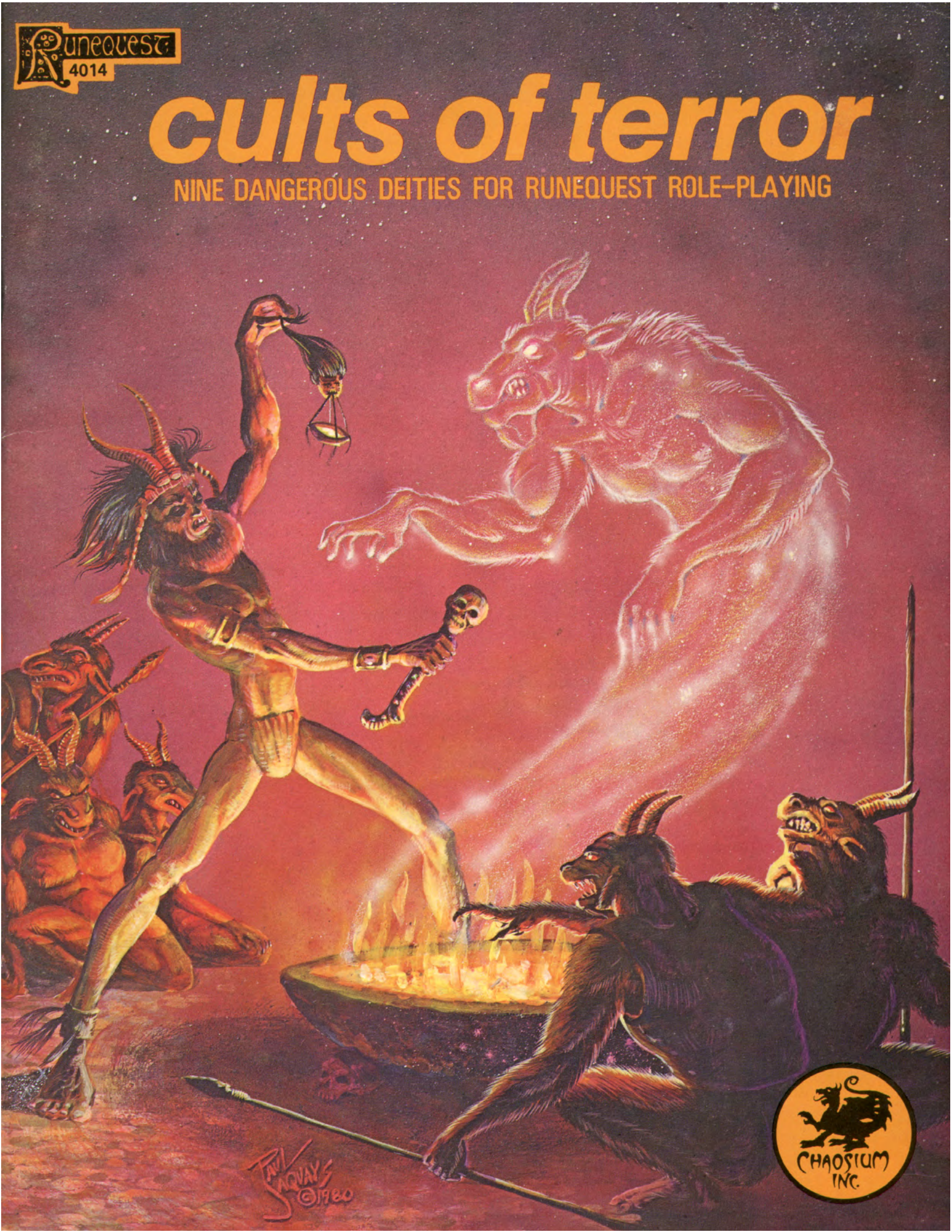
Other Gods

Taken from the pages of Different Worlds Magazine and Wyrm's Footnotes, these additional cults complete the list of officially published cults as per the cult compatability chart in the Runequest Companion from 1983. Also, several of the more complete cults published in White Wolf Magazine have been added as well. Nothing truly exceeds like excess.

Runequest 4014

cults of terror

NINE DANGEROUS DEITIES FOR RUNEQUEST ROLE-PLAYING



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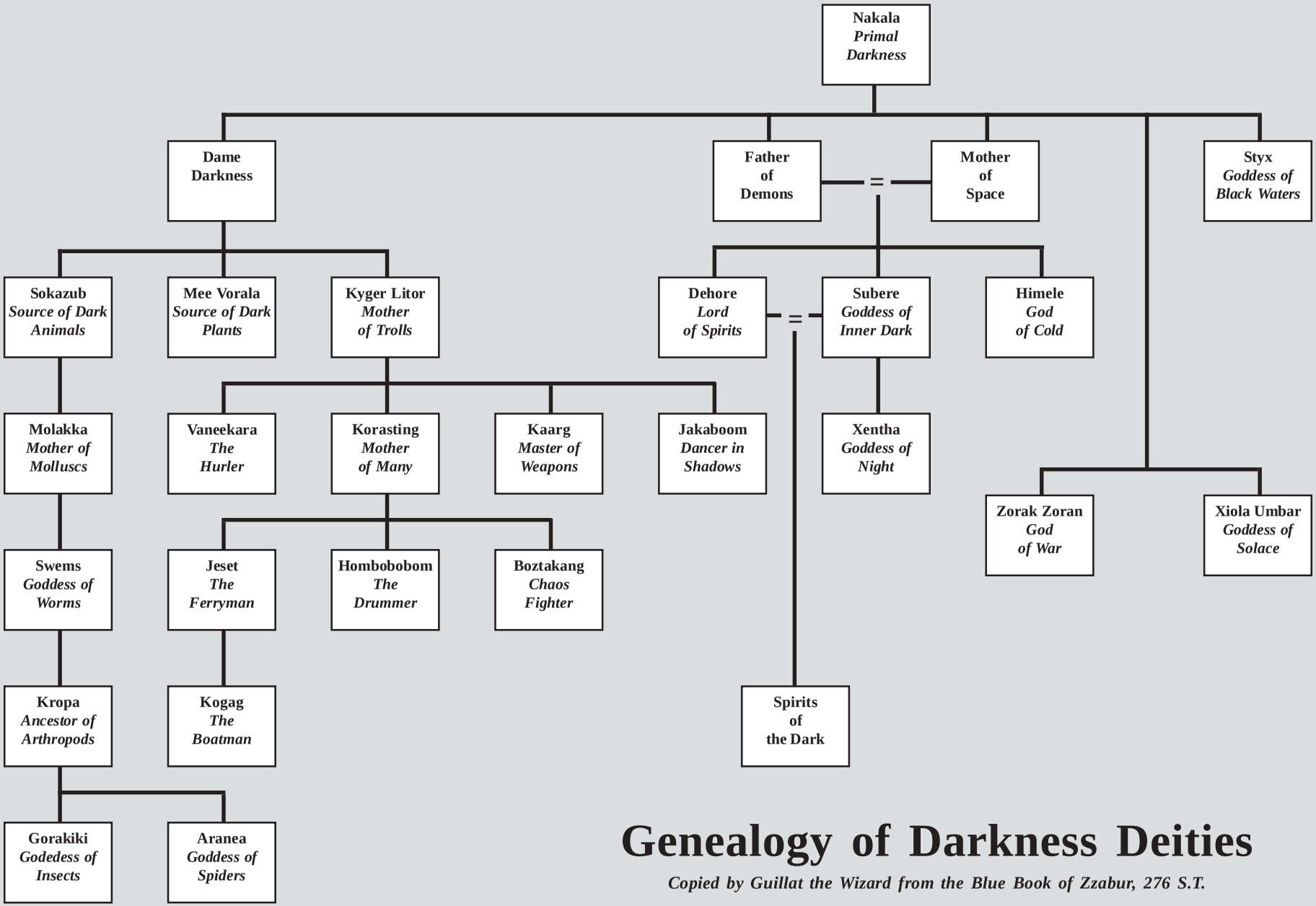


Genealogy of Darkness Deities

Copied by Guillat the Wizard from the Blue Book of Zzabur, 276 S.T.

Kyger Litor

Mythos and History

Kyger Litor is one of the old Darkness gods, but one who was not important until the creation of the Man Rune. From the vague and unknown spirits of the Old Dark, she stepped forth to mate with the Man Rune for her mistress, Subere, also called Hell Darkness. There, in the lightless world, the Men of Darkness were made, and so was spawned the race of trolls.

The troll races first lived within the bowels of the Underworld, and it was a satisfying, though primitive, life for them. Kyger Litor walked freely among living trolls, and she founded many houses of noble trolls to rule over the lesser breeds. These ancient beings are the Mistress Race.

When Yelm the sun god came to Hell after his death at the hands of Orlanth, Kyger Litor was among those Darkness deities who fought against him. Like the others, Kyger Litor was defeated, and so Yelm earned his place as a god of the dead. The bright death was too much for the dark troll races to bear, and they fled in fear and anger from their birthplace. Kyger Litor led them by secret ways to the surface world where Night already hid, and so began the Lesser Darkness. Trolls and their dark allies fought against the forces of the surface world.

The trolls ruled much of the surface world during the Great Darkness, and they bore the brunt of the fighting against the things of chaos which swarmed upon the world with the Devil. Islands of life clung precariously to their existence through the wars against chaos, and were often led by trolls and their gods. Of those gods, Kyger Litor was the most popular.

Kyger Litor built the legendary Castle of Lead in a region of the Rockwood Mountains near Dragon Pass and Prax. This region, a center of troll population called Dagori Inkarth, attracted the greatest enemies of chaos, and aided all nearby centers of population by doing so. Kyger Litor aided Waha once, and she was once saved by Arroin the Healer. Trolls from there fought in the I Fought We Won battle where chaos was defeated.

Kyger Litor was one of the more important deities at the Dawning. She had to be consulted in the Great Compromise which made Time, and she agreed to it as did all the gods. Many of her minions were frightened again by the orb in the sky, but it was much weaker this time, so many could withstand it.

In the Dawn Ages (Dawn to c. 500 S.T.) the races of trolls were active and often took part in the political affairs of the regions. In the Dragon Pass/ Prax area one of the members of the First Council

The town held about 800 trolls and some 30 permanent human inhabitants. They all lived in shacks clustered about the questionable inn. The inn's owner said that trolls occasionally stayed there because it was the best place in town. Perhaps he meant they found fatter rats there, or some crisper bedbugs. We chose to stay in the fields with the mules. Norayeep and I took turns all night standing with the guards to watch over the animals.

was a troll. Even after she was removed from the Council Kyger Litor was the most popular deity among troll kind.

Near the end of the Dawn Ages, the trolls were the first to quit the Second Council which was performing a massive ritual in an attempt to create a god. The trolls claimed that this was too close to chaos. The dragonewts eventually agreed and were the second to withdraw. The Council continued its experiment and eventually spawned Gbaji, who deluded and seduced the world and was responsible for the Chaos Wars which destroyed the Dawn Ages.

At that time, the Broken Council (those who remained of the Second Council) cursed the troll race, and despite the best defenses of Kyger Litor and her followers, the curse struck and worked. Trolls call this the Great Woe or Curse of Kin.

The Great Woe did not destroy the trolls, but stunted their growth. Some trolls always bred true, but most births after the curse were of stunted things called trollkin. It was almost obscene that these creatures lived, but they did, and soon represented the bulk of troll population. Their inferior status was always accepted by trolls; trollkin rarely have the mental, magical, or physical abilities to think otherwise. Several attempts to break the curse have been unsuccessful. One attempt resulted in litters of trollkin being born rather than single ones. Breaking this curse is the prime interest of Kyger Litor, who wishes to cleanse her race.

The Great Woe certainly affected the trolls' fate during the second age, when the Old Races of troll, elf, and dwarf set upon each other to leave only mankind as the winner. Trolls were driven hither and yon in their defeats, but in the end they won all of the dark and foreboding places of the world as their potential haunts, and there they have lived through all the rest of history.

They have continued in strength in Dagori Inkarth, and from that area and others they have often traveled to plague other races. Once an army marched out and defeated the nomads of Prax, then proceeding to occupy the city of Pavis. After the Dragonkill War (circa 1100 ST.) much of Dragon Pass was occupied by trolls. In the legends of the Hero Wars, several troll armies are noted, either for hire, or as invaders.

Trolls all know that their Goddess lives in a secret place of the Underworld and that they will be sent to her after death by the judges of the dead. Life in that hell is a bliss for trolls, consisting of an empty grey plain populated by giant insects which are food for the dead, and occasional springs where the dead may drink and (depending on which pool they drink from) determine what troll race they will be reborn into for their next life. (Cursed trolls are condemned to be reborn as humans, elves, dwarves, or other food creatures.) Such assurance of rebirth does not make trolls favor death any more than other races. They dislike pain and misery just as do other races, and are often fearful of their own deaths.

Funeral rites for the cult are simple. The trolls chant a prayer:

Friend, don't be slow
To find the home that life must know;
The goddess will help you go.
From the lands that see,
I am bound and you are free;
No longer bound must you be.
Of Darkness you learned
For Darkness you yearned
To Darkness you are returned.

The soul is sent off and the living then sit down and return the body to Darkness by devouring it. Trolls are always happy to perform these rites over any other race, animal, or plant. The cult of Kyger Litor forbids killing other trolls for food, but trolls will so kill trollkin.

Kyger Litor has two runes: Man and Darkness.

Nature of the Cult

Kyger Litor is the Ancestress of the races of trolls and as such forms the root of their being. She is very popular with her children and so continues to exist. She is one of the primary fighters against chaos. This fact is slighted by humans and troll-haters, but undeniable. Her importance in this is enough to prompt an occasional human to be adopted into her cult.

Among trolls, the cult forms the very fabric of society and it permeates everything they do. Cult positions are in many ways the same as social positions. The goddess, through her priestesses is extremely important in determining troll behavior.

Kyger Litor has a working relationship with all Darkness cults as neutral parties or potential friends. Kyger Litor dislikes all gods of light and fire. Trolls rarely befriend cultists of light or fire, and sometimes are downright fearful of their powers. This is most noticeable among weaker trolls.

She dislikes the Lightbringers for many reasons. They were among those deities which Kyger Litor fought when she first led her children to the surface world, and they deserted the defense of the cosmos when they left on their quest. Even though their quest saved the cosmos, Kyger Litor knows that she could have done well without them, and she is resentful that they brought back Light. Kyger Litor dislikes Mostal and Aldrya, god of dwarves and goddess of elves, respectively. Both feuds started in Godtime, and have harried all three races like plague in Time. In the Second Age, there were great wars in which

As would be expected, the night was the busy time in the troll village. It teemed with trollkin, and many trolls stopped to speak about me with the local humans. None came close that night, though.

The next evening trollkin came bearing messages to visit their masters to trade. This is a normal troll custom, but I did not plan to submit to troll custom overmuch. By midnight some bold individuals had come. They wanted fresh butter, copper pots, fresh meat, new spear heads, and silver. They were awed by the plaything gimmicks I carried to amuse such primitives. They wanted to trade all kinds of troll garbage, including one fellow who came with a sedan chair filled with lead bolgs! I told them I wanted dragon teeth, animal tails, lead sling stones with the mark of Kyger Litor, and any pieces of magical lead armor they could spare.

the trolls lost territory, wealth, and thousands of lives to their foes. Especially disliked are dwarves, who invented iron, which trolls (and elves) cannot use at all.

Organization

The cult of Kyger Litor is widespread, but has no set structure for determining any single head except for the goddess herself. The main principle for determining supremacy among trolls is that of might making right. The Dagori Inkarth region has a rough hierarchy which is visible as their tribal and clan structures. These are fluid and may change with a single battle. All High Priestesses of the cult must report to the Castle of Lead when so ordered. There live many of the Mistress Race, great trolls, and hero spirits. None in Dagori Inkarth would dare to pass up the summons, nor would any want to miss the opportunity of glimpsing their deity by doing so.

Clans are run by priestly hierarchies which form the social superstructure of troll communities. They are matriarchal in structure, with the priestesses being the leaders of the community. Trolls never disavow simple strength, and it is always possible for a male troll to become a "priestess", or for a female troll to become a warrior. If a member of the Mistress Race is present, she will always be at the head of the community hierarchy. Without one of these dominant creatures present, the High Priestess will be the most important priestess present. Any number of priestesses may report to the High Priestess, and they may be Chief Priestesses, with their own holy hierarchy, as well. The ruling factor is personal loyalty of the followers. Only High Priestesses may have Rune Lords among their followers.

The center of power of the cult is in the Castle of Lead, which sits on a mountain in Dagori Inkarth. Kyger Litor herself is believed to live there, and residents of the lands about the castle claim to have seen her during their services. There are many other important centers for her worship. She is popular wherever trolls are found. One of the most famous temples is that of Kyger Litor and Gerak Kag, in the Big Rubble. Halikiv, the Blue Moon Plateau, and the Wastes of Valind all have their centers as well.

Seasonal holy days are held each Darkday/Harmony week. At those times, the trolls place all their faith in the high magics of their goddess and abandon themselves to her protection and control. Winter, or Dark season, is the special season for trolls, and their most important holy day is then. It starts at daybreak of Godsday/Disorder week, reaches its peak during the night hours, and comes to a smashing conclusion on Darkday/Harmony week. The rituals re-enact the wading of Kyger Litor through formless chaos until she found vile Thed, Mother of the Broos, and dashed the evil spirit to the ground and skinned her, using the hide to make magical drums which beat of themselves through the rest of the ceremony. The day ends in harmony, and the trolls may rest in triumph for having done a good job.

Lay Membership

Lay membership is granted to all trolls and trollkin who reach their fifth birthday. They remain lay members until they attain initiate status.

Non-trolls may join the cult, but to become even a lay member must go through complex rituals. The chances for success are equal to the character's (POW + CHA + Lunars donated /100)/3 times 5 or less on D100. Remember to subtract 10 from the applicant's Charisma for not being a troll. A non-troll passing this exam will undergo a ritual rebirth ceremony and afterwards be addressed as a troll by all cult members. They need pass no exams other than those required of all members.

Remaining a member of the cult requires the person attend at least the seasonal services, and to sacrifice a point of Power to Kyger Litor at that time. Attendance on the weekly Darkday services (other than the seasonal holy day) is not required, but it urged, and usually gains favor from the priestesses.

The cult gives no mundane benefits to lay members. Lay members of the cult may purchase any standard skill for normal prices listed in the rules. Lay members may purchase any standard battle magic spell given in the rules except those prohibited below. Lay members have no special spells.

Prohibited: Firearrow, Fireblade, Ignite, Light, Lightwall.

Initiate Membership

Candidates for initiation must know one weapon attack to at least 40%, a weapon or shield parry to at least 40%, speak Darktongue at 40%+, and have a POW of 10 or more. The POW requirement denies initiation to most trollkin.

Candidates must take a perfunctory examination from a priest; passing marks are automatic unless the member has performed hostile or questionable acts. Initiation is a matter of course for most dark trolls of 14 or more.

Initiates must recite a grumbling prayer (learned as part of their initiation rites) each Darkday at nightfall and therein sacrifice a point of Power to their Goddess. Initiates must obey the instructions and rules of their priestesses. They must also have the Kyger Litor hatred for all things chaotic, and work for the destruction of chaos.

On the second night I got some items I desired. One battered drunk of a troll came by with a lead glove and a sad tale of how it was all that was left of his once-glorious son. Norayeep was so touched she even gave him a jack of fermented bison milk. Later I was pleased when I traded two pinwheels and a bronze hammer for eighteen tails of various herd animals. I realized that whom I traded with was one of the troll hunters who delight in stalking the flat plain to kill Eiritha's beasts — yet he was delighted by those toys! I think the troll mind is more complex than most people credit.

They must join the militia. Initiates must devour some form of vegetation each week; they must tithe 10% to their priestess.

Initiates have a working relationship with their priestesses similar to that of warriors to their chieftains. Favored initiates will receive whatever they can earn or get by cheating. The best initiates will be chosen for the personal band of the priestess, and may receive full board, armor, weapons, and/or training. Others, less fervent in their religion, will receive round-headed maces, shields, and a minimal militia training.

Initiates may purchase all skills at standard prices. Their priestess may purchase some for them as well, if they are among the chosen. There are no unique skills available to initiates.

Initiates may not purchase any spells forbidden to lay members. They may purchase Darkwall and Bludgeon for half price.

As is usual for initiates, they may purchase one-use versions of cult specialty Rune spells, including Counter Chaos, Blinding, and Darksee. They may also gain one-use versions of subservient cult Rune spells, but not associate cults.

The village priestess approached my wares on the third night. She was borne by a sedan chair carried by six burly trolls. A Karrg's Son came before her, clearing the way. A swarmy herd of trollkin dashed about. Several armed guards blackly watched the crowd. The bearers set the sedan to earth as if they were one troll.

The priestess never touched the earth, but instead a trollkin ran and sprawled where she was about to put her foot: for trollkin, very well trained. I noted that some better-dressed trollkin followed after this regal presence, evidently to heal those damaged by the impact of her feet.

She spoke in halting Pavic, which I understood less well than Darktongue. She would not use her language, mine, or Norayeep's. I realized she either wished to keep her words secret from the other trolls or that she thought I could not bargain in a language I hardly knew.

Rune Lord Membership: Karrg's Sons

Rune Lords are warrior leaders of the community. The priestesses are powerful, but have many important functions and duties besides those of war. War is a special matter, and Kyger Litor leaves it to the Rune Lord sub-cult of one of her sons, called Karrg, who started the class. Attaining lordship in the cult is the same as joining it.

To become a Karrg's Son, a member must have been an initiate for at least one full year. He must know Darktongue at 80%. He must also have at least 90% in two weapons, plus a weapon or shield parry, and have at least 90% in any two of these skills: Camouflage, Climb, Jump, Listen, Scan, or Scrutinize. They must also meet other normal requirements.

Rune Lords of Kyger Litor are not allowed to speak directly with trollkin, and require underlings to act as intermediaries. They must ritually eat large quantities of vegetable matter. (Elves are considered vegetable matter.) On each seasonal holy day, a Rune Lord must eat a relative. (This can be a trollkin.) Rune Lords cannot sleep under a roof while their people are at war. They cannot pass by a herd of sheep or pigs without trying to kill one to give to their priestesses. They cannot have only one spouse, but must marry at least two at a time, and neither may be a priestess of Kyger Litor, but one may be a priestess of an associate, friendly, or neutral cult.

Rune Lords must always let a musician finish a song or tune before he praises or condemns it. (Kyger Litor loves music.) Rune Lords must own slaves (to show the superiority of trolls) and are urged to own non-troll slaves. Rune Lords must hunt down one meal per season for themselves and their close family. They must personally kill and bring one deer, pig, horse, elf, or other appropriate food gift to their local High Priestess once per week. Rune Lords favor black clothing, and may trim or decorate it as they wish. They must never travel about unarmed, even in their own dwelling.

Rune Lords are given a set of magically smithed leaden armor upon attaining their status. This is equal to good bronze in point absorption and encumbrance. Expensive sets of armor are available, set with jewels and sculpture.

Rune Lords normally bind their allied spirits into their weapons. Hafted weapons can be made of magically treated lead which break less easily, giving 5 additional damage points.

Rune Lords have the honor of leading armies into battle, and of leading small parties on specialized missions. Even priestesses must defer to their commands when in the field with them.

Rune Lords may sponsor trollball teams in their own names.

Even in peacetime, Rune Lords are respected and honored members of the community. They may live in the tern-pies of the cult and may treat them as their own homes.

Rune Lords may choose a number of initiates to be their personal bodyguard and household troops. The number depends on the fame of the selecting Lord and the willingness of those selected. Most Lords prefer to have a smaller body of experts rather than a colorful parade-ground platoon.

Rune Lords determine the disposition of spoils after battles.

Rune Priestesshood

The priestesses of this cult are the social leaders as well as the spiritual, forming a theocratic hierarchy based on family ties. The communities are run by noble families who also control the priesthood. The members of the priesthood are revered with mingled superstitious awe, familial loyalty, and political necessity.

Candidates must meet the normal requirements. Their language is Darktongue, an ancient tongue with a history of written documentation from before the Darkness. Candidates must have been initiates for at least 2 years. They must know the spell of Mindspeech.

Priestesses of the cult actually have few restrictions, save that they make no compromises in maintaining the cult's needs, likes, and dislikes. They must accept responsibility for their followers' welfare, and provide them with leadership. Even a troll populace will accept only limited tyranny.

DEX-based skills are limited to DEX times 5 as a percentage, as with most priests.

Priestesses are allowed to extract as much as they can from their followers, and are treated with all the dignity and honor of the community. They have earned the right to speak for their followers in higher councils or with outsiders. Dealing with outsiders includes taking care of trade benefits, diplomatic missions, and so on. All Rune priestesses are given a giant beetle to act as their watch creature and receive their allied spirit.

All standard Rune spells are available from the cult of Kyger Litor. They may summon any size of shade as their Elementals. There are also special cult Rune spells.

Blinding **1 point**
Duration 15 minutes, range 160 meters, reusable, stackable.
This spell blinds the target entity. The chance of the target hitting or parrying with a weapon goes down to the basic 05% and visually targeted spells cannot be cast (Detect Life, or Healing still could be). Each extra Rune point use of this spell adds 25% to the chance of it working. If the caster had a Power of 18, the target would resist as if he had a POW of 23, if the caster had used two points of Blinding instead of one.

Darksee **1 point**
Duration 15 minutes, range 160 meters, reusable, non-stackable.
Allows creatures which see best in full daylight to see in the dark as if it were full daylight. Creatures which are primarily nocturnal can see in full daylight as if it were the dark to which they are accustomed. It negates the effects of sunlight on trollkin and cave trolls, It negates Blinding (see above).

Counter Chaos **2 points**
Duration 15 minutes, range 160 meters, reusable, non-stackable.
Shields the character on whom it is cast against the effects of any special ability a monster may get from its connection with chaos. (see the rules appendix, Chaotic Features for Chaotic Creatures.) Thus, if a chaotic creature has a chaotic feature increasing its POW from 3D6 to 6D6, it becomes a POW of 3D6 against spells cast by the protected character (cut the chaotic creature's POW in half in this particular case). A chaotic creature cannot regenerate from wounds made by the protected character, etc. The priestess may cast this spell on herself or another.

Subservient Cults

Grey Furies: Spirits of Retribution
Initiates who quit the cult will be sure that, some time in their life to come, they will be attacked by a Grey Fury. It may attack them in a battle, it may come in their sleep, or any time. 'It looks something like a gargoyle, but has a POW of 2D6+12. It knows the spells of Countermagic 4, Healing 6, and Ironhand 3, and has a basic attack chance of 55% (increased by the Fury's attack bonus). It attacks to main and kill, but will only last for five rounds of combat. This attack may be cancelled by rejoining the cult before it has occurred. It is possible to prearrange the attack by telling the local priestess of intentions to quit. She is, by custom, required to summon the Grey Fury to test the initiate's ability to survive outside the cult. Surviving the Fury, he or she is released from cult vows and allowed to leave.

Gerak Kag

This is a troll hero of Pavis whose cult has spread to Dagori Inkarth. Gerak Kag was famous for his leaping ability, and he invented the Jumping spell. This battle magic spell is available only from temples featuring a shrine to this hero.

She offered me a necklace of animal skulls and lead beads strung upon knotted human hair. She offered me a set of 12 wooden staves, each one meter long and topped with a differently-carved monster head. She offered me a log which had seven dragon teeth and parts of eight others stuck into it. She offered to trade to me the spells of Blinding, Summon Ancestor, Counter Chaos, or Crush. She asked for Create Market, Path Watch, Sever Spirit, or Turn Undead. Her demands smacked of Heroquesting, and Eye-whisper said she was followed by many spirits, some of them her ancestors and others bound.

Tokaz Varaz, The Wild Dark

He was a gibbering son of Kyger Litor, and a spirit of all that's mysterious and spooky in the night. Because of his example, Trollkin will as often play pranks as attack, and vary from helpful to antagonistic in a matter of hours. Rune Lord and Rune Priest status is almost never open to Trolls, only Trollkin.

Rune Spells Available

Absorb
Divination - only works ½ the time
Mind Link
Divine Intervention - Can only use 5 points at a time, 50% chance.
Reflection
Shield
Warding

Subcult Special Rune Spells

Chaos Gift **1 point**
As per the Lunar Spell, but with no control over the Chaos Feature obtained.

Dark Fear **1 point**
This spell creates a 3m x 3m area of Darkness which demoralizes all within as if a Battle Magic spell had struck them. Stackable, each point either adding 3m in some direction of coverage or another two points behind the Demoralize spell.

Bump in the Night **1 point**
This spell creates spooky sounds in a 10m x 30m area. It only works at night or if cast underground. Those hearing the sounds must make an INT roll or be demoralized. A successful Oratory by a non-affected character can bring victims out of their funk after one round.

Jumping **Variable**
Duration 10 melee rounds, ***range 80*** *meters, stackable to 4 points.*
This passive spell allows a fully encumbered person to jump up to 3 meters high or 3 meters away for the spell's duration. Every additional point in the spell adds 3 meters to the range of a jump or allows the user to lift 3 additional SIZ points or 15 ENC points. This is a special regional spell for the Pavis and Dagori Inkarth areas, It was first learned by Gerak Kag, a troll hero who also defeated the Prax nomads in battle and invaded Pavis.

Tree Chopper

He is another troll hero, from the Godtime. Tree Chopper stole a sacred axe from the earth goddess and used it to desecrate the forests. Then he learned a magic song to make axes work for him and his followers against trees, and he taught it to the trolls. This Rune spell is called Tree Chopping Song and can be learned by a donation of 1000 L to Tree Chopper's subcult.

Of the spells she wished for, I had but two, and one had been used to make our meeting place. If I gave up Path Watch, any ambushers might find us easier pickings. I bargained, finally got a Summon Specific Ancestor, plus the skull necklace and the dragon teeth. I also gave her a pair of silver earrings worth 200 Lunars, and 320 clacks.

When we were done, she turned, saying in Darktongue, "The Path opens before me. Business is soon at hand." Then she threw the clacks to the crowd, who trampled many trollkin as they fought for the money.

Tree Chopping Song **2 points**
Duration one battle or one day whichever comes first, range hearing, reusable, non-stackable.
This ritual, which is performed as a group song, influences every Kyger Litor Cult member (Lay, Initiate and/or Rune level) within the range of the spell. All influenced may use any type of axe against Aldryami of any type with the same attack and parry percentage as they use with a mace or maul. No other weapon types convert. The caster and all participants must beat on dead logs with their mauls or maces as part of the ritual. In any battle between elves and trolls, the evening before the battle will be marked by several gatherings of trolls beating on logs and singing their guttural song.

Stone Biter

This Rune spell was first taught by a troll known simply as Stone Biter.

Stone-Biting **1 point**
Duration 15 minutes, range touch, reusable, stackable to 4 points.
This Rune spell is for special use against dwarves only. It allows an initiate to increase his Bite by 10% attack and 1D6 damage for each point of Power used, to not more than 4 points.

Associated Cults

Xiola Umbar

Somewhat surprisingly, this is a gentle goddess of the trolls. She is also worshipped by humans. She is often called the sister of Zorak Zoran. Although she and her cult are somewhat disparaged by the common trolls, she is important to them for caring for the helpless (often trollkin) and also by healing. For the former she is scorned; for the latter she is blessed by all trolls.

Healing Trance **1 point**
Duration as needed, range touch, reusable, non-stackable.
The target of this spell will fall into a deep trance, during which his bodily processes will be sped up by a factor of 8:1. Thus, a wound which would normally take eight weeks to heal will take one, CON will build back up from poison, etc. Also, Healing can be applied one melee round after another, even in the same hit location, without a five melee round waiting period. The caster of this spell and the recipient are both in an unwaking trance state until all of the healing is done. Both patient and healer must be fed and cared for as if they were catatonics during this period.

Zorak Zoran

Relations between the worshippers of Zorak Zoran and the Karrg's Sons of Kyger Litor are very trollish. This means that they are friendly or neutral, and that any personal feelings are allowed to intervene between individuals or cults. In most large communities, Zorak Zoran specialists are allowed to remain if they curb their excessive destruction of troll citizens. If they cannot restrain themselves, there is likely to be a fight between Zorak Zoran and Kyger Litor factions. Afterwards, the losers of the fight will leave town. If Zorak Zoran wins, then the lords of the berserker cult will fulfill the same social roles as previously held by the Karrg's Sons.

Crush **1 point**
Duration 15 mins, range 40 meters, reusable, stackable up to 4 pts.
Each point of this stackable spell adds 10% to the user's chance of hitting with any affected blunt weapon and also adds 1 D4 to normal damage. The weapon so treated takes on a noticeably black sheen.

Daka Fal

The cult of Kyger Litor is intimate with that of Daka Fal. The priestesses are urged to become priests of Daka Fal and to gain access to the many Summon spells. The usefulness of this is apparent, for the priestesshoods have the same general ancestral families and know the spirits' abilities. This eliminates most of the experimental dangers of the spells, for the cult teaches genealogy. They have a known pool of available spirits this way, and a hierarchy which is in command of those capable of releasing them.

This also helps explain the persistent strength of the Mistress Race trolls still alive, for they have very short genealogical connections with Kyger Litor herself, and are themselves at the top of the lists of many widespread troll families.

Summon Specific Ancestor **2 points**
Duration combat or 15 mins, range 160 m., reusable, non-stackable.
This spell will call a specific ancestral spirit already known to the summoner, either through cult rituals, genealogy, or the Daka Fal Rune spell of Summon Ancestor. The summoned spirit may be used for spirit attack against a foe, as ordered by the summoner. The spirit may also use known spells, but will deplete their Power to do so. In either case, if the spirit's Power reaches a level of 11 or less, the spirit will disappear (even from spirit combat) and return to the Land of the Dead. They cannot be used to memorize spells, supply Power, or teach the summoner.

Other Darkness Deities

Trolls can, in general, worship most Darkness deities as associated cults, though they gain no special spells for so doing unless they actually join the other cult.

Miscellaneous Notes

This form of the cult of Kyger Litor supercedes that in the first edition of Cults of Prax.

Zorak Zoran

Mythos and History

Zorak Zoran was a god of Darkness, little-noted in early myths where he is, at best, mentioned as attending his sister, Xiola Umbar, or his friend, Kyger Litor. He is known to have taken some trolls to wife during Godtime and fathered some Mistress Race dynasties, but many gods did that.

Zorak Zoran came into his own when Death was discovered within the depths of the Underworld. Zorak Zoran was watching, and conceived a passions for the "new power" which Eurmal stole for his friend, Humakt.

Zorak Zoran followed this power like a shadow as it passed from hand to hand until he saw and seized the opportunity which made his name known throughout the heavens. Seizing Death as his own, he cut down Flamal, a god most beloved by all the world. That act worsened the Lesser Darkness by bringing on the Great Hunger as well.

In the Darkness he fought and wounded Yelmalio, son of the Sun, and stole his Fire powers for his own cult. Later he feuded with Orlanth as well, and their fight made that air god decide to rescue the Sun and try to reassert the Gods Age. Zorak Zoran has held a grudge against Orlanth ever since for bringing back the Light.

Chaos entered into the cosmos along the same route of jealousy, fear, and death which was pioneered by Zorak Zoran, and that god was glad for his warlike prowess when the muck of the void washed upon the world. He led in the struggle against Chaos and grew to be favored by many trolls who fought along side with him. He was instrumental in halting the festering growth of evil before the return of the Sun. At that time he earned his title of Lord God of the Legions of Death.

The rise of the Sun was allowed by the cosmic compromise called Time, which demanded that all living gods preserve one-half of their former or present rule in the new world. Zorak Zoran was among the great Darkness deities who made sure that half of the world would be Dark, and he was the leader of those who opposed allowing the sun to return at all.

Zorak Zoran was a widely-worshipped deity at the Dawning, having been embraced by many ignorant and savage remnant peoples during the terror of the Darkness. He grew even greater in the Dawn Ages when the First Council reached its limit and became the warlike Second Council. The Legions of Death did much to assure the Council's supremacy, despite the losses it wrought among the worshipping population.

Nothing is so fearsome as a berserk great troll with a poleax. His bellow woke me before the guard's terrified cry ripped the air. I saw the guard get chopped in two, then the gore-soaked brute paused to look around. I couldn't see any other people. He saw me still lying in my blankets on the ground. He grinned, then charged.

At the end of the Dawn Age the cult fought the infamous Gbaji prophets, but the savage violence of Zorak Zoran broke itself against the evil god's subtleties, and only a few bands of survivors marched to Gbaji's final doom.

In the Empire of the Wyrm's Friends, the Zorak Zoran worshippers formed a powerful council in Shadows' Dance, and held more power then than did Kyger Litor. They aided the dragons in the Dragonkill War at the end of the second age, but destroyed themselves, typically, in wars with the Aldryami of the Elder Wilds.

Zorak Zoran remains strong among trolls and other races desirous of his famed battle rage. Zorak Zoran worshippers were among the trolls who conquered the city of Pavis, and troops of Zorak Zorani serve the witch Cragspider.

The cult is often disliked or feared, but its powers are always recognized.

True worshippers of Zorak Zoran have no fear of death. They know that when they leave their mangled bodies, their souls will pass to Zorak Zoran's fortress in Hell, where they will join his fabled immortal Legions of Death to engage in perpetual warfare against the incursions of chaos.

Worshippers of this god expect their only funeral rite to be a Create Zombie spell. They hold no regard for their mundane shells after death. To be made into a fighting zombie or skeleton, or even a ghost if possible, is an honor.

A Darkness deity, Zorak Zoran has that Rune, and also, as a major deity of Death, that Rune as well.

Nature of the Cult

Zorak Zoran is the mindless explosion of fear and frenzy against both order and chaos which finds its only justification and satisfaction in unlimited violence. As much as the rest of the world might regret it, this entity is one which helped save the world and whose powers may be needed again. He is part of the Cosmic Balance.

In any area where there is troll dominance, he is an important god, and all generals and other war leaders probably belong to his cult. Even in non-troll areas, some war leaders are likely to be at least initiates of his cult. Members are accepted as part of troll society, but the Death Lords and Death Priests among them are left alone to do as they wish.

The cult works fairly well with all Darkness deities, and has a particular fondness for Cragspider, the hero witch of Dragon Pass. Cragspider's troll gangs are usually made up of Zorak Zoran worshippers. Zorak Zoran's greatest fondness, of course, is for slaughter and bloodshed, and torture is a legitimate form of questioning. In particular, any stratagem or dirty trick used against the primal enemy, chaos, is legitimate and encouraged.

I sought Rune magic, recalled a weird dance by baboons, and cast for Summon Ancestor. It materialized between the troll and me. Its ancient eyes burned feral-yellow, and he yawned hungrily. I knew what he wanted, and cast my magic power to him instead of making defensive spells. The troll roared and chopped. I rolled out of the way as the axe bit the ground. The spirit whispered her name, Soraran, then wrapped itself around the troll and appeared to be gnawing on its neck. The troll ignored it and chopped again at me! I kept dodging and cast Orlanth's Shield on myself. The troll dropped his weapon and began clawing at the spirit as it engaged in spirit combat at last. I rose and ran to cover on a rock overlooking the ruined camp.

This deity's dislike for Humakt is well-known. He also has no love for Light, and the Sun Dome temple (which worships Yelmalio) is a frequent target for his cult's anger. Because the Red Moon includes chaos, and has the effrontery to shed Light where the Compromise decreed there would be no Light, the Red Goddess has been Zorak Zoran's prime target since her apotheosis, and many a troll army has either broken against a wall of Lunar hoplites, or has driven them from the field. Mostal, father of dwarves, and Aldrya, mother of elves, are old enemies of Zorak Zoran, dating from wrongs committed in Godtime. These deities return the hatred.

The cults likes fighting and trouble, and they also like to intimidate and pillage. Should anyone be so foolish as to capture one of their number, the cult tries to rescue the captive (at any cost) and destroy the captor. Blood vengeance for cult members slain by outsiders is integral to the cult.

Organization

The temples of Zorak Zoran are organized on regimental lines, with a Death Captain in charge of each temple whose duty it is to raise a regiment in case of mobilization of all worshippers - which has happened more than once. As a rule the temples are independent, but a mobilization order immediately puts all worshippers under the command of the Lord General of Death,

Each temple of Zorak Zoran is organized into Companies, with a priest (called a Death Priest) or a lord (called a Death Lord) as captain of each company. The Death Captain, who is usually both priest and lord, presides as commanding officer and ceremonial leader. Each priest or lord has a Company sworn to his service, so that the size of temples varies greatly, depending on how many priests and lords are available. Beginning priests and lords usually receive second-in-command positions within established companies until they have faced a battle at that rank, then they are given a section of an old company.

Most centers of Zorak Zoran power lie wherever the priests choose to be. These are the dark and shadowed regions of the world, lurking where unexpected and most needed to fight against Light or Chaos.

The high holy day of the cult is Darkday of Death week of Dark season. On that day, cultists like to challenge lone Humakti to single combat and then gang up on him for an easy kill, On this day they all use spells and expend themselves in great berserk frenzies occasionally killing themselves as well as many innocents. Other holy days are celebrated on the Darkdays of Death weeks of the other seasons. If near a temple, a Zorak Zoran worshipper is expected to leave an offering each Darkday.

Lay Membership

Dark trolls, great trolls, Mistress Race trolls, men, dragonewts, beast men, and baboons are welcome to join this cult. Only exceptional trollkin are permitted. Elves and dwarves are forbidden, as are all creatures tainted with chaos, including cave trolls and ogres. To join, the lay member must pass a test which is abstracted for game purposes by a roll of (STR+CON)/2 times 5 or less on D100.

Lay members must join the company of a particular priest or lord and be ready to fight with him if called. A member is expected to have and maintain a mace, a maul, and a sling. He must also have a month's rations ready to take with him at a moment's notice. Lay members are expected to sacrifice the normal point of POW each holy day and to make an offering of kind or money on Darkday of each week.

Each lay member may live in an enclave of the temple, which is fortified and guarded day and night. His dependents also are taken care of in these enclaves, even if they are trollkin. A once-per-week market lets worshippers obtain supplies at reduced rates. The market is usually run by a Death Priest special company member.

Lay members are taught all smashing weapons at one-half price, as well as Medium Shield. They may also increase their Strength at one-half normal price, and the skills of Camouflage, Climb, Jump, Hide in Cover, and Trap Set are taught at half price. Lay members who can serve the regiment in ways other than fighting may learn Armor making at half price and are made part of a priest's special company for that purpose.

Zorak Zoran lay members have access to all normal battle magic spells, modified as follows:

Half Price: Bludgeon, Darkwall, Extinguish, Fanaticism
Double Price: Bladesharp
Prohibited: Light, Lightwall

Initiate Membership

A prospective initiate must be at least 75% in one of the cult weapons skills and one of the cult non-weapons skills as well. He must be ready to be promoted to a position of leadership within his company and must take a test, abstracted here by (CHA+STR)/2 times 5 or less on D100.

The initiate is expected to sacrifice two points of POW each holy day, and one point each Darkday. The initiate will be given command over several lay members, and be on call for special missions. He is obliged to work bodyguard details and generally protect the community.

An initiate of the cult has the same privileges of the enclave and the weekly market as does the lay member.

The campfire was embers, but the clear sky was bright with stars. To my far right I saw four people in melee against four berserk dark trolls, while to my right a single great troll chased a single person who was rolling and dodging as I had been. Already two men lay dead, I saw mules opposite me struggle against their tethers as a slobbering great troll with a broken two-handed sword chopped at them. Then I saw one troll, obviously not berserk as he rifled my baggage with precision and care. He was stealing my goods!

With my Shield spell still up I was brave enough. I ran forward and snatched a bow and arrow. A mule screamed its death throes as I leveled and aimed the bow. But behind me I heard a child yell out. It was Morak! I cast a generous Speedart on the missile.

Morak screamed again, and I heard the bite of an axe into wood. A tree cracked. I turned, and saw Morak bleeding and trying to push himself backward through a tangle of broken wood. The troll cut again, and Morak's hand flew through the air. I loosed the arrow. It went through the troll's arm and he dropped the poleax. I fired again without the magic. It bounced of his chest. He pulled out a one-hand axe after my third arrow bounced off him. Morak was motionless.

As the troll charged me two more arrows bounced off him and one stuck in his chest.

In addition to the skills listed under Lay Membership, initiates may purchase training in Oratory and Brew Blade Venom at half price.

Initiates may learn all spells available to lay members, and are also bound by their prohibitions. They may purchase, in addition, Demoralize, Detect Enemy, Dullblade, Firearrow, Fireblade, Ignite, and Protection for half price.

Initiates may learn cult (but not associate cult) Rune magic on a one-use basis, as usual.

Rune Lord Membership: Death Lords

The Zorak Zoran Death Lord (the equivalent of Rune lord in other cults) is expected to be the embodiment of his bloody-minded deity. Death Lords are leaders of charges and reavers of foes, and they show no mercy. Their prisoners are sacrificed and their hearts eaten. He who opposes a Death Lord must conquer or die horribly.

A Death Lord must be at least 90% with Mace and have a Charisma of 14 or more. An Oratory of 90%+ may be substituted for the Charisma. He also must have three of the following skills: Brew Blade Venom POT 10, or be 90% with blunt missile (Sling or Thrown Rock), Shield parry, Hide in Cover, or some other weapon. To be formally accepted as a Death Lord, the initiate must pass a test abstracted as (STR + CHA + Lunars donated/100)/3 times 5 or less on D1 00. Death Lord candidates must have a minimum POW of 15.

The Death Lord must look to the welfare of any followers (as long as they can follow), and never retreat in the face of a foe unless so commanded. They must never willingly cooperate with Aldrya, Humakt, Mostal, Orlanth, or Yelmalio worshippers, and (at least) refuse to deal with any Lunar worshippers met. No troll may use iron, and Death Lords of the cult wear lead magically treated to have the qualities of bronze, even if they are not trolls.

The Death Lord's company attends their commander. The Death Lord receives a tithe of the proceeds from the company's market. The company is sworn to protect and rescue its Death Lord. Death Lords may sponsor their own trollball team.

Rune Priesthood: Death Priests

Death priests, the equivalent of Rune priests in other cults, act as chaplains for their companies, and also command them. They may train in their cult weapons of Mace, Maul, and Sling up to the limit of DEXx5, but cannot raise their Dexterity. They may participate in Strength training. When they attain Chief Priest status, they may take leave from priestly duties to increase themselves to Death Lord level.

A Death priest candidate must satisfy the usual criteria for priests, including the ability to Read and Write Dark-tongue 80%. This last is usually learned at a Kyger Litor temple, and no price reduction is possible. A Death priest candidate must have served as an initiate for at least four years.

Death priest restrictions are identical to Death Lord restrictions, and Death priests enjoy the same benefits as do Death Lords.

Death priests have access to all standard Rune magic spells. They may summon shades of every size. There are also special cult Rune spells.

Create Ghost **1 point**
Duration instantaneous, range 40 meters, reusable, non-stackable.
Binds the spirit of a sacrificed victim or a just-killed volunteer initiate of Zorak Zoran into an area as a ghost, as described in the standard rules. The Rune Priest must engage the target's spirit successfully for one round of spirit combat to create this binding. Unlike the similar Humakti rune spell, the victim need not volunteer.

Create Skeleton **1 point**
Duration instantaneous, range 40 meters, reusable, non-stackable.
Using the bones of a victim, the priest animates the skeleton at the victim's old level of competence (with a limit of DEX times 5) as described in the rules.

Crush **1 point**
Duration 15 minutes, range 40 meters, reusable, stackable to 4 pts.
Each point of this stackable spell adds 10% to the user's chance of hitting with the affected blunt weapon and adds 1D4 to the damage done. Weapons so treated take on a black sheen.

Fear **1 point**
Duration instantaneous, range 160 meters, reusable, non-stackable.
Affects the victim like the initial attack of a shade with the same POW as the caster. A priest using the spell can use regular POW to back up the spell as with battle magic, so as to punch through Countermagic or Shield. This spell only affects a single victim. If the spell overcomes the victim's POW, the priest may try for a Power Gain Roll.

Berserker **2 points**
Duration 15 minutes, range 80 meters, reusable, non-stackable.
This spell acts as a Fanaticism, Vigor, and Countermagic 2 spell all rolled into one, If the attack percentage of the user exceeds 100%, the user can hit two times a melee round by dividing his percentage against two different targets, as does a weapons master or Rune lord. This spell is more effective against creatures of chaos: the character hits at twice normal instead of half-again as normal, and will be protected by Countermagic 4. Persons affected by this spell must make a roll of their INT on D100 each melee round to stop fighting before the 15 minutes is up. Should no foes be alive or visible, then they will attack friends, mounts, trees, and each other. The user need not attempt his INT roll unless he desires to do so.

Create Zombie **2 points**
Duration instantaneous, range 40 meters, reusable, non-stackable.
This spell creates a zombie out of a newly-slain victim. The zombie is as shown in the rules. Preserving some flesh and applying the equivalent of Strength and Vigor spells forces this to be a two-point spell.

Seal Wound **2 points**
Duration 15 minutes, range 160 meters, reusable, non-stackable.
Damage done by the weapon this spell is applied to will not regenerate or heal magically, but must be healed in the normal time it would take. Thus Healing 2 will cauterize a wound, but not heal it, Healing 6 will restore a limb but not mend it, etc.

Sever Spirit **3 points**
Duration instantaneous, range 160 m., non-reusable, non-stackable.
This spell acts as a bludgeon to smash the spirit of a PC away from his body. The priest must make a successful POW vs. POW roll. If successful, the victim is dead. If not, the victim takes 1 D6 damage to his CON, the effects being similar to poison damage. Note: since Humakt is the prime death god, only Humakt's cult can reuse this spell without further sacrifice of Power.

Subservient Cults

Spirit of Reprisal: Hell Roar
The cult of Zorak Zoran relies upon its members to carry out retribution against offenders within its ranks. These offenders are usually slain and their brains sacrificed to Hell Roar and Zorak Zoran. The spirit named here has an NT of 18 and a POW of 30, but does not engage in attacks itself. It acts as a defensive screen for any Zorak Zoran party which has gone to right the wrongs done by offending members. It screens by engaging in spirit combat with any spirit sent against a Rune level member of the party, thereby defending against this dangerous form of attack.

The spirit's name comes from the sound it makes. Offenders will begin to hear a whistling sound whenever the party sets off to right the wrong. The noise grows until, shortly before the attack, it is the sound of the roaring winds of gloom and darkness which shroud the underworld. Amid such noise the party will attack the defender.

Amanstan
This spirit of fire houses the magic which Zorak Zoran stole from Yelmalio during the Great Darkness, and is the source of the fire battle magics of the cult. It is also the source of the cult ability to Summon Salamanders of any size. This ability of Darkness to overcome Fire is unique to Zorak Zoran, and makes his cult very impressive to other Darkness forces and trolls. However, the effort is strenuous, for members must sacrifice twice the normal number of Rune points to get the spells. Thus, a priest must expend 2 points of characteristic POW to get a small Salamander, 4 points for a medium Salamander, and 6 points to obtain a Summon Large Salamander spell. This sacrifice of Power may be performed over a period of several weeks, but the spell is not manifest until all the Power has been expended.

Associated Cults

Kyger Litor
Zorak Zoran's old associate allows one of her Rune magic spells.

A light burst overhead, blinding me. I threw myself aside in a desperate dodge as a war cry ripped the air. I head a grunt of pain and as I blinked I saw a golden warrior chopping down the stumbling great troll. The warrior turned and dashed off behind me when he was done. I found Morak's hand and, as the sound of fighting rose behind me, I chanted a healing spell and sealed sinew, bone, and skin.

When Norayeep joined us, Morak was already awake. We all hugged and kissed each other, glad to be alive, for five of our party were dead.

Darksee **1 point**
Duration 15 minutes, range 160 meters, reusable, non-stack able.
Allows creatures who see best in full daylight to see in the dark as if it were daylight, and vice versa. This spell negates the effects of sunlight on trollkin and cave trolls, and negates the effects of the Kyger Litor Blinding spell.

Storm Bull

The Storm Bull has always had a soft spot in his heart for this fellow chaos fighter, and allows him the use of a spell for that purpose.

Face Chaos **1 point**
Duration 15 minutes, range 160 meters, reusable, non-stackable.
When cast on a member of the cult, the member will stand and fight even if he would rather run away. Initiate and Rune-level members are expected to stand anyway, but the spell will work on them if needed.

Xiola Umbar

The goddess of the Solace of the Dark Deep Within is Zorak Zoran's sister. From her the priests obtain the following Rune magic.

Healing Trance **1 point**
Duration as needed range touch, reusable, non-stackable.
The target of this spell falls into a deep trance during which his bodily processes speed up by a ratio of 8:1. Thus, a wound which normally would take eight weeks to heal will take only one week, CON will build back up faster after a poison attack, etc. Also, Healing spells may be applied one melee round after another in the same spot without a five-melee round wait. The user of this spell will remain in an undisturbed trance state until all necessary healing is done. During this time, those under the trance must be cared for and fed.

Miscellaneous Notes

Rune level and initiate members of Zorak Zoran prefer clothes which are dominantly blood-red. Their distinctive weapon is the flanged mace.

While Zorak Zoran is a military god, with great emphasis on bravery and fighting, his companies do not tend to be well-organized. Everywhere but within the temple, they are known as gangs, for they have no particular order to their marches or attacks. Some disciplined Zorak Zoran units are known, but they are exceptional. Troll and other race units of Zorak Zoran make headlong mass attacks - long sweeps to the flank are not their style. For frontal charges or for holding a line, these fighters cannot be beaten, and can be matched only with difficulty.

Our savior was familiar to me, and I realized that it was Rurik, the Light Son from the Sun Dome Temple. By the glaze in his eyes I knew he was on a Heroquest. He was quite disappointed to learn I no longer owned the golden armor which I had gotten at his temple, but he was satisfied to receive a trio of Fire sticks as a prize instead. Rurik and Chokar retraced the approach of the berserkers and found a camp guarded by a couple of trollkin. They brought back the pickings of the goods there: jewels and stones and some odd items which might have been magic but were not.

None of the booty was mine, nor could I find the track of the thief who had rifled my trade goods. Just as well, I thought, since there were no longer mules to carry it.

At dawn we buried the tails of the mules and burned the bodies of the guards. Chokar recited the Orlanth prayer, and Rurik chanted part of the Rising Sun Prayer to the Lightbringers as the sun rose. Then we burned the heads of the berserkers so they would not become zombies, buried what we could not carry, and placed a Lock on it. Then we packed off with many ill thoughts of the Zorak Zoran practice of blood vengeance.

Spirits of Health

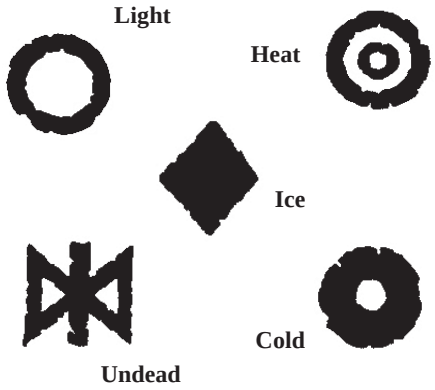
These great Healing spirits are available to shamans and priestesses of Chalana Arroy. A spirit of health can rid an infected person of his disease in just the same manner as a spirit of disease gave it. The spirit of health must engage the disease in combat. The strength of the disease equals the victim's characteristic POW. If the spirit of health succeeds in 'possessing' the disease, it will drive the sickness from the victim's body.

If a spirit of disease and a spirit of health meet in spirit combat, the first to overcome and 'possess' the other will permanently neutralize the other's abilities. If, for example, a POW 16 spirit of health engaged a POW 14 spirit of disease, both would be able to attack the other. If the spirit of disease succeeds in its attack, and the spirit of health misses its attack, the disease spirit then can attempt to neutralize the health spirit. If it immediately overcomes the spirit of health's POW again, the health spirit will lose its disease curing properties, and it becomes a normal disembodied spirit.

New Runes

These new Runes are not the most ancient known, but fulfill particular needs and are commonly accepted.

The Undead Rune combines Life and Death; it is a Form Rune The other four Runes are pairs of modifications each of the Fire and Darkness Runes Light and Heat are components of Fire yet often found separately. Cold is a component of Darkness Ice is claimed as a separate element by some northern peoples These latter four are all modified Element Runes.



Aldrya

Mythos and History

A. Before Time

The tale of this goddess 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.

Aldrya was loved by two jealous gods, each of whom threatened to destroy her if she loved the other. 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 Shanassee, 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, who are also counted among the Aldryami.

The pixies have a different origin. They are said to have been fashioned by Shanassee for his wife out of some spare magic left over from the creation

After a full week of travel through rugged foot-hills the elf presence was thick enough to feel in the air. Eye-whisper reported them, and a scout returned having seen one. During the travel Morak had been growing more and more uncontrollable, but instead of his usual growling or other animal sounds he would chuckle and laugh.

of the world. He gave them to her in a small turn of phrase and a jest to make her smile.

The Green Age filled itself with more life as the gods made more and more creatures. There was no problem when the woods and fields filled with beasts, but the Aldryami did not recognize the inherent dangers to come when beast began devouring beast. The ancient woods slowly reacted to the growing disaster of the Gods War, and more often such innocent bystanders were bruised and broken by the greater war.

During the fighting of the Gods Age, the new Power, Death, came into the hands of the elves through a wager by the Trickster. They took the Power and enchanted it upon the edge of their sacred earth tool, the Axe. With this they slew many Dwarf foes, and thus turned cold all the world's stone forever.

Zorak Zoran, a troll god, then stole the weapon from the elves and, as he escaped, slew Flamal, father of Aldrya and beloved of all the gods. Thus the axe then became the bane of elves. in her grief the goddess Ernalda commanded all of her children to withhold their bounty from the world until Flamal was returned to life. Aldrya obeyed and slept the unending sleep, and her children began to die, one by one, in the cold darkness.

The liberation of Flamal is sometimes called the "Secret Quest" of the Lightbringers, or the Greater Bonus by some. However, even his return to life would have had far less meaning without the long struggle of the Protectors on earth to save the sleeping form of their wards.

The Protectors were led by High King Elf, the leader of his race from among the undying Green Elves. He led a beleaguered band of elves through the whole of the Darkness, ever struggling to protect the empty bodies of the forest from their foes. in this he was aided by the gods Arroin and Yelmalio, another wounded survivor, but he hated the god Oakfed, the Wildfire deity who devoured the once-magnificent forests of Prax and slew almost all there.

High King Elf was among those beings present in Dragon Pass for the I Fought We Won Battle where chaos was turned back upon itself.

Thus when the Dawn came and the spirits of the living returned again to the world there was a prepared place for the Aldryami, who returned to their old places, inside of Time.

We rarely saw him as we gingerly negotiated the tricky trails. The days were long, and though we thought we had far to go, we could make only eight kilometers a day at best.

Two days before the holiday we came into a clearing where a copper-armored elf gleamed in the sunlight. An axe and quiver of arrows were strapped upon his back. I was flattered at first to be met by a Wood Lord of the cult until he addressed Rurik rather than me! Our friend was polite enough to direct the conversation to me, though the elf seemed distressed to converse with an Issaries priest.

B. Since Time Began

The activities of Aldrya, as manifest by her cult, are usually proclaimed to be the affairs of the Elven races when reported by human chronicles. This is only partially true, but the elves were usually the most noticeable part of the Aldryami and were the usual agents sent out by the Great Forest to carry word to the world.

During the Dawn Ages the Aldryami were one of the more powerful races of the world. Their woods covered much of what was otherwise empty land. In their interiors there was never knowledge that any other inhabitants existed in the world.

On the fringes, though, elf armies mingled in the political affairs of other peoples. in Dragon Pass they sat on the councils of the wise. At the end of the Dawn Age they fought against the chaos god Gbaji and, like the rest of the peoples who resisted, suffered heavily for it.

The Second Age was one of worsening Aldryami affairs. Where humans lived they turned back the wild forests for their fields, and while some of the wars which followed were elf victories, the woods rarely grew back. Where there were no men, as through most of Peloria, the Elder Races of trolls, dwarves, and elves engaged in long and exhausting wars over grudges left from Godtime. When men moved into these Elder regions, they found lands emptied by wars, and they populated the lands quickly. if the Elder races caused trouble, they were driven into their utmost refuges.

The Third Age found a subtle Aldryami comeback. The first few hundred years saw more and more of their vast forests razed, but at the same time there appeared exquisite gardens growing on old sacred territory. This time, though, the native Aldryami were under the protection of the local humans. Examples of this phenomena are the Gardens of Carresh, in the Lunar Empire, and in Old Prax, where The Garden eventually outgrew its old beds when the city fell to ruin.

Throughout all this 1600 years of change the religion of the Aldryami has undergone little change. Like most divinities Aldrya depends most firmly on the oldest friends. Events of history have only widened the gap between men and elves.

Even with the help of great human efforts made at The Gardens, this cult is not the usual farmer's crop cult.

C. Life after Death

All Aldryami believe in successive births and rebirths through many lives in a long organic growth process which will lead towards the glory and unification of their consciousness with that of their goddess. They believe that adhering to the right worship will speed that process, and most rituals and magics of the race will intensify and prove these feelings. Simply said, most elves are believers.

As might be expected from a race which comes from the earth, the Aldryami bury their dead. They sing gentle songs, and then the priests accompany the newly dead to the Other Side.

D. Runic Associations

The cult of Aldrya focuses primarily on the Rune of Plant, modified by the Elemental rune of Earth and the Power Rune of Fertility.

Nature of the Cult

A. Reason for Continued Existence

This is the cult of growing and fertile vegetable life whose continued existence helps secure the world for all life. Without the worship provided by these beings for their plants the life would wither and die.

This is the ancestral cult for the sentient and non-sentient Aldryami races.

B. Social/Political Position and Power

As indicated, the regional clout of an Aldryami cult is probably nil in human affairs, unless there happens to be an elf center of power nearby. In the latter case the elves are likely to be considered a resident population of foreigners or may be able to force or coerce their way into local politics.

Within Aldryami communities the cult is the vehicle for religious and social organization and provides the fabric for daily existence as well as mystical satisfaction.

C. Particular Likes and Dislikes

The cult has an inherent disdain for the followers of Mostal, including those called Dwarves, for they are makers and not growers.

Trolls are a greater enemy. Zorak Zoran, one of the Trolls' favored gods, slew Flamal in Godtime and brought about the horrible destruction of the Green Age. Kyger Litor is another cult foe, for during the darkness her children had no mercy for sleeping Aldryami, and even now brutally use the wood for foul purposes without regard for the life inside.

Chaos is always a foe of any living thing, and Elves will often travel out of their forests to fight against some old foe of which they hear.

Other earth deities are friends of the cult, and the earth cults are noted for their general inter-cult cooperation.

Yelmalio is the favored elf-friend outside of their family, especially among elves who choose to become warlike.

Organization

A. Inter-Cult Organization

All Aldryami claim to be One Aldryami with a common heritage, existence, and future. Despite this there are historical records of Aldryami wars wherein elf fought elf and dryad choked dryad. There are also several different regions which claim to be the pre-eminent Grove of Aldrya and occasionally send champions against each other to prove it.

The truth is that the Primal Tree disappeared, vaporized into the unreachable Land of Myth when the Spike exploded in the Gods war. Each forest region has, since, been self-governing and under the co-operative leadership of the several Tree Circles contained within the forest borders.

Co-operation between nearby Tree Circles is normally voluntary and based upon need. The nature of the Great Trees is that they command a geographic region with the aid of their Circles. Due to the weakness of the Elvish races in the Third Age there is little warring between tribes who cling to their own areas.

B. Intra-Temple Organization

The elf strongholds of Glorantha are centered about the worship of Aldrya, who is sometimes called the Spirit of the Woods. Each region worships its own forest spirit of the goddess, and the actual worship is carried out through the Great Trees, who convey the word of the Forest Spirit to the worshippers.

The Great Tree is an actual tree. All survive from the Gods Age. Some of them have several kinds of foliage and bark upon them, and all are surrounded by rare and exotic plants as well as a sprig of every type of plant in their domain. This tree is sometimes called Shanassee, the Lover of Aldrya, and worshipped as her husband.

The Great Tree presides over the Council of Elders. This council includes the High King Elf, the Elder Sister High Priestess, the Gardener High Priestess, the Chief Priests of Associated cults, and the Chosen One, an empty seat on the council which is occasionally given to someone or something which appears according to prophecy. Such events are rare, but the opportunity for including them must always be kept open.

The Council of Elders decides upon the ways of the forest, though they are very slow to ever change their minds. They also lead the ceremonies each season for those fortunate enough to be allowed into such High Magics.

The beings of the forest are represented by members of the council. The Great Tree, who holds exactly one half the votes of the Council in the name of Aldrya, speaks for the vegetable matter. High King Elf speaks for the elves of the wood and is also their King. Elder Sister speaks for the dryads and other spirits of the forest. The Gardener speaks for his own circle, which includes all of the above types in it. The Associated High Priests also speak on council and represent their followers, but have no voice on the Gardeners Council.

The forests' beings are effectively divided into four sub-cults. The first, that of the Plants, has little interest other than to note that occasional members show minimal intelligence, and occasional awakened trees are found on the Gardeners' Council. The usual route, though is for trees to be awakened as dryads with freedom from their woody bodies.

The other three cults (High King Elf, Elder Sister, and Gardener) hold many beliefs and

We made all the normal elf greetings. I detected many spells being cast upon us but withheld investigation of their source. There was no doubt that we were circled by many elves right then.

At last he was satisfied. He said he was Frofey Oakheart, then welcomed us in the name of his people. I introduced the party. He glanced them over, told us we must make haste to reach the dance site, promised good rest if we pushed on all night, and led the way. We stopped once, and he gave us some sweet drink which relieved our weariness. We arrived at a place where Aldryami had collected a full day before the festival.

powers in common, as would be expected. They also have significant differences. Whenever the differences influence the description of the cult specifics, those portions of text will be repeated for each different aspect.

They also have some significant differences. Whenever the differences influence the description of the cult specifics the significant parts of the write up will be repeated for each different aspect.

C. Center of Power, Holy Places

The Great Trees are centers of power for every forest. They are so sacred that Initiates are rarely allowed to come close or even know their locations.

Lesser centers of power are scattered about the forest. Certain trees are revered, and their dryads will take the part of Aldrya during festivals. These are often noticeable by being surrounded by, or a part of, a circle of trees. The natural mimicry of Nature has induced the growth of circles of bushes, mushrooms, and so on as well in reproduction of the glory of Aldrya.

Sometimes these lesser trees, if they are powerful enough, may be the center of a stunted or cut-off cult if the Great Trees are destroyed. Such was the state of affairs in the Stinking Forest of Dragon Pass, where the elves waged a ragged war with the area Tusk Riders.

The Shadows Dance still possessed a Spirit of Aldrya, though the Great Tree was uprooted in the Great Darkness. Several of the Sons of the Great Tree in the area still provide touch with the spirit, despite the trolls. All the Sons are over 1500 years old.

D. Holy Days, High Holy Days

Seasonal High Holy days vary and are worth recounting individually.

Spring (Water) season begins with several minor holidays as the forests awaken. Each racial type celebrates its own awakenings, though all also contain elves as the liberating agents. The Spring High Holy Day is on Waterday of Fertility week. This is a festival of great joy and unity among all the Aldryami as they celebrate the return of Flamal to the world. It is filled with a harmony of dignity and orgy.

The Summer (Fire) Season has its High Holy Day on Fire Day of Harmony Week. This is a time for a Great Council Meeting within the secret confines of the forest.

The Autumn (Earth) Season has its High Holy Day on Clay Day, Fertility Week. This is a general Holy Day for earth cults. It begins for the Aldryami with great celebration of their existence's fullness, but always ends with the tragic death of Flamal and a great mourning. After this day the trees begin their rest if they normally do so in Winter.

The Winter (Darkness) High Holy Day is celebrated on Clay Day, Movement Week. This is the holiest of the Elf Holidays, and they do the Dance of Survival. It is a difficult routine to perform, and any who fail in it will have bad luck the next year. Those who succeed will have better luck and recognition by their gods.

The Storm Season High Holy Day is on Wild Day of Truth week. This is another predominantly elf holy day since the rest of the forest is usually resting. They all perform the Dance of Life From

Death and activate the spirits of Aldrya once again, kissing the dryads to awaken them and tickling the pixies. Once the elves do this successfully, which is not easy since the participants must fight live trolls as they perform, the seed and bud is quickened and ready to bloom at their proper time.

Lay Membership

A. Requirements to Join

All Elves, Dryads, Runners, and Pixies are automatically members of this cult upon birth. As they grow older they learn skills and magics appropriate to their types. This is part of their everyday life and there is, of course, no charge for natural training. The costs included in this chapter are those which outsiders must pay to learn after they have joined, which is a rare event.

It should be noted that most Runners and Pixies never develop beyond this Lay Member stage. It is called the Children of the Forest Cult at times.

Beastmen, dragonewts, ducks, and humans may sometimes join. They must pass the Gardeners' examination, who will also make sure, through Divination, that the foreigner has no ill intents in mind or heart. The examination may be abstracted as POW + CHA divided by 2 X 5 on D100. CHA is always minus 10 for non-Aldryami races.

Other races are not allowed to join.

B. Requirements to Belong

Lay Membership requires all of the usual worship requirements. Lay Members must always report whenever they see someone doing damage to the woods and obey the commands of their cult leaders.

C. Mundane Benefits

All Aldryami are taught how to find water in wooded areas, passwords and signs to guide them through Aldryami areas, and how to tell their direction.

Lay Members also receive protection and a sustenance from their community.

D. Skills

All Lay Members are taught these skills: identify Plants, Move Silently, Climbing, Listen, Hide in Cover. Bow is taught to Elves.

E. Battle Magic

Lay Members have the following special relations with battle magic spells:

Free: Healing, Speedart.
Prohibited: Darkwall, Ignite.
Unique: Food Song. This spell allows the singer to pick any plant needed for eating, shelter, weapons, etc., insuring that the plant so used will not be hurt or offended and, if killed, will return in peace to Aldrya's bosom.

Food Song **1 point**
This spell will allow the singer to pick any plant which they need, whether it is for eating (and all Aldryami are vegetarian cannibals), shelter, weapons, or so on. It insures that the plant so used will not be offended or hurt and, if killed, will return in peace to Aldrya's bosom.

Initiate Membership

A. Requirements for Initiation

Candidates for Initiation must prove themselves to be ready for adulthood in the tribe. They must have been Lay Members for at least 2 years (for outsiders) and know all of the skills listed for Lay Members at least 50%, plus at least 1 point of all three spells. They also must prove themselves to the council of Elders. This is done by making a roll of POW + INT + CHA divided by 2 X 5 on D100.

Note that non-Aldryami races must subtract 10 from their CHA for being from a foreign race. After Initiation, though, they will always measure their CHA as if they were an elf, and will have the penalty when using CHA in relation to non-Aldryami.

Candidates for Initiation must choose to join either Elder Sister or Elf cult. Both are open to any Initiate, but Elder Sister also requires a special empathy for plants inherent in dryads. This empathy is found often also in female elves, occasionally in male elves, beastmen, and dragonewts, and but rarely in any human.

B. Continuing Requirements: Elder Sister

Initiation of Dryads commonly occurs between the tenth and seventeenth years after their awakening.

Elder Sister Initiates must bind themselves to the spirit of Aldrya. This has immense effect on the individuals by linking them directly to their goddess' subconscious urges, and their daily lives are at unity with their nature.

This spiritual contact also forces the deciduous tree dryads into the same seasonal cycle as Aldrya. They will sleep all winter, wake in the spring for a full summer life, and fall asleep again the autumn so their souls can rest in the Underworld.

Plants which do not lie dormant for part of the season are not subject to the variations. This includes Ever. greens and jungle plants.

Non-dryads of this cult have several options open to them. They may occasionally inherit a tree from a dryad who died in some way or another, thereby preserving the tree's life. More often, though, they form a wandering priesthood which moves through the woods as the Spirit of Aldrya moves them. They go where they feel needed, and are called Wandering Dryads.

Elder Sister Initiates must undertake to learn one point of battle magic spells per summer, and try to go up 5% in two cult abilities per year. They must also sacrifice at least 2 points of battle magic power per week in worship.

Morak had befriended a pair of Runners on the march, and they followed him about like pets. The day we rested, he stayed awake. When he returned he told us he had spoken with one old woman and a tree while we slept. He still laughed a great deal, and his eyes gleamed.

It is characteristic for dryads of most types of trees to use more than the minimal amount of power for worship, and to expend it more often in worship than necessary. They are often very active and vital beings, but find it difficult or tedious to meet their minimal learning requirements.

C. Mundane Benefits: Elder Sister
The Initiate of Elder Sister will always be able to find food or water in a forest. They will always be alive and healthy as long as their tree is too. They will always be aware of their goddess' natural desires and act accordingly.

D. Skills: Elder Sister
Elder Sister Initiates are trained in all Lay Member skills, plus have these available: Find Healing Plants (from Arroin Associations), Xenohealing, and Read/Write Aldryami.

E. Spells: Elder Sister
Initiates of the Elder Sister cult may sacrifice, as normally done, for any cult special Rune Spells, including those of the Associate Cults. Note that they do not choose inappropriate spells, and so will not have Arrow Trance, but may have Warrior of Wood. Also, the following Battle Magic spells are available: Extinguish, Light, Detect Life, Vigor, Shimmer.

Norayeep, the guards, and I were not to be initiated, but Frofey said the elves were always happy to have an Issaries bless their ceremony. Thus I was the last to see Morak when he left.

His examination was simple, and I saw that the "old woman" was a staid Dryad whose path was covered with white bellflowers where she walked. Pixies dashed about her, ringing the air with their laughter. When Morak was accepted, some of the pixies flew around his head and led him into the woods.

B. Continuing Requirements: Elf Cult
Initiates of the Elf Cult must take a working part in the elf society. They leave their parents' care, though they will always be a part of the same family and clan obligations, and may enter into any elf occupation available.

One obligation of all Elves is to serve in the defense of the forest. If they ever fail in answering the call to duty they will all suffer the same loss as the forest. This may take years to accomplish, but it is sure. Stories still are told of the renegade elves of the Moon Bow Legion who stood aside when the Lunars set the might Moonburn upon the great forest of Rist. Every elf and man of the legion died in flames within five years.

Elf Cult members must sacrifice two points of power per Holy Day in worship.

C. Mundane Benefits: Elf Cult
Initiates of the Elf Cult can always find food and water in a forest, even if it is winter. Also, once per week, they can find a flower, any time and any place. They receive the comfort and safety of the elf tribe, and healing by their fellows when they need it.

Also, every elf receives his Elf seed. This will be planted on his initiation day and, in one year, will be ready for harvesting and finishing to become a fabled Elf Bow. It will take another year to finish, and each new Initiate must dedicate one week each season to making it. In two full years it will be done.

Only the maker of such a bow can use it. If another race takes it in hand it will become brittle and dead. Even other elves cannot use its full potency, but can use it as a normal Self Bow.

Elf Bow specifications are: Range 120 m., Power of storage 2D6+2. The bow's range is halved in the woods.

Elves will have only one bow at a time. They must begin anew if theirs is broken and take two years to make a new one.

Non-elves cannot do this as naturally as the wood-born elves. If such members wish such a bow they must spend a Rune point of permanent Power to do so, under the guidance of their local Tree Lord, and requiring four years total.

All Initiates receive leather armor, a small shield, and a spear and shortsword for free.

D. Skills: Elf Cult
Elf Initiates may learn these skills at the rate of 5% each for only one skill per season if militia (a 70% chance of such), but normal learning speed if they are Marching elves in service in the army.

Skills available are: all Lay Member Skills, Set Ambush, Set Snares and Traps, Spot Hidden, Ambush, Camouflage, Tracking, Read and Write Aldryami, Find Healing Plants, and Dexterity Increase. Weapons skills taught are I-Handed Spear, Javelin, Short Sword, and Bow.

E. Spells: Elf Cult
Initiates may purchase special cult magic, including Associated Cult spells, in the usual initiate fashion. Also, they may learn these Battle Magic Spells:

Harmonize, Detect Detection, Multimissile, Silence, Shimmer, and Extinguish.

Rune Lord Membership: Wood Lords

A. General Statement
Wood Lords of Aldrya are always members of the Elf Cult. There is no comparable status in the Elder Sister cult. Wood Lords are protectors of the garden and war leaders.

B. Requirements for Acceptance
Candidates must have been Initiates for at least five years and served in the Marching Aldryami for at least three years. He must have proved himself capable of command in the elf army. He must Read and Write Aldryami at least 50%. He also must have at least 90% ability in five of these skills: Elf Bow, Set Ambush, Spot Hidden, Set Snares/Traps, Move Silently, or any hand weapon.

They must also have 15 points of POW and know Extinguish, Detect Detection, Multimissile, and Healing 6.

C. Restrictions of the Status
Wood Lords must never eat meat (Aldryami never do, in any case) and must never kill except in defense of themselves and their woods. Destroyers of growing things must be eliminated at their source, and Wood Lords are the ones who lead such expeditions forth. The perversion of life called Undead must be smitten wherever found.

After accepting their status they must spend spring through fall season in training before they are ready for service. At this time their skills will have increased 5%.

D. Benefits of the Status
A Wood Lord is welcomed and will be fed, healed, and sheltered in any elf woods or Sun Dome Temple. Elder Sisters always will share their better wares with Tree Lords on holy days.

Wood Lords traditionally receive their favored weapons and a magically-tempered suit of copper armor, both of which have the properties of bronze. (Elves never may touch iron.) Wood Lords receive an allied spirit 'awakened' in their elf bow. The ally has normal spirit statistics. It may, if its Power is high enough, become a priest of the cult.

They may also attempt to gain Gardener status.

Rune Priests: Wood Priests

A. General Statement
There is one type of Aldryami Priest, even though the Elder Sister cult calls theirs priestesses, while the Elf cult calls theirs priests. Both are responsible for maintaining the vitality and welfare of their homes. They provide the network for communication between different parts of the Aldryami worlds. The elf priests provide leadership within family and clan structures by being a superstructure and decision-making body. The dryad priestesses help maintain a balance by joining the wandering dryads.

B. Requirements for Acceptance
Candidates must have been Initiates for a least five years. They must have a Power of at least 18. They must be able to read and write Aldryami at 80% or more. They must know Extinguish, and either Detect Life or Harmonize. They must pass an exam before the Gardener Council which can be abstracted to be POW X 5 on D100. (A roll of 96-00 always means rejection. Candidates will then become either Renegade or Rootless Elves.)

C. Restrictions Imposed by Status
Priests and priestesses both are eligible to be summoned to the emergency defense of the forest. They form magical battalions in such times under the direction of Elf Priests who know the appropriate magic.

Priests and priestesses judge disputes between their followers.

They must learn Tradetalk to at least 50%. (This is known by some elves at all times, learned long ago from Issaries and passed down from generation to generation of Trade talkers.)

They must be foremost in dealing with outsiders, and never fear to go to the aid of their kin or kind.

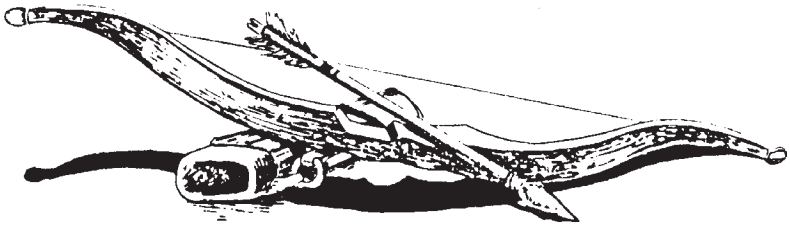
D. Benefits of the Status
Communion Of The Tree is the largest single benefit to priests. This is an empathic connection with Aldrya which always works while they are in any woods, even those not ordinarily elf-guarded. (It does not work in orchards.) This buoys them up in adversity and guards them against all these spells: Befuddle, Demoralize, Fanaticism, and Zorak Zoran's Fear spell, by letting them defend against those spells as if their current Power were doubled in value.

Priests and priestesses are allowed to see the Great Tree of the forest, and to take part in rituals with it. They may try also to attain Gardener status.

Priests receive an allied spirit, which must be placed in a staff. This may be shod in special copper to do double damage, and priests may learn to use it as a weapon.

Dryad priestesses receive allied spirits and bind them into their home tree to guard it and serve as a source of communication while they are gone. Priestess dryads are thus very mobile, and they may join the wandering dryads to lead the non-human initiates and teach them.

I spoke briefly with the Elder Sister Priestess, then she led me to the next stage where the Initiates were being accepted. This was much more solemn, and the young elves who were about to become men and women stood stiffly in a line before a warrior who wore shining copper armor and carried a bright axe upon his back. I sighted Morak, quiet at last, among the crowd of other Lay Members. Several beasts stood reverently nearby, as well as a dragonewt farther away. The Initiates received their bow-seeds, were taught a prayer, then each of them joined an older elf who turned and led the way silently into the woods.



Priests and priestesses may receive leather armor when consecrated, and also a copper (5-point) helmet.

Priests and priestesses may attempt to become High Priests and High Priestesses by proving themselves over the years to their comrades and communities by deeds of protection and preservation. They will become Chief Priests before they become High Priests.

E. Rune Spell Compatibility

Priests and priestesses may learn these standard Rune spells: Concealment, Extension 1-3, Mind Link, Divine Intervention, Dismiss Elemental 1-3, Matrix Creation, Spirit Block, and Divination.

Dryad priestesses also can learn: Absorption, Warding, Summon Small and Medium Gnome.

Elf priests can learn additionally: Reflection, Shield, Vision.

The Lay Membership broke the silence first as their childish joy broke forth unrestrained. The priestess came and we spoke once again, but I explained that I would attend no deeper. My wife, I reminded her, was also an earth priestess and I preferred to go and finish the ceremonies with her. The dryad told me when and where to meet her younger sister, who had elf goods to trade, then went on.

F. Cult Special Rune Spells

These spells are available to all priests and priestesses. The dryads usually do not choose combat spells, though they may in times of dire war whose danger penetrates to Aldrya's unconscious thoughts. Priests of the Elf cult, though, often choose non-combative spells as their way of contributing to the welfare of clan and forest. It depends on the inclination of the individual.

Accelerate Growth **1 point**
Duration as needed, Range 80 meters, Reusable.
This spell matures a plant to its prime in one-tenth normal time. It will not grow plants beyond their potential. The spell effect is permanent (i.e., the plant will not shrink to a seedling in 15 minutes). The spell will work on one tree at a time or on a 3-meter-square area of bush, etc.

Plant Eye **1 point**
Duration 15 minutes of vision, Range any, Reusable.
A previously-prepared plant may be used as a spy by converting the leaves to sight and sound transmission devices without altering their appearance. The parent plant is started when the spell is gained. Cuttings of that plant can be used as spies while planted, but only one such planting per year can be made. Cut or uprooted plants die. Only one cutting can be looked through with each use of the spell.

Arrow Trance **1 point**
Duration 15 min., Range 30 meters, Reusable.
This allows the user to merge himself with his bow, doubling his ability even beyond the 100% or 200% level. The user is in a trance in which only his bow and his targets exist for him. He moves only to get a clear shot or find another clear target in melee. He will use no other weapon and will not use the bow to parry or as a club. Even if an opponent is a meter away, he will shoot an arrow at him. The user will take any Defense he has, though. While in the trance, he will use only bow magic (Speedart, Firearrow, Multimissile) to the exclusion of all other magic, including Healing. If melee ends before the 15 minutes end, he will stand at rest and wait for targets. This is not a Berserker spell: the user knows who his friends and enemies are. The user will be taught ordinarily to put on protective spells before activating this one, because he cannot use any of them after he has called on Arrow Trance. This spell may be put on any Aldrya worshipper by a priest, but a non-worshipper cannot benefit from it.

Create Warrior of Wood **1 point**
Duration 6 hours, Range 160 meters, Reusable (but see below).
The spell awakens a spirit within a particular mobile tree. The result equals a Great Troll in all particulars, and will use its thick branches as mauls, with an ability equal to its Dexterity times 5 as a percentage. Though using only one branch at a time, it will have at least five (roll D6+4) to use if any should break. Extra uses of the spell can either extend the life of this warrior or create another if another special tree is available. Between activations, the tree will root as usual for trees. If the tree or its spirit is destroyed, a new sacrifice for a Warrior spell must be made.

Silence **1 point**
Duration 15 min., Range 160 meters, Reusable.
This puts a field of silence around the recipient, three meters in radius. No sound escapes the field. If put on an enemy to keep him from using battle magic, a POW vs. POW roll must succeed. The spell's normal use is for slipping silently through the woods and confusing the sonic sensing organs of trolls.

Tanglethicket **1 point**
Duration immediate, Range 160 meters, Reusable with new seeds.
Special plants are available to Aldryami which provide seeds for this spell. The seeds are available only to priest of the cult, and they may acquire only 1D6 seeds per year when they sacrifice for this spell. Each seed will grow into a three-meter-cube impenetrable thicket if thrown and activated on arable ground. The thicket needs 15 minutes to reach maturity. If the caster uses Accelerate Growth as well, the thicket matures in 7 melee rounds. Cutting the thicket damages the cutting weapon at 9 points per round; burning each three-meter-cube produces a separate nine-meter-cube of poison gas of potency 9. To cut through the thicket, each one-meter-square section has 20 hit points. The thicket will die in a day if left untended. To tend it, the caster of the spell must cast I point of battle magic once per day upon each seed.

Sunripen **1 point**
Duration 12 hours (3 seasons), Range friendly fields, Reusable once per year.
This stackable spell must be cast on Aldrya's Spring holy day (Waterday, Fertility week, Water season). It allows the newly-awakened plant life to draw upon the sun's powers to help it grow without mold, rust, or disease. The sun will help it resist insects and ripen to its richest. The spell fructifies in about 26 weeks for plants, in time for autumn harvest and storage. Elves require about ten weeks more, and it is the cause of the many elf births during the Sacred Time before Spring.

Chameleon **2 points**
Duration 15 min., Range 160 meters, Reusable.
The field of this spell allows the caster or the person on whom the spell is cast to blend into the background, as if the user had 100% Camouflage, even though she may be moving.

Heal Body **3 points**
Duration instantaneous, Range touch, Reusable.
This spell cures the total body damage taken by a body, regardless of hit location. It will regrow a severed or maimed limb. When a limb is severed or maimed, roll 1D100 to see what percent of the limb is lost. The result tells the player long this spell needs to regrow the limb. Limbs regenerate at the rate of one Game Week per 10% restored if the spell is applied within ten minutes, or at one Game Month per 10% if the spell is cast after ten minutes but before seven days. After seven days it is too late to regrow limbs.

The Gardeners

A. General Statement

The Gardeners are a special part of elf culture who form a general Council of Elders for elf society to consult in discovering the intentions and plans for the woods. Each Great Tree will normally have but one of the Gardener Councils send a representative to the Great Tree Circles.

B. Requirements to Join
Candidates for the Council of Gardeners must be Chief Priestesses or Priests or Wood Lords. They must have served in that function for at least twenty years, and been present for at least four celebrations in the presence of the Great Tree. They must be a leader in their clan (if they have one) and be able to pass an extremely difficult test, abstracted as POW + number of Years as a Chief Priest, Priestess, or a Wood Lord on D100.

C. Benefits of the Status
Members of the Council of Gardeners are the wise and respected leaders of the deep forest community. They enjoy the admiration of their followers, occasional company of their deities, and the responsibilities of leading their world.

D. Special Rune Magics Available
These spells are available to the Gardener: Discorporation (from the standard Rune spells), all the special spells listed in Daka Fal, and:

Recover Spirit **3 points**
Duration instantaneous, Range touching corpse, Reusable.
Useful only on Aldrya cultists, this spell must be used within one day of death. Within that time the priest may meet the victim's spirit on the spirit plane and force it back to its body if the priest succeeds in one round of spirit combat with the departing spirit. But after one day, the spirit will have left the influence of the Great Trees, and the spell will not work. The body first must be Healed to positive hit points. A roll of 96-00 results in the priest finding the wrong spirit to put back in the body. Use the Daka Fal Random Ancestor Chart to determine the replacement spirit found.

Subservient Cults

A. Spirits of Retribution
Those who break faith with their garden are haunted by Nature Spirits who will engage them in three rounds of Spirit Combat at moments of great stress, so as to discommode them and perhaps cause their deaths or maiming.

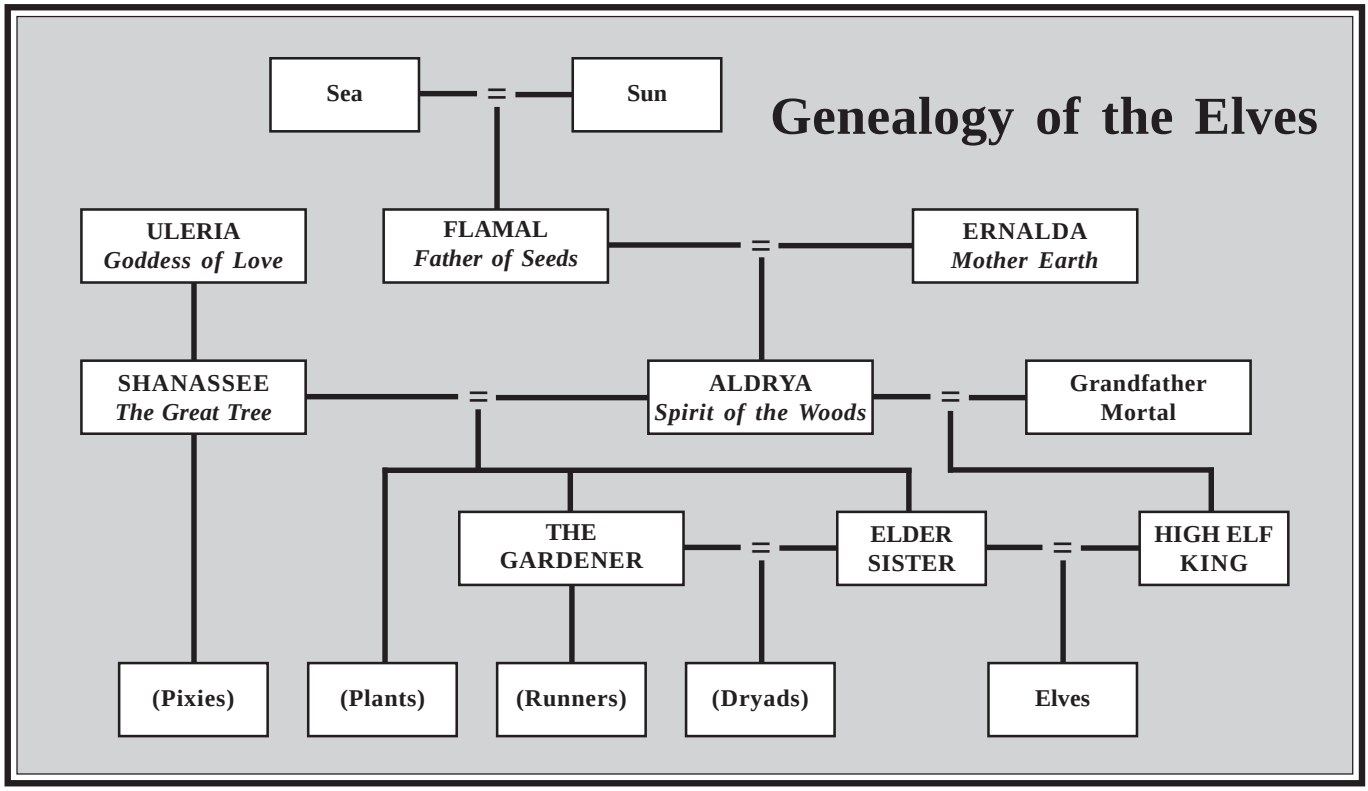
Those who commit minor infractions will be allowed a chance to make redress. Major oath breakers, such as the traitors who allowed the Moon Bum, are haunted until death.

Associated Cults

A. Flamal the Father of Seeds
It was Flamal who taught his daughter the value of seeded plants. From him, Gardener Priests gain the following spells.

Bear **1 point**
Duration instantaneous, Range 30 meters, Reusable.
Per spell point used, this spell causes a single tree or a 3-meter-square area of bush or ground cover to yield its fruits in full-bloom, no matter what season. This can kill the plant if done at a bad time, so a full-day ritual is needed to appease its spirit before the spell is cast. Chances of killing the plants are seasonally determined: Spring 30%, Summer 15%, Autumn 10%, Winter 70%, Storm 50%.

B. Gata the Primal Earth
A primitive cult, Gata is referred to by Aldryami as the Three Earths, or the Six Earths. From this original Mother Earth cult, the Gardeners gain the following:



Gnome to Gargoyle **1 point**
Duration 15 min., Range gnome, not reusable.
This spell must be cast at the same time a Summon Gnome is cast by the priestess. It turns the Gnome into a Gargoyle. This is done only in times of extremity because gnomes are too valuable to waste in combat. It cannot be dismissed by Dispel Elemental. After 15 minutes it turns back into earth. The Gargoyle will have the STR, INT and POW of the Gnome. The Gnome's Hit Points become SIZ. Other characteristics must be rolled for and bonuses figured. These gargoyles cannot fly.

C. Arroin
During the Darkness Arroin and King Elf were close friends, and Arroin was often tended by Dryads who died out of love for him whenever he was but wounded. In this way the Arroin Skill of Find Healing Plants is an associate skill of the Aldrya Cult. For details, see the Chalana Arroy (Lightbringers) description.

D. Yelmalio
Yelmalio was a close friend in the Darkness too. Yelmalio is the source of the military training in the elf cult, and there always is a Yelmalio priest attached to an elf cult. Also, the Aldrya cult receives this spell:

Catseye **1 point**
Duration 12 hours, Range 160 meters, reusable, stackable
This spell affects the recipient's eyes so that he can see by all available light. This is not infrared vision. If there is a complete lack of light there will be no chance to use this spell's advantage. However, the light from a single distant spark or single star glimpsed through clouds will allow the user to see the range of the spell. Eyes of the users of this spell will reflect light like a cat's.

E. Eiritha
From her sister Aldrya gets this Rune spell:

Speak To Beast **1 point**
Duration 15 min., Range voice, Reusable.
This spell allows the person on whom it is cast to talk with one type of mammal for the length of the spell. Oratory bonuses apply if the creature needs convincing. The spell costs 1200 L. to learn.

F. Chalana Arroy
From the Great Healer the Goddess of the Woods receives one spell.

Cure All Disease **2 points**
Duration instantaneous, Range touch, Reusable.
This spell can halt any disease. One spell applied to a diseased person, elf, plant, or animal will stop the effects of the disease. More spells cast at the same time will reverse the effect and 'regrow' the characteristic affected at the rate of 1 point per spell used, curing up to the original amount of the characteristic.

Miscellaneous Notes

A. Elf Society
Elf families generally are close-knit and clannish, with clans joining together to form tribes which worship at a common Great Tree.

As mentioned, some 30% of all elves join the Marching Aldryami, or active army. Readers may wonder what the rest do, and we present gleanings from our research here.

Some regular occupations for the elves are tending to the needs of their dryads, or acting as servants for Gardeners. Thus an elf can gain expertise in growing exotic plants (including the fabled copper-growing weapon plants). Some elves gather food for specialists. Some are animal tenders. Some make the daily implements of living, like storage gourds or clothing. Wood carvers make exquisite items of rare beauty. Singers of poetry are always held in high regard. Healers are found in every clan. And there are always weapons masters in a clan to teach their militia the basics of weaponry.

There also are specialist occupations using and teaching skills which are not found in the regular Aldryami communities. These always include masters of Tradetalk and Staff Fighting. There also may be other non-Aldryami weapons experts. Some locales will have swimming or sailing experts, other-language experts, or traders.

Some will serve as Initiates or priests of non-Aldryami cults, as shown on the Cult Compatability Chart.

B. Rootless Elves and Renegades
Elves who have been rejected for some reason by their examiner (i.e., rolled 96-00) or who have, for any reason, rejected their cult, are called Rootless Elves. This almost never happens to dryads or runners, but occasionally to elves and pixies.

Rootless Elves are officially exiled from their religion, but some may choose to remain within their known Elvish society. They may still associate with their community, come to the aid of their woods, and live there, but they have no official part of the religion unless they are accepted in an associate cult and work their way to importance in it. This is an acceptable alternative for Rootless Elves.

Rootless Elves may attempt to rejoin their cult after being non-members for at least five years. They must begin anew as Lay Members, and if they joined any other cults they must forswear their ties to that deity, even if they are an Initiate and must face the cult's Spirit of Retribution. Other elves or Elvish spirits cannot aid the apostate against these Avengers.

It is possible for Rootless Elves, even those with foreign cults, to remain content inhabitants of the forest. Many even glory in their foreign cults and set up a small shrine or temple where they may live and teach their particular skills to their fellows for normal prices. This way the Rootless Elves form a distinct service to the community, and some leaders of elves favor this co-operation. Enemy cults are forbidden of course, and a shrine set up to a troll deity would soon find itself under attack or siege.

As I watched her go, other movement caught my eye. I turned in time to see a huge dark-brown man step from the shadows. A tail flicked Morak's arm. The boy turned and I saw that the man had the head of a bull. His horns were a full meter wide, and his shoulders looked powerful enough to wrestle a bison. I couldn't hear what was said, but Morak nodded once, his mouth and eyes wide as he stared up at the minotaur, then followed him into the woods.

Morak had, at last, found his home.

Renegade Elves are those which have been rejected by the cult or chose to quit and who also turn their backs completely on their old peoples. These elves form bands which act according to their own desires, often as mercenaries or hunter companies. Many turn to outright hatred of their kin, and tales are still told of Saw-tooth Korvan, a meat-eating elf who terrorized the Stinking Forest to help trolls during the Inhuman Occupation of Dragon Pass between 1200 and 1250 S.T.

C. Brown, Green, Yellow, and Black Elves

Color differentiation in Elvish races is based upon their forest of origin. Brown Elves have been mentioned as coming from deciduous forests, and get their name from the browning of the leaves in autumn. Green Elves get their name from the evergreen trees which they tend.

Yellow Elves come from the tropical and semitropical forests of the world.

Black Elves tend those plants growing in Darkness, such as various mushrooms and fungi. These often live underground. As might be expected the Black Elves have a neutral relationship with trolls, who share their element, and also with other Aldryami, who share kinship.

Sea Elves are known. They tend the many types of vegetation of the oceans and larger lakes. They are occasionally found in rivers as well, though rarely live there except for the largest rivers in the land. They do not have fish tails, but do have finned hands and are capable of breathing both above and below water.

Both Fire Elves and Moon Elves have been rumored, but none have been seen by humans in this world.

Biturian Departs Prax

Adari is a frontier town between Shadows Dance and Prax. It was first settled in the Dawn Age and is also the birthplace of Pavis, but since has been razed and rebuilt often. There trolls, elves, humans, and other lesser races of the area meet as equals. Issaries has a fine temple there.

Our journey to Adari was uneventful, and Norayeep and I had much time to talk. Our Elvish escort carried the goods I had gotten, but they would not go past Adari, so I needed pack beasts to continue. When we reached the city, therefore, Norayeep went to inspect the available pack animals while I went to find an Orlanth priest.

The Storm Voice was called Argrath Dragonspear, and I was surprised to see Jarang Bladesong, whom I had met in Pavis, among his followers. Jarang put in a good word for me, recounting how I had helped to cover his escape from Lunar guards in Pavis by getting them drunk. I thought that a good omen, and so Argrath seemed to think as well, and he agreed to marry Norayeep and I with Lightbringer ceremonies.

Norayeep was bursting with excitement when we met at the inn, but did not tell me what she had found for beasts. I thought that she had made a good bargain, and was happy to wait to learn what it was while we looked for others to fill out the ceremonies. There seemed a dearth of priests for the cults, but we were content to find initiates to substitute.

The ceremony was held in Issaries temple, and the High Priest there was glad to fulfill our god's role. He cast a Market Protection spell over the ceremony for luck, even though we were in an already-protected temple. He then invoked Issaries to bind us with his passing, and ordered that we hold hands for the rest of the ceremony.

The Initiates of the other cults then spoke. A healer called for Chalana Arroy to bless us and keep us whole. The Lhankor Mhy scholar called for his god to make our ground steady for us to walk upon. Flesh Man, who was a beggar taken from the street (as is the custom in Adari), called for all people to recognize the touch of the gods. The trickster already had gotten drunk to give us his luck, and called for more ale.

Then Argrath began his part. While the others were busy, he already had cast Cloudcall, and at his command the thunder rumbled and the lightning flashed outside. A wind rose from the south, a lucky wind, and Argrath called upon Orlanth to watch and protect the marriage. He invoked the ancient poem:

Stand together always, two are better than one.
Life is short, time is long. Life flees before us.
Take what you hold, make use of it.
This makes you better than gods.

The Ernalda Initiate invoked her fertility chant, but instead of one voice we heard two. Then the Initiate finished her chant, and the other voice continued with other verses to make it into a spell. At last I found the source, but did not recognize the woman.

When the ceremony was done, there was a feast. We gifted everyone for their parts, and some of them in turn gave us tokens of luck. As this formality was ending, I noted the chanting woman waiting too, and with her was a bison Kahn.

With great glee, Norayeep introduced them: Varaneena Cow-eye and Narmeed Whirlvishbane. I saw that the man wore iron, and that the priestess wore many arm rings denoting the cattle she tended.

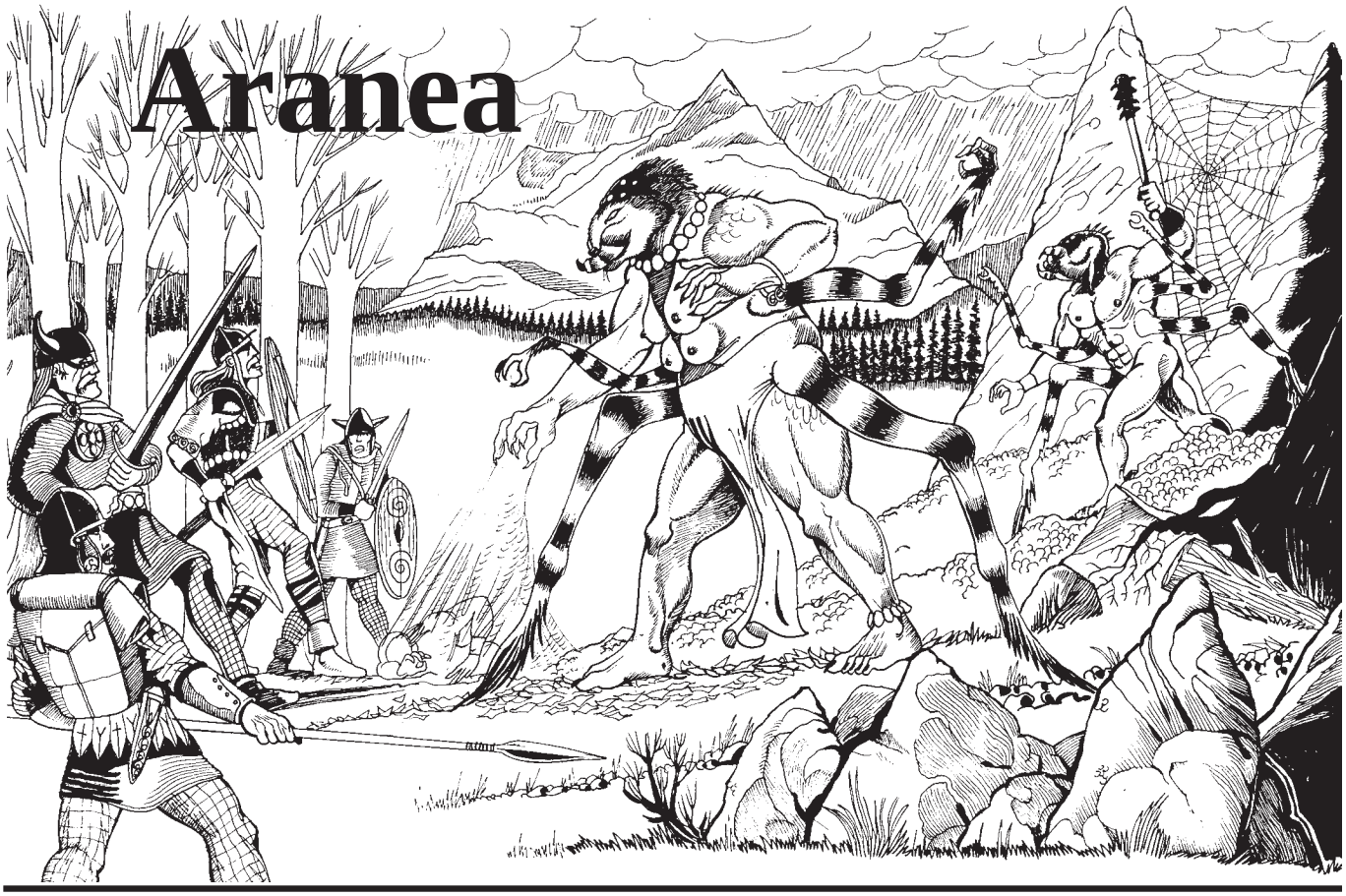
"Your presence at our wedding was goddess-sent," she said. "Your arrows have brought my husband great luck, and the goods you gifted us with have made us rich. They call my clan the Flower Bison now, because the women all sing to their narl flowers. An elf saw that, and it led to friendship. Now we have worked out that they will return beast tails to us if we return elves we have freed from the Lunars. The Goddess is pleased."

"We would not want it said," continued Narmeed, "that we missed a chance to trade luck. We met your wife yesterday, seeking mules to buy. We forbade her, and instead gift you with seven fine bison, each healthy and one a young bull. They will serve you well, and Norayeep can tend them easily. Please take them, and bless us thereby."

"Done," I said. I could tell Norayeep was pleased, for she always was embarrassed to be tending mules. I was pleased too.

We invited the friends of the priests and Initiates. The High Priest of the temple sold us more food and wine, and I bargained quite well against him. The Bison people and the Orlanth people made good friendships that night, and as the sun rose we all looked forward to many fine days ahead for us. The crowd dispersed, leaving Norayeep and I with the bison in the dawn, brave and glad for our long future ahead.

Aranea



Mythos and History

Aranea is goddess of all spiders. She is a daughter of Kropa, goddess of all arthropods. Although she originally sprang from deities of darkness, she lost some of that connection early on in her existence. When Aranea first came to the surface world, she had an interesting and little-described meeting with a mysterious entity that some have equated with Arachne Solara.

After this meeting, Aranea and her children spread over the world, helping to subdue the races of insects that at times threatened to engulf the world, and at other times preying on the very beings they had earlier saved from the insects.

Aranea's cult is not large, though it has gained prestige through the fact that Arachne Solara, goddess of Nature, takes the form of a spider. The cult has been noted for the activities of its most famous member Cragspider the Firewitch, who has used the cult to step to her current status.

Cult members are promised that if worthy, they may be reincarnated as a spider in their next life.

The dead of this cult are just discarded. Troll members will eat their dead as usual. Fangs or other portions of dead spiders are not viewed as especially holy, and may be used as ornaments, jewelry, etc.

Aranea is connected to the Runes of Darkness, Beast, and Fate. Members of the cult point out that the Fate Rune is shaped like a spider's web.

Nature of the Cult

This cult is the ancestral cult for spiders; intelligent and unintelligent spiders will always worship it. Trolls and other races worship Aranea mainly for the useful products and powers it offers and in order to gain a deeper knowledge of the power of Nature.

This cult has no power except where it is directly worshipped. Any power gained by the members is solely as a result of their own efforts. By Skyfall Lake, it has gained dominance as the ruling religion.

Aranea is somewhat opposed to chaos and likes spiders greatly. She is friendly to Gorakiki, though the reverse is not always true. She is generally friendly with all cults that try to be at one with the natural world as it is.

Organization

Cragspider is supreme ruler of this cult. All temples swear loyalty to her, but are only required to give her obedience when she is actually present. There are no other lines of command or communication.

The High Priest of the temple exercises authority over the priests of his temple, but it is more a hierarchy of respect than of discipline. The priests can command the initiates at will, but do not have initiates assigned to them.

The cult spiders are a peculiarity. They act as unattached initiates and may do as they please, examples of the goddess incarnate.

This cult is popular among trolls dwelling in and around Cliffhome and Skyfall Lake, The spider people of Pamaltela worship Aranea and supposedly tribes of people use the spider totem in Ralios, the Tunneled Hills, and in the hideously haunted land of Dorastor.

Holy places include Cliffhome, Spider's Rest (in the Rockwoods), and the living bodies of certain gigantic spiders, such as the well-known Dinosaur Spider of Wolf's Head.

Every Godsday during Disorder week is a holy day for this cult: the cult High Holy Day encompasses both God-days occurring during Sacred Time.

Lay Membership

Joining this cult involves paying a sum of 5 bolgs or its equivalent to the priest each week. Spiders are automatically permanent lay members of the cult.

Lay members must attend the seasonal services and always give respect to spiders.

Where this cult is strong, large numbers of spiders of varying (sometimes enormous) size are found. The existence of such animals serves both as a source of silk and poison, and as a source of discouragement to other predators. The lay members share in these benefits.

Lay members may learn Climb, Jump, and Net Attack and Parry, all at the usual prices. They may buy Coordination and Binding at the normal prices.

Initiate Membership

Prospective initiates must pass the usual test, and they must bring a live prey creature of at least SIZ 5 to be fed to the temple spiders. If they belong to any race not normally a member in the temple applied to, they must subtract 10 from CHA when joining. Intelligent spiders are automatically initiates of this cult when they reach maturity.

Initiates must fulfill the usual obligations. In addition, they must feed any hungry spider that they meet, if possible. They are not allowed to harm any spider that is not directly attacking them or attacking another member of the cult.

When an initiate encounters any spider, he can attempt to roll his CHA x 5 or less. If he succeeds, the spider will not attack him, though it may attack others in his party. If he attacks or inconveniences the spider, it will attack anyway. Initiates are permitted to raise spiders for silk or venom by the cult. Skills for the cult include the following:

Half-Price: Climb, Jump, Net Attack/Parry, Make Net.
Normal Price: Brew Blade Venom, Brew Poison, Brew Poison Antidote, DEX increase, Spider Care.

Spider Care
This is the same skill as Insect Care from Gorakiki, but applied to spiders. This cult has no equivalent to the Gorakiki skill of Special Breeding, as it does not raise groups of spiders for commercial purposes. Spiders raised by the cult usually are raised in relatively small numbers and are allowed to roam freely. Initiates may purchase Binding, Coordination, and Glue at half price. They may purchase cult special Rune magic on a one-use basis. They do not receive any normal Divine Intervention, but may use the special cult sort of Intervention.

Rune Lord Membership

There is no such status in this cult. The Spider Masters of the cult fulfill both Rune Lord and Rune Priest status for cultists.

Spider Masters

Rune priests of this cult are titled Spider Masters. The goal of their existence is to fulfill the measure of their creation by glorifying nature's most perfect invention - the spider.

Spider Master candidates must have a POW of 18+, know Net Attack at 90%, and know any other cult skill at 90%. They must have served as an initiate for 3 years and must pass the usual test presented in the rules.

Spider Masters of the cult never may directly harm a spider. They must be prepared to sacrifice their tribe, followers, and even spiders, if necessary, to ensure the greatest good in fulfilling the pattern of fate. They may never interfere in a conflict between spiders. Their POW gain roll is only species maximum minus current POW, not species maximum + 4 minus POW as for normal priests.

Spider Masters advance in skills as if they were Rune Lords. They gain reusable Rune magic, and an unintelligent spider to serve to hold their allied spirit. They may raise spiders for any purpose. Intelligent spiders untainted with chaos will never attack them first. This cult has access to all 1 point spells except Summon Elemental. They also receive Multispell II and Extension II. They also get the following special cult Rune spells.

Spider Bite **1 point**
Duration 15 minutes, range touch, reusable, non-stackable
This spell turns the head of the caster into that of a giant spider. He gains 2 points of head armor and a bite attack doing a base damage of 1D6 with a chance to hit of DEX x 5%. The bite injects poison with a POT equal to the caster's current CON.

Webbing **2 points**
Duration 15 minutes, range 160 meters, reusable, non-stackable
This spell hurls a mass of silver and white strands of web onto a specified area of 3x3 meters. Anyone within the area may attempt a DEX x 1 roll to avoid the web mat. If engulfed in the web, the victim will be completely immobilized until he successfully matches his STR vs. a STR of 40. If more than one victim is in the area, they may combine their STRs in an attempt to escape. The web will last until the spell ends. Anyone walking over the area of the web has his feet Glued to the substrate with a STR of 20.

Spiderlimbs **3 points**
Duration 15 minutes, range touch, reusable, non-stackable
This spell sprouts four extra legs from the side of the user. Two of the legs are only for movement, and have the effects of doubling the user's movement as in a Mobility spell, and of rendering him immune to the cult Webbing spell. The other two legs end in small claws that are useful in holding and manipulation and increase the user's manipulation bonus by +30%. The claws on these legs are too small to hold any weapon but a net, but they may wield a net at the user's full normal ability. The user may then use normal weapons in his normal arms, while the spider-limbs use a net, or he could use a separate net in his normal arms, using two nets simultaneously. The character's Climb skill is doubled by this spell.

Associate Cults

Kropa, mother of all arthropods, gives this spell:

Transform Self **2 points**
Duration one hour, *range 40 meters, reusable, non-stackable*
This spell must be stacked with the three cult specialty spells - Spider Bite, Webbing, and Spiderlimbs. When these spells are cast together and combined with Transform Self, the user bodily transforms into a giant, semi-divine spider. All the specialty spells have their full effect, and, additionally, they last for one full hour instead of 15 minutes. All the normal abilities of a spider are usable by the caster for the spell's duration.

Subservient Cults

The cult spirit of reprisal consists of an attack by a diabolically large spider with 3D6+6 hit points, 6 points of armor, and a 75% chance to hit. It does 2D6 points of damage upon hitting and injects poison of POT 20. It has no webbing. It will attack initiates for 2 melee rounds and Spider Masters for 4 melee rounds and then depart. It has a POW of 3D6+6 but it will not cast any spells.

The subcult of Cragspider may be joined only by High Priests of Aranea. High Priests may sacrifice for small salamanders if they join this subcult.

Miscellaneous

This cult often sells spider silk in small quantities. It is rather difficult to farm spider silk, as spiders are cannibalistic, and are hard to keep together. For this reason, and also because of the silk's high quality, spider silk is quite valuable. Spider Masters of the cult are sometimes seen wearing gloves woven of spider silk. Initiates must usually be content with sashes or nothing at all. Members of the cult are occasionally chosen to become spider riders by their Spider Masters. These serve as messengers, avengers, and mobile defense for the villages. They generally ride intelligent spiders of vast size.

Divine Intervention

This cult does not have access to normal Divine Intervention. Instead, when Divine Intervention is called for, the suppliant may link his Fate with one other being for one day. This means that the chosen being will not die unless the suppliant dies, but if the suppliant dies, then the chosen being dies with him. Divine Intervention is used in two ways: to link one's fate with an enemy, thus dissuading him from killing the suppliant, and to link one's fate with a friend, keeping him from death as long as the suppliant remains alive. Any damage done on the linked being remains normal, but if he is reduced to 0 or less hit points, he merely goes unconscious and can still be healed back to full hit points. This spell has no effects, for weal or woe, upon the suppliant; just the being whose Fate became intertwined with his own. The chosen being will become immediately aware of the linkage, and will know that if the suppliant is killed, then he will die too.

Argan Argar

Mythos and History

Argan Argar is a god of Darkness and a son of Night. Long before anyone existed, he figured prominently in an episode wherein he, Zorak Zoran, and Xiola Umbar witnessed the unveiling of Yelm.

When Yelm died and went to Hell, many deities fled to the surface. One of the leaders of those that fled was Xentha, goddess of Night. Shortly after coming to the surface, Xentha gave birth to Argan Argar - first-born, natural leader of the dark gods on the surface of the world.

Argan Argar was active during the Darkness, aiding anyone who called upon him, whether elf or man, baboon or beast-man. But he was always most friendly to trolls, who love the shadows. With their aid, Argan Argar gained great strength and freedom in fighting against the forces of Chaos, which were soon to come.

During the Darkness, Argan Argar fought and conquered Lodril, fire-god of the earth. He forced that steaming deity into humiliating chains of shadow, and had him build an immense palace of ebony glass in Ernaldela.

Argan Argar helped several creatures and deities of Dragon Pass and was an almost acceptable deity of Darkness for some cults there. He aided the famous beings who fought in the I Fought We Won battle. He also was famed among the Holy Country cults for aiding those deities in the Darkness, preserving their worshippers and assisting in the reconstruction after the Dawn.

The cult of Argan Argar was widespread after the dawn of Time. In his obsidian palace in Ernaldela lived the Only Old One, Argan Argar's son and regent. The cult dominated the southern coast of Ernaldela and had powerful connections with the trolls of Halikiv and Shadow's Dance. There were pockets of worship in Peloria, Fronela, and Ralios as well.

The civilized empires of the time influenced the cult and showed its amazing adaptability. When other peoples built nations and kingdoms, so did the Only Old One. Thus was born the Kingdom of Night, which haunted the area for the whole of the First Age, forming a barrier between Dragon Pass and the foreign sea. The kingdom was part of the First and Second Councils, and trolls dominated its politics. In most contemporary western documents, the Kingdom of Night is labeled Shadowlands.

The kingdom was destroyed by the arrival of the Pharaoh in 1258, who came from over the seas. In a series of epic battles, stratagems, magics, and rebirths, the Pharaoh managed personal conflict with the Only Old One at last. The fighting shattered the wonderful castle of black glass built

by Lodril, and at the end of the fight the Pharaoh crushed the body of the Only Old One into the earth. The dust from the castle now forms the treacherous black sandstorms of the Haunted Lands, and the Tarpit marks the site where the Only Old One was slain.

The cult of Argan Argar lived on, popular among peoples in the Holy Country. The trolls of the Troll Woods love Argan Argar as much as Kyger Litor, and many human worshippers are accepted by them there.

This cult is still powerful wherever darkness is friendly with the rest of the world, and the worshippers of Argan Argar are skillful in promoting such friendship, as befits the followers of the god of Surface Darkness.

Argan Argar can promise his followers that they will become part of his mother's whispery train of immortal darkness which sweeps across the world each night and moves magnificently through the Underworld each day. If his followers are honored enough in the train of servants, they will be assured of rebirth into a better position in the next life, perhaps even choosing their own parents.

Burial customs for the cult always follow those of the dominant local culture.

Argan Argar has the Runes of Darkness, Harmony, and Mastery.

Nature of the Cult

The cult of Argan Argar performs many important functions for trolls unavailable elsewhere. Especially important are such civilized skills as coinage, communication, and the like. Whenever trolls find themselves in need of these skills, they turn to Argan Argar.

In addition, the relatively civilized nature of this god makes his cult acceptable to other deities and non-trolls, and a useful intermediary between trolls and other races.

This cult offers little in social power to creatures that do not accept it. Places that have need of Argan Argar often find his cultists important by that fact. This is done through individual power and conniving, not cult necessity. The cult advises, rather than rules.

Argan Argar, like all deities of the normal world, hates chaos. He also dislikes Yelm and his worshippers and the Pharaoh, though not the Pharaoh's cult or cultists.

This cult is friendly to Issaries because of their similar way of life. The cults each trade to different peoples. When an Issaries merchant wishes troll goods, he will seek out an Argan Argar merchant, and vice versa.

Organization

Since the destruction of the Kingdom of Night, there has been no center of worship for the cult. Even before that, the Only Old One exercised only limited power over differing areas, though his presence commanded worship from all. There is no central body of leaders now.

High priests always can command other priests whom they have ordained who have not requested or demanded a Right to Freedom. They may organize these priests as they see fit.

The largest single area of Argan Argar worship is now in Halikiv, a more-or-less intact civilized

troll kingdom in Ralios. Shadow's Dance is another center of power. The holiest place is Morbode, the site where Argan Argar destroyed Braznofstel, an important chaos demon.

A less important holy site is the Tarpit, where the Only Old One was slain. The Troll Woods and the Holy Country constitute another center of power and include many non-trolls.

Argan Argar's High Holy Day is Waterday and Clayday of Harmony week of Dark season. Other Holy Days for the cult are Freezeday, Harmony week, Sea season; Windsday, Harmony week, Fire season; Fireday, Harmony week, Earth season; and Freezeday, Harmony week, Storm season. Each of these days commemorates an important event in Argan Argar's story. Local cults have their own special days as well.

Lay Membership

Lay membership in the cult requires that the person listen to a brief story about Argan Argar and his aims and then pay money or trade goods to the priest, usually about 5 clacks or so in worth, unless the priest thinks the person is rich and can afford it and won't be so offended by the raised price that he'd attack the priest.

Continued membership requires that the new lay member continue paying, weekly, the amount it took to be admitted. He must join in the seasonal sacrifices as well, giving up the usual points of POW on holy days and High Holy Days,

Lay members can purchase cult training from the cult leaders and are allowed to trade with cult members freely.

Lay members can purchase all language skills, Oratory, and Map Making. There is no discount on price. Lay members learn no special spells, and get no spells for a discount.

Initiate Membership

Candidates must have been lay members for at least a full season. They must pass a test abstracted by INT+POW+CHA + (Lunars donated/20) or less on D100. They must swear loyalty to their priest for the duration of their initiate status or the length of the priest's life, whichever comes first.

Initiates must sacrifice the usual amount of POW at cult ceremonies, and give 10% of their income to the cult. They must also obey their priest's dictates.

Initiates are promised protection by their priests. This includes one attempt at Divine Intervention by the priest if the initiate is killed. Initiates can leave the cult without penalty if they are ever ignored by their priest.

Initiates can learn the following skills at half price: Map Making, Oratory, Read/Write Other Language, Ride, Speak Other Language.

Initiates may learn the following spells:

Half Price: Detect Magic, Glamour, Mindspeech, Vigor
Forbidden: Light, Lightwall
Normal Price: All others

They may sacrifice for cult special Rune magic on a one-use basis, but may not sacrifice for associate cult rune magic.

Rune Lord Membership

Rune lords of Argan Argar are masters at getting along on the surface world. For trolls, they are worldly and sophisticated and some are even acceptable by human standards. This makes their cult suspect by non-believer trolls. Human members of the cult often are trollish, but as often are quite civilized. In fact, humans often teach trolls in the manners and ways of the surface world.

Rune lords must meet the usual requirements, and also be 90% or more in five of the following skills: Any Weapon Attack, Bargain, Map Making, Read/Write Other Language, Ride, Oratory, Speak Other Language, Speak Own Language, Spear Attack.

Bolgs

As mentioned before, bolgs are a troll unit of exchange. The bolg was invented by Argan Argar and is the sole coinage used by that cult in paying trollkin mercenaries. The bolg is unique as a unit of money, for it is designed for use as a sling stone as well as handy cash. A single bolg will do 1 point of damage as a sling stone. 2 bolgs do 1D2 points of damage, 3 bolgs do 1D3, and either 4 or 5 bolgs will do 1D4 points of damage. 6 or 7 bolgs will do 1D6 points of damage. 8 bolgs will do 1D8 points of damage, equal to the standard sling pellet. 9 or more bolgs are clumsy and hard to use, but staff slings will do 1D10 points of damage with 10 or more bolgs.

The bolgs are used by trollkin and trolls by biting down on the mass of change and twisting it in the mouth while holding on to the money with the hand, thus forming the pellet. This feat is generally impossible for other races to duplicate.

Bolgs are worth 1/10 of a clack each among trolls. Troll-hating humans usually will not accept bolgs as money. Troll merchants often insist on only giving change in Bolgs.

Rune lords of Argan Argar have relatively few restrictions. They are not permitted the use of iron weapons. They usually do not use enchanted lead either, preferring bronze, a surface metal.

They may never refuse a demand of their High Priest, and must give 10% of their annual income each High Holy Day to their priest.

Rune lords of Argan Argar usually lead troll caravans. They act as translators and speakers for leaders of the Kyger Litor cult. Other cults generally will be more friendly to a troll who is a recognized Rune lord of this cult. This is true, for example, for both Orlanth and Ernalda.

Rune Priesthood

The priests of Argan Argar are the magical representatives of their god; their function is to exert his power onto the mundane plane. They are also the spiritual leaders of the cult.

They must meet the usual qualifications for a priest, and must Read/Write Darktongue at 80%. They must be able to speak some other language at 80% as well, and this may not be an obscure language such as Spirit speech or Old Wyrmish.

Priests of Argan Argar are required to act as advisers, interpreters, and scribes for their tribal leaders. They must pay 10% of their annual income to the cult every High Holy Day.

Priests may lead caravans and can organize their own, though they usually hire a Rune lord to do any actual organizing. Priests are respected in almost any community and are frequently the only acceptable trolls in some areas.

Priests of Argan Argar are allowed to mint Bolgs legally, and are the source of this troll money. This is a major source of priestly income.

All standard Rune spells are available to this cult. They may only summon Small and Medium shades for their Elementals. They also have cult special Rune spells.

Dark Walk **1 point**
Duration 15 minutes, range 160 meters, reusable, non-stackable
This spell allows the user to be totally invisible and soundless in darkness and shadow to anyone within the stated range. Blend in is total.

Summon Shadow **1 point**
Duration 15 minutes, range 160 meters, reusable, stackable.
This spell calls up a nearly non-corporeal shadow. Its dimensions equal 9 meters x 6 meters x 6 meters or any other shape with the same volume. It cannot do any damage and it will have 1D6 hit points per point put into the spell. It cannot be damaged by physical weapons, as it is too immaterial, but Disruption spells and the like will affect it. It is considered to have a POW equal to that of the caster when he casts the spell. It has a movement rate of 12. When additional points of this spell are cast, the volume covered does not change, but the darkness becomes deeper within the shadow. One point of the spell is enough to permit casting of the Dark Walk Rune spell and to create an effect of a haze in sunlight. Two points of this spell are enough to cancel the effects of sunlight on cave trolls and trollkin. Three points of this spell make a shadow equivalent to a moonlit night. Four points of the spell make an area that is pitch black - requiring Darksense to see within.

Safe **2 points**
Duration 8 weeks, range touch, reusable, non-stackable.
This spell is cast upon a container or opening to bar unwanted passage. When it is cast, the priest must stack it with battle magic POW. When anyone not either the priest or in Mindlink with the priest tries to open the secured container or cross a doorway with this spell, he must undergo a POW vs. POW attack based on the POW in the spell. If his POW is overcome, he takes 1D6 points of CON damage (healable like poison damage) and is forced back. If his POW is not overcome, the

Spears and Trolls

Spears, the usual weapon for armies of trollkin, were first introduced by Argan Argar, fresh from his conquest of Lodril. Trollkin and worshippers of Argan Argar are the only trolls likely to be found wielding spears. In some troll areas, the spear is the symbol for Argan Argar and his cult.

spell is broken and he may enter freely, as may anyone following. If he fails to overcome the spell on the first try, he can try again and again until he succeeds or is slain. Each point of Countermagic on the intruder will cancel out one point of the POW in the spell for the purpose of the POW vs. POW attack, thus lessening the chance of the spell working on him.

Suppress Lodril **2 points**
Duration 15 minutes, range 160 meters, reusable, stackable.
This spell creates an area like a one-point Warding spell, 3 meters by 3 meters, and is cast upon a specified area, not necessarily around the caster. Inside the area is darkness equivalent to a one-point Summon Shadow spell. If anyone that is an initiate or better of a Light/ Heat/Sky Rune-based cult tries to cross the borders of the spell, they automatically take damage as from a Disruption spell to four random body locations. The borders of this spell also act as a four-point Countermagic against spells cast by initiates or higher of Light/Heat/Sky Rune-based cults. This spell may be cast so as to totally encircle a member of such a cult, and thus restrict his movements.

Subservient Cults

The Spirit of Reprisal for Argan Argar is Coth, which acts by attacking the culprit in spirit combat. It has a POW of 2D6+12 and attacks vs. the victim's CHA. The victim will resist and attack Coth with his POW, but when Coth attacks him in turn, his CHA is matched vs. Coth's POW, and if he is forced to lose POW, he loses CHA instead. Coth attacks cult initiates for 2 melee rounds, and attacks Rune levels until it (Coth) reaches a POW of 6 or less. At this point, Coth will cease attacking, and offer to return the lost CHA if the culprit wilt give up his cult spells. If he refuses or has no such spells, then his CHA loss is permanent - taking the form of a poor shadowing of his features; a cracked, squawking voice; and facial blemishes. If he agrees to give up his spells, then Coth will return all but one point of the victim's CHA.

Another subservient cult is the Spirit Warriors. These are mysterious beings known to have sworn themselves to Argan Argar either during the Godtime or during the destruction of the Kingdom of Night. Many Argan Argar temples have altars to one or more of these beings, and during important cult ceremonies it is sometimes possible to summon one.

Associated Cults

Gorakiki
Both Gorakiki and Argan Argar deal heavily in trade goods.

Speak With Insects **1 point**
Duration 15 minutes, range voice, reusable, non-stackable.
This spell allows the person on whom it is cast to converse with one type of insect for the spell's duration. Oratory bonuses count if the creature needs convincing. This spell can be used to speak to very small insects, but their INT is small and they may not be able to get very coherent ideas across in the conversation.

New Troll Skills

DARKSENSE: This is the primary perception skill for trolls, equivalent in value to the human abilities of Spot Hidden and Spot Traps. Darksense is a form of sonar which a troll produces through the vibration of membranes in his nose and throat.

The general skill of Darksense can be further separated into two related skills: Scan and Scrutinize. These are fully described below and are variants on the way that a troll uses his Darksense ability.

Darksense has some advantages over Spot Hidden. A troll with a good Darksense ability (50% or better) can hear a short distance around corners (at 1/2, 1/4, or less ability depending on the type of surface), and he could even tell if an adversary has an empty or full belly (at very close range). The distance that a troll could hear around a corner is equal to about 30 meters for a rough-surfaced corridor and 50 meters for smooth. These distances apply mainly to dark trolls, for other types might be better or worse. The Dark-sense ability of a Mistress Race is to a dark troll's as an eagle's sight is to a human's.

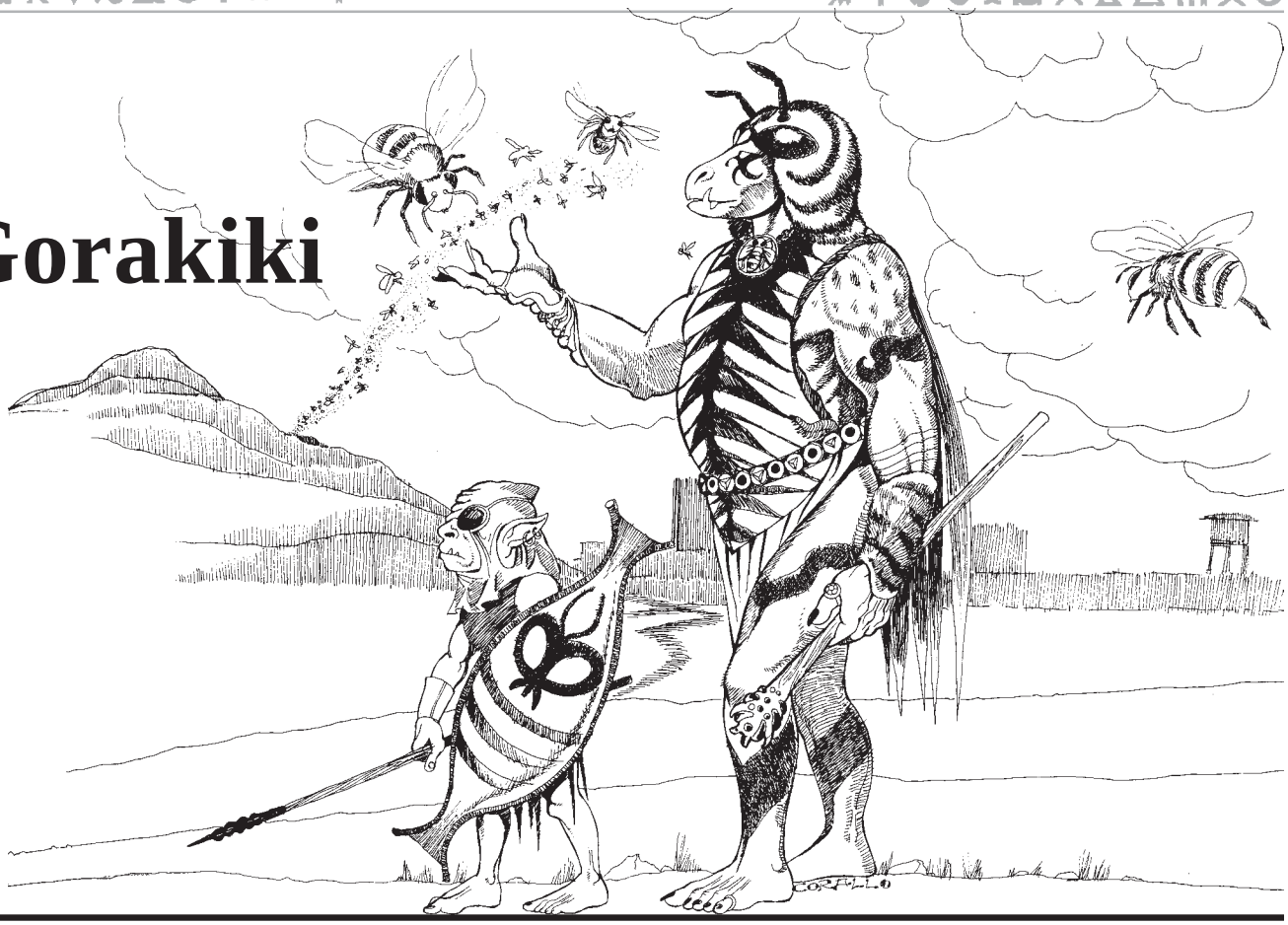
SCAN: This skill costs the same as Spot Hidden to learn. It is a Darksense skill, much like Spot Hidden is for sight-oriented beings. It enables the troll to sense movement or irregularity over an area. It is no good for spotting a secret door or trap, but is good for sensing the presence of a hidden person behind bushes or slopes in corridors, etc. It is generally considered a long-range skill.

SCRUTINIZE: This skill costs the same as Spot Traps to learn. It is the other part of the troll Darksense. This skill is used to carefully examine a small area for irregularity or other information. The area can be as large as several meters across. This is used for detection of traps, secret doors, hidden safes, and the like.

MIDWIFERY: A Knowledge skill used in childbirth. It costs 300/ 600/1200/2400 to learn. Successful use of this skill will ensure the safety of both mother and child. If the skill roll is fumbled, the mother dies. If the roll is failed, the mother will survive with no trouble anyway if she can roll her CON x 10 or less on D100. The child will survive if the midwife makes her skill roll x 2 or less. Special cases may require modifications to the die roll (referee's judgement).

BREW LIQUOR: A Knowledge skill costing 500/1000/ EXP to learn. A successful skill roll made while brewing up a batch of liquor enables perfectly good liquor to be made. A failed roll means that the liquor is unpalatable, though drinkable. A fumbled roll means that the liquor is mildly poisonous (as POT 1D6 poison when drunk). A special roll (20% or less of the score needed) makes extremely fine liquor, and a critical hit, of course, makes fantastically good liquor. Ability in brewing one type of liquor enables a character to brew any other type of liquor at one fourth his skill.

Gorakiki



Mythos and History

Gorakiki is the goddess of all insects. When Ga, the first land, appeared, Kropa, goddess of arthropods gave birth to Gorakiki. Gorakiki thrived and spread her progeny over the surface of the earth, though she herself remained safely underground with the troll gods, who supported and befriended her. Gorakiki initially was a servant goddess, but when the sun died and thrust himself into the cold reality of the underworld, Gorakiki and many of her children fled, helping the trolls in their escape into the grim surface world. Once there, Gorakiki proclaimed her position as leader, not slave, and her children throve and grew prodigiously, eating and breeding everywhere.

Since the beginning of Time, insects have prevailed in the world. This cult allows the domestication of insects by its members. The cult flourishes in areas where trolls flourish and is prevalent in civilized troll regions. Even where the cult is not so important, the cult strength may be seen by the fact that most trolls prefer insects as familiars.

Among other things, the cult promises worshippers that they will have food in the underworld after they die. The amount is not quantifiable, but the worshippers are promised that every insect that they tend, care for, and aid in life will contribute to those edible insects met after death. Trolls often view the afterlife as a mindless and memory-less existence in a grey empty plain, so this promise can be quite tempting.

Gorakiki is associated with the Runes of Beast and Darkness.

Nature of the Cult

This cult possesses the secrets of caring for insects in the most efficient and productive manner. Where the cult of Gorakiki flourishes, it produces some amazing breeds of domesticated insects. Even smaller temples raise insects for food (either in bulk or as delicacies), to be guardians or create special types for use as familiars. All these insects are useful for trolls.

This cult has great influence among the troll tribes. Gorakiki priests and lords do not hold permanent positions inside the Kyger Litor hierarchy, but often belong to Kyger Litor as initiates and can exert additional social pressure. Because of the great commercial value of their wards, Gorakiki leaders are often wealthy. Finally, although relatively few trolls belong to this cult, entire clans or families are found as members rather than lone individuals.

Anyone willing to honor the cult and its ways will be treated as at least a neutral party. There is great variation in prejudices and likings of cult members in different areas, especially between the various sub-cults of Gorakiki.

Organization

There is no over-structure between the cults. The fraternity of mutual interest keeps the cults generally friendly, at least between members of the same or similar sub-cults. Rivalries exist between different masters or different breeding schools; raids on rival temples are known to take place, mostly for the purpose of stealing new and interesting insect types.

Temples of Gorakiki are termed nests. Each nest is divided into two major groups of worshippers - those who work and those who guard. The insect lords of Gorakiki lead the workers and the insect priests lead the guardians. There must always be at least one lord and one priest to run even the smallest nest.

The holy place and shrine for each nest is considered to be the breeding chambers. In smaller temples, the egg chamber may double as the chamber for other stages of growth as well, but most cults consider it best to separate the different stages of insect growth at least into egg, larvae, pupae, and adults. Those nests with more than one room for each stage of growth gain prestige.

The cult holy days are held on Fertility week in each season on Freezeday. High holy days are on the holy day of each Dark season. These rites are concurrent with the holy days of Nakala.

Lay Membership

There are no racial requirements to join as a lay member of Gorakiki. Lay members must provide at least 5 L worth of food or cash to a cult Rune master. All unintelligent insects are considered automatically to be lay members by the cult. Lay members who are not insect in nature are termed 'eggs' by the cult.

Eggs (lay members) of Gorakiki must donate **4** clacks to the cult each week or else provide an equivalent amount of food for the insects. He must also donate one day of his time per week to help in tending the insects.

Lay members that faithfully fulfill their responsibilities are fed by the cult if necessary. This food is minimal and just above the starvation level.

Lay members may purchase the skill of Insect Care from the cult at the price of 100/200/300/400. This skill allows a lay member to successfully keep an insect alive and healthy for its normal life span. It allows him to know what type of food is suitable for the insect, and allows him to choose a superior insect over an inferior one in the market place.

Each separate sub-cult of Gorakiki teaches a different battle magic spell to its lay members, at the usual prices. For the cults listed in this write-up, the spells are: Gorakiki-beetle/Binding, Gorakiki-moth/Light, Gorakiki-locust/ Jumping, and Gorakiki-bee/Ironhand.

New Gorakiki Skills

Insect Care **Knowledge skill**
This skill costs 100/200/300/400L to learn from the cult. This skill allows a Gorakiki member to successfully keep an insect alive and healthy for its normal lifespan. He will know what type of food is appropriate to that insect type and it will allow his to choose a superior insect over an inferior one at the marketplace.

Treat Insect Disease **Knowledge skill**
Treat Insect Disease works. the same as the normal Treat Disease skill but will cure diseases which are specific to insects. Insects are generally immune to normal diseases. Treat Insect Disease costs 400/800/1600/2000L to learn from the cult.

Special Breeding **Knowledge skill**
This skill costs 200/500/1000/2000L from each sub-cult of Gorakiki. This is actually a general class of breeding skills. Each type of insect has a Special Breeding skill associated with it. When this skill is successfully used it enables the user to breed an adult insect of the sub-cult type and raise it from the egg stage to the adult. It will also allow the user to identify good insects from bad and to identify the species of insects falling under his specialty class of this skill. If the user rolls a critical hit when using this skill then the user can breed a new feature into a given larvae, possibly giving rise to a new breed of insect.

Ride Flying Insect **Agility skill**
Treat this skill the same as the Ride Horse ability of humans, but for a very different breed of mount. Like the other insect skills, this is specific to the different types of insects and must be learned separately for each.

Initiate Membership: Larvae

Initiates of Gorakiki are termed 'larvae' by the cult. This signifies both their potential for further progress and their status as the majority of the cult (most insects spend much more time as larvae than they do as an adult). A prospective initiate must have been a lay member for one complete year, have at least a 50% skill in Insect Care, and give 100 L to the high priest for the privilege of being tested for initiation. They need to pass the standard test. Intelligent insects automatically are initiates.

Larvae of the cult must choose whether they wish to be primarily guardians or workers. Workers must spend at least one week per season laboring in the insect pens and caring for the cult wards. Guardians spend at least two weeks per

season standing watch over these same pens, under the supervision of the current priest. They may change over from workers to guards or vice versa by so informing their priest and gaining his approval (approval is not automatic). Initiates must pay 10% of their income to their high priest.

Initiates receive an insect from the cult nests each season for free. Especially valuable insects are not given away in this manner, unless the initiate has done something outstanding. Initiates

are fed while on cult duty, though not sumptuously, and guardian initiates are armed by the priest. Armor is not provided.

Initiates may learn Insect Care at the usual price, and may also learn two other special cult skills - Treat Insect Disease, and Special Breeding. Treat Insect Disease costs 400/800/1600/2000 and works the same as normal Treat Disease, but will cure the different diseases affecting insects, who are generally immune to normal diseases, but susceptible to their own. Special Breeding is a special skill which varies from sub-cult to sub-cult. It always Costs 200/ 500/ 1000/2000, no matter what sub-cult it is learned from. The special Breeding skill in the four subcults covered here are: Gorakiki-beetle/Beetle Breeding, Gorakiki-moth/Moth Breeding, Gorakiki-locust/Hopper Breeding, and Gorakiki-bee/Bee Keeping.

The cult specialty skill of a given sub-cult, when successfully used enables the user to breed an adult insect of the sub-cult type and raise it from egg to adult. It also allows the user to identify good or poor quality insects, and to identify the species of any insect falling under the general class of the skill. If a critical hit is scored using this skill, it allows the user to breed a new feature into a given larvae - possibly giving rise to a new breed of insect.

One last special skill is taught by certain sub-cults of Gorakiki. This is Ride Flying Insect (specified as to type of insect). Of the sub-cults delineated here, only the cult of Gorakiki-beetle lacks this skill. It is treated exactly as the skill of Ride Horse, but for a quite different type of steed.

Initiates are permitted to sacrifice for the cult spell of Speak With Insects and for their own special sub-cult spells as well, on the usual one-use basis. They may purchase the battle magic special spells (the ones taught to lay members) for half price and Xenohealing for half price. They may buy whatever other spells they wish from other cults.

Rune Lord Membership: Insect Lords

Rune lords of the cults, known as Insect Lords, are expected to be superior tenders of their insects. They are adept at breeding new and often extremely exotic varieties of insects, such as stalk-eyed flies, mole crickets, springtails, or web spinners.

Prospective Insect Lords must have served as a cult initiate (larva) for at least two years and have a 90% skill in Insect Care and in his particular sub-cult's version of Special Breeding. He must have mastery of any three of the following skills as well: Read Dark Tongue, any weapon attack, Ride Insect (flying or otherwise), Treat Insect Disease, Set Trap, Special Breeding from a different sub-cult, and lastly, Xenohealing 6 may be substituted for one of the optional skills. He must also pass all of the standard tests.

Rune lords must spend at least four full seasons per year caring for their insects. They must donate 90% of income to the cult.

Rune lords are cared for by the cult and need pay no upkeep. Any insects needed or desired by an Insect Lord will be provided by the cult if possible. The cult will provide qualified initiates and raw material to work with for an Insect Lord's experiments in breeding insects, in attempts to make a sturdier stock, a more obedient insect or simply an exotic type. Rune lords receive any type of insect they wish to house their allied spirit.

Rune Priesthood: Insect Priests

Rune priests are the defenders of the temple caverns as well as those cult members who deal commercially with the insects. With their aides, the Insect Lords, they can elicit amazing feats from their wards.

Rune priests must have been an initiate for at least two years, pass the usual test, have a POW 18+, and be able to Read/Write Dark Tongue at 80%. Intelligent insects (which are rare) are accepted 95% of the time. They must satisfy other requirements. Note that insects are not generally accepted as Rune lords of the cult. Also, a prospective Rune priest must know Insect Care at 90%, and Special Breeding of his sub-cult at 50%.

Insect Priests of Gorakiki must spend at least four full seasons per year tending their charges and guarding them. Whenever any nest of their own particular sub-cult is threatened, they must come to its aid if possible. They are forbidden to slay an insect except for food, however, they may command an initiate or Insect Lord to slay an insect for other reasons.

Insect (Rune) Priests gain the same benefits as do Insect Lords, except that instead of receiving raw material for breeding insects, they are usually armed for defense instead.

Rune priests of Gorakiki have access to all standard spells, including Dismiss Elemental. They may not summon any Elementals, due to the nature of their cult.

This cult is a varied one; only one special Rune spell is shared by all the sub-cults.

Speak With Insects **1 point**
Duration 15 minutes, range voice, reusable, non-stackable.
This spell allows the individual on whom it is cast to talk to any one type of insect for the duration of the spell. Oratory bonuses apply if the creature needs convincing.

Subservient Cults

Unlike most cults, Gorakiki is one large cult in which all the worshippers belong exclusively to one or another of the sub-cults. Their spells and skills only partially overlap, and their reaction to a differing sub-cult may be neutrality at best. There are at least 24

known sub-cults of Gorakiki: Bee, Beetle, Bug, Caddisfly, Cicada, Dragonfly, Earwig, Fly, Honeydew, Lacewing, Locust, Louse, Mantis, Mayfly, Moth, Roach, Sawfly, Scorpionfly, Silverfish, Springtail, Stonefly, Termite, Walking stick, and Wasp. This write-up will only cover the particular sub-cults of Moth, Beetle, Locust, and Bee.

Spirit of Reprisal

This varies from sub-cult to sub-cult, but always takes the form of a pestilence of the cult insect which harasses and bedevils the reprobate. The plague will continue for a period of 1D6 melee rounds (2D6 for Rune masters) and will take the effect of eating the victim alive. Each round the victim will suffer the effect of three randomly located Disruption spells scattered over his body. Counter-magic, Shield, Absorption, Reflection, and similar spells will not help versus this damage, thought Healing will, of course, repair the victim. This plague will occur at the most inconvenient time and when the victim least expects it.

Gorakiki-Beetle

This is the largest and most important sub-cult among trolls. The priests learn to breed all manner of beetles for use, including the famed watch beetles and ham beetles. The sub-cult provides the following spells to its priests:

Transform Head **1 point**
Duration 15 minutes, range touch, reusable, non-stackable.
This spell turns the head of the user into the visage of a giant beetle, with large spined mandibles. The user gains a bite attack doing a base damage of 2D6 (plus the user's damage bonus, if any) and having a chance to hit of DEX x 5%. The user's head only also becomes covered with 6 point armor.

Carapace **2 points**
Duration 15 minutes, range touch, reusable, non-stackable.
This spell turns the caster's skin into black, shiny armor. It adds 8 points of armor to the character's natural armor on abdomen and chest. It is not stackable with Absorption, Reflection, Shield, or Spirit Block.

Sprout Arms **3 points**
Duration 15 minutes, range touch, reusable, non-stackable.
This spell causes two additional arms to sprout from the user's sides. These auxiliary arms have the same skill percentages as the user's real arms. A character using this spell could carry a weapon in each right arm and a shield in each left arm, attacking twice per round, and parrying two different opponents. If a character had the two-weapon skill, he could carry up to four weapons and attack with all simultaneously!

Gorakiki-Locust

This sub-cult is mostly worshipped by the nomadic grasshopper-riding trolls. It covers not only grasshoppers and locusts, but also katydids, crickets, and similar animals. The worshipping priests of this sub-cult learn these spells:

Transform Head **1 point**
Duration 15 minutes, range touch, reusable, non-stackable.
This turns the caster's head into the likeness of a giant grasshopper. This adds 3 points of natural armor to the head and gives him a bite attack of 2D6 points of damage, but the chance to hit is only 25% plus attack bonus. The main use for this spell is to enable the user to devour anything at will. Anything not actually poisonous or actively harmful, such as glowing hot metal, can be devoured by someone using this spell.

Insect Song **2 points**
Duration 15 minutes, range touch, reusable, non-stackable
This spell grows two small stubby wings from the character's back which are able to create a loud creaking noise. The noise is deafening close at hand, and is clearly audible up to 5 km away. This can be used to transmit messages to all Gorakiki-locust initiates within earshot. The message will not be understandable to anyone else.

Leaping Legs **3 points**
Duration 15 minutes, range touch, reusable, non-stackable
This spell turns the hind legs of the caster into limbs resembling those of a grasshopper - enormous, jointed, and powerful. He gains the power to leap up to 50 meters horizontally or vertically. He can be fully encumbered on this leap, but must subtract 5 meters from the maximum leap for each point of excess ENC.

Gorakiki-Bee

This is probably the second largest sub-cult of Gorakiki among the trolls of Shadow's Dance, largely because of the commercial value of the honey produced by these insects. Also, they make convenient flying mounts for trollkin skirmishers.

Transform Head **1 point**
Duration 15 minutes, range touch, reusable, non-stackable.
This spell turns the character's head into the head of a giant bee. He gains the abilities of storing liquid food internally and of drinking from flowers. Liquids (including beer, honey, water, etc.) can be drunk by the user and stored internally at his option without harming the liquid in the least. The liquid can be disgorged later and will still be drinkable even by non-trolls. This liquid can be stored safely past the 15 minute limit of the spell, but new liquid can not be drunk.

Stinger **2 points**
Duration 15 minutes, range touch, reusable, non-stackable
This spell transforms the lower half of the user's body into that of a giant bee, complete with stinger. The stinger can be used to attack and has a base damage of 1D10 points + poison of POT equal to the caster's current POW. The chance to hit with the stinger is equal to the caster's DEX x 5%. His abdomen and legs gain 3 point armor as well.

Sprout Wings **3 points**
Duration 15 minutes, range touch, reusable, non-stackable
Membranous wings grow from the caster's back. He can fly with them at a base speed of 12 and carry up to his full normal ENC. Each 3 points of ENC past his normal maximum ENC subtracts 1 from his movement.

Gorakiki-Moth

Gorakiki-moth includes not only moths, but also butterflies. Trolls, preferring darkness and night, generally emphasize the moth part of the cult. This is a minor cult among trolls.

Transform Head **1 point**
Duration 15 minutes, range touch, reusable, non-stackable
The user's head becomes identical to that of a large furry moth. He gains long feathery antennae. Moths can track certain specific objects quite well, and the user gains this ability - when he casts the spell, he may specify a certain animal or plant species which he wishes to be sensitive to. He will have a 100% chance to Track that type of being. He will have a 100% chance to Detect that species if it is within 160 meters of him, and he will be able to pinpoint

Featherscales **2 points**
Duration 15 minutes, range touch, reusable, non-stackable
This spell causes long, dense, feathery clouds of scales to coat the user's body. These increase the user's armor by 2 points and

have a special ability. The scales are loose and come off easily - whenever the character is hit by any weapon, that weapon becomes gummed up and covered with scales and becomes blunted and padded. Such weapons will henceforward only do half damage until cleaned off. A roll of DEX x 1 is necessary to clean off a weapon, and nothing else may be done by the cleaner that round.

Butterflight **3 points**
Duration 15 minutes, range touch, reusable, non-stackable
This spell grows long, colorful wings (like those of a moth or butterfly) from the user's back. He can use them to fly at a movement rate of 8, and can carry up to double his normal ENC with them. Each point of ENC above double reduces his speed by 1 movement point.

Associated Cults

Associated cults of Gorakiki are largely a matter of local convention or custom, and are not generally accepted. For example, there are clans of trolls in which the Gorakiki Insect Priests regularly also join the cult of Argan Argar, so that they can sell their insects as well as breed them. However, this is not done by the majority of Gorakiki worshippers. In some areas different sub-cults of Gorakiki may share a temple, but usually this is frowned upon as unnatural.

Kropa

Kropa is the Mother of Arthropods, and thus the mother of Gorakiki. Kropa provides her daughter's cult with the following Rune spell.

Transform Self **2 points**
Duration 1 hour, range 40 meters, reusable, non-stackable
This spell, for Gorakiki worshippers, must be stacked with the three sub-cult specialty spells - for example, Gorakiki-beetle's spells are Transform Head, Carapace, and Sprout Arms. When these spells are cast together and combined with Transform Self, the user bodily transforms into a giant, semi-divine version of his cult insect. All the specialty spells have full effect, and, additionally, they last for one full hour instead of 15 minutes. All the normal abilities of the cult insect become usable by the caster for the spell's duration.

Argan Argar

The god of Darkness on the Surface is friendly to Gorakiki, and offers use of this spell, which proves handy in guarding the nests.

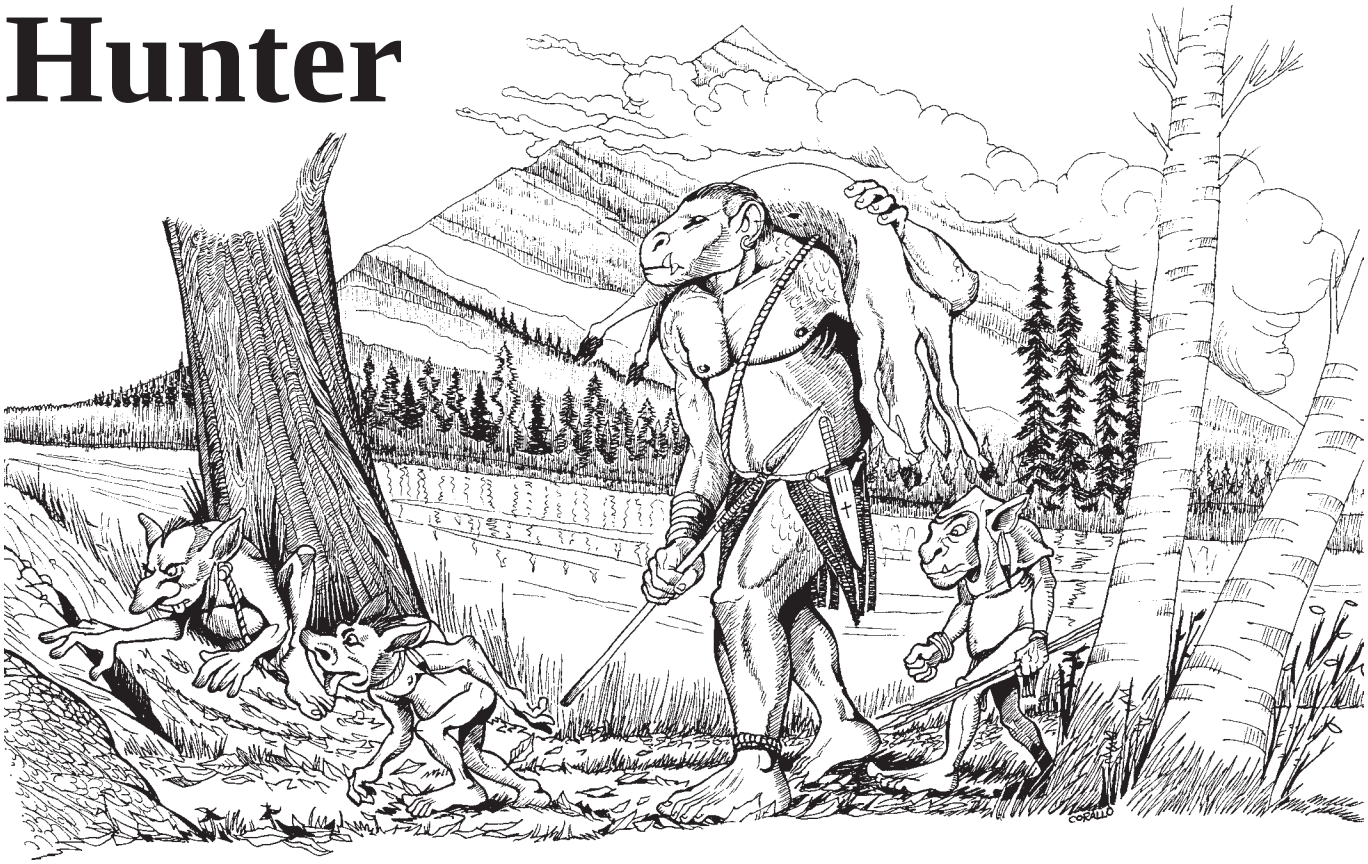
Safe **2 points**
Duration 8 weeks, range touch, reusable, non-stackable
This spell is cast upon a container or opening to bar it to unwanted passage. When it is cast, the priest must stack it with battle magic POW. When anyone that is not the casting priest or someone in Mindlink with him tries to open the secured container or go through a doorway with this spell, the intruder must undergo a POW vs. POW attack based on the POW in the spell. If his POW is overcome, then he takes 1D6 points of CON damage (healable like poison damage) and is forced back. If his POW is not overcome, the spell is broken, and he may now enter freely, as may anyone following him. If he fails to overcome the spell, he may try again and again until he either succeeds, gives up, or dies. Each point of Countermagic on an intruder cancels out one point of the battle magic POW in the spell for the purpose of the POW vs. POW attack, thus lessening the chance for the spell to work on him.

Miscellaneous Notes

The usual mode of worshipping Gorakiki, the mode explained here, is not the only way for such worship. The insect people of Pamaltela also worship Gorakiki, but in a totally different manner - as an ancestral being, and they learn different skills. In some areas, Gorakiki is worshipped by humans or elves in a propitiatory sense: an attempt to keep insects from devouring crops or infesting livestock.

The progeny of Gorakiki have spread so far and wide that some of her children have become attached to all sorts of strange groups, including Sky gods and even Chaos. Gorakiki has no real control over what her children do, being merely an ancestral deity, and trolls try to overlook the existence of insects tied to the cults of Mallia, the Lightbringers, or other usually hostile gods.

Hunter



Mythos and History

The Hunter, often called Foundchild by humans, was first discovered by Helpwoman during the Great Darkness. Though an infant when found, he rapidly grew to manhood. While doing so, he was nurtured and cherished by the woman, whose inner power had founded a group that struggled together to survive.

Upon reaching adulthood, he taught them the use of death as a tool to bring life. He also taught the songs to send slain beasts' spirits back to their ancestors.

After Time, Hunter's worship developed into a fraternal society in which the strong are respected, and the weak are protected.

The followers of Hunter believe that they will go to a Happy Hunting Ground after death. They will stay there for many years before again entering the cycle of birth/rebirth. Hunter worshippers follow the burial customs of their tribe or else place their dead on raised platforms. Troll worshippers eat their dead, except for Rune levels.

The chief Runes associated with Hunter are the power Runes of Death and Harmony. Though he slays beasts, he does so in order to save life, hence the Harmony Rune.

Nature of the Cult

A major part of the troll diet is game. The Hunter cult supplies the hunters for this purpose. Most of the best hunters belong to this cult, and it provides occasion for these hunters to meet together.

The Hunter cult does not directly wield power in the tribes. The opinions of the hunters are always respected in tribal councils, and many fear those following the way of the Hunter. This cult decreases as civilization and agriculture encroach, but nomads and trolls will probably always worship him, and even peasants and trollkin who hunt small game may call upon him.

Hunter is friendly towards Orlanth and Kyger Litor. Those that wantonly slaughter animals without need incur his hatred. Born during the Great Darkness, Hunter saw chaos closely and firmly opposes it.

Organization

As with many small nomadic cults, there is little or no communication between bands of worshippers. On the rare occasions when clans meet or trade for festivals, the Hunter worshippers seek each other out to boast, eat together, and trade hides and meat.

The greatest hunter of the clan is traditionally the head of the cult. All others defer to him and show respect. He cannot command obedience, but he can request it. Each year, during the three weeks just prior to Sacred Time, there is the Great Hunt and all followers of the Hunter participate, attempting to bring in the most magnificent creature. The winner is designated the First Hunter and the head of the cult, the next few are designated Great Hunters, and the rest are simply Hunters. This is explained further in the initiate section.

As a nomadic cult, it has no true center of power, but the troll tribes all have some worshippers of this god, and among non-trolls, the strongest foci of this god are among non-herding tribes. The only important holy place is the site where Hunter was discovered, in the Dog Hills to the west of Dagori Inkarth.

The weeks of the Great Hunt are sacred, but no special rites are performed until Sacred Time when the champion hunters are chosen. Before any important trip or hunt, the hunters will meet and hold a short ceremony of worship.

Lay Membership - Hunters

The prospective member must be supported, at least partly, by hunting activity (whether by his parents or himself is immaterial). This shuts out most townsfolk. The member must also have at least a 30% skill with a missile weapon.

A lay member must hunt and donate one prey animal per season to the tribe. He must never leave a slain animal to rot.

As this cult is an exclusive brotherhood, the lay member gains the social benefits of hobnobbing with well-known hunters. He also gains the title of Hunter and may go on the Great Hunt.

The Hunter cult teaches appropriate missile skills and Tracking to members at half price, and Peaceful Cut at the rate of 300/500/1000/EXP.

Hunter teaches his followers Speedart, Multimissile, and Silence at half price. He teaches no other spells.

Initiate Membership - Great Hunters

An initiate is one who has brought in a prey animal during the Great Hunt that exceeds five treasure factors in worth. He must have slain it alone and unarmored. If an initiate performs this feat three years running, he becomes a permanent initiate. Alternatively, if the prospect brings in a beast worth 11 + treasure factors alive, he is made a permanent initiate on the spot! Such beasts would include wild bison, bear, or anything similar. Intelligent beings are not acceptable. Also he must know the Peaceful Cut at 20%.

He is more strictly bound than a lay member to never waste animal life, and is forbidden to slay an animal needlessly (hunger is considered sufficient need). He must bring a fitting donation to the cult thrice a season.

Initiates receive more respect than lay members. If an initiate is injured or ill, and cannot feed himself or his family, the cult will care for him through food donations brought in by members. Permanent initiates may call themselves Great Hunters.

Initiates may learn Camouflage and Snare Setting at half price. They may be taught Spot Hidden, Hide in Cover and Move Quietly as well, but at normal prices.

If an initiate does not already know Speedart, it is taught to him for free. He may also learn Farsee, Binding, Mobility, Detect Life, Detect Traps, and Disruption (which is useful for small prey such as songbirds and rodents) at half price. Permanent initiates may sacrifice characteristic POW for one-use cult special Rune Spells.

Rune Lord Membership - Master Hunters

Rune Lords are expected to be the epitome of Great Hunters. They should give freely and unselfishly of their catch to those who need it, though they must first feed themselves. They must fearlessly fulfill the missions given them by tribal leaders. They are in great demand in wartime as scouts.

A Rune Lord must have a 90% ability in a missile weapon and Track. In addition, he needs three more 90% skills chosen from among the following: Camouflage, Hide in Cover, Move Quietly, Set Snare, Spot Hidden, Ride, Spot Trap, or the Peaceful Cut. He must also be a permanent initiate and in the most recent Great Hunt have captured a beast with a higher treasure factor than any other initiate. If he has captured a beast alive, it counts half again as much for treasure factors. Thus, only one Rune Lord is accepted per area per year, unless two or more candidates tie for first place (a rare event).

Rune lords must never show fear of an animal nor steal another's catch. If called upon for some task by his tribe or cult, such as ridding the tribe of a particularly obnoxious predator, he must unfailingly fulfill it. He is under obligation to punish (though not slay) anyone abusing the skills of hunting by wantonly killing prey or other misuse. He must donate one prey animal to the cult per week.

Rune Lords of this cult are not allowed to wear any armor during the Great Hunt, and usually do not wear much anyway, but non-troll Rune Lords are permitted to wear iron armor while on missions or during wartime. They have the usual

benefits of Divine Intervention. They can command the obedience of other cult members or initiates in emergencies. A Rune Lord is qualified to be the head of the cult if he can win the Great Hunt by bringing in the greatest prize (measured in treasure factors) and this can include destructive intelligent beasts, such as dragons or even giants.)

Rune Priesthood

Rune Priests organize the hunts and often lead hunting parties alongside the Master Hunters. They also deal with other members of the tribe, as Master Hunters tend to be aloof and conceited. They are required to be hunters and their DEX-based skills do not drop to DEX x 5%, but can continue to increase past that point. They are not allowed to purchase training, however, and any increase must be via experience.

Priests must be permanent initiates, have a POW of 18+, and speak an appropriate tongue at 80%+. Among trolls, the required tongue is always Beastspeech.

Rune Priests have many of the same restrictions as Rune Lords. They are not required to hunt and donate food to the tribe. Instead, they oversee the distribution of food to the needy. They do not get an increased POW-gain roll, and their chance to increase in POW is only species max minus their current POW. They still receive reusable Rune magic.

Rune Priests keep for personal use 5% of the prey given to them for distribution. They command much respect, but not as much as Rune Lords. They may command the obedience of initiates and lay members in emergencies. They are allowed to participate in the Great Hunt, with an eye to becoming the head of the cult. The senior priest judges the contests and is required to be impartial. He also receives the winner's beast as a trophy (as an incentive to choose the most impressive).

Hunter Rune Priests are restricted to one point spells and Concealment from the standard Rune spells. They may not Dismiss Elementals, nor call upon them.

Typical Hunting Party

In the scene above we can see a dark troll hunter leading his trollkin and their catch home after a strenuous day In the field. The four classes of trollkin are clearly Illustrated.

A value trollkin follows directly behind the troll. These are the best-kept of all trollkin and are prized for some special ability or unusual feature which the troll considers valuable or attractive.

From the middle of the party an ever-wary trollkin warrior scans the grasses for enemies.

A scout and a laborer are shown next. Both of these are considered to be worker trollkin - the lowest class above food status. The laborer leading the catch appears to be a favorite of the troll judging by the fine flint bauble dangling from his neck, though that may be merely a small snack for later.

Finally the day's catch destined for the food bins is being led by a leather thong. They will only be saved if something useful is discovered about them. Many wild trollkin roam the hills and valleys of Dagori Inkarth making for lively sport for their more civilized cousins.

As this party Is traveling home the troll Is less concerned about enemies than he normally would be, and he has pulled slightly ahead of his slower-moving kin. If they were traveling through dangerous terrain the value would be kept close by, the warrior would walk slightly ahead, the scout would scurry through the brush and grasses about 50 meters to one side, and the worker would pull the catch nearer to the troll.

Sureshot **1 point**
Duration until used, range touch, reusable, stackable.
This spell is cast upon a missile of some kind, such as an arrow, rock, or even a hand axe. When that missile is fired or hurled it automatically hits the target, regardless of range, target movement, or other factors, up to the maximum range of the missile. It still misses with a roll of 96-00, and the character's chance to impale and fumble remain the same as before casting the spell. A character may not roll for experience on the basis of a hit with Sureshot. Each additional point of this spell allows one more missile to be affected. The priest may not reuse this spell until the missiles have been used. If a successful Divine Intervention is cast with this spell, the missile automatically impales or slashes when it hits. This spell is stackable with Speedart. If this spell is used with the optional rules of aimed shots, it will always hit the area aimed for on a roll of the caster's DEX x5 or less (after rolling to see if the shot hit).

Draw Beast **1 point**
Duration 15 minutes, range 320 meters, reusable, stackable.
When this spell is cast upon a non-intelligent animal of any type, it causes that animal to move towards the caster at walking speed. The animal is allowed to resist the initial attack. For each additional point stacked, an additional beast may be affected.

Beastmaster **2 points**
Duration 15 minutes, range 160 meters, reusable, stackable.
This may be cast upon any non-intelligent animal. If it fails to resist, then it will move as the caster directs for the duration of the spell, though it will refuse to leap off of cliffs, or go to other obvious deaths. It will not fight for him, and it will not otherwise serve him. It will not attack him. Once controlled, it may move out of the 160 meter range and it will remain controlled. This is an active spell, and if the priest is disturbed, the animals are freed from him. For each additional point of Beastmaster stacked with the spell, an additional beast may be targeted. It will work on riding beasts.

Subservient Cults

Members grossly violating the principles of the cult are cursed by Hunter himself so that the culprit gains a strong foul odor. This will prevent him from sneaking up or stalking any beasts unless there is a strong wind blowing downwind, and incidentally makes him an outcast from his tribe until the odor goes away. It is only removed upon proper repentance by the hunter.

Miscellaneous Notes

The Peaceful Cut:
This skill is also known as Butchering.
It includes the ability to dismember an animal the quickest and most effective way, and the ability to divide up a prey animal in the tribe's traditional manner (i.e., heart to the troll who killed it, brain to the priest, etc.). For worshippers of Hunter, it also includes a short prayer and ritual of thanksgiving. This ritual resembles, but is not identical to that of the Waha cult. Base chance is 05%.

The Hunter Gods

Worshippers in each area usually worship a single Hunter god. The different subcults are in effect different religions, though all share beliefs and actions. Each teaches different Command spells for appropriate prey animals. Four important hunter gods are listed below:

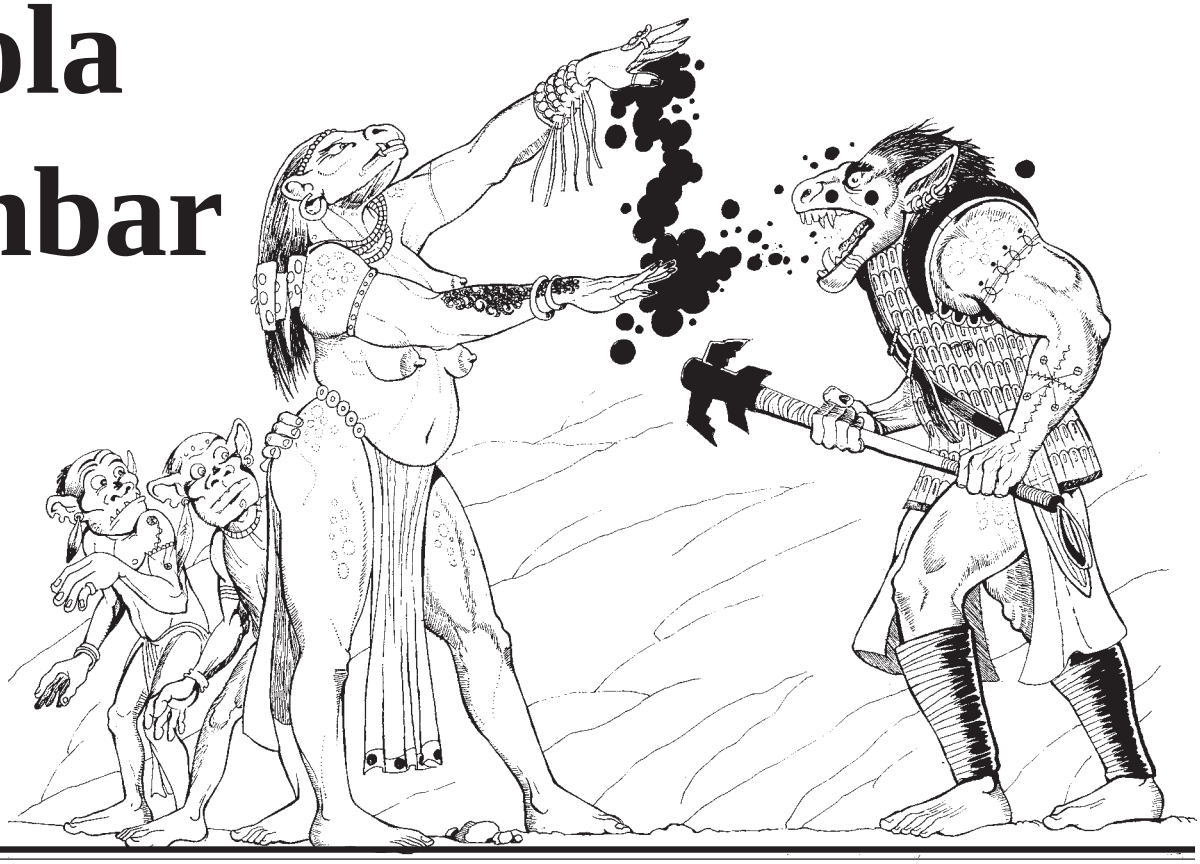
Foundchild: the hunting god of Balazar, Pent and the Wastelands. He provides Command spells for Alticameli, Bison, Bolo Lizards, Herd Men, Impalas, Rhinos, Sable Antelopes, and Zebras, as well as several species now extinct.

Odayla the Hunter: the favored hunting god of the Orlanthi. He teaches Command spells for all species of wild cattle (including Aurochs), deer, wild goats, rabbits, wild pigs, wild sheep (including mountain sheep), and waterfowl.

Rasout: the most widespread hunting god, worshipped across the entire Pamaltelan plains, from Tarien to Zamokil. He teaches Command spells for all native four-footed, herbivorous, plains-dwelling mammals, and all herbivorous plains-dwelling reptiles except for turtles.

Zong: the troll hunting deity, worshipped by trolls everywhere. He teaches Command spells for all rodents and herbivorous insects.

Xiola Umbar



Mythos and History

The goddess Xiola Umbar is of unnamed parentage, though she is definitely a deity of darkness. She is always referred to as the sister of Zorak Zoran. Their association has been a long and constant one, and early (pre-Lesser Darkness) prayers mention them together if they are mentioned at all.

The earliest tales of her healing and life-giving aspect occur even before Death entered into the world. At this early time, Zorak Zoran was labeled her 'shadow' — even in the lightless underworld. She aided Dehore, the Dark One to become the Dehori, the many shades. She aided at the birth of Styx and Zaramaka, becoming midwife to the waters of the world.

In the Gods War, Zorak Zoran grew in strength, personality, and power, and Xiola Umber followed in his footsteps, undoing some of the troubles that Zorak Zoran created. Once she opposed him, when she saved the goblin race, but she never favored any true foe of the troll war god.

When chaos came, Xiola Umbar stood by her brother, healing and aiding him to keep him fit, even at her own expense. No sacrifice was too great to save the world from chaos, and with her aid the war god prevailed.

During the Greater Darkness, only the mighty or the lucky survived. Among creatures of darkness, the mighty followed Zorak Zoran: the lucky chose Xiola Umber. She became Protectress of the weak and friend to the helpless.

When the Compromise was made, the gods of darkness were powerful and controlled much of the world. In Dragon Pass, the eldest daughter of Xiola Umbar, Charmilla, sat upon the First Council and helped lead the scattered peoples from panic back into the world. Xiola Umbar was popular then, but when troubles began anew, her savage brother more suited the needs of the people at that time. Her worship never disappeared, and she is favored by some people who worship gods of storm or light, but who still want divine aid and comfort when the storm falls quiet and the sun goes into hiding.

Xiola Umbar has always been most popular among trolls. Her midwifery skills make her a favorite of Kyger Litor, and her talents in healing make her a friend to fighters. When the trollkin curse swept the race, Xiola Umbar extended her protection of weaklings by helping the misbegotten kin to survive the anger and embarrassment of their parents, preserving that puny race. This has benefited the troll, for without these inferior servants, troll power in the world surely would be much lessened (though trolls will never admit that).

The cult of Xiola Umbar teaches that all things have a soul which lives on after death. The cult promises that priests and Rune lords of the cult will have a favored place in the cycle of rebirth when they are born, and that initiates will be born again with little pain. No promises are made to lay members.

The cult of Xiola Umbar has no special burial requirements, usually eating their dead, like all trolls.

Xiola Umbar is associated with the Runes of Darkness, Harmony, and Fertility.

Nature of the Cult

Xiola Umbar preserves and protects. Even the mighty Mistress trolls recognize her help. Oppressed peasants, grandmothers, and despised trollkin revere her name.

This cult has a secure niche in troll society. Priestesses are accorded great respect for their skills. Those who have proven their abilities to their overlords and underlings often control great actual power as well, such as commanding the loyalty of trollkin warriors. Xiola Umber healers are handy to have around, and both the arrogant priestesses of Kyger Litor and the grisly berserks of Zorak Zoran gratefully accept her presence during hardship.

This cult hates all chaos and dislikes most powers of light. There is friendship between Xiola Umbar and Yelm though, for she comforted him when he first fell to Hell. Members of this cult dislike anyone, including Zorak Zoran-worshipping trolls, who would harm those in the care of Xiola Umbar.

Organization

No official organization oversees this cult. Whenever several High Priestesses come together, they decide upon the leader by counting the Rune spells of each. The priestess with the most Rune spell points wins.

There is no official organization for Xiola Umbar's temples. Each priestess guards and protects her charges. The terms Chief Priestess and High Priestess are used normally.

Xiola Umbar is worshipped wherever trolls are found, though sometimes her cult is small. She is also worshipped by many humans throughout the world, often as a secondary deity. She is the traditional god of the weak and oppressed. There is no central stronghold of worship for her.

The holiest place for this cult is in the Underworld, a fountain called Mirrordark, said to be where Xiola Umbar meditated and found her powers to cure.

The holy days of Xiola Umbar vary with the season. The holy day always falls upon Harmony week, and the day always matches the seasonal element: Waterday of Sea season, Fireday of Fire season, Clayday of Earth season, Freezeday of Dark season, and Windsday of Storm season.

The cult High Holy Day consists of the entire Fertility week of Dark season. The climactic ceremonies fall upon Freezeday.

Lay Membership

To join this cult, a lay member must desire protection. The only prohibition is that creatures of chaos may not join.

Lay members are required to place their lives in the hands of their priestess. They must be willing to donate Power or time when called upon. There are no monetary requirements.

Lay members are given free healing from the priestesses and initiates of the cult, when possible. They will also be defended and protected.

Lay members are not taught any skills. Lay members may purchase Healing at normal cost. They may also purchase the special cult spell of Solace for 1000 Lunars.

Solace **3 points**

Duration 24 hours, range 80 meters, passive reusable.

This focused spell is to be cast upon a sufferer. It acts solely upon mental distress, whether from grief over the loss of a loved one, or from fear of death, etc. The effect is to relieve stress on the victim, and enable him or her to go about normal actions, It will not relieve pain, such as from wounds, nor will it reduce the probability of death or maiming if the victim is seriously injured or diseased, though it will enable him to face the prospect of death bravely.

Initiate Membership

Prospective initiates into the cult of Xiola Umbar must know either the spell of Healing 4, or Treat Disease, Treat Poison, or First Aid at 50% or better. They must pass a test of (POW+CHA) x 4 or less on D100. Unusual races for this cult, such as dwarves, beast-men, or elves, must subtract 10 from their CHA in joining. Creatures of chaos cannot join.

Initiates must fulfill all standard requirements, such as the donation of 10% of their income and of increased POW sacrifices on holy days. Initiates often are assigned to protect certain groups of lay members, or they may simply 'adopt' such a group. They are expected to heal and protect members of the cult. They are not expected to heal everyone indiscriminately, only those worth the cost of saving.

Priestesses of Xiola Umbar will attempt to protect initiates within their influence, Initiates will always be healed by priestesses before lay members. Initiates also serve as leaders and protectors for helpless lay members.

First Aid, Treat Disease, Treat Poison, and Find Healing Plants are taught to initiates at half price. All other skills are also taught by the cult, either by its own masters or by associate cults. This includes weapons skills. Initiates may sacrifice for the cult special Rune spells of Comfort Song and Healing Trance. They may learn battle magic spells as follows:

Free: Solace
Half Price: Countermagic, Darkwall, Healing, Protection, Shimmer, Spirit Screen, Xenohealing
Double Price*: Ignite, Light
Forbidden: Firearrow, Fireblade, Lightwall

*Xiola Umbar is able to gain these fire-based spells thanks to her succor of Yelm, the sun god, in Hell.

Rune Lord Membership

Xiola Umbar is no warrior, nor is she a whimpering maid. Rune Lords are primarily protectors and healers, and must fight to defend their charges.

A Rune lord must have served as an initiate for at least two years. He must know Healing 6 and Xenohealing 2, plus any four of the following skills at 90%: Any weapon attack, Any weapon or shield parry, Find Healing Plants, First Aid, Hide in Cover, Listen, Move Silently, Treat Disease, Treat Poison. They must fulfill the standard requirements.

Rune lords are expected to aid the helpless and weak, both by battling for them and by healing and comforting them. They have few restrictions, but they must give 90% of their income to the cult.

Rune lords gain the usual benefits of that status. They serve as centers for rallying their charges and are often found as the leaders of trollkin armies.

Rune Priesthood

Xiola Umbar is a not-so-gentle goddess of healing, and her priestesses behave accordingly. They do not heal everyone, just those worthy to be saved or those that can be saved cheaply.

Priests must have served as initiates for at least a year. They must read and write Darktongue at 80%, have a POW of 18+ and pass the usual test. They must also have a Healing 6 spell.

The priestesses of Xiola Umbar are the main source of protection for those under their care and must set the well-being of their charges above their own. This does not mean that a priestess is expected to sacrifice her own life or to risk her safety to save a follower: a priestess is able to save many lives during her lifetime, and she should not risk herself foolishly in order to save a single person, or even a group. Priestesses must also pay 90% of their income to the cult.

Priestesses gain the usual benefits of priesthood and the love and respect of their congregation. The cult will gladly care for them and preserve them if at all possible. Ransoms are gladly paid to rescue a priestess from imprisonment. All standard Rune spells are available to these priests. They may summon small shades (only) as their elementals.

A Xiola Umbar Initiate Ritual
In this rare glimpse into life within a Xiola Umbar temple we see a young initiate offering sweetmeats to a trollkin from the food pens. The mother-priestess stands behind the initiate. She constantly utters low growls which frighten the trollkin. If it accepts the food offered by the initiate then she has passed the examination. This is exemplary of initiate rituals throughout all Uzdom.

Healing Trance **1 point**
Duration as needed, range touch, reusable, non-stackable
The target of this spell will fall into a deep trance, during which his bodily processes will speed up by a factor of 8:1. Thus, a wound that would normally take 8 weeks to heal will take one, CON will build back up from poison, etc. Also, Healing can be applied one melee round after another in the same hit location without a five melee round waiting period. The caster of this spell and the recipient both remain in an unwakeable trance state until all healing is done. They must be fed and cared for as if they were catatonics during this period.

Comfort Song **1 point**
Duration length of song, range hearing, reusable, non-stackable.
This spell resembles the Chalana Arroy spell. The user sings a Song of Power which will keep hearers from feeling pain, effectively anesthetizing the body while they may still retain consciousness. It is often used during childbirth and after battles.

Couvade **2 points**
Duration length of pregnancy, range touch, reusable, non-stackable.
Xiola Umbar uses this spell for midwifery. It is always cast upon a pregnant woman and it affects the father of her unborn child. All the pains and sicknesses of pregnancy affect him instead of her, effectively shielding the child from harm. At childbirth, the woman suffers only minimal pangs, but the husband is prostrate. But pains of the husband/mate cause him no lasting injury, and the spell ensures the safety of both mother and child, Both father and mother must consent to be included in this spell, and the pregnant female must be present at the spell's casting. It must be cast within the first two months of pregnancy. This spell is especially important for trolls, as they have much difficulty in childbearing, especially with the large great troll births and with trollkin. This spell will not, unfortunately, enable the mother to be safe from birthing trollkin, but they will be born alive and healthy.

Attract Attention **3 points**
Duration 1 melee round, range 160 meters, reusable, non-stackable
When this spell is cast, the priestess makes a POW vs. POW resistance roll. Everyone whose POW is overcome must look at the priestess. For example, if a priestess with a POW of 18 threw this spell and rolled a 65, then everyone with a POW of 15 or less would be affected. This spell does not affect initiates or better of Xiola Umbar. The practical effects are that enemies of the priestess must direct all attacks towards the priestess that round, and that her friends may not attack anyone (unless unaffected by the spell). If the priestess is inaccessible to attack by a particular foe, the foe cannot attack at all that round, though he may still parry. This spell may be stacked with battle magic POW to blast through Countermagic or Shield.

Group Defense **3 points**
Duration until dropped, range 40 meters, reusable, stackable
This spell creates a veil-like barrier which encloses an area of 9x9x3 meters. The priestess is always at the center of the enclosure. All members of Xiola Umbar, whether lay, initiate, or Rune level must lose one point of POW into this barrier when it forms. The spell is active and must be maintained by the will of the casting priestess. Any creature attempting to pass the barrier will automatically take damage (to a random hit location) equal to the number of points of POW in the barrier. Countermagic or Shield will cancel out the effect of the appropriate number of points in the barrier. For example, if the barrier had 9 cultists inside, and hence had a strength of 9 pts, it would do 9 pts of damage to a random hit location to any intruder. If a foe had 3 points of Countermagic on him and went through the barrier, he would only take 6 points of damage. This spell is stackable, in which case each person within would spend two points or more or POW and the damaging effect would be accordingly increased.

Turn Blow **3 points**
Duration 12 strike ranks, range self only, reusable, non-stackable
This spell reflects all damage done to the caster back onto her foe. If the priestess is struck by a blow or a missile weapon, any damage penetrating and damaging her damages her attacker as well. Armor will not help against the damage reflected to the attacker, though it will act normally on the priestess. Poison or blade venom are not reflected, but damage-increasing spells like Bladesharp are. Hit locations remain constant, so that if the priestess is hit in the head, the reflected damage will go to the attacker's head.

Example: Ramba the Xiola Umbar priestess casts this spell in a fight against an elf. The spell takes effect on SR 3 and the elf hits with a long spear on SR 3 as well, simultaneously. The elf rolls an impale and also adds in his Bladesharp spell for a total of 18 points of damage. Ramba has 4 points of armor, so 14 penetrate to her abdomen (since that is the hit location rolled). This is a substantial amount, and all 14 go directly to the abdomen of the elf, whose 6 point armor plus 4 point Protection spell do not count, and he dies. Shield will protect against the effects of this spell. It is stackable with Attract Attention.

Shield of Darkness **1 point**
Duration 15 minutes, range 160 meters, reusable, stackable to 4 pts.
This spell is only available to chief priests and high priests of this cult. Rune lords may also gain it on a one-use basis. The spell acts as 2 points of Protection and 2 points of Shimmer per point. Additionally, it always creates a Dark-wall effect. It is stackable with any battle magic spell, but not with Shield, Absorption, Reflection, or Spirit Block.

Subservient Cults

The protection of Xiola Umbar is withdrawn from those desiring to leave her cult, If an apostate were to commit vile deeds in addition to forsaking the cult, he will incur the eternal hatred of all worshippers of Xiola Umber and her associated cults, which include Zorak Zoran. There is no spirit of reprisal,

Associated Cults

Kyger Litor

The mother of trolls grants her friend and midwife this spell:

Darksee **1 point**
Duration 15 minutes, range 160 meters, reusable, non-stackable
This spell allows creatures which see best in full daylight to see in the dark as if it were full daylight. Creatures which are primarily nocturnal can see in full daylight as if it were their accustomed dark. The spell negates the effects of sunlight on trollkin and cave trolls, It negates the effects of the Kyger Litor Blinding spell.

Zorak Zoran

Xiola Umbar's wayward brother gives this spell for battle:

Fear **1 point**
Duration instantaneous, range 160 meters, reusable, non-stackable
This spell acts as the attack of a shade with the same POW as the spell's caster. It must be cast on a single target, who can be anywhere within range and the perception of the caster.

Miscellaneous Notes

Trolls in general despise Xiola Umbar for her protective attitude toward the weak and toward trollkin, but alt love her healing abilities. A priestess of this cult must always be present at any game of Troll Ball, but the cult never sponsors teams.

Xiola Umbar is the patron deity of children, grandmothers, and princesses in distress. Few humans or other mortals will admit to disliking her. Although friendly to Yelm, most other Light/Fire gods are unable to overcome prejudice towards her.

Caladra & Aurelion

Mythos and History

Before Time

When Lodril, brother of the Sun, came to battle Chaos, his spear-form plunged deep into the Earth. There he knew Gata, embraced her and loved her in his own violent fashion.

When Lodril at last erupted forth in consuming flame, he led Ash, Earthshaker, and others in Gata's defense. But though his violent power was great, there were those mightier still - after receiving a grave wound from Storm Bull, he was conquered, enslaved, and imprisoned by Argan Argar, son of Night.

As Gata bore Lodril's children within her she feared for them. Many gods had already fallen to the power of Death, and Gata would not let these, her last children, dare his awful touch. Thus they were cast into a deep sleep, passing through the Gods War and the lesser Darkness, far from the tumult and destruction above — fiery Caladra, who had inherited her father's element, was tended by the Mostali who depended upon the fire of Lodril for their craft; Aurelion was watched over by his half-sister, Asrelia, who whispered the lore of the wealth within the Earth into his dreaming mind.

Though deep was the Twins' slumber, no part of the world could fail to notice when the Spike exploded. Aurelion awoke first, reveling in his strength. Sensing the agony of Earth under the attack of Chaos, he rose to the surface to find great areas of land being drowned beneath the Chaos-tormented Sea. Enraged, he hurled up the massive bulwark of cliffs called Aurelion's Breakwater. Behind its shelter, refugees gathered and gratefully accepted the young god's leadership against the horrors of Chaos.

Caladra woke sensing her brother's battle. Emulating her father, she erupted from the Earth in fire and wrath, destroying a massed Chaos army in a torrent of molten rock. But unlike her father, she was not deeply tainted with violence. Seeing the destruction all around her, she took pity on the mortals who cowered and fled from her power. She overcame their fear and offered them protection.

Despite the vast distance between them, the Twins were aware of one another and the call of kinship could not be denied. Each set out on the epic Search (which gives form to much of their worship today).

After great travail, they found each other beneath Meetinghall Mountain. So great their joy, the Twins resolved to share ever after their elemental natures - Fire Within Earth. And so they fought and labored together, inseparably, until Time began and beyond.

Their labors were many and difficult - with Yelm dead, Yelmalio wounded, and Lodril bound, there were few left to fend off the dark and cold. With Ernalda and all her children in mourning for Flamal, even fewer Earth gods were available to fend for the world. Some of their efforts were failures — as when they climbed the pillar of ash and smoke to beseech the aid of lofty Dayzatar (who rebuffed them), and when their fires failed to pierce the glooms of the Underworld in an effort to find Flamal for their sister Ernalda. And not even their combined power could free their father Lodril from the obsidian palace of Argan Argar.

Despite the setbacks the Twins did garner several successes. They helped the humans reclaim areas devastated by Lodril, where things of Chaos still fear to tread, showing people how to make the lands more fertile and productive.

Deep beneath the Earth the Twins sought for a way to dispel the Great Darkness, and there they found the buried remnants of the Green Age. Fused and blackened, these artifacts still had the Heat and Light of the young Sun locked in rock and liquid. Caladra and Aurelion taught mortals their use. Moreover, they took some of the lifeless carbon, poured their power on it — restoring its potencies — and made Diamond, the hardest and most brilliant of all minerals. The Mostali seized upon this new substance with joy and fashioned the Diamond Goblet (from which evolved the Diamond Dwarves).

Though nothing less than the return of the Sun could end the Darkness, humans and Mostali still honor and revere the many gifts of Fire within Earth. Not so the Aldryami, for though the gifts of the Twins helped spare the living forests, the Aldryami considered the burning of *firebone* (coal) and *earthblood* (oil) to be desecration of their dead. And though Aldrya shares the Twins' love of Fertility, her enmity for them is little less than for Oakfed himself.

Since Time Began

In recent times, the cult has had a following in only a few localities. It was not always thus; its strength spread far and wide, especially in the Middle Sea Empire of Jrustela and the coastal region of Slontos. By the end of the Second Age, many powers were toppled, and the Sea arose to smash Jrustela and drown Slontos. All the fire of Caladra and Aurelion could not resist the Sea's quenching force.

The three great holy places — Breakwater, Meetinghall, and the Vent (where Caladra emerged) — survived intact, as did a few other islands and mountain fastnesses. Though temples far inland were undisturbed by the cataclysm, many were cut off from the leadership of the main temples. Many of the lesser ones did not survive.

Though the cult today is powerful near great holy places, and has reseeded itself in many areas (especially where other Fire cults are strong), the cult never wholly recovered. In many places it is at most a rumor of the old power. Regions where it sought to expand often reacted with fear rather than welcome at the thought of reawakening old volcanic fires.

Despite its up-and-down fortunes, the cult persevered in colonizing the old volcanic wastes, purifying and reclaiming Chaos-blasted lands. Since the end of the Second Age disasters, almost as much effort has gone to reclaiming Sea-drowned land.

Life after Death

Aurelion and Caladra promise that the souls of the faithful will be drawn beneath the Earth to the Pools of Liquid Light. If an individual's goals in life are unrealized, the soul will be purified by Fire, strengthened by Earth and "erupted" back into the world for another cycle of birth and death. Those who have found their Soul-Sibling and achieved sufficient development will be received into the Diamond Halls to dwell in Harmony with the Twins and work toward the final triumph of Sky and Earth.

It is generally believed that a pair of Twin Priests who advance the cause of the cult will be reincarnated as twin brother and sister, and will continue to do so (unless they backslide) until they achieve the Diamond Halls. It is also known that on occasion a cultist will be sent back as an Allied Spirit to aid a Rune Lord partner.

Resurrection is tacitly allowed. Though it doesn't fit directly into the cult's scheme of things, success in resurrection is considered sign enough of the god's approval.

Lay Members and Initiates are generally buried within rock, or if that is not possible, cremated. Acolytes, Rune Lords, and Twin Priests will always seek to have their bodies taken to a temple with an active lava pool (so their souls may be more directly conveyed to the Gods).

Runic Association

Caladra and Aurelion are notable in several respects: as two gods in one cult, they share four Runes. Heat and Earth, joined together, were inherited from their parents. The Twins derived Fertility from their efforts to restore the lands Lodril burnt and smothered. The Twins acquired Harmony during their reunion.

Nature of the Cult

Reason for Continued Existence

So long as the deep fires of earth surge forth, the Twin Priests have a convincing argument for the importance of the cult. It provides reassurance to those living near volcanoes (without the cruder propitiatory aspects of the cult of Lodril). The cult also provides important service in restoring

fertility and life-giving potential to the earth, especially where Chaos has blighted it.

The cult also provides a powerful symbol of unity in the cosmos. The vertical unity symbol of the volcano comes from the Fire that reaches the roots of the Earth, which is hurled up to the very gates of the Sky: the Cosmic Pillar, with knowledge of Fire and Earth to the service of the faithful.

There is, too, the cult's emphasis on Harmony and the sibling-bond, which orders the horizontal unity of society. Though the cult teaches that each being has one unique kindred soul somewhere, it also teaches that this unique harmony cannot be realized unless one strives for harmony within the broader brother-and-sisterhood of society.

Social/Political Position and Power

The cult and its priests are influential wherever the gods' presence is manifest. They tend to assume leading roles in the community whenever they can. Away from the old volcanic temples, the cult's presence is that of a pioneering group, small in numbers, and its influence often depends on the personal reputation of the Lords or Priests in the area.

Particular Likes and Dislikes

The double elemental focus of the cult causes it to align itself more strongly than most along elemental lines. The Twin Priests are, naturally, friendly to nearly all of their fellow Fire or Earth cultists. Nearly all areas where Caladra and Aurelion are strong will also support a number of Sun Dome cultists, and one or more of the other Earth cults. In particular, the cult of the Twins is one of the few human-dominated cults with strong ties to the Mostali. The Twins rule the volcanic fires the dwarves use in their forges, and though most humans have turned to the Lowfires, the dwarves still treasure and use extensively the gifts of *firebone* and *earthblood* in their craft and daily lives. The Mostali say that Caladra was among Mostal's lovers, and the Diamond Dwarves particularly honor them.

The exact opposite reaction holds true with the elves. The Twin Priests claim that the cult bears no enmity toward the Aldryami. The Wood Priests, however, strongly counter that no amount of honeyed words can atone for "dwarf friends" and "fire lovers."

Before the Second Age, the Water cults were never more than neutral, due to the antipathy of Fire for Water. But the outrages perpetrated when the seas became impassable will never be forgiven, and hostility runs high. On the other hand, bad relations with the Dark cults were incited in the Godtime, when Argan Argar captured Lodril, and Zorak Zoran and the rest fought against those trying to dispel the Darkness.

The Air cults, too, are distrusted, though in a lesser degree, due to Storm Bull's attack on Lodril. The attitude is returned for the most part, as the fuming and eruptions of the volcanoes are a constant challenge to the Lords of the Middle Air. Still, the Storm Bull's valor against Chaos is grudgingly admitted.

Orlanth Lightbringer is almost admired. But the claims of Orlanth Rex to supreme kingship are scoffed at.

All other cults espousing Disorder are detested, as anathema to the essential Harmony of Caladra and Aurelion.

Organization

Inter-Cult

Once, the Chief Priests of Meetinghall were the supreme authorities in the cult. During the long period of tumult in the seas, however, local autonomy was forced on the temples. Now the three main temples have equal eminence, though they consult with each other on important decisions. Lesser temples report to one of the three at least nominally, but often the smaller frontier temples rely on their own judgement and discretion in interpreting the will of the gods.

Intra-Temple Organization

Each temple has a Pair of priests acting as Chief Priest and Priestess. There may or may not be subsidiary Pairs, depending on the size and age of the community.

The Chief Pair informally divides responsibility between themselves (e.g., one supervises the health of the fields, the other mining and related activity). Both will be present at all official ceremonies, and consultations with other cults. If the community is large enough to support them, the Chief Pair (and even occasionally some junior Pairs) will have an Acolyte assigned to their personal service. At the three great temples, the Chief Priests are generally natural twins.

Centers of Power/Holy Places

The three main temples and holy places are: The Breakwater, located on Jrustela Island; Meetinghall Mountain, the highest surviving mountain in the Slontos Isles; and Caladra's Vent, the largest active volcano in the Holy Country. At these three sites, the old volcanic fires are constantly active, though seldom violent, even though the nearby mountains are dormant.

Of course, any site where the Fire within Earth still seethes is holy and a shrine is likely to be established. Locations where *firebone* and *earthblood* may be found are also considered holy. Many temples at such sites are under the control of dwarvish Pairs. With many of the earliest records destroyed, several temples now claim to be the original site where the Twins taught the use of Black Fire to mortals.

There are also various sites connected with the battles and quests of the Godtime, several of which have, over the years, fallen to conquerors lusting after diamonds found there (see Miscellaneous Notes). To such desecrated temples only the most daring will go.

Holy Days and High Holy Days
Holy days are celebrated on Clayday through Fireday of Fertility week of each season. The intervening Windsday is devoted to ceremonies of mourning for those members who have died since the last holy day, and in tribute to the sufferings of Lodril and Gata in the Godtime.

Especially elaborate rites are held at the Breakwater on Clayday in Fire season, and at the Vent on Fireday in Earth season - these being the days of emergence from the Earth of Aurelion and Caladra, respectively.

The High Holy Day is celebrated on Godsday, Harmony week, Storm season, commemorating the triumph over adversity and the Sacred Reunion.

Lay Membership

Requirements to Join
All creatures not of Chaos may join. Even trolls may join but few ever do. For all cult purposes, humans and dwarves count their full CHA, regardless of the race of the priests involved. A fee of 10 Lunars or equivalent is charged on joining.

Requirements to Belong
Those wishing to belong must make the normal sacrifices of POW on Holy Days and High Holy Days. (Note: this is one point per day on each of the three-day Holy Days.) In addition, they must donate two weeks of service per year to the temple.

Mundane Benefits
Temples of the Twins provide room and board for up to a week to lay members away from home.

Skills
No sword, club or mace, whip or flail training is available through the cult, though they are not forbidden. All other skills are available at normal cost except maritime skills, which are prohibited.

Battle Magic
All are available at normal cost except:

Reduced Cost: Detect Gems, Detect Gold, Harmonize, Ignite, Mindspeech.
Increased Cost: Disruption, Extinguish, Fanaticism.
Prohibited: Bludgeon, Darkwall, Darkness.

Note: The Twins grant no benefits with Light spells, since they manifest primarily heat rather than light; almost the opposite of Yelmalio.

Initiate Membership

Requirements for Initiation
Would-be initiates must have served two years as a lay member and be able to convince the priests of their sincere dedication. (This may be abstracted as the average of POW and CHA, times 5 or less on D100.) A gift of 500L to the temple is customary, but may be waived at the discretion of the priests. It is always waived in the case of twins applying together.

Requirements to Remain Initiated
In addition to disavowing any unfriendly cults, initiates must tithe 10% of their income and donate one week per season of service to the temple.

Mundane Benefits
Initiates are available to obtain room, board, healing and ransom from the temple for a fee dependent on availability. In addition, aid will be given to initiates needing help with infertile or newly-reclaimed land. They may also purchase

parcels of temple-owned land when such become available (though there is usually highly competitive bidding for them).

Skills

Training in axe, spear and javelin is provided free of charge to initiates as part of militia training. Further training in sword, blunt weapon, or articulated weapon skills is prohibited. Available to initiates is the following Knowledge skill:

Identify Mineral **Perception Skill, Base 05%**
This skill enables one to judge the nature of earth by examination of rocks or soil. As taught by this cult, it is most effective at estimating soil fertility, recognizing sites of old volcanic activity, and discovering tell-tale signs of near-surface firebone or earthblood. Recognition of other minerals is at half effectiveness. Identify Mineral skill also counts at half-effectiveness toward mining-related skills. In situations where humans may become lost or disoriented underground, the skill adds twenty percent to the chance of perceiving the correct route to follow. (See Miscellaneous Notes section for more on this skill.) Cost: 200/600/1800/EXP.

Initiates may learn Firespeech or Earthtongue at no cost up to 25%, and half cost to 50%. They may also begin training in Diamondtongue, the musical ritual language of the cult (see Miscellaneous Notes). Due to the subtlety of the tongue, the cost to initiates is as for standard Speak Other Languages. Initiates are expected to improve in their mastery of Diamond-tongue by at least 05% per year as initiates. (Not to do so is considered evidence of inattention at holy day ceremonies.)

Spells

Spells are as for lay members, except that the following special spells become available:

Detect Earthblood **2 Points**
Instantaneous, 10 Meters, Non-Stackable
It, (and the spells below) were devised originally for the use of miners and prospectors, and as such are both more potent and costly than most detect spells. Ignores intervening rock or metal. Otherwise, as per Detect Gold. Cost 500L.

Detect Firebone **2 Points**
Instantaneous, 10 Meters, Non-Stackable.
It, (and the spell below) was devised originally for the use of miners and prospectors, and as such are both more potent and costly than most detect spells. Ignores intervening rock or metal. Otherwise, as per Detect Gold. Cost 500L.

Detect Diamond **3 points**
Duration instantaneous, 10 Meters, Non-Stackable, Focused.
This spell ignores rock or metal. Otherwise, it is as per Detect Gems. Cost 2000L.

Initiates may also sacrifice permanent POW for a single use of reusable Rune spells if a Priest Pair deems the cause worthy.

Rune Lord Membership

General Statement

The cult of Fire Within Earth is not primarily a warrior's cult. Each temple will generally have one Rune Lord who is charged with overseeing the defense of the temple and surrounding lands. If the temple is sufficiently large and well-established, there may be several with such duties. Frequently, the Rune Lord will have various other Fire or Light mercenaries under his or her command.

However, the primary responsibility of a Lord of the Twins cult lies elsewhere. The cult considers it their sacred duty to seek out, purge and restore to health the tainted and blasted areas of the Earth.

The Rune Lords are pioneers and pathfinders of the cult. It is they who may carry the message and power of the Twins into new lands, and to use their skills to keep old lands fertile.

Any community where the Twins are honored will offer great respect to a Rune Lord.

Requirements for Acceptance

Candidates must have been initiates for two or more years. They must have a POW of 15 or greater and know the following battle magic spells: Harmonize and Ignite.

They must also know Diamondtongue at *25%* and have 90% or greater in: Identify Mineral, an axe skill, a spear skill, and two or more of the following: Oratory, Map Making, a bow skill, or another axe or spear skill.

Other requirements beyond the scope of the game include many other skills which show these Rune Lords as farmers. These include (undefined) skills such as Agriculture, Identify Plants, Forestry, Harvest, and so on.

Restrictions

No Rune Lord of the cult shall travel by sea except to comply with the orders of his Chief Priests, or other compelling duty. Any Chaos force which is despoiling the Earth must be sought out and destroyed if possible. Any request for aid from other Earth or Fire cults must be honored (though the temple may ask for a favor in return in some cases).

Whenever a conflict occurs between those who are friends of the Twins (as between dwarves and followers of Yelmalio, for instance), the Rune Lord must show no favoritism but seek to resolve the dispute harmoniously. Rune Lords are expected to be intelligent enough to know when the effort is hopeless, of course...

Challenge of Lunar cultists is not required unless they are overtly Chaotic or otherwise hostile to the cult. However, if Lunar travelers are encountered within the area of temple-supervised lands or near holy places, they are "encouraged" to move along as swiftly as possible. The Chief Priests are not at all pleased by the efforts of the Red Moon Goddess to seduce Aurelion into her pantheon.

Members of Air cults will generally be avoided and they should not be unnecessarily provoked. It is well known that the "tempestuous" Air cultists will leap at any chance to break the truce that has

existed since Time began. Rune Lords should provide aid to them against Chaos, as a form of *noblesse oblige* to the "arrogant cousins." Aid rendered to a Rune Lord by an Air cultist is a grave obligation of honor which must be repaid as quickly as possible, for, the Priests say, a Rune Lord of the Twins should never need such aid.

Lords may marry among members of any friendly cult, but not Priests or Priestesses of the Twins cult itself.

Benefits

Rune Lords of the Twins get the normal benefits of an Allied Spirit and Divine Intervention and so forth.

Thanks to the generally friendly relations of the cult with the Mostali, it is relatively easy for the Rune Lord to acquire iron weapons and armor, but if his home temple is young or small, he may have to seek out one of the main temples or a dwarf hold and perform some service for them to complete his needs.

Rune Lords also receive a gift of reclaimed land from their home temple to provide income for the Lord and his family. He must make his own arrangements to tend the land in his absence (which will be most of the time) and though the land is free of the 90% tithe to the temple, all other income is not.

Acolytes

General Statement

The Acolytes of Caladra and Aurelion occupy a special niche in the cult. Full Priesthood in the cult demands that two priests join together in imitation of the sibling bond of the Twins. But finding a suitable partner for lifelong mindlink is often very difficult. There are those who are eminently qualified to be Priests, but whose partner is not yet revealed. The need of the cult for such servants is too great to ignore. Thus in the cult of the Twins there is a lesser form of priesthood, so that neither the individual nor the common good will lose out due to mischance.

Requirements for Acceptance

The would-be Acolyte must have been an initiate of two years standing, meet the standard requirements for Rune Priesthood, and pass examination by a Pair of Chief Priests. In addition, the candidate must know Ignite, Detect Diamond, Detect Earthblood, Detect Firebone, and Harmonize, as well as Identify Minerals at 90% and Diamondtongue at *75%* (with some musical skill, usually Play Harp, to at least *50%).*

Restrictions

Beyond the restrictions on initiates of the cult, Acolytes may take spouses of any friendly cult, save for Priests and Lords of the Twins.

Due to their subordinate status, an Acolyte must always defer to the wishes of any Pair Priests or Rune Lords. Due to a busy workload an Acolyte will not have any time to continue to improve his DEX-based skills.

Benefits

The Acolyte receives the standard Priestly benefits of material support and training. However, they do not get the easier POW-gain, or gift of an Allied Spirit that a Priest gets. They receive access to all standard and cult-special Rune spells of one or two points (see Spells section under Rune Priesthood).

Re-Examination

Even though there are some *de facto* permanent Acolytes, this status is considered a stepping-stone by the cult. Therefore each year on High Holy Day, each Acolyte is expected to appear before a Chief Priest Pair for re-examination.

The Acolyte must have testimony from two or more Priest Pairs or Rune Lords of his faithful execution of the duties of his office. If so, Divination will be performed to determine whether the Twins favor the Acolyte by causing a suitable Soul-Sibling to be present at the ceremony. Depending on the Divination results, the Acolyte will be raised to the full Priesthood with his new partner, or reinstated as an Acolyte for another year.

If his performance has been below standard, his rank will be removed and is not allowed to reapply for Acolyte status for two years.

Rune Priesthood (Twin Priests)

General Statement

The Twin Priests are the center of the cult, directing, harnessing, and symbolizing the two-in-one essence of Aurelion and Caladra.

The full Priesthood is always bestowed on pairs, never singly. The pairs are nearly always male and female, in imitation of the Gods, though there are historic exceptions. The pairs are usually of the same race.

The Twin Priests, like the Twin Gods, are not spouses - the bond between them is deeper, more complex, and more profound than those of common marriage.

Requirements for Acceptance

Each of the pair to be accepted must be an initiate. Usually at least one of them has served as an Acolyte. Each must also meet the standard requirements for Rune Priesthood. They are then examined by the High Priests to determine their compatibility and fitness for the lifetime bond of the Priest Pair. If the applying pair are natural twins, the exam is waived - twinship is considered a sign of divine favor.

Between the pair they must know Ignite, Detect Diamond, Detect Earthblood, Detect Firebone, Harmonize, and Mind-speech. Each must know Earth Knowledge, Diamondtongue, and some musical skill to 90%, and either Firespeech or Earth-tongue to at least 50%.

Restrictions

By the nature of their office, a Priest Pair must agree on all major decisions. In ordinary circumstances, the pair always travels together. The heavy responsibilities of Twin Priesthood reduce DEX-based abilities to a maximum of DEX x 5%.

The most unusual restriction upon the Twin Priests is that while they may take spouses of any friendly cult, they may not wed Lords or Priests of their own cult (an injunction which is enforced most strictly in recent times). The reason lies in the days before the end of the Second Age.

In that era, the natural inclination for the Mindlink union of man and woman to extend to all levels of intimacy led to widespread marriage of Priest Pairs. Towards the end of the Age, this produced a tendency for dynastic lines of Priests to form — each Pair seeking to pass on social power to its children and heirs.

This inbreeding had its tragic effect more on the social than the genetic level. Rivalry sprang up between lines of Priests within the cult., with other cults (especially that of Yelm), and secular authorities without.

Very few Chief Priests perceived how this source of disharmony was weakening the cult. Even more seriously, a slow transformation of the perception of the Twins from their true nature of siblings to a notion of a Sky-Earth marriage, pushed the women of the cult into a subordinate role.

When the crisis of the Seas came at the end of the Second Age, the strength of the cult was fragmented. The Hero-Priests Moray and Telerio perceived the degeneration of their worship.

In the rebuilding of the cult, they promulgated the new code: Twin Priests must marry, and beget their heirs outside of the Priesthood of the Twins.

Since then, the cult of the Twins has not fallen into the trap of insularity that befell it. The proper equality of the sibling-bond was preserved. A Priest Pair and their spouses nonetheless, due to the Mindlink, share a degree of intimacy that few brothers and sisters do. The privacy of the spouses is respected, however.

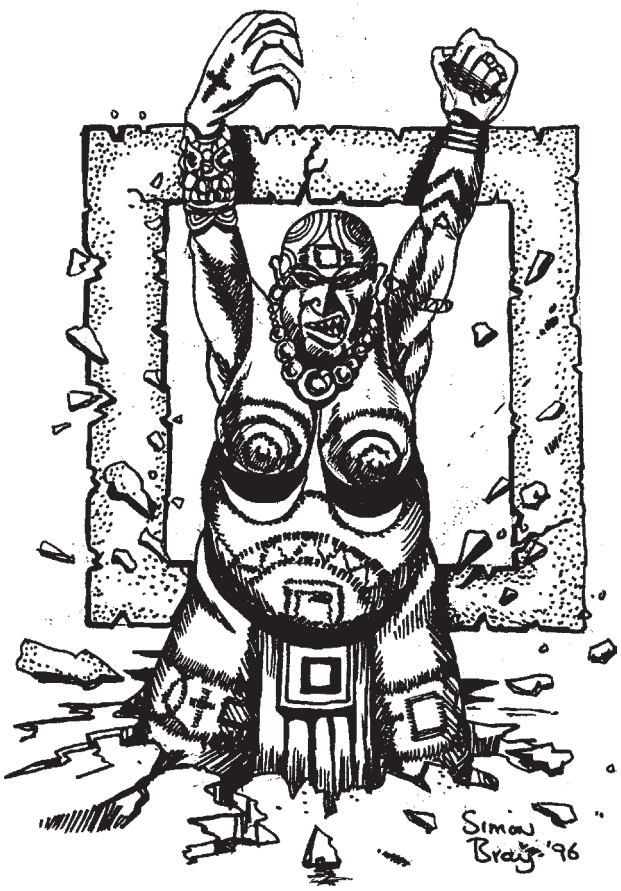
Benefits

Priests receive all the standard benefits of Rune Priesthood, save for an Allied Spirit. This is both because the diminished strength of the cult necessitates saving this benefit for Rune Lords, and because the link between the Twin Priests takes the place of the Allied Spirit. (Note: Rune Lords who become Priests are allowed to retain their Allied Spirit.)

Even more important than their general leadership role in the community is the benefit of the unique Mindlink spell which forms the central part of the ritual of acceptance into the Priesthood. It can only be performed on Holy Days, when the Gods donate a portion of the sacrificed POW to accomplish the spell.

At the culmination of the ordination, the presiding High Priests enact the ritual of Reunion, in the roles of Caladra and Aurelion, with the expectant Priest Pairs following their lead. At the proper moment, each pair enters into Mindspeech with one another, each casts Harmonize upon the other, and as the High Priests lead the assembled in the song of Triumph, a permanent Mindlink is forged between the new Pair. The new Twin Priests then proceed into the subterranean inner chambers of the Temple to complete the Reunion Ritual's secret aspects while the High Priests continue the public ceremony.

The feelings of unity and harmony among those in attendance are described as remarkable even by lay members. The atmosphere is particularly conducive to sensing the presence of a kindred soul. Initiates and others who aspire to the Priesthood will flock to ordination ceremonies even though the Holy Day itself might be celebrated more conveniently at a nearer temple.



The bond acts as the standard Rune spell, Mindlink, except as follows:

1. It is permanent. No physical attack can break it and only the most awesome magical attacks can do so - usually ones which would be powerful enough to slay both Priests anyway. The range of the link is unlimited.
2. Morale-affecting spells cast on one member do attack the other as well. But unless it affects both, the unaffected member can prevent the other from fleeing, surrendering, etc. Each round the unaffected partner concentrates on it, the other gets an additional resistance roll to throw off the spell.
3. If one member of a Pair is subjected to torture, his chances of withstanding the torture are improved by his partner's POW%. Thus they are hard to break. But should the captive break, the partner must then roll POW or less each day, or breakdown as well, entering a state of helpless depression. If one partner is subject to the special Thanatar spell Create Minor Head, the other has a 25% chance of going insane. Similarly, Create Major Head causes 50% chance of insanity, while Consume Mind a 90% chance.
4. If one partner is afflicted with Soul Waste, the other may, by mutual consent, donate points of POW to sustain the diseased Priest. These points are lost permanently.
5. If one partner is killed, the other will take 2D6 points of damage. The Mindlink will hold the departed spirit near the mortal plane for three days. During this period, the dead partner will resist Resurrection with only half his POW. If no means of resurrection is possible, and the cause is sufficient, the Gods may permit (by Divination) the surviving partner to ally the departed spirit. If nothing is successful, at the end of seven days, the dead spirit will draw its partner out of his/her body and both spirits will go to the reward of the Twins.
6. If one partner is utterly destroyed by Soul Waste, spirit combat or the like, the other takes 3D6 damage straight to CON, but since the Mindlink is now broken, no further chance of death ensues. It is not uncommon for the survivor to take his or her own life in sorrow, hoping to ease the pain in the next life. Though this is not recommended, there are prescribed rituals in the cult for it.

If the survivor decides to live, he or she must consult with the Chief Priests. Among the options available are retirement to the life of an initiate, or total release from cult vows to join another friendly cult. The bereaved Priest may seek to become a Rune Lord, and may follow the Hero Path of Tessele.

Rune Spell Compatibility

All standard Rune Spells are available. Priests may summon gnomes and salamanders but only small ones.

Cult Special Rune Spells

Earth Warm **1 point**

12 hours, Touch, Non-Stackable, Reusable.

Causes an area of earth up to 50 meters radius (10 centimeters deep) to be warmed by 10 °C/hr, regardless of the original temperature of the soil or the surrounding air. When performed at a temple, it will affect a 1 kilometer radius for one week. Primarily used to protect fields against frosts, it is also useful for travelers in frigid climes when no other means of warmth will suffice.

Fertilize **1 point**

1 year, Temple fields, Non-Stackable, Reusable.

This is a 12-hour ritual which restores to soil the necessary mineral and organic vitality to support plant life. Use of the spell will increase the crop-bearing potential of an area. Salt and other poisons are neutralized as well. Actual yields depend on the original fertility of the soil and the skill and care of those who farm it.

Unisonance **1 Point**

15 minutes, Variable (15 kilometers/point), Stackable, Reusable.

This spell and the related Attune Instrument spell were provided by the Hero Pair Telerio and Moray (see Subservient Cults) for the survival of the cult after the cataclysm at the end of the Second Age when the seas became impassable and the temples of the cult were sundered from one another. The caster of the spell must sit upon the ground, in front of a fire with a specially enchanted instrument. Upon casting the spell, the instrument will resonate with the other instrument with which it is paired. The caster can then communicate back and forth musically over a varied distance (15 km/point). Communication is carried out in Diamondtongue.

Firedwell **2 points**

15 minutes, Touch, Non-Stackable, Reusable.

This spell alters the metabolism of the recipient to enable him to live among volcanic heat. For the duration of the spell, no non-magical heat or flame can harm the recipient. Additionally, the recipient can see clearly through smoke or fumes, and can withstand any natural noxious vapor. On the other hand, the recipient will feel uncomfortably chilled at normal room temperatures and takes double damage from cold. Each time the spell is used, the spell has a cumulative 01% chance of having a permanent effect. Only Divine Intervention by the Twins or another Heat cult can undo this effect.

Enchant Instrument **3 points**

Permanent, Touch, Non-Stackable, Non-Reusable.

This spell is used to enchant a pair of musical instruments into mutual harmony. Each instrument (usually a harp) must be capable of at least a full octave of notes, with sharps and flats, and each must have a gem-quality diamond of at least one-quarter carat set in it. A separate spell has to be cast for every separate linkage. Only one linkage can be used at a time. To switch to a different sacrificed-for linkage a one hour long ceremony has to be performed to change tuning.

Subservient Cults

Tessele

Tessele was a mortal child of Aurelion, and one of the first Twin Priests. When her Soul-Sibling was trapped and sacrificed by the Priests of Thed, her subsequent quest for vengeance made her the first hero of the cult.

In those troubled Godtimes Tessele set off on impossible tasks which she performed through the

efforts of miracles and will power. She actually succeeded in reconstructing and resurrecting her lost partner. This extraordinary act was only possible because she forged and maintained the secret of the permanent Mindlink between Twin Priests.

Tessele thus embodies the defense of one's Soul Sibling. Her stern defense of cult ways embodied her as the cult spirit of Reprisal in all respects.

She punishes anyone who violates their cult vows or becomes apostate. Whenever the guilty party sleeps out-of-doors or within 3 meters of a fire, she will appear wreathed in fire and attempt to Harmonize the offender and lead him or her back to a temple of the cult for whatever punishment the Priests deem fitting. If successful, the spell lasts one week, but others may attempt to dispel it, though the victim is helpless. Tessele has a POW of 25.

Alternatively, the offender may challenge her to spirit combat. If so, she will first sever the Mindlink of unrepentant priests. She will fight until she or the offender is reduced to 6 POW points or less.

The nightly attacks will continue in one form or another until recompense is made to the cult or Tessele is defeated three consecutive times.

Moray and Telerio

These Twin Priests earned their Hero status through their desperate struggles to keep the scattered and demoralized branches of the cult together through the tumult at the end of the Second Age.

Telerio and Moray gained their status by alerting the cult remnants to the dangers of this incest among priestly ranks, then taking a firm moral stand against such practices. Afterwards, enshrined as heroes because of their famous stand, the pair were further awarded the obligations of being overseer of all standards of conduct.

They send minor troubles, including dreams and irritating diseases, to trouble the worshippers who disobey most moral conditions. For the specific case of cult incest wherein the Soul Siblings engage in marriage they are more harsh.

Such obscene acts are rare (not to mention difficult) given the nature of the Pair-bond, yet there are three such instances recorded in the history of the cult (and conceivably more, for such hideous crimes are unlikely to become public knowledge).

Each of the Pair has 3D6 + 15 points of POW and can combine their POW through their link to use in spirit combat. Within one week after the crime is committed, they will appear. Before attacking, they will destroy his/her Mindlink to the former partner, and free any bound spirits the criminal may possess. They will then attack until they are defeated, he is destroyed, or he surrenders. If they are defeated, they will withdraw and attack again within the month. If the criminal surrenders, all magics learned from the cult will be stripped away, along with CHA points equal to the total number of points of Rune Magic. In addition, the ability of the individual to Mindlink, either as donor or recipient, will be destroyed permanently.

Associated Cults

Lodril

Though the cult of the Twins usually eclipses that of Lodril wherever the former takes hold, every temple of the Twins still pay homage to their father. In return, the violent old Fire God lends the following spell:

Heatblast **3 points**

Instantaneous, Limit of Vision, Stackable, Reusable.

This spell can only be used on earth previously warmed by the Earthwarm Rune spell or naturally warmed to at least 40°C. Causes a blast of heat to erupt from the ground doing 3D6 to the target's CON. Can be stacked with Divine Intervention to add one target/point. Note: average earth temperature = 15 °C, near active volcano = 40°C or more.

Gata

The Primal Earth is also honored by those who worship her children. She grants the following spell:

Gnome To Gargoyle **1 point**
15 minutes, Range Gnome, Stackable, Non-Reusable.
This spell must be stacked with a Summon Elemental spell. It turns the gnome into a gargoyle. It cannot be dismissed by Dismiss Elemental. After 15 minutes it turns back into earth. The gargoyle will have the STR, INT, and POW of the gnome. The gnome's Hit Points become SIZ. Other characteristics must be rolled for and bonuses figured out. These gargoyles cannot fly.

Mostal

The Twins are probably the closest of the predominantly human cults to the Mostali. The Mostali are now the principal users of firebone and earthblood in their forges and machines (most humans having turned to the Lowfires for their purposes). They also remember the gift of diamond, and in their turn have been very generous to the Twins throughout time. Mostal gives to his allies the following spell:

Diamond Edge **2 points**
15 minutes, Touch, Non-stackable, Reusable.
Essentially a Bladesharp 8 when cast on stone cutting tools, this spell serves the Priest for the purpose of stone-carving and excavating. In battle it acts as a Bladesharp 8 when cast on obsidian axes or other stone weapons. If a fumble occurs the axe was sure to have shattered.

Miscellaneous Notes

Role of Men and Women in the Cult

As should be evident by the nature of the cult, men and women are equally able to take up any role offered by the cult. Women identify with Caladra and men with Aurelion, but either sex can identify with the Hot (purifying, warrior) or Earthly (fertile, nurturing) aspects of the Twins. The ultimate goal of the worshipper of either sex is to master both in coequal Harmony.

Diamond

As mentioned in earlier sections, the Twins are heavily identified with their gifts of firebone and earthblood (called coal and oil by some) to mortals, so much so that they are frequently depicted in sacred art with jet-black skin and fiery hair. However, the most valued gift of the Twins to the world is the carbon which has been touched and transformed by the power of the Twins directly - diamond. Diamond is considered sacred by the cult of the Twins. When such gems are found in the hands of non-cult members, large sums are likely to be proffered, and often, if dickering will not work, violence may ensue.

Diamondtongue

This is the musical "inner" language of the cult. It has its origins in the divine song of Triumph sung by Caladra and Aurelion at their Reunion.

On the simplest level, it is a musical code, with notes and chords substituting for the letters or phonemes of the mundane written or spoken language. Those who are more advanced in Diamondtongue can convey many subtle connotations and shadings of meaning through rhythm, timing, emphasis, and so on.

The language is as complex as any language. Many of the sacred hymns of the cult have many levels of meaning: from the words sung by the lay members to the complex harmonies and counterpoints whose rich symbolism is fully grasped only by the High Priests. Diamondtongue is used in communication via Unisonance.

Knowledge of the Earth

Identify Minerals as taught by this cult is probably the broadest of the forms of this Knowledge. Other Earth cults, such as that of the Grain Goddess, have more intensive knowledge of the ways of the soil, while the Mostali are far more expert in the lore of metals and the deep earth. The cult of the Twins concerns itself with both, but for specialized knowledge one must seek elsewhere. Fortunately, the Twin's good relations with the others, especially Mostal, means that such training can usually be had (if for a price) even where it is normally denied to outsiders.

Donandar

Mythos and History

In the beginning existed only those perfect forms of energy which we call the Celestial Court. These mighty forces combined and recombined to create new beings. Harana Ilor, goddess of harmony and Larnste, god of change, coupled and produced a pair of twins to delight the universe.

The pair were Silonia, goddess of Dance, and Ralforisus, god of Music. These siblings were close, and between them grew new creatures, like and unlike either parent - new beings in themselves.

Skovari was the first child of Dance and Music. He represents folk music. He lived in the Green Age, when everyone was equal and love was strong. He played among common folk, for everyone was common in those days. The world was young, sweet, and happy, like Skovari was, and people and gods sang and danced to his village tunes wherever he went.

Molamin is the second child of Dance and Music. He went to the Grand Imperial Palace of the Sun, and there he entertained all the nobles, including the Emperor of the Universe himself. Yelm played his harp with Molamin, but preferred the songs of the Celestial Choir. Molamin, though, became the favored musician among the aristocracy of the world. Skovari continued to play for the commoners, and Molamin became the god of courtly music and dance.

Drogarsi is the third child of Dance and Music. He was born in the Storm Age, and his favorite song is that of battle. He made songs and poems to stir men to courage, to brace them for battle, and to glorify their deeds afterwards. Thus he is the god of epic poetry, battle songs, military music, and war dances.

After their third child was born the parents, Silonia and Ralforisus, were separated in the Darkness. Ralforisus found and stayed with Tylenea, goddess of Illusion. They bore the child Donandar. The young god left his parents to wander the world with worshipers of his mother, the Puppeteers, and from them he learned the arts of entertaining and mastery of illusions, but with the fall of the Greater Darkness he left the traveling players to seek alone what part he could play in ending the cosmic disharmony of Chaos.

As he traveled, the mysterious force of the universe drew him toward his elder half-brothers. He came upon Skovari first, whose trust and love of the common people had caused him to be captured by a tribe that had turned to evil. Donandar freed Skovari, and they traveled together.

The pair then came across Molamin, trapped and caged by the forces of Kyger Litor. Donandar

intervened with a gift of hymns to Kyger Litor so enchanting and so flattering that she not only freed Molamin but granted Donandar her eternal friendship.

Traveling on, the three came upon the White Goddess, Chalana Arroy, struggling to save the life of a god who lay beside a broken sword and a shattered trumpet. A horde of mindless things chewed away parts of the god even as Chalana Arroy tried to heal him. Donandar played entrancingly and the swarming monsters stopped eating to join in the solemn dance. Thus, he saved the life of the god, their last brother — Drogarsi, and won the gratitude of the White Goddess.

Thus Donandar became leader, and the other music brothers lent him their songs and spells. When Donandar stood against chaos he hurled it back with songs and dances as earthy and moving as Skovari's, as elegant and gracious as Molamin's, and as stormy and rousing as Drogarsi's. Blending all, making harmony from cacophony, was Donandar's own secret power. When the sun returned Donandar greeted it with a song of triumph.

Minstrels have many different philosophies and many different beliefs about the afterlife. The cult of Donandar emphasizes no particular belief. Their funeral customs are either those of the area they travel in, or else the corpse is buried beneath a road. Donandar possesses the three runes of Harmony, Mobility, and Illusion.

Nature of the Cult

Donandar is the god of music and dance. The present-day worshipers of Donandar include wayfaring minstrels, jugglers, musicians, actors, carnivals, dancers, and circuses. Everyone needs an occasional diversion from the mundane world and their troubles, and Donandar's worshipers provide such a release. Those who worship Donandar are natural clowns and entertainers — the cult provides an outlet for these urges.

The mockeries and sarcasms of Donandar's jongleurs often pain the vulnerable or over-dignified and so they are sometimes held in disrepute. Strict or militant cults or societies often view Donandar as promoting useless frivolity. But many folk have a sense of fun and appreciate gibes at their expense. The lifestyle of the minstrels and puppeteer troupes resembles those of traveling merchants, and the Donandar cult is friendly to both Lokarnos and Issaries.

The cult holy days fall on Illusion week of Dark and Fire season, and on Mobility week of Water and Earth season. The exact day of the week corresponds to the season (i.e., Freezeday during Dark season, Waterday during Water season, etc.). The High Holy Day is on Windsday of Harmony Week of Storm Season. Donandar's troupes give a free performance every holy day and high holy day.

Organization

This cult wields no political power and cares for none. Still, even the most ruthless chieftain or noble usually refrains from harassing or restricting the movements of the troupes. Most folk welcome minstrels and entertainers.

This cult is best-known in the Lunar Empire, Ralios, and Maniria. Donandar-worshiping troupes also survive in Fronela, Fount, and Vralos, though the cult is uncommon. The god is little-known among primitive or nomad peoples, and even rarer in non-human territory.

Each separate carnival or acting troupe carries its own little shrine to Donandar. Each band usually also has its own priest, who wields no temporal power over his congregation. Large orchestras, theater companies, or circuses may qualify as minor temples. There are a very few groups in the world large enough to qualify as major temples. Some cities have shrines to Donandar.

The spell taught at shrines is always Harmonize.

There is little communication between various units of the cult. Even in emergencies, the troupes try to deal with troubles on an individual basis. The hierarchy of the cult holds that the owner is supreme, especially if he is also a priest. Next come the acolytes, and beneath them are the common initiates. Only a rare troupe has more than one priest.

Initiate Membership

Anyone desiring to join a troupe or wishing to become an apprentice to a particular bard can attempt to join the cult of Donandar as per normal rules. The skills in which competency is required are: Ceremony, Dance, Play (Instrument), Sing, and Orate. There are no species restrictions. In fact, members of outlandish species are sought after.

Initiates are the troupe's workhorses. They clean up after animals, raise tents, and sell tickets. They must be on hand at least two days ahead of time for every performance given by the troupe. A qualified initiate (one with a 90% + skill in some useful talent) may be a performer, rather than working as a roustabout or mucking out the elephant pens. Initiates are also usually apprentices and are assigned to a particular master, whose word they must obey. In effect, they become a slave for the duration of the apprenticeship. In return, the master teaches his apprentices his skills.

Initiates must donate 10% of their income to a priest or to any cult shrine (including a shrine to one of Donandar's half-brothers).

Apprentices can get training from their masters, and initiates working for a troupe can get training from the troupe. They must pay for this teaching through their labor. Skills taught are: Act,

Climb, Dance, Disguise, Juggle, Jump, Orate, Play Instrument, Sing, or Tumbling. Usually each troupe has at least one specialty talent, such as Ventriloquism, Trapeze, Trick Riding, Exotic Animal Training, or Legerdemain.

Donandar forbids no spirit magic or sorcery, but the cult teaches none. The divine magic of Donandar is available to initiates.

Acolyte Membership

Acolytes must meet standard priestly qualifications. Most characters that qualify for priesthood opt, instead, for acolyte status. Acolytes receive reusable spells.

An acolyte can continue to work with the troupe, as a valuable member, or he can strike out on his own. The stars of many shows, and many lone bards and wandering minstrels, are acolytes.

Acolytes must donate 50% of their income, but only 10% of their time, to a full priest of Donandar or to the support of crippled or impoverished artists.

Priest Membership

Priests can be fair owners, proprietors of far-famed carnivals, or lone bards. They are quintessential entertainers. Most are masters of sarcasm and have keen wits. Priests are not common, as most qualified Donandar initiates become acolytes instead.

A priest must have been an initiate for at least five consecutive years and must know two entertainment skills at 90%+. He must have a Ceremony skill of at least 50% and an APP of less than 8 or over 13. He must pass the Test of Holiness, symbolized by rolling POW x 3 or less on ID 100. There must be a need for a priest. It is very rare for a carnival, troupe, or fair to have more than a single priest.

A priest must attend to both the spiritual and temporal needs of his troupe-congregation. He must hold a performance every holy day. A priest must give up 50% of his income and 30% of his time to run the troupe.

A priest of Donandar has access to the following common divine magic, if he is fortunate enough to belong to a troupe which operates a major temple: Divination, Excommunication, Extension, Sanctify, Spell Teaching, and Worship Donandar.

Divine Spells: Harmonize, Illusionary Motion, Illusionary Sight, Illusionary Sound, Switch Places.

Donandar Special Rune Magic

Harmonize **1 point**

ranged, temporal, stackable, reusable

This spell causes the victim to do exactly what the caster does, if his magic points are overcome by the caster's. It works only on beings with the same Hit Location table as the caster, for reasons that are evident if you envision a man trying to Harmonize a horse. The recipient of the spell attempts to do whatever action the caster does. However, some things are impossible. If, for instance, the victim is walked into a pit he will continue to attempt to walk, but cannot make much progress. If a Harmonized target is injured, the user feels pain (and must make a Concentration roll if in the process of casting a spell), and if a Harmonized target is slain, the user takes 1D6 general hit point damage. Multiple Harmonizes stacked together allows the caster to affect multiple targets. One common use of the spell is to perfectly coordinate a chorus line or dance group.

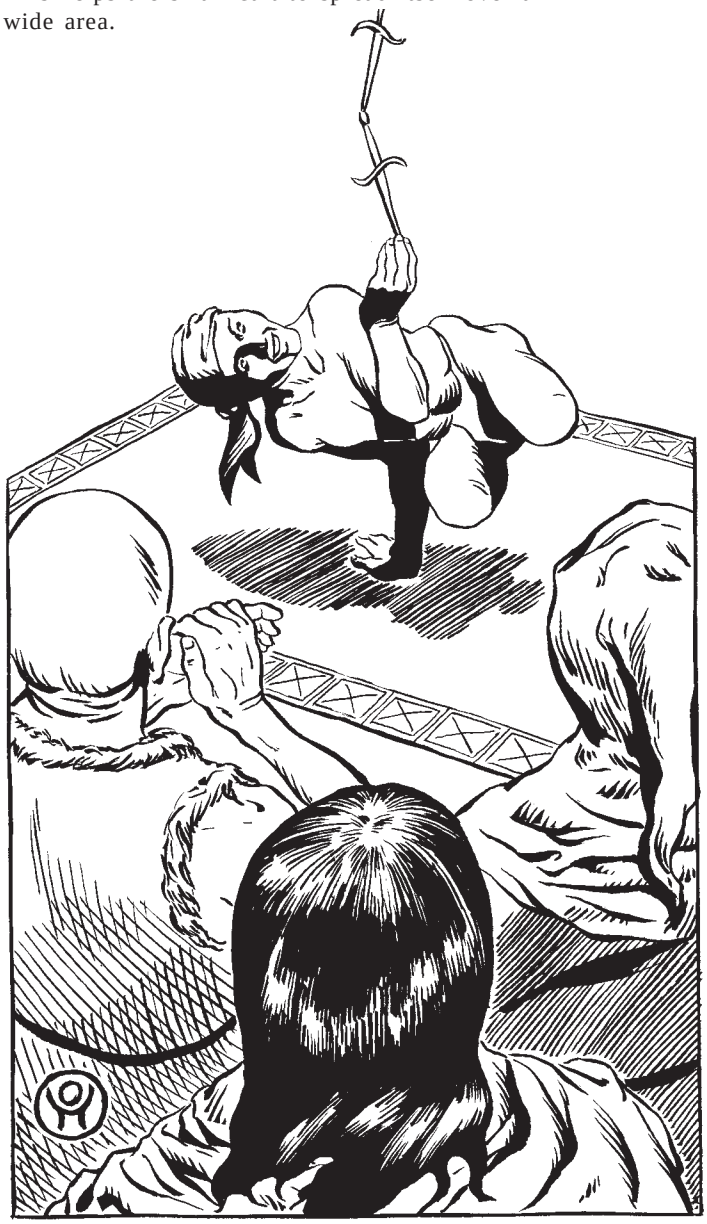
Switch Places **2 points**

ranged, instant, non-stackable, reusable

This spell must be cast at an Illusionary Sight. It allows the priest to trade places with the apparition, which must be visible to the priest performing the transfer.

Subcults

Donandar's half-brothers Donandar's brothers are each associated with a different widespread deity. Donandar cultists can worship Donandar acceptably at shrines to any of his brother deities. This helps the small cult to spread itself over a wide area.



Shrines

Skovari is the god of folk music and dance. Temples to Ernalda hold shrines to him and in return, the cult is taught the spirit magic spell Heal.

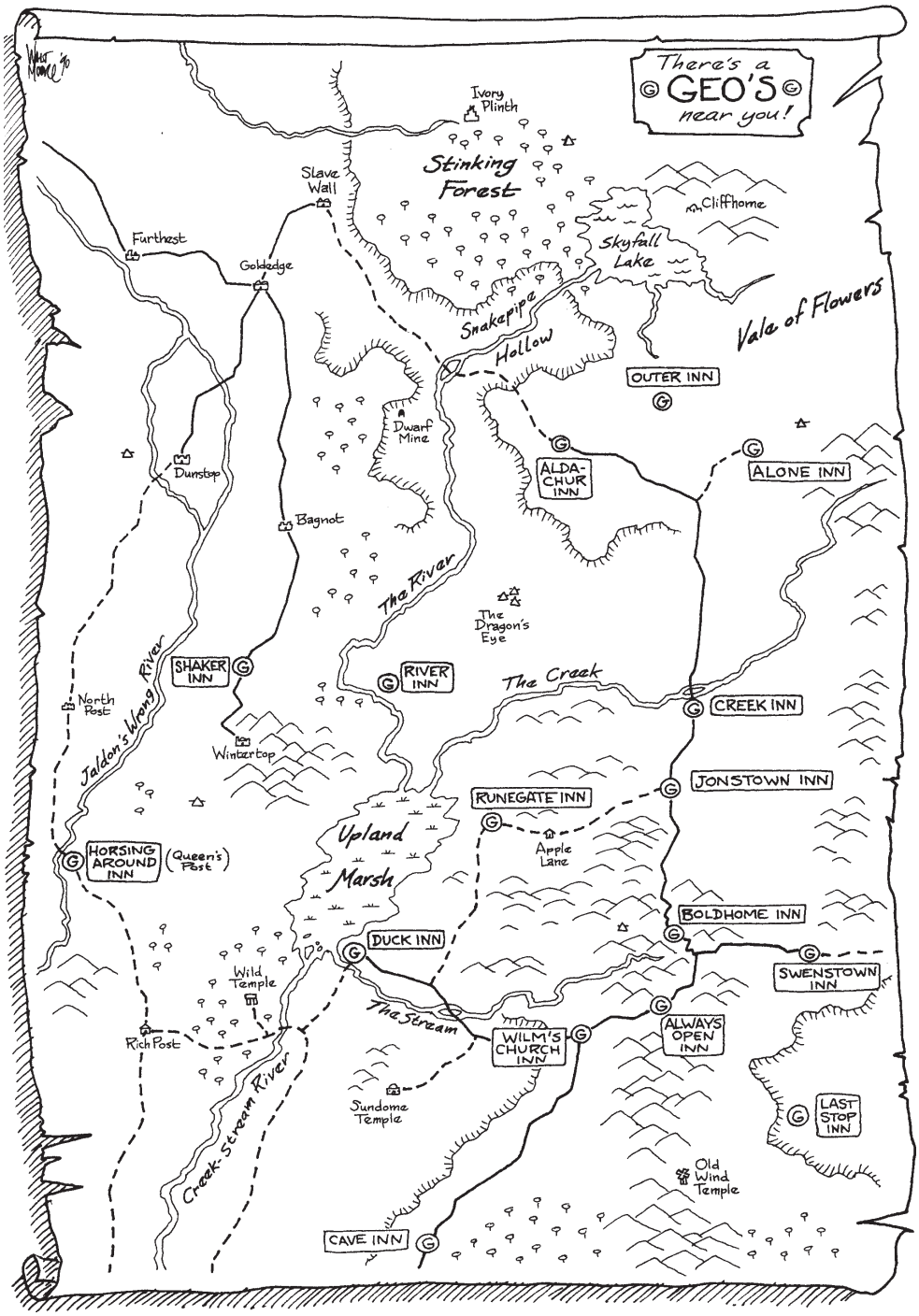
Molamin is the embodiment of classic or courtly music and stately dance. Yelm temples have a small shrine to Molamin. In return, the cult is taught the spirit magic of Coordination.

Drogarsi is the deity of war dancing and stirring martial music. Temples of Orlanth hold shrines to him where Bladesharp is taught.

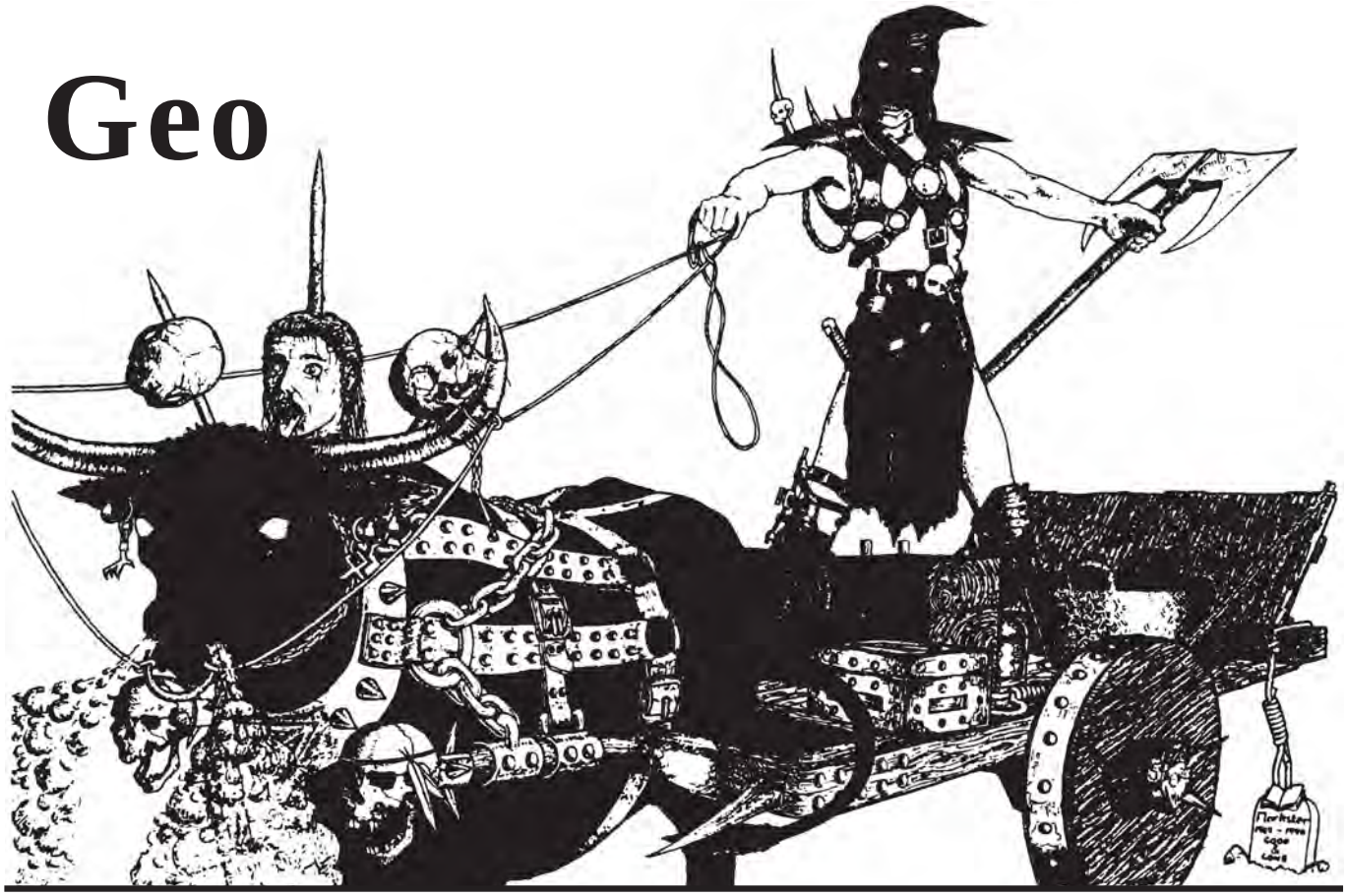
Miscellaneous Notes

Worship Services

Donandar's worship services are also performances that are free to the public. Those attending are expected to sacrifice a few magic points to Donandar in gratitude. These services are also used by the cultists to advertise the next days' performances and titillate the crowd's interest. The worship service may even be held during a parade, to attract attention for tomorrow's show.



Geo



Sartarite Hospitality

Geo was one of the friends who accompanied Sartar as early as his entry into Dragon Pass. Tales say that he was Sartar's cook and ale-brewer. Like several of Sartar's other early companions, Geo was influential in aiding the king to establish himself in his future kingdom. After Sartar was apotheosized as the spirit of the nation several of his friends also found immortality and worship as spirits of minor cults. Geo was one, who founded a hospitality cult sometimes called 'Geo's Salvation Army."

Sartar lived in Dragon Pass between the years 1407-1520. During this period were the Telmore Wars, and Sartar was influential in establishing that werewolf-worshipping tribe in Dragon Pass. One Sartar tribe, called the Sanchali, was badly mauled by the invaders before being rescued by Sartar, but according to the peace settlement the few remaining refugees were bereft of their old lands and left without a home.

Geo offered them refuge, and received from his leader the permission to house them in other tribes' property, especially the newly founded cities. The tribe accepted, thus maintaining a meager tribal identity. Afterwards the members of Geo's cult were sometimes called Sanchali, and the best cooks and brewers among them could trace a lineage to the original tribe. Geo himself wed a widow of the tribe.

The first Geo's was Geo's Ridge Inn, located at the northern edge of the Quivin Hills, just south of Jonstown. During his life he opened other inns in each of the cities founded by Sartar (Wilms Church, Swenstown, Jonstown, and Boldhome), and these inns: Geo's Always Open Inn, Geo's Last Stop Inn, Geo's Creek Inn and Geo's at Runegate. Since we are unsure of the exact date of his death and/or apotheosis we cannot be sure if he personally opened the other inns in body or just in spirit. These include Geo's Cave Inn, Geo's Duck Inn, Geo's River Inn (in Dragonewt territory), and Geo's Horsing Around Inn (in Queens Post, Grazelands). It is fairly certain that Geo's Shaker Inn and others in the former Tarsh territories were established during the reigns of other Kings or princes of Sartar. These include the two at Alda-Chur and Alone, and Geo's Outer Inn. Geo's at Pavis certainly was founded after his life as well. There also several in the Holy Country. Finally, no one who has not been there is sure of the location or origin of Geo's Hideaway Inn.

There may be some frivolity in the naming of some of these places, and occasional joviality or ribaldry may occur within their walls. Occasional warriors and many visitors are sometimes offended or curious about this. But there is often little else for an adventurer to laugh at, and maybe nowhere else where he could relax enough to enjoy humor at all. Geo's provides both the place and the source.

Membership is open to any citizen of Sartar, or close friends. The bulk of membership is made up of adventurers, outlaws, and other wanderers. ft also attracts drunkards, sluggards, and ne'er do wells who see it as a place of easy (if meager) comfort. But these latter types are inevitably captured by the air of adventure which lies thick in the inns, and cured of their laziness or ill habits so that they will eagerly join an expedition.

Caretakers of the inns are veterans who took too many wounds, got brain damage, or were otherwise forced to retire before they reached independence or death. Veterans incapable of adventure or war happily sweep the floors, change sleeping straw, cook, and brew ale for their healthier companions. The inns are a terrific source for gossip and tales, or hints about possible treasures lost, not found, or otherwise hinted at.

Benefits of the cult are those that the far-from-home most need: a safe bed, friends, good drink, and a warm meal. The cult will guarantee its members at *least* a bowl of porridge and tankard of ale and bed in the hay, any time they go to any Geo's. There is sometimes healing to be found there, or at least a change of bandages and some surgery if necessary. These are minimums, though, and the inns usually are able to offer more to their members.

This is paid for by several means, but NOT by dues from its members. Geo founded the place to take care of those temporarily incapable of paying for their own provender. As indicated below, members are members for life, and a part of the pledge says "His own take care of Geo." The people who manage to become chieftains, merchants, or ranking cult members should recall who gave them shelter when they were down and out. If they do not they are visited by dreams, first, cult members later, and finally by Geo's Bouncer. Thus there is an irregular but somewhat reliable stream of donations that arrive at the inns to raise the quality of the free meal and free drink for members. The Sartar royal house traditionally supplied ale-making supplies.

Additional income is generated from paying, non-member customers who stay the night. Geo's will usually extend this to friends of friends, but no paying customer will receive a crust of bread until all members have received their share, and only then if it can be spared and handsomely paid for. Members can join if they pass the entrance requirement of being a Sartar citizen, or a close friend of a citizen, and if they swear to uphold the rules of the cult. These rules are that members must always respect the hospitality of Geo, and never fight among themselves or allow others to fight inside the inn; when members meet and know or notice that they are members they must stop whatever they are doing and "have a round for Geo," even though this may be a short sip of water upon a savage battlefield; they must occasionally stand guard duty or perform other tasks in the inn; and they must never forget who offered them refuge in their time of need.

Once these things are sworn to then a member receives a brand on his right little finger. Showing this scar will get him automatic entry past the porters of any Geo's thereafter. The porters can instantly recognize a forged brand.

Enforcement of the cult regulations lies upon its members who are present. If this is not sufficient, or if some crime is perpetrated which other members may not know about, then the matter is left up to Geo's Bouncer. The original identity of this person is unknown, but the reality of his presence and power is well established.

Geo's Bouncer can be seen anyplace in the kingdom, and cannot be mistaken. He rides upon a two-wheeled oxcart drawn by a huge black ox. Upon the cart is a banging gallows with several nooses, a beheading block and basket, and an all-iron box, which is never opened. The Bouncer is bare-armed, but otherwise covered with black leather. His unblinking eyes stare out of an executioner's hood. He carries an immense iron and silver double-bitted axe. He never eats, but lives by drinking blood from the ox. He speaks only to Geo's members, either a gruff friendly greeting to offer a drink of his bull's blood, or to state their crime while he trusses or otherwise prepares them for execution. (It is not offensive to refuse someone else's drink, but the refuser must supply his own.)

Although apolitical in nature the cult has always been closely associated with the house of Sartar. In the Chaosium in-house campaign that takes place in 1611, only nine years after the sack of Boldhome, the cult is rather poor but very popular among the conquered Sartarites. Lunar citizens and friends are expelled from the cult, never allowed inside the inn walls, and thoroughly distrusted by all cult members. Lunar authorities believe it to be a den of sedition, but generally leave it alone as a sop to the conquered nation. It is also rumored that the empire fears Geo's Bouncer.

Lodril

Mythos and History

Father Aether, the One Before Fire, called his three sons before him. He knew of some hard work which needed to be done, and asked who would do it. The eldest, lethargic and egocentric, turned his back. The second, who always seeks subtlety, asked if there was a different job he could do. Lodril, the youngest, volunteered. Thus he received the grandest portion of the inheritance: a huge family, care of the Central World, and great inner strength. The second son got his wish; a more difficult job, a disloyal family, and a strength which waxes and wanes. The eldest son also got his reward: emptiness.

In the Gods War the Golden Lands were broken up, but Lodril was always with his followers. In each place his leadership proved critical to survival. In compiling the stories about him, we can see that he was many places at once, sometimes in many different forms: an immortal man among the Doraddi, a magical demigod among the Kralori, successive members of a dynasty among the Dara Happans, and an ancestor who regularly possessed his descendants in Caladraland. Lodril never wavers in his efforts to aid, protect, and cheer his frail flock of humans, whether he is leading the masses to safety as celebrated in Darjiin, fighting bravely to the end as in Kimos, or just building a strong house to weather the Thunderstorms of Rock, the Ocean Rainstorm, or the Winter of Entropy when the other gods hid, sleeping like cats upon the warm hearth.

Lodril has a secret power smoldering deep within him. His heart is the source of the Wildfire, an untamable demon of conflagration which once threatened to destroy all of creation until silenced by Lodril. Lodril has since used that power many times, notably in the Holy Country, exploding and destroying his foe both with hot lava, where the Vent volcano is still visible for many kilometers above the sea, and with the fall of ash, which buried both friend and foe in the place called the Footprint, where the Stone Forest's petrified creatures maintain an eternal stance against their undying chaos foes.

Lodril's protective nature coordinated the preservation of the families and clans who survived the many disasters of the darkness. When the sun rose, and Yelm again returned to his duty, Lodril's children and followers were patiently waiting for him.

Lodril has no cosmic ambitions or pretenses. He knows his job, enjoys it, and does not care whom his overlord is. He is willing to give a share to the noblemen, soldiers, and priests; that is his

duty. Respect for the commoners' traditions is required, however.

After death, good Lodril men and women go to his warm paradise under the Earth, where all the good things in life are found. After a time, they return to the world. Deceased cultists are normally buried. Lodril's Runes are Heat and Disorder.

Nature of the Cult

Lodril is the god for most adult males of Peloria. He is a sort of idealized Everyman. This peasant image, though held in scorn by the Yelm-worshiping ruling classes, is essentially correct: the consummate Lodril worshiper is a robust, cheerful, generous man, unambitious, reluctant to fight yet willing to die for his family, and completely without guile.

Lodril is worshiped by most men in lowland Peloria except by those in the military, aristocracy, or slave classes; those minorities who never conform to the social norm; and those of Lunar inclination. Lodril's worshipers include many diverse occupations, including some people who belong to another cult as well, such as merchants who join Lokarnos or Etyries and minstrels who join Donandar.

This cult opposes the powers of darkness, winter, and chaos, all foes of humanity. it is friendly to the earth and sky pantheons.

The cult of Lodril fits within a complex of deities, often only of local importance. This pantheon, called in Genertela the Pelorian farmer religion, revolves around the earth cycles, resulting in six major ceremonies each year: one each season plus one at Sacred Time. The same holy days are followed in Teshnos and Pamaltela, though different gods and goddesses are honored.

Rich Earth Day

Sea Season, Fertility week, Clayday. This holiday celebrates the Grain Goddess (Pelora, Teshna, etc., depending upon locale), other local earth spirits, and Lodril the Farmer. At dawn, the people view a dance, "Rasala's Song of Thanks," followed by a humble meal of food left over from winter stores. The men go out to check their fields and the women check their garden plots, orchards, and fishponds. Everyone gathers the first fruits of the year. After everyone returns, another half day of ceremony called "How the Gods Made Life" ends with a meal of the first fruits, followed by everyone's dispersal (including unmarried men and women) to fields and gardens to sow the first seeds of spring.

In Pamaltela, Lodril the Maker is celebrated instead of Lodril the Farmer. And the non-agricultural Doraddi do not check their fields, but instead the women (only) go out to gather the first seeds, roots, and flowers of the new year.

The Day of Witness

Fire Season, Harmony week, Clayday. This celebration is in honor of Dendara and Yelm. The day includes reenactment of "The Three Brothers' Inheritances," and an assessment of the crops, herds, and health of the community. In the evening everyone assists in "The Promise of Yelm," portraying his forced betrayal of Lodril and Dayzatar. That night, one of the shortest of the year, villages everywhere perform community healing ceremonies at their shrine.

In Pamaltela, Faranar is honored at this time, though the plays enacted are the same. Instead of healing ceremonies, that night the tribe goes into brief mourning for the Old Gods.

The Day of Thanksgiving

Earth Season, Fertility week, Fireday. in honor of Lodril. This harvest festival begins with a day of fasting before seeing the "Story of the Scythe" and having a massive feast, often days long, punctuated by professional and amateur entertainment. The next morning, the people watch "Lodril Builds His House," and the entire season's marriages are performed.

In Pamaltela, the "Story of the Scythe" is replaced with the "Story of the Sickle" and "Lodril Builds His House" is replaced by "Lodril Finds His Tribe."

The Gathering Day

Dark Season, Death week, Windsday and Fireday. Asrelia is traditionally the goddess of this ceremony, but almost all the activity praises Lodril. At mid afternoon, the priests and acolytes present the drama of "How War Came to our village." At dawn the next day they show the "Lament for the Young Man." At dusk comes "Tramping of the Borders," and at midnight, "How Lodril Stores His Food."

The Pamaltelan ceremony bears little resemblance. The gods celebrated are Pamalt and Lodril together. On the first day, a twelve-hour passion play is presented: "The Orogeny." The second day is devoted to sports and games, ending in the evening with "How Lodril Stores his Food."

The Huddling Day

Storm Season, Fertility week, Wildday. No earth holiday marks this period. Instead, the widespread cult of Kalikos Icebreaker is popular. The people gather in temples of Lodril to make war and love. Then they feast while cogitating upon the result of the yearly battle.

In Teshnos, the cult of Furalor is the only fire cult worshiped at this time, and all honor goes to him. In Pamaltela, the people simply have no holiday at this time.

The Dance Of Creation

Sacred Time. "The Dance of Masks" is a festive occasion in which all the spirits known to the

worshipers parade forth and introduce themselves, sometimes stalking among the gathered crowd. Each tells the story of his, her, or its part in creating the world. Lodril takes the lead role, accompanied by his local wife.

Organization

Lodril's cult is widespread and important. it possesses little political authority, for it seeks none. But its prejudices must be taken into account by the land's rulers. Many a tyrant has been overthrown when his measures went too far, and the simple peasants rebelled against his authority.

Lodril is recognized in many Gloranthan religions. Even the wild Orlanthi barbarians know legends and myths about him. His worship is dominant in Peloria and Teshnos, where almost every farmer worships him. He is common in Kralorela and Pamaltela, too, but in those places he is not the universal farming deity.

Lodril's cult organization mirrors village organization. Lodril is like the village head man for peasant gods. He tries to coordinate the lives of many individual, often quarrelsome, lesser deities. Since most villages are self-sustaining, its single acolyte provides all the magic it needs. Acolytes are always subject to the nearest full priest, whose temple is usually in a nearby market town.

Lodril's temples come in all sizes. Interestingly, Lodril's Rune magic is available in a different pattern than the Gloranthan norm.

Shrines: Create Bonfire, Create Wildfire, Earthwarm, Reduce Flame, and Worship Lodril.

Minor Temples: add Command Salamander, Cremate Dead, Divination, Extension, Heal Wounds, Soul Sight, and Spirit Block.

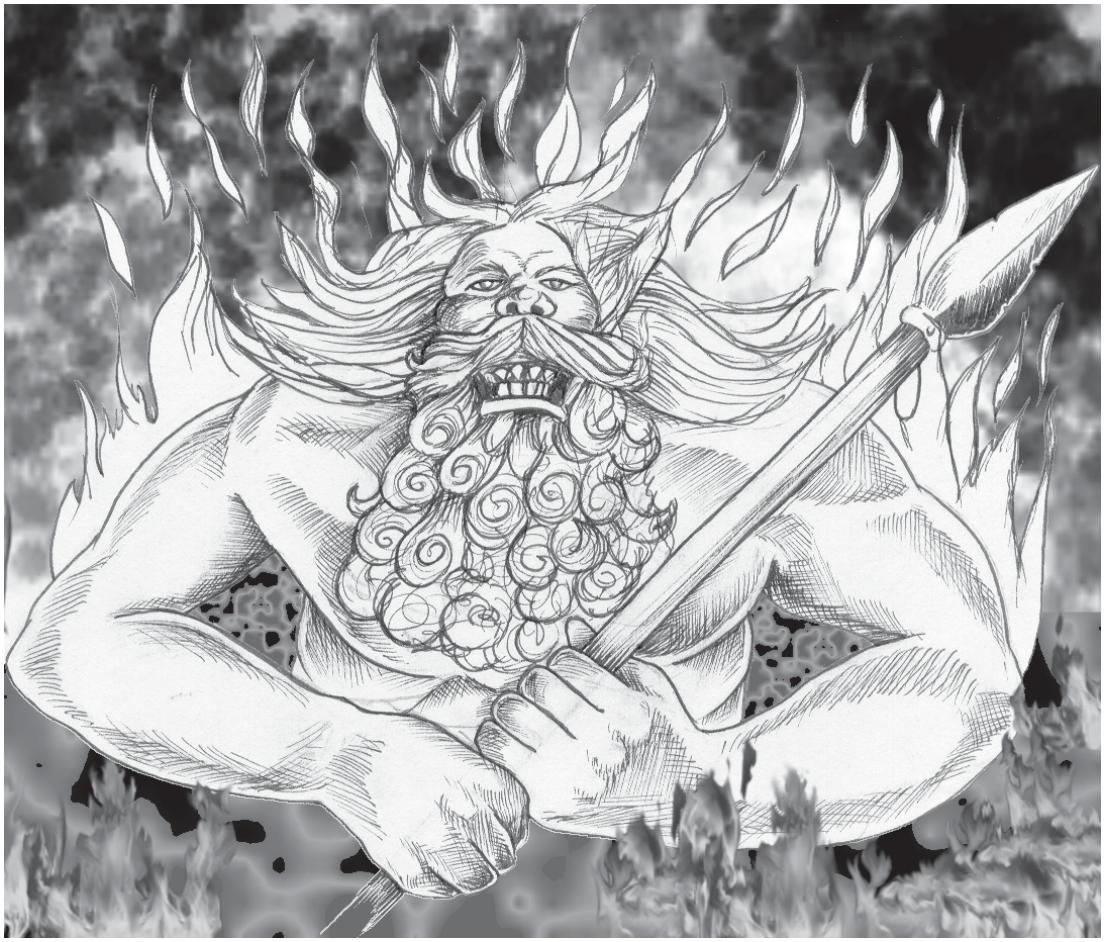
Major Temples: add all remaining common spells, plus Firespear and Summon Lodril.

Great Temples: as per normal great temples.

Ruling lords generally suppress major or great temples, to keep Lodril's most dangerous spells out of the bands of potentially rebellious peasants. The rulers usually pick their own High Priests to head major or great temples in regions where such positions are necessary for the needs of the people.

Initiate Membership

Lodril's initiation requirements are standard, if one of the candidate's parents was a member in good standing, and the candidate has never worshiped another deity, he can join by simply sacrificing a point of POW.



Other candidates must pass the usual test: skills checked include Ceremony, Climb, Jump, Spear Attack, and any Craft. In any case, no candidate is accepted who has practiced sorcery, is a shaman, or who has worshiped an enemy god, especially one of chaos. Spirit Magic: Disrupt, Endurance, Extinguish, Heal, Heat Metal, Ignite

Acolyte Membership

Acolyte requirements are identical to those for priests. Most acolytes are pan-time farmers who tend the village shrine, helping their neighbors obtain the necessary magic and spiritual support they need.

Priesthood

Candidates for the priesthood must meet the standard requirements. Priests are not as common in this cult as in many, for most of their congregations' simple needs are met by local acolytes. Nevertheless, the greater spiritual power of full priests is sometimes needed and appreciated. Also, only a full priest can begin the spell of Smoldering Rebellion, though once begun, any acolyte can sacrifice to it.

Common Divine Magic: all. Special Divine Magic: Command Salamander, Create Bonfire, Create Wildfire, Cremate Dead, Earthwarm, Firespear, Reduce Flame, Summon Lodril.

Lodril Special Cult Battle Magic

Heat Metal **variable**
touch, temporal, passive.
This causes one ENC of metal to heat up and become malleable. It takes about a minute for the metal to become red hot. Each point of the spell creates 1D6 intensity of heat. Use the Fire and Heat table on page 81 of the Players Book to determine how much heat is needed for a particular metal. Thus, a 7 point Heat Metal cast on bronze would bring it to its very softest for hammering and smithing, while an 8 point spell would simply melt it.

Lodril Special Rune Magic

Create Bonfire (Enhance Mahome) **1 point**
ranged, instant, stackable, reusable
This must be cast on a fire. Each point increases the fire's diameter by 1 meter, but the fire's intensity does not increase. If no substance is available for the increased fire to burn, it rapidly dwindles back to its former status. This spell has no effect on a Fireblade or similar spells. It increases a salamander's size by one cubic meter per point of spell, but does not change the elemental's hit points or damage.

Create Wildfire (Enhance Gustbran) **1 point**
ranged, instant, stackable, reusable
This must be cast on a fire. Each point increases its intensity by 1 level, adding 1D6 to the damage it produces, and increasing the fire's heat output. It also, naturally, causes the fire to burn itself out much sooner. This spell works on Fireblade, but the affected weapon takes 1D6 damage per point of the spell. This spell does increase the damage done by a salamander, but also does 1D6 damage per point when cast to the elemental.

Cremate Dead **1 point**
ritual Ceremony, non-stackable, reusable
This spell allows an official (usually a priest) to fully destroy the bodily remains of any one cult member after death. It guarantees that the ghost will not return to haunt the family. It also burns all goods sent along with the corpse, allowing the deceased to carry some weapons and other supplies into the land of the dead. It can be used on the still-animated skeleton, zombie, or even vampire form of a former Lodril initiate or priest to burn it, though the target's magic points must be overcome in this case.

Earthwarm **1 point**
ranged, duration 12 hours, stackable, reusable
Causes an area of soil or rock 50 meters by 50 meters square to increase in temperature by 5 degrees C. Each additional point either increases the area by another 50x50 square or raises the temperature by 5 more degrees. This spell is normally used to protect fields and orchards against frosts, but can also be used to protect travelers in frigid climes when no other beat is available.

Firespear **1 point**
touch, temporal, stackable, reusable
This is cast upon a spear, causing its point to burst into flame. The normal damage done by the weapon is replaced by a 3D6 roll. The wielder of the weapon still adds his damage bonus when he strikes. The weapon is not burned by this magical fire. The spell is incompatible with Fireblade, Bladesharp, and Truespear. Each additional point of Firespear increases damage done by 1D6.

The Brotherhood of the Invisible Spear

Among the peasants of Peloria is a persistent belief in the secret Brotherhood of the Invisible Spear. It was started in the First Age by a young man who survived the Rebellion of Growth. This movement insisted that all farmers must be allowed to reach their full potential by bearing spears in warfare, sacred to the god. At the time, the ruling class were newly installed native Yelm warlords who had recently driven out barbarians from the south and gloried once again in battle. Despite their courage, the peasants were crushed, and the sacred objects gathered together and sent to temples in Dara Happa.

The young man, whose name is revealed only to initiates, seized the ruined spirit of the rebellion and preserved its truth in secret He took it to Gustbran, who forged the invisible Spear of Manhood so that anyone who dares to carry it can conceal it. Thus, hidden among the masses are men who sneak off at night to train in secret with masked leaders - not to rebel' against their rightful rulers, but to attain the full potential of their god.

Reduce Flame (Suppress Oakfed) **1 point**
ranged, instant, stackable, reusable
This must be cast on a fire. Each point decreases both the tire's diameter by 1 meter, and its intensity by 1D6. If both size or intensity are reduced to nothing, a candle-sized flame remains. One point of this spell reduces the damage done by a Fireblade or Firespear by lD6, or decreases a salamander's size and damage done by one cubic meter and ld6, respectively. The salamander can resist with its own magic points vs. the caster's.

Summon Lodril **1 point**
ritual Summon spell, stackable, reusable
This spell must be cast on the lip of an active volcano. Each point in the spell gives a cumulative 1% chance of starting an eruption. Several priests can all add their spells together to increase the total chances for success, though all must also succeed in their Summon ritual. The actual explosion is usually delayed for several hours after the first rumblings begin, so most Summoning groups have time to escape the volcano's fury.

Subservient Cults

Spirit of Retribution: Jonben and Jamin

Lodril has two spirits of retribution. One, Jonben, punishes only petty offenders. Jonben comes invisibly to the culprit and curses him. From then on, whenever the cursed individual gets drunk, he is certain to get a severe hangover, which lasts twice as long as usual.

Jamin is reserved for those who actually betray the gods in some way. He comes as a series of fevers at night. Each night, the victim must roll his CONx5 or less on 1D100 or get severe chills and fever which sweat out his magic. Each time the CON roll is failed, the victim loses 1 point of spirit or divine magic, chosen by him. Initiates are only affected for two weeks. Priests and acolytes are attacked by the Jamin fevers for an entire eight week season.

Lowfires

Lodril's most famous children are Oakfed, holy fire; Gustbran, the work-fire; and Mahome, the hearth-fire. These deities are sometimes worshiped on their own, either as spirit cults or simply gods in their own right. When they are worshiped by themselves, they can provide their worshipers with their special spells (only).

Oakfed is the source of Lodril's divine magic of Create Wildfire and Cremate Dead. Gustbran is the source of Lodril's divine magic of Create Bonfire and the spirit magic Heat Metal. Mahome is the source of Lodril's divine magic of Reduce Flame and the spirit magic Ignite.

Monster Man
This creature is the dark side of Lodril. He incarnates everything fearful: seething rage and eternal pain without solace. He is the final rebellion of decency distorted by impossible pressures. The spell he offers is only available at Lodril's great temples.

Smoldering Rebellion **1 point**
Ritual Summon, One-use
This is a secret, long-term spell which has a life of its own. When a priest has been offended by his land's ruler beyond recourse, he can perform this ritual. Once POW has been put into the spell, and the miscreant ruler named, the spell dwells on the spirit plane. If the ruler continues in his wicked ways, other priests and acolytes are inspired to sacrifice to this spell, which thus feeds and grows. Naturally, with every crime the ruler commits, more priests are inspired to put POW into this spell. As the spell gets stronger and stronger, each point adds to the final effect, which requires hundreds of POW points to have any chance of acting at all. No one knows just how many points of POW are needed, and different rulers may require different sizes of spell. However, once initiated, it cannot be dispelled. It waits and grows until the ruler permanently retires or dies, or the spell activates. No one knows exactly what sets off the spell's effects, but "when the grey dog rises, the black cock crows thrice at midnight, and the invisible bell tolls, all men march off to revenge." Only when the spell takes effect, the whole land's peasant population rises in revolt. The spell was last effected in 1460 (Lunar time 4/51) when Darjiin and the Lunar Heartlands rose against Sheng Seleris. Since then the Lunar emperor has always been careful to respect the rights and privileges of the common people.

The Spear
Lodril first fell to Earth in the form of either a spear-wielding warrior or a spear itself to stab a chaos enemy (usually recognized as Krarsht). Lodril's subcult of The Spear commemorates that first deed, which resulted in the world's first volcano and the famous Petrified Forest The subcult is only found in great temples and gives a spell good for protecting militant farmers against their enemies.

Lava Spear **3 points**
ranged, temporal, non-stackable, reusable
This spell must be cast upon a spear. It permits the user to fire sparks of molten rock from the tip of the spear by expending magic points. For every 2 magic points spent, the lava does 1D6 damage on impact (armor protects against this damage). The lava has a range of 100 meters, and it has achancetohitequalto25% plus the user's Attack modifier. The user's chance to hit can be increased through experience.

Associated Cults

Caladra and Aurelion
These are two more of Lodril's children. They are worshiped in Kethaela and have virtually replaced Lodril in Caladraland. Elsewhere, they are considered to be a mere sub-cult of Lodril. They provide their spell of Firedwell, available to Lodril at great temples.

Dendara
The wife of Lodril's most important lord provides Regrow Limb.

Pamalt
In Pamaltela (only), this ruling god provides Earthtouch.

Yelm
The King of the Gods, Lodril's liege, provides Shield.

Miscellaneous Notes

Lodril in Pamaltela
In Pamaltela Lodril is recognized as one of the Old Gods, who preceded Pamalt. One prominent Doraddi deity, Vangono, is Lodril's son, and Lodril is one of the few Old Gods who obtained a place on Pamalt's Council of the Gods.

When the steaming jungle hell swept south from the coast to overwhelm and destroy Pamalt's mild savannah, Lodril, at Pamalt's urging, raised a range of mountains to stop the invasion. The mountains have been weathered by age, but their remnants are still visible as the Palarkri, Mari, and Tarmo ranges. Pamalt himself lives in the mythical Enmal mountains, which are full of volcanoes.

Yelm

Mythos and History

Yelm is the son of Aether, which is another way of saying that the Sun is a manifestation of the wondrous life-giving properties of the Divine Light. The pictures which depict Yelm as a young god or child show him to be a handsome boy with fine, fair features and a head of curly blond hair. He wears a ring or other sign upon his right bicep (among the nomads it is a band of feathers, while the Dara Happans show a cloth stitched with guild designs). Even as a youth he carried the Scepter of Order.

The youth Yelm was the harbinger of the Golden Age. Many old elf songs call him the Flower Bringer, suggesting that the Green Age was of non-flowering plants before Yelm's appearance. As a child god, he found a magical tool lying on the ground near where he walked. What he touched was a Rune, and it transformed into the Harp of Harmony at the sun god's touch. He taught music to many of his sons and daughters, and appointed Hyraos Truetune special caretaker and god of Harping. Because of Yelm's position as Emperor of the World, the harp became the instrument of nobility.

At this time, he practiced harmlessly with weapons. Such was the innocence of the Golden Age that the gods learned the military arts from Kargan Tor in the guise of practice, exercises, or fashionable sport. Thus, when need for battle in earnest arrived, the future fighters were prepared.

Yelm became known as a great warrior, both as a heroic individual and as a leader of the fiery Sky Armies. Yelm's special weapons are the long and short spears and especially the bow and arrow. His most famous fights were against Zorak Zoran, when he drove the dark war god out of his lands, though Yelm's Shield of Purity was shattered; and his battle against Orlanth, who had secreted away the new weapon of his brother, Humakt.

Yelm received the title of Healer when once he came upon Mallia, goddess of disease, as she festered and infected a corner of the world. Yelm's healing brightness drove the foul goddess away into deep places where she eventually found Chaos to aid her.

Yelm's most important title is that of Emperor, or Yelm Imperator. There are many tales in which Yelm receives some cosmic honor or symbolic artifact from the elder gods of the Celestial Court. Evidently, some time during the Golden Age, the Celestial Court handed rule of the cosmos over to the shining god.

The overwhelming superiority of Yelm's Pure Light was generally accepted and emulated. Even

among the barbarian Orlanthi, the system of rank and nobility is similar to Yelm's model. He was the bringer of light, warmth, good, and plenty.

When Yelm ascended to become Emperor of the Universe, there were only three opponents against him. First was Basko, a discontent light god noted only for his ugliness who presented only comic opposition. Molandro was next. He presented serious opposition as the Guardian of the Earthly Powers who ruled before Yelm. All the monstrous aspects of cthonian powers were manifest in this creature, and he was aided by other gods and spirits of the earth. Yelm had trouble, but he overcame this foe alone, though he used some magical instruments. Jokbazi was the third. It was a hostile thing from beyond the touch of all gods of the world. It was a monster mutable in its monstrosity and accompanied by lesser creatures of horror. To combat it, Yelm summoned all of the celestial hosts and fiery powers. The battle was fought at the Fields of Destiny and the forces of chaos were overthrown. Afterwards there was no trouble from chaos in Yelm's realm. Yelm originated the system of reciprocal gifts exchanged between the leader and the followers. During this time Yelm Imperator spread his own Divine Light and the rest of the world followed his Divine Order in return. What is unique about this is that his rule encompassed many diverse elements under its rule. Yelm, a Sky God, was Emperor over the earth gods, the other fire deities, some of the sea gods, and a few of the darkness gods. Even those who did not openly enter into a compact with Yelm were manipulated indirectly by the sheer overwhelming power of his Divine Order.

One overweening aspect of Yelm's Order is its demand for absolute submission from its followers. This institutes a strict aristocracy with great command over the subject people. This benevolent dictatorship was splendid during the Golden Age when Yelm ruled everything with easy harmony and simple truths. Later, when Yelm was slain, the Empire of the Sun broke into quarrelling warlords unable to act together without their supreme leader. The worsening plight of many races who blindly followed their own trails into destruction supplies many tragic tales of the Gods War.

The birth of the violent Storm Gods shattered Yelm's utopia. Umath usurped Aether's prestige and the crude Orlanth competed for Yelm's throne. In the rivalry between Orlanth and Yelm, Yelm was victorious in every contest, and the frustrated Orlanth finally resorted to assassinating him.

When the murdered Yelm arrived in the underworld, accompanied by a host of friends and subjects, the malignant forces of night refused him entry. Yelm's bright glory drove the dark monsters far away, and he set up his Land of the Bright Dead in Hell. On the surface, events worsened to the point that Orlanth, repentent of his former errors, finally came seeking Yelm's help. Yelm and Orlanth made oaths of truce and compromise with each other, and Yelm took Dendara as his queen, whose virtue and love drove her to follow Yelm even to Hell.

After the Compromise, Yelm led all life back to the surface again. This event is universally acclaimed as the Dawning, the beginning of Time. Since then, Yelm has spent half of his time in the skies and half in Hell.

In the Dawn Ages, Yelm-worshiping horse nomads ruled central Peloria. They were warred upon and eventually driven out by Orlanth-worshipers from the south. The Pelorians remained faithful to Yelm, though not to the nomads, and eventually threw out the Orlanthi.

Elsewhere during the Dawn Ages, Yelm-worshiping folk faced serious threats only in Kralorela, where the Beast-Men from the hills invaded and set up several short-lived kingdoms over conquered peoples.

The most important event of the First Age was the Sunstop, when mighty rituals of the Broken Council actually halted the sun in its path. This began Gbaji's Bright Empire, which, despite early promise, was finally smashed and ruined by troll and barbarian warriors. This story is told more fully elsewhere.

During the Second, or Empire Age, the Pelorian solar nation vied with the Empire of the Wyrm's Friends. After decades of war, the Empire conquered the Pelorians. When the Empire finally crumbled, the Invincible Golden Horde, formed from Pelorian manpower, shattered its last vestiges. The Horde was itself destroyed by dragons when they overreached their bounds and attempted to wipe out the dragonewts - hated symbol of the Empire of the Wyrm's Friends.

Priests taught by the God-Learners rebelled in Kralorela and defeated the Dragon Kings in magical conflict. The Dragon Kings fled to the Kingdom of Ignorance, where they overthrew the Troll Queendom there and instituted a benevolent paternalistic kingdom. When the new rulers of Kralorela were eaten up by their own magic, the Dragon Kings returned in triumph, greeted by the weary populace, and once again ruled supreme, though everyone said things were not as good as before.

In Pamaltela, the Errinoru Elf Empire worshiped Yelm, Pamalt, and Aldrya. In their later years, Yelm became less important, and the native elf deities more so, until the Empire withered for lack of light.

In the Third Age, when the Lunar Empire arose, at different times their enemies included both the Yelm-worshiping horsemen of Pent and the Dara Happan Sun Empire. Though the Red Goddess' enemies were crushed, the cult of Yelm remained an important religion in the Empire. In

Pamaltela, where there has been less turmoil, the cult of Yelm has remained a source of stability.

Upon death, servants of Yelm join him in the Land of the Bright Dead, where he cheers them each night. Eventually, they are reborn into his cult.

Worshipers of Yelm are cremated on great funeral pyres, along with appropriate death goods. The barbarians of Pent sometimes show grief for a great chieftain by sacrificing servants or concubines with him.

Yelm is associated with the Runes of Sky, Life, and Death. He is one of the Greater Gods of Glorantha, and is the Source of the Sky Rune.

Nature of the Cult

Yelm is the Sun God. All human life owes its existence to him. Even in lands where he is not worshiped, he is known and respected.

Yelm is the god of chieftains and rulers. His higher aspects can only be attained by the ruling nobility in any culture. Initiation into the cult is hereditary, and near-universal among those fortunate families entitled to the privilege.

Yelm is the foe of the lawless. He brings a divine social order and those that do not accept it bring their own condemnation. Most storm and sea gods are foes or rivals. The gods of darkness are bitter enemies of the sun, with one major exception - Xiola Umbar, who comforted Yelm when he first arrived in hell.

Yelm's high holy day is the day upon which the sun rises to its highest point all year. Using the common system, this occurs on Fireday, Harmony week, Fire Season. His second holiest day is the day of his return – first day of the year, the day after Sacred Time. Other holy days vary with the calendar used, but on the common calendar, they fall on Fireday, Stasis week, Earth Season; Fireday, Mobility week, Darkness Season; and Fireday, Death week, Storm Season.

Organization

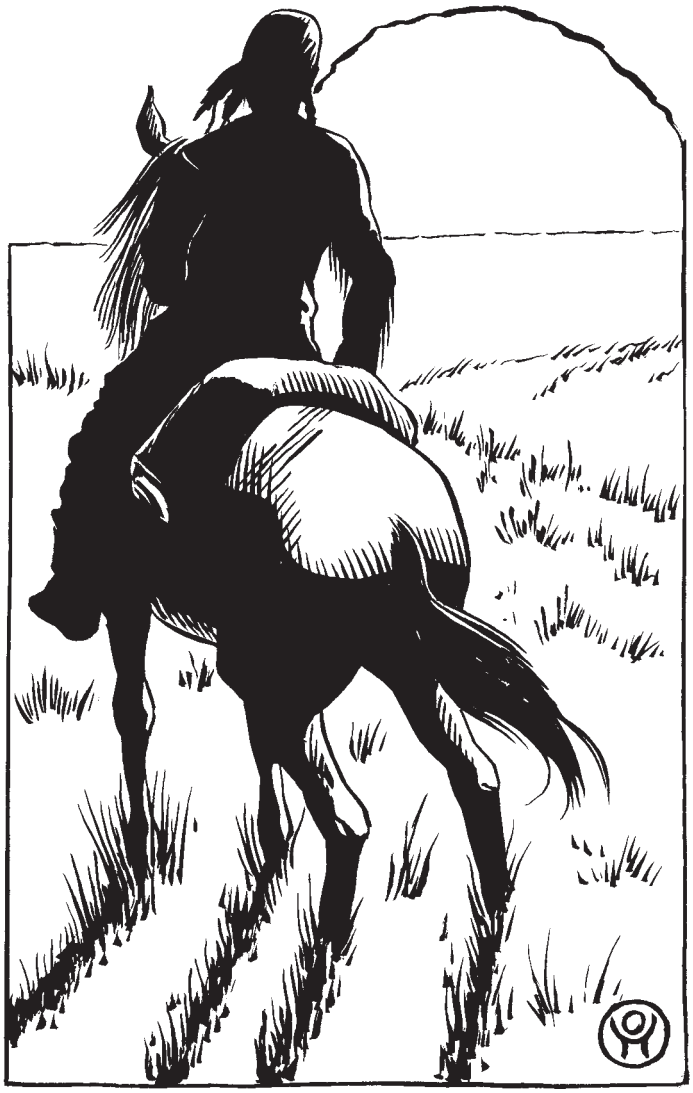
Yelm is one of the most important gods in the entire world, in some areas, only the nobility may worship Yelm. The power the cult wields, while great, can easily be confused with the power wielded by its initiates.

Yelm is worshiped by a host of wildly variant cultures. They share in common only the need to honor the sun, symbol of life, resurrection, and perfection.

Temple sizes and frequency vary enormously with culture. A temple may be no more than a ragged nomad tent, or it may be a vast palace, intricately carved and decorated. Since Yelm is the god of kings, his temples are usually made of the best material available. Shrines to Yelm teach Cloud Clear.

The cult of Yelm is divided into several subcults. An initiate belongs to only one subcult at a time, though not all subcults are equally respected. These subcults, ranked from novitiate to high priesthood are: the Youth, the Warrior, the Teacher, the Leader, and the Sage.

In each level, Yelm initiates are expected to set an example for those beneath them, and to follow the example set by their betters. Each temple is ruled by a single high priest, chosen by both merit and prestige. Immediately beneath him are five priests, one for each of the five major subcults. These five priests oversee their subcults, and are assigned priests or Sun Lords as necessary to help them tend to their duties. In addition, the high priest has several priests assigned to himself personally to help him in running the temple and fulfill his other responsibilities. Ideally, among the high priest's assistants are one priest from each associate cult to Yelm, though this cannot always be carried out in practice.



Each great temple to Yelm governs the local major and minor temples, which in turn govern their own nearby shrines. Each nation has its own Supreme Temple whose high priest rules all the temples of the land. The Emperor or Divine King (among nomads, the High Chief) is at the top of the hierarchy, outranking even the Supreme Priest. In addition, the great temple's High Priest supervises and rules local temples to associate deities, such as Dendara.

Yelm the Youth

Yelm the Youth is called Yelm the Hunter or Yelm the Rider among nomad worshipers. Agricultural communities may know the Youth as the Wheat Bringer. Other common synonyms for this stage are Harbinger or Provider. Initiates of this status have few obligations and duties. They are expected to prepare themselves for later, more formidable responsibilities.

If a candidate's father is an initiate of Yelm in good standing, and the candidate is not an initiate of any non- associated cult, he may join this subcult automatically by paying the priest a 100 Lunar fee and sacrificing a point of POW.

Members of this subcult must pay deference to members of the other sub-cults. They give 1% of their income to the cult and attend yearly high holy days, but have no other duties. Members of the Youth subcult may not sacrifice for Rune spells. Spirit Magic: Farsee, Light, Lightwall.

Yelm the Warrior

Among the nomads, Warrior Initiates bear arms against man and monsters and act for the physical defense of the tribe. It is often called the Archer subcult. More civilized peoples despise this crude literalism. The bulk of Yelm's initiates belong to the Warrior subcult. This is the first subcult with true responsibilities.

A character that has been an initiate of Yelm the Youth in good standing for at least a year may attempt to join Yelm the Warrior. He must have an ability of 50% or more in each of the following skills: Bow Attack, First Aid, Search, Scan. If he meets these requirements, acceptance is automatic.

Warrior cultists are full initiates and receive all normal benefits and must fulfill all normal requirements He must give 10% of his income and time to the elders of the cult.

A Warrior of Yelm must be pure and virtuous. His judgment must be fair. He takes an oath to govern all underlings with justice and mercy.

A Warrior of Yelm in good standing receives 100 hours of free training in certain cult skills each year. These include Bow Attack, Spear Attack, Shield Parry, Drive Chariot, Evaluate, First Aid, Human Lore, Orate, Play (Instrument), Read Own Language, Ride Horse, Scan, Search, Speak Own Language, and Treat Disease plus the special skills of Falconry and Ride Griffin.

A Warrior may sacrifice for all Yelm Rune magic on the usual basis. Spirit Magic: Befuddle, Coordination, Detect Enemies, Disruption, Extinguish, Farsee, Firearrow, Fireblade, Heal, Ignite, Light, Lightwall, Mindspeech, Mobility, Multimissile, Slow, Speedart.

Sun Lords (Yelm the Teacher)

This subcult's members are called Sun Lords. The emphasized attributes of the god are Fertility Bringer, Hawkmaster, Healer, and Musician. This subcult is sometimes known as the Rider or the Leader.

Any initiate that has belonged to Yelm the Warrior for at least five years can attempt to become a Sun Lord. He must have a skill of 90% in Bow Attack and Ride Horse, and in at least three of the following skills: Pal-corny, First Aid, Human Lore, Orate, Play, Ride Griffin, or Speak Own Language. If he meets the requirements and is in good standing, he is automatically accepted.

A Sun Lord must devote 10% of his time to training other initiates. He must donate 20% of his income to the cult He must exemplify the cult beliefs of truth, honor, and justice. He commands lesser initiates and must protect and lead them responsibly. He is often sent on special missions or given an army command in societies.

In return, a Sun Lord receives great respect and honor. He outranks members of associated cults, except for high priests. He has the same access to magic as does a Warrior initiate.

Yelm Imperator

Yelm Imperator is exclusively for rulers. The aspect of Yelm presiding over this subcult is that of Emperor. An actual noble or chieftain that has been a Sun Lord in good standing for at least five years can join Yelm the Leader.

In Yelm lands, any ruler that is not yet consecrated to the office of Yelm Imperator must govern his lands with the assistance of at least one priest. When consecrated, his noble status becomes officially blessed, and he symbolically receives the Mantle of Leadership, the Crown of Heaven, the Scepter of Order, the Girdle of Command, and the Globe of Authority. Some noble families have one or more corresponding magic items which are given to the family leader.

He is also given a suit of special armor. Among wealthy families, this is made of iron.

Once a noble or chieftain has joined this subcult, his subjects must give him absolute submission. He must always support Yelm's Divine Order through personal emulation. He must be fair, painstakingly honest, and benevolent to his followers. He must give 10% of his time and 50% of his income to the cult. A

member of Yelm Imperator checks for Divine Intervention with 1D10 rather than 1D100. He can obtain Rune magic reusably.

Common divine magic: all Special divine magic: Bless Worshipers, Command Eagle, Command Hawk, Command Griffin, Command Salamander, Cloud Clear, Fight Disease, Resurrect, Shield, Sunripen, Sunspear

Yelm the Elder (Priesthood)

The priests of Yelm are the guardians of the social structure. They are not rulers in their own right, but they advise and direct kings and lords, assisting them to understand Yelm's will. They also coordinate the actions of lesser gods' priests when necessary.

An initiate of Yelm Imperator can join this subcult automatically upon retirement. He must give up his former estates to an heir. He retains his former 1D10 Divine Intervention ability, though other priests do not gain this special power.

A Sun Lord can join this subcult if there is a vacancy, he has a 90% or better Ceremony skill and he passes the Test of Holiness (POWx3 roll on 1D100). If he fails, he can try again in a year, if the need for a new priest still exists.

A priest or lord of an associated cult can join the subcult of Yelm the Sage if he has a 50% or higher skill in Ceremony, Evaluate, First Aid, Search, and Scan, there is a vacancy, and he succeeds in a POW x1 or less roll on 1D100. If rejected, he cannot try again for a full year. This is the only way in which a person without a Yelmite father can join the cult. Even so, he cannot be a noble, as this is restricted to members of Yelm Imperator. The new priest must leave his original cult to join Yelm the Sage, and can no longer sacrifice for more of his former cult's Rune magic, though he can reuse those spells he already possesses. He will not be visited by his former cult's spirit of retribution for leaving his old cult to join Yelm, unless he did so against his high priest's wishes.

Priests of Yelm have the same restrictions as normal priests, and must donate 90% of their time and income to the cult. They no longer actively rule over non-ecclesiastical matters. They are revered, supported by the cult, and outrank priests of associate cults.

They have access to all the spells available to Yelm Imperator.

Yelm Special Cult Skills

Falconry **(Knowledge skill 00%)**
Despite its name, this skill permits the user to deal with any tame winged predator, including owls and hawks. Larger raptors (eagles and big hawks) are progressively more difficult to control and tame safely. Magical creatures and monsters such as griffins are beyond the scope of this skill. Nestlings are by far easiest to tame. The process takes several montbs of patience. After the time has been spent, the trainer must succeed in both a Falconry skill roll and an Animal Lore skill roll to successfully tame the bird. Once trained, the bird can be used in hunting. Skill is needed for both hunter and bird to catch prey. A successful Falconry skill roll indicates that the bird struck the prey it was sent after and a critical success causes it to do so elegantly. A failed roll means the bird balks at or misses its prey, and a fumbled roll means the bird does not return to its master. A subsequent special Falconry success roll will coax it back to glove.

Ride Griffin **(Agility skill 05%)**
This skill is similar to Ride Horse. However, the penalty for falling off one's animal is much greater. For this reason, most griffin-riders are tied to their saddles. A few Yelmite royal houses keep small prides of griffins as steeds for family leaders. Occasionally, griffin fledglings or eggs are captured for the use of nobles.

Yelm Special Rune Magic

Bless Worshipers **1 Point**
ritual Ceremony spell, stackable, reusable
This spell may only be cast on initiates of Yelm or of his associated deities. The initiates must voluntarily accept the spell. It must be stacked with another Rune spell. For each point in Bless Worshipers, this other spell takes effect on an additional target. The spell stacked with Bless Worshipers is lost permanently. If the spell was one-use, then the Bless Worshipers spell is eliminated as well. For instance, if a Shield 2 were cast with a Bless Worshipers 5, up to 5 extra individuals would be protected at once. The Shield 2 would be lost, and the priest would have to sacrifice more POW to regain it.

Fight Disease **1 Point**
touch, instant, non-stackable, reusable
This spell is cast upon a sick individual. It doubles his effective CON for his next disease resistance roll. If the character enters spirit combat with a disease spirit, it doubles the appropriate statistic for resisting the spirit for the duration of the spirit combat

Sunripen **1 point**
10 meter radius, duration one year, stackable, reusable.
This spell must be cast on the first day of spring. It allows the newly-awakened plant life to draw upon the sun's powers to help it grow without mold, rust, or disease. The sun helps It resist insect parasites and ripen to its richest. Each extra point increases the radius of effect by 10 more meters.

Subservient Cults

Spirit of Retribution

Yelm is served by a wide variety of fearsome Furies. These are normally invisible to everyone except the individual they curse, though Soul Sight or similar spells can detect them. If a criminal repents his crimes and attempts to make them right, his punishment may be lessened or eliminated, but he is still forever expelled from the cult of Yelm. If the culprit's crimes were not entirely his fault, i.e., he was a victim of circumstance or caught between two evils, then after proper repentance, he may be allowed to remain in Yelm's cult. Three typical Furies are described below.

The Woeful Maiden

The Maiden visits initiates who disobey lesser cult precepts, such as falling to pay tithing. She also attacks members of Yelm the Youth who apostatize. She looks like an ancient senile hag. Her POW is 4D6 and she engages her target in spirit conflict. Each round that she overcomes the culprit's magic points, she steals knowledge of one spirit or sorcery spell from him. She steals spirit magics taught by Yelm first. She leaves minor offenders

after lD3 rounds, but apostates are attacked until she is reduced to 0 magic points or until the victim has lost all his memorized spells.

The Blind Fury

This creature hunts down apostate Sun Lords and Initiates of Yelm the Warrior. She is a long-clawed demoness with bleeding sockets where her eyes should be. Her POW is 3D6+12 and she engages her victim in spirit combat. If she reduces him to 0 magic points, she can tear out his spiritual eyes, causing irreversible blindness, after which she departs.

The Hell Fury

This, Yelm's most feared Fury, has serpents for limbs, golden scales, and wings. She only attacks members of Yelm Imperator that have betrayed their people. She has a POW of 4D6+12 and appears before her victim at his death. As his spirit leaves his body, she engages him in spirit combat and tries to reduce him to 0 magic points.

If she succeeds, she carries him off to dark hells from whence his soul can never be retrieved. He can never be reincarnated or resurrected. Even Divine Intervention cannot save him.

Dynasty Founders
Many kingly dynasties trace their legitimacy to Yelm himself. The rulers pass on an inherited Right of Kingship, and are worshiped as God Kings or Divine Kings. These political tyrants are good or bad depending on custom or personal designs, but never give up their lifestyle which emulates imperial leadership of the king.

The nomad nobles are less strict in following such imperial splendor. Their difficult lifestyle does not allow them the luxury of allowing any idiot first son of someone to become the next king. Instead, the kings and nobles must be chosen from among certain clans begun by Divine Founders.

In those nations fortunate enough to be ruled by such a dynasty, all kings and members of the royal household must receive their right of rule by worshiping the Founder, and only such individuals can worship the Founder.

Erissa
Erissa is Yelm's daughter. She came to earth to salve its wounds and provide Yelm's gentle balm. She is a close associate of Chalana Army.

Restore Vision **1 point**
touch, instant, non-stackable, one-use
This spell restores normal sight to the target, whether it was lost permanently or simply through the temporary use of a spell such as Blinding. If the eyes themselves were damaged or destroyed, a Heal Wound must be cast on each eye as well.

Hastatus
Both the long spear and short spear are weapons of the sky gods, though the bow is Yelm's special invention. Hastatus is Yelm's son born to exemplify the spear in war. He provides Truespear.

Hyraos Truetune
Hyraos Truetune is the god of Harping. He is a close friend to Molamin, and shrines to these two deities are often combined. Those worshiping this subcult can learn the spell of Truetune.

Truetune **1 point**
touch, temporal, non-stackable, reusable
This spell must be cast upon a stringed musical instrument. For the duration of the spell, the skill of anyone attempting to play that instrument is doubled. The instrument glows under the spell.

Molamin
Molamin is not one of Yelm's children, but is the god of courtly music and stately dance. He learned his arts from Yelm and has become a permanent fixture in Yelm's pantheon. Yelm initiates worshiping at his shrine can learn the spirit magic of Glamour.

Saggitus
Yelm the Archer is one of the more widely worshiped aspects of this god and is invoked as bows are bent by peoples all across the world. His son overseeing this is named Saggitus. He provides Yelm with the spell of Sureshot.

Other Spirits
Yelm is served by a wide variety of angelic beings, spiritual messengers, and similar entities beyond the scope of this book. His priests can sometimes summon these beings to their aid.

Associated Cults

Aldrya
Though Aldrya sometimes opposes humankind, all elves praise the sovereignty of the Sun. In certain elf forest kingdoms, Yelm is even considered to be Aldrya's husband and the elf rulers worship Yelm as well as Aldrya. She gives Yelm's priests her Accelerate Growth spell.

Chalana Arroy
Chalana Arroy grants her liege lord the spell of Restore Health.

Dendara
Dendara, Yelm's faithful spouse, provides her lord and master with Heal Body.

Grain Goddesses
The Grain Goddesses give Yelm their spell of Regrow Limb.

Golden Bow
Golden Bow, a son of the sun, wandered Earth during the Great Darkness and taught the arts of war to mankind. His cult is most popular among the horse nomads, but he is associated with Yelm everywhere. He gives Yelm his spell of Sureshot.

Hyalor Horsebreaker
This famous rider was a descendant of one of Yelm's sons. He teaches the spell of Command Horse.

Lodril
Lodril, Yelm's volcanic brother, serves him vigorously, if unreliably. Yelm receives the spell of Earthwarm from him.

Lokarnos
Lokarnos is the god of wagons and inventor of wheels and money and is by extension the trade-god of the sky pantheon. He provides Hie Wagon.

Molanni
Molanni was a daughter of a storm god, and is the goddess of still, quiet air. Unlike her brothers, she calmly joined Yelm's dominion. She gives Yelm her spell of Decrease Wind.

Oslir
This river goddess is not worshiped outside the Dara Happan Tripolis. She is a special paramour of Yelm's, and provides the inhabitants of the Tripolis with the irrigation water they need to grow their crops. In the Tripolis, she is more

popular than even Dendara among the peasant classes. She provides the spell of Control Flood.

Ourania
Ourania is the virgin daughter of Dayzatar and is the Queen of Heaven. Nunneries devoted to her are found almost everywhere Yelm is worshiped.

Yelmalio
Yelmalio is one of Yelm's important sons and is the only sky god worshiped with any frequency among the hill barbarians of Peloria, Maniria, Ralios, and Fronela. He gives his father the Catseye spell.

Other Associate Deities
Almost all deities of light and sky, as well as many non-sky deities, can be considered to be associated with the Yelm cult. Any cult associated with Yelm becomes subject to Yelm's divine social order. In turn, that cult's priests may join Yelm the Sage.

Languages of Dragon Pass

The Divine Words
This is an archaic and mythical language of the immortals which has been passed on through generations of gods, materializing slowly as the world itself materialized into physical form. This method of communication is more a wordless telepathy or co-thinking, and has no known vocabulary of words or phrases. The language is never heard out loud. When being capable of weilding uses it, it is a mental and psychic communication: true communication.

The God Tongue
This is the highest known language commonly used by magical beings of Glorantha. It is derivitive of the Divine Words, whereupon an abstract but fertile association is formed between magically activated concepts, thereby hinting with directed symbology toward the intentions of the Divine Words.

There is a verbal form of this language, but it is rarely known or used by any but the higher gods. Lesser divinities simply are incapable of understanding more than a few words.

Miscellaneous Notes

Different Cultures

Fonrit
Some Fonritian states adhere to the Yelm solar religion. Fonritian temples to Yelm are usually found in the cities, and are generally major or even great temples.

Galanini
The Galanini of Ralios are horse-riding folk with some civilized conventions. All clan chieftains and many tribespeople are Yelm initiates. These folk also worship Hyalor and Hippoi, goddess of horses, and some of the chieftains are superstitiously believed to be able to transform themselves into horses. The Galanini believe themselves to be kin to their mounts.

Each small Galanini clan has its own minor temple. The largest clans have major temples to Yelm.

Pamaltelan Elves
In the elf empires of the northeast jungles, some ruling dynasties are composed of Yelm initiates who also worship Aldrya. This is especially interesting because the ruling dynasties of Yellow elves are all female, totally reversing the normal male-dominance associated with Yelm-worship. Aldrya is Yelm's main wife here. All sizes of temples are found here.

Peloria
Yelm has always been the ruling god here, though the land is now ruled by the Lunar empire. Yelm's worship has not been rejected and Lunar kings and governors often worship Yelm. The Dara Happan folk combine sun worship with the Oslir river, a paramour of Yelm's. The most important associated deities in Peloria are Pelora (the Grain Goddess), Lodril, and Dendara.

In Peloria, only nobles and their children belong to this cult. Shrines to Yelm are found in temples to lesser deities, and major or great temples to Yelm are in all Pelorian cities.

Pent
Yelm is the most important god of Pent. Many of the horse-riding, cattle-herding nomads worship him.

Those unlucky enough to have a non-Yelmite father worship Eiritha instead. Since the nomads were driven out of Peloria, the proportion of Eiritha herd-people has steadily increased. Shamanism is also Important here. Most Pent clans have the equivalent of a minor temple. Very large clans have major temples.

Teshnos
This land is ruled by a committee of fire priests, representing the Sacred Five: Calyz, Zitro Argon, Furalor, Lodril and Yelm. Yelm's priest-lords do the work of governing the nation.

THE Reminiscences OF Paulis Longvale

Paulis Longvale

Paulis' father sent his son to Hahlgrim for a summer's seasoning on the frontier before the youth assumed a bureaucratic position deep within the Lunar Empire. The father had been converted to Lunar ways years before, but kept close clan ties. That summer stretched into several adventurous years, as young Paulis rode the turmoil of a typical buffer kingdom both as an educated young man of the Empire and as a blood cousin of a powerful family of the little kingdom.

At that time Paulis was an Initiate of Irrippi Ontor, and he kept to the ways of his faith even as he developed a cosmopolitan respect for the gods of his cousins, taking notes and setting down impressions. Many years later the cult commissioned him to create a narrative from the deposited materials, which he did after much prodding.

A bright, humorous young man, Paulis grew colder and more sardonic as the years passed, and his first version of the events which follow frequently was both cruel and inaccurate. To his credit, his work finally repelled Paul is, and upon retirement he created a new version of events to which later historians refer as much for its deft portraits as for the light it casts upon events. It is from this latter version that the translations have been made.

Paulis affected to be a man of letters, though the work which he left behind is mostly unread today. He wrote in an older Pelorian dialect which was sometimes quaint to read even then; the translators have attempted to render that element of his style as well.

The Bilini

Four kings of the Bilini are important to the narrative. The first is Eric*, whom Ketil killed in 1611 ST. After Eric came Hakon the Swimmer, who was slain by Hahlgrim. After Hakon came Bolthor Brighteye, whose death occurred during the period of Paulis' narrative. The last of the four was Oddi the Keen, priest of Storm Bull and brother to Hahlgrim.

Ketil had slain Eric in single combat during a battle, but the Bilini nobility swore blood feud upon him, and the kingslayer fled to the Orlanthi temple at Oxhead, and there served for many years, gaining the respect and friendship of the powerful, even among the Bilini.

Hahlgrim was a noble chieftain of the Bilini who long feuded with the royal household. Though not present at the battle where Eric died, Hahlgrim was already an enemy of Hakon the Swimmer when that lord ascended the throne, for both came from rival families jealously struggling for control of regional trade.

Having taken power, Hakon persecuted Hahlgrim's kin and took away their trading position. Hahlgrim held his honor, and Orlanth Rex found against the king for a large sum, which was paid. With part of the bloodpain debt Hahlgrim took his immediate family into exile with the neighboring Skanthi hillmen. Hakon resumed his persecutions of Hahlgrim's clan, so Hahlgrim returned, slew Hakon and burned the now-confiscated home of his childhood. Returning to the Skanthi, he became a Rune lord at the Oxhead Orlanth temple.

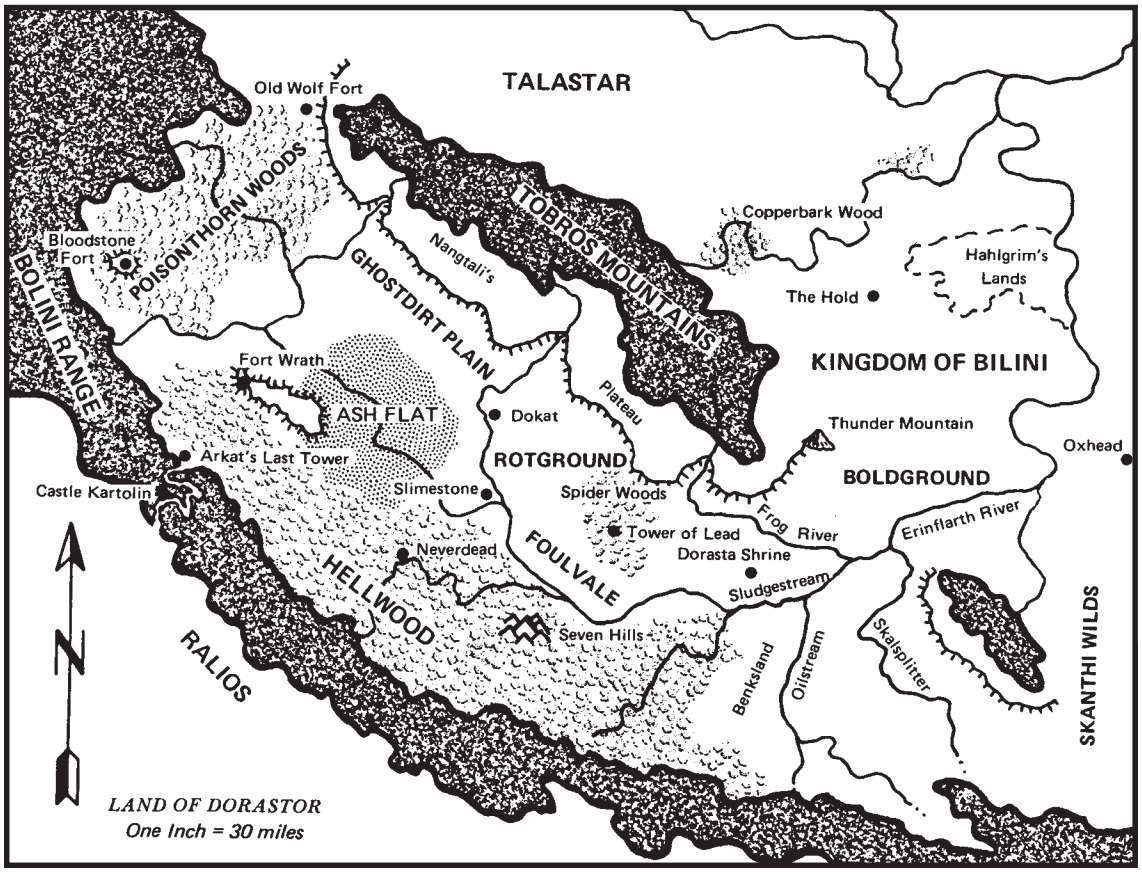
Hahlgrim and Ketil met at the temple and became friends.

The kingdom of the Bilini drifted under the rule of Bolthor Brighteyes, who acted as little more than a Lunar caretaker for many years. But Bolthor's neglect led to increasing encroachment by the forces of chaos from the ruined land of Dorastor. As the kingdom deteriorated, the Lunar regional command became worried, and ordered Bolthor to put his house in order or be replaced; Bolthor was enough statesman to know where to ask for help: from Hahlgrim.

** Eric was a son of Norall of Oakstead, who was famous for the wild mountain Cats he bred; they often became temple familiars. Norall was son of Killer Garril, who had slain all his kinsmen who had dared join the Lunar religion. Garril had held his lands on the favor of King Hrodar Grizzlebeak.*

Paulis' Stories

Set apart from the main text throughout this portion of the book are the reminiscences of Paulis Longvale, cousin of Chief Hahlgrim of the Bilini and companion to Hahlgrim and Ketil Ericsbane.



…Finally Bolthor arrived. Hahlgrim had told me this would happen, but I had not believed that any man of honor in time of need would seek to humble he whose aid he sought. The king was arrogant and portly, his well fed richness contrasted sharply with the poverty outside his gates. About him hung a white Eubuck cape. The cape was rather shorter than fashionable, and he looked a little like a snow capped hummock. A gold circlet, shining with a glow of its own, held his long hair. His shaggy trews looked poor, but he was famous for them (Bolthor Hairybreeks was one of his appellations; others held less compliment.) At his side, as token of the disturbed state of the kingdom, he wore Ironbreaker, the sword first wielded by Distan, general for the legendary Arkat the Destroyer. Many tales portrayed its magical power, far greater than suggested by the dwarf-wrought silver matrices circling the hilt. This sword had been in Bolthor's line for generations, and it was as much to see it as to see Bolthor (my first King in the flesh) that I had asked to accompany Hahlgrim.

Only Hahlgrim was seated when Bolthor entered, and he rose in a casually polite manner once the King had come to his attention. Bolthor belonged to many cults, as rulers often do; as an Orlanthi layman he exchanged the tedious alliterative poetry with Hahlgrim which it pleases Orlanth to have spoken. Why a god should choose such an old fashioned, repetitive mode has never been clear to me – why one cannot say a thing and have done with it slides beyond my understanding.

The two leaders then spoke some Storm tongue which I did not understand, and the conference began.

Or should have, Bolthor even here could not bring himself to actually make his request, though his chamberlain had made the matter clear beforehand. First the King called for wine. The he fussed with the fire. Then he asked for paper and ink, and made dubious scratches on it, though Hahlgrim had told me that this foolish man could neither read nor write. At last, though, his voice trembling, the King made 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.

Primal Chaos

Mythos and History

Primal chaos is the untainted power of random change. It first entered the world through the cracks in the universe caused by the Gods' War. It is the source and mother of all later chaos things. Primal Chaos is only an associate cult; a member can become a priest of Primal Chaos only if he belongs to another chaos cult first.

Nature of the Cult

Worshippers of Primal Chaos commit less to a cult organization than they do strengthen their individual belief in the power of the ooze. There is no temple structure; worship is performed at any place of chaos strength, and officiated by the most powerful worshipper there. Worship occurs on any day of the year, begun either at sunrise or sundown.

Lay Members

Any being or thing worshipping any cult of chaos is automatically a lay member of primal chaos. No skills or spells are taught.

Initiates

Any creature accepting the mark of a chaotic feature is an Initiate automatically of Primal Chaos. Initiation is permanent; there is no easy way to remove the chaos taint. There is no spirit of retribution for the cult save the vengeance of other members.

Rune Lords

There are no Rune Lords in the cult of Primal Chaos.

Priests

Creatures in the other chaos cults who reach 18+ POW can become priests of Primal Chaos.

Priests gain two benefits. First, they have control over the unintelligent things which crawl from the chaos ooze, such as gorp, dragon snails, etc. The priest must give the creature one point of his own permanent POW for every 10 points of POW that the creature has. Before the transfer of Power, the priest must overcome the POW of the creature with his own Power. If successful, the priest gains limited control over the creature.

The Chaos Ooze

All chaos cults are based upon this cult, and all have it as an associate cult. It is possible for a chaos creature to belong only to this cult, but there is no obvious advantage to do so.

"Control" is defined as ability to instruct the creature in the same way that other magicians control elementals. It takes one melee round to give the creature simple instructions: attack ahead, follow me, do not attack, etc. Priests also gain access to the following Rune spell:

Chaos Feature **3 points**
instantaneous and permanent, touch, non-reusable, non-stackable
This spell bestows upon the target a chaotic feature. Targets must be willing to accept the feature or the spell will not work and the Power will be lost. Once affected, the target always will be tainted with chaos. A successful cast means that the target must roll any die. An odd number means that the chaotic feature is rolled on the Curse of Thed table in that cult. An even roll means that the chaotic feature is rolled on the standard Chaotic Features table. For each chaotic feature a worshipper accepts, he adds another 10% to his accumulating chance of turning into a broo. This transformation may not be resisted or altered, and is permanent once it takes effect. The probability for the transformation must be rolled immediately upon the assumption of another chaotic feature.

Miscellaneous Notes

The Chaos Altar

The leader of the worship shapes an irregular blob from any mud available, preferably chaos ooze, then places the form in the center of the gathering. Those who wish to demonstrate exceptional piety may sacrifice 1 point POW to the blob, but this is not necessary.

Those who do so have a 50% chance of the sacrificed POW being reflected back to them, to the effect that they might never have sacrificed the point of POW in the first place. After the leader indicates that the worship service is over, he breaks in two the form he shaped, leaving half on the ground and crumbling the other half back to dust. Many different regions of Glorantha perform the ritual in general, but have small differences in the actual rites undertaken.

Hahlgrim answers...

Any master of a Lightbringer cult must answer the legitimate call of the summons, or lose all power and benefit of their god. Even though a formality at times, it is nonetheless always binding, and one may escape it only by providing another type of divine assistance. Hahlgrim would have been the last to deny the challenge.

"I hear and stand before you," Hahlgrim replied, "But I am only one. What would you have of me?"

Again Bolthor found it hard to speak, and silence grew. He cleared his throat several times. Rarely have I seen a man of noble blood whose guilt sat so clearly.

"I have returned your lands to you, kingslayer," Bolthor said at last, "though I am loathe to seek your aid. My men die; my people suffer. The horrors of Dorastor creep beyond their ancient borders."

Hahlgrim nodded.

"I know that you have allies among the Skanthi, who fight well against creatures of chaos. You and I would be enemies on other ground, but peril stalks us both here. By Orlanth, I tell you that the dead walk freely upon the earth, that the trees scream and bleed when cut, that the very air has sometimes been poisoned. How foul the world is when the very essence of the Storm Bull can be made impure and sicken the great Bull's worshippers."

"Such things are true," Hahlgrim agreed. "It was not always so." It seemed to me that Hahlgrim referred to the days when his family had been powerful at court, before the fear grew and the land was ruined.

"As a final gift, to aid your battle, I offer you this." The King rose, and unbuckled Ironbreaker, with its rich scabbard and belt, and held it out in his palms. There were gasps from his coterie, and several nobles rushed part way to him. A general crowding-forward of the watchers then occurred, and I had to retreat to the side of the chamber to stand upon a bench, for I could not see over these long-legged warriors.

Hahlgrim told me that he was surprised by the offer of Ironbreaker, and that the utter seriousness of the gift gave him full token that victory would come in the end. Of course we did not know then of the fates which overtook both these lords, so different and yet joined to make a desperate struggle.

"I am unused to such price, King Bolthor," Hahlgrim said.

"I ask your fealty in return, Hahlgrim," the King replied. "I may ask of you your life. Are you used to that price?"

"Men are dead but once," Hahlgrim said.

Then Bolthor seated himself, and Hahlgrim laid Ironbreaker across the King's lap, and swore him fealty and honor, and the alliance was made.

Mallia

Mythos and History

Before Time

Mallia grew from the Darkness, in the waste and destruction of the Gods War. She found nourishment and life amid the fallen foes, the wreckage and destruction, and the blood of everything that died in that age. She became a corruption of Death itself, tainted and degraded from the swift brightness which Humakt and Orlanth used, becoming a lingering and festering dimness. As beings fell before her, she became fearful that her food would completely fail, and she changed the way she ate, from lightning plagues which depopulated entire nations to the spread of slow death by disease, so that the misery she caused would last forever, as befitted a goddess.

During the Darkness she became mistress to Ragnaglar and friend to Thed. The children of Ragnaglar, the Broos, gave Mallia worship, and she in turn aided them and provided special magics and spirit allies so that they could further the spread of her diseased dominion.

From love, respect, and fear, other chaos creatures came to worship her. Men, elves, trolls, and dwarves came to her also, rarely from love, but all praying to Mallia not to infect their tribes. Many survived the touch of disease in the Darkness from their association with her.

Since Time

Mallia has three aims: to increase the forms and types of disease, to avenge her lover's death and her friend's dispersal against the lawful gods by diminishing and confounding their mundane works with sickness and death, and to cajole, frighten, or otherwise convince worshippers of other gods (lawful or chaotic) to give their Power to her.

Life after Death

Mallia's faithful know there will be no reincarnation for their spirits, and that all they can hope for is a safe eternity in Hell. Dead Initiates in the cult may be kept for a time as a spirit of disease before they, too, gain the final rest.

Funeral rites are simple. The body is placed into the earth so that Death and Darkness become one in the worshipper. Initiate and Rune Priest bodies are infected with at least one disease, and only the ignorant or foolish will disturb their unmarked graves.

Runic Associations

Mallia is associated with the Runes of Death and Darkness, her foundations and heritage. Where she is worshipped by broos she also is associated with the Chaos Rune.

Hahlgrim traced the tip of his dagger along a crack in the tabletop. "First we must weaken the chaos close at hand," he said. "Bolthor's people are healthy, yet their Chalana Arroy priestesses are paupers. I suspect that the minions of the Mother of Disease are here, though her priests might stand within spear-thrust of us and we would not know it." We all glanced around the sleepy inn.

Nature of the Cult

Reason for Continued Existence

Mallia's diseases are everywhere in Glorantha. Some glory in the worship of such pervasiveness, as the entire race of broos dedicate themselves to her worship. Most beings, though, make propitiatory worship of the Mother of Disease, sacrificing their Power so that she will not appear.

Under the terms of the Great Compromise, Mallia is the necessary bane of the mortal races, and at last will lead them to the halls of Hell even if they avoid every other fate. In popular terms she is the Keeper of the Cart which carries souls to the Sundering Stream. This means that not even her greatest worshipper is safe from her embrace if he outlasts the span of years allotted to his species.

Mallia is also the janitor of the gods, providing the corruption which turns flesh and bone back to dust. Without her work in this regard, there soon would be no room for the living. She is a natural ally of the child Time, yet she schemes for the dispersal of the Compromise and the end of Time. She may be so entwined with law and with chaos that the ultimate victory of either side will spell her own annihilation. But her worshippers naturally worry about today, not the end of Time.

Socio-Political Position and Power

Mallia's temples exist only to encourage the sacrifice of Power to her. The spread of disease reminds the people of her presence and of her need for Power.

All Gloranthan civilizations outlaw the worship of Mallia. If discovered, Initiates are killed immediately and their bodies, possessions, and properties are burned as a safeguard against the outbreak of disease.

Particular Likes And Dislikes

Mallia's minions generally support other chaotic cults. Her propitiatory worshippers fear and hate disease, and most of them despise chaos. Devoted Mallia worshippers (Malliants) take pleasure in the suffering of others, and delight in collecting Power for their goddess from sacrifices to her by devoutly lawful beings. The Malliant hates all devotees of the Chalana Arroy cult and all Healers of Arroin for their devotion to abolishing disease.

Organization

Intra-Cult Organization

Mallia has no set structure or function for temples, and there are no standard communicational or decisional lines between temples. Most actions of a temple will be independent.

Inter-Temple Organization

The Mallia temple is the body of her Rune Priest, the Disease Master, who has an independent ministry and absolute sway over his Initiates. Any Initiate must defend the Master and perform his orders without fail. There is no shrine or ark before which worship must occur, but worship must always occur in a place susceptible to disease.

Centers of Power, Holy Places

The spread of disease and corruption is a continuous process; there are no special centers of power for the cult. A pit near the base of the Rockwall Mountains is said to be the site of the First Infection, but its location is no longer known.

Any open wound, locus of infection, or running sore is a holy place to Mallia, and makes more likely the presence of her influence.

Holy Days and High Holy Days

Malliants worship on the same days as do followers of Chalana Arroy, Wildday of Fertility week. A random day during the Sacred Time will be chosen by each Disease Master as the High Holy Day for his temple.

Lay Membership

Requirements To Join

Mallia accepts worship and Power from anyone. Her worship is ingrained in the broos, and all of their kind automatically are lay members at birth, with immunity to all diseases. Other beings must sacrifice 2 points POW on each holy day to gain increased resistance to one disease. There are no other requirements for acceptance.

Requirements To Belong

Lay members must sacrifice Power each holy day to maintain protection from a disease.

Mundane Benefits

The lay worshipper gains protection from a specific disease by sacrificing POW to it (and thereby to Mallia). This occurs in the form of increased resistance to infection by the disease, and a person so protected will defend against infection by the disease with their species maximum affected characteristic rather than their personal affected characteristic. A person may sacrifice for such protection anywhere disease could exist. But if a worshipper sacrificed for protection from Soul Waste, Shakes, and Chills, he still would be subject to Brain Fever or other diseases, and would defend against them with rolls against the relevant characteristic.

Skills and Battle Magic

The cult teaches neither to lay worshippers.

Initiate Membership

Requirements for Initiation

The Initiate is the lowest-ranking Malliant whose worship is taken seriously. While anyone can become a lay member, to become an Initiate requires special devotion to the Mother of Disease and familiarity with a disease. A candidate must have been a lay member for at least a week before becoming an Initiate. There are two methods of initiation.

A layman can undergo Involuntary Initiation. If he becomes infected with a disease, he may call upon the power of Mallia to save him. His sacrifice of 2 points of permanent POW will halt the effects of one disease, but it will not restore lost characteristic points nor take the disease culture from him. Rather the worshipper will become a carrier of the contracted disease and will expose to it anyone they contact. Carriers can rid themselves of the carried disease by means of Cure spells available through either Chalana Arroy or Mallia. Involuntary Initiates gain no benefits unless they seek and find a Disease Master for training.

The voluntary Initiate will seek out a Disease Master, who will then infect the applicant with a disease potion, and the applicant must sacrifice 1 point of permanent Power to gain immunity.

Requirements To Remain

The voluntary Initiate must sacrifice 2 points of temporary POW on each holy day, and devote 90% of his time and money to the cult. He will be expected to obey the commands of his priest without question or delay.

Mundane Benefits

A voluntary Initiate will be provided with such room and board as is available to the Rune Priest.

Skills

An Initiate can learn from his Disease Master only those skills which the Master actually knows. Skills normally taught include any Bow, Dagger Attack, Dagger Throwing, Dart Throwing, Identify Disease, Prepare Disease Potion, Rapier, Shortsword, Spear attack/parry, Spread Disease, Trap Set/Disarm, and Treat Disease.

Treat Disease

This skill allows the user to treat a disease so that the course of a chronic or acute disease will stop after taking one point from the affected characteristic. The victim needs total bed rest and the treater can do nothing else while treating the victim until the disease is halted. A critical hit with this skill will restore one point to the affected characteristic. The skill costs the nominal price of 400/800/1600/2000 Lunars.

Prepare Disease Potion

With this technique the Initiate can prepare substances which, when applied to an open wound or imbibed, will expose the victim to the disease and will require current CON x 5% rolls on D100 to resist. This skill cannot be purchased but is learned for free from the Disease Master. Once the general techniques are known, the Malliant can brew potions for any disease of which he is a carrier. Preparation time depends upon a skill roll for success after a week of work. If the first roll fails, roll again daily, subtracting 10% from the success probability for each failure. When the probability reaches zero or below, the potion is ruined and must be restarted with new materials. A fumble indicates immediate fouling of the potion. Materials for the process cost 100 Lunars and result in 1D4 doses. This may be applied as Blade Venom. Training times for the skill are at the nominal rate of 400/800/1600/2400 Lunars.

Spread Disease

With this skill, a small district can be infected with a sickness without resorting to a spirit of disease. This non-magical attack is recognizable only by a Healer of Arroin who is a master (90%+) in the treatment of disease. Quantities of the appropriate potion are implanted in often-trafficked areas such as wells, pantries, silos, cribs, etc. Inhabitants and visitors to the district will have to make their resistance roll or contract the disease. One worshipper of Mallia can infect a square kilometer area per season, and die rolls are made seasonally to determine success. Each failure to spread a disease reduces later attempts by 10% per failure until a year's time is allowed to go by without any attempt at all. At the end of that time, a new infection or re-infection can be attempted at the initial training rate. Training is free to Malliants, never taught to non-worshippers, and has the following nominal rates: 300/ 600/1200/2000 Lunars.

Identify Disease

This is a knowledge skill for recognizing the type of disease and the infecting agent (spirit of disease, potion, or Rune magic), and determining if an area is infected. Three D100 rolls against the percentage level known of the skill are needed for this skill to function completely. The first roll tells whether disease is present, the second roll tells the specific disease type and symptoms, and the third roll tells the method of infection. This skill is available through either Mallia or Arroin, is taught for free to Malliants, and is learned at the following rate: 200/400/800/1600 Lunars.

"Ketil, you prepare a party of only the healthiest men, and guard old Torvald the Healer. Seek with him the work of Mallia – he will know the signs."

Ketil departed, taking with him Oddi the Keen, Hahlgrim's brother. Hahlgrim replaced the dagger in its oiled sheath, and we left also.

We gathered the peasants of the area before him. They were a sorry lot, exhausted, and with fear-haunted eyes. Hahlgrim related his history and origin.

"In my land," he said, "the people do not tolerate the slow death, for we know the power of the Healing Mother and uphold her. You must foreswear your sacrifices to Mallia. Rely upon the Healers." The crowd had been shuffling, as uncouth peasants will, until he spoke Mallia's name. Then they fell as silent as stone.

Diseases from Mallia

Disease	Severity	Effect Per Attack	Specific Cure
Shakes*	mild to terminal	-1 DEX	Cure Shakes spell Cure Shakes plants
Creeping Chills*	mild to terminal	-1 CON	Cure Creeping Chills spell Cure Creeping Chills plants
Brain Fever*	mild to terminal	-1 INT	Cure Brain Fever spell Cure Brain Fever plants
Wasting Disease*	mild to terminal	-1 STR	Cure Wasting Disease spell Cure Wasting Disease plants
Soul Waste*	mild to terminal	-1 POW	Cure Soul Waste spell Cure Soul Waste plants
Sniffles*	mild only	continual sniffles	none
Sneezing*	mild to terminal	loud sneeze	none
Blotches*	mild to terminal	-1 CHA, red blotches on skin	none
Fever*	mild to terminal	irrational behavior	none
Joint Rot*	mild to terminal	+1 to strike rank to 24, then joints freeze	none
Creeping Crudd*	mild to terminal	-5% to all attacks and parries	natural recovery through exposure to sun and air
Thunder Lung*	mild to terminal	sneezing and coughing fits do damage and may cause explosion of PC	none
Brittleskin**	mild to terminal	adds 2 points armor to affected hit location; requires Repair and Healing to recover	none
Convulsions**	mild to terminal	incapacitating attacks	none
Slow Withers**	mild to acute	loss of hit location pts.	none
Bleeding Disease**	special	requires twice Healing	none
Plague	chronic to terminal	-1D3 STR & CON	none

All of the above diseases can be cured through Divine Intervention or initiation into the cult of Mallia.
* Can be cured by successfully using a Cure Disease spell, Treat Disease skill, or spirit of Healing.
** Can be cured by successfully using a Cure Disease spell or spirit of Healing.

Spells
Initiates will be taught spells from the standard battle magic spell list for the standard costs. In addition, they have access to one-use Rune magic available from Mallia, and also the following cult special battle magic spell:

Sneeze **2 points**
focused, passive, instant, 80m
The caster must overcome the POW of the target. If so, then the target will begin sneezing the strike rank following casting, and will continue sneezing for 1 Dl 0 strike ranks. During the time spent sneezing, the target will be nearly incapacitated, and only defends and parries, and that at one-half normal effectiveness. The number of strike ranks sneezing must be added to weapon or spell use strike ranks.

Rune Lords

The cult of Mallia has no equivalent status.

Rune Priesthood

General Statement
The priest of Mallia is called a Disease Master, and he is the prime source of disease in Glorantha. His duty is to spread infection throughout the world, and his main tools in this effort are the spirits of disease which he learns to bind and to control.

Requirements for Acceptance
The applicant must have been a voluntary Initiate of Mallia for at least a year. He must have mastered one weapon which impales, must have a POW of 18+, and must have 90% ability in Spread Disease, Prepare Disease Potion, and Identify Disease, plus any one other Mallia skill. Within two months of his application to his Disease Master, a number of Mallia's Rune Priests will assemble and he must then convince them of his worthiness by attempting to ally one of his Disease Master's controlled spirits of disease. Determine random spirits of disease on the chart below:

D100	*Power*
01-10	2D6
11-35	3D6
36-85	3D6+6
86-95	4D6+6
96-00	5D6+6

D100	*Type*
01	roll twice and combine (POW and symptoms)
02-10	Brain Fever
11-25	Creeping Chills
26-50	Wasting Disease
51-75	The Shakes
76-00	Soul Waste

After determining the Power, type and INT (the INT is always 3D6), the applicant must try to ally it. He must engage the spirit in spirit combat. If the spirit fails an attack when the character succeeds, then he may try to bind the spirit to him. He must overcome the spirit once again, therefore, and if successful must give the spirit some of his own characteristic POW, at a ratio of 1 point permanent POW per 10 POW points or fraction thereof. These points are permanently lost to him, as if sacrificing for Rune magic. In return for the loss of POW, the spirit will be bound to the Mallia worshipper and will act on his commands.

Restrictions
Mallia's priest must strive continually to spread disease in order to stimulate the worship of the goddess. He must aid and train loyal Initiates, and must give qualified Initiates their first spirit of disease when they attempt to become Disease Masters.

Benefits
The Mallia Disease Master has an increased chance of gaining POW. Instead of the normal roll, the priest may subtract his Power from 25 rather than 21.

He may use the INT and POW of controlled spirits for the remembering and casting of spells.

He may be assured that the goddess will answer a call for aid. Unlike other cult's Divine Interventions, the intervention for Mallia will summon a random spirit of disease from the chart contained in the requirements for acceptance for priesthood, just above.

If the priests can find them, buy them, or steal them, they may attune and use iron weapons and armor. Like Rune Lords, priests of Mallia can progress past the normal 100% level of ability, by grace of the goddess.

Rune Spell Compatibility
Because the cult has little systematic organization, a Disease Master may not have the opportunity to systematically learn the standard Rune spells. To simulate a normal Disease Master, the referee should randomly pick six Rune spells, then choose two more to complement them. The priest of Mallia can only summon a Darkness elemental, of those elementals available. All Rune spells will be 1 point.

Cult Special Rune Spells
Mallia priests (and Initiates on a one-use basis) may sacrifice permanent Power for the following Rune spells. These disease causing spells may not be dispelled; the victims must be cured. Effective cures for the disease types are listed on the chart at the end of this cult.

Cause Shakes **1 point**
variable, touch, reusable, stackable
Targets resisting this spell will contract the mild form of the Shakes if his POW is overcome by the caster's. Voluntary targets automatically contract the disease. The severity will range from mild to terminal, and may increase normally. A 2 point stacking of the spelt automatically begins the target at the 'chronic' degree of severity, 3 points at the acute, and 4 points at the terminal. The spell may not be stacked higher than that.

"Easy for you to say," scowled an old hag at last, "but fro us there is life to be lost and life to be gained; why should we forsake one who keeps her filthy word, for the White Goddess, who seems weaker?" And many nodded at this, yet without passion; the pride of these farmers had been hobbled.

Hahlgrim studied the hag. Her wares were baskets, and under his gaze she shrank a little behind the, as though they were a wall which could dim the blaze of his eyes.

"It is the duty of the old to speak wisdom," he replied, "not fear," and she shrank back a little further. "What worth are your offerings, Basket Woman, when broos hobble past your doors with plague dripping from spear points? Your prayers and offerings strengthen the broos, and Ralzakark their king fattens his folk on your power!" Not a few in the crowd made signs to ward off that King of the Broos, of fearful Dorastor.

Cause Brain Fever **1 point**
variable, touch, reusable, stackable
The mechanics of this spell are the same in all respects as Cause Shakes, above.

Cause Chills **1 point**
variable, touch, reusable, stackable
The mechanics of this spell are the same in all respects as Cause Shakes, above.

Cause Wasting Disease **1 point**
variable, touch, reusable, stackable
The mechanics of this spell are the same in all respects as Cause Shakes, above.

Alter Spirit of Disease **1 point**
permanent, touch, non-reusable, stackable
Before using this spell, the caster must have made a potion for the disease desired in the spirit of disease. He then must bind the spirit to the potion container and use this spell. The spirit will lose the old disease and begin to carry the new one. Stacking this spell increases the number of diseases that the spirit may carry, all of which must be in potion form first. There is no limit to the number of diseases that a spirit may carry, though there is nothing to be gained by using the same disease twice.

Minor Infection **1 point**
variable, touch, reusable, non-stackable
A priest of Mallia can effect minor vengeances and warnings by infecting a target with one of the many minor diseases of the cult. Often this spell will be set f-targeted by the caster. He then sacrifices 1 point permanent POW to obtain Mallia's immunity and can then make potions for the disease.

Minor infections are contagious, but not virulent. Even the terminal stage of such diseases are rarely fatal. In casting the spell, the target's POW must be overcome if the target is resisting the spell. If the Disease Master overcomes the target's POW, the victim has contracted at least the mildest form of the disease. Determine randomly the type of disease. If the disease is cast at a willing target, the mildest form is automatically given. If a disease is rolled to which the target already is immune, re-roll until an infection is achieved. Referees wishing to create their own diseases should pattern them after the ones described and add them to the list.

Cure Brain Fever **1 point**
instantaneous, touch, reusable, stackable
This spell will heal Brain Fever. One use of the spell will stop the effects; more spells used at the same time will reverse the effects and "regrow INT" at a rate of one point per spell used up to the original intelligence.

Cure Chills **1 point**
instantaneous, touch, reusable, stackable
This spell heals the Creeping Chills, just as the previous spell cures Brain Fever.

Cure Shakes **1 point**
instantaneous, touch, reusable, stackable
This spell heals the Shakes, and works just as Cure Brain Disease works.

Cure Wasting **1 point**
instantaneous, touch, reusable, stackable,
This spell heals Wasting Disease, working just as Cure Brain Disease does.

Cause Plague **3 points**
variable, self, non-reusable, non-stackable
The caster will die from the effect of this spell. The Plague is highly contagious, with severity from chronic to terminal; there is no mild form. Plague attacks the CON and STR. Resisting the disease requires the exposed individual to roll below his STR and CON total on D100. Failure to do so means that the character loses 1 D3 from both STR and CON for each attack. Only successful Divine Intervention or Mallia Initiation will halt the Plague.

"You speak that name lightly, O mighty Lord from Far Away," the old woman said sorrowfully. "Whom would you have us strengthen?" She paused. "It may be there is little difference between the kick of a broo and the kick of a nobleman."

"So it might seem, yet I will show you differently. Hear me: each who trades for a spell from Chalana Arroy will receive a small pig from my temple, or its equal value in barley or beer. From my own purse will I in addition pay for each spell you gain from the priestess of the White Goddess, whether one or many, nor will I demand you use of these great cures. All this is yours if you promise never again to worship Mallia, and that I swear by the mighty Air itself!"

The crowd gasped at his gifts, and so they were gifts, for never in all their lives could these poor pay back half of what Hahlgrim would give them that day.

Subservient Cults

Spirits of Reprisal

Mallia uses her diseases to punish offenders of her cult. Each of her worshippers carries one or more diseases, and gain their immunity through the worship of the Disease Mother. Those worshippers who intentionally harm another worshipper or who are responsible for the persecution of another worshipper by non-cultists will immediately lose their immunity to the diseases they carry. Moreover, the virulence of the carried diseases increases to the terminal form. The bodies of dead offenders will infect a 1km area, causing diseases resistance rolls for each disease present, until the body is burned, or a shaman is convinced to cure the diseases, or a worshipper of Arroin practices his Cure Disease skills in the area for a season.

Spirits of Disease

Spirits of disease are spirits specially bound to the service of the Mother of Disease, and have a special relation with Disease Masters and have also a special type of spirit combat.

Disease Masters of Mallia need not bind their spirits into any object, but rather bind the spirit to their service. In this they are like shamans, and are often so to referred. The Disease Master may use the spirit's disease capabilities as well as its POW and INT.

In spirit combat, the initial attack is normal. But if the spirit of disease should succeed in an attack when the victim fails, the spirit can try to infect the spirit of the target with any of the diseases which it is carrying, and all diseases carried will try to infect the victim at once. This infection requires another roll overcoming the target's POW, as if the spirit of disease was trying to possess the victim. If successful, this does not force the victim's spirit from the body but infects the victim with the acute form of any diseases carried. If the victim dies, the priest of Mallia may then try to bargain with and bind the new spirit of disease. He uses the method described in the Initiate's section when the first spirit of disease was bound. A Mallia Disease Master may only have as many spirits of disease as he has immunities to different diseases, and he must be immunized against all of the diseases carried by his spirits.

If the binding is unsuccessful, then the victim's spirit will roam the mundane plane as a spirit of the disease to which he succumbed.

If the victim manages to defeat the spirit and drive it off or kill it, he will gain immediate immunity to any of the diseases carried by the spirit, for one year. Exposure to those diseases will not affect him. He also will steal 1 D3 points POW directly from the spirit, subtracted immediately from the spirit's characteristic POW. This stolen Power will not be diseased in any way, and adds to the former target's

Minor Infections

Roll D100	*Kind of minor infection:*
01-20	Sniffles
21-35	Sneezing
36-50	Blotches
51-60	Fever
61-70	Joint Rot
71-80	creeping Crudd
81-85	Thunder Lung
86-90	Brittleskin
91-95	convulsions
95-98	Slow Withers
99-00	Bleeding Disease

Sniffles - infected targets will continually sniffle until the sickness is thrown off. This is a short-term illness. The first resistance roll is CON x 1%, the second is CON x 2%, etc., up to CON x 5%. Make the roll once a day; no rest is needed. This disease occurs in the mild form only. Sneezing - this disease has all ranges of severity, but instead of removing characteristics, the character sneezes instead. If a character had terminal Sneezes, he would sneeze loudly and uncontrollably once every 5 minutes.

Blotches - victims show red blotches on their face and skin. The blotches reduce CHA by 1 point per each degree of severity. Normal CON x 5% disease resistance rolls are attempted until one is made, with the number of failed rolls equal to the number of CHA points lost for the duration of the sickness. Recovery is determined by a CON roll each season on Windsday of Fertility week. If made, one CHA point is regained. CHA not recovered after a year is lost permanently.

Fever - these victims are subject to irrational acts and unpredictable moods. Initial severity is determined normally. Once contracted, the victim's behavior is determined by the chart below. Severity of the disease will determine the frequency of the roll. A mild case will require rolls every month; terminal victims will roll every five minutes. The effect lasts for 30 minus CON of victim full turns.

1D10	*Effect*
1-4	Sleep
5-7	Befuddled
8-9	Demoralized
10	Fanatic

Joint Rot - attacks the character's joints, slowing him down. Each attack increases the victim's base strike ranks by one; base strike ranks greater than twelve mean that the character may strike only every other round-subtract twelve from the total to determine the effective strike rank in the next round. Victims whose base strike rank equals 24 or more have had their joints locked, and are helpless. Even if the disease is thrown off, the increase in strike rank is permanent.

Creeping Crudd - only a person wearing armor will be infected by this disease, such as adventurers constantly encased in that hot, sweaty stuff. Having Crudd reduces attack/parry percentages by 5% for each attack of it. The frequency of attack is determined by the severity of the disease. Terminal Crudd, for example, will reduce all attacks and parries by 5% every five minutes. When a character is reduced to zero, all ability is lost permanently. Undertaking curative measures before then can regain the skills lost. Those 1m or closer to a victim of the Crudd will notice that the victim stinks. To get rid of the Creeping Crudd requires full exposure of the body to the sun and air. For each week spent not wearing any clothing at all, 5% lost skill will be regained.

Thunder Lung - these sneezing and coughing attacks are violent enough to cause damage to the victim. Find the severity of the disease by normal CON x 5% resistance rolls. A mild form causes attacks with 1 D6 severity; chronic form causes 2D6 attacks; the acute form causes 3D6 attacks; terminal form causes 4D6 attacks. The frequency of attacks also increases with the severity of the form of the disease. Randomly roll the STR of each attack and then try to overcome with that number the CON of the afflicted character. If successful, the strength of the attack is done as damage to the character's hit points. If the hit points are reduced to zero as a result of Thunder Lung, the character has burst and all creatures within 3 meters are exposed to the disease.

Brittleskin - a slow, creeping scaling of the skin. The degree of severity determines the rate of spread. The first contraction will affect one hit location. Successive attacks will affect another random location. Re-roll if the location already has been infected. When the victim is entirely encrusted, there will be no further spread. Cure this disease only by means of a Chalana Arroy temple's Cure Disease or a spirit of Healing. Mundane Healing has so far proven ineffective. While encrusted, each affected hit location gains 2 points of additional protection. If the skin is broken and damage inflicted on the location, a Repair spell must first be used before any Healing spells will work.

Convulsions - incapacitating nervous attacks. Each time the disease attacks, the victim will writhe an the ground unable to perform any other action for species maximum minus characteristic-CON-of-the-victim melee rounds. Normal severity indicates frequency of attacks. Slow Withers - this disease atrophies portions of the body. Slow Withers attacks only one hit location. Each attack of the disease reduces the hit points of the affected location by one. Severity of the disease determines the speed of hit point loss, and Slow Withers will never develop into the terminal form. Hit locations reduced to zero or below through the actions of this illness are permanently afflicted and become useless. Healing spells will not regain lost hit points from the Slow Withers. If a chest, head or abdomen hit location reduces to zero or below, the character is dead.

Bleeding Disease - this sickness has one degree of severity: afflicted individuals require twice as many Healing points as do unafflicted individuals. A character with Bleeding Disease must use Healing 4 to stop bleeding, and Healing 12 to regraft limbs. Only Cure Disease, spirit of Healing, Divine Intervention, or Mallia Initiation will halt these effects.

characteristic POW as if a Power Gain roll had been made. The character will be entitled to any normal Power Gain rolls after a week's rest.

Associated Cults

Primal Chaos
See the Primal Chaos cult for data.

Thed
Mallia and Thed were great friends in the Darkness, and they often work together to further the spread of misery and suffering. Mallia finds much worship from Thed's children, the broos, and they are among her most accomplished Disease Masters.

Miscellaneous Notes

Plants and Disease
This paragraph supercedes the rules given in Cults of Prax. For a plant to overcome and eliminate a disease, its potency must overcome the POW of the disease, which is equal to the normal characteristic POW of the victim. If successful, the disease is eliminated.

Infecting Small Areas
A Malliant can infect smaller areas in two main ways. Wells, for example, can be contaminated with potions of disease. All drinkers of the water from the well will then need to resist. catching any of the diseases present. Alternately, the spirits of disease can be bound to vials of disease potions. The vials then can be hidden in an area. Whenever another creature comes to within 80m of the area, they will be attacked by the spirit. The only way to clear the area is to find and destroy the vial, thus releasing the spirit (and probably thereby catching one or more diseases), or by defeating the spirit with another spirit or neutralizing it with a spirit of health.

These procedures, and others like them, constitute the Spread Disease skill.

"My gracious lord," the old woman said, trembling, "may all the mercies of the gods be yours for your promise. Forgive me that I spoke harshly," and Hahlgrim did there forgive her.

"This is more than our own king, Burpey Bolthor, ever would swear. I see truly why you displease him, and know why your people wait upon your word," said a burly youth, and the crowd came near.

Three places of festering plague were found. Hahlgrim gave orders for their removal, then called for wine. I write this description that all may know of his great generosity and believe it, for even Ketil could not understand at first the gifts of our lord to these humbled people.

"Giving farmers gold?" he cried. "How should anyone give a thousandth of that for the promise of a peasant?"

"There is a time for sacrifices," replied Hahlgrim, studying the sweep of the valley beyond. "I have no need of gold if what I cherish grows freely and proudly."

Hahlgrim left soon thereafter, to seek a shaman in the wilds who could protect the farmers permanently. To let Ketil learn humility and charity, he ordered him to administer the giving of the gold to a hundred whining farmers. While Ketil counted gold and swore, I played the flute outside, in the warmth of the afternoon.

A Chaotic Interlude

"The words 'chaos' and 'chaotic' usually are misused and misapplied, adding to confusions. In western Genertela, the word Krjalki means chaos monsters, yet western manuscripts from every Age refer to both trolls and dragonewts as Krjalki, clearly a misapplication of the term ... sometimes it seems that anything someone fears is called chaotic....

Perhaps many creatures or beings have been maligned. In Kralori ... [philosophy] considers all of creation a mistake, or at least that it is a mistake to worship it or consider it real. [There] Gbaji is known as a great psychic liberator, since Illumination frees the person from entanglements with the worldly.

The Kralori preference or acknowledgement of one of the chaos gods is a dilemma which has plagued or delighted foreign visitors. Those who wish to save the Kralori from their godless ways are balked because the people often wholeheartedly embrace that god yet stoutly resist all the other chaos creatures and temptations. Most foreign exploiters claim that they are freeing the land from its archetypal enemies, though conditions will be worse for the people they rule than for those they have not yet conquered.

...Kralori are very loyal to dragons. Dragon neutrality in the war of law and chaos is well-known, and their constancy in this is legendary. But in Kralorela, dragons have been known to rise to aid the people, a unique situation which raises only more questions.

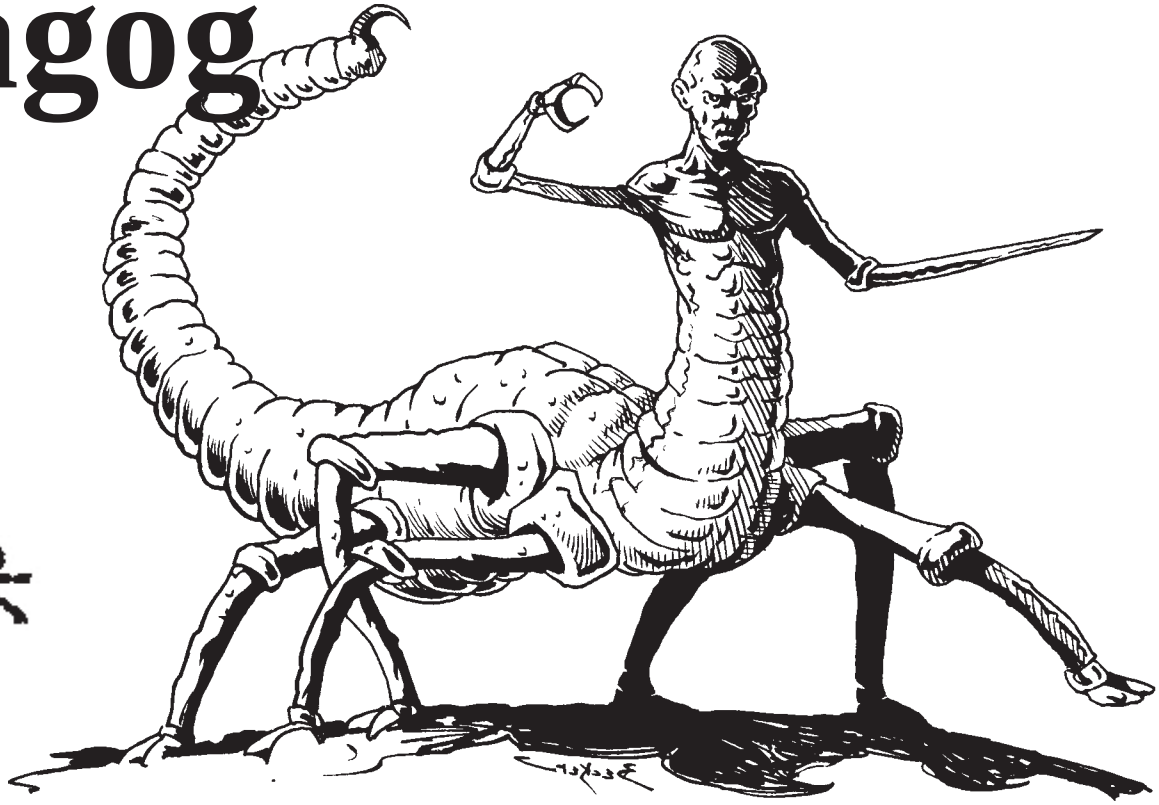
...Perhaps 'chaotic' really means 'that which we do not understand....'

The earliest tales exalt chaos, and it is called "Mother and Father of the World" in a Ulerian song, while an ancient Earth song of the Sacred Time says "there is nothing so wondrous or so blessed as chaos, from whence we spring and are molded."

The concepts most commonly found in the earliest stories are those treating the state as the primal void or the emptiness which preceded the earliest gods, or which uses chaos as the earliest matter used in the creation of the world. Though apparently diametric, the approach is similar, treating the proto-cosmos as Beingless, possessing neither innate intelligence nor ego. The condition is always passive and inert until acted upon by the gods.

-portion of a private letter from a Lhankor Mhy priest, ca. 1599 ST
translation by Greg Stafford

Bagog



Mythos and History

Before Time

When the Devil led his forces into the surface World, many other creatures also escaped to there. One such was Bagog, a slow-witted scorpion daughter of the Darkness. Bagog scuttled about the surface world, comfortably enjoying the carnage of the Gods War, fighting and eating all who opposed her. Her stinging tail was a fearsome weapon, and for a while she was content.

Then other urges shook her, and she began to lay many eggs. Soon they hatched into smaller versions of herself, and while they were mostly scorpions in form, they had been changed by what Bagog had eaten. There were scorpion baboons, scorpion elves, and many other types. Some were unable to live, while others flourished. These latter ate as Bagog had, and their children gained knowledge as well. Soon the scorpion kinds formed a rough social order, centered about the might of Bagog. They ate each other, as well as their foes, hoping to soon acquire the knowledge of all the species.

Since Time

The tribes have survived since the Darkness because they lived in places that other races dreaded. The scorpion races have made some allies, like the broos, because of the pressures of persecution by the lawful races. Occasional scorpion men heroes have gained much of their abilities through the worship of chaos. Slowly the scorpion kinds have evolved to their present cultural sophistication.

Life after Death

The cult assures its members of eternal rebirth in the glory of Bagog. The creatures of Bagog feast upon their dead if at all possible, for they believe that their key to perfection may be hidden in the essence of the dead, and therefore may be absorbed by the living.

Runic Associations

Bagog is associated with the Runes of Beast, Darkness, Chaos, and Man.

Nature of the Cult

Reason for Continued Existence

The worship of Bagog provides the minimum culture needed to survive among the hardships of the wilderness. The know-ledge of the race, though long in accumulating, is passed to successors when the proper rituals are made.

Though Hahlgrim had been able to raise the main Skanthi tribes from a distance, and knew that portions of their strength were on the march already, he needed to treat with the South Skanthi, a brave but notoriously suspicious folk spread across the hills of Skalsland up to the Rockwall Mountains.

Each member of any of the scorpion races is a member of Bagog upon hatching. Through their lives, the scorpion men will advance through the cult of Bagog as well.

Socio-Political Position and Power
The Scorpion Queen is considered the incarnation of the goddess, and her word is law. She holds the direct knowledge of the race. Directly responsible to her are the priestesses, who take care of tribal duties.

Bagog teaches that the knowledge needed to achieve perfection is hidden within the minds and hearts of other creatures. To attain that knowledge, those creatures should be devoured by the proper ritual.

Advancement within the cult is similarly based. It requires that an ambitious scorpion man defeat and eat a scorpion man of higher cult standing. Done with the proper ritual, the victim's battle magic and skills become the property of the eater. I Very powerful victims may be eaten by several younger scorpion men to spread the available pool of knowledge, and to expand the cult.

Particular Likes and Dislikes
Worshippers of Bagog hate all order/law worshippers because they persist in persecuting the People. The cult particularly despises champions of anti-chaos sentiment, such as Storm Bull, Zorak Zoran, or particular worshippers who distinguish themselves in their anti-chaos zeal.

Hahlgrim led us south, past Thunder Mountain and over the Erinflarth ford at Ribbon Sands, for storms in the south and east had flooded the Skalsplitter and raised the Erinflarth below there to a dangerous level. This meant that we must go through wild country, especially the Hardbrush flats, still reputably safe.

Hahlgrim led the party, mounted on Lightning a part-gelding of high intelligence. With us rode Ketil Ericsbane, Oddi the Keen (a priest of Storm Bull and Hahlgrim's brother), Ellisif the Healer priestess, and each had brought three of their company, so that we made 17 in all. We had holy bread, salted meat, and a gift from Hahlgrim of holy Clearwine, which could open the mind and season the muscles of the soft.

After we crossed the Erinflarth, we slowed our pace so that Oddi might occasionally check the wild animals for chaos taint; the Storm Bull's worshippers had been invaluable in the last few weeks as Hahlgrim began to define the real border between Bilini and the strength of chaos. Several farmers and one merchant were found to be active worshippers of chaos by Oddi's skills alone.

Ceremonial Devouring

Properly done, the devouring of opponents may yield knowledge to the eater, but the skills known must be 25%+ and the spells only will be battle magic. In eating scorpion race members, the eater has a chance of gaining each skill or appropriate spell by making a roll of INT + POW divided by 2, or less, on D100. Only skills and spells which the eater does not know at all can be transferred, and only to the first 25% of a skill. Battle magics gained will be known entirely. Rune magic, other than Spell Teaching, cannot be learned this way.

Members of non-scorpion species may be eaten in this way, but the roll will be INT + POW divided by 4 on D100. All other points about transference remain the same.

Queens who ingest beings as part of the Ritual of Rebirth do not remember skills or spells from those beings.

The People are friendly with broos, for the goat-heads give relief from wilderness diseases by means of Mallia worship, and the scorpion kinds would rather donate their Power to the Mistress of Disease than to contract her horrible illnesses. The common oppression of the two races provides much ground for co-operation.

Organization

Inter-Cult Organization
Each tribe is an independent entity, each led by their own Scorpion Queen. Tribes may band together against common enemies, but long-term co-operation is rare, partly because of the territorially-possessive feelings of the Queens and partly because the distance between tribes in the wilderness is great.

Very powerful Queens have allied tribes permanently by fighting and devouring the other Queens. Queen Gagig Twobaro, for example, founded the Queendom of Jab near the Forest of First Reward (as chaos folk know it) by defeating and eating three other Queens. Since all four Queens were now incarnate in one body, all four tribes followed Queen Gagig without further question.

Intra-Temple Organization
The Queen of the tribe is also its High Priestess of Bagog, and she rules her people both spiritually and temporally. Qualified female Rune Lords or Rune Priests may challenge her in combat for her position upon occasion, though certain supernatural signs must appear before the challenge must be accepted. In the resulting ritual battle, the victor consumes the loser.

Center of Power, Holy Places
Each scorpion tribe has a center of power in its tribal hearth. Most hearths are portable, after a fashion, being no more than a square, poorly-worked stone slab, which may or may not bear symbols and carving. The hearth is their focus of worship to Bagog, and is necessary for the regaining of Rune Magic. Since each tribe has only one hearth, these are jealously protected, for destruction of the hearth deprives the tribe of their link to Bagog. Desecrators of the hearth will be hunted to the death, for rekindling the focus requires lengthy ritual and much Power sacrificed.

Holy Days and High Holy Days
Freezeday of Illusion week of each season serves as the holy day for the cult. The High Holy Day is Freezeday, Illusion week, Sea season, when the cold winter is gone and the tribes celebrate the return of plentiful food. Frequently great raids begin on this day, with much ritual preparation before the hearth, and the following weeks spent readying new Initiates. Warriors would set out on Freezeday of Death week.

Lay Membership

Requirements to Join
The People of Bagog automatically are lay members by birth, and lay membership is available only to the People. Members of other races must undergo the Ritual of Rebirth to become a scorpion man, and they will become a lay member when they hatch.

Requirements to Belong
Each lay member must sacrifice 1 point of Power every holy day to Bagog. They may keep 10% of the goods or money they find, and must be ready at any time to defend the hearth. All lay members will perform mundane duties for the tribe.

Mundane Benefits
Every Bagogi cultist pledges to protect his clutch-mates. Healing, food, room, and board will be available to any worshipper if possible.

Skills
The following skills will be taught to lay members at the normal rates: Chaos Speech, Club attack, Rock Throwing, Sling attack, Spear attack, Spot Trap, Tail attack, Tracking, and Weapon Making (to 35% only).

Battle Magic
No battle magic is taught to lay members.

Initiate Membership

Requirements for Initiation
When the lay member reaches maturity, or when certain skills have been learned, the lay member is expected to attempt to become an Initiate. A lay member must have the following skills before trying to become an Initiate: one weapon at 50%+ attack, knowledge of Mobility or Healing 3, Tracking or Spot Trap at 50% or better. Once the skills are known, then the lay member must challenge and defeat another Initiate. Usually the Initiate is of another tribe. Sometimes lay members have the Queen's permission to eat an elf or other sentient Initiate or Rune Master, (though the knowledge transferred will be halved), and a few times a year an elder member of the tribe may voluntarily sacrifice himself to Bagog, an act highly honored by every scorpion tribe, and doubtless appreciated by the challengers, who thereby gain Initiate status without struggle.

If the challenge succeeds, then the lay member eats the body of the Initiate and becomes a new Initiate of Bagog. Defeat of powerful Initiates sometimes can be accomplished by several lay members, who all may feed on the body.

Requirements to Remain Initiated
Initiates are the feeders of the tribes, and must bring to the tribe the equivalent of 30 SIZ points of food each week. Tribal Rune Lords will command the Initiates, whom the Initiates are expected to obey.

Mundane Benefits
Initiates receive the same benefits as lay members, and will be allowed to accompany the Rune Lords on wilderness expeditions, on raids, and other duties.

Skills
If the lay member has eaten the loser of the Initiation combat according to the rituals of Bagog, then he will always gain +20% with one weapon known by the devoured Initiate.

Initiates receive training for half normal price in all skills available to lay members.

Spells
In benefit for winning the Initiation Combat, the Initiate gains for free the following spells if not already known: Binding, Healing 1-3, Ironhand, Mobility, Protection 2. Other spells will be taught for normal prices.

Rune Lord Membership

General Statement
Rune Lords of Bagog are the leading warriors of the tribe. They command the Initiates on raids against foes, and are in charge of the defense of the tribe. Just as Rune Priests of Bagog tend to be female, Rune Lords tend to be male.

The Multiple Challenge

Powerful members of Bagog's cult occasionally may find themselves challenged by several lesser members at once. This is allowed if the challengers are less than half as skilled as the being who is challenged, and if the total skill percentage of the challengers approximately equals the skill percentage of the incumbent. The challengers have the choice of weapon. If the challengers succeed, they all may feast on the victim's body, and all may try to gain the benefits of devouring.

A devouring ceremony ordinarily occurs on any holy day of the cult, or at such other times as the Queen decides.

After several hours, Oddi frowned deeply. "I sense what I would sense were we deep in Dorastor. There is chaos here today and yesterday, last week, a season or a year ago. Bolthor has indeed delayed long his stroke."

Hahlgrim decided to press forward, for we would be among the Skanthi on the morrow, yet to return our way and pass east of the Watch Hills might take many days, for none could know the full will of a storm god. As we went, the ground showed occasional mushy dips, and the Healers forbade us water our horses from such depressions, though the Skalsplitter itself was pure though muddy.

Encamping, the sun quickly left us to slide beyond the Rockwall's peaks, and the cold came. We had set guards about the camp, but the chaos onslaught in the night was powerful.

…After midnight the chaos creatures struck at the horses. Lightning, whom Hahlgrim never picketed, sounded the alarm. The noble steed smashed one of the demons to the ground with a blow of his powerful hooves. But there were several demons, hairy and glowing in the night, among the animals, and even as we ran toward them we saw one of the fiends use his claws to slash a great wound in Lightning's haunch. The horse cried out, for he knew doom was on him.

But if the monsters thought they had stumbled across simple hill people, they soon learned differently. Not only did these lumbering creatures make their own light and thereby good target for spear and sword but the air between us and them began to stir with Rune magic. Our foes reeled even before our blades could bite.

Requirements for Acceptance

The candidate for Rune Lord of Bagog must be an Initiate, and prove his ability in hunting and raiding. He must never have stolen from clutch-mates or his tribe in general. He must be 90+% in five of the skills taught to Initiates, two of which must be weapon skills.

As he did to become an Initiate, so he must now do to be-come a Rune Lord: he now must face and defeat another Rune Lord, devouring him if he wins. Usually the Rune Lord will be of another tribe; occasionally by permission the Rune Lord may be of another species. The body is eaten in any case and the knowledge transferred.

Restrictions

Rune Lords of Bagog must celebrate their holy days with the Initiates. They must lead Initiates on hunts and raids. At some time in their lives they must meet and defeat a Rune Lord of a lawful cult. This last is a prerequisite for female Rune Lords who plan one day to challenge the Queen.

Benefits

Every new Rune Lord gains an allied spirit in the body of an insect scorpion. If the new Rune Lord defeated one of the same tribe, the allied spirit is that of the old Rune Lord; if in the same tribe, the victor also gains the Initiates of the old Rune Lord, and all of the Rune Lord's wives or husbands.

A Rune Lord may marry. A Rune Lord will also receive Darkwall, Healing 4-6, Mind-speech, and Protection 4. A Rune Lord eats as he wishes of all catches made by his Initiate following.

Oddi, half-armored, his face horrible with battle frenzy, reached them first, stunning the demon who had attacked Lightning. Its claws scraped against Oddi's chain mail, and the battle cry of the Storm Bull rang out in the night. I raced after Oddi, foolishly not waiting to do more than grab my scimitar. I dodged behind the demon and swung with all my might into the fur behind the thing's knee, the weighted tip of the blade hewing flesh and bone just as my teacher had taught me. The demon bellowed with pain and buckled immediately, which made my heart fiercely satisfied. Yet I forgot that even trees (for the monsters were three meters high at the least) must somewhere fall, and the stinking hulk came crashing down on me while I was still extended from my blow. I heard the brutal thud of Oddi's sword as he lopped off the demon's head with one swing, missing me by little more than a hand's width.

Rune Priesthood

General Statement

The Rune Priests link the scorpion races to Bagog. They wield the magical skill of the god, and often accompany raiding parties to provide magical support. Just as most Rune Lords are male, most Rune Priests actually are Rune Priestesses - female. Priests of Bagog do not lose their DEX-based skills and are expected to continue striving to achieve their highest status.

Requirements for Acceptance

The candidate must be an Initiate or Rune Lord of the Scorpion Mother, must have 18+ POW, and must defeat a priest of the same or a different cult (in the same fashion as Rune Lords).

Restrictions

The cult priests are expected to officiate at the tribal feasts when the captives of the season are sacrificed and consumed. Those captives who ask to become members of the scorpion races may undergo the Ritual of Rebirth, overseen by the High Priestess.

Benefits

The new priest or priestess will gain the allied spirit of the former priest or priestess if the victim came from the tribe. He also will get an automatic Power gain roll, and the battle magic spell Spirit Screen 4. The new priest may marry. Priests and priestesses may select as they wish from the prisoners and catches eaten at feasts.

Rune Spell Compatibility

The following Rune spells are available to priests of Bagog: Discorporation, Dismiss Elemental, Divination, Divine Intervention, Extension 1-2, Matrix Creation, Mindlink, Multispell 1-2, Shield, Summon Small Shade, Warding.

Cult Special Rune Spells

Sprout Legs **1 point**
15 minutes, touch, reusable, stackable
This spell causes additional legs to sprout from the thorax of the scorpion man. This leg will be usable as a normal appendage, and will have the same hit points as the other legs. One leg will be created for each point of spell, up to a maximum of four.

Jabbers **1 point**
15 minutes, touch, reusable, non-stackable
This Rune spell turns one of the scorpion man's arms into a jabber. Jabbers are long, boney points used for fighting. They have a base strike rank of 2, are used somewhat like spears, can impale, and do 1 D8+1 damage plus any bonus. Attack and parry percentage equals to the target's DEX x 5%. The jabbers have twice the arm's hit point and are covered with 6-point bone.

Venom Boosting **2 point**
15 minutes, touch, reusable, stackable
Each point of this spell cast upon a scorpion man will increase the venom potency of the tail sting by 1D6 points. The amount of increase is rolled only after the venom penetrates a foe, and is rolled for separately for each foe hit. This spell is stackable to 4 pts only.

Claws **1 point**
15 minutes, touch, reusable, non-stackable
Used like the Jabber spell, this one causes the arm to turn into a large, crab-like claw. The claw has a strike rank of 4, and does 2D6 damage plus bonus. Attack and percentage equals to the target's DEX x5%. The claw has 6 point skin and hit points equal to twice the arm's. The Claw may also crush.

Carapace **2 points**
15 minutes, touch, reusable, non-stackable,
This spell increases the toughness of the exoskeleton of a scorpion man by 12 points, which is added to other natural armor. Some may also wear external armor. This spell is incompatible with Absorption, Reflection, Shield, or Spirit Block.

Speak To Scorpion **2 points**
15 minutes, voice, reusable, non-stackable
This Rune spell allows the target to converse with scorpions for the duration of the spell. Oratory bonuses help if the animal needs convincing.

Ritual of Rebirth **3 points**
4 hours, touch, reusable, non-stackable
A challenger gains knowledge of this spell upon the final defeat and consumption of the previous Scorpion Queen of the tribe.

During the spell's duration, any prisoner eaten by the Queen will be laid in an egg at the conclusion of the spell. One season after the devouring, the egg will hatch and the being or beings devoured under the spell will be reborn as one of the scorpion races. The upper torso and head will remain identical to the one devoured; the lower body will now be that of a scorpion. Old weapon skills of the devoured will remain intact, as will former knowledge; attack percentage with the scorpion tail will equal the character's attack bonus plus 5%.

Subservient Cults

Spirit of Reprisal

Bagog has no spirit of reprisal. Renegades from the cult lose their allied spirits, and their tail shrivels and dies, falling off at one hit point of tail per day. All cult Rune magics will be lost. Offenders will have no immunity to scorpion venom.

Further retribution is the duty of the tribe. If caught, those who failed to follow cult dictates or those who have harmed clutch-mates will be cut apart and their sections laid out to rot. The tribe will not devour cult offenders.

Associated Cults

Primal Chaos

See the separate cult description of Primal Chaos.

Thed

Since the birth of Time, the scorpion races and the broos have found common grounds for alliances. The broos provide valuable disease control spells, and the scorpion men provide warriors unmatched in broo society. Melding of the two occurs whenever a broo undergoes the Ritual Of Rebirth, creating a scorpion broo with the disease resistance of Mallia's sons, or when the Bagog worshipper accepts chaotic features and transforms into a broo. When the latter happens to a scorpion being, only the upper torso (the non-scorpion body) is transformed.

Though it was dead, it was heavy, and I could not pull out from beneath it at once. Its glow persisted, and as I struggled from it, I saw things crawling on the corpse, so near my eyes that I cried out in terror and shook even as I pulled free, my skin crawling and my stomach heaving with nausea. By then the rest of the demons were dead or fleeing, and the Healers were gentling warriors from their frenzy.

Hahlgrim and Ellisif argued strongly about Xenohealing Lightning, for the stubborn Priestess did not feel that a horse was worth the drain in Power, but had she not finally relented I feared violence, for Hahlgrim would not deny a friend, even should it have a mane, and any use of arms against a healer would have boded ill for the war.

When I surveyed the battle site at dawn I was surprised to see that there were beheaded scorpion men as well as demons sprawled where the horses had been tied. One had a long sharp bone in place of its left arm, and a huge claw like a crab in place of its right.

HOW Divination WORKS

Oddi told me how it had grabbed his initiate with the claw, then repeatedly stabbed her with the wicked bone, but fortunately not her immediately – now she was healed, and whistling while she saddled her horse. Another scorpion man had missed his aim in the night, and had impaled a stump with his tail stinger, and was then dispatched before he could remove the stinger from the wood. Stinger seemed too light a word for the appendage, which was as long and as strong as my arm.

Oddi asked me, a good Lunar worshipper, how I liked my chaos friends, and indeed these were foul and most gruesome, but I stoutly maintained that not all chaos folk were such, at which he shook his head. He also told me his gratitude that I had struck down the demon, but that under the frenzy of the Bull he had come near to beheading me as well as the demon, and that never should I go before the warrior who felt the Power of the Bull.

We stacked all the heads on a pyre and burnt them, and continued toward the looming mountains, whose beauty looked most hospitable after the terrors of the night.

Many conversations and games I have been in at home and at conventions have shown me a number of uses and abuses of these divine powers which are available to people. In general, there is an immense misunderstanding of their limitations. This essay is an attempt to clarify the methods which we accept and find acceptable.

In general, the gods are *not* omnipotent, omniscient, or omni-anything. They are limited by their own capabilities and, more severely, by their binding outside of time. They have lost almost all of their capacity to act independently or to create. They are essentially incapable of anything new.

Divination is used to gain information for ones self which the god has. However, the god is incapable of telling what he does not know. The problem lies in determining just what, exactly, he does know.

Guidelines to be used must begin with an understanding that a god will know those things which occurred to him, and also have a good idea of what has happened to his Rune Lords and Priests who are, in fact, extensions of the god. Extrapolating from this, I rule, in my games, that a god can tell where his priests and lords are while they are alive, and be able to tell what killed them if they were able to tell at their own death. Priests and Lords are capable of giving information to their god, while living, but must spend time in doing so. This is one of the things which these temple employees do in the 90% of the time that they spend in the temple. This does not mean that the god can tell one worshipper what another Rune Lord or Rune Priest of the same cult is thinking. The individual is inviolate in this respect. The god is incapable of invading a person's mind. The knowledge which the Rune Lords and Rune Priests give to the god must be volunteered by the Rune level. It is possible to keep private thoughts private from the god. It is not possible to keep one's thoughts *about* the god private, for positive or negative. A deity will know when a Rune Master loses faith, plots against him, or whatever.

Initiates are accepted into the fold of their god's power but are not significant enough to be able to transmit specific information to the god. When they die their individuality, knowledge, experience, and reality dies with them, absorbed into whatever world of death the god guarantees, but without passing the data onward.

There are many things which a god can *not* tell or find out. Foremost among those is the knowledge of what is going on within another deity or within those precincts which are sacred to the deity. Specifically, this includes the minds of another god's worshippers, Lords, or Priests, and also the sacred temples and grounds. It is also possible to interfere with the link that a deity has with his Lords and Priests if they are imprisoned within enemy temple grounds. For example, if a Rune Lord of Orlanth is caught and imprisoned in the Zorak Zoran temple, then even Orlanth cannot tell exactly where he is. He can tell where he *went*, but not where he *is*.

Gods are able to divine where their worshippers are and also general trends taking place within their own realms. In this case the air is the realm of Orlanth, the earth realm is Ernalda's, darkness is the realm of Kyger Litor or Zorak Zoran, and the daytime is the realms of Yelm and his son Yelmalio. However, even this ability does not mean that Orlanth can tell you everything which is happening that is in contact with air. He may be able to tell your character that an army is approaching but not necessarily whose army, how big it is, or how fast it is moving.

The motivations of individuals are almost always a mystery to the gods. A Priest of Yelm may have slain someone, but the best that the god can tell anyone is that fact. If pressed for a reason they would be most likely to say, "For the good of the God." They are simply incapable of figuring much else out.

Thed

Mythos and History

Before Time

Prior to the Lesser Darkness, Thed was an important goddess. She was the wife of Ragnaglar, who later was called the Mad God, and their children were the broos, who then were untainted by chaos. Together with Ragnaglar and Mallia, she schemed to introduce chaos into the world in the form of the Devil. The three had found jealously and pride in themselves, and they dreamed of usurping the functions of the world, and of becoming its unchallenged rulers. Thed herself was the mother of the Devil, and his malevolence twisted and distorted her in childbirth. She participated in the wars of chaos, and her broos aligned with her. During the war, Ragnaglar was slain by the Storm Bull, Mallia left the conspiracy, and Kyger Litor defeated and skinned Thed. The Devil finally was slain by the Storm Bull and cast to Hell, where Arachne Solara devoured him. Thed dispersed to all the dark corners of the universe, including Prax.

Since Time Began

The broos still honor and revere Thed, and obey her wishes. She occasionally is called upon by Animal Nomads for aid in raids and battles, and she grants them this for the perfunctory worship they give her in return. At other times she wanders about, sometimes visiting a shaman or Rune Priest with horrible doom at some altar as they attempt to summon some other, more benevolent spirit.

Though protected in her existence by the Great Compromise, Thed was on the losing side, and occupies a distinctly minor place in the vast pantheon of deities. It is probable that only her initial role as Mother of the Broos has been effective in maintaining her powers. That connection is also her greatest weakness, as broo-hunts are popular activities especially among humans, and it is likely that the broo population has been declining for some time.

Life after Death

Thed's worshippers become demons of chaos after they die, and spend their time hunting the souls of those unprotected by their own deities. The demons will be scouts for the forces of chaos in the Final Battle.

Though guaranteed an existence after death, that existence seems to most worshippers of Thed to be so little different than what they presently do that few care about the guarantee in any active sense. Typically the forces of chaos presently are limited to little more than reaction and fringe activity.

"It will take some men," said Hahlgrim to the King.

"It will take an army!" fumed Bolthor.

They sprawled amid the confusion of the King's private chambers. In the last seasons the sparing with chaos had taken its toll even here – the once fine furnishings now looked faded and frivolous, and there were many tokens of war cast about. Here lay the cloven helm of a favored sergeant, there lay a straw doll which alone had survived the burning of a farmstead.

Runic Associations
The cult of Thed is associated with the Runes of Spirit and Chaos.

Nature of the Cult

Reason for Continued Existence
The great majority of Thed's worshipper's are broos and other such vile creatures. They worship her as their mother and the source of their existence. It is because of her that chaos came into the world.

A few humans secretly worship Thed, but these warped souls are mostly rebels and outcasts from their original cults and from human society. Though they usually are intelligent (they have to be, to survive), they also will be psychotic and without principle in their relations.

Socio-Political Position and Power
Among broos this cult is important. Its priests have rapport with Thed and command her will to the tribe. Among humans and other races Thed has no power

"You lead my men to ruin and slaughter," Bolthor continued. "They die, and yet the numbers against us do increase rather than lessen. When we sacrificed to the lords of terror, we knew some peace from day to day. Now no man knows the measure of his time in the world."

My lord Hahlgrim was undaunted. "Whose life is safe as a plaything of chaos? Soldiers do not find victory in surrender – you dishonor the dead, my king, by such musings. You men are undaunted. Take you your guide from their courage, and persevere."

except to create fear. Humans discovered belonging to this cult are typically slain by their neighbors, unless the tribe is temporarily allied with Thed.

Particular Likes And Dislikes
Natural for one of the few remaining spirits of chaos, Thed dislikes nearly every other god, recalling her old power and despising those deities still powerful. The Storm Bull slew her husband, Ragnaglar, and her children, the Devil and many broos, and she hates him and the Air gods particularly. She greatly dislikes the Darkness deities, who fought chaos so fiercely and for so long. She is reasonably friendly to the Cacodemon cult and to Mallia, her old ally. Though Mallia has now disassociated from Thed, the beings who worship Thed also often worship Mallia as well.

Organization

Inter-cult Organization
The temple is the highest organization for this cult; the cult has no formal structure above the temple. Occasionally the broos will meet in council or band together in larger numbers than usual, for a particular purpose, and the dominant personalities present will arrange themselves into a grudging hierarchy, but the process must be repeated at every such gathering, and the bitter results never are the same.

Intra-Temple Organization
The most powerful Thed worshipper in an area is under an obligation to Thed to form a coven. According to Thed, this person will know who he or she is, and much of the petty history of the cult concerns the bloody struggles to prove, according to Thed, just who is Thed's instrument in fulfilling the obligation. Normally a Rune Priest, Rune Lord, or shaman will lead a coven, but if none are available then an Initiate may take command.

The head of a coven is called the covenmaster. He governs by manipulation, bullying, threats, bribery, assault, and murder as he sees necessary. If a member of the coven has the power to challenge the covenmaster, that member is under the obligation of Thed to struggle for power until one recognizes the other as leader, or is killed, or leaves to found his own coven in another place.

The only restraint to the covenmaster's power comes from Thed herself, who may by visions instigate a general uprising against a covenmaster who kills too many of the coven and thereby cuts into her supply of Power.

Center of Power, Holy Places
There are no special places of power to Thed, though places and items may be consecrated to her.

The Devil's Marsh is a holy place, since there still are parts of the Devil there.

Holy Days and High Holy Days
Holy days are at the discretion of the covenmaster, who may call meetings as he wills; most covenmasters find it more propitious to call meetings on Wildday or Godsday, particularly during Disorder and Illusion weeks.

High Holy Days occur during the Sacred Time. It is then that the coven meets to swear in new Initiates and Rune-level members. The length of the meeting varies with the orgiastic stamina of the covenmaster.

Lay Membership

Requirements To Join
Broos may join the cult of Thed without cost. Any creature tainted with chaos, such as an ogre, scorpion man, or giant can join by presenting the covenmaster with a small gift of some value. Humans and the like may join only by receiving the approval of the covenmaster.

When a human, troll, etc., applies, it must be at a meeting of the coven. The covenmaster may carefully question him about his backgrounds, motives, and desires. This entry test can be abstracted for game purposes by rolling the applicant's CHA x5 or less on D100. Each 100 Lunars donated to the coven-

master by the applicant will add 5 to the number which the applicant's roll must equal or be less than. Should the prospective member be rejected, he will be attacked by the coven, which may be jealously guarding its identity.

Requirements To Belong
Members are expected to come at the call of the covenmaster unless they feel the obligation of Thed (see the section on Intra-Temple Organization). Members are expected to spread abroad those conditions most suitable to Thed, including anarchy, famine, disaster, and cruelty.

Broo or not, every cultist of Thed has a duty to keep himself well-fed and free of entangling emotions. Every Thedist lay member must sacrifice 1 point of POW to Thed at each coven meeting.

Mundane Benefits
Cult members will be friendlier to other cult members than they might otherwise be, unless they are on opposing sides in a factional struggle, and therefore will provide minimal support or a hiding place to other members on the run.

Broos belonging to Thed often belong to the dominant cult of their tribe, with heightened status and self-importance. The requirements of the cult often force the member to feed himself well before sharing any leftovers.

Lay members whose Rune Lord or Rune Priest is knowledgeable may learn an unusual amount of weapons skills and magic while not making a

Hahlgrim had risen, a vast man and gaunt when seen next to portly King Bolthor the comfort-loving. Hahlgrim had many voices, and he could command or cajole as he saw best fit the hour. Now his voice was cold with contempt, and Bolthor shrank back before the truth it told. This King, I thought, should have been born in a grassier time when the cattle were fat. But here he was, forced to face the duties of kingliness as well as its pleasures.

The fat of his face drooping, Bolthor nodded at last. "It shall be as you advise, Hahlgrim."

serious commitment to the cult. Fortunately for the world such knowledgeable individuals are rare.

The cult has a secret word of recognition which changes every season. Thed bestows the word upon all cult members during a nightmare.

King Bolthor commanded, but his arm rested upon Oddi the Keen, for Hahlgrim had been called elsewhere. One in three of all Bolthor's thanes came that day, and their men, and most of the priests and their guards, and even Queen Monnie the Shrill, Bolthor's Lunar spouse, a priestess with a powerful reputation. I accompanied to record the deeds, for all would happen by Hahlgrim's will. We were a strong band, yet even the vast armies of other ages would have been lost in the wilds before us.

It was near Slimestone, where the giant gorp lived, that our outriders reported the enemy gathering, and soon we all could see howling creatures, leaping and lurching. As their numbers grew, so did their courage: these were broos of every nature, disgusting to the eye. Some were Thed-spawn, others clearly Greyskin grovellers of Primal Chaos, warped almost beyond recognition.

"They are many," Bolthor said soberly.

Oddi nodded cheerfully.

Skills
Traditionally, Rune Lords of Thed teach their skills to their followers at whatever price they wish. This price often will be some devious act of special brutality. Covenmasters customarily do not teach skills to those who plot against them.

Battle Magic
Rune Priests of Thed usually teach their followers any cult spell they know, by means of Spell Teaching, for a named price

Initiate Membership

Requirements for Initiation
An Initiate can be inducted only during Sacred Time. He must be vouched for by at least two other Initiate or Rune-level members of any established coven. When building a coven, a covenmaster may disregard this pre-requirement as he wishes.

The prospective Initiate must bring two gifts, one for Thed and one for the covenmaster. The gift to Thed may be such traditional items as the severed hands from vanquished fighters against chaos. The gift to the covenmaster may be money, a potion, a service, or something else of value and use. Once fulfilling the requirements, the applicant rolls D100. A result of 75 or less indicates that he has been accepted. A roll of 76-95 means that the applicant is rejected, and that he must bring twice the gifts when he next applies, and then must make a new roll for acceptance.

Each time he is rejected, he must double his gifts. If an applicant rolls 96-00, compromising data has been learned about him, and the coven sacrifices him to Thed.

Requirements To Remain Accepted
After acceptance, the Initiate must sacrifice 2 points POW to Thed at each meeting of the coven.

The Initiate must bring a gift to Thed (see the miscellaneous notes at the end of this cult) on the first meeting of the coven for each season. Outside of normal political considerations, he need bring no more gifts to the covenmaster.

Initiates must participate in organized assaults on society, but the covenmasters determine the details of such matters.

Mundane Benefits
Initiates of Thed may rule covens if there are no Rune levels available. They have high status among the lay members, and very high status as broos among the broos. They generally will be well-fed and well-housed by the cult, and often will be sent on independent missions.

Skills
Rune Lords will teach their skills to Initiates for standard prices, and will teach for free medium shield parry to 50% to any Initiate. They are not obliged to teach how who plot against them.

Spells
An Initiate may only learn the Rune spells unique to Thed. A Rune Priest of Thed will teach for free to the Initiate one Rune spell of the Initiate's choice, and will teach any other spell at the price the priest chooses. All Rune spells taught require their normal sacrifice of POW, of course. The Initiate may be required to sacrifice for Rune magic before any great task.

Battle magic available to the Initiate is the same as for the lay member.

Rune Lord Membership

General Statement
The leaders of the cult expect their Rune Lords to be strong warriors against the forces of law and good, and they excel in oppressing others and forcing unfortunates to obey their will. The Thed Rune Lord is cruel, greedy, and rapacious by nature and by training.

Requirements for Acceptance
To be accepted as a Rune Lord of Thed, an applicant must have a POW of 15 or more, and must have presented a High Priest of other than his own coven with at least 12 gifts to Thed (please see the miscellaneous notes section) taken within the past season. He must also have at least two fighting skills at 90% or more, and be 90%+ in any three of the following: another fighting skill, the making of acid/poison/blade venom at potency 10+, any Stealth skill, Set Traps, Tracking. Hide Item, or Listen. A Rune Lord is accepted upon a D100 roll of 01-95.

A rejected Rune Lord must wait one full year before he reapplies.

Restriction
A Rune Lord should bring a gift to Thed (see miscellaneous notes) every week of every season except during Sacred Time.

Non-broo Rune Lords will generally not proclaim their link to the cult, and so they typically do not wear iron, though they may have a full set of iron armor hidden away.

Benefits
The Rune Lord can be master of his own coven, who must obey him and act at his beck and call. A Rune Lord can take over any coven currently led

by an Initiate, and force the Initiate to swear fealty to him, for what that is worth. The Rune Lord is treated by any broo as if he were a broo from birth, though he may not have been, and most intelligent chaotic beings give him deference. He receives a spirit of Thed for his allied spirit (see the section on subservient cults).

Upon acceptance he goes through a rebirth of chaos, a true changing of self. This rebirth takes one full year to complete from the time of acceptance, and which once completed is not reversible, even by Divine Intervention. By becoming fully committed to chaos through this re-birth, he takes on an aura of chaos which most creatures of chaos can sense. But he also becomes vulnerable to Detect Chaos abilities, as well as Rune spells such as Defend Against Chaos, Summon Spirit of Law, and so on.

Rune Priesthood

General Statement

Rune Priests of Thed are powerful political leaders among the broos, especially in emergencies. Though there are no ties between one Rune Priest and another, Rune Priests with sufficient qualifications are called High Priests and can initiate new Rune-level candidates.

Requirements for Acceptance

High Priests only can ordinate new Rune Priests, and only when it is Sacred Time. Candidates must bring seven gifts to Thed, and need a POW of at least 18. As with Rune Lords, the applicant is rejected only on a D100 roll of 96-00 and must then wait a year to reapply.

Thed cares little about knowledge and learning, and so waives all the writing and language requirements.

Restrictions

A Rune Priest must bring a gift to Thed each week.

Benefits

Rune Priests may seize any coven from its leader (Initiate, Rune Lord, or Rune Priest). In times of war and stress, priests become important advisors to the broo tribal leaders. They also go through the re-birth of chaos, as do Rune Lords, and gain the detectable aura. A spirit of Thed (see the subservient cults section) is given to the Rune Priest as an allied spirit. Their most important benefit is in their Rune magic.

Rune Spell Compatibility

Because she began as a non-chaotic goddess, Thed retains has access to the following standard spells: all 1 point spells, all Dismiss Elementals, Matrix Creation, 2 point Vision, and 2 point Multispell.

Cult Special Rune Spells

The Thed Rune Priest has access to the following special cult spells:

Crack **1 point**

instantaneous, 160m, reusable, stackable

This spell must be cast at a non-living, non-magical object, including a piece of armor, a weapon, or a shield. If a spirit lives in the item, the caster's POW must overcome the POW of the spirit in order to let the spell work. The spell has no effect on spell matrices, crystals, or on Elven bows of magical nature. It will shatter a weapon with Bladesharp or Fireblade cast on it. This spell is stackable, in which case more than one item on the prospective victim may be shattered at once. If the spell is cast on an object with Rune magic, such as Truesword or Crush, on it, then the Crack takes effect only if it has enough points of POW in it equal to or greater than those placed in the Rune spell. Objects carried by a character protected by Shield or Countermagic may be destroyed only if the Crack's caster puts enough points of battle magic POW behind his spell to break through the defending spell. A Repair spell will fix a broken object.

"It would seem that Hahlgrim knows a way to rid himself of at least one enemy," the King said bitterly.

"My lord King Bolthor," Oddi replied, "Kingship runs deep in our clan – I will not fail you here. My life is yours. And you have your Guided Teleport spell to return you to safety. Fear not – we have come to slay, but not to die."

"Yet my heart forebodes," the King said. "The hour is late; may we not post ourselves upon that knoll?" Bolthor gestured to a low rise which commanded the flat ground around it.

"Indeed," said Oddi, "that seems best. Our men will form a shield wall circling the top, on which the broo assaults will break like the slap of a child, and our Healers will stay in the center to reach any who fall. The warrior-priests will steady our force if they stand among them.

These broos, my lord, are each a horror, but they will not fight well together unless driven by the will of a great leader."

Bolthor nodded. "It shall be as you suggest," he said, and then ordered his thanes accordingly.

All through the evening parties of broos attacked, and were slaughtered by our bold men, who attended themselves suffered little. Yet the monsters launched themselves onto our spear points, so that a wall of dead built up before us. Oddi said that it was ever so, for the race made little of learning and sought only easy vengeance for their goddess. Though the fighting was most determined where we stood. Oddi's senses did not indicate the powerful malevolence of his slimeyness, Ralzakark.

Bolthor was napping fitfully when we approached him and well might he have slept, for fat Bolthor acquitted himself well that night; his sword was notched and his royal armor splattered with the blood of broos. He roused as we came before him.

Fumble **1 point**

one melee round, 150m, reusable, stackable

This spell is targeted against an opponent. If the target fails to resist a POW vs. POW attack by the caster, then the victim rolls on the standard Fumble Table. The caster may stack this spell, in which case each additional point causes the victim to have to roll on the Fumble Table for one more consecutive round. A 3 point spell would, for instance, cause the victim to fumble for three consecutive melee rounds.

Chaos Spawn **2 points**

15 minutes, 10m, reusable, non-stackable

This spell summons a wailing, moaning void appearing in mid-air. That flung into or otherwise entering this void is irrevocably lost. The void is a popular way to sacrifice to Thed. After 1D4 melee rounds the void leaves a random chaos creature in its stead. Determine what it is with 1D10.

D10	*Creature*
1	Broo
2	Scorpion man
3	Ghoul
4	Skeleton
5	Basilisk/cockatrice
6	Gorp
7	1D3 assorted snakes
8	Dragon snail
9	3-meter tall giant
10	Nothing

All creatures have a 25% chance to hit, plus bonuses as applicable. None of these summoned beings may use any battle magic, nor will they consent to be placed in Mind-link with the summoner or anyone else. This spell does not create a creature. Thed sends it in reply to the summons. At the end of the 15 minutes, the wailing void appears, envelopes the summoned creature, then vanishes for good after 1 D4 melee rounds. If the Thed priest throws a successful Divine Intervention as the void coalesces, he may choose from the list above the creature he wishes to appear, and it will have 75% attack chance.

Reverse Chaos **2 points**

15 minutes, 160m, reusable, non-stackable

This spell is aimed against a single victim, who receives a chance to resist. If he successfully resists the spell, there is no effect. If he fails to resist, he must roll on the following chart, and apply the effects to himself. Thed receives this spell as a result of her peculiar position as inside-out chaos. This spell may also be used non-reusably, in which case the spell is treated as a one-use spell. In this form it may only be cast upon a creature of chaos, or a creature tainted with chaos in some way. The creature gets a chance to resist, but if it fails, then the spell's effects are permanent. In this form the spell is known as the Curse of Thed.

Rebirth of Chaos **3 points**

Duration permanent, Range 10 m, non-reusable, non-stackable

Cast upon lay members and Initiates of Thed, this spell has the same effect as the natural re-birth of chaos which all Rune-levels undergo, and in addition gives the member a chaotic feature. There is a danger in this. The recipient has a percentage chance of dying equalling 5% plus another 5% per chaotic feature he already has. A broo already with two chaos features stands a 15% chance of death if the spell is cast upon him. A Divine Intervention must be cast to remove the effects of this spell before any revivification can proceed. It will take two Divine Interventions (one to remove the spell and one to revive the character) or one Divine Intervention and one Resurrection to bring back life to the character. This spell may be cast upon non-Thedists, but they are allowed to resist. Only High Priests of the cult may sacrifice for this spell.

Reverse Chaos Random Effects Table

Result	Effect
01-03	lose 1D6 POW
04-05	lose 2D6 POW
06	lose 3D6 POW
07-09	lose 1D6 DEX
10-11	lose 2D6 DEX
12	lose 3D6 DEX
13-14	lose 2D6 STR
15	lose 4D6 STR
16-17	lose 2D6 CON
18	lose 4D6 CON
19-20	+3 to victim's SR for duration of spell*
21-22	may not resist any 1 pt. spells cast at him
23-24	drenched in acid, 2D10 potency (one round only)
25-26	engulfed in flame, 3D10 damage (one round only)
27-28	attracts magic: all 1 pt. attack spells cast in a 20m radius automatically targets against the victim
29-30	victim becomes immune to fire damage for duration of spell
31-32	roll equal to or below INT x5 on D100 or stand stupefied for 15 minutes
33-35	+20% chance to hit victim*
36-37	one valuable gem, magic Item, or weapon in the victim's possession is eaten by chaos and disappears forever
38-40	take 1 pt. of damage in random location each melee round until spell expires*
41-42	victim befuddled for the duration of the spell
43-45	non-Rune metals do double damage to victim
46	victim is rendered incapable of physically attacking*
47-48	take 3 pts. of damage in random hit location each melee round until spell expires*
49-50	attacked by poison, 2D10 potency (one round only)
51-52	all foes have +30% chance to hit victim*
53-54	add +3 to damage of all weapons hitting the victim*
55-56	victim bound as in Binding spell
57-58	victim may not resist 1-or 2 point spells
59-60	a spirit of 3D6 POW engages in spirit combat with the victim
61-62	explosion, 3D6 damage to all within 3m, as wall as to victim (one round only)
63-65	victim becomes physically indistinguishable from caster of spell
66-67	victim is silent when moving; +25% permanently to Move Silent ability
68-70	target becomes magic attractant for 1 and 2 point spells
71-72	add +4 to all weapon damage against the victim*
73-74	as above, but add +5*
75-76	as above, but add +6*
77	victim may use no offensive magics*
78-80	victim takes 1D6 damage in random location each round until spell expires*
81-82	victim immobilized
83-84	victim goes berserk as in Fanaticism spell
85	foes have +40% chance to hit victim*
86-87	all objects on victim's body are devoured by chaos, and victim stands naked and weaponless
88-90	victim may make no vocal sounds, including spell casts
91-92	roll CON x 5 or lose consciousness for spell duration
93-94	victim becomes Magic Attractant for all spells
95-96	victim demoralized for the duration of the spell
97-98	lose 2D6 of SIZ
99	roll twice
00	victim joins caster's side for the duration of the spell.

*The Victim may attempt to resist (on the standard Resistance Table) the initial casting of this effect and, If he succeeds, the spell has no further effect on him. If he fails, he may not resist any subsequent effect of that particular curse.

NOTES: If a successful Divine Intervention is stacked with this spell, the priest may choose what effect he desires to inflict upon the victim. If a victim's characteristic is reduced to zero or less by this spell, treat it as a 1. The effects that cause damage in a random location may not bring the victim's hit points below zero in any one area. This spell can be cast as a non-reusable spell on beings of chaos, in which case the effects of the spell (if they have a duration) are permanent.

EXAMPLE: *if Glypto the Thed Rune Priest cast this spell non-reusably at a broo and rolled an 88, that broo would be struck dumb permanently. Similarly, if he had rolled a 12, the broo would lose 3D6 of his DEX permanently. However, if Glypto had rolled a 36, the effect would be the same as if the spell had been cast reusably. Glypto would have wasted his spell for nothing. This spell enables the priests of Thed to wield great power among creatures of chaos, including those that have undergone the rebirth of chaos.*

"Now is the time, my lord King," said Oddi. "The broos waver and hang back before their fires; our men are ready; the mages of us will make the light of day long before dawn, and our swords shall this morn diminish Ralzakark's strength to a tenth that saw the sun rise yesterday."

"We shall lead the charge, fair Oddi," said Bolthor.

"By my life, my lord, we shall."

Both wore full iron chain and plate armor, and both took up an iron bastard sword in each hand. There were murmurs of admiration at the warlike cast of Bolthor's face. His wife, Monnie, perhaps for the first time in her life, knelt to bid him safe return. Close behind were Bolthor's personal guards and Oddi's own housecarls, giants all, each armed with two swords. Then the helms of these great warriors began to glow and shimmer, and they turned toward the battle as one man, and the heavens lit with magical light like day, and the worshippers of the Storm Bull cut through the broos like a plow through the soil, and everywhere overturned them, even the scorpion folk, so that when the true sun rose no broo lived upon the plain before us.

After the Healers had calmed the berserk warriors, and led them back to the knoll, the King rewarded Oddi richly, as befitted a true king, and not one who thought he could take up and put down the job, as might a carpenter. At the feat in the castle, I had once more cause to admire how the uncouth ways of the Storm Bull's men complemented and somehow justified their lust for war. Only a man who craves no quarter should give no quarter..

Subservient Cults

Spirits of Retribution

The covenmaster must slay all straying lay members or Initiates, but Rune-level traitors are struck by the Curse of Thed: roll for a random Reverse Chaos effect, and apply all the effects as permanent.

The Spirits of Thed

Thed grants these peculiar allied spirits to her followers. They have an INT of 3D6 and a POW of 4D6, and possess a random chaotic feature as rolled on the Chaos Feature table in the rules.

These spirits, unlike typical allied spirits, are not kept in a weapon or familiar, but float about freely with their master, invisible to all but him ordinarily, though they have a slight link to the physical world and may be seen as a shadowy shape by a particular person one percent of the time. At his command the spirit may possess him, giving him its chaotic feature while still allowing him control over his own actions. It may be commanded to engage a foe in spirit combat, but any points of POW lost by the spirit in spirit combat are lost permanently, due to their chaotic nature. These allied spirits may cast spells while in a disembodied state.

Associated Cults

Cacodemon

Cacodemon gives his grandmother the following Rune spell:

Create Ghost **1 point**
Duration instantaneous, Range 40 m, non-reusable, non-stackable
This spell binds the spirit of a victim sacrificed to Thed into an area as a ghost. The priest must successfully engage the victim's spirit inspirit combat for one round to create this binding. The victim need not volunteer.

Mallia

Despite Mallia's later disassociation from chaos, Thed retains a spell from her.

Cause Disease/Soul Waste **2 points**
15 minutes, 160m, reusable, non-stackable,
Unless he can resist this spell, the target will contract acute Soul Waste. He then must attempt to roll CON x 5 or less, or contract chronic disease, and so on. The disease will progress normally.

Daka Fal

Before she became chaotic, the broos gave Thed ancestor worship. This spell dates from that condition.

Summon Ancestor **1 point**
combat or 15 minutes, 160m, non-reusable, non-stackable
With appropriate changes of proper names, this spell works exactly as the Thanatari Summon Guardian in this book or the Summon Ancestor of Daka Fal except that it is non-reusable.

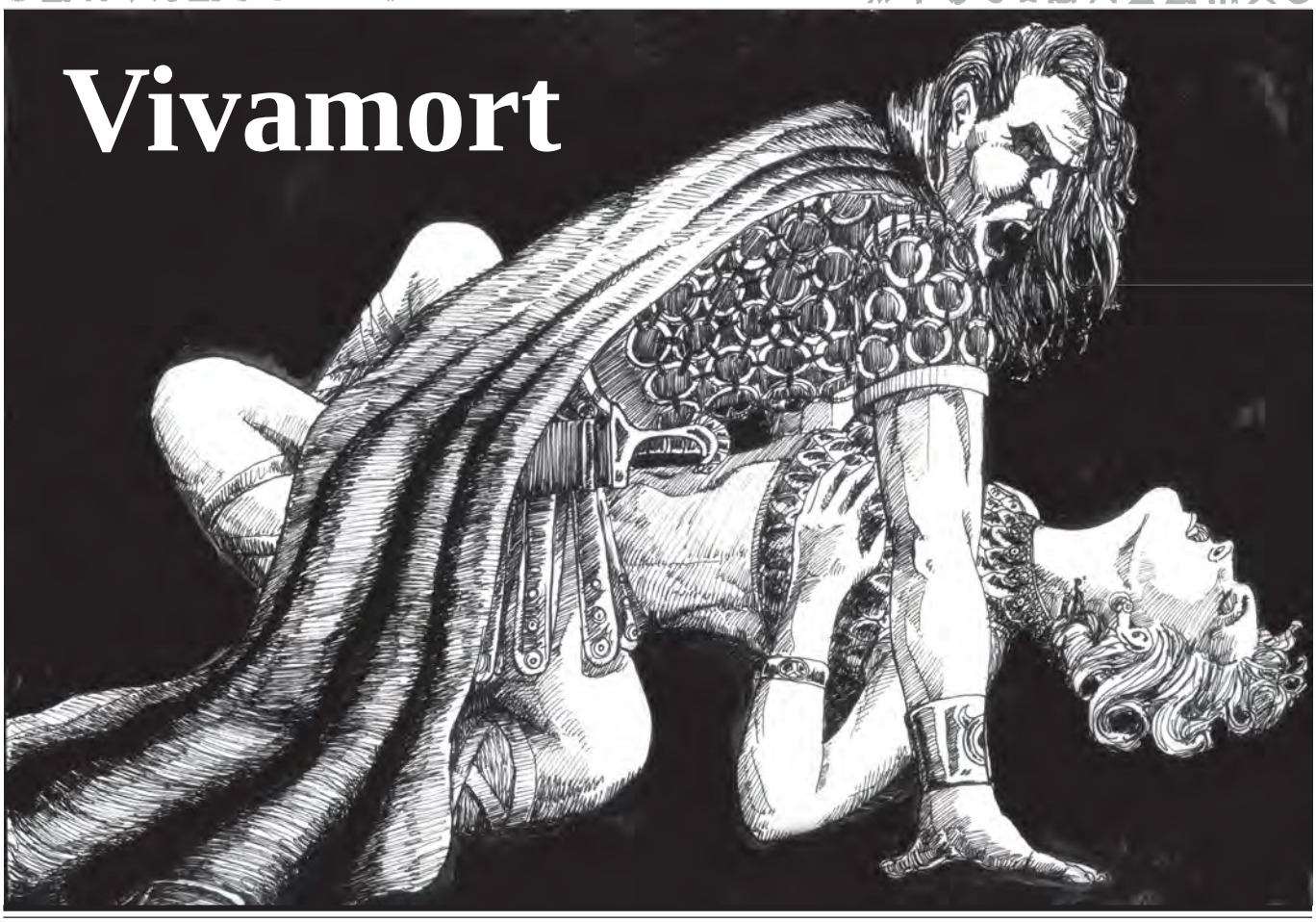
Gifts to Thed

As briefly explained under the information for Initiates, members of this cult must often bring a gift to Thed. This gift must have been taken from others and the taking must have caused the original donor pain. Poisoning a well is an example. This gift would endanger an entire community, which would please Thed very much. Thed would be pleased with ears, sacred items of other cults, limbs and members, heads, cherished personal treasures, etc.

The Duel of Thed

If two members of Thed's cult wish to duel, the covenmaster will choose an official date for the duel at least one week in advance. By the honor of the cult, of course, both parties will be expected to bushwhack each other before then, and that official date therefore represents the covenmaster's judgement of when the dispute must be settled. Ordinarily, the longer away the date is set, the more important that the covenmaster considers the dispute (and the more equally-balanced the opponents probably are). Hiring assassins, poisoning food, and impersonating friends are legal in this duel.

Vivamort



Mythos and History

Before Time

Vivamort was a Darkness spirit of the labyrinthine halls and ways of Hell, placed there to stand eternal guard over the Terrible Secret. But Vivamort was curious about what the secret was, and when Eurmal crept into Hell, Vivamort betrayed his trust to learn the secret. There they discovered Death.

Vivamort aided Eurmal again when he and Humakt came to carry Death to the surface world, helping them past Death-hound and Bimbaros, Hell's porter. Vivamort knew that all those slain would come to his realm once their souls had met Death.

Grandfather Mortal was the first to die and the first to come to Vivamort. He also was the first to understand Vivamort's soul-greedy treachery, and great hatred stood between the two. When the Sun later came to Hell, Vivamort was burned and had to flee, hurt and disfigured, to the now-darkened surface. (When the Sun learned of Vivamort's role in the release of Death, he sent curses upon him.)

Reaching the surface, Vivamort sheltered a while with Mallia, Mother of Disease, trading secrets of Darkness and Death. He stalked the world for Power. As he went, he learned more of Death, and began to fear what he had unleashed, for he recognized chaos as an extension of Death. The knowledge froze him with terror.

Soon the Devil attacked him and wounded him. The wound would not heal, and his Power drained out through it to the void. Vivamort faced not just death, but annihilation from this chaos wound. Since he wished above all to preserve himself and his vile deeds, he begged help from his chaos foes and made evil pacts with them.

The Devil allowed him a hollow existence. Vivamort was cut off from the mystic unity of the world and from the universal flow of Power, and cast apart from both life and death. From that agreement onwards, Vivamort would need to drain life from others and to embrace chaos. Faced with complete annihilation or acting as an agent of active entropy, he chose the latter out of pride and fear.

Some write that he found this new manner of existence acceptable, because of the determination with which he took up the cause of chaos, roaring through the Great Darkness. He used his demonic abilities to rip Power from the harried gods, and some he was able to destroy totally. Vivamort slowly gained allies, and he made others like himself. Once Vivamort and his undead allies caught Arroin and broke his spirit, but could not kill him.

…And so we found exhausted Hahlgrim asleep, while his allied spirit, a snarling lynx, prowled a perimeter around the camp to watch for foes. Our column halted to eat. We held council with our battle lord.

"Karnoora is no more," he told us, "unless she knows not the bite of silver nor fears blessed water. It was a mighty struggle."

So might we have believed, for Karnoora was a vampire princess of great power, whose mortal continuance (how should one say "life" of a vampire) spanned the ages of the world.

"Orlanth spoke full to me of her and her ways, and so she was confounded where she thought herself most safe. The Tower of Lead still stands, and her followers still exist. She died last night; they will remove themselves tonight unless we strike we first. Should we strike, old Ralzakark will be stripped of another arm, and he shall feel like the worshipper who joins too many cults, and has his coin tithed away at every hand." Perhaps this last was not a jab at Bolthor, who was famous for joining cults and then whining at the cost, but so we all took it. Bolthor glowered, and later would talk only to his blood thanes.

News of Vivamort and his transformation reached Hell, there carried by spirits whom he had attacked but not annihilated. Many there cursed him then: the Sun's curse came in effect; Ty Kora Tek, Queen of the Dead, was incensed when Vivamort stole souls who were hers, and she set the Earth against him; the River Styx heard of Vivamort's betrayal and swore he never would cross her waters again, and to this day a drop from the Styx will destroy any vampire it touches. All the waters of the material world followed Styx's vow, and they remain a prime enemy of Vivamort.

Since Time

Since the Dawning of Time, Vivamort has been hated and feared by most, and embraced by few. These arrogant few are vain enough and fearful enough to want to maintain their present consciousness forever. It has little history in Time since it infests the outer edges of civilization and cloaks its doings in utter secrecy. During Time, the alliance with the Hero-Priest Delecti has grown to great power and fame in the Upland Marsh of Dragon Pass. Additionally, some tenuous connections with a few other cults have been made.

Life after Death

Vivamort's vampire cult offers continued awareness in the same dead body and warped soul. If the cult member is a vampire and is destroyed, he is annihilated; he does not enter the cycle of rebirth. Since the higher aspects of his spirit, his mystic essence, already has been sacrificed to become a vampire, the vampire has willingly removed himself from the universal cycles. Vivamort offers life eternal for the highest price-the soul.

Runic Associations

Despite the enmity of most of the other gods of Darkness, Vivamort retains his origin in Darkness. His Runes are Chaos, Darkness, and Undead.

Nature of the Cult

Reason for Continued Existence

The cult exists because the cosmic duality established in the Godtime allows it to exist, and arrogant people exploit that chance to slake their fears of unbeing. A deadly few will always seek out the vampire cult, with its promise of unlimited existence on the material plane, and risk quick death at the fangs of the vampires in return for the chance of undying.

Those who live by accident near temples of the cult may aid the cult out of fear, or find that co-operation with it gives them distinct advantage over their fearful neighbors. So long as such weakness exists in the world, the cult will have applicants.

Vivamort requires many horrors and absolute loyalty of his worshippers. Long Initiate service is required before reaching vampire status.

Socio-Political Position and Power
The cult holds little openly acknowledged position or power in Glorantha. There is some acceptance of it in the Lunar Empire (usually along a contested external border), but the cult is detested by most people and governments.

For that reason, the cult locates beyond civilized areas, and its small temples may be located anywhere, frequently operating out of chaos nests. In the Upland Marsh, Delecti and his cult rule a wretched kingdom.

The cult operates very secretly, preying upon nearby environs and remaining hidden so long as it is possible.

Particular Likes and Dislikes
Vivamort is friendly to certain sub-cults of the Red Moon (the Crimson Bat in particular) and tolerates Mallia. Daka Fal and the associated cult Grandfather Mortal are specially hated. Eurmal and Humakt are hated intensely, due to the dealings they had with Vivamort in the Godtime. Vivamort always dislikes and fights any cult that actively fights chaos and sees Vivamort as the harbinger of chaos.

Organization

Inter-Cult Organization
The various temples have little contact. A mysterious council, composed of the oldest and most powerful heroes and priests, is rumored, but nothing is known beyond this. A few temples keep ties with parent temples, if the respective priests are friendly.

Intra-Temple Organization
A Vivamort temple will have one to five Rune Priests or Rune Lords in most cases. The most powerful Rune Priest is the High Priest, who runs things as he wills.

Vivamort allows no direct struggles between his vampires, but vampires are arrogant by nature, and tend to dislike even each other, feeling cramped and confined by too many members in a hierarchy. If too many priests especially have been initiated, the most powerful and ambitious of the lower priests will break with his own temple and set out to colonize a new area and found a new Temple of Vivamort. In departing, the priest usually takes a Rune Lord and a few Initiates to aid him.

Center of Power
The Vivamort center of power is the Plateau of Terror, where Vivamort died and was reborn under the terms of his pact with chaos, and where the first vampires came into being. The Plateau of Terror now may be underground or on another plane of existences with the god, now there may always be a center of power "where life has failed, fear prevailed, and chaos is seeping in."

Holy Nights and High Holy Nights
Freeze night is the holy night for Vivamort cultists, especially in Death week of each season. The High Holy Night is the night of Wild day, Death week, of Dark season.

Lay Membership

Requirements to Join
Almost anyone can be a lay member, because almost anyone can be a scared person accidentally living near an active Vivamort temple, giving Power to vampires in hope of avoiding becoming a victim. Vivamortists demand secrecy, and betrayal of their existence to civil authorities or chaos-fighting cults is severely and swiftly punished. Only the close-mouthed lay member's family will be safe.

Requirements to Belong
Lay members must give 1 point of Power a week to the cult. Offers of sentient sacrifices will gain favor and permanent lay membership. Lay members may have to do work for the temple, though this is rare. Vampires and lay members rarely interact, except perhaps in the obvious way. High Priests of the vampires vary in their attitudes toward the lay population: some respect the safety of the 'pool,' as the flock is sometimes known, but others regard the lay members as cattle, and do as they wish. Any lay member betraying the existence of the temple is punished severely and swiftly.

Mundane Benefits
Vampires usually do not victimize lay worshippers.

Skills and Battle Magic
None.

Initiate Membership

Requirements for Initiation
Vivamort prefers to corrupt those of the lineage of Grandfather Mortal-humans, ogres, trolls, elves, ducks, baboons, etc. Such candidates for Initiate status must have brought victims to the temple. If hard working, loyal, quiet, eager, and vicious, beings may quickly gain Initiatehood.

Though we were weakened by the fight with the broos, Hahlgrim found enough Rune magic among us to form a compact and powerful band. Most of the army, including Bolthor, was sent home; the remainder he separated into a strong screening force and a few of the most powerful, who would precede the force and attempt to enter the Tower unnoticed, acting as worshippers whom the vampires would surely summon to milk of Power after Karnoora's demise. Hahlgrim saw fit to leave me with the screening force, under Ketil.

At that point a message came from Bolthor, urgently requesting a meeting. Hahlgrim opposed a second parley, yet we pleaded with him for it, even knowing of Bolthor's treachery, since a new insult to the King might leave him intractable. Hahlgrim bridled, for the time was valuable, but the greatest lord goes against friendly counsel at his peril. At length we cantered away from the Tower to meet Bolthor in the mud of Bugswarm swamp.

Bolthor demanded the return of Ironbreaker. His new sword, the King said, did not fit his hand well, and he craved the return of the heirloom. Hahlgrim had connived to keep secret the full knowledge of the sword's power, as evidenced by his own explanation of the fight with the vampire princess, and therefore the King had been deceived.

Initiates must swear never to betray their vampire Rune Priests and Rune Lords. They must renounce family and clan ties, or bring them within the cult. They must bring at least one family member as a feast for the vampires. If they have no family, a friend will do. In return, the hierarchy agrees to assist the Initiate into the way of the vampire should he later achieve the qualifications.

A person will be accepted as an Initiate by passing a test, abstracted to the following: INT+CHA+1 per victim supplied, divided by 2 and then multiplied by 5. Roll equal to or less than the result of the calculation on Dl 00. Money contributed does not aid a prospective Initiate's chances.

Failure to be accepted by the cult means that the candidate is a traitor or prospective traitor, and will become the main course in the next vampire feast. The character may be able to fight his way free, of course, but those who fail the test and fail the escape will be turned into zombie temple guardians.

Requirements to Remain Initiated

To remain as Initiate, a person must sacrifice 2 points of POW and 2 hit points (blood) each holy night. Initiates must give one-third of their gross income to the temple, and do any work that the hierarchy requires. They must help find victims when such are needed. An Initiate may live at the temple or continue in some role in a nearby community.

The Initiate also must place himself at the vampires' disposal when extra POW is required (as in an attack on a vampire or the temple itself by an organized foe). This is done on command at any time, via the Vampire Touch (see below). Initiates may die from this.

Mundane Benefits

Though vampires are not harmed by the sun, they lose all their special magics so long as the sun shines. Initiates are therefore their invaluable representatives during the day, and have much direct control of the lay population, thereby gaining fearful respect from their former neighbors. An Initiate has limited cult protection, and a ransom. Rune Priests and Rune Lords of the vampires will treat their Initiates fairly, but always know that any Initiate is ultimately expendable. As convenient for their masters, Initiates may gain access to some one-use Rune magic. Individual Initiates may stay at and be supported by a temple.

Skills

The following skills are taught by the cult to Initiates for the prices indicated:

Half Normal Cost: Hide in Shadows, Spot Hidden.
Normal Cost: Camouflage, Move Silently.
Unique: Sword-biter.

Battle Magic

The following battle magic spells are available or otherwise relevant to cult Initiates.

Half Normal Cost: Darkwall, Detect Life, and Detection Blank.
Prohibited: Firearrow, Fireblade, Ignite, and Lightwall.

The prohibited spells are prohibited to Initiates only, as being unbecoming to their spiritual development. Rune Lords and Rune Priests may use them normally, if judiciously.

The Sword-Biter

Vivamort's Initiates and Rune Masters only may learn the special cult weapon, the sword-biter. This is a type of light mace, treated as such in all respects except that when parrying in combat the sword-biter can disarm an opponent if the user rolls 01-20 for his parry and the attacker has rolled 21-95 for his attack. Treat fumbles normally.

The sword-biter is a shaped mace with a blunt fork at its tip and a sturdy protective hilt. The vampire will try to parry the blow of a sword with the fork, then twist his weapon and so disarm the attacker. They generally use a short sword in conjunction with the sword-biter, but the capture of non-believers is much more useful to the cult.

Rune Lord Membership

General Statement

The Rune Lord of Vivamort actively despoils the living to the benefit of his dark god. He personifies the aggressive, grasping rankness of the grave, which seeks forever to drain life from the living. As importantly, however, the Rune Lord is also the protector of the Vivamort Rune Priest, who in turn is the genitor of further members of this undead race. Vivamortist Rune Lords usually will encounter no contradiction in these twin aims.

Requirements for Acceptance

To become a Rune Lord vampire, the applicant must have been an Initiate for at least a year (usually for much longer) and have at least 90% ability in Hide in Shadows and Spot Hidden, use two weapons at 90% or better, and be 90% or more in one other skill of any kind. The applicant's POW must be at least 15. The applicant must die, throwing his soul to Vivamort's care.

The same abstraction of the test is used as for an Initiate. Failure to be accepted means death.

The ceremony involves the assembly of the temple vampires, invocation of Vivamort, and the draining of the Rune Lord candidate of all blood and POW. The candidate dies. Vivamort then places the now-twisted spirit of the candidate back into the body, which must then lie in state for one full day and night or the Rune Lord will be annihilated and never reawake. The candidate that reawakes is now a vampire.

Restrictions

The successful candidate is now a Rune Lord of Vivamort, a creature of the Undead, a disjointed soul in a dead body, having the full status of vampire, and will exult in the hatred and fear such status brings. The new Rune Lord will start to gain a distinctive pallor of skin and sheen of hair. His prominent incisors will have developed by the time he rises from the dais, as will have accrued his now-incredible strength. The new Rune Lord now will register on a Detect Undead spell. He will no longer reflect from a mirror, since his soul is no longer fully tied to the material plane. He must lie dormant for one-third of each full day.

The Death Rune, presented strongly by one who is tied to a Death Rune cult (i.e., who is an Initiate or higher) has great power against the vampires of Vivamort. A vampire may not look directly at that presented Rune, nor may he directly approach it. Contact with the Death Rune causes 3 points of damage to the vampire (as in a Disruption spell). The Death Rune also focuses Disruption spells cast against vampires. A Disruption cast in this way automatically overcomes the POW of the vampire (there is a 95% chance of success) no matter what his POW. To use these powers of the Rune, the Death cultist must present the Rune and concentrate. This cannot be done in any melee round in which the cultist attacks with a weapon or casts a spell other than the Death Rune-focused Disrupt. Focusing on the Rune will not protect a cultist from a rearward attack. Any form of the Rune will be effective-crossed sticks, Humakti sword, ritual sign, patterns on cloth, and so on.

Vampires may call on Vivamort for Divine Intervention, but the vampire does not sacrifice points of permanent POW-since it has none. Instead, the vampire sacrifices to Vivamort some of his species maximum capacity for POW. All the mechanics for Divine Intervention are the same. [Example: a human vampire Rune Lord who gained Divine Intervention with the 'loss' of 4 points of POW would act thereafter as if he had a species maximum of 17 (21 minus 4).] If the points of POW lost take the vampire below 15, the vampire would cease to function, going into a coma of one month for each point below POW 15. Vampire Divine Interventions tend to be defensive and oriented towards getting to safety in case the POW lost precipitates such coma.

The lowered species maximum from the Divine Intervention lasts for a year (one complete world cycle) and then raises to that normal to the species. If a vampire's species maximum is ever lowered to zero, the vampire is annihilated, expunged from every plane of existence forever.

The Rune Lord will die if impaled in the heart (chest). Fire will burn and destroy the vampire, as a consequence of the Sun's curse. Immersion in water annihilates vampires, as will even one drop of the water of the River Styx.

Benefits

Above all, the vampire Rune Lord now has the terrible ecstasy of ripping Power from the world.

Though the Rune Lord may not be of as high status or as close to rapport with Vivamort as is a Rune Priest, he has some distinct bonuses for dealing with the material world. His vampire status gives him doubled strength. His is ageless and immortal, and has vast amounts of time to develop fighting skills and any other interests. In the interests of self-preservation, vampires will become very skilled in many fields.

The vampire may Harmonize any person whose glance he catches, without loss of POW to himself. The Vampire Harmonize is a special version of the spell: the victim will not move as

Hahlgrim said, "My lord King, with this great weapon did you make fast my fealty and also gain the alliance of my family and brethren. It was I who showed you that the forces of chaos cannot stand against determined men, and that the Lightbringers will triumph always when their bravery and intelligence emulated. Should I return this sword to you, so then will I return to the lands of the Skanthi, for I deem not that you then would withhold your hand against the lands so recently reconfirmed to me. Even this last evening I learned of fields burnt along the Erinflarth. Who then will stand between you and the fury of Ralzakark when he takes the field himself?"

"Ironbreaker may not frighten the hero of the broos. He will sweep across Bilini, and the Great Bat will come to call, and even your wife will not keep you your throne should the bat be used. Trust the word of honest men, Lord Bolthor, and keep your crown. Become Bolthor Gift-grabber, and your worst fears shall be truth. My fealty remains as sworn, unless you have it elsewise. How say you?".

the vampire does, instead freezing in his last position until the effects of the gaze wear off.

A vampire can store Power drained from others, up to his species maximum.

All vampire hit locations take twice the normal damage. If that much damage is taken, the vampire turns into smoke at the end of the melee round, regaining its hit points at a rate of 1 per melee round. Should the damage suddenly exceed its hit points, even though all hit locations are intact, it will turn into smoke. It does so at will, though it may also turn into a bat or wolf. Vampire smoke moves at 1 movement point per melee round.

The touch of a vampire penetrates armor and attacks the character's POW just as does a ghost. If the vampire wins, the character loses POW. A victim drained to less than POW 3 will also lose the last Rune magic spell for which he sacrificed. If the bite of a vampire penetrates armor, it drains 1 D6 in hit points (blood) per melee round until forced from the victim or until the victim dies.

Vampire Rune Lords receive an allied spirit. Since they are undead worshippers of a warped spirit, even their allied spirits are unable to regenerate their POW. Such spirits regain their POW in spirit combat, or they may get POW from their master.

The vampire Rune Lord is susceptible to spirit combat in the ordinary fashion. Vampires register on Detect Undead, but not on Detect Life spells. Vampires are not subject to disease, nor harmed by poisons or Blade Venom.

Vampire Rune Lords may get one-use cult special Rune spells, but usually choose to content themselves with those spells they drain from the living. For a one-use cult special Rune spell, the Rune Lord must sacrifice POW equal to that of the spell every week for a year, above and beyond the POW that he drains for himself. A Rune Lord who wanted two uses of Raise Zombie would have to sacrifice 4 points POW to Vivamort each week; if he happened to drain 15 points POW in a particular week, 4 points would have to go to Vivamort for the spell, leaving him with 11 points.

The Vivamort Rune Lord can die by the impalement of his heart (chest). The head must be cut off and the body burned for the annihilation of being to succeed, for if the intact body is recovered by Vivamort worshippers, the instrument of impalement can be removed on the next holy night, and the vampire will rise to hunt again.

Bolthor twisted in the saddle while his advisers spoke to him, and his face grew dark. "Keep the toy!" he growled at last, and galloped toward his army. No more of him that day did we hear.

Hahlgrim swore mightily once the King and his entourage had left, and bid we speed toward the Tower. Later he told me that the sword Ironbreaker had a spirit like the heart of a child, and that if the holder honestly admired the weapon and praised it for itself, then the weapon would speak in return, and reveal all of its secrets. But if the holder beheld and praised Ironbreaker only so that the sword reflected glory upon the wielder, then the sword would only do as it was bid. "Of this latter sort is Bolthor, in whom fear and greed constantly war for dominance."

Rune Priesthood

General Statement

Vampire Rune Priests must further the race of the Undead. In doing so, the priest may accept only victims and sacrifices that are intelligent sapients. Vampire priests consort with any sort of being; if they are particularly pleased with a worshipper (or even a feast victim) they may sponsor the person into the cult. Vampire Rune Priests deal with the more spiritual levels of charnel chaos, and their plans and schemes are longer-range, more intricate, and more pervasive than those of Rune Lords. Rune Priests always lead the temples.

Requirements for Acceptance

The candidate must have been an Initiate for three years, and must have brought the temple at least 25 victims. Every candidate must have a POW of at least 18, to show worthiness for the new role, and each must know Hide in Shadows at not less than 90%. Every candidate must pass tests to become a priest; these tests are abstracted to the following calculation:

INT + CHA divided by 2 and multiplied by 5, plus 2 for each language and knowledge skill known at more than 50%. Roll Dl00 equal to or less than the result. Money donated or victims seized do not improve the score.

The same ceremony and lying in state occurs for the Rune Priest as for the Rune Lord.

To be turned down is to become an enemy of the cult. The bodies of those who do not succeed become zombie guardians.

Those who do succeed awake as vampires, Undead creatures of great power, warped souls in dead bodies.

Restrictions

Except for Hide in Shadows, the DEX-based skills of the vampire Rune Priest are reduced to DEX x5. The priest has the pallor of skin and the sheen of hair typical to the Undead. He will register on a Detect Undead spell, but not on Detect Life. He no longer reflects in a mirror. He must lie dormant for one-third of each full day. He may not look at or directly approach a strongly presented Death Rune held by one consecrated to that Power; the touch of such a Rune causes 3 points damage as a Disruption spell, and can act as a focus for Disruption spells that automatically succeed (95% chance) regardless of the vampire's Power.

Not having the time for continued weapons practice or other active training, priests often hunger for such abilities and the power they bring.

Vampire Priests get Divine Intervention from Vivamort. The priest does not sacrifice points of permanent POW, since he has none, but instead sacrifices some of his capacity for the POW, lowering his species maximum for a time. If the loss of points lowers the species maximum below POW 18, the vampire goes into a coma that lasts one month for each point below 18 lost in the Divine Intervention. The lowered species maximum lasts for a year (one complete cycle), then raises to normal. Rune Priests will be extremely cautious and defensive with calls to Vivamort for aid. If a vampire's species maximum lowers to zero, the vampire is annihilated.

Benefits

The Rune Priest has most of the benefits of the Rune Lord. His strength doubles immediately. He may turn into a wolf, bat, or cloud of smoke; while in smoke form he regenerates at 1 HP per melee round. He may Harmonize those whose glance he catches, immobilizing them, without loss of POW to himself. He no longer registers on a Detect Life spell (though he will to Detect Undead). He gains an allied spirit incapable of regenerating its POW and that must gain the POW through spirit combat or from its Rune Priest. His hit locations regularly have twice the normal amount of hits; should one of his hit locations be damaged beyond what it can take, or should the vampire be damaged in excess of his hit points although all body locations are intact, the vampire automatically turns into smoke.

The touch of a vampire Rune Priest will reach through armor and attack a character's POW, just as a ghost does. If the vampire wins, the character loses POW. If the bite of the vampire penetrates armor, it drains 1 D6 in hit points (blood) from the victim. Vampires often hang on until the victim is dead or the vampire destroyed.

The vampire Rune Priest may use little Rune magic, and his approach to Rune magic differs from most priests. The vampire has a warped soul and serves a god with no Higher Being. This complicates matters (see Rune Spell Compatibility, below). Vampire priests can use both cult special spells and spells drained from victims.

The vampire priest is not subject to diseases, nor harmed by poison or Blade Venom. The vampire may be killed by impale-of his heart (chest), but the attackers must cut off his head and burn the body to prevent him from rising to walk again on the next holy night.

The High Priest

The High Priest of each temple learns to create the Basilisk. Only one Basilisk may be created and controlled by a High Priest at one time. If it is destroyed, the High Priest must go through the lengthy (one week) ritual and then wait an entire year for the egg to hatch. In fashioning this creature, the priest must possess the needed materials, including the rare Rooster's Egg. This last may be created by a vampire with alchemical skills, or gotten through other means. The High Priest can claim the first choice of victims, the 'first drinking' from them, and the 'last draught' which dooms them. The vampire High Priest is the undisputed Lord of the Undead, responsible for the furtherance of his master, Vivamort, and the Undead.

In all, nine set out for the Tower. We followed at a good distance, so that any watcher on the ground could not spy both us and Hahlgrim at the same time. With Hahlgrim was Oddi the Keen, and other stalwart fighters, as well as a powerful Healer. Our leader's fears proved sound: the sun raced to the west, the shadows deepened. The meeting with Bolthor had cost much: we would have to face the vampires at the beginning of the night.

Hahlgrim's party crossed the last stream before the Tower of Lead, and entered the spider tree forest. All about them misty curtains hung from the branches, and tiny jewels of light danced and bobbed among the gathering mists. They avoided the webs as they could, for the lights were the spiders of the wood, and the wise among us told of horrible nightmares, fevers, and painful deaths upon the bite of these strange creatures.

The Vampire

The vampire can be created only on the holy night of the cult, the final stage in the ordination of the Rune Lord or the Rune Priest to be. The nascent vampire is drained of all of his POW, which is offered to Vivamort. Vivamort is present at the ceremony, and deigns to bind the mind of the candidate back into the dead body. Then Initiates or victims must give POW and hit points (blood) to the new vampire. The new vampire lies in state for one full day and night before arising to his new role. He takes on a pallid white skin and lustrous hair. His STR doubles immediately and his teeth lengthen. He may now turn into a bat, wolf, or smoke, Harmonize without loss of POW anyone whose glance he catches, and use all the other powers of the vampire form.

Vampires get spirit allies which cannot regenerate their POW (they must steal it from victims or have it given them by their vampire masters) Vampires can use a few special cult Rune spells. Vampires can drain magics from their victims. Vampires, both Rune Lords and Priests, can call for Divine Intervention from Vivamort, but with possibly deadly affect if Vivamort takes much of their Power storage from them.

Vivamort was a renegade from Death, as are many of his followers renegades from various Death cults. Vampires are greatly affected by the determined presentation of the Death Rune by one consecrated (Initiate or higher) to a Death cult. The Rune causes damage on touch and acts as a focus for a highly effective Disrupt spell. Forceful display of the Rune gains the individual a measure of personal protection from vampires and a method of attack also. Vampires will usually not directly attack the presenter, but may order Initiates, allied spirits, or available skeletons, zombies, etc., to do so.

A vampire may drink the blood of any being with an INT of 5 or more and a POW of 5 or more. Vampires do not drink from non-sentients.

Characteristically, Vivamortists choose dark or black clothing lined with crimson silk.

Suddenly great shapes loomed in the night, and wolves were upon these daring men. The wolves were actually vampires in were-form, for blades often magically slid off their fur. The healer among them sent back the alarm, and we raced to the rescue, some of us (myself included) crossing the stream above and below the fight, to catch the vampires in the curves of the scimitar, as the saying has it. I had barely dismounted, when no wolf but a tall gaunt warrior loomed up before me. I cannot describe the horror I felt when my blade would not bite and the terrible creature reached out his hand through my armor to send a chilling cold through my shield shoulder. I sent the most powerful Mind Blast at him which I could, and knew great joy when the undead began to flop about upon the ground, bereft of all intelligence. With my silver dagger. A parting gift from my father, I cut away the thing's head, and later burned separately both the head and body.

The Basilisk characteristics are included in the miscellaneous notes at the end of this cult.

Rune Spell Compatibility

Vivamort has power to grant use of only the following cult special spells to his worshippers. Each of these must be sacrificed for with POW drained from victims so long as the vampire wishes to keep the spells. The sacrifice for this magic must occur before the vampire drains any POW for itself.

Rune Lords may gain one-use Rune magic only on Death week, Freeze night holy nights; for each one-use spell they must drain POW equal to the spells every week for an entire year.

Any vampire can drain Rune magic from those Rune Priests, Rune Lords, and Initiates who have sacrificed for and are carrying Rune magic. Those drained by the vampires lose the magic and the Power for which they had sacrificed.

Vampires must drain the victim to below 3 points POW to drain the possessor of a Rune spell. The vampire gains the last spell for which the victim had sacrificed, no matter what size or type of spell. If the last sacrifice increased the Power of an already-known spell (from Shield 3 to Shield 4, for instance), the entire spell (all 4 points in the Shield 4 example) would be lost to the vampire. Captives may be held and drained below POW 3 again and again, to steal all the spells the captive knows. If the captive's POW goes to zero or below, the captive dies, but a spell is still gained by the vampire.

Cult Special Rune Spells

Vivamort teaches only the following spells; other spells of any sort must be drained from victims.

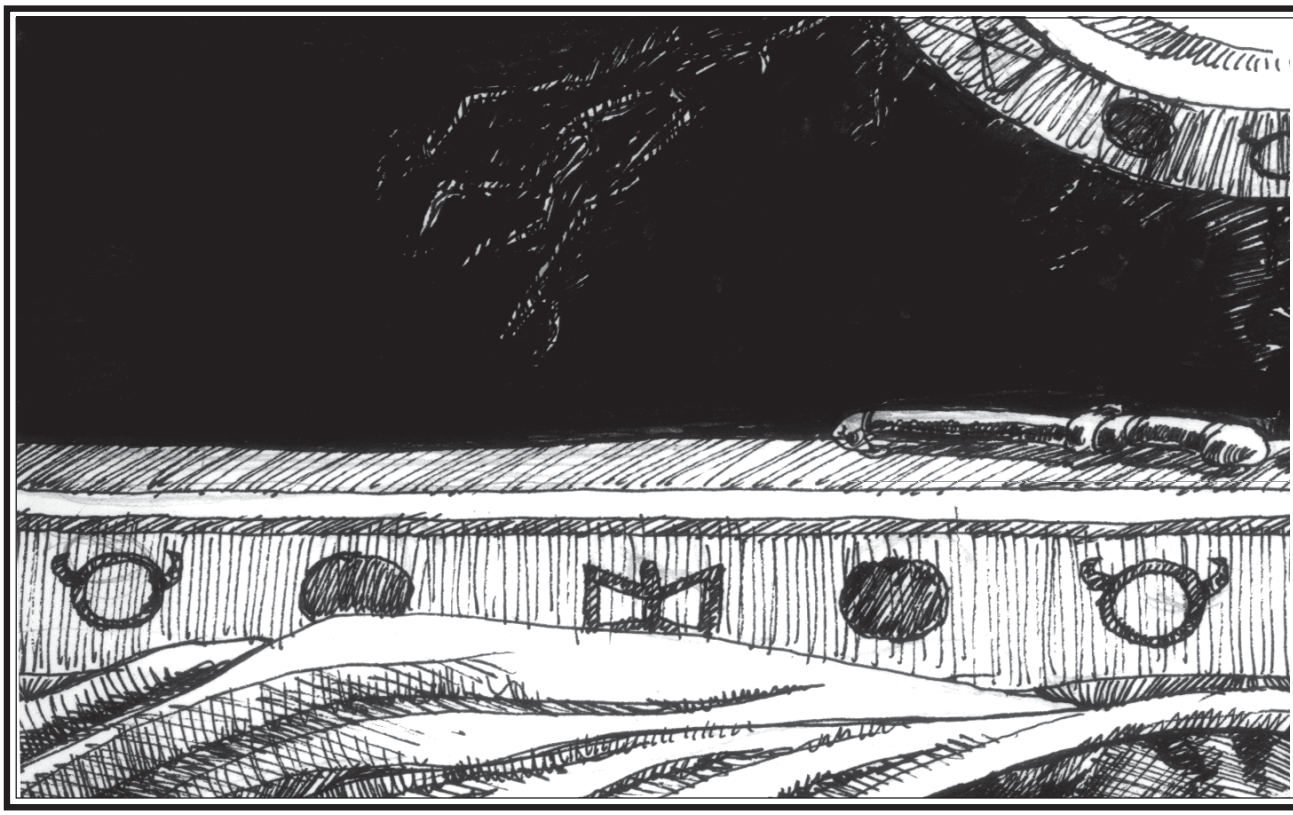
Divination **variable**
permanent, 160m, reusable, non-stackable.
The caster may ask a question of Vivamort, who will usually answer with a short sentence of up to seven words, though it may be a vision. Bound by Time, gods cannot tell the future. The ritual takes one hour, only to be done in a recognized holy place of Vivamort. The probability that the questioner will understand the answer is POW x5 or less on D100. Results above that number mean that the god does not answer. A result of 96-00 means that the answer is misleading, and the referee must attempt to mislead the questioner. The referee makes all D100 rolls. Each POW point of this spell used allows one question to be asked.

Create Skeleton **1 point**
instantaneous, 40m, reusable, non-stackable
Using the bones of a victim, the caster animates the skeleton at the victim's old level of competence (with a limit of DEX x 5).

Summon Small Shade **1 point**
15 minutes, 16, non-reusable, non-stackable
A shade is a tall, cloaked human-sized figure in a pool of darkness 3x3x3m. It engulfs characters in the pool of darkness and attacks them with fear shock. All statistics and characteristics are as standard.

Create Ghost **2 point**
instantaneous, 40m, reusable, non-stackable
Binds the spirit of the victim into an area as a ghost. The caster must engage successfully for one round of spirit combat to create this binding. The victim need not volunteer.

Create Zombie **2 point**
instantaneous, 40m, reusable, non-stackable
This spell creates a zombie out of a newly slain victim. The zombie is exactly as shown in the standard monster description.



Raise Ghoul **2 point**
permanent, 40m, reusable, non-stackable
A vampire may cast this spell on the grave sight of any victim that he has killed himself or was party to killing through bite or touch, exactly one week after the victim's death. On the next night, the doubly unfortunate victim will claw his way out of the grave, and become a ghoul, hungering for the flesh of the living. The caster may assign the ghoul a task, but eventually it will wander away and operate on its own, perhaps grouping together with other ghouls or haunting an area singly, yet always seeking the flesh of the living.

Ecstatic Communion **variable**
30 minutes, 160m, re-usable, non-stackable
This spell is cast during a temple holy night sacrifice. It causes the loss of victim POW and hit points to become the most exquisite sensual joy for both the drinker and the victim. Persons under this spell will be unable to respond to outside events until the spell has ended. At such sacrifices it operates as an area spell for all donors at the altar. Victims may attempt a saving roll equal to or less than their POW + INT; those who fail that roll must make another at the same percentage, or they will cooperate fully with the vampires in addition to feeling the ecstasy. This spell is commonly used at the creation of a vampire, though it also may be used outside the temple, to quiet a victim's cries or to gain power over a sybarite or hedonist. Outside the temple this spell acts as a Rune magic attack, and must overcome the victim's POW. If the spell once has been effective against a particular person, that person will thence resist its influence at one-half his or her POW.

Subservient Cults

Vivamort has no known subservient cults. A temple may perhaps gain control over some local chaos worshippers and force them to do as Vivamort wills, but the cult has no ties resembling a normal subservient cult.

Nor does the cult have a spirit of reprisal. Ex-Initiates are the responsibility of their temples, which have the most to lose from such defections. Temples will use all power to hunt down traitors and expunge them.

Should any vampire knowingly turn on his master, he will find the binding of his mind and body failing, in exactly the same fashion as if the vampire should lose all his funeral earth, except that the failing cannot be stopped. For further information, see the entry on the elements in the miscellaneous notes at the end of this cult.

Associated Cults

Mallia, Mother of Disease
Vivamort maintains a connection with the being who sheltered him and who helped (inadvertently, some say) destroy him. Mallia has never shaken off these ties of old. Vampires are immune to her form of Death, but aid her and her followers on occasion, and they also can spread a disease given to Vivamort by Mallia in the Godtime.

Cause Creeping Chills **1 point**
permanent, touch, re-usable, non-stackable
This spirit of disease was given to Vivamort in return for secrets of Hell and Death that he brought with him when he first emerged from the underworld. Some vampires have become ardent spreaders of this disease. The spell works exactly as if the victim simply had been exposed to the disease as per the disease rules, except that the spell is blockable by defensive magics. Once contracting the disease, the victim must be healed or die.

I came upon Lord Hahlgrim and Ironbreaker. This was surely a great weapon, for it sang and glowed as it swung, and the vampire against whom he fought parried desperately as it tried to dissolve to smoke and disappear. But Hahlgrim skewered the smoke even as it hung, and the air flashed with power, and its vanishing scream testified that the vampire had been annihilated.

Around us the fight continued, and many of our force fell, for the vampires were a dozen or more, and some of them great mages. But Hahlgrim and Oddi had planned well. Some of us retreated toward the stream, while others poured out holy water to make an island, so far as the vampires were concerned, of the battle ground. Bounded by water on all sides so that they could not escape, and outnumbered a dozen to one, even the mightiest of them fell, though not before fifty or more of us were dead or mortally wounded. The fighting was fierce, and our Power had been savaged.

We brought back the bodies as we could, but some were never reclaimed, and all thought the fight the hardest they had known. I spent much of my force dispelling the shade elemental these creatures called up, and more than one of my comrades congratulated my Lunar training, which made me proud.

One vampire had been captured, and him we held in a silver slave collar, allowing him just enough POW that he might answer our questions. Before we dispatched him we learned much of vampires and their ways, and learned also that Ralzakark had regained that day an old ally, though our captive knew no more…

After spiking the vampire beds and making much general destruction and looting of the Tower, we rode away, coming across the camp of a large group of Tricksters further down the valley, who had wandered through broo country from Kartolin Pass and Ralios. They did many entertainments, and Oddi particularly enjoyed then, drinking and riddling with them far into the night.

Vampires and the Elements

Vampires are repugnant to the five elements. The blight of Vivamort is unnatural, and the elements have some power against this cancer.

Air

Air elementals can disperse the smoke form of the vampire. The vampire cannot coalesce again for the amount of STR of the elemental, expressed in hours. Elemental Air does not constrain vampires as greatly as other elements, since Vivamort stole some of the Air's powers in the Godtime. The Storm Gods and their worshippers despise Vivamort because of this.

Earth

Every vampire carries at least a handful of his burial earth in his coffin. This earth represents the Undead vampire's Stasis connection, symbolizing his victory over the grave.

The Earth Powers are not pleased with this desecration of their element and despise the use to which Vivamort puts the stasis principle. Should the vampire lose all his funeral earth (he may have several coffins with earth in them), he begins to lose his powers, one per day. The powers are lost randomly, but the vampire will not know which one is gone until it fails for him.

Once all special vampire abilities have been lost (the doubled strength is never lost, though), the vampire will lose one point of POW from his species maximum per day. After 21 days the normal human vampire will be at zero POW, and incapable of accepting POW. He ceases to function. On the next day he ceases to exist. A vampire may reverse this process by getting more grave earth from his burial site.

Several Earth cults have sacred burial tools, usually shovels that deliver unregeneratable damage to vampires, in the same manner as fire. Their use in digging graves for the dead and their holy place in cult funeral rites gives these tools their special powers.

A gnome called up from the grave earth carried in a vampire coffin would be an unholy force, since the originating earth is infected with chaos. The gnome would be commanded by the vampire, but would run amuck if the vampire were absent.

Fire

The power of Heat and Fire is vibrant energy, totally antagonistic to a vampire's existence. Fire was set onto Vivamort by the Sun's curse from the darkness of Hell. Fire damages the vampire terribly, in a way unregeneratable until the next vampire holy night. Either magical or normal flame will harm the vampire in this fashion.

Sun

The Sun forced Vivamort from Hell and cursed him. At present the light of day does not harm the vampire, but it strips him of all his special powers. The vampire may not drain POW or blood, Harmonize, perform metamorphosis, etc. The vampire keeps his skills and his doubled strength.

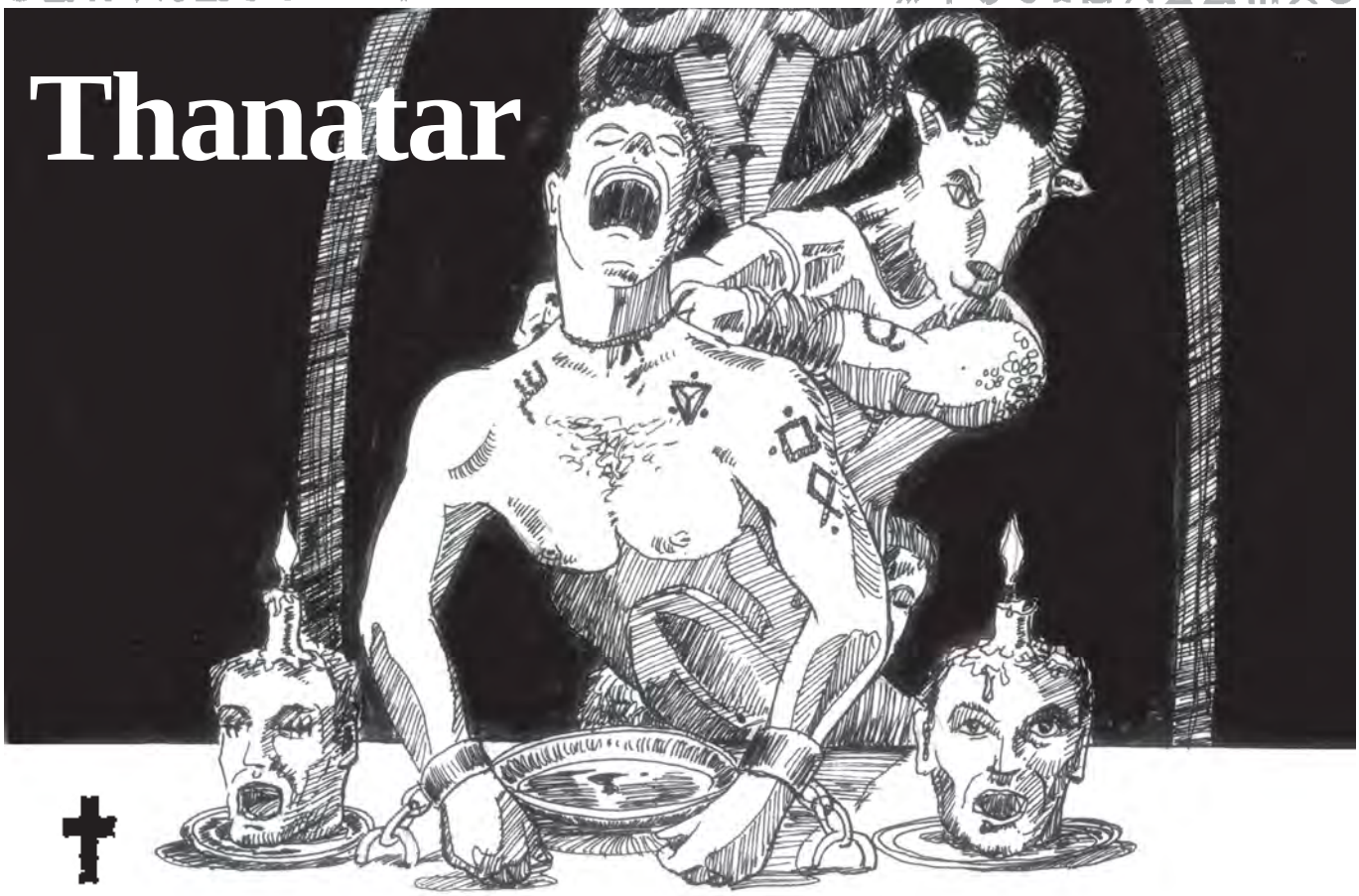
Water

All the waters of the world took up the vow of the River Styx against Vivamort. Water is a prime enemy of Vivamort and all vampires, and vampires travel by water very precariously.

No vampire may ever cross running water except by bridge, boat, on the back of another, etc. Immersion in running water quickly kills the vampire. Vampires may cross, or live in swamps and marshes with impunity. Waha left the taint of the Devil in the marshes of the Good River, and that taint allows the vampires access to all other such marshy areas.

Special holy water, blessed by Rune Priests of certain water cults, has great effect against vampires. When this pure and holy water is sprinkled on the grave earth carried by each vampire, the earth loses its potency. The vampire may not cross this holy water, even if it is but a thin film on the ground, the doorway, or whatever. A vial of this pure water, applied to the vampire's person, causes 1D6 unregeneratable damage to the vampire's body.

Thanatar



Mythos and History

Before Time

The Devil entered the world; with him came the slimey hordes of chaos. Foremost in his father's (the Devil's) favor was Tien, who commanded the most powerful of the legions. He personally directed the destruction of the god Genert. Tien continued his terrible conquests until his forces were routed at last by a vastly outnumbered army of order which used strategy devised by Lhankor Mhy, the god of knowledge.

Tien was furious, and sought personal vengeance against the god. He set an intricate trap for the sage lord, alluding to the whereabouts of Lhankor Mhy's missing love, the Mistress of the Light of Knowledge. Lhankor Mhy was deceived, and walked into Tien's black pit, and there was captured and imprisoned. The vengeful son of the Devil prepared a ceremony to drain all knowledge from his captive and then funnel it into himself. The knowledge god instead found the knowledge to escape from his bonds and flee from the chaos creature's treacherous tunnels. Tien became obsessed with the destruction of Lhankor Mhy, abandoning all other activity to pursue and harry that foe.

Lhankor Mhy, fearing another meeting with Tien, found protection with the Lightbringers. It was then that the Spike exploded.

With the fall of the Greater Darkness, Tien stalked the sacred vestibules of the cosmic mountain, shadowing the Devil and hunting the heart and soul of Glorantha, plotting the downfall of his arch foe. In a golden room deep in the mountain he came upon the shining goddess, the Mistress of the Light of Knowledge, the true light of Lhankor Mhy's existence. In triumph, he used a sharp garrote to capture this magic for his own. It became known that Tien had not merely beheaded her - he had magicked her soul into her still-living head. He carried this foul trophy with him, extracting her magic and skills to supplement his own. With the Mistress went all the light of knowledge left to the world; the Great Darkness was now complete.

As the Lightbringers rallied the Darkened world to their cause, events ran against chaos. With the death of the Devil, Tien had no protection from the wrath of Storm Bull and his sons, one of whom, Hrothmir the Horned Hero, pursued Tien to the gates of Hell itself.

There the Death/Darkness deity easily slipped away, and hid in the fringes of the underworld where Yelm's light barely reached. In fury, Hrothmir slew himself to pass through the barrier between life and death, and entered the

We stayed at Bolthor's country rest for several days. We had picked off Ralzakark's strength while it was uncoordinated; now all Dorastor would know of the heavy blows against him. As he gathered his forces, what should we do?

underworld also, bound by powerful oaths to destroy this thing of chaos. Again Tien fled, now into the darkest crypts of Hell, blocking his pursuer's path with the dead and the Dark, warping both by the chaotic forces of the outer darkness. But all ways Tien chose led back to the underworld's center, for all paths of the living end in Hell.

Trapped between the unbearable light of the sun god and Hrothmir's avenging axe, Tien stood firm. Swiftly came the blade of the Horned Hero, separating the god's ram-horned head from his black-shrouded body. The head rolled into the full light of Yelm's glory, and the air god's son heard the roar as the flesh crumbled from the bone, searing away most of Tien's power of Darkness, leaving his living eyes to stare blindly. At the same moment a cry of release took Hrothmir's attention: the grisly head of a once-beautiful woman shriveled to dust and became the ghostly form of the Mistress of the Light of Knowledge, and then faded forever into the depths of Hell. Thus distracted, Hrothmir failed to see the body of the severed god come forward until the sky god's son was enveloped in darkness and fear, which dismembered and fed upon the hero's spirit. At last it removed Hrothmir's head and placed it upon its own headless shoulders.

Hahlgrim argued mightily that the rest of Bolthor's strength must be raised, and that some should again press up the Sludgestream to engage those chaos forces it might, while the main army should cross the Tobros mountains, bypass Ralzakark's musters, and destroy him and his citadel on the Plateau of Wrath.

After three days, Bolthor had agreed to nothing, and he offered little reason for his delay, except that delay was what he did best, as Ketil grumbled. We ate in our apartments at sunset, then I sat down to compose a letter to my father.

The body of Tien had lost much in the battle. The separation and searing of its head cost it all but meager control over Darkness; only the possession of a part of Death had prevented it from dying. It no longer retained the powers stolen from the Mistress of the Light of Knowledge, nor had it the ability to devour the knowledge of others-those were lost when Hrothmir severed the god. By taking the hero's head, it regained some of its intelligence and seized a portion of the spells and abilities possessed by Hrothmir. The dismembering of the Devil's son made its control over reality imperfect, and so the spell preserving the head became imperfect. Soon the head began to decompose, and with it went the knowledge seized with the head. What was left of Tien needed more heads. A frequent and terrible sight during the Darkness was the vision of the god Than (a corruption of Tien) wandering the catacombs beneath nameless mountains, or prowling the fens of Snake Pipe Hollow with something else's head balanced atop his shoulders, yielding Than magic and knowledge for a while.

Tien's horned skull fared differently. Resting in the full light of Yelm (who was ignorant of the chaos god's nature), Lhankor Mhy discovered it on his quest to Hell. He attempted to destroy the skull but could not, nor could the skull of Tien affect the knowledge god with his mind-stealing abilities, for Lhankor Mhy had learned to protect himself from that power. Thus fate prevented any final vengeance on either side. To prevent Tien's skull from causing further harm, the knowledge god carried it with him out of Hell and cast it into the Ocean. This act displeased several water deities who swiftly caused it to be cast up on the shore of an island. The deities have since borne no love for the sage lord or his followers. The skull was soon forgotten.

In spite of Yelm's burning light, this piece of Tien did not die either. Stripped of flesh and bereft of the control of Death and Darkness, it still retained its memory, its power to consume knowledge, and its hatred of Lhankor Mhy. But the only victims available to it for centuries were small animals and primitive islanders who enshrined it as a death god-a power over which it had no domain.

Lhankor Mhy's ability to resist the Consume Mind spell was passed on to all Priests and Rune Lords of Lhankor Mhy. It is an inner secret of the cult and may not be taught to outsiders, lay members, or even cult Initiates.

Since Time Began

Though not a major deity, many of Than's chaotic followers survived the transition into Time and remembered the leadership of the Devil's son. Along with vile-souled humans, they formed the first bands of rapacious headhunters to terrorize the Dawn Age. Imitating their deity, the Thanics collected the living heads of their victims and drew limited magics and skills from them. In the catastrophe of his severing, Than lost the ability to grant Rune magics to his followers except for the Create Head spells and a few Death and Darkness magics. The Thanics needed the heads as their only source of Rune magic. In posing so clear a threat, the worshippers of Than became anathema to most cults and only the most vile would deal with them.

Many faithful Thanics sought the skull of the severed head across the mortal plane. But the head, resting in a sandy niche of a tiny island temple, had been found by a wandering, self-serving Priest of Lhankor Mhy who had been intrigued by it, and who spent several years researching its origin. Once he knew the truth, the power-hungry sage concealed the skull in the catacombs of an unknown city in the Kralorian Empire, and learned from it the awful knowledge-devouring spells. In the process he founded the cult of the Horned Skull, whom he named Atyar, Devourer of Knowledge.

Feared throughout the Empire, the cult gained in power, attacking other temples and wresting knowledge from captives who would be found later in alley ways and side-streets, broken and mindless.

Constant persecution by other cults and local wars at last forced the Atyari to flee the Empire, in a Diaspora continent wide. Before leaving, the highest priests of the Atyari gathered, and sealed

the skull of Atyar deep beneath the catacombs in a special place, protected by great magics. The flight from the Kralori Empire ended in the mutual discovery and unification in Genertela of the cults of Than and Atyar into the cult of Thanatar, the Severed God. Separate worship of both Than and Atyar continued, loosely united under the leadership of the Thanatari High Priest.

The juncture of the cults brought the members benefits. Atyar's hatred of Lhankor Mhy was aided by Than's head-stealing abilities, giving the Atyar worshippers power against the knowledge god's Priests, who were unaffected by Consume Mind. In return, the Atyari wove the Create Major Head spell for the worshippers of Than, perfecting the already-existing spell.

Hahlgrim watched the reflection of the Red Moon from a window while I wrote. Ketil had taken a horse to visit a lady love in a village half an hour away. Oddi was adding some accounts in another room. I felt a draft, and looked to where the door to the hall swung open silently. Hahlgrim turned too, and we watched Bolthor, in full armor, walk in, and a dozen of his thanes also, all armed and some with heavy crossbows.

Lord Hahlgrim was overly mindful of me, and would not at first resist. He sighed rather, saying "You are the 'old ally' of Ralzakark, King Bolthor? I thought it might be so, yet I hoped against it, for you could well serve out your days safely."

The reunion of the two parts of the Severed God did not reform Tien. Since each part had developed separately, the two could not make one whole again. Since the pieces did not knit together, the Severed God was formed, and each piece retained its individuality.

Because of its chaotic and disgusting practices, the cult has been heavily persecuted wherever discovered, with frequent raids made on its underground hideouts and complexes.

Of the skull of Atyar, legends vary. Some say that the broo Hero, Greegrog, retrieved the skull and was made immortal for his pains. Others say that the skull still lies deep beneath the rubble of that Kralori city, waiting to be found.

Life after Death

Since they will be safely escorted to a part of Hell known as the Place of Waiting, followers of Thanatar do riot fear death. From there they will be drawn back to serve the living as familiars and allied spirits in the form of human guardians. A guardian is a cult spirit bound into the ritually-prepared body of a human being (see the miscellaneous notes at the end of this cult). Thus life after death is promised to all believers.

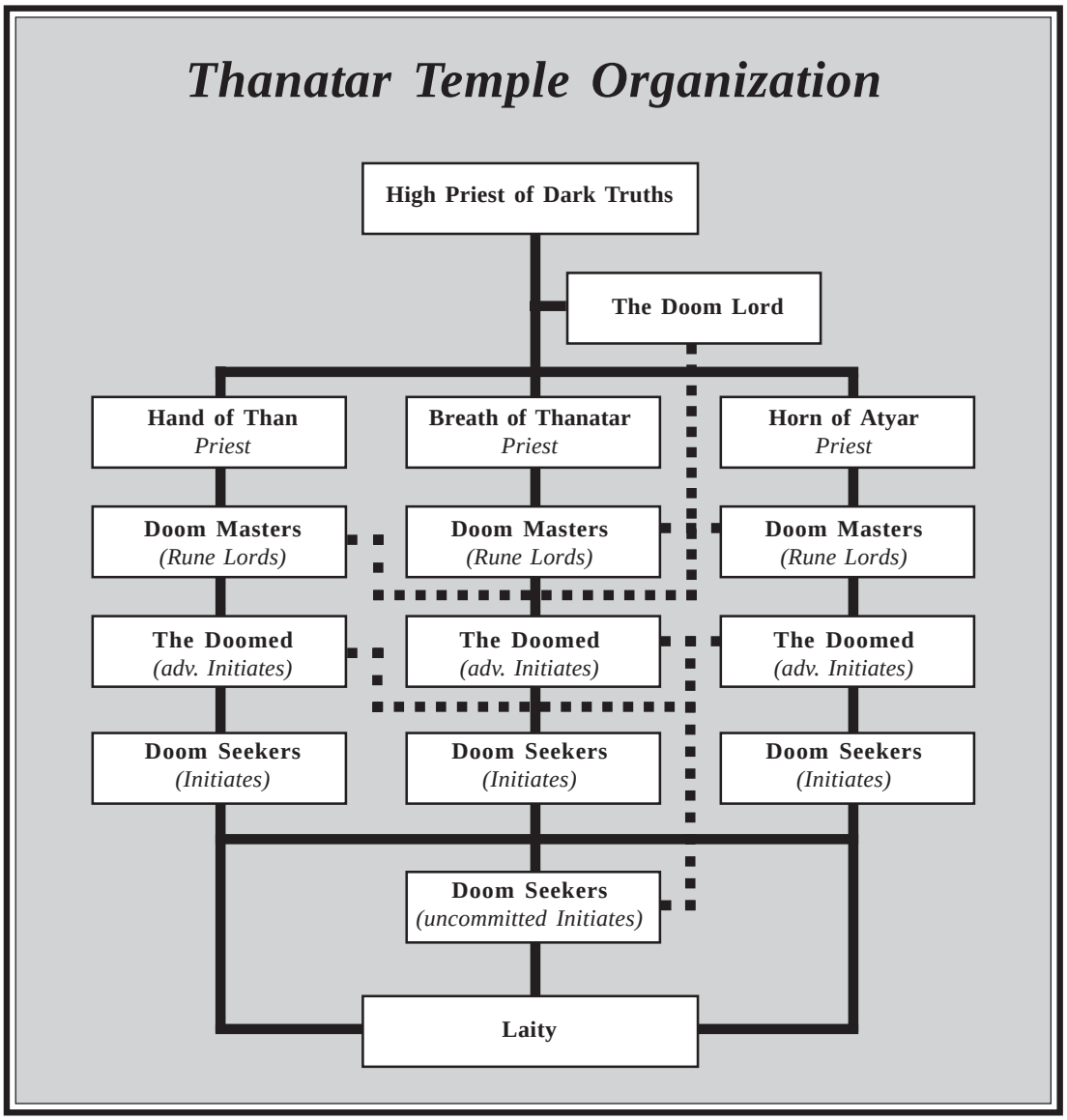
When a Thanatari lies dying, the Gatherer of Souls (one of many subservient cult spirits) appears to the stricken cultist and guides his or her soul to the Place of Waiting-reputedly that part of Hell where Hrothmir separated the head and body of Tien. After completing a term of service as a guardian, the spirit returns to the Place of Waiting once gain to bide till the day when the forces of chaos engage the gods in the final battle.

To aid in the defense of Thanatar temples, the bodies of dead cultists are turned into undead. Initiates who die are animated as zombies on cult

Bolthor would not respond. He drew his sword and held it by the blade. "You will return my sword to me, and accept this one, Hahlgrim. I have agreed with Ralzakark that my forces will not patrol beyond Dorasta shrine, and that his forces will not penetrate beyond the Oilstream and Frog river. The patrol work will be well for your abilities, Lord Hahlgrim." He stared pointedly at me, and I hated this fat fool.

Hahlgrim, his face mask like, made no reply.

"Give me the sword, Hahlgrim," Bolthor commanded, then repeated the command.



holy days. Lay members who die are usually interred for a year and then animated as skeletons on holy days.

Runic Associations
Tien originally possessed the Runes of Death, Darkness, and Chaos. From the Mistress of the Light of Knowledge he stole Truth. When the god was decapitated, Than lost Truth and most of his control over Darkness, but kept Death and Chaos. Atyar, the skull, lost the use of Death and Darkness, but did retain Chaos and Truth. The reunion of the god created a lessened deity of Death, Darkness, Chaos and Truth.

Nature of the Cult

Reason for Continued Existence
As long as beings desire the gain of something for nothing, and do not care if it is at someone's expense, then the cult of Thanatar will exist, for Thanatar represents the covetousness of creatures for the abilities of their fellow creatures.

The cult has two goals: to regain Tien's power and status. and to gain vengeance upon the gods responsible for his present state.

Social/Political Position and Power
Among the closed societies of many chaotic creatures, the Doom Priests and Doom Masters of Thanatar wield great power, often second only to hereditary secular leaders and the priests of racial deities. Thanatar remembers fondly his pre-eminence during the Godtime and seeks to lord it over his fellow deities of chaos, threatening the leaders of other cults with their gruesome knowledge-stealing abilities.

Human regions hold the cult anathema, and persecute and ritually execute its worshippers in purification rites conducted, by priests of most cults, and usually presided over by a Sage of Lhankor Mhy. Lay members of Thanatar may be spared.' if they ritually vow to mend their ways. Most cults consider it an honor to be part of an expedition into a Thanatar complex. Such expeditions may prompt alliances between cults normally hostile, such as Orlanth and Seven Mothers, but even the Thanatar cult cannot get hereditary racial enemies like trolls and elves to cooperate.

Particular Likes And Dislikes
This cult fears, hates, hunts, and opposes almost every other cult. Lhankor Mhy and Storm Bull followers are specially despised from pre-Time wrongs, nor are cults with similar Runes (such as Humakt, Zorak Zoran, and Kyger Litor) loved. Sun worshippers are unpopular.

While this cult mains an alliance of sorts with other chaos cults, this too is fragile. It is hard to trust someone who may snick off your head tomorrow.

Thanatari never use gold for anything, and will go out of their way to spit on this sun-related metal.

Organization

Inter-Cult Organization
There is little organization or contact between temples. If a temporary unity is needed, the word of the eldest or the most powerful High Priest of Dark Truths decides all questions. Due; to the lack of contact, temples occasionally are devoted purely to the worship of either the aspect of Than or of Atyar.

Intra-Temple Organization
A Thanatar temple has three branches, all presided over by a single High Priest of Dark Truths. Just beneath him is the' ranking Rune Lord, known as The Doom Lord (all other cult Rune Lords are known as Doom Masters).

Of slightly less power are the ranking Priests of the three branches of the cult. The branches are the Hand of Than, the, Horn of Atyar, and the Breath of Thanatar. Except in extremely large temples or communities there will be no other full priests.

Below them in descending order of influence are the Doom, Masters (corresponding to Rune Lords),the Doomed (advanced cult Initiates), the Doom Seekers (Initiates), and the laity.

The cult, while seeming well-organized, is based 6n the successful use of brute force. The High Priest of Dark Truths reigns heavy-handedly over his subordinates, and is shielded by' The Doom Lord and his Doom Masters, guardians and entourage loyal to his person. When the High Priest dies (in whatever fashion), succession may be determined by assassination rather than assignation, with the ranking priests of the three branches fighting it out to the finish. The Priest of Thanatar normally is groomed for this position and will have the backing of the Doom Masters. But it is not unknown for the entire hierarchy of a temple to die during a period of succession, leaving the temple in the hands of he who can grab it.

Center of Power and Holy Places
The cult has no center of power. Death is everywhere; darkness and destruction are where you make them. Cult members find power and comfort in being underground, but groups may be found in deep forests or cities. A special holy place is the island upon which Atyar was first cast out of the sea; another is the secret vault which holds the skull of Atyar.

Holy Days and High Holy Days
Dark season is the holiest period for Thanatari. High Holy Days for the cult fall upon Wild day of Disorder, Death and Truth weeks in that season. During Disorder week, cultists celebrate both aspects of the Severed God. In Death week Than

Hahlgrim stirred, smiling grimly, making a curious small gesture as he said, "Bolthor."

But instead of completing the sentence, we all heard a loud crack from the other end of the room. The scabbard holding Ironbreaker to the wall literally exploded, and the jewels from it rolled noisily across the stone floor while shreds of leather fell everywhere. But such we saw but did not attend, for Ironbreaker itself did not fall but rose swiftly into the air, glowing brightly.

is emphasized, as is Atyar in Truth week.

Every Wild day of each Disorder week during the rest of the year is a holy day. Upon these days, Doom Seekers (Initiates), the Doomed and lay members can form new cult relationships, and new guardians are created to replace lost ones or to be given to newly-promoted cultists.

Heads created on holy days can last up to half-again as long as normal.

Lay Membership

Requirements To Join

All races may join this cult, though non-chaotic creatures will join at -5 CHA. Applicants must be willing, if not eager, to be members of a chaos cult which openly decapitates intelligent beings in order to seize their abilities. The attraction of this cult for creatures of chaos was hinted at earlier: Thanatar frequently forms a 'shadow-government' in chaotic areas, and if the advancement of an ambitious broo or scorpion man is blocked along racial or tribal lines, he or she often gains personal power by becoming Thanatari. Except in certain hideous areas of the world, the same opportunity does not exist for creatures of law. It would take, for instance, a human of reasonable persistence and intelligence even to find a Thanatar complex, and his motives for doing so would normally be psychotic.

Of necessity secretive and paranoid, the rulers of a Thanatar complex will test applicants extensively. This is abstracted to the following: non-chaotic beings must make a D100 roll under their (CHA-5) x5%+5% for each gift of value to or service performed for the cult. Chaotics must roll under the average of (their STR + CON + DEX)x7%+5% for each gift of value or service rendered.

If the character fails the roll, the priests have doubted his sincerity. If he or she is not a chaotic creature, they will consider the applicant a spy. Spies are dealt with gruesomely.

Outsiders are not welcome at Thanatari ceremonies.

Several thanes made magical passes at it, others fired crossbows at it, and the cruelest thane shot my Lord Hahlgrim through the lungs. Though Hahlgrim fell, Ironbreaker did not pause. Bolthor screamed and his thanes scattered, but Ironbreaker still came through the air.

Requirements To Belong

Lay members must attend all holy day ceremonies, and must sacrifice 1 point of battle magic POW each such ceremony. They must donate at least one day per week of their time in labor for the temple—usually in mining and shoring to expand the labyrinth me domain of the underground complex.

Lay members will know only the main entrance to the temple. Lay members must shun all contact with Storm Bull, Yelm, Yelmalio, and Humakt followers, and must try to lead Initiate-level or higher followers of Lhankor Mhy into situations where they may be abducted.

In some cases lay members will be used as first-wave shock troops in assaults where the defenses of a stronghold must be worn down.

Mundane Benefits

While they are in the temple (the entirety of typically sprawling underground Thanatari complex is considered the temple), lay members are guaranteed the protection of the cult. In exchange for an additional day of service per week, the laity may live without charge in the temple.

Skills

Lay members can learn any skill except those forbidden by the cult.

Any lay member immediately will want to obtain the special talisman that protects the wearer from attack by the insane head spirits which litter every temple complex; see the miscellaneous notes at the end of this cult for details.

The Garrote

A garrote is a thin, strong wire or band which is put around an enemy's throat. At 50% or less skill with this weapon, the wielder can choke and kill his victim; at more than 50% ability, the victim's head will be severed from his body if enough damage is done. Garroting can be performed only from the rear.

In melee, the hit location rolled must be the head or no damage is done, but if the victim is completely unaware of the attacker, the head will be hit automatically. Once hit, the garrote stays in place turn after turn, but successful attacks must be made to do additional damage. Give all successive attacks a +20% chance to succeed.

To dislodge the attacker, compare the STR + DEX of the victim against that of his opponent, and make a successful attack on the Resistance Table. If 20% of the score needed is rolled, the garroter is thrown to the ground. If the victim fumbles, the garroter may roll additional damage against his victim.

STR needed: 12 DEX needed: 9
Hit Point: 3 ENC: 0
Base chance: 05% Length: 0

Training: 200/400/900L/experience

Damage: 1D6+1 (damage ignores all armor except hood, unless. neck armor is specified.

For full training prices, the cult will teach this weapon to anyone who could qualify as a member, whether or not he is a member.

Half Normal Price: attack and parry with short sword, parry with medium shield, Move Silently, Hide in Cover, Dark-tongue (Read, Write, and Speak), Garrote.
Forbidden: Axe attack and parry.
Unique: the garrote is the cult's special weapon. It is used in the ceremonies that create the cult's Heads.

Battle Magic
Half Normal Price: Bludgeon, Disruption, Extinguish.
Twice Normal Price: Darkwall, Healing, Ignite, Repair.
Forbidden: Fire Arrow, Fireblade, Harmonize, Light, Light-wall. If these spells are already known, or learned from a severance, they will be forgotten.

Initiate Membership

Requirements for Initiation
Thanatar Initiates are known as Doom Seekers. To become an Initiate, a candidate must possess a 90% ability in one of the skills required for Doom Master (Rune Lord) status.

A candidate will be assigned a holy day when his ceremony will be performed. During the week preceding that holy day, the candidate also will be assigned one of the Doomed (an 'advanced' Initiate), who will follow the candidate as he enacts a very minor Heroquest, imitating events of the Severed God's mythos. These acts include decapitating a follower of Storm Bull, Humakt, Yelm, or Yelmalio (recalling the decapitation of Tien), setting fire to a structure known to hold at least two living occupants (preferable Lhankor Mhy followers) and tossing the previously decapitated head into the flames. Thus this act of meaningless violence is combined with the symbolic disintegration of Atyar's flesh. The skull must be retrieved so that it can be brought to the initiation ceremony.

The ceremony itself is long and disgusting. During it, the candidate must undergo further tests, abstracted as follows: roll under the percentage of his second-highest ability on the list of requirements for Doom Master + his CHA x 5 divided by 2, on D100.

The central test is given by the cult spirit, the Voice of Atyar, a subservient spirit summoned for the initiation. A candidate passing the test gets a free question, which the spirit' must answer truthfully (and usually cryptically).

The new Doom Seeker is then marked with a small white blemish, shaped like a horned human skull, normally placed on a hidden part of the body. The presence of this mark protects the Initiate from attack by the insane spirits which roam the temples, and replaces the talisman the former layman carried.

Candidates who fail the test must wait two full seasons before undergoing the test again. Repetition of the hero-quest is unnecessary.

Requirements To Remain Initiated
Once accepted into full cult membership, the Initiate must take a random Thanatari gift and accept a random geas. The Initiate may take only one gift, with its requisite number of geases. The gifts and geases represent the desire of the Initiate to follow more completely the way and ideals of Thanatar. The Initiate now assumes the title of Doom Seeker, now must sacrifice 2 points of temporary POW on holy days, and must follow and enforce the cult likes and dislikes more stringently than need any lay member.

A Doom Seeker can be required to participate in any cult-sponsored raid or expedition. He must continue to donate of his time in the form of supervision or instruction. Once per season the Doom Seeker must provide a living captive for cult use.

Mundane Benefits
A Doom Seeker may receive a weapon from the cult, usually a garrote or a short sword. He has access to the libraries and instructors of the Atyar cult. By benefit of the horned skull blemish, he is immune to attacks by the decayed head spirits. He also can see by the light cast by the cult's special Darklight spell.

Thanatar's Gifts

The following are ten gifts which Thanatar usually bestows on cultists once they reach the status of Doom Seeker or higher. For each gift, the cultist must concurrently accept the stated number of geases. Both the gifts and the geases must be determined randomly.

Gift (Roll 1D10)	*# of Geases*
1. +10% Knowledge bonus	2
2. +10% Stealth bonus by	2
3. +1 to a raiseable characteristic	1
4. +1 to a non-raiseable characteristic	3
5. +10% in short sword attack	1
6. +10% in garrote attack	1
7. Permanent 1 point of Countermagic against magical attacks cast by Fire/Sky-related cultists	3
8. +10% in parry with short sword	1
9. +10% in any non-weapon-related skill	1
10. Special (roll 1D6 to determine)	
(1) Grow ram's horns. In two years they may be used to butt like a broo for 1D6 damage.	1
(2) Skin/fur turns pitch black. Add 10% to Hide in Cover at night or in darkness.	1
(3) Skin becomes like 1 added point of armor	1
(4) Cultist may select any 1 gift with no geas cost	0
(5) Re-roll on 1D10 gift table. Gift is 1/2 geas cost (1/2 = 0)	
(6) Re-roll twice on regular table.	

Skills
The following skills are available from the cult at the noted prices or modifications of prices. These skills for Initiates are in addition to those for lay members.

Free: Darktongue (Read, Write, Speak), Garrote, Hide in Cover, Move Silently.
Half Normal Price: Alchemy Skills, Any Language (Read, Write, Speak any known language and many dead ones), Evaluate Treasure, Oratory.

Battle Magic
In addition to spells taught to lay members, the Initiate may learn the following:

Half Normal Cost: Befuddle, Demoralize, Fanaticism.
Normal Cost: Healing, Ignite.

The Initiate also has access to reusable cult specialty Rune magics, but he must choose a branch of the cult to serve, and he must make a commitment of loyalty to that branch's Priest. At that point he has access to the spells as if he were a priest of that branch. These spells, however, are available for one time usage through the permanent sacrifice of Power. Spells that have a one-time usage by full priests or 3 point spells are not available to Initiates.

The commitment to a cult branch is unimportant to the god. Changing allegiance from one aspect to another is a purely political matter, earning the Initiate enmity or safety as the factional struggle indicates.

Thanatar's Geases

Most rolls upon the Thanatar Gift table will indicate that a certain number of geases must be taken. These geases will make the cultist a better follower of Thanatar, though they may seem mysterious to mortals. Roll D100 for each geas so indicated.

D100	*Geas*
01	Favored by Thanatar; no geas.
02-05	Eat only the flesh of sentient creatures.
06-08	Always eat of the flesh of each victim.
09-11	Distrust all members of the other two cult aspects.
12-14	Slay all non-Thanatari cult member chaotic beings.
15-17	Never use minted coins.
18-20	Never use an edged weapon.
21-23	Distrust everyone.
24-26	Never speak in the presence of a non-Thanatari.
27-29	Ride no animal.
30-33	Wear no heed protection.
34-38	Never go into sunlight; If in sunlight, roll under CON x5 on D100 or be permanently blinded.
39-41	Never go into torchlight or effect is as 34-38.
42-43	Never go into any non-cult light; effect is as 34-38; see also cult Rune spell Darklight.
44-54	Never use fire in any form, including creation of cult light.
55-62	Accept chaotic feature; 25% chance of Thed's Reverse Chaos feature being the type gained.
63-64	Always challenge Storm Bull worshippers.*
65-67	Never eat vegetables, except elves.
68-70	Never wear metals other than tarnished silver.**
71-74	Never wear leather armor.**
75-79	Never eat the flesh of cattle or bison.
80-83	Always challenge Lhankor Mhy worshippers.*
84-86	Never lie to a fellow cultist.
87-91	Never combat an undead.
92-93	Never use magic on an enemy while in combat.
94-95	Never attack with a weapon.
96-98	Roll twice more.
99-00	Roll three times more.

* This duel is always fought to the death.
** Roll for particular hit location to which this applied. On a roll of 20 the cultist never may wear any armor made of non cult metal.

Doomed Status

General Statement
The title and status of a Doomed (or The Doomed, or Doomed One), has no exact parallel in other cults. The terms cover Initiates who are both preparing for Rune Lord and Rune Priest status. Members of The Doomed usually are in transit to another status, though many cultists are satisfied to remain Doomed till death. Most of the time of a full priest of the Thanatari is spent within the temple on cult business; it is the Doomed Ones who adventure for Thanatar, and they are ritually free of responsibility to the priests of Thanatar's Aspects in so far as cult political struggles are concerned. The Doomed therefore represent dangerous wild cards in the temple hierarchy, and as much as possible the priests prefer to keep their Doomed performing wicked missions beyond the temple complex if they do not quickly advance to Rune level Status.

Initiate fighters who meet the requirements for The Doomed will automatically become a Doomed One. But those Initiates preparing for the priesthood (there are only four full priests in a temple) must first pass a test similar to that for a priest.

Requirements for Acceptance
When an warrior Initiate reaches 60% ability in 5 of the skills needed for Doom Master (Rune Lord)

status, he may become a Doomed One by means of a ceremony.

Initiates planning to become an adventurer-priest Doomed One or a full priest later one must pass a test. For game purposes abstract the test to POW + CHA divided by 2 x 7, giving a number which must rolled under on D100 in order to pass the test successfully. No bonus is gained for length of service or gifts, but since the candidate for Doomed adventurer-priest must have a minimum of POW 18, few will fail this test. Those who do fail must wait to take a second test till the next Dark season.

Passing the test, the Doomed One is then inducted into one of the three aspects of the cult if he has not already chosen one previously. He must not change that aspect until he becomes a priest, whereupon he may change aspects as he desires.

Restrictions

The warrior Doomed One has none of the restrictions and vows of the Doom Master, though he must enforce all cult likes and dislikes to the best of his ability. He is responsible only to the leader of the temple, the High Priest of Dark Truths, and to the Doom Lord of the temple. Though he may offer respect or alliance to the other ranking Rune Priests and Rune Lords of the temple, he owes them no fealty.

The priest-aiming Doomed One is in the same situation. In addition he may not receive an allied spirit or be allowed the full increased chance of POW gain. Like any Doom Priest, his DEX-based skills cannot rise above his DEX x5; unlike the priest, he may continue to train up to that level of ability.

Benefits

Added to the benefits he received upon becoming an Initiate, any of The Doomed receive a guardian as a bound spirit (sea miscellaneous notes at the end of this cult). The guardian is gained at no risk to a Doomed One. He may have other bound spirits, but only one guardian. In accepting the guardian, the Doomed One also accepts a second gift (and geas) from his god, Thanatar. It is possible to refuse the guardian and the second gift/geas at no personal penalty.

The Doomed may stand aloof from cult power struggles, or choose individually to back any faction, regardless of the aspect of the god currently served.

A Doomed One aiming toward the priesthood has access to all 1 and 2 point spells available to his chosen aspect. Such Initiates also can use available reusable 3 point spells on a one-use basis only. Except as noted, all spells will be reusable. When such a Doomed One is promoted to Doom Seeker (Rune Priest) and changes aspects in the process, he loses the reusable quality of any Rune spells not compatible with the new aspect. Such Initiates gain a fraction of the priest's POW gain bonus; they subtract their current POW from their species' maximum POW +1.

Rune Lord Membership

General Statement

With the exception of the senior-most Rune Lord in each temple (he is The Doom Lord), Rune-level fighters are known as Doom Masters. As with Initiates, Doom Masters may serve whatever branch of the cult they wish-unless they are also a Doom Priest, whereupon they are limited to one aspect of worship.

A Doom Master should represent the cohesion of the aspects of the cult, being at once a physical fighter whose goal is to bring death to the world, and to be a scholar whose actions are marked by rational (if erratic) deliberation. They must combine weapons skills with stealth and knowledge.

Requirements for Acceptance

Candidates for Doom Master must have spent at least one season as a Doomed One, and they must have a POW of 15. The candidate may also have passed the preliminary test for becoming a priest while a Doomed One-but note that if he had, his DEX would have to be at least 18. If he did pass such a test, he may continue to use any 1 point Rune spells he may have learned. Any other spells become one-use only and may not be relearned until he becomes a priest.

Candidates for Doom Master must have 90% ability in five of the skills listed below. At least two skills must come from Part One of the list, at least one skill from Part Two, and at least two from Part Three.

Part One
short sword attack
short sword parry
medium shield parry
Garrote

Part Two
Move Silently
Hide in Cover

Part Three
Read/Write Darktongue
Speak Darktongue
Read/Write other language
Speak other language
Oratory
Evaluate Treasure
Alchemy skill

The candidate also must know the spells Befuddle, Darkwall, and Disruption.

"Thanatar!" the King squeaked. A new horror came into the room, teleporting silently behind the collapsing Hahlgrim. The teleporter was a thin man, in black, and around his waist he wore many shrunken human heads. He knelt beside the motionless Hahlgrim, who was still down even though I had put my six points of Healing on him. The dark figure swiftly pulled out a silver garrote, and I knew his purpose. I launched myself at him and upset his cast even as Oddi the Keen burst through the door beyond.

We all seemed to hesitate, though not truly. Perhaps the memory of the moment would be chiseled in anyone who saw the blazing sword hover over the squealing king, then descend like lightning through his armor, his skull, his torso, and plunge thunderously into the marble floor, quivering there with the sound like pork sausage sizzling. Bolthor, superb armor and all, had been split fish-wise.

Restrictions
The Doom Master accepts the normal restrictions for Rune Lord. For Thanatar, he vows not to attack a priest of the cult unless he also becomes a priest. If he breaks this vow, the cult spirit of reprisal immediately will attack him. Since this a most disorderly cult, there are few other restrictions; here rule depends on the strength of the ruler, not on laws or tradition.

Benefits
Besides the benefits accruing to a Rune Lord, the Doom Master must take another random gift and geas from Thanatar. The Doom Master receives 1D3 pieces of magical tarnished silver armor or weapons, all forged to the temper and strength of bronze. The first piece is always a short sword. He might also receive (depending upon the whim of the priests) 1-2 more guardians. He always will receive an allied spirit, normally bound into a weapon but who can be made into the more free-willed guardian if so desired.

Divine Intervention will not bring back a Doom Master from the dead.

A Doom Master may sacrifice POW for Thanatari Rune spells on a one-use basis unless he has passed the Doomed One preliminary test for the priesthood.

If a Doomed One had not chosen an aspect of the god, as a Doom Master he now must choose the combined aspect of Thanatar. If he has chosen previously, he can keep that choice.

A Doom Master may become either a Doomed One priest candidate or a full priest with no loss in fighting skill if he has a DEX of 18. Normally, in fact, the High Priest of Dark Truths is both a Doom Master and a Doom Priest, in no small part because of the extra personal power thereby available.

The Doom Lord, the senior-most Doom Master, has access to the cult spirit of reprisal as a one-use 3 point Rune spell.

Rune Priesthood

General Statement
The cult is divided into three aspects, Than, Atyar, and Thanatar, and three factions correspond to that. There will be a High Priest and at most three full priests in a given temple. The three priests will be known as the Hand of Than, the Horn or Atyar, and the Breath of Thanatar. There will be no other full priests, though many may have passed the preliminary test available to The Doomed.

Each branch of the cult has cult specialty spells available to it. The Thanics have Death and some Darkness spells; the Atyari have knowledge-devouring spells; the Thanatari draw from the other aspects and add a spell similar to ancestor worship to summon back the guardians. While the full priests of the cult have numerous Rune spells, they possess no basic Rune magics, no Extension, Warding, etc. All such were lost in the Godtime. Necessary basic Rune magics are stolen from living heads that are taken from victims who have been ritually prepared and decapitated.

Requirements for Acceptance
A new priest is chosen whenever a vacancy is formed in the four-priest hierarchy, whether by death, promotion, or the creation of a new temple. The candidate actually selected must have been a Doomed One adventurer-priest for at least a full year, and must have POW of 18 or greater. He must undergo a test which is abstracted for game purposes to POW + CHA, divided by 2 and multiplied by 5. A D100 roll under that result must be made. A Doom Master qualified to become a priest may subtract 10 from his roll, and additionally may subtract 5 more from his roll for each year that he has been Doomed. If accepted, he becomes the new priest of the vacant branch of the cult. If a temple has been worshipping only one aspect, It is possible that the new priest could choose which of the other two aspects he would represent and advocate.

A new priest can also be ordained when it is desirable to send him (or he desires to go) to found a new temple. He will commonly take several Initiates of his choice.

Restrictions
The Doom Priest officiates on all holy days. He very rarely leaves the temple complex, though he may elect to accompany important raids when he feels that leadership by the more cavalier Doomed Ones would be inappropriate.

He or she must sacrifice 1 point of temporary POW each day, unless on a mission outside the temple. The Doom Priest is subject to the standard Rune Priest restrictions.

Benefits
Besides the standard benefits as defined by the rules, the Doom Priest must accept another random gift and geas from Thanatar. He also may receive 1-2 additional bound spirits in the form of guardians (see the miscellaneous notes at the end of this cult), and he may obtain an allied spirit. This spirit might be either the more free-willed guardian or it might be bound into a weapon or object. The priest has full access to all Rune magics available from his aspect of the god.

The High Priest of Dark Truths of each temple has access to the cult spirit of reprisal as a reusable 3 point spell.

Rune Spell Compatibility
Doom Priests, Doom Masters, The Doomed, and Doom Seekers have no standard Rune magics except as they are stolen from living heads made

through Create Heads or wrenched from victims via Consume Mind. No stolen spells relating to fire or anti-chaos may be used.

No Rune magics except cult specialty spells may be taught.

Cult Special Rune Spells

The following spells are particular to this cult or have been permanently stolen or derived from similarly Runed cults during Godtime. The availability of a spell to a given branch of the cult will be indicated in the parentheses following the spell name, along with the Power points required to be expended to learn the spell if other than listed. (Example: Darklight costs priest of Than and Thanatar 1 point of POW, but it costs priests of Atyar 2 points to learn, due to Atyar's loss of Darkness control.)

A spell usable by a cult branch will bear that branch's name in parentheses just after the spell name, as well.

Create Skeleton (Thanatar, Than, Atyar-2) **1 point**
Duration instantaneous, Range 40m, non-stackable, reusable.
Using the bones of a deceased lay member, the priest animates the skeleton at the victim's old level of competence (with a level of DEX x5).

Summon Guardian **1 point**
Duration in Combat (15 minutes or until bound), Range within 160m of caster, non-stackable, reusable or non-reusable by the situation.
See the Guardian Summons Chart below for complete details on how the spell works.

Summon Small Shade (Thanatar, Than) **1 point**
15 minutes, 160m, non-stackable, reusable.
This is the standard shade. It has an attack chance of 20%, is 27 cubic meters in size, has hit points of 1D6+6, STR of 1D6+6, and is in movement class 12.

Darklight (Thanatar, Than, Atyar-2) **1 point**
Duration special, Range 10cm, non-stackable, reusable.
This spell is peculiar to the Thanatar religion. It creates what is known as the cult light. The spell can be cast on any item capable of burning non-magically, and of giving off non-magical light: torches, lamps, lanterns, braziers, campfires, etc. The fire must then be lit by using an Ignite spell. The light that springs thereof will be invisible to non-cult eyes. Laity who possess the special cult talismans, Initiates, and Rune-levels all will see a purple light. A fire so treated will give off heat, and will burn normal fuel. As long as the fuel is within the one-meter-cube magicked area, only Darklight will be emitted, but any flame crossing the boundaries will burn normally and be seen normally. The duration of Darklight therefore depends upon the availability of fuel and the retention of the flame within the magicked area.

Fire/sky cultists view this spell as a grievous perversion, and seek to extinguish all such flames. It is particularly their goal to smother the eternal flame flickering in each temple's worship hall; the flames are reputed to be scions of the first Darklight spell cast in Godtime.

Guardian Summons Chart

This chart should be used whenever a Priest or Initiate used the Summon Guardian spell. It mimics the variety of randomly available souls.

D100	type	POW	INT	(# of spells) Rune	Battle
01	F	5D6+6	3D6	2D4	2D4+6
02	F	4D6+6	3D6	2D4	2D4+4
03	F	3D6+6	3D6	2D4	2D4+2
04	F	2D6+6	3D6	1D4	2D4
05	F	1D6+6	3D6	1D4	1D4
06-09	F	5D6+6	3D6	1D4	1D4
10-13	F	4D6+6	3D6	1	1D4
14-17	F	3D6+6	3D6	1	1
18-21	F	2D6+6	3D6	0	0
22-25	F	1D6+6	3D6	0	0
26-35	N	5D6+6	3D6	1D4	1D4
36-45	N	4D6+6	3D6	1	1D4
46-55	N	3D6+6	3D6	1	1
56-65	N	2D6+6	3D6	0	1
66-75	N	1D6+6	3D6	0	0
76-79	M	5D6+6	3D6	1D4	1D4
80-83	M	4D6+6	3D6	1	1D4
84-87	M	3D6+6	3D6	0	1
88-91	M	2D6+6	3D6	0	0
92-95	M	1D6+6	3D6	0	0
96	E	2D6	3D6	0	0
97	E	3D6	3D6	0	0
98	E	4D6	3D6	0	0
99	E	5D6	3D6	1	1D4
00	E	6D6	3D6	1D4	1D4

F (friendly) - spirit will do as summoner desires.

N (neutral) - spirit will do as summoner desires, but at a coat of 1/10 the POW of the spirit In battle magic power from the caster. This must be expended immediately and cannot be used by the summoner of the spirit.

M (malign) - these spirits always will attack a summoner to try to possess them.

E (evil) - these spirits always will attack the summoner to try to destroy him.

To determine which battle magic spells are known, roll 1D50 and consult the Basic Battle Magic chart. A roll of 50 is a bonus roll, and the spirit knows whatever spell the summoner wants.

To determine which Rune spells are known, roll 1D15 and consult the Standard Rune Magic Spells table. A roll of 10,18, or 24 (Rune power) means the spirit knows a special cult spell. (To determine the spell, roll 2D8 and consult the table of contents of Cults of Prax. The spirit than will know a 1, 2, or 3 point Rune spell from the indicated cult) A roll of 25 means the spirit knows the Rune spell of Spirit Block.

This spell resembles the Summon Ancestor spell used by Prax cult Daka Fal, except that it summons a willing spirit of a departed cult member from the Place of Waiting. The spirit so summoned must then be bound into the body of a specially sacrificed victim. The summoned spirit will have an INT of 3D6 and a POW of 3D6+6 (there is information on guardians in the miscellaneous notes at the end of this cult). Such spirits are reusable only when used in ceremonial situations.

The spell may also be used on a non-reusable basis to summon a guardian to do spirit combat with a foe. The spirit arrives with the characteristics indicated on the chart below. After giving commands to the spirit, the summoner rolls D100 and if 96-00 (fumble) occurs, then the spirit misunderstands the command and turns on the summoner.

Guardians may be used for a spirit attack against a foe, as ordered by the summoner. They may also use known spells, but will deplete their Power to do so. In either case, loss of Power to 11 or less causes the spirit to disappear even from spirit combat and return to the Place of Waiting. They cannot be used to memorize spells, supply Power, or to teach the summoner. They will have available only the spells and knowledge of the victim.

Ingest Scroll (Thanatar, Than-2, Atyar) **1 point**
Duration instantaneous, Range touch, non-stackable, reusable.
This is an Atyar specialty spell. The spell is cast on a scroll or any single page of information held in their hands. The spell causes the information to be transferred to and translated in the caster's mind, destroying any trace of it on the page or scroll. To prevent shock for 1D6 turns, add (INT + CON)/2, multiply by 5, and roll equal to or less than the result on D100. If the character does go into shock, he must make a second roll, under his INT x5 on D100, or lose all the information he gained from the page or scroll, and one randomly chosen knowledge skill will be permanently lowered by 1D6 x5%. Ingest Scroll can also absorb a single sentence of information that has been chiselled in stone or carved in wood.

Meanwhile, the Thanatari cultist and I rolled on the floor, grappling, the heads around his waist shrieking as we weighted on them or sent them thudding against the cold stone. Our brains swarmed with Rune magics, yet one could not defeat the other. This man was as strong as a demon, and at last he got the garrote around one of my wrists. Even as I squeezed my thumbs into his throat, he desperately jerked the loop closed, and severed my hand. I remember seeing the member fall away, but so filled with blood lust was I that I merely held with the other hand and shoved the stump into the assassin's face, so that the blood rushed into his eyes to blind him. He teleported and I fainted.

The Doom of Undying

Thanatari cultists are feared for their Rune magics allowing the creation of living heads severed from ritually-prepared victims. These heads can feel, think, and remember, though they have no will of their own. This horror sets the Thanatari apart from even other chaos cults, whose brethren have reason to fear that some day they too may dangle from the belt of a headhunter - fully aware and unable to act.

The two spells following this section relate the use of the magics.

When Tien was severed by Hrothmir, the god lost the ability to give all but his own special magics to his followers. The two head-creating spells let Thanatari draw upon the magic and knowledge of a victim so long as the independent head of the victim survives. There are two spells. Create Minor Head pre-serves the victim's living head for one week: it places the caster in Mind Link with the head, allows the use of the head's battle and Rune magics, and gives use of portions of the victim's Knowledge-based and other skills. The other, more insidious spell is Create Major Head, gives the caster greater control over the magics and abilities of the preserved head.

Under either spell, the head may not resist the exploitation of its abilities. No caster ever learns magic from a head. Heads never learn magics or skills, or go up in POW.

Each spell must be cast by the person who will use the head, and requires that much time be spent in preparation. One spell creates one head. The ceremony involves the ritual cleansing and purification of the victim, often involving some use of Darklight fire and torture, followed by a two-day- to one week long ritual (depending on the spell cast), and the final beheading of the victim with a silver garrote and the accompanying casting of the required spell or spells.

Heads must be carried by the Doomed One or Doom Priest who cast the spell, or by one of his bound guardians. The total number of heads with which the caster can be in mental con-tact is limited to the result of the caster's INT divided by 3, rounding down to eliminate fractions.

A caster's allied spirit may make use of the knowledge and spells contained by the head.

Every humanoid head has an encumbrance of 2, up to SIZ 21. Find the encumbrance of larger creatures by dividing their SIZ by 10 (round remainders of less than 5 downward, and more than or equal to 5 upward: thus a creature with SIZ 25 has a head with an encumbrance of 3). Heads of small creatures, such as pixies and ducks will have encumbrances of 1.

Though heads will have the hit points they had in life for that location, wounded heads will not heal without magic. In the case of Minor Heads, they will not heal at all. Any healed head always has one less hit point than it had before being damage. A head with 5 hit points which is damaged and then healed will have only 4 hit points after that; if damaged again, it will heal only to 3 hit points, etc. Heads without hit points are dead; no magic or procedure will bring them beck.

Heads need no sleep or food. Heads do not speak, though they do open their mouths, grimace, open and close their eyes, etc.

When a head dies or is destroyed, rapid decay occurs, and it turns to a stinking mass in a few hours. All magics in it are then lost forever, though even death does not free the spirit therein from the magic which bound it to its head. The spirit remains trapped in the head, becoming an insane ghost that attacks any living being not protected by special Thanatari talismans or blemishes. Such ghosts have a range of 20m from their heads.

Thanatari cultists use cast-off heads as boundary markers, watchdogs, and guards. Masses of them often will be found stacked together, a sight discouraging to improperly-protected intruders.

If the caster dies, his heads die with him, though they still are not unbound.

Two ways exist to free Thanatari head ghosts. The Daka Fal Rune spell, Free Ghost, will do the job. More commonly, a Lhankor Mhy ritual is used. Priests of Lhankor Mhy teach the ritual without cost to any who wish to learn. The intonations necessary to the ritual require a week to learn correctly. The words of the ritual are:

In the name of Full Knowledge
I rip this tool from Thanatar,
To confound his presence
In the scheme of being
And to hasten the end of chaos.
Go, spirit, to the fate of your will!

A chanter needs ten strike ranks to recite this. He then crushes the head, living or dead, with his feet. Living heads must take their full hit points before dying; for effectiveness, treat crushing as a kick. Once he has crushed the head, he then compares his POW against that of the ghost in a Resistance Table roll. A successful roll means that the ghost is freed. If not succeeding, the crusher

may try again, but as if he had lost a point of POW. Meanwhile, the mad ghost can continue to attack the person. A head can be crushed even if part or most of it has crumbled to powder.

The skulls of victims often are mortared deep within masonry walls.

A non-Thanatari might imagine it wise for owners to crush his discarded heads, preventing the effectiveness of the Lhankor Mhy ceremony. But this is not done. Such heads are sacred representations of the Severed God. Crushing a head not only invites immediate retribution from the cult's spirit of reprisal, but also risks that the spirit of the head waits for the Initiate or Rune Priest in the afterworld.

The creation of the living heads violates the tendencies of the natural world enough that the universe itself may try to repel the vile creature performing such an act. The first-time user of either of these spells will have a 5% chance of gaining a chaotic feature, a chance increasing 5% each time such a spell is cast until such a feature is gained. Only one feature will be so acquired. The chaotic feature will not necessarily be a favorable feature - there is a large chance that the feature will be taken from the Broo goddess Thed's Rune spell Reverse Chaos (*see the cult of Thed*). To determine the feature, roll D100) and consult the following table:

01-25	Standard chaotic feature
26-49	Standard chaotic feature plus Reverse Chaos feature
50-00	Reverse Chaos feature

Once the above has been determined, roll D100 on the appropriate chaos feature table(s).

There is a non-cumulative 03% chance per use of the spell that further Reverse Chaos features will be gained. Gaining a favorable chaotic feature may be a blessing to a creature of chaos, but it may not be so to a human. Most humans object to neighbors who are marked with chaos, viewing them much as they would a broo, Jack O'Bear, or gorp. This will cause the cultist to lose popularity, and probably his life. Anti-chaos cults feel obliged to remove such tainted people from the face of the earth, even if any Thanatari connection is unknown.

When I awoke, I was Healed. Hahlgrim was dead. No resurrection cast succeeded. Oddi howled to Orlanth that the god had no reason to despise such a hero as Hahlgrim. At last Oddi lay weeping beside his brother, the sword Ironbreaker in Oddi's grasp. Silently we kept vigil over the body for an hour, then Oddi related the rest.

Bolthor's thanes had fled when their lord was slain, for as with Hahlgrim he could not be Healed or resurrected. In his dying, Hahlgrim saluted Oddi as the new owner of Ironbreaker, and told him the secret of the sword. One of the properties of the weapon was that it would infallibly kill one person, but that the death would be paid for by the infallible death of the sword's wielder as well.

Create Minor Head (Thanatar, Than, Atyar-2) 1 point
Duration one week. Range touch, non-stackable, reusable
Create Minor Head is a Than specialty spell, creating limited versions of the heads which the Thanatari use for magical knowledge and power. The spell requires a two day long ritual in which a single living victim is decapitated with the ritual silver garrote and his spirit trapped within the severed, living head with all knowledge and magics intact. The spell places the head a limited form of Mindlink with the priest, and he draws out magics as he requires.

Any spell the victim knows is usable by the priest, and that includes all compatible Rune magics. But no new spells may be brought to mind-the head cannot learn, and cannot store new material. Rune magic is cast on a one-use basis; battle magics are reusable as long as the head lives.

Though the caster must supply his own POW. the use of a Rune spell from the head temporarily drains from the head four times the POW normally sacrificed to gain the spell originally. Thus a 1 point Rune spell would drain four points of POW from the head, and so on. After each use, the cumulative POW lost is compared against the head's remaining POW and a roll on the Resistance Table is made. A successful roll means that the head dies and decay begins. The head is useless immediately. If the head is not overcome, it regains the POW at one-quarter the normal rate.

Create Minor Head normally lasts a week. If the final day of the ritual fell on a cult holy day, the spell will last ten days. The head will have the hit points it had in life, but will not heal and will not be healed if damaged in any way. When the spell fails, rapid decay sets in. The head swiftly becomes a fetid, stinking mass. Any magics remaining in the head are lost.

Besides magic, a priest may withdraw knowledge and skills from his victim, but such attributes will be temporary and last only as long as the head is alive. All knowledge based skills possessed by a head may be used by a priest at a level equal to half the head's ability. Other skills improve differently, since their functioning stems only partly from knowledge.

Manipulation, Perception, Stealth, and combat skills are all gained as follows:

victim's former skill %	bonus gained
0-49%	no bonus
50-74%	05%
75-89%	10%
90%+	15%

For a skill bonus to be gained, the priest's own skill must be at least 25 lower than that 6f the head's. Thus, if a head formerly had a 65% ability in picking locks, the priest would have to have an ability in that area of less than 40% to gain the 5% bonus. The bonus may lake the priest over his maximum required skill level, but an ability in a DEX-based skill never may exceed the priest's DEX x5.

Create Major Head (Thanatar, Than, Atyar-3) 2 points
Duration until destroyed, Range touch, non-stackable, reusable
The cult is truly infamous for this disgusting power. The spell must be stacked with the 1 point spell Create Minor Head (which remains reusable). Like the Create Minor Head spell, this spell also requires a lengthy ceremony in which the head of the victim is removed with a silver garrote. The ceremony requires 8 hours a day for an entire week to prepare the victim and the priest.
This spell creates a more permanent living head which lasts until it is destroyed, giving the priest much more control over his collection. As in Create Minor Head, the priest is in Mind Link with the head and may draw upon the victim's magics, including all battle magics and compatible Rune magics, but the control differs from the less spell.

Rune magics taken from a bound head are reusable if the spell is already reusable, but Create Major Head forces the caster to choose one and only one Rune spell to use. To gain additional Rune magic from the head, the priest must permanently sacrifice POW to Thanatar, as per the rules. Further, using Rune magic subtracts battle magic POW from the head equal to the points of the spells. This drain is temporary and can be regained, but it also taxes the head and may kill it. Reflect this chance by subtracting the head's POW after casting the Rune spell from the head's current POW, then compare the result against the head's current full POW on the Resistance Table. A successful roll indicates that head is deed and rapidly decomposing.

The priest also can use and reuse the battle magics of the victim, and can use the head's own POW to cast them if the priest wishes. POW so used (it is drained from Rune magic use) returns at one-fourth the normal rate of 6 points every 24 hours.

A head down to 1 point of POW loses consciousness and the priest temporarily loses the use of its spells, knowledge, and skills. A head at zero POW is dead, and such a death keeps a head from becoming an insane ghost-no spirit, no ghost. When a head dies, all magics are lost.

Magic cannot be learned from a bound head.

Besides spells, the summoner also may gain knowledge from his victim. All Knowledge-based skills may be used at a level up to or equal to the priest's INT x5. Other skills are improved differently, since knowledge only plays a part in their functioning. To determine the bonuses in Manipulation, Stealth, Perception, and combat skills, see Create Minor Head for details. In contrast to magic, knowledge and skills can be learned with Create Major Head. Each season that a priest possesses a head, he may choose to permanently improve by 5% in one area of knowledge or skill possessed by each of his heads, due to long and continued contact with them. This gain is limited to up to three-fourths of the head's ability in the case of knowledge-based abilities and up to 15% in the case of all other abilities, depending on the former ability of the head, as per skills temporarily gained from a head. See Create Minor Head.

Create Zombie (Thanatar-3, Than) 2 points
instantaneous, 40m, non-stackable, reusable
This spell creates a zombie out of a recently dead Initiate. The zombie is as shown in the rules. Preserving flesh and applying Strength and Vigor spells forces this to be a 2 point

Devour Book (Thanatar-3, Atyar) 2 points
instantaneous, touch, non-stackable, reusable
This spell of Atyar is the next step up from Ingest Scroll. When cast, the spell causes all knowledge within a the book clutched by the priest to be absorbed into his mind. The caster must roll less than his CON + INT divided by 2 multiplied by 5, on D100, or he goes into shock for 1-6 hours, staring blankly into space. If the roll is failed, make a second roll of INT x5 or less on D100. If the second roll is failed, all knowledge absorbed from the book was lost when the shock set in, and 1D3 Knowledge skills are permanently lowered by 1D10 x 5%.

The spell, regardless of success, will do 5 points of damage to a character's hit points much like poison, and can be healed only like systemic poison.

A book so absorbed is left with completely blank pages. Devour Book also can absorb one page (approximate length) of information that is chiseled in stone or carved in wood.

Summon Spirit of Teaching (Thanatar-3, Atyar) 2 points
1 day, 160m, non-stackable, non-reusable
This spell must be stacked with both Summon Guardian and Summon Specific Guardian, and it must be cast from within a Warding spell or the spirit summoned is treated as malign. The spell summons back the spirit of Treack Markhor, the traitorous priest of Lhankor Mhy who founded the Atyar cult. He is a neutral spirit and will immediately demand the sacrifice of battle magic POW equal to a tenth of his current POW. He will teach Lhankor Mhy Rune magic via rapid teaching. Twice the POW required for the spell must be permanently sacrificed to him. He knows all Lhankor Mhy Rune spells.

Treack Markhor: INT 23, POW 6D6+6

Summon Specific Guardian (Thanatar, Atyar-3) 2 points
combat (15 minutes or until bound), 160m, non-stackable, reusable.
This spell resembles the Daka Fal spell, Summon Specific Ancestor. It must be stacked with a 1 point Summon Guardian spell. It is the nearest approximation to a resurrection ability that the cult has. The spell calls back the spirit of a specific deceased cult member from the Place of Waiting. The being summoned will be dealt with as if it had undergone Resurrection (see the Chalana Arroy cult in Cults of Prax), losing abilities as dictated. Normally this spell is used only in ceremonial situations.

The deceased must have died by wounds, poisons, or other physical damage. The spell will not work on beings slain in spirit combat, Soul Waste, or magically-oriented Power-draining death. Since a special sacrifice has been made, the body of the sacrificed victim does not need special healing, since this is part of the ceremony. Once using the spell, the priest or allied spirit must engage in spirit combat with the specific ancestor, and if succeeding in the first round of combat, then the spirit is bound into the prepared body. If the soul of the departed wins the round, it returns to the Place of Waiting.

Deterioration Caused by Loss of Time

If one or more full days peed before Summon Specific Ancestor was attempted, the spirit may have lost some abilities and magics. Use the chart to determine the loss, subtracting the stated percentage from each ability.

Magic losses accrete: a specific guardian returning an the third day after death will have lost the fifth point of all his variable spells as well as the fourth point. Lost abilities are exclusive: the stated percentage is the total percentage lost in each ability. Abilities do not go below zero.

The spell performed in less than one full day keep: all skills and all spells (including Rune spells) intact.

Full days dead	*skills % loss*	*Magic Losses*	
		Rune	*Battle*
1	15%	none	6th pt. of all variable
2	30%	none	5th pt. of all variable
3	45%	none	4th pt. of all variable spells & all 4 pt. spells
4	60%	none	3rd pt. of all variable spells & all 3 pt. spells
5	75%	ALL	2nd pt. of all variable spells & all 2 pt. spells
6	90%	none	ALL 1 pt. spells
7	oops!		

This spell also may be used to summon a specific guardian to do combat with a foe. Then the Summon Specific Guardian spell remains reusable, but Summon Guardian is lost as a one-use spell. Used in this manner it is exactly like the Daka Fal Summon Specific Ancestor. All rules apply. The Summon Guardian spell and the Guardian Summons Chart contain the needed data.

For more about guardians, see the miscellaneous notes at the end of this cult.

Summon Voice of Atyar (Thanatar-3, Atyar) 2 points

15 min./3 questions, 10m, non-stackable, reusable

This spell is usable only on cult holy days by priests of Atyar or Thanatar. It summons the subservient cult spirit known as the Voice of Atyar. There is a 35% chance that the spirit will appear ordinarily, but if the summoner is the temple's High Priest of Dark Truths, the chance of success raises to 75%. The summoner must prepare for a full week.

When it appears, the spirit has the corporeal form of a shimmering silver ram's skull, with horns and brightly glowing eyes. The Voice of Atyar tests Initiate candidates and answers in a truthful but cryptic way up to three questions per summoning. A priest who summons the spirit may ask of it three questions, which must be answered. The ritual of the questioning conforms with the procedures for Divination. A priest may summon the spirit for his own purposes but once a year. A second attempt to call on the spirit within a year for personal purposes will cause the Voice to attack the caller if the ritual succeeds.

The answer to a question may be a vision or no more than seven questions. Being bound by Time, the Voice cannot forsee the future. The ritual takes an hour to perform and must be done in a temple or other recognized holy place sacred to Thanatar.

The probability that the priest or Initiate correctly reads the vision or message is POW x5 or less on D100. And, since no one is perfect, there is always a 5% chance (96-00 on Dl 00) that the character will read the signs wrong. The referee must then make up an answer purposely misleading.

Thanatar Cult Symbols

Cult colors are black and silver. Cult Rune metal is tarnished silver. The cult stone is flint. The cult phyla is man, which it uses for its magic and familiars.

Silver possessed by this cult for more than one year becomes permanently tarnished. Nothing short of Divine Intervention will untarnish Thanatar silver. No decent merchant will accept such coinage.

Cult Garb

Rune levels of the cult wear black robes trimmed with silver. Initiates wear untrimmed black clothing. Rune levels prefer to wear silver armor. If iron armor and weapons are available, they will be plated with silver before use. All cult warriors will wear ram-horned helmets if possible. The High Priest will affect a ram-horned skull mask of polished (but tarnished!) silver; it often will be trimmed with gems and may be evaluated as heirloom jewelry.

Hahlgrim had decided upon his own death when he realized that he could not protect me from the crossbow quarrels; this revelation made me feel profoundly humble, unworthy of this great man's death, and I begged forgiveness from his brother, which Oddi granted without stint.

The Voice of Thanatar has the following attributes:

INT 25 **CON** 16 **SIZ** 1
POW 30 **DEX** 20 **Defense** 30%
Hit Points: 18 **Armor:** 6 points

SPELLS: Befuddle, Disruption, Multispell 2, Protection 3. It also has 2 points of Divine Intervention, and one each of the cult specialty Rune spells available to a Doom Priest of Atyar.

Consume Mind (Atyar) 3 points
instantaneous, 10m, non-stackable, reusable
The third and most powerfully dangerous of the Atyar specialty spells. This is the only way that a priest may gain permanent use of a victim's Rune magic. This spell does not work against Lhankor Mhy Rune Priests and Rune Lords. When this spell is cast upon a victim, the totality of the being's memory is drained from it, and is transferred to the caster's mind, leaving the victim a mental vegetable. This spell can be cast only during Disorder week, and requires the entire week to perform. Because of the concentration he needs to cast this spell. the priest often secludes himself into the safest area of the temple; he is almost defenseless while casting this vile magic.

To succeed in the spell, the priest must succeed in a POW vs. POW attack upon his victim. Failure at this point means the ritual is unsuccessful and may not be cast for another season.

If successful, the priest then is liable to catatonic shock. A roll under his CON + INT divided by 2 and multiplied by 5 lets him evade this result. If he fails the roll, he is in shock for 1 D6 days and must further roll on the fumble table below. He will also have to make a D100. roll of less than his INT x5, or lose all information that he gained from the victim's mind, AND he will have 1D6 Knowledge skills permanently lowered by 1D10 x5%. Regardless of success or failure, this powerful spell does 1D6+4 points damage to the caster, and heals like systemic poison.

Three points of Reflection cause Consume Mind to go back on the attacker. If Reflection succeeds, treat the result as a fumble and roll on the Fumble Table below:

Fumble Table (Roll once with 1D10)

1 caster permanently loses 1D3 points of INT.
2 caster's memories am lost and replaced by those of the victim. In effect, the victim has become the caster; the mind of the original caster no longer exists.
3 caster goes insane; sits in corner and gibbers.
4 spirit of victim immediately attacks the caster.
5 caster permanently loses all knowledge of 1D10 battle magic spells.
6 caster permanently loses all knowledge of 1D4 Rune magic spells.
7 caster loses the ability to use Consume Mind ever again.
8 the catatonic shock state lasts 1D6 weeks.
9 the catatonic shock state lasts 1D6 weeks. Roll again.
10 roll twice more, ignoring rolls over 9. Reroll duplications.

Successful use of Consume Mind allows the caster to gain 1D10 randomly chosen points of battle magic. Treat in all ways as though the caster had learned them in a normal fashion. The caster also gains 1 point of Rune magic, which he may select at will. Additional points of Rune magic may be withdrawn simultaneously if 1 point of Divine Intervention is stacked with the spell for each point of magic to be gained. Any spells so stolen must be cult-compatible. All spells so gained are reusable, including cult specialty magics.

Knowledge skills known by the victim can be gained at a rate of 5% per week in each skill. To improve, a priest must make a roll as though he were learning by experience. If the experience gain roll is once missed in a certain skill, the priest may gain no further expertise in that area from that victim. Knowledge skills gained in this manner may rise to equal the priest's INT x5, but not exceed the victim's former skill level. All DEX-based skills may be gained up to 15% additional ability. See the Prologue to and the details for the various Create Heads spells.

Like a Create Head spell, this ability causes the user to gain a chaotic feature or a reverse chaotic feature. The feature will be gained by the directions in the Prologue to the various Create Head spells.

Sever Spirit (Than) 3 points
instantaneous, 160m, non-stackable, non-reusable.
This spell strikes like a garrote to slice the spirit of a character from his body. The caster must make a successful POW vs. POW roll. If succeeding, the victim dies. If not, the victim takes 1D6 damage to his CON, the effects being similar to poison.

Summon Spirit of Reprisal (Thanatar) 3 points
Duration 15 min. against non-cultists or till mission is accomplished, Range 160m, non-stackable, non-reusable (Doom Lord), reusable (High Priest of Dark Truths).
The High Priest of Dark Truths and the Doom Lord of each temple have access to this spell. It allows the caster to summon a powerful cult spirit either to punish wayward cultists to save the temple or to personally defend them (see Subservient Cults).

Subservient Cults

The Spirit of Reprisal

This spirit has no name. It appears as a shimmering silver skull with ram's horns and glowing eyes, floating over the headless shoulders of a large humanoid shrouded in ink-black robes, as though a combination of the Voice at Atyar and of the Gatherer of Souls. Either a temple's Doom Lord or its High Priest of Dark Truths can summon the spirit. Each must use a 3 point Rune spell. The duration of the spirit depends upon the function to which it is summoned. If called upon to enact retribution upon a certain cult member who has transgressed (by crushing a head, betraying a temple, attacking a priest while he was under vow, etc.), the spirit will accomplish its task and return to the spirit plane upon completion. The retribution against a cult member usually consists of at least three rounds of spirit combat in which the spirit drains INT, a round of shade attack, and a successful physical attack. This usually leaves victims alive, but destroyed mentally.

If called upon to attack non-cultists, it will remain for the duration of the spell (15 minutes), or longer if stacked with the appropriate Extension spell. If the spirit must defend the persons of the High Priest or the Doom Lord, and not simply the sanctity of the temple, it immediately demands payment of 1D10 battle magic POW points.

The Spirit of Reprisal

STR 24	SIZ 3X6X3 *	INT 18	POW 30	DEX 2O
Move 12	Hit Points 24	Attack 40%		

* SIZ when attacking as a shade; otherwise about 21.

The spirit can attack in three different, but not simultaneous, ways: as a spirit, POW vs. POW (permanently draining INT, not POW); it can attack as a medium shade, making a fear-shock attack; or it can attack physically, with a 40% attack doing 1D6+2D4 damage. A spirit of reprisal may summon a Gatherer of Souls to its aid and cause the Gatherer to attack its opponent.

The Gatherer of Souls

This headless man in flowing black and silver robes appears to and beckons dying cultists. He is a minor physical manifestation of the god-aspect Than.

He safely guides the Thanatar dead to the Place of Waiting, where they are added to the pool of spirits who can join the ranks of Thanatari guardians. There are many of these spirits; the Thanatari rely on them to protect their souls from the beings who wait in Hell to prey on the unguarded souls of chaotic cultists.

The Gatherer of Souls appears to any dying Thanatar worshipper who possesses either the layman's protective talisman or who bears the Thanatar blemish. The Gatherer also appears to any being dying inside the temple complex-if the being is unmarked or without a talisman, the Gatherer of Souls attacks him immediately. 'Dying' is defined as having 3 or less hit points or as being in shock from massive body damage.

Normally the spirit is visible only to the dying, but if Detect; Spirit is cast upon it, the spirit becomes visible for the duration of the spell. Also, if it chooses to attack as a shade, it will become visible for the duration of the attack. It is itself a combination of a normal spirit and a small shade-similar to the spirit of reprisal but much less powerful.

The Gatherer of Souls

STR 1D6+6	SIZ 3x3x3m*	POW 3D6+6
INT 3D6	DEX 20	Move 12
Hit Points 1D6+6		

* SIZ when attacking as a small shade; otherwise SIZ 2D6+6.

The Gatherer of Souls waits patiently for cultists to die completely before guiding their spirits to their new home.

As a spirit, it attacks a creature by normal spirit combat. If (it succeeds, it will drain 1 D4+1 hit points instead of POW (remember, it usually attack dying beings). Take the points directly from the being's CON. It also attacks just as do normal small shades. If the Gatherer is destroyed physically, that particular portion of the manifestation is merely dispersed for a week or so.

Lurking Gatherers (Gatherers within 30m of the point in question) diminish by half all healing spells, potions, and herbs. Thus a 2 point spell does but 1 point of value, a 3 point spell rounds down to 1, and so on. Only by dispersing or driving back the Gatherer may the wounded be properly healed. As mentioned, there are many Gatherers in the world. Though many will be in existence at any given time, only one will appear to any given person.

The Voice of Atyar

For information about this spirit, see the 2 point spell Summon the Voice of Atyar.

Treack Markhor

This is the spirit of the founder of the Atyar cult. He is a former priest of Atyar's enemy, Lhankor Mhy. For more information on this spirit, see the 2 point spell Summon the Spirit of Teaching.

Associated Cults

There are no associated cults. Some of the other chaotic cults such as Vivamort, Mallia, and Thed allow Thanatar cultists to join, but usually at -5 to -10 CHA. Those who do join may learn skills and battle magic, but any Thanatari above lay-level are bound within the confines of their god's abilities. It is impossible for them to learn Rune magic by other methods. Members of other cults may join the Thanatar cult, but may not progress higher than Doom Seeker as long as they are bound beyond lay-level to another deity.

Miscellaneous Notes

Temples

The temple/living areas of this cult are usually labyrinthine subterranean complexes. Often they may link to chaotic communities of varying size. The worship hall will be large, pillared, and lit only by Darklight lanterns. In a room behind the altar is a lamp which is guarded always. It holds the cult's eternal flame, rumored to have been lit by

Oddi had healed me and arranged his brother in the Orlanthi burial position, and then had saluted Ironbreaker, which revealed its full self. With the great sword, Oddi set out for revenge, and found a dozen of Bolthor's best thanes in frightened council. He was on them like a thunderclap, and with the terrible Ironbreaker he slew them all in moments.

One of the servants told me that Oddi had been like an avenging god, and that Oddi alone broke the best of Bolthor's line in half an hour's time, penning them within the castle walls and forcing them to jump or to be slain where they cowered (for Bolthor's kin were no more valiant than the fat king himself). Oddi had smashed down armored doors and torn through strong walls to corner the rats of Bolthor, and indeed I saw much evidence of Oddi's towering rage and mighty vengeance.

the first casting of Darklight, and passed on to every temple of Thanatar.

Every temple will have one or more libraries. There will be large prisons in which sacrificial victims and captive priests are kept. These captives will not be mistreated, since their bodies and heads will be used to supplement the ranks of guardians and to provide magic for the ever-needful Thanatari.

Temples of this foul deity are virtually small slices of chaotic Hell. Most areas are guarded by living cult members, skeletons, zombies, and the ghosts of rotted heads. Almost any chaotic creature conceivable can be present in these hell-holes.

A vision had alerted Ketil, and he rode in with a hundred or more followers to secure the grounds and aid in the burial preparations. After new attempts at resurrection (for then we could not believe that a sword could be so made that a god could not undo its work), we buried our Lord upon Ash hill, overlooking his lands.

Oddi thereafter would observe only forms of worship, and would not swear by any god.

Worshippers

Chaotic creatures, such as ogres, broos, Jack O'Bears, scorpion men, and goblins usually follow this god. Humans, with increasing frequency, are finding their way into this cult. In a few vile areas, humans compose entire temples.

Guardians

Guardians are the familiars of the Thanatar cult They are human beings whose spirits have been replaced by those of deceased Thanatari.

On holy days, unwilling non-cultists are forced into spirit combat with the cult's spirit of reprisal until the victims' INT is devoured, and they die. Using the Summon Guardian spell, a priest then calls a spirit from the Place of Waiting. A ritually-prepared Doomed One engages the summoned spirit in combat and binds it into the body as if it were a familiar. A spirit so bound becomes a guardian.

Treat a guardian as both a bound spirit and as a non-player-character. The binder may draw upon the guardian's POW and spell-storage capacities, as per a normal familiar. All normal rules concerning bound spirits in familiars apply. However, the guardian may use any of its spells to fight for and defend its master. When a guardian or its binder dies, the spirit once again returns to the Place of Waiting, to bide there till the forces of chaos engage the gods in the final battle of the world.

Protective Talismans

Because of the special blemish which they all beer, Thanatar of Initiate level or higher are immune to the attacks of the rotted-head ghosts. Lay members of the cult obtain similar protection by have a charm created for them. Such a talisman is constructed from a human finger bone, human hair, and a shard of tarnished silver (often in the form of a horned skull}; At the time of creation, the lay member sacrifices a point of POW into it; that point of POW is lost until the talisman no longer contacts the wearer's body. At that moment the charm breaks, and the POW is regained in six hours. The charm norm-ally hangs around the neck, secreted under clothing.

Pronunciation Notes

Pronounce the name of the original god, Tien, as TEE-yen. The "th" in Than is said as it is in "thee"-fully voiced; the "a" is short, as in "at". Say Atyar as AT-yar; the second syllable rhymes with "far". Pronounce Thanatar as THAN-i-tar, once again fully voicing the "th" as you would in the normal English word "than".

Thanatari Hit Locations

A person carrying a living head has a special hit location chart:

01-04	Right Leg
05-08	Left Leg
09-10	Abdomen
11	Carried Head
12	chest
13-15	Right Arm
16-18	Left Arm
19-20	Head

For non-humanoid creatures carrying living heads, use some abdomen or hindquarters number as a hit location for the carried head. Randomly determine which head is struck if more than one is carried. Heads may be armored. Armor on a head adds to the encumbrance of the head, usually only one point per such head.

Crimson Bat

Mythos and History

Before Time

The Crimson Bat once was a natural animal, but was horribly mutated by the flood of chaos which infected the world after the War of the Gods. It grew to a tremendous size, and glowed with chaotic forces. The glow was the Glowspot, and it was a source of chaotic power.

To feed these energies, the Bat consumed enormous amounts of food and for survival required the Power from intelligent beings.

Since Time

During the First Age, the Crimson Bat roamed the world without restraint. It descended upon towns and cities without warning, devouring the people. The early hero Arkat met the beast in battle, withstood it, and managed to banish it from the mundane plane. It did not reappear in the Second Age.

In the Third Age, the Red Goddess was born in Peloria. She brought new and radical ideas and beliefs about the powers of the world to her people, and they joined in her worship. Filled with her inspiration, they conquered and converted the lands around them to the words of the goddess. The goddess left the world for a time to forge her place within the pantheons of the elder gods. While she was on this Heroquest, powerful enemy lords took the opportunity to strike. So strong was their hate of the Red Goddess that they reached and besieged her capital before she returned.

She returned riding the great monstrosity of the Crimson Bat. Enemy forces knew great terror, and died in regiments as the Bat made war. Many survivors went mad. Lunar historians refer to this battle as the First Battle of Chaos, and use that day, Freezeday, as the feeding day for the Bat.

Life after Death

The cult promises nothing about life after death, except that loyal and lucky cultists will be spared the eternal agony of being eaten by the Bat.

Runic Associations

The Crimson Bat is identified with the Runes of Chaos and Death. Since its binding by the Red Goddess, it has been allied with the Lunar Rune.

Nature of the Cult

Reason for Continued Existence

The cult was formed by the goddess to care for and to feed the Bat. In binding the demon, she gained some control over the beast's hunger, finding a low maintenance level so that the Bat

Though the allies of Bolthor among the Bilini were few, Oddi the Keen hunted them down without rest, until all were dead, chastened, or exiled. To Monnie, Bolthor's wife, Oddi did little save isolate her from events until he could confer with the commanders of the Lunar Military Districts behind Bilini.

Though no Lunar partisan, to my happiness Oddi made plain his willingness to insulate the Empire from such barbaric and chaotic forces as he might, in return for his freedom in Bilini matters – all, in truth, that interested my friend. I was able to smooth negotiations, and the Lunar staffs expressed their satisfaction at my Initiate status in Irrippi Ontor. My father was impressed by my adventures and new position, and this made me glad.

Bolthor's head halves we kept atop the main gate at the capital, so that all might see that Bolthor would never return.

Oddi was not yet settled to becoming a king, though the succession lay squarely on him since he had so thoroughly crushed Bolthor's line. Strange fits of anger came upon him; occasionally he would rage about the palace. Many thought he would harm himself or doom innocents, but we made friends with his needs and kept our distance, for usually he was gentle and considerate. These spells abated as the death of Hahlgrim grew distant, and Oddi planned a new campaign against Ralzakark. Ketil he kept at his right hand, for Ketil was as careful with the wealth of the kingdom as he had been with Hahlgrim's coin.

could stay on the mundane plane without the sacrifice of thousands of people each week.

The cult is responsible only to the Red Emperor, and the Bat is an arm of his power, though he may temporarily assign command of the use of the Bat to a particular general or military district governor.

In times of peace, the cult must maintain the Bat at its minimum level. It is fed an average of 25 intelligent beings once per week. Its feeding requirements are exact, and covered completely in the miscellaneous notes at the end of this cult. If the Bat is not properly fed, it will fade from the mundane plane, requiring many sacrifices and great magics to bring it back.

In wartime the cult membership grows, and the Bat's hunger increases for the demon is used regularly in attacks. The food consumption increases by a factor of ten, and the bat then must be fed twice weekly.

The Lunar Empire finds the Bat useful. The chaos light it emits acts in all ways as a miniature Glowline, and all Lunar magicians within that area cast their magic as if the red moon were in its Full state. This area about the bat is called the Glowspot, and it varies 4 - 20km in diameter depending upon the feeding level of the Bat.

The Bat is a great deterrent to uprisings in the borderlands. With its chaotic cries, it can chase away all animal life from wide areas and make the life of a nomad impossible, and with its great attacks it can defeat and devour any settlement or tribal citadel. By imperial decree, the Bat has not been seen for years in the Heartland Sultanates, confined to client states; such as Tarsh, as a gruesome reminder of the might of the Red Moon.

Though not directly mandated by the goddess, the Red Emperor has declared that Rune Priests and Rune Lords of the cult shall not be more than lay members in any other cult.

Socio-Political Position and Power
Most Lunar citizens consider the Bat and its cult a necessary evil, and try to avoid contact with it. Since the cult is responsible directly to the Emperor, the civil and military authorities usually cooperate fully with it.

Cultists constantly watch for food suitable for the Bat. The food must be intelligent, and bands of cultists search the streets and alleys for criminals, runaway slaves, and adventurers to use as food. Peasants will be used only when other food types are insufficient. This rarely happens.

Organization

Inter-Cult Organization
There is only one temple to the Crimson Bat, the Bat itself. Rune Priests, Rune Lords, and Initiates can sacrifice and gain cult Rune magic while within the Glowspot, and the Bat acts in all ways as a temple for the sacrifice of Power on holy days and for regaining Rune magic.

Intra-Temple Organization
In peacetime the cult has about 25 constant members, though this will vary. The High Priest has four assistant priests, two of whom will always be at 90% or more in Bat Mastery. The five Rune Lords supervise the sweeps for Bat food, and an assistant priest will often accompany such a hunt. The Initiates number 1540, and five or so always will accompany a Rune Lord on his sacred mission. The number of lay members will change constantly as the Bat moves from place to place.

Center of Power, Holy Places
The Crimson Bat is the center of power, and the holy place is the Glowspot.

Holy Days
The Dark Moon day, Freezeday, is the holy day for the cult. At maintenance level, the Bat will be fed his 25 human sacrifices on this day.

Lay Membership

Requirements To Join
To join the cult, the prospective member must acknowledge the power and might of the Crimson Bat and of the Lunar Empire and donate at least 50 Lunars to the cult. Captives may join the cult as lay members to try to avoid becoming Bat food.

Requirements To Belong
Laymen do not continue in this cult. The cult must be rejoined each week, and that is possible only in the proximity of the Bat, which moves regularly. Lay members are expected to fully aid the collection of food for the Bat.

Mundane Benefits
Lay members will be eaten by the Bat only after all non-cultists have been devoured.

Skills
The cult offers no skills to lay members at any price.

Battle Magic
The cult offers the following battle magic spells to laymen:

Half Normal Price - Binding.

Initiate Membership

Requirements for Initiation
To be accepted as an Initiate, the candidate must present himself to a priest of the cult. If there is

room for a new Initiate the candidate must then attend the next feeding of the Bat, and temporarily offer the Bat all but one point of his Power, and at least 150 Lunars. There is a 99% chance that the Bat wilt accept the Initiate. One percent of the time the Bat rejects the candidate by taking all of his Power and eating his body.

Requirements To Remain Initiated
Initiates must obey the commands of their priests and Rune Lords and work always to keep the Bat fed. Initiates must worship the Bat on holy days, and offer themselves as food if the Bat's supply is insufficient (this is imaginable only if the Bat was among Lunar forces suffering a disastrous defeat). All spirits bound by Initiates must be fed to the Bat, and every Initiate is required to donate 90% of any earnings to the cult.

Mundane Benefits
Initiates will not be fed to the Bat unless there is an extreme shortage of Bat food. Any available non-cultists and all lay members will be eaten by the Bat before the first Initiate is. If Initiates become food, the most junior Initiate is taken first, and the most senior Initiate taken last.

While attending the Bat, initiates have their food provided for them by the cult; the cult pays for all needs and expenses.

Favored Initiates may ride on the Bat with the Rune Priests and Rune Lords when the Bat flies to new feeding grounds.

Initiates may join associate cults of the Crimson Bat, but this will disqualify the Initiate for priesthood with the Crimson Bat.

Skills
Initiates will be taught almost any skill that a current priest or Rune Lord of the cult has mastered, at half the normal cost and at twice the normal time to learn the skill. The Crimson Bat promotes no skill over another, believing that even the most esoteric skill may be useful in bringing back the Bat food.

Spells
In addition to the normal one-use Rune spells available to most cults, this cult also sells battle magic to Initiates on the same basis as the skills its Rune Masters know.

Divine Intervention is not available to Initiates of this cult.

Rune Lord Membership

General Statement
Rune Lords of the cult are known as Feeders. They enable and assist the mundane functions necessary to the regular feeding of the Bat, and accompany and guard cult priests who must venture into unfriendly territory.

Requirements for Acceptance
There are only five Rune Lords in peacetime, so the referee must decide if the cult has room for another. There may be an indefinite number during a war.

Feeders must meet normal requirements for Rune Lords (POW 15+ and five skills at 90%+). Of the five skills, at least two must be combat skills, and one of those must be with a sickle-shaped weapon such as the scimitar. The applicant may not be an Initiate in any other cult. An applicant can apply for Rune Lord status once per year; an applicant must have been a cult Initiate for at least one full year.

The percentage chance on D100 of acceptance equals the applicant's POW + CHA, plus the total number of intelligent beings he or she personally captured and fed to the Bat. A fumble on the acceptance roll means that the Bat ate the applicant.

Restrictions
Crimson Bat Rune Lords have few restrictions. They must obey the commands of the High Priest and they must work very hard to keep the Bat well fed. If they elect to have an allied spirit, they must satisfy its appetite as well (see the associated cults section below). Rune Lords may keep 30% of any earning, to provide for any Initiate followers.

Benefits
The Rune Lords of this cult get few benefits beyond those normally available such masters; food, lodging, and expenses are paid by the cult. The junior-most Rune Lord will not be fed to the Bat until all Initiates of the cult have marched into its jaws.

Upon acceptance as a Rune Lord, each receives one complete set of iron equipment, including armor, shield, and two weapons. The individual Rune Lord may choose his own type of armor and his own weapons.

Rune Lords desiring it may choose to have an allied spirit.

All Rune Lords may ride upon the Crimson Bat when it flies to new feeding grounds.

Rune Priesthood

General Statement
Rune Priests have responsibility for the care and feeding of the Bat. All their actions will be directed to that goal. Though they may be found adventuring in areas distant from the Bat, they only will be so found on specific missions assigned by the High Priest. Most of their time is spent feeding the bat or obtaining and guarding the Bat's food.

Requirement for Acceptance
In addition to the normal requirements for priesthood, priests of the Crimson Bat must Read/Write New Pelorian (the Lunar official language)

The strike against Ralzakark would not begin until later in Sea season, so Oddi, I, and a few trusted men rode to Oddi's lands in the north, to settle debts of Hahlgrim and to hunt.

…We headed for the Copperbark, where Eubuck and sand-nosed deer live abundantly. On the second day a cold wind blew from the northwest. That night we saw the sky in that direction glow as bright or brighter than the Red Moon, and our horses grew skittish. The next morning the birds did not sing, nor saw we other life. We rode toward where the bright glow had been, and saw the cause.

In the valley below rested a great red shape, as long and as high as a castle wall. My heart leaped as I praised my good luck: this was the fabulous Crimson Bat, upon whose legendary back the Red Goddess herself had returned from the spirit plane to reclaim her earthly empire. I sent a prayer to she who leads the world.

My companions were not so pleased. It is an unfortunate truth that the mortal cultists of The Bat are an arrogant and self-pleased group, who pay little heed to others except as Bat Food. I do not know how many actually are eaten, though it has a prodigious appetite during war. Any number may be more than convenient for unpopulated country, and it is there that the Emperor, may he be blessed, must keep The Bat.

at 85% or better. To be, accepted for priesthood, they must pass the same test as do Rune Lords. There are only four assistant priests at any one time. To be a priest, they must not have been Initiated to any other deity.

Restrictions

Priests of this cult are restricted to the neighborhood of the Bat; they may go out on their own only with specific permission of their High Priest.

Benefits

Each priest of this cult is a personal Glowspot. No matter where or when, their spells always work as if it were Full Moon.

The priest may decide to receive an allied spirit (see the associated cults). Priests will start to learn the Bat Mastery skill from the High Priest.

When the High Priest decides to leave an area and fly the Bat to a new location, the priests may ride atop the Bat to the new feeding ground.

Bat Mastery **(Knowledge skill 00%)**
Successful use of this skill brings the Bat back under the control of the cult should the Bat ever break the Binding spell wrought by the Red Goddess. The Bat must be satiated with food and Power before the skill will work. If the Bat should go berserk from hunger, the priests can control it once it has completed its feeding. See the miscellaneous notes of this cult for information about guiding the Bat.

Bat Mastery may be learned from experience (though the local population will not cheer the student when he misses), but it is taught only to 90%. A priest will learn 5% in the skill for every four weeks he studies; he must accompany the Bat in order to study.

Rune Spell Compatibility

Rune Priests of the Bat are able to use the following standard Rune spells: Absorption, Concealment, Discorporation, Dismiss Elemental 1, 2, and 3, Extension 1 and 2, Mind Link, Multispell 1, Shield, Spell Teaching, and Warding. This version of the Absorption spell diverts the POW directly to the Crimson Bat.

Cult Special Rune Spells

The cult will teach the following cult special Rune spells for the price the teacher wishes to charge.

Bat Wings **1 point**
15 minutes, touch, reusable, non-stackable,
This spell works only on Initiates and Rune Masters of the cult of the Crimson Bat. It causes a pair of large bat wings to grow out of the back of its subject. These crimson wings enable their possessor to fly at a movement rate of 12 for the duration of the spell. The wings are, for all purposes, part of their possessor's body. They have 3 point armor skin, and they take the same number of hit points as their possessor's arms. Use the Wind Children hit location table. Although physical damage does disable the wings, any damage they sustain does not come off the character's total hit points.

Fangs **1 point**
15 minutes, touch, reusable, non-stackable
This spell works only on Initiates and Rune Masters of the Crimson Bat. It causes the growth of huge red fangs from the mouth of its subject. Attacking with these fangs, the user has a base chance of 50% (p1 us any attack bonus) to hit, and does base damage of 2D6 (plus any damage bonus). Furthermore, the fangs secrete an acid of potency equalling their user's CON, but to which the user is immune while the spell lasts.

Power Drain **2 point**
15 minutes, touch, reusable, non-stackable
With this spell the caster has the same ability to drain Power as does a vampire. His touch will reach through an opponent's armor, attacking him POW vs. POW in the same fashion as a ghost. Unlike a vampire, the priest can not keep the Power; it flows through him directly to the Crimson Bat.

Glow Spot **3 point**
15 minutes, 20m, reusable, non-stackable,
This spell causes the subject to act as a Glowspot with a radius of 20 meters. Inside that area all Lunar magic functions as it does on the day of the full moon. For this effect to work on targeted spells, both the caster and target must be within the radius of this or another Glowspot.

Subservient Cults

The Little Bats

Those Rune Priests and Rune Lords wishing to receive an allied spirit may have one from the sub-cult of the Little Bats.

These spirits look like small red bats, and they function in all respects as normal allied spirits except that they, too, have an appetite to be fed. Once each Freezeday they must engage an opponent in spirit combat and completely annihilate them. Of the Power they eat in this combat, half goes to the Crimson Bat while the rest maintains the physical body of the little bat. Little bats attack opponents in spirit combat by landing on their head and gripping hard with their claws. In the course of the combat, they pulse bright red. If a little bat is not fed for two consecutive weeks, it loses patience and attacks its master.

A little bat has INT of 2D6+1 and POW of 3D6+6. In physical combat they have one hit location with 2 points of armor and 2D3 hit points. If one is killed physically, it will reform its body and return to its master on the next full moon.

These bats also serve as the cult spirit of reprisal. Any Initiate or Rune Master who deserts the cult will be attacked once by 2D3 of little bats.

Associated Cults

The Seven Mothers

The Seven Mothers grant the Crimson Bat the use of the following spell:

Mind Blast **2 point**
variable, 160m, reusable, non-stackable
This spell must overcome the POW of the target to be successful. If successful, it destroys the NT of the victim for a number of days equal to one-half the attacker's POW. A roll of 01-05 always succeeds and also does 1 D6+2 damage to the target's head.

Primal Chaos

The Emperor's decree against initiation in other cults is largely based on an understanding of the potential of chaos. Misuse of its abilities is frowned upon. No priest or Rune Lord of the Crimson Bat may have chaotic features, for if control of the Bat

Oddi swore, for though the great creature was just across the border from Bilini, yet no one had told him of its coming.

It was our fortune then to see the camp break up. The select rode upon The Bat itself; the rest, mostly Initiates and prospective fodder, kept pace on the ground in a long caravan paralleling the flight of the creature. It flew no faster than a horse would walk, and its enormous wings flapped at an awesomely slow rate; no non-magical beast could have stayed so aloft.

We followed the cult for several hours, and all of us were relieved that its course took it back with the Lunar territory shortly. Oddi said that it might be going to Dragon Pass, for he knew of fighting there.

Once The Bat swooped down upon a poor farm and ate the inhabitants. Another time it chased fleeing peasants, uprooting trees and rocks to feed upon those who sought safety beneath. My friends were livid with rage, but did nothing, for here they had no power but their own, which was little against The Bat. I hung my head that my people would employ such method against the weak, and suppose that this occurs only because The Bat has not entered the Heartlands for many years, and that no one there knows how it lives.

The Crimson Bat

Chaos demon bound to the service of the Red Goddess and the Lunar Empire.

STR 250 CON 120 SIZ 180 INT 13 POW var.
DEX 150 CHA see below Move 12 Hit Points 162

01-02	R LEG	85/51
03-04	L LEG	85/51
05-08	BODY	85/52
09-12	R WING	85/50
13-16	L WING	85/50
17-20	HEAD	85/51

Weapon	*SR*	*Attk%*	*Damage*	*Pts*
Bite	5	750%	1D10 + 26D6	
Breath*	1	750%	3D6+10 acid +12D6	
Tongue 1 (range 10m)**	2	750%	3D6+10 acid +12D6	30
Tongue 2 (range 20m)**	3	750%	3D6+10 acid +12D6	25
Tongue 3 (range 30m)**	4	750%	3D6+10 acid +12D6	20
Chaos Scream (see note 1)				
Eye Spit (see note 2)				
Wing Buffet (see note 3)				

* in the exact shape and range as a dream dragon's breath.

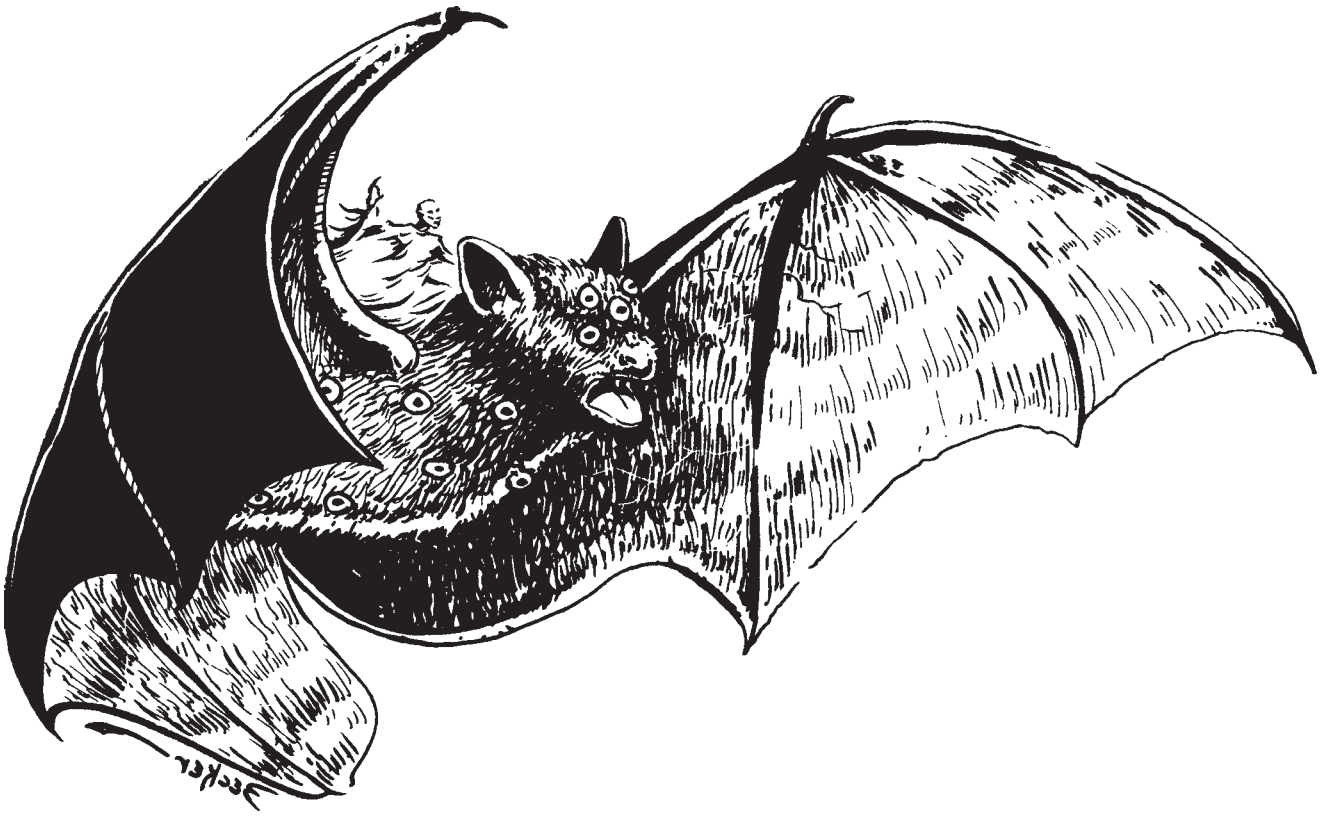
SKILLS: Flying 500%.

NOTES:

1. The Bat can emit a horrible, madly chaotic keening affecting all creatures within 4km, except for Initiates, Rune Lords, and Rune Priests of the cult. All unintelligent, uncontrolled animals will flee the area, and all intelligent creatures will become demoralized for 1D10 days.
2. Two of the Bat's five eyes on his head can eject chaotic blood from the Bat every other melee round, to a range of 80m. This blood can be removed only through successful Divine Intervention. (**Note:** because of the extremely chaotic nature of the Bat, Divining for blood removal may be attempted as often as needed; no god would let a worshipper be affected in this way without hope.) Each melee round that an individual is covered with the blood, no matter how much, he loses one point of cast Rune magic. Once all cast Rune magic is eliminated, the victim will then begin to lose the knowledge of any Rune magic sacrificed or traded for, at the rate of one point per 5 melee rounds. Traded magic will be devoured first. When all Rune magic has been absorbed by the blood, it will dry and crumble off. Once free of the blood, Rune magic again may be sacrificed for as normal.
3. The wings of the Bat can create a wind with a strength of 100.
4. The Bat never can be surprised.
5. Any creature of SIZ less than 50 will be swallowed on a successful bite attack.
6. The current POW of the Bat is equal to the number of POW points sacrificed to it since its last feeding day.
7. The Bat's body host a number of very large (SIZ 4) ticks. Anyone not at least an Initiate of the Crimson Bat who tries to ride the Bat will be attacked by 4D6 ticks. Each carries the disease Soul Waste. These ticks are smaller than standard ticks.

Attack	*damage*	*HP*	*Armor points*
50%	2D6	8	3

8. The Bat will absorb all the battle magic cast or in effect within the Glowspot. Priests and Rune Lords of the Bat will be unaffected.
9. All discorporate or unbound spirits (except fetches) which come within the Glowspot will be absorbed instantly by the Bat.
10. The Bat absorbs all magic, battle or Rune, cast at it.
11. The Bat regenerates up to 20 hit points per location each melee round.
12. The bat may unhinge its jaw to swallow unimaginably large things. On a special bite roll, the Bat can swallow whole anything up to half its current size.



When we crossed into Bilini, we all were silent, but Oddi's silence lasted longer, for the creature was a thing of chaos, yet his Storm Bull sense had betrayed him and he had known nothing chaotic was at hand.

When we came to the palace, his mood was heavy, and he retired to his quarters for two days, seeing no one and eating nothing…

fell into the hands of a chaotic, the devastation could be immense.

Philosophically, however, the Emperor allows the individual to choose. The cult of Primal Chaos is available to Initiates of the Crimson Bat, but joining the cult will void any chance of an Initiate's advancement to Rune level in the Crimson Bat, being restricted to Initiate forever. Initiates of the Crimson Bat gain access to the following spell through the worship of primal chaos:

Chaos Feature **3 points**
permanent, touch, one-use, non-stackable
At the instant that the caster sacrifices Power for the functioning of this spell, the sacrificer is marked with the Touch of Chaos-he gains a permanent chaotic feature. Cast any die: an odd roll indicates that the caster rolls for the chaotic feature on the Curse of Thed chart given in the cult of Thed write-up. An even roll means that the standard chaotic features chart is used.
Each chaotic feature taken results in a cumulative 10% of the caster permanently changing into a broo. The change roll is made immediately after assuming a new chaotic feature.

Miscellaneous Notes

Feeding the Bat
The Crimson Bat must be fed each week, on Freezeday. If it is not fed, its requirements double each day that passes. If still not fed its new requirement, the Bat will fade and disappear from the mundane plane on the following Godsday. The Bat, therefore, must be fed regularly and on time.

Both the body and spirit of the Bat must be fed. At its maintenance level its body requires 250 total SIZ points (an average of 25 creatures of SIZ 10) for food each week. The Bat will not quibble about the type of meat so long as it is fresh; not more than one or two days dead.

In feeding the spirit, the Bat will devour only the spirits of intelligent beings (those with INT 6+). The spirits of enough beings to give it a minimum of 250 points POW each week are needed (this is an average of 25 creatures of POW 10 for food each week).

The Surrounding Population
The Crimson Bat roams the borders of the Lunar Empire, stopping every week or so in a new area. It has not been in the Heartland of the Lunar Empire for years, by imperial decree.

When the bat enters an area, the people react in one of four ways. (1) They flee immediately and return when the Bat has departed; they often return to find their property confiscated or destroyed. (2) They hide, but the cult has become expert at tracking down and finding people. (3) If captured, they join the cult as lay members, and betray non-cultists; since the Bat will eat lay members when needed, this tactic is of uncertain benefit if the population is small or if everyone joins. (4) Some will fight the cult: unfortunately the cult is very strong corn-pared to their normal foes, and always has with it the awesome trump of the Crimson Bat itself.

The people are usually convinced that assisting the cult will cause the least damage. They round up undesirables, traders from other countries, minor cultists, and such, and hope that the offering is adequate.

Guiding the Bat
Bound by the Red Goddess, the Crimson Bat is obliged to follow the instructions of the High Priest or any order given correctly via the Bat Mastery skill. But if the Bat is not properly fed, it has a percentage chance equal to one-tenth the Power due it of becoming uncontrolled. In this state, the Bat will devour whole towns to satisfy itself. If it cannot feed to satiation, it will vanish from the mundane plane on the next Godsday.

The Glowspot Effect
The Bat exerts a force which acts in all ways as the Lunar Glowline for Lunar magicians. All Lunar magicians within the Glowspot of the Bat act as if the Red Moon were full.

At full ability, the Glowspot of the Bat extends for some 20km or so. At minimum ability, the Glowspot covers an area with a radius of approximately 4km.

When seen, the entire area within the Glowspot is filled with a bright red light emanating from the Bat. The light is visible day and night.

Lesser Magical Tongues

Because of the complexity of the god tongue many immortal heirarchies adopted their own abbreviated versions of the language and its powers. These were formed to the particular needs, abilities, and dreams of the spiritual beings using the language. In the earliest devolution of the One to the Many languages were elementally oriented.

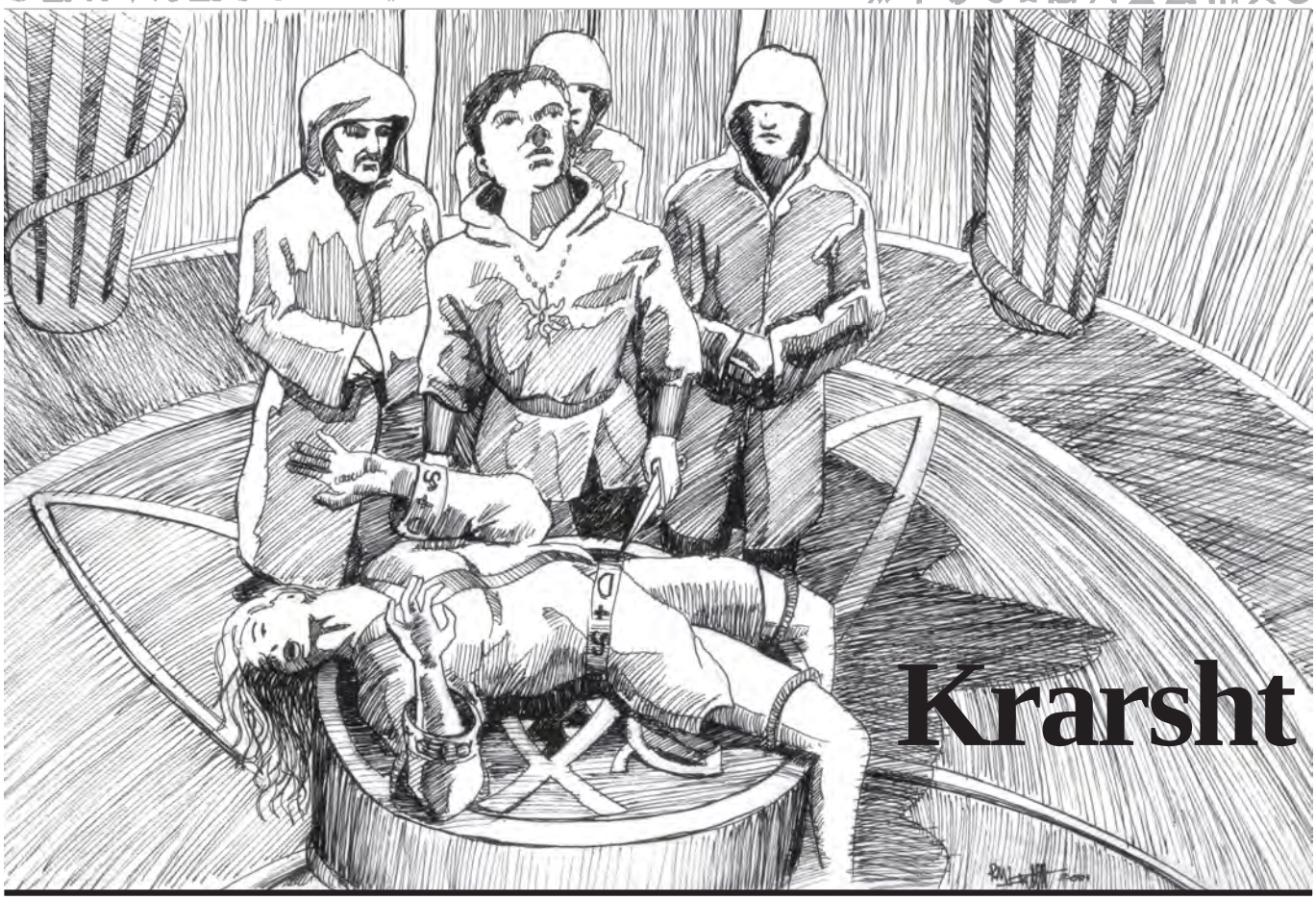
Darktongue
The language of Darkness, and its allies: trolls, shades, insects, invertebrates, and lead-workers.

Seatongue
Spoken by Triolini and their mer-people descendents; undines; Waertagi of the City Ships; fish.

Earthtongue
Spoken by the Copper Peoples, Gnomes, Elves, other plants, reptiles.

Firespeech
Spoken by Salamanders, horses, birds, and the elusive Naragahiim.

Stormtongue
Originally spoken Umath and his followers, the air gods and sylphs; also by mammals and bronze workers.



Krarsht

Mythos and History

Before Time

The endless bickerings and jealousies between the gods weakened and finally tore the fabric of the world during the early Gods' Wars. Through the tears oozed illogical horrors which intensified the fear and terror of the conflict. One such creature, whose true name is still unknown, was called Krarsht. Also known as the Waiting Mouth, the Hungry One, and the Devouring Mother, Krarsht survived by feeding on what she perceived as the refuse of Glorantha.

It is thought that Larnste, patron of Change, once saw the squirming being of Krarsht and sought to eliminate that chaos evil from the world. When he tried to step on the foulness, however, Krarsht sprang to bite the god, breaking his divine skin and infecting the wound immediately. Where the god bled, there rose up a foul and evil forest, a perfect nesting ground for all things chaotic. The wood was later named Foulblood Wood and has remained a bastion of chaos.

In the Great Darkness, Krarsht reigned unchallenged for a while, but at last had to face Storm Bull and his followers. That god seriously wounded the Devourer in a number of violent battles. Each time Storm Bull could corner her, Storm Bull was able to cut off another part of her being, most of which died, while Krarsht bit at and tore great wounds in the mighty sky-bull. By tasting his blood, the Waiting Mouth learned some of Storm Bull's secrets, modified them, and took them for her own. Finally the valiant bull drove Krarsht from the surface world, and she was forced to eat holes in the world in which to hide. At first the Storm Bull followed her into these caves, but the Devouring Mother was more clever than the other chaos gods: some of her amputated parts grew into minor versions of her, the Krarshtkids. Following her underground, they began eating other, diversionary tunnels. Soon it became impossible for the Storm Bull to follow her without being in danger of being lost, and so she escaped annihilation.

Since Time Began

During the ages to follow, Krarsht grew comfortable in her underground domain. Save for errant Mostali miners, her rivals were few and, unmolested in her labyrinth, she recovered some of her former strength. She attracted some followers from those who admired her tenacity. Her losses in direct confrontation with the forces of Order taught her the usefulness of patience and the satisfaction of vengeance, and she became

(Though indomitable in war, Oddi knew black moods between battles, and often he was difficult to be with.

The war with Ralzakark went well. The wily foe lost many battles, and the Sludgestream itself had cleared greatly, yet Oddi was unable to bring the final strength of the broos to battle. The upper reaches of Dorastor were broo held, and the pass into Ralios lay closed.)

known as the Waiting Mouth to those few who still knew she existed.

Throughout Time, Krarsht has never tried to hold surface kingdoms, since she owns much of the world beneath. Instead her forces operate against individuals of the surface, those in responsible positions who are ambitious and temptable, or the honorable men who oppose the unprincipled. In fact, Krarsht may be the ultimate tool, if not the cause, of the decay and I ultimate evilness of many mundane empires which began with bright promise. But the cult keeps no written records; only Krarsht herself knows the true bounds of her deeds. The cult tunnels through society as she tunnels through the earth.

Ketil and I rode out from the palace, for we had been too close upon our work. I knew not the farms and vales west of Oddi's family holdings, so we went there for the rare cheeses which Ketil promised surpassed all others. On our fourth day there we were interrupted in our easy explorations of friendly larders by a young farmhand with very frightened eyes.

He and his brothers had been digging a well when they struck curious rock which rang hollow to their picks. After some difficulty they broke through, and discovered a strange underground tunnel large enough for them to walk upright in, which seemed to run on forever. They explored the way in both directions a little, but wisely felt their powers more useful in farming than in fighting, and sent for their local Orlanth priest, who in turn advised us of the discovery.

Life after Death

Krarsht promises that every loyal follower of her in life shall become her in death, and will learn her every secret and have available her every Power. This shall be true for every follower, even though there shall always be only one Krarsht. Philosophers who have studied the question declare that Krarsht's promised Many Into One is illusion, and that while Krarsht may indeed store a worshipper's ego in some unimaginable way. the dead worshipper will have no will-that all functioning of the god remain hers alone, and the worshipper merely dreams his presence. It is believed that Krarsht plans a special use, perhaps thousands of years in the future, for the myriad worshipper identities she has stored, but no one has guessed its meaning.

Runic Associations

The cult is associated with the Runes of Mobility, Stasis, and Death.

Nature of the Cult

Reason for Continued Existence

Since the Dawning, worship of the Waiting Mouth has infested many civilizations. This religion appeals to bureaucrats, con men, unscrupulous traders, and those in general whose foremost desire is to be on the side of power always; the cult of Krarsht teaches many skills and rationales that the ambitious find useful. The cult can conveniently do away with rivals and enemies, as the Mouth needs occasional sacrifices, but not so many that the wrath (or even the curiosity) of the public is aroused. Cult lay members are expected to be or to try to be active in local economies and politics. Others may find success in underworld dealings. Frequently cult members will serve as a clandestine network making any service or item available at a profitable price.

Socio-Political Position and Power

This cult always attempts to be obscure or totally unknown, even in the few areas where major portions of the population are worshippers. The name of Krarsht may be unknown to those who worship her. This is satisfactory to her, for Krarsht is patient. The cult emphasizes secrecy, and its operatives know only as much as they need to function effectively. Only an Initiate or higher-ranking cult member ever enters a cult temple. Lay members rarely see the priests, and then only during induction of new members and at occasional ceremonies. Lay members never knowingly see Rune Lords of Krarsht; even Initiates may not see a Rune Lord for many years at a time.

Black Fang Relations

Though relations with the Brotherhood are nominally cordial, Krarsht worshippers find the membership of this great crime ring undisciplined and never expose any inner secrets to it.

It will sell skills to selected members of the Brotherhood, but reserves the right to reject any such application without comment. Skills are sold at ordinary rates.

The few Black Fang members who actually know of Krarsht see the cult as admirably performing what seem to be incomprehensibly long-range actions. Individuals of the cult never enjoy the fruits of crime, and have about them an austerity which borders on the disgusting.

Since Krarsht practices little organized crime (such as per week levies, disposal of stolen goods, prostitution, etc.) and Black Fang practices little else, the two cults rarely collide on questions of policy or execution.

For additional information on the Black Fang Brotherhood see page 108 in this book or the *Pavis and Big Rubble Companion* articles by Ian Thompson.

Particular Likes And Dislikes
Worshippers of the Storm Bull are this cult's first hate, because of the damage he did to the Devouring Mother during the Gods' War. From those great wounds she never recovered. Cultists fear the Humakti, who have proven adept at spoiling many of the cult contracts with their Sense Assassin ability. Krarsht always encourages lay brethren and Initiates to report immediately the presence of Rune Masters of these cults.

Former Initiates or Rune-levels of Krarsht are few. Such of those who violate cult dictates immediately will be attacked by the minor spirit-mouths of the cult, the Krarshtides. Each night for a week the former worshipper will be attacked by one of these monsters, who will eat his Power and attempt to drive him mad. Should the offender survive these assaults, other cult members will hunt him until they get him.

Organization

Inter-Cult Organization
Through the unity of Krarsht, the regional temples maintain a reliable flow of information. While direct communication between the far-flung temples is impossible, very important information can be told to a sacrifice just before the ceremony of sacrifice, and that information (as the sacrifice understood it) will be made known in a vision to all of the High Priests of Krarsht after the victim has been devoured. In times of the greatest crisis, a cult member will volunteer to be told the information and then be sacrificed: a cultist is more likely to understand and convey cult information accurately than is an ordinary sacrifice paralyzed with fear.

Intra-Temple Organization
Each temple of Krarsht may control a region 50 - 200km across, with small satellite shrines to the goddess controlled by far-flung Initiates of that temple. The groups of lay members worshipping at the shrines are called Drools. Rune Priests of the cult regularly ride a circuit of 10-15 Drools, stopping for a short time at each in order to perform a few services and to induct new lay members.

Rune Priests (called Tongues) remain at the temple and co-ordinate cult activities when they are not riding between the Drools.

Rune Lords (called Jaws) are the master craftsmen of the cult. They always perform the most sensitive or dangerous tasks for the Mouth. They do not work often, but train frequently. Their clients never see them, know their identities, or have any knowledge of them except their intent. The only way to contact a Jaw of Krarsht is through an Initiate of the cult.

Center of Power, Holy Places
The centers of power for Krarsht are her regional temples and local shrines. Her temples are vast underground labyrinths carved by Krarsht's children. Each will have several disguised or camouflaged openings to the surface world, usually a cave hidden by brush. The land surrounding the opening will always be controlled by an Initiate or lay member of the cult.

The local shrines are given by Krarsht to worthy Initiates so that they may form their own Drool. A shrine is good for the sacrifice of Power to the Maw, but good for nothing else. Rune magic can only be regained at a temple, etc. Sometimes these shrines are great idols, and sometimes small, easily carried altars when the Initiate is first recruiting his Drool. The shrine may be shrouded with black silk. If a shrine can be seen, the image of Krarsht will be roughly circular and flat, with six legs about the perimeter of the body, and a large central mouth.

The great holy place of the cult is south of Dragon Pass, in the Holy Country, where Larnste first saw Krarsht and failed to kill her, and where Krarsht's first feeding took place. Where Larnste tried to crush the Maw is still his giant footprint. About the toes of the footprint collected the infected blood from Krarsht's bite. This blood fed chaos, and from that area sprang the foulness which cultists know as the Forest of First Reward, and decent folk call Foul blood Wood. It continues to be a center of chaotic activity.

Holy Days and High Holy Days
The cult deliberately aligned its ceremonial days to conflict with those of the Storm Bull. Thus its holy days are during Stasis week of each season: on Freezeday in Sea season, on Waterday in Fire season, on Clayday in Earth season, on Winds-day in Dark season, and Fireday in Storm season.

The cult High Holy Day for the year also is Wildday, Stasis week, Storm season.

Lay Membership

Requirements To Join
Members of the cult are rewarded for bringing in reliable new members, and punished for suggesting fools and traitors. The applicant will be questioned thoroughly by a group of lay members, then scanned by a concealed Initiate with Sense Order. There will be a later interview with the Initiate of the local shrine. If the applicant is accepted for probationary membership, he will have to prove worthy of it by ambition and deed. A Rune Priest permanently inducts the applicant into the cult after satisfying his own sense of the worthiness of the probationer. It is up to the Initiate to decide when the new probationer might be ready for permanent status.

…In one direction the tunnel ran on without turn or interruption. The best lights and spells we cast down it told us that it had no end or deviation. That was to the northwest. In the other direction the tunnel went little more than a kilometer before several other tunnels branched off. There was no dust on the floors, and the air was fresh. The tunnels were very circular, more like tubes than caves. Neither of us had known anything like it. With some misgivings, I conferred with a Lankhor Mhy priest in Shomashill, but there was no Irrippi Ontor temple within several days' ride. The priest was equally reluctant to deal with me, but I tempted him into cooperation with my tantalizing information. He could not immediately identify the meaning of the structures, and thought they might be some bones of an unknown god. …The priest had eyes as large as mine when he finished his report. We resolved to enter the tunnels as soon as possible… Where the tunnel branched, a new shaft was sunk, and we continued our exploration with secure communications.

Applicants found to be Initiates or Rune-levels of any cult of order, and particularly culls of Truth, will never leave the questioning session. However, the cult encourages lay members of other cults to continue their observance of the rituals of the other cults, and in general welcomes any being with discipline, ambition, and greed.

One tunnel was a dead end, but the other two opened into a wonderland of convoluted tubes traveling without reason up and down, over and under, through each other and around each other in loops and spirals. At last we found the way to the main hall, and drove new shafts directly to it, bypassing the maze in which we always became lost.

The complex held many tubular rooms and ways, but astonishing was the main hall. Here the diggers had carved straight tunnels in grids along all three dimensions of existence, and the result was an enormous open lattice-work cube, perhaps a hundred meters on a side, though our torchlight could not penetrate the heights. The effect of the hall was oppressive and threatening, and we were doubly nervous because of the reputation of Krarsht which the priest revealed to us and because so many of the tunnels were vertical that we could not adequately explore the entire warren.

Requirement To Belong

Lay members must donate 5% of their earnings to the cult and attend each service. Every lay member must vow complete secrecy about the existence of the cult and all matters concerning the cult.

Lay members must accomplish the majority of recruitment of new worshippers, and are relied on to pass on all news, rumors, and other useful local information to the Initiate. They often make the initial contact with potential clients. Many of the street urchins infesting every sizable town will be lay members of the cult.

The lay member must provide one intelligent being as a sacrifice each season, and sacrifice 1 point POW each service.

Mundane Benefits

Each person recruited by a lay member who becomes a permanent lay member is worth a reward of 10 Lunars to the recruiter. If a recruiter brings in a member who eventually becomes an Initiate, the recruiter receives 100 Lunars from the cult.

Lay members will be found in all cults and occupations. They often help each other find lucrative positions, and will make emergency loans.

The cult will relocate lay members who are under suspicion by local authorities, but even in emergencies will not admit a lay member to a temple. If a lay member has performed with conspicuous incompetence, he will be fed to the Hungry One The cult can provide Healing for members, with payment to be settled when the member is able.

Skills

Krarsht lay members receive training in the following skills:

Half Normal Price - Hide in Cover, Move Quietly, Listen Shortsword attack only.
Prohibited - The Peaceful Cut.
Unique - a lay member may begin training in the cult spec al skills, Hurl Pratzim and Net Attack/Parry:

Hurl Pratzim

Initiates brew this disgusting liquid from the saliva of the Krarshtkids. It is cohesive and viscous. The user reaches into a pouch holding several handfuls of the stuff. He then casts 1 point temporary POW into it, and throws it at a target. Casting this stuff demands skill, because when it leaves the hands it begins to expand and form a conical web about 3m in diameter. If the throw succeeds, the saliva binds and entangles the target. Victims hit by Pratzim must make an STR vs. STR roll to escape. The Pratzim is always STR 15. A missed roll means that the victim is bound, may not fight with any weapon, and may hop, if still standing, at a movement rate of 2 A fumble roll means that the victim is hopelessly entangled and will strangle to death in CON + 5 rounds unless freed

The beginning skill at Hurl Pratzim is 0%. The skill is learned at the rate of 300/600/1200/EXP for members of the cult, and 600/1200/2400/EXP for non-members Each handful can be hurled only once. Lay members will have ten handfuls per season.

Battle Magic

The cult teaches all the battle magic spells. In addition, lay members may learn a cult special spell, True Net.

True Net **1 point**
temporal, passive, 80m
This focused spell affects only nets and handfuls of pratzim, increasing the chance to hit by 5% per point of spell, and increasing the strength of net or pratzim by one point. This spell is stackable to 4 points, and is not compatible with other weapon-improving spells.

Initiate Membership

Requirements for Initiation

The prospective Initiate must have been a lay member for at least a year, and must know Hide in Cover, Move Silently, and Net attack/parry at 50% or more. He must then convince the Initiate under whom he worships to sponsor him the next time that a Rune Priest officiates at ceremonies. Abstract this as a roll of D100 of POW + CHA plus 1 for each 1000 Lunars given to the cult and 1 for each worshipper recruited for the cult by the applicant and then divide the total by three and multiply it by five. A roll equal to or less than the result on D100 means success. Applicants who fail the roll must wait for another season. Applicants who fail twice have lost the trust of Krarsht and are fed to her children.

Requirements To Remain Initiated

The new Initiate is called a Lip. Once accepted, he must restate his vows to the Waiting Mouth and his complete loyalty to the cult. The new vow is of utmost seriousness, and Initiates will be warned (once) that they now never will be allowed to leave the cult alive.

A Lip must sacrifice 2 points POW each week to Krarsht. If this sacrifice is not performed, a Krarshtide spirit will hunt down the offender and hound him until either he is driven mad or dies, or until he returns to explain to his Drool or his temple.

Lips must provide two sacrifices to Krarsht per season.

Mundane Benefits
Initiates in good standing who have been in a temple for three years or more and who have followed cult dictates may be provided with their own Drool or be sent out along with a Rune Priest to establish one or more new Drools. They also will receive a small shrine to Krarsht.

All Initiates have better access to training than do lay members, since they have proved their devotion.

Skills
The following skills will be available at every temple:

Half Normal Price - Acid Brewing, Camouflage, Climbing, Composite Bow, Dart Throwing, Jumping, Light Crossbow attack, Lock Picking, Poison Brewing, Spot Hidden, Spot Trap, Thrown Dagger, Trap Set/Disarm, and Weapon Making.

Lipsof Krarsht will be trained in the following cult special skills:

Bribery **Knowledge skill 05%**
The knowledge skill of Bribery may be taught to a per-son up to his Oratory percentage or to 50%, whichever is lower. Bribery is taught to Initiates and Rune Masters for free; it is also taught occasionally to non-cultists for 500/1000/EXP. A D100 roll equal to or less than the Bribery skill successfully bribes the target; a critical hit bribes the target without leaving him knowing that he has been bribed: the bribery will not show up quickly if the target is questioned. It will show up by a successful Divination.

Sense Order **Perception skill 05%**
This ability is first learned to 5% ability plus perception bonus, and rises only through experience. Success in this skill allows the user to sense the presence of concentrated Order; it does not trigger for the background radiation of the natural world, but does alert the user in the presence of special magical items of Order or of Initiates and Rune-levels of such cults. This skill is effective to a range of 15m Successful users will receive a vague sense of unease and the knowledge that Order is near. Cost: time. Available only to cultists.

Brew Pratzim **Knowledge skill 00%**
This knowledge skill successfully used allows the user to brew five handfuls of pratzim for each person participating in the process. The time for the brewing takes four hours, and requires a SIZ 3 amount of blood for each participant. A Krarsht Rune Priest must provide the necessary Krarshtkid spittle as the base for the potion. Cost: time only. Available only to cultists.

Teeth Of Krarsht **00%**
These special cult throwing weapons are designed to administer poisons from a distance. They are disc-like, with six sharp points arranged equally around the perimeter (each representing one of the Devourer's legs). The weapon does 1D4 damage plus the effect of the poison. Basic skill is 0% plus any attack bonus. The training cost for this weapon is 100/300/900/EXP for cultists; non-cultists will be taught only to 25% for a flat sum of 1800 Lunars. Teeth of Krarsht can be made by any worshipper with 25%+ Weapon Making skill.

Rune Lord Membership

General Statement
The Rune Lord of Krarsht is called a Jaw, and is responsible for successful completion of cult contracts. A contract to Krarsht occurs whenever any worshipper of Krarsht interacts with the world, for the worshipper in accepting the way of the Hungry One has agreed to further the power of Krarsht both during and after life. More narrowly, the cult undertakes deeds for non-cultists which those ambitious, jealous, or greedy souls may be too squeamish or too much under suspicion to perform for themselves. This might be an assassination or murder, a kidnapping, (rarely) a theft, the spread of rumor or gossip, and so on. The cult will undertake to perform these contracts to its utmost power, because it knows that every such contract paves the way for more chaos in the world.

A contract will either be 'one-legged' or 'six-legged.' For a negotiated price, the cult will attempt to complete a one-legged contract once and only once. For six times the price, the cult will agree to a six-legged contract, to be attempted until successful. The cult will never decline any contract which it perceives will further the will and domain of Krarsht and of chaos generally.

A Jaw is contacted through the local shrine Initiates. The client or contractee will never meet the Jaw. Once the veracity of the client has been established, the Initiate will arrange an interview at a safe place, and there question the client by using a long and constantly improved list of questions. Ascribe may copy the client's answers, or the Jaw actually may be listening from behind a partition. Once the list of questions is ended and satisfactory payment made (50% in advance, 50% upon completion), the client never is seen again.

Jaws sometimes are required by the cult to maintain a public identity, though never in regions dominated by Storm Bull worshippers. The public cover permits a Jaw to be intimately acquainted with religious, political, and economic conditions in an area, and it is said that experienced Jaws know years in advance just who their clients will be. The Jaw never makes any contact with a prospective client, though a layman may well do so. Just as with the Waiting Mouth, the Jaw is patient.

Entire political structures may be infested with Krarsht worshippers; even then, none will know the Jaws.

Requirements for Acceptance
Krarsht requires her Jaws to have 90% ability in one missile weapon, Move Quietly, Camouflage, Trap Set/Disarm, and Hide in Cover. They must be able to brew a potion or acid to at least POT 10, and have 15+ POW.

"I have bred large cats to fight large rats," said Ketil, "but there are no cats great enough to rule here."

When one of us saw movement far above, we alerted everyone, as well we did, for the Krarsht beasts dropped among us with hideous shrieks soon thereafter. These aweful things were unknown to us or to the Lankhor Mhy priest, though doubtless Irrippi Ontor held the information, could I have gone quickly to such wisdom.

The Krarsht beast is thin and circular, perhaps two meters across, and it has six legs. Standing, it is not more than a meter tall, but its six legs give it great springing ability. I have seen them jump six meters or more from a standing start. When they land, they strike their targets so that their mouth (which is in the middle of their body) engulfs the head of the victim, while the body folds somewhat around his body, from the top down, and the massive digger claws at its extremities may occasionally be brought to bear upon a man, though this is quite rare. The things' spit and tongue are also death-dealing. Their favorite attack is to drop from above, an attack impossible to miss in the vertical tunnels…

…When we returned, we brought stout pikes, and being so armed spelled the doom of the beasts we could find. Ketil rigged stopper bars on the wooden hafts. When the terrible things fell upon us again, they were firmly impaled by their own force in falling, and the bars extending from the hafts stopped the beasts from quite reaching the carriers of the pikes. There they would squirm and scream, their blood streaming down upon our pikemen, who nonetheless stood firm.

Within a few days we had carried the battle to the few hanging back in the vertical shafts, and here again Ketil was invaluably ingenious in rigging pole arms which we could fight with while ascending the dangerous heights…

When the requirements are met, the temple priest will assemble a quorum of their number to examine the applicant. There will also be 4D6 Krarshtkind present. The applicant must then convince them of his worthiness, abstracted for game purposes as a roll of 0100 equal to or less than POW + CHA divided by 2 plus 1 per contract previously brought to the temple by the applicant. If the roll is not successful, then the applicant waits at least one season before trying again. If the second attempt does not succeed, the applicant will be devoured by the assembled mass of Krarshtkind.

Restrictions

Jaws may marry only within the cult, and then only with someone of Lip status or greater. They must fulfill or be working at all contracts to which they have committed the cult, and must make at least one contract per season should their workload fall below a level determined by the High Priest of the temple. Most Jaws will live a disguised life in a community; they will not be able to absent on long journeys and special missions; for that reasons some Jaws will always remain at the temple, both to guard it and to act as a reserve.

Benefits

Jaws have the normal Rune Lord benefits of Power Support and Divine Intervention. Instead of the normal allied spirit, they may ally a Krarshtide (see the associated cults section).

For each weapon skill mastered, Jaws receive one iron weapon of that type (or 5 iron arrows, quarrels, darts, etc.). Jaws keep 40% of their livelihood profits and incidental monies (not cult contract money) for the purpose of keeping paid informants and supporting an occasional Initiate aide.

Divine Intervention

Krarsht is proud, and wants no worshipper to avoid becoming her when that is his destiny. But she is willing to help a mission occasionally. She does not provide normal Divine Intervention for followers. If a follower asks for her intervention and she deigns to give it, she will send 2D3 Krarshtkids and 1D3 Krarshtides to her worshipper. For 15 minutes he will have nominal control of the beings, as a member of another cult might control an elemental. After that time, the beings return to whence they came.

Skills

The following skills are available to both Rune Lords and Rune Priests:

Acting **(Knowledge skill 10%)**
This is a knowledge skill. It costs 500/1000/3000/EXP to learn from its masters; Jaws and Tongues may learn it for half price. When the skill is successfully used, the persona portrayed will seem real and natural to all who see the user. It may be combined with the Disguise skill.

Disguise **(Knowledge skill 05%)**
This knowledge skill costs 200/400/800/1600 Lunars. The successful use means that the character has altered his appearance to all viewers.

Battle Magic

A Rune Lord or Rune Priest of Krarsht may learn this battle magic spell for 500 Lunars; it may be taught to non-cultists for 1000 Lunars.

Image Creation **2 point**
unfocused, temporal, passive, 80m
This spell creates an image of a humanoid figure, the actions of which will be the actions of the caster of the spell. The image may look different, as when the caster is stranded in the middle of a band of trolls and really wants to look like a troll until he can get away. The image may be cast over the caster, or on any other target with-in the 80m range of the spell. If the image is intentionally jostled or attacked, it will go away. During the round the enemy took to hit the image and dispel it, the image will provide the target with a 5% additional Defense-add per point of SIZ difference between the image and the target. The maximum image SIZ is 21. Casting the spell requires no motion which would give away the fact that the character is casting a spell.

Rune Priests

General Statement

The Rune Priests, called Tongues, run the cult. They oversee the feeding of sacrifices to the Waiting Mouth, oversee the shrines, and induct new members. Fighters and magicians from the Order cults have rarely invaded the temples of Krarsht with any success.

Requirements for Acceptance

The prospective Tongue must have been an Initiate of four or more years' good standing, must Sense Order at 90% or more, Read/Write the local language at 90% or more, and have a POW of 18+.

Restrictions

Tongues may marry only from within the cult, to worshippers who are at least Lips (Initiates). They are restricted to DEX x 5% in advancing all DEX-based mundane skills. Priests do not need to personally bring sacrifices to Krarsht.

Benefits

Priests live at the regional temple when they are not traveling on cult business. When there they receive free room and board.

Rune Spell Compatibility

Priests of Krarsht have access to all standard 1 point Rune spells. They cannot summon Small Elementals, but they can call up a Krarshtkid who will act as an elemental would (see the associated cults section). Tongues may use the following cult special spells:

Defend Against Law **1 point**
15 minutes, range 160m, reusable, non-stackable
This adds 30% to the defense (as does the Shimmer battle magic spell) of one being who is fighting against one or more followers of law/order. This spell will not work against chaotic beings.

Face Law **1 point**
15 minutes, 160m, reusable, non-stackable
This spell will affect only lay members of Krarsht. The target will stand his ground and fight the lawful foe he faces, even if he would ordinarily run.

Chomping **1 point**
15 minutes, touch, reusable, stackable
For each point of POW up to four put into the spell, the target will do an additional 1 D6 damage with a bite and increase his attack chance 10%. The target's teeth will grow longer and sharper, and the chomper will be able to impale as per the rules. This spell often is used in conjunction with Venom Bite.

Tongue **2 points**
15 minutes, voice, reusable, non-stackable
This spell allows the target's tongue to be used as a weapon. The tongue has a range of 3m, and will have an attack chance of the target's DEX x 5 to succeed. If so succeeding, the attacker's POW must overcome the POW of the defender. If succeeding, the defender takes 4D3 in Disruption-like damage.

Sweat Acid **2 point**
15 minutes, touch, reusable, non-stackable
A successful cast causes the target's skin to secrete an acid whose potency equals the caster's POW. The target or the items he carries or wears will not be affected by the acid, but beings or foreign items who touch the target will suffer the effect of the acid.

Venom Bite **2 points**
15 minutes, touch, reusable, non-stackable
The target of this spell injects a poison of potency equal to the caster's POW on a successful bite attack which does damage. The target will be temporarily immune to the poison's effects for the duration of the spell.

Subservient Cults

Spirit of Reprisal

Krarshtides appear as shadowy, palely luminous images of the Mother Mouth, identical in form to the Krarshtkids below. Each spirit has a POW of 2D6+12. In use, these spirit attack by means of spirit combat. If they succeed in an attack and their victim does not, they may attempt to drive the victim insane. To do this they must make another POW vs. POW attack, just as in spirit combat. If they again succeed, thoughts and terrors of chaos devour the victim's mind, driving him insane. Those who go insane traditionally kill themselves, but they are in any event no longer a threat to the Maw.

A Krarshtide has 3D6 INT. A Jaw of Krarsht may choose to use one of these spirits as an allied spirit. If they do not succeed, they will be subject to the spirit's insanity attack.

Krarshtkids

From the parts of the Mother hacked off by Storm Bull in the Great Darkness grew the Krarshtkids. Resembling (but much smaller) the Waiting Mouth, a Krarshtkid has a central body 1 m in diameter with six legs jutting out around its perimeter at roughly equal spacings. These creatures can eat anything but favor loam, clay, sand, and limestone. They are the primary builders of the underground Krarsht temples. As they eat, mature Krarshtkids make individual 3m diameter tunnels, turning the earth they munch (through their digestive tracts) to a form of stone with which they line their tunnel walls. A younger Krarshtkid may eat a tunnel as small as 1 m in diameter. Tongues frequently choose Krarshtkids as allied spirits, in which case use the INT + POW stats for the Krarshtides.

By the will of the Goddess, this was the worst fight I ever experienced, for the enemy was bloodthirsty, the way mysterious, and the fighting often in pitch blackness. When we had satisfied ourselves that all the beasts were dead, we turned aside a stream and began to fill the lower depths with water. Militia we called up followed the long tunnels in either direction until they passed out of the very land of the Bilini, where our power could no longer penetrate. We sealed and destroyed what we could, and flooded the rest, but perhaps we could have turned the Erinflarth into those holes, and still never filled them…

Associated Cults

Primal Chaos

See the separate cult write-up for Primal Chaos.

Black Fang Brotherhood

The brothers of the Black Fang found much to admire about Krarsht, and they occasionally appear at local shrine services. Many Black Fang schemes require sub-contracting particular skills or contacts from the Hungry One. In return for profitable co-operation with a probably continent-wide organization, the Brotherhood provides these two spells:

We had found a temple of Krarsht new-built, and just before the followers would have gathered there to begin their horrible activities. The farmer on whose land the true (disguised) entrance was found had disappeared without trace, and a Storm Bull search of the area revealed no chaos. Had we known what the place was from the start, we would have kept the discovery secret, but as it was, everyone within many hours travel learned of the strange place too quickly…

Concealment **2 points**

15 minutes, 160m, reusable, non-stackable

This spell combines Invisibility and Silence, and makes the Invisibility passive. If the character protected by this spell attacks with missile, melee, or magic, he becomes visible in the first strike rank of the melee round in which he attacks and will disappear after the last strike rank of that round unless engaged in melee. In any round the character disengages from melee, he will disappear again at the end of the round of disengagement.

Vision **2 points**

15 minutes, 160m, reusable, non-stackable,

This spell gives a mobile viewpoint up to 240m away from the spirit of the recipient of the spell, as described in the rules.

Krarstkid Statistics

Characteristics	*Average*
STR 2D6+6	13
CON 3D6	10-1l
INT 3D6	10-11
POW 2D6+12	19
DEX 3D6+6	16-17
SIZ 7	Move 3 Hit Points 11

Roll	*Location*	*AP/HP*
01-02	F LEG	3/4
03-04	RF LEG	3/4
05-06	RR LEG	3/4
07-08	B LEG	3/4
09-10	LR LEG	3/4
11-12	LF LEG	3/4
13-20	BODY	7/6

Weapon	*SR*	*Attk%*	*Damage*	*Parr%*	*Pts*
Fang	7	50%	2D6 *	-	-
Tongue	6	75%	**	-	-
Spit	1	80%	***		

* Fangs - when a successful bite does damage to the target, the potency of the poison (equaling the CON of the Krarshtkid) will try to overcome the CON of the target. If successful, the target will be paralyzed for 20 - CON days.

** Tongue - a hit by the tongue will then attack the POW of the target. If successful, the target will take 4D3 damage - In a Disruption spell.

*** Spit - the spit of the Krarshtkid is the Pratzim which the Initiate learns to brew. This will entangle the victim if successful.

Miscellaneous Notes

Building A Temple

When a Tongue of Krarsht has satisfied himself that a new temple is needed, and has secured a surface area proper for the comings and goings of the cult, he consecrates the site in a brief ceremony. The consecration notifies Krarsht that a new temple is needed.

For months thereafter, Krarshtkids will tunnel to-ward the temple-to-be's location, and then start on its construction without further prompting by the Tongue. Krarsht will reveal the completion of the complex and its only-then-existing entrance in a vision to the consecrating priest.

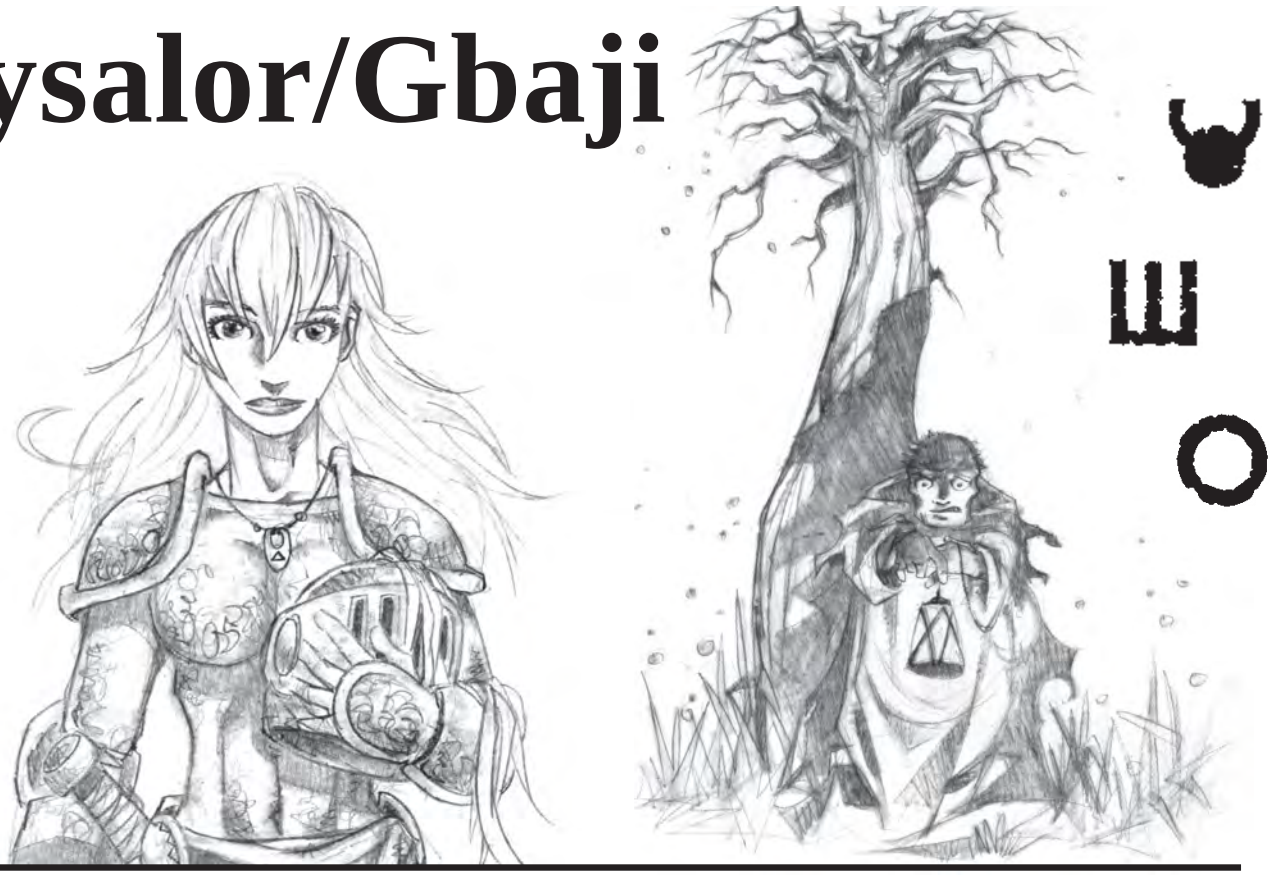
A temple of Krarsht is built to Krarsht's specifications, which always change in arrangement. There are quarters for the Rune Masters of the temple, the ceremonial halls, and the feeding pits for the Krarshtkids, and many labyrinthine connecting tunnels, and tunnels which go nowhere. Pits open with-out warning, and streams occasionally break through in unexpected places. The first exploration of a Krarsht temple is both a sacred thrill and a mortal terror for the consecrating Tongue.

The Halls of Krarsht

Some say, though none but Krarsht will know, that all of the subsurface world is honeycombed by the servants of the Hungry One, and it is in fact likely that at least some major river valleys of Glorantha are criss-crossed by her underground ways. The dwarves, though loath to talk of their own affairs, have a few times encountered the Krarshtkids, if not their worldly masters or other-worldly Mistress. It is known, though, that the dwarves prefer granite, marble, and basalt as structural elements, while the Krarshtkids find such hard materials to impede the Mobility component of their make-up.

Philosophers point out that lack of ventilation in the great lateral connecting tunnels surely makes impossible all physical and underground movement between the temples by any but the Krarshtkids. Others are not so sure. If the connectors do not serve a purpose now, may they not in the future? Is Krarsht not merely a surviving chaos god, but the chaotic parallel to Arachne Solara herself? And will Krarsht's webs of nothingness be shown to bind all Glorantha in some unimaginable way at the end of Time? Stories are told of tunnels which open the ways to Hell, and other tunnels which open to strange places without gods. More is said, but it is fanciful.

Nysalor/Gbaji



Mythos and History

Before Time

This deity first was known as Rashoran, and he either was the last of the gods born, or was the first chaos deity created. He is known to have been killed by the god of entropy sometime during the Great Darkness.

Since Time Began

Near the end of the First Age, the mortal races successfully built a new god, Nysalor, "The Bright One" or "The Perfect One." By those titles he was (and still is) worshipped reverently by the peoples of Peloria.

In western Genertela, where the priests of the cult went beyond the control of their god in Dorastor, the cult came to be called Gbaji, a vulgar word meaning "The Deceiver." The name seems well-deserved in that region.

The cult prophets of Nysalor originally had spread their word far and wide, but met great resistance in the west from the Malkioni, who had their own cosmic secrets. The prophets discovered that they could secretly introduce plague and disease into an area, present themselves as healers, then proceed to cure the infection. Their popularity rose rapidly in Ralios and Seshnela, but that new power tempted the prophets of the cult, and they fell prey to the vanity of such strength. More and more of them chose the easy 'dark side' of the cult, which said that the Illumined need care only for themselves. Some areas widely supported such dark prophets, and the people took up the secrets of this new faith. In this way terrifying cities of undead grew, whose living population merely masked the existence of their vampire lords. Ancient horrors were discovered and re-established, such as the Thanatar complex in Ralios. Everywhere people cheerfully sprouted chaotic features and became Krjalki.

Arkat Humaktson, "The Liberator," led the heroic cleansing of the land, spending three generations in the task, and in the end leaving a trail of cinders across the continent before the final victory. Though its temporal power was broken, and its god now lay dead, the cult could not be completely eradicated because it required no temples or priesthood. The survivors of the Gbaji Wars hid themselves, and many deliberately forgot their riddles to protect themselves.

The Red Goddess woke the cult. She undertook a great path and in her journey sought passage beyond an empty shadow on the Spirit Plane. She engaged it, defeated it, and thereby became Illuminated by the god Nysalor. With his

"Whom else should I tell?" Oddi laughed. "It was all prompted by those Trickster rascals and their riddles, you know. How could I have not understood before now – here where Ralzakark finally has consented to fight us – that I have been Illumined?" He shook his head with chagrin, but without the black moodiness which I had known for days. "How can I tell my clan and my cult? They would cut off my head! But I thought you, a Lunar, should know, for if it becomes known, you will be supposed to have converted me to your foul ways and will thereby be in great danger from those who love me best."

knowledge, she went to deeper places and freed the Crimson Bat from its eternal bondage. Returning home with it, she confirmed her mighty empire. Since then, the beliefs of the cult of Nysalor have become integral to the cult of the Red Goddess. Through Nysalor the Lunars have access to chaotic abilities and powers unreachable by normal deities.

This seemed true to me, though I would let it be as the Goddess willed and had no thought of flight from my post.

"There is a connected matter," Oddi added. "How shall I fight this battle today, feeling as I do? The hate has gone out of me, and I have no lust for war."

He said this matter-of-factly, as though declining a platter of eels. How much attitude makes of us all, for the day before he would have fallen on his sword before such words escaped him! I pondered what should be replied. I was young and strained for the fight myself, yet saw here a great chance to bring this noble barbarian to the ways of the Goddess and of true civilization.

Life after Death
The cult offers no promise or hint about life after death, nor has any requirement for burial. Local custom prevails.

Runic Association
The cult is associated with the Runes of Chaos, Light, and Mastery.

Nature of the Cult

Reason for Existence
The realities of the world always are in question, and there always are new revelations and perceptions which may alter any being's outlook on the universe. The cult will continue to exist until all questions have been asked and answered.

Socio-Political Position and Power
The cult exercises little or no actual power, and even at its height seemed to do so only because of the personal actions of prophets operating in its name.

The cult continues to exist because sapients cannot refrain from asking questions about the nature of existence.

Particular Likes And Dislikes
The cult has no particular likes or dislikes. Cultists will tend to shrink from performing or advocating extreme actions of any sort, but the definition of extreme action is left to the individual cultist.

The Lunar Connection

The Red Goddess encountered the god Nysalor during her Heroquest for apotheosis. Nysalor, long dead in Glorantha, was still attainable on the God Plane, and when the Red Goddess attained Illumination, it was her final release to godhood. She experimented with her contacts with chaos, first summoning and controlling the Crimson Bat during the First Battle of Chaos. Since then many worshippers have followed her path, and many in the Empire can balance the powers of chaos with their responsibilities to the world.

Organization

Inter-Cult Organization
The cult has no normal cult or temple operations at all, and so cannot have inter-cult organizations either.

Intra-Temple Organization
The cult has no regular temples and needs none. Sometimes worshippers will form schools, but these have no cult standing.

Center of Power, Holy Places
The land of Dorastor, to the Northwest of Dragon Pass, was the former center of power of the historical cult. Arkat the Liberator razed that land; it has since grown into a nightmare realm, perhaps because the balance of civilization was lost. Its peasant population consists of chaotic ghosts, nations of renegade elves, psychotics, raging lunatics, and fugitive werefolk. The monsters of Dorastor are unspeakable and unique. Only a few have traversed it since its razing; only the boldest will now attempt its dangers.

The places where the sections of Nysalor's body are buried might be considered holy places, though there are no special effects from them nor do worshippers gather at the sites. All the known sites are in Dorastor.

Holy Days and High Holy Days
The cult has no set holy days.

Lay Membership

The cult has no lay membership, since the cult has no actual structure to it. It is impossible to be a casual member of this cult if you are in it in all.

Initiate Membership

General Statement
Initiates are the backbone of the cult, for it has no other hierarchy except for whatever respect a many-questioned Riddler may evoke from those he questions. The cult poses no standards for questions or questioners.

An Initiate is one who has been Illuminated by Nysalor's Light. In this consciousness-awakening, the individual breaks the mold of fear and mortality within which he has been confined, and gains special insight, into the relation of chaos and the world. This insight completely alters the individual's perceptions and powers thereafter.

Requirements To Join
To become an Initiate, the being must be Illuminated. The being will be Illuminated by making a successful Illumination skill roll, automatically done once per year during the Sacred Time.

To attain the Illumination skill, a person must successfully answer Nysalor Riddles. A Riddle is a bizarre question about facets of everyday life, with an unusual answer capable of shocking a person to some very unusual realizations about the world in which they live. A Nysalor Riddle exists which corresponds to each of the skills listed in the rules; there are separate Riddles for attacks and parries of weapon skills.

When a character is asked a Nysalor Riddle, he must attempt to make his percentage with the corresponding skill on D100. This will not require use of the skill, merely the roll of the dice. If a roll is made equal to or less than the skill percentage, then the question was answered correctly.

Each correct answer to a Nysalor Riddle equals a 1% chance of success for Illumination in the following Sacred Time. The points are cumulative and cannot be removed or forgotten in any way. A person can be asked the same Riddle many times until it is answered correctly. A particular Riddle adds 1% only the first time it is correctly answered; after that it has no effect. Character sheets should note which skill-Riddles have been answered correctly, as well as the total number of correctly answered Riddles.

Example: *Pericippus the Priest hears a Nysalor Riddler say something unusual, like "What is the difference between a Silent Movement?" This is the Move quietly Riddle of Nysalor, and Pericippus is 70% at Move quietly. His player rolls a 48, and Pericippus replies, somewhat surprised at himself, "The sound of a man dying." He feels a bit odd. H. has succeeded in gaining another 1% chance of being Illuminated. The following Sacred Time, in the midst of his normal sacrifices, Pericippus' player rolls 14 on D100. Since Pericippus' character sheet shows a total of 17 Nysalor Riddles answered, the priest has been Illuminated. He is almost overcome by a swoon, but succeeds in finishing the rites.*

"My King, it is said there is a dim and a bright side to all of existence, and that only those who are Illumined see that the difference resides not in existence but in the way we choose to see it. What Nysalor would tell you I know not, for Illumined I am not, but the Lunar way is this: the man who knows best will know best his duty. It matters nothing that we fight here today on the side of order, and that Ralzakark and his hordes fight for chaos, for if we all willed it in reverse, so then would we fight, each in the other's place. The Goddess knows that just as chaos can corrupt order, so can order undermine chaos. These ways of alignment are of our birth and our training, but they are not ways of living. Life itself does not care, and the Spider will weave Her web regardless, for all was made so by the Compromise.

"If you are a King without hate and lust, then your subjects will praise you only more, so long as you pursue your duties with diligence and honor. Why you came to be here this day with this knowledge only the Spider can know, and you must take it up with her. But if you will remain King, then kingly you must be in the same way you are just now friendly with me. Do, and exist; hesitate and lose life for it.

Benefits of Initiation

An Illuminate immediately gains six kinds of benefits:

Ability To Sense Illumination
Once the person is Illuminated, he always will recognize other Illuminates. This is not a skill or sense; rather the Illuminate's special knowledge permits him to deduce the presence of another Illuminate from physical evidence, gesture, intonation, etc., which non-illuminated persons would not have cause or way to understand.

Immunity to Detect Chaos/Law Skills
An Illuminate will not register to either type of sense.

Immunity to His Spirits of Reprisal
An Illuminated person will never be attacked by any spirit of reprisal of a cult in which he is an Initiate or Rune Master, even if he has disobeyed cult rules, quit the cult, or encounters the spirit on the Spirit Plane.

Immunity to Detect Chaos/Law Spells
An illuminated person will not register on either type of spell.

Secret Knowledge
The illuminated one will know as truth that chaos is, in itself, neither evil nor inimical. This secret knowledge is the source of the other five benefits of Initiation. It makes the person of law free from automatic fear of chaos and the obsession to destroy it. Likewise, it frees creatures of chaos from their twisted convictions and offers them the chance to rid themselves of the hate which rules their lives. Illumination will give the realization, but it is not necessary that an individual change his life if he has other, stronger beliefs which intervene. Illumination conveys much the same information present in the fragment from Salonar Tamaskil's book, but teaches by emotional experience rather than intellectual argument.

The ability to Learn Nysalor Riddles
Only the Illuminated may ask Nysalor Riddles, and they ask only those which they know. Learning a Riddle requires sacrificing 1 point of permanent characteristic POW during the Sacred Time for each Riddle. Besides being asked Riddles, Illuminated beings may try to discover the answers to Riddles through meditation. For each season spent concentrating on any specific Riddle, one who is Illuminated can attempt to roll D100 equal to or less than INT x 1%. Success indicates that the answer was found, and now 1 point POW can be sacrificed to learn the Riddle.

"We must ponder our responsibilities, using them as we might use masks and disguises. What lies beneath the mask only you can say. But if you will be king, why then ride we must against Ralzakark, and slay without stint, and take honor for those who have followed you."

Restrictions

Many know the stories of Nysalor and Gbaji, and distrust those who ask strange questions. It generally will be impossible for them to tell what is or is not a Riddle, since Riddles will be ordinary sentences, and they well may not know that they have been Riddled.

Several cults have taken upon themselves the destruction of chaos and things chaotic, and they often count Nysalor worshippers among their foes. Some of their specialized tools in this fight may not work against the Illuminated (such as Storm Bull's Sense Chaos), but if some cultists recognize, suspect, or receive reports of people asking odd questions or acting in a Socratic manner, they may strike out-of-hand to destroy the incipient chaos before it spreads.

It is very dangerous to exploit this cult's undetectability by joining many different religions and learning their special cult spells. Members of the religions involved will find it question-able and distasteful, say, for a Fire priest to raise zombies, show vampiric powers, or to use strong Darkness spells. People know of this tempting cult, and know also that members of it can be tempted by the ease of its dark side applications.

Rune Lord Membership

The cult of Nysalor has no Rune Lords.

Rune Priesthood

The cult of Nysalor has no Rune Priests.

Subservient Cults

The cult of Nysalor has no subservient cults.

Associated Cults

Though they are rare in central Genertela outside the Lunar Empire, the cult of Nysalor has good reputation with a number of other cults, and in those places temples may contain a shrine to the god set up, and acknowledge it as a place where Riddlers are welcome. This is normal in Lunar territories, where Nysalor is popular. Occasionally a shrine to Nysalor will appear in light or elf temples, or in temples to localized deities. Nysalor is also associated with Primal Chaos.

Since Nysalor is now only a shadow on the Spirit Plane, his Initiates neither get nor receive spells and skills from associated cults without joining those cults.

Miscellaneous Notes

Arkat the Destroyer

The ultimate irony of the struggle between Arkat and his arch foe Gbaji is that Arkat was Illuminated while still a youth under the tutelage of the elves of Brithos. This secret was known only to the highest of the Arkat cult's leaders.

The Arkat cult maintains a strict watch on itself and the rest of the world. As Illuminates, they can detect Illumination in others. Their strict moral code is clearly within the bounds of acceptable non-chaotic behavior, and their great duty is to maintain order and stamp out chaos,

and they know no limit in pursuing that duty. They have developed special skills and abilities to deal with chaos, especially the Gbaji worshippers.

An Arkat will never accept the use of chaotic magic. They never will deal fairly or honestly with any chaotic being or thing. Now that their Heroquesting abilities have been dispersed through all cults, they aim only to destroy chaos, and will not rest tilt they have done so.

The cultists of Arkat consider themselves the epitome of the Light Side of Nysalor, and condemn without hesitation he who is prey to the Dark Side. As exemplars, they pride themselves in their steadfastness, taking great pains to perform good deeds in the world and protect the good name of their hero god, who suffered so much and who paid the ultimate price for his inner knowledge.

The Dark Side

The dark side of Nysalor is not, as one might expect, merely alignment with chaos. It is a more subtle temptation. Once a being has realized that there is no final difference between chaos and law, he may later make a similar but false parallel between his personal ethics and his personal desires, reasoning that since there is no ultimate division to the former, neither is there any final difference between the latter. The parallel is not consistent, however, since both law and chaos create in different ways, and all creativity rests upon co-operation between elements of existence.

He who operates solely from personal desire will not cooperate, since the childish core of any being's personality knows no constraint. Without co-operation and creativity, the being is a parasite, living off of or stealing the products of others without exchange. Nothing he can do or make can add to the sum of his species or culture. In this sense, fully lawful beings can be as much agents of the dark side as was the worst Gbaji prophet.

Oddi nodded at last, and we rose from the hummock where we had rested. The sun rose as we rode toward the mountains. The ten thousand spears of Ralzakark glinted far in the distance. About us our brave thanes and warriors gathered and sang. With clear eyes we rode firmly to our destiny.

Ending

Before I returned home, though, I made the short ride to Oxhead to visit Ketil Ericsbane, who then was Chief Priest of Orlanth there. Though perhaps as penny-pinching as before, he set a fine table for the two of us. We exchanged formalities over the meat, pleasantries over the bread, and got serious over the mead.

"That Oddi," Ketil said. "I can't quite trust him. He has something strange about him now. He laughs at the wrong times. Sometimes he changes his mind too quickly from serious matters."

"There's no doubting that he's a good king," Ketil added. "I'm astounded that he can get the Lunar goods as he wishes and yet keep out the Etyries merchants." This was more astounding than I could tell Ketil, for the dispensation had come from the Red Emperor himself. "He tithes his farms regularly, and does not harass the peasants. His seasonal sacrifices are feasts of roasted cattle for all those that work his lands. Yet…" Here Ketil could but shake his head disapprovingly.

"Everyone, not just his hired poets, sing his generosity and wisdom," I agreed. "And he is courageous." Oddi had a great reputation as a fighter; already arrogant fame seekers sought to slay him, but all those Oddi had killed calmly, without grin, tear, or boast afterwards.

"Yes," Ketil said, "Oddi the Brave they call him. And who else could have stood against great Ralzakark, and killed that monster twice in one melee?" We both smiled recalling that day of blood and triumph.

"He is just, too," I added, for I wished to alay Ketil's mind at ease as best I could. "And pious." Orlanth ordered his worshippers have five virtues. Oddi had all.

But Ketil grimaced. "Yes, he is just, and he pays his tithes."

Poor Ketil, Oddi had shown no interest in more than cursory membership in Orlanth. We investigated the mead again, and then I spoke more of Oddi's devotion to his people. Then I requested that the poet in the corner sing Beovarg's Song, the tale of a scandalously impious hero of another Age, always a favorite of the Orlanthi. After I had made some promises for Oddi, and given a few presents of my own, Ketil's mood changed somewhat. "Well, no man is perfect," he admitted.

"Perfection is for the gods," I suggested, and we drank to the idea.

Ketil agreed to underwrite the new temple which Oddi wanted. He affirmed his vows next morning, when I left early to follow the Erinflarth on the first leg of my trip to see my long-missed family. Oxhead would send priests far up the Sludgestream to follow the farmers who were reclaiming its lower reaches. Oddi would be as pleased as he could be. The thought made me smile. I wished the land and its people a just peace while I was gone, and that never would I see Oddi, Ketil, or any of my friends from there again.

NETS

Part of every culture in Glorantha, and in any other world, is the net A net is usually a set of lines knotted together into a grid pattern made to catch objects too big to fit through the holes of the grid. The mesh of a net can be small, for catching small fish, or large, for snaring larger prey, such as men.

For game purposes there are three nets of interest: fishing nets, trapping nets, and combat nets. Their many similarities include their manner of construction.

Netmaking

Netmaking is a manipulation skill. While a net maker may specialize in one of the three net forms (fishing, trapping, or combat), he can make any of the three types. This skill is common to foresters, fishers, and mariners. Its basic chance is 15%; its nominal cost to learn is 300/600/900/EXP.

The net maker's player rolls once upon completion of the net to see if it always works. If not, each time the net is stressed, the character's Netmaking percentage at the time he made the net must be rolled equal to or less on D100. If the roll is not successful, the net will break, unravel, or fall apart in some fashion.

Common Attributes of Nets

For game purposes, all nets have two attributes, SIZ and STR/hit points. SIZ is the size (area) of the net. Combat nets rarely are larger than SIZ 20, the maximum size usable by a man with one hand. Fishing and trapping nets may be of any size, but require one man per 20 points SIZ if the entire net is to be manipulated at once. Any net must have a larger SIZ than its intended target or it cannot fully entrap that target.

Nets commonly have a strength of 4D6+18 (an average of 32), and the STR also counts as its hit points in any one area. A being has three options to quickly emerge from an ensnaring net: ripping it open, cutting it open, or burning it open.

Ripping Open a Net - The character must match his STR versus the net's STR on the resistance table. A successful roll means that the net now has a hole in it large enough to crawl through. A second successful roll lets the ripper walk through the hole. This assumes that the ripper has not been trussed up in the net and can still move his arms and hands, perhaps getting some leverage with his feet. Even a common net usually will be strong enough to hold a man, but those wanting to trap great trolls get stronger nets made.

Cutting Open a Net - Only edged weapons work against nets. If the enmeshed being has an easily reached sheathed knife, he may be able to pull it out and cut with it. Edged weapons already in hand might also work in the referee's judgement, but such weapons in such a case will do only the damage of a dagger, because of problems of leverage and the unusual awkwardness of the cutting angle. Damage bonuses and Bladesharp will add the cutting power. For the victim to escape the net, he must destroy the entire hit points of the net (they are the same as the STR of the net). The full hit points are present in every area of the net, and should one part of the net be cut open, other parts will have the same hit points.

Burning Open a Net Nets usually are flammable, and will take full damage from a torch or Fireblade. Unless excessively dry, though, a net will not catch fire, so that the flaming object must be held against the net each turn until the hit points are burned away.

Combined Attacks - A net could be cut and burned at the same time to reduce its hit points, which also reduces its STR, and then the victim could apply his STR versus the weakened STR of the net and rip his way out.

Fighting With Nets

Only combat nets are meant to be used in battle. Other nets usually are too big, and are weighted differently to fulfill their primary function. Any warrior trained in fighting with a will use a fishing or trapping net at half his normal ability with the combat net.

Fighting with a net is a unique combat skill. It requires a specially-made combat net. There are two combat nets, the normal net and the large net. Each has a basic chance of 05, costs 100 Lunars to make, and has a nominal price to learn of 400/800/1600/EXP. The normal combat net has an ENC of 2 a STR of 15, and a strike rank of 2; the large combat net an ENC of 3. a STR of 20, and with a strike rank of 1.

A combat net can be snapped with (doing 1D4 damage), much as children do with wet towels, or it can ensnare an opponent. Fighters normally carry nets on the left arm, and in that position the net can be used as a shield. In absorbing blows from edged weapons, its hit points will be destroyed just as would be a regular weapon's. Trainees in Net Fighting learn both attack and parry.

Attacking to Ensnare - a successful attack which is not parried allows the attacker a roll on a special hit location table.

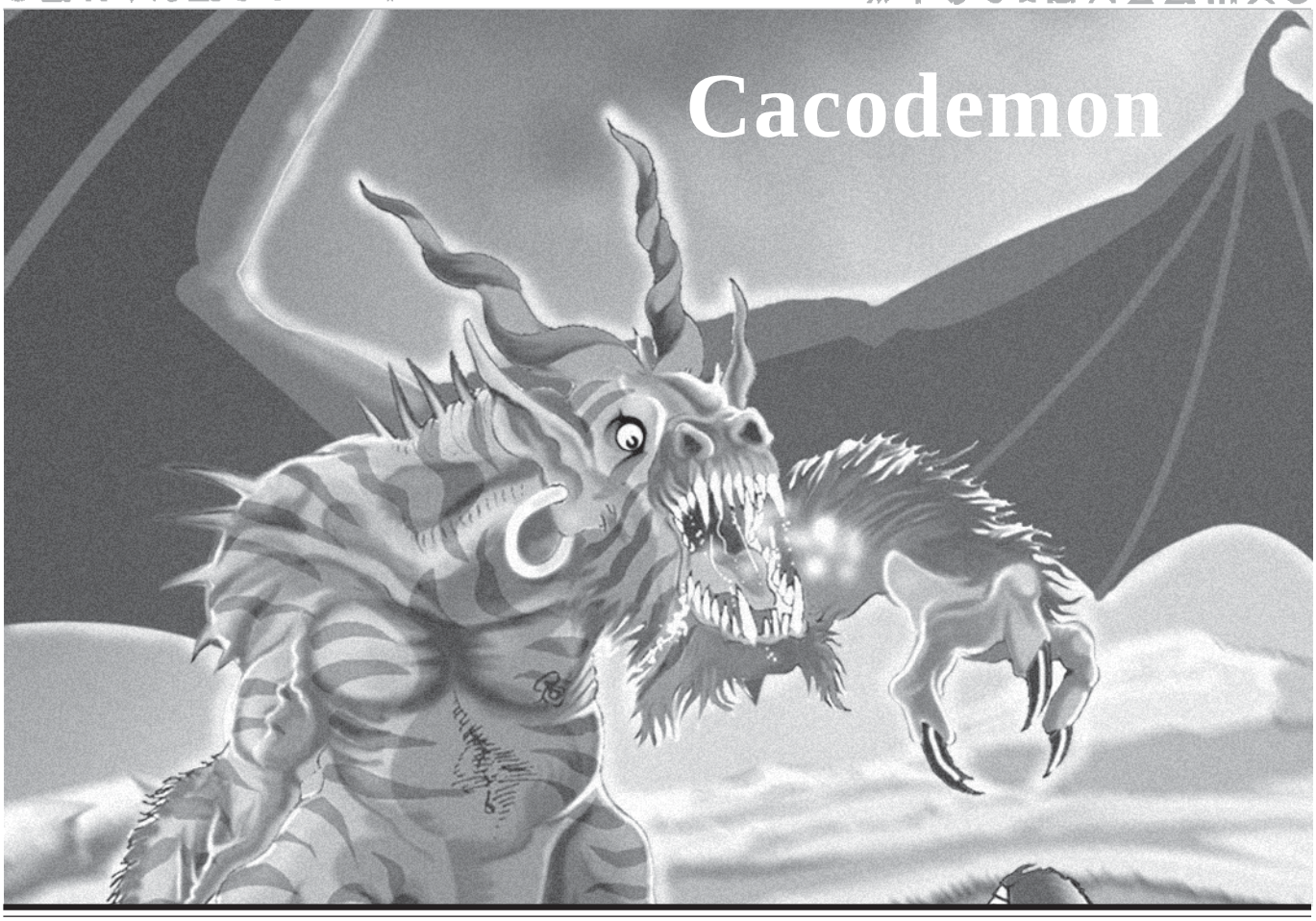
01-10	*legs caught, cannot move, arms, upper torso, and head are free.*
11-12	*arms caught; legs and head are free.*
13-15	*right arm and head caught.*
16-18	*left arm and head caught.*
19-20	*heed caught, vision obscured, attack/parry halved.*

The areas caught must be freed by ripping, cutting, or burning, as outlined above. If there is no tension on the net, the victim can simply unwind the net from himself. A D100 roll equal to or less than the victim's DEX as a percentage will accomplish the unwinding. Make the roll once per melee round. If the character's armed are pinned, he cannot unwind without help.

Defending Against Nets - A net may be parried. The shield used to parry a net is caught in the net, immobilizing the shield arm, unless the parrier rolls his DEX or less on D100. A weapon used to parry a net will be caught unless the parrying character makes a roll of DEX times 5 or less on D100. If the attacker's weapon is caught in the net, it immobilizes his weapon arm unless he lets go of the weapon.

A fishing or trapping net dropping upon a victim from above cannot be parried, though the victim may be able to dodge it.

Cacodemon



Mythos and History

Before Time

Cacodemon is a demonic remnant of the army of Wakboth the Devil, remaining alive and embodied when his master died under the Spike during the War of the Gods. Cacodemon himself performed no deeds of great note during the War of the Gods. He did travel widely, sowing disorder and trouble wherever he went.

Cacodemon gained the support of the ogre race, and others of chaos as well, and for a time ruled a wide area of Genertela. Trolls, aided by Waha in Prax and other heroes elsewhere, suppressed the ogres and drove the Cacodemon to the Hero Plane with powerful spells. Since that time Cacodemon has operated primarily through its race of servitors, the fiends, chaos demons similar to the Cacodemon in appearance.

Cacodemon is cunning and intelligent far beyond human capacity, and never personally appears unless some opportunity for great destruction with little risk presents itself.

Since Time Began

Since time began Cacodemon has roamed the world destroying whatever he finds. He is fond of lurking in the few marshes and waterways. He occasionally appears to aid or menace his worshippers when they call upon him.

Life After Death

Cacodemon promises no life after death. His worshippers must take their chance in the primordial chaos to which all things return. Some ogres believe that they will be reincarnated as a fiend if they live a wicked enough life.

Runic Associations

His Runes are Chaos, Disorder, and Death.

Nature of the Cult

Reasons for Continued Existence

The cult exists solely to spread disorder and increase the personal power of its members. This is the traditional cult of wild ogres. Other creatures of Chaos occasionally participate in Cacodemon worship, as do humans with chaostic tendencies.

Socio-Political Position and Power

Except for among ogres and occasionally other chaotic beings, this cult has no political power. Upon occasion individual members of the cult can gain political power either though intimidation or by concealing their true nature.

Particular Likes And Dislikes
The cult dislikes everyone and everything except other cults and beings of Chaos, and even these groups are not liked: they are merely treated as neutrals.

Organization

Inter-Cult Organization
A typical Cacodemon shrine is based around one Priest and a couple of Shamans (who can deal with Cacodemon directly on the spirit plane), with any Rune Lords available as main body guards.

Intra-Temple Organization
Since the cult itself is liable to assassination and plotting, nothing like a major central temple, or extensive hierarchy exists. Individual shrines often squabble with each other. This internecine warfare has kept the Cacodemon cult as a very minor power.

Center of Power, Holy Places
The cult has a center of power wherever ogres are common. It has holy places scattered throughout Glorantha. There are two holy places in the Elder Wilds qualifying as Cacodemon holy places. They are Festering Island and the Chaos Holy Ground.

Holy Days and High Holy Days
There are no set holy days. Each priest sets his own.

Lay Members

Requirements To Join
Membership in this cult is open to all. It especially welcomes humans and ogres. The candidates must usually prove themselves by aiding the cult in its destructive acts before being allowed admission.

Requirements To Belong
Once this cult is joined there is no leaving it. Members must obey the orders of their cult superiors but there are no special requirements.

Mundane Benefits
There are no particular mundane benefits to being in this cult.

Skills
Cult members can receive training in Move Quietly, Hide in Cover, and Camouflage at half the normal cost. Occasional cult temples will have renegade alchemists who will teach poison brewing at discounted rates, but this is only known to be the case in the Rubble of Pavis.

Spells
There are no discounted rates for spells available to lay members.

Initiate Membership

Requirements For Initiation
Those who wish to progress in the cult may strive to become initiates. Qualifying for this status is quite simple. A Priest invokes Cacodemon and the character must make a POW x 5% roll. Candidates who are not ogres, humans or giants must roll POW x 3%. If the roll is successful, Cacodemon has accepted him and he is given the mark of the cult, a severed hand tattooed on his breast. The tattoo is small and easily hidden. If unsuccessful, Cacodemon attacks him.

Requirements To Remain Initiated
Initiates just serve Cacodemon more faithfully than lay members. They must take every opportunity to spread chaos and disorder. They must annually give 10% of their wealth to the cult.

Mundane Benefits
Initiates are taught the countersigns and secret codes which will gain him admission to any Cacodemon cult headquarters anywhere in the region. Lay members are only taught the recognition signs for their own shrine.

Skills
Initiates gain no further skill training benefits beyond those available to lay members. Generally initiates will have priority over lay members when training time is limited. The cult encourages their members to seek their training elsewhere.

Spells
Initiates of Cacodemon gain the normal Divine Intervention benefits except that they may only attempt Divine Intervention once a calendar week and that the type of Divine Intervention available to them is the same limited type available to all Cacodemon worshippers.

Initiates of Cacodemon are taught the Disruption spell for free (if they don't already know it). Initiates may also gain the once-only use of any of the reusable Rune spells of the cult, for the permanent sacrifice of the usual POW requirement.

Rune Lord Membership - Claws

General Statement
Rune Lords of this cult, called Claws, are expected to be the epitome of Chaos. They respond to no one but Cacodemon, and they should fear no one at all - including Cacodemon.

Requirements For Acceptance
A Claw must have 90% or better ability at five skills which must be related to death, destruction, and bushwhacking. Weapon skills, Set Trap, Hide in Cover, and Tracking are all welcome. As only initiates may qualify for Claw status and all initiates have already been accepted by Cacodemon, there is no further testing required once the appropriate skill level has been attained.

Restrictions
There are no restrictions on Claws. They behave as they believe necessary to further the goals of the cult and their own personal ends.

Benefits
Claws gain the same benefits as Rune Lords of any other cult (although their Divine Intervention ability is limited in the same way as that of Cacodemon Rune Priests). However, due to the unpopularity of the cult, claws rarely advertise their status by wearing iron armor or flaunting allied spirits. Claws may attempt to qualify as Rune Priests but they must have a DEX of at least 18 in order to maintain their skills at 90%.

Rune Priesthood - Talons

General Statement
The Rune Priests of Cacodemon, called Talons, are the representatives of Cacodemon on the material plane. They lead and guide the lay members and initiates of the cult, organizing them into an effective force for assassination and disruption.

Requirements For Acceptance
In order to qualify as a Talon, an initiate must fulfill a task of assassination or disruption assigned him by another Priest. The normal POW and die roll requirements are in effect for Talons.

Restrictions
Talons are restricted as are Rune Priests, including the lack of time for training and maintenance of skill levels. All DEX based skills will fall to a level of DEX x 5%.

Benefits
Rune Priests gain the unquestioning obedience of a body of lay members and initiates. At the start the group will be small until the Priest can enlist a group of supporters of his own.

Rune Spell Compatibility
Talons have access to all usual 1 point Rune spells except Divination and Dismiss Elemental I. They also have the 2 point spells of Concealment and Multispell II.

Fiend of Cacodemon

Characteristics		Average		
STR	10D6*	35	Move	12/12
INT	3D6*	10-11		
POW	40	40		
CON	21	21		
DEX	4D6*	14		
SIZ	10D6*	35		

* The actual numbers vary with each incarnation.

Weapon	*SR*	*Attack*	*Damage*	*Parry*
Claw	6	100%	4D6	50%
Tail	6	90%	1D10+3D6	40%
Bite	6	60%	3D10	
Kick	6	60%	5D6	
Wing	6	60%	2D10	50%

All of the attack information is based on average characteristics. Given high rolls or exotic special features and he can be much fiercer. He will usually attack twice, with one claw at SR 6, and the other at SR 12, unless surrounded, in which case he will use a claw and his tail and parry with the other claw. The tail is a smashing attack, not a cutting attack.

As can be expected from such a chaotic creature, Cacodemon has a number of chaotic features:

1. 10 point skin.
2. Confusing appearance to give a 40% defense.
3. Claws with blade venom of potency 20.
4. A bite with systemic poison of potency 20.
5. Its spirit attacks its slayer for 10 melee rounds after the body is killed.
6. 1D4 + 2 other chaotic features, changing every time it is summoned.

Due to his highly chaotic nature, the features of a fiend vary widely. A sample incarnation that Gondo and his followers may summon is given here.

Cacodemon Fiend

STR 45 CON 25 SIZ 40 INT 13 POW 40 DEX 2l
Move 12/12 Hit Points 38 Defense 40%

Right Leg	(01-02)	10/13
Left Leg	(03-04)	10/13
Abdomen	(05-07)	10/13
Tail	(08-09)	10/13
Chest	(10)	10/13
R Wing	(11-12)	10/12
L Wing	(13-14)	10/12
R Arm	(15-16)	10/12
L Arm	(17-18)	10/12
Head	(19-20)	10/13

Weapon	*SR*	*Attack*	*Damage*	*Parry*
Claw	4	100%	1D6+4D6	50%
Claw	8	90%	1D6+4D6	45%
Bite	4	60%	3D10	
Tail	4	90%	1D10+4D6	40%
Kick	4	60%	2D6+4D6	
Wing	4	60%	2D10	

CHAOTIC FEATURES: 10 point skin, confusing appearance to give a 40% defense, claws with blade venom of potency 20, bite with systemic poison of potency 20, its spirit attacks its slayer for 10 melee rounds after the body is killed, it reflects 7 point or lower spells back at the caster, it regenerates 4 hit points per melee round, DEX +2D6, agonizing screams when moving, undetectable by use of magic, absorbs any 1 point spells (over 7 points that is) giving himself 1 point of POW.

Cult Special Rune Spells

Create Ghost **1 Point**
Instantaneous, 40 meters, non-stackable, reusable
Binds the spirit of a sacrificed victim into an area as a ghost, as described in the standard rules. The Priest must engage successfully for 1 round of spirit combat to create this binding. The victim need not volunteer.

Create Skeleton **1 Point**
Instantaneous, 40 meters, non-stackable, reusable
Using the bones of a victim, the Priest animates the skeleton at the victim's old level of competence (with a limit of *DEX x 5%)*. See the rules for complete information on skeleton statistics.

Create Zombie **2 Points**
Instantaneous, 40 meters, non-stackable, reusable
This spell creates a zombie out of a newly slain victim. For complete information on skeleton statistics, please see the rules.

False Form **1 point**
Self, temporal, non-stackable, reusable
This spell gives the caster the semblence of a normal human to all senses, including non-human senses such as Darksense. Ths spell also hides the cult mark. It is used by members (typically ogres) of the cult to pass as normal humans. The spell has a duration of eight weeks. Extension does not work with False Form.

Sever Spirit **3 Points**
Instantaneous, 160 meters, non-stackable, non-reusable
This spell acts as a sword to cut the bond between the body and the spirit of the target. The Priest must make a successful POW vs. POW roll. If successful, the target dies. If unsuccessful, the victim takes 1D6 points of damage to his CON with effects similar to poison damage.

Divine Intervention

The Divine Intervention used by the Priests of this cult is unlike its counterparts in other cults. The Divine Intervention spell has only one result. It summons a fiend of Cacodemon. Once summoned, the fiend chooses its own actions, based on the situation. This embodied spirit cannot be killed, but the body can be destroyed, driving the spirit away for a week until it reforms again from some gorp or other chaotic mass in the swamps of Prax.

Cacodemon may be called once a week by a worshipper, and will answer no other calls from any member of the cult for the rest of the week. This does not count attempts, just successful summonings. This means that if one Priest calls the demon on the first day of the week, no one else in the cult will be able to call him until the next week. This fact is a cult secret, jealously guarded, and is unknown to outsiders.

Cacodemon does not appreciate Talons who summon fiends for personal purposes other than worship. After the first time a Priest calls on Cacodemon for personal purposes, the Priest will stand an increasing chance (POW as a percentage the second call, POW x 2% the third, etc.) of being attacked himself. If it attacks, the fiend will not fight to the death; should the Talon be so powerful as to injure the fiend severely, the attack will be broken off. This attack does not apply to shrine dedications, worship services, or summonses by Claws and initiates. Cacodemon prefers worship to responsibility.

Associate Cults

Primal Chaos

The universal chaos cult provides Chaos Feature.

Chaos Feature **3 points**

instantaneous and permanent, touch, non-reusable, non-stackable

This spell bestows upon the target a chaotic feature. Targets must be willing to accept the feature or the spell will not work and the Power will be lost. Once affected, the target always will be tainted with chaos. A successful cast means that the target must roll any die. An odd number means that the chaotic feature is rolled on the Curse of Thed table in that cult. An even roll means that the chaotic feature is rolled on the standard Chaotic Features table. For each chaotic feature a worshipper accepts, he adds another 10% to his accumulating chance of turning into a broo. This transformation may not be resisted or altered, and is permanent once it takes effect. The probability for the transformation must be rolled immediately upon the assumption of another chaotic feature.

Thed

The Mother of Broos provides use of the Rune magic spell Chaos Spawn.

Chaos Spawn **2points**

15 minutes, 10m, one-use, non-stackable

This spell summons a wailing moaning void appearing in mid-air. That flung into or otherwise entering this void is irrevocably lost. The void is a popular way to sacrifice to Thed. After D4 melee rounds the void leaves a random chaos creature in its stead. ***Roll D10 to determine what it is:***

1 broo	6 gorp
2 scorpion man	7 D3 assorted snakes
3 ghoul	8 dragon snail
4 skeleton	9 3-meter tall giant
5 basilisk/cockatrice	10 nothing

All creatures have a 25% chance to hit, plus bonuses as applicable. None of these summoned beings may use any battle magic, nor will they consent to be placed in mindlink with the summoner or anyone else. This spell does not create a creature. Thed sends it in reply to the summons. At the end of the 15 minutes, the wailing void reappears, envelopes the summoned creature, then vanishes for good after D4 melee rounds.

If the priest throws a succesful Divine Intervention as the void coalesces, he may choose from the list above the creature that he wishes to appear, at it will have 75% attack chance.

Subservient Cults

Spirit of Reprisal

Cacodemon needs no spirit of reprisal. He and his worshippers kill all who leave the cult by themselves.

Miscellaneous

Ogres

Cacodemon welcomes all to his cult (as much as he welcomes anyone), but he is especially interested in all ogres. The ogre race claims it originated during the Great Darkness when a band of people, perhaps human, chose his disorderly way as the guide to their survival. Since then, all ogres have had connections with the demon.

Their connections with Cacodemon are not always intentional. Ogres may wish to join any cult, as long as they pass the worship requirements and can fool the investigators. But their primeval sympathies run deep, and whenever an ogre comes within eight kilometers of any Cacodemon holy place, the natural, bloodthirsty natures of the ogre race will reveal itself. This may occur without the ogre being aware that he is betraying himself. Of course, when a party member asks why he is eating his dead friend, even the ogre will realize he blew his cover.

Many of these ogre holy places are known and, more likely than not, are heavily populated by members of that race. Two well known and heavily populated regions of ogres are in Snakepipe Hollow in the forested regions to the south of the River, and in a patch of forest in the Southwest corner of the Grazelanders' territory. There is also another holy place near the southern wall of the Rubble of Pavis. Other spots, however, are secret even to ogres, becoming hazards to those who attempt to pass for humans.

Cults of Prax

Designer's Notes

I am pleased to have the opportunity to reply for my co-author, Mr. Steve Perrin, and myself to such a renowned scholar and artist as Professor Barker. His review was a pleasure to read and we are flattered by his interest. The professor's opinions are generally quite correct in interpreting the information in *Cults of Prax*, though some deserve more detailed comment. His remarks deal primarily with those parts of the book for which I was responsible and so, with Steve's permission, I have undertaken the task of replying.

I am very pleased that the gods of Glorantha, as revealed in *Cults of Prax*, would be "quite at home in the mud-brick shrines of Ur… the Druids… Egypt… or the present-day Hindu temples of southern India." This similarity is exactly what I'd hoped to achieve with the pantheons and I am glad that they seemed clear of too much other philosophical influence. The similarities are there because I believe that people under similar environmental conditions and with similar technology and perceptions will develop similar belief styles. Players can expand their campaigns easily by using terrestrial societies as a model. If you wish to know more about the Prax nomads, it is easy to extrapolate the data from information about our own terrestrial nomads.

Rather than simply parroting our terrestrial mythos, though, I have long been at work on a synthesized version of a Greater Mythos based upon reading, meditation, and study. The Theistic mode of thought and behavior is shown in *Cults of Prax*: the individual projects his own desires and needs upon the cosmos. personifying vague social activities and natural phenomena as deities. Organizing this into a game system was a difficult but satisfying task.

In addition to the Theistic view of the universe, though, are other thought modes as well, even in Glorantha. These include the Naturalistic, wherein a unity of the individual with his immediate surrounding is foremost; the Humanistic, where the individual human being is the most important part of the cosmos; and the Mystical, wherein abstract relationships are most important and supersede one's dependence upon Nature, Man, or Gods. Examples of the three modes from earth would be Amerind or African mythology as Naturalistic, Western Judeo-Christian mythology as Humanistic, and Taoism or Buddhism as the mystical.

This implies that there is more to Glorantha than had been revealed to date. This is quite true. There has been a certain suppression of facts about what lies beyond the scope of the Praxian and Dragon Pass deities. The Lunar. Pantheon is a combination of Mysticism and Theism and, as Profession Barker guessed, "more sophisticated." The far eastern lands of the northern continent are the Kralori lands where Mysticism rules, the far west of the continent is the Humanistic center where Man rules All (or tries to...), and in the southern continent are the Naturalists. Some of these combinations have been coupled in the history, such as the Humanistic and Theistic combination in the Second Age which resulted in the Middle Sea Empire, or Jrusteli, led by their God-learners which helped evolve the paths of Herodom and immortality for those great individuals capable of it. In Glorantha's "current" history, the Holy Country is a thriving port city wherein all of these modes are accepted and explored.

Putting all of these myths, philosophies, and theories into one game system has proved difficult but not impossible. The theories and legends are the ground soil of Heroquest, now in the development stages, and will be revealed in the future. It is possible, for instance, to trace a rough connection between an Algonquin Manitou and the Tao by using Shiva and Platonic Ideals as the stepping-stones. Though my theories and interpolations have little claim to complete originality, the Gloranthan system is designed to let referees and players find, or work, their way through these diverse patterns to fit into a playable system.

The noticeable lack of evil in *Cults of Prax* is intentional. I have always been loath to support most of the concepts which lead to the definition of evil, and also hesitant to publish some of the more vile cults for fear that some misinformed person might take it seriously enough to play a personal character (as opposed to a monster non-player-character) from a cult of evil. You will never see the worst of their habits when the write-ups of even the worst cults are published. However, the "bad guy" cults will be appearing.

The Devil is one of the Bad Guys. He is a personification of abstract principles as observed and feared by the Theistic Praxians. Their gods depend upon their Being for existence and, at the Godtime Compromise, sold out their freedom in exchange for Being. They MUST view anything threatening their static Being as evil since it is a danger to their very fiber of existence. The Devil, a personification of entropy (or cosmic death) takes on a personality in their myths because it is how they think.

Other interpretations of evil will be revealed and explored where appropriate. Some will be mentioned here. There is an Empty Void, which is a pre-everything conception and bears some resemblance to a Buddhist Nivanna; the Full Void, which is a conception of chaos similar to the original Greek meaning or the Norse *Ginnungagap,* meaning the unformed potentiality of the universe; the Formless Ooze, a Miltonian concept of chaos wherein everything exists but is not yet formed or separated; Active Chaos, the Devil, which is a mindless bane of energy without subtlety or philosophies; Subtle Chaos, the cult of Gbaji, who can seduce mortals into its maws before they even know it; and Enslaved Chaos, wherein destructive demons are worshipped or summoned to do their master's bidding.

I would like to point out that, in Glorantha, Darkness is NOT equated with evil, except where some peoples or creatures prefer to do so. Trolls, for instance, are creatures of Darkness but not Evil.

I apologize for the lack of a name index. Such omissions are the result of working too closely with the manuscript as both writer and editor. Such an index will eventually appear, but in a much more complete form.

Despite Professor Barker's assumptions, there *is* an index to the second edition of *Runequest*, but (alas) not one in *Cults of Prax*.

The "Travels of Biturian Varosh" sections were, as suspected, included to add "some life and color" to the otherwise dry descriptions. But more than that, they provide an interesting contrast between the lofty mythos upon which a cult is based and the practical interpretations of the worshippers. For instance, the Humakt description would make it apparent that honor and trust between that war-god's worshippers is utmost in their manners, yet in the incident viewed by Biturian, one of the fighters uses questionable magic to win the sacred duel.

I have deliberately tried to keep the inventions and discoveries of J. R. R. Tolkien out of Glorantha — there are no orcs, hobbits, or balrogs there. This is my personal preference and a sign of my reverence for the Master's work and creation. My insistence on this has been locally misinterpreted as a divine injunction against halflings and a misguided cult has been formed which offers huge rewards for anyone delivering up a life hobbit to them so that they can appease their crazed god. Such misunderstandings have more than once been the basis for a religion. I was very pleased that the Professor vented his own prejudices. I agree with him on the desirability of real language structures as an integral part of a proper campaign game. The lack of such structures distressed me for years after I understood the unconscious effects of such differences as referring to your home country as the Motherland or Fatherland. However, I am one of the millions of Americans who have chauvinistically been underexposed to languages and did my best by trying to construct names based on sound instead.

The reference to personal names in *Cults of Prax* was quite interesting to me. Those Professor Barker cited as "Tolkienesque" are all names chosen by players for their own characters in Steve's and my campaigns. Those cited as being "Swords and Sorcery" types are all non-player-characters whose basic functions are to fill the roles of warriors and swordsmen as typified in S&S novels. The classical names noted are all Lunar citizens, whose artwork also follows a Greek/Roman development.

I was fascinated and entertained by Professor Barker's remarks about the language and spelling in *Cults of Prax*. I am especially amused by the Lhankor Mhy references, though, because no one has yet pointed out to us what that is really all about. We put in the paragraph about aspirants in the name Lhankor Mhy after the book was completed and ready for the printers because it was too late to do anything else. You see, if you will check the book, you will find that the name of the god is spelled Lhankor Mhy through all of the book except for in the god's

own section, where it is spelled Lankhor Mhy. This editorial blunder resulted from dual authorship and managed to slip past three competent proofreaders.

This dual authorship between Steve and I was shared somewhat equally for the first three drafts. I sketched or detailed out the general myths, legends, and traits of the cult involved. Then we each took a number of the cults and filled in the Blank Cult outline which had been suggested by Dan Pierson. Steve, due to his inclination, took many of the fighting cults and those he'd used in his Pavis campaign. These were the Pavis, Yelmalio, Lhankor Mhy, Zorak Zoran, and Aldrya cults. The Barbarian Gods were based on the tribal structures outlined in my boardgame, *Nomad Gods*, and I also undertook to write the remaining cults of Humakt, Seven Mothers, Issaries, Chalana Arroy, Orlanth, and Kyger Litor.

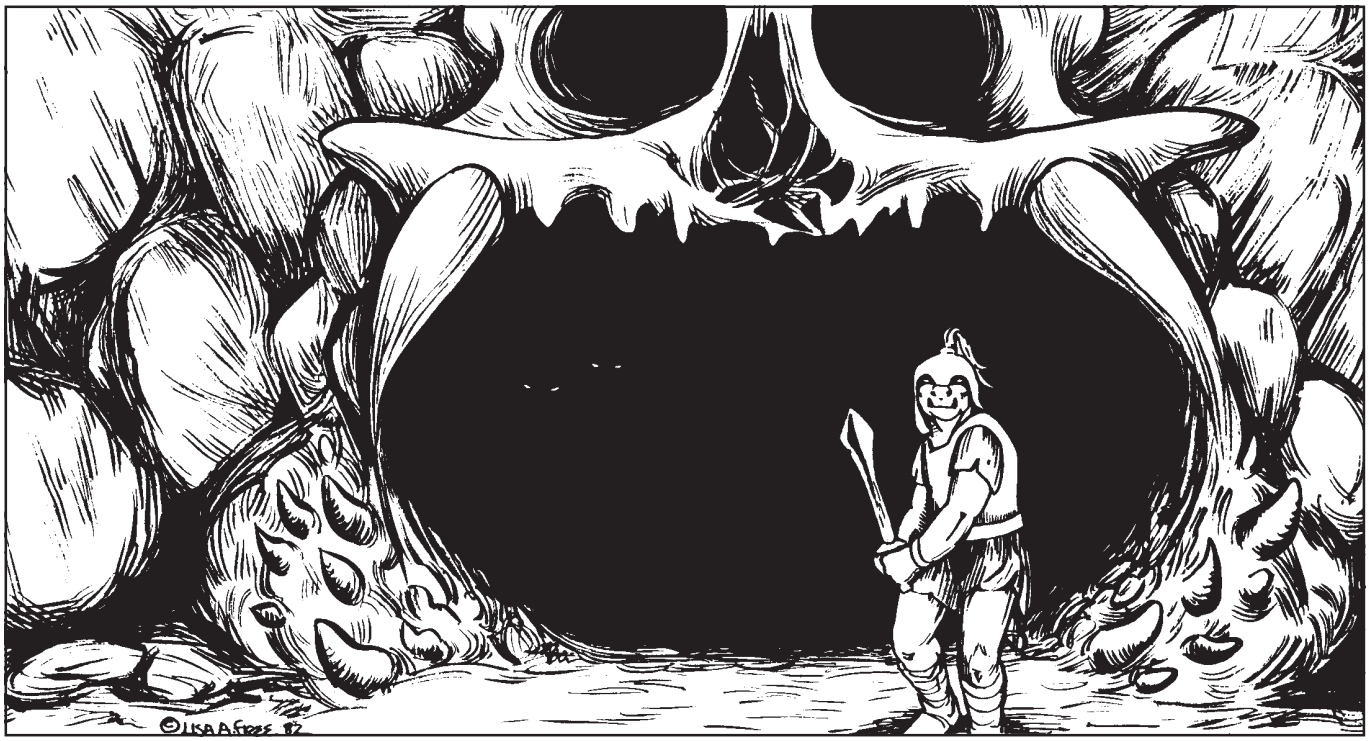
We then exchanged manuscripts and rewrote each other's work with much complaining and compromise. Then the host of critics listed on page two of the book sent in their imaginative and insightful criticisms which drove Steve and I nearly crazy because we had to rewrite it all again as a result. After that, we made last-minute refinements and left it to the editors to finish the submission into a real book. Mr. Lynn Willis, unsung unifier and glue of this and most Chaosium books, is responsible for that monumental task.

Most of the people who commented so aptly on *Cults of Prax* are now finishing their own cult manuscripts for *Cults of Prax II*. These will include many minor cults and spirits for the Prax and Dragon Pass regions, including some of the "bad guys" mentioned above, such as Thed, Mother of Broos, and Vivamort, the vampire religion.

We are also looking at other submissions for inclusion here or in a proposed *Cults of Prax III*. They need NOT be Gloranthan, but please try to follow the Blank Cult Outline and double-space your typed manuscript if you do submit something to us. Feel free to contact us first for other guidelines.

Finally, I cannot resist the opportunity to point out a misspelling by one of the leading linguists in the country. I refer to paragraph 12 of the review stating that the deities are "real, personal, and imminent." The final word is defined as "likely to occur, impending," and could be quite applicable. However, the deities of Glorantha (and most Theistic religions) are *immanent* (pronounced the same as the other), which means "remaining within, inherent." This is, I believe, a more correct definition and usage.

In closing, 1 would like to thank everyone who contributed so much to the book, and also to *Gryphon* for the opportunity to report on it. Persons with further interest in these subjects are referred to my magazine, *The Wyrms Footnotes*, which carries a continuing series titled "Gods and Goddesses of Glorantha," further elucidating these mythical matters.



Cults of Terror

Designer's Notes

One of the especially strong points of Glorantha is its realistic portrayal of the deities and their religious cults. This is natural since the world of Glorantha, which is presented as the preeminent example of a cohesive game world for the system, is a theistic world where the gods are real and the world is a mythical construction following the prescientific conceptions of cosmology. The world is a flat lozenge that floats upon the cosmic ocean, surrounded by the primeval darkness, and covered over by the bowl of the sky.

Cults of Prax was the first supplement that we designed that dealt with details of the religious systems of the world. It presents fifteen religions that are independent or semi-independent, yet integrated within the whole of the world. It gave the requirements, beliefs, and mythical backgrounds, and also, the spells and special skills which the deity and cult taught. It personalized, the deities and gave guidelines for the whats and whys of the gods. It fleshed out much of the world with its extensive background, adding local color and hundreds of motivations for adventures.

Cults of Prax included some terribly bloodthirsty and violent deities. It is questionable whether or not they would be called Good, though they were all carefully placed and explained within the world system to justify their continued existence. Some of the deities were presented as being enemies of each other as well.

But there was still something lacking. Glorantha's mythical structure includes a class of gods and beings which are called chaotic. The term includes several different concepts within its definition, and by its very nature it is antithetical to existence and Being. All of the cults in *Cults of Prax* are presented as being dire foes of the chaotic things of the world. But there were no chaotic deities in *Cults of Prax*.

People complained about this, especially when their characters had reached relatively powerful positions as rune lords* or rune priests. The characters had, generally, faced and (usually) defeated their classical foes from *Cults of Prax*. They had also typically faced and crushed the monsters in the rulebook that are classified as chaotic. But where, they asked, were the gods of these monsters? Shouldn't they, too, have deities worthy of their worship? Don't they, too, have some sort of powerful entity that is capable of giving them special powers and magics?

Cults of Terror answers those needs, and I am confident that people will be sorry they ever asked.

Cults of Terror is a book of the bad guys of Glorantha. It contains details on nine dangerous deities, presented in the same clear and complete format as in *Cults of Prax*. These monstrosities range from the crude and simple to the sophisticated and complex. Now the leaders of the enemy can be presented with magics comparable to those wielded by their foes. No longer will the good guys move with impunity into a chaotic stronghold, confident that their rune spells will carry the day.

Primal Chaos is the first cult. It is relatively simple, a simple trade of personal characteristics for chaotic features. Mallia is next, the goddess of Disease whose powers are invisible and cruel, and within the cult are a whole new batch of horrible sicknesses to plague a campaign and give your characters a slow and lingering death which is entirely unworthy of any heroic individual. Bagog is the goddess of scorpion people who eats her enemies and gives birth to a mutated form of her meal. Thed is the Mother of Broos, the primary foe of the world whose ancestors maneuvered the birth of Chaos and nearly brought the destruction of all of creation. Vivamort, the God of Vampires,

** Normally I avoid footnotes and editor's notes, but this was too good to pass up. The original text of this story was a typewritten rough draft full of numerous typos and corrections. The original spelling for* rune lords *was* rule lords*; something I find ironic, especially when you consider the large number of rules lawyers the game has created.*

gives even more terrifying powers to those undead, and almost unkillable, monsters. Thanatar is the creepiest thing I have ever read, and I swear that none of my PCs would ever venture against a temple of Thanatar if they have a choice. His horrors must be read to be believed. The Crimson Bat, familiar to devotees of *Dragon Pass*, is a monstrous mutated animal who sold out to chaos and has managed to survive ever since, supported by its worshippers who fear it so much they will join it. Krarsht is the deity of rottenness within, subtle and vicious, eating away at the hearts of men and the world. And last is Nysalor, also called Gbaji, the Illuminator, a mysterious and enigmatic deity whose strongest power is the inherent fears and evils that lurk hidden within all of creation.

The write-up is preceded by a long and detailed discussion of the cosmology of the world, as well as philosophical discussion of the world of Glorantha. I wrote this as background to give a proper idea of the place of chaos within the world, and to help satisfy the thirst of those people who are clamoring for more information about the world. It includes both mythical and historical background, revealing more of the secrets of the universe. I wanted to fill in the motivations of the gods, and also to provide many hints about possible scenarios. This section is about ten pages long and full of surprises.

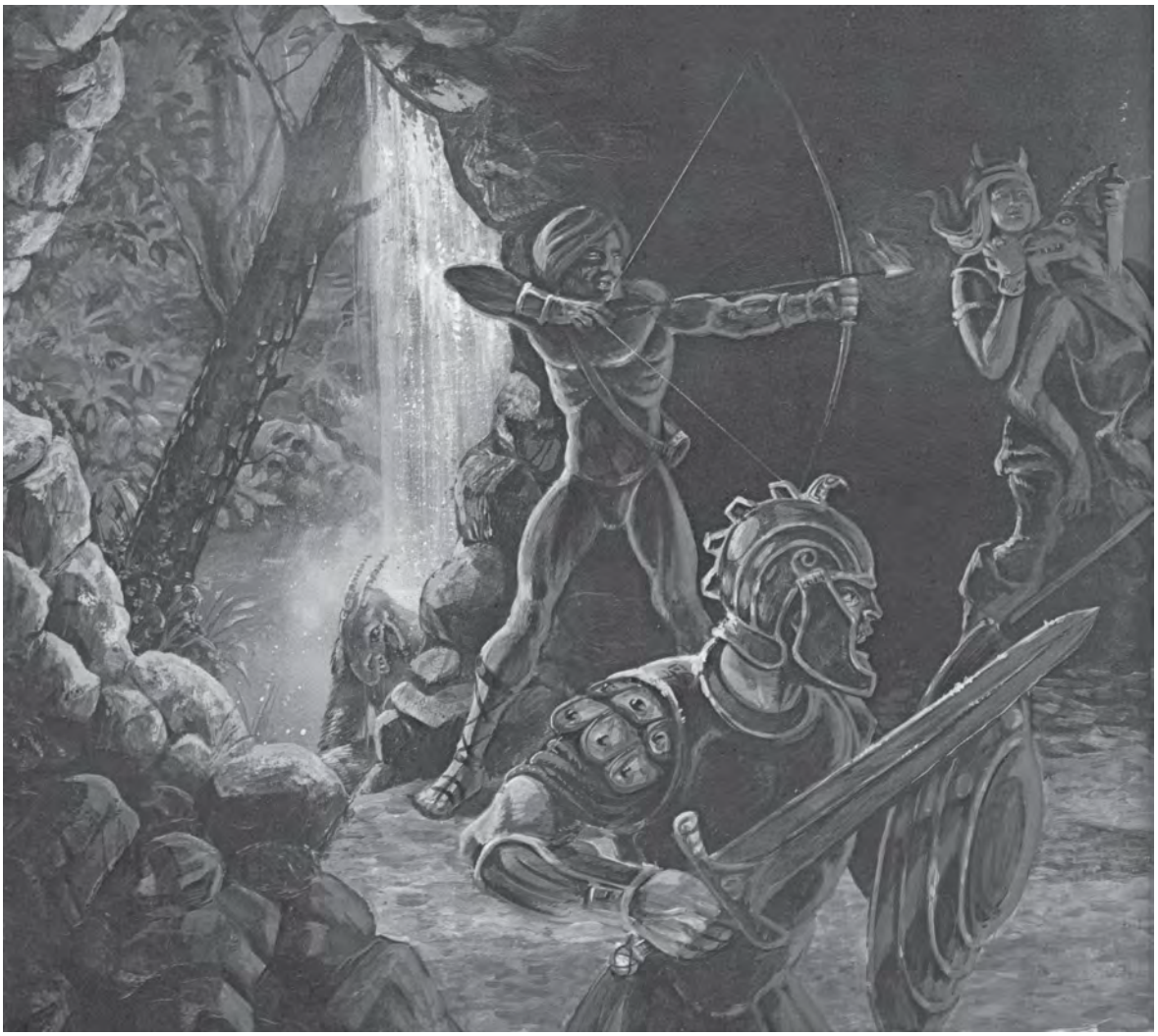
Of major interest in the development of this book is that there are a total of nine other contributors to it. *Cults of Prax* was a joint effort by Steve Perrin and myself. While compiling this book I wanted to spread the work and effort, and to tap into the creative minds of other referees and players. We had originally intended to include both these deities and some of the other good guy deities, but the contributions of the good guys were far overbalanced by these and so we decided to go with only *Cults of Terror*. The others will appear in other Chaosium Inc. publications when appropriate.

The efforts of the authors are apparent in the write-ups, and there is not a page of submission that was not rewritten at least once. During these

rewrites some of the religions underwent considerable changes, usually for the worse. The Thanatar cult, by Paul Jaquays, grew from being a simply disgusting and gross cult to fulfill an important place in the cosmic scheme as the enemy of Lhankor Mhy, God of Knowledge. Sean Summers' Vivamort underwent at least three changes in its development, changing through many playtests until we finally found the proper presentation and powers which' were appropriate to its place in the world. Of particular interest was the cult submitted by John Natzke. We played with it, expanded it, and worked hard upon its development until it had a life of its own. Eventually it grew too large and complex to maintain its integrity and consistency so that it burst into two separate cults. Thus hatched Bagog, Scorpion Mother, and Krarsht, the Hungry One. This was a most peculiar development, but like so much which occurs in FRP it had simply taken on a life of its own and grown beyond the original conceptions. I am afraid that the world of Glorantha is the worse for it, but the creative effort that came about was a wonderful experience of us all who participated.

Like all Chaosium Inc. products, *Cults of Terror* is marked by a fictional narrative that illustrates the text at hand with active examples of how the cults and monsters could appear in play. This one is the saga of Oddi the Keen and his long struggle against the growing threat of chaos armies from the vile land of Dorastor. The writing of this section was a particular delight to me, for I find wonder in the creative process and enjoy watching the growth and change of it.

Originally I wrote out the sections which were intended to be the examples. I wrote about a somewhat dour individual called Ketil Ericsbane, a priest of Orlanth. Like all first drafts this one needed much work, but because of the workload I was unable to devote my full time to properly developing it. I sat down with Charlie Krank and discussed the changes I wanted, and listened to the ideas he had, and then left him to do the job. As he worked,



conferring often with Lynn Willis, the emphasis of the saga slowly changed so that, instead of Ketil, the center of the action was now Ketil's friend, Hahlgrim the Mighty, another Orlanthi priest.

Writing is never as easy as we'd like it, and. Charlie, Lynn, and I all agreed that the saga needed more work. This time the task fell on Lynn, our Production Manager. We discussed the needs of the text, the desires of the writer, and the emphasis we wished to place. Lynn worked and wrote hard, smoothing the lumps which I had left and the creases which Charlie had made, working it like fine leather until it became the fine piece of work which is presented in the book. And in its final form the main character, Hahlgrim, met the fate so many characters meet and found his doom at the hands of deceitful friends. In the end it was Oddi the Keen, brother to Hahlgrim and a priest of Storm Bull, who emerged victorious in both the story and the text.

I have rarely engaged in such a wonderful effort as this project became. Though we were presenting the deadliest and most destructive deities of the world there was an enlightening air of creativity that prevailed throughout the whole production. I enjoyed the work, especially the multifaceted sharing which was necessary with the seven contributors who were freelancers and the two fellow employees of Chaosium Inc. It was a growing thing, both in the immediate experience and the final product, and a sharing thing, drawing upon the energies of many people who worked cooperatively towards a final product that is a work of art.

The making was a joy to me, and also to the others who worked on the project. It seemed to be a penultimate example of the real secret strength of FRP: the creative cooperation of many minds participating to reach a common goal. We enjoyed the effort, and we all have grown through it. We believe that we have done our best in our efforts, and hope that we have managed to convey some of the pleasures to you in our final product.

We hope that you will like it as well.

New Skills

Skill	Cult(s)	Lay	Initiate	Outsider
Acting	Krarsht/Lanbril	unavailable	200/500/1500/EXP	500/1000/3000/EXP
Bargaining	Issaries	unavailable	500/1000/2000/EXP	unavailable
Bat Mastery*	Crimson Bat	unavailable	priests only at 5% per 4 weeks; free	unavailable
Boat Handling	Diros the Boatman/Zola Fel	400/800/1600/EXP	as lay member	as lay member
Boating	Diros the Boatman/Zola Fel	200/400/800/EXP	as lay member	as lay member
Brew Pratzim	Krarsht	unavailable	free	400/800/1600/3200*
Bribery	Krarsht/Lanbril	unavailable	free	500/1000/EXP
Disguise	Krarsht/Lanbril	unavailable	200/400/800/EXP	200/400/800/1600*
Falconry	Yelm	unavailable	300/600/1200/EXP	unavailable
Fast Talk	Lanbril	300/600/1200/EXP	as lay member	as lay member
Feign Death	Lanbril	200/400/800/EXP	as lay member	as lay member
Find Cattle Food	Eiritha	free	free	unavailable
Find Healing Plants	Aldrya/Chalana Arroy	400/800/1600/3200	free	as lay member
Find Water	Eiritha	free	free	unavailable
First Aid	Chalana Arroy	free	free	100/200/400/800
Foil Restraints	Lanbril	400/800/1600/EXP	as lay member	as lay member
Garrote	Thanatar/Lanbril**	200/400/800/EXP	free	unavailable
General Knowledge	Lhankor Mhy/Seven Mothers	6500/13000/26000/52000	3250/6500/13000/26000	unavailable
Hurl Pratzim	Krarsht	300/600/1200/EXP	as lay member	600/1200/2400/EXP*
Identify Disease	Mallia,/Arroin	unavailable	200/400/800/1600	unavailable
Identify Mineral	Mallia,/Arroin	unavailable	200/600/1800/EXP	unavailable
Identify Plants	Aldrya	free	free	unavailable
Insect Care	Gorakiki	100/200/300/400	as lay member	as lay member
Know Locks	Lanbril	400/800/1600/EXP	as lay member	as lay member
Kuschile Horse Archery	Yelmalio/Yelorna	unavailable	geas	unavailable
Limnology	Zola Fel	unavailable	300/600/1200/EXP	as initiate
Lock Picking	Lanbril	400/800/1600/EXP	as lay member	as lay member
Masonry	Pavis	250/500/1000/2000	free	500/1000/2000/4000
Net Attack/Parry**	Krarsht, various	400/800/1000/EXP	same as lay member	as lay member
Net Making**	various	300/600/900/EXP	varies by cult	as lay member
Peaceful Cut (butchering)	Waha/Hunter	free	free	unavailable
Prepare Disease Potion	Mallia	unavailable	400/800/1600/2400	unavailable
Ride Flying Insect	Gorakiki	200/400/800/EXP	as lay member	as lay member
Ride Griffin	Yelm	200/400/800/EXP	as lay member	unavailable
Sailing	Diros the Boatman/Zola Fel	300/600/1200/EXP	as lay member	as lay member
Sense Chaos	Storm Bull	unavailable	free	unavailable
Sense Assassin	Humakt	unavailable	geas	unavailable
Sense Order	Krarsht	unavailable	learn 5% in first week; then EXP only	unavailable
Shadowing	Lanbril	300/600/1200/EXP	as lay member	as lay member
Special Breeding	Gorakiki	200/500/1000/2000	as lay member	as lay member
Spread Disease	Mallia	unavailable	300/600/1200/2000	unavailable
Streetwise	Lanbril	200/400/800/EXP	as lay member	as lay member
Swim Quietly	Zola Fel	unavailable	300/600/1200/EXP	as initiate
Sword Biter	Vivamort	unavailable	400/800/1200/EXP	unavailable
Teeth of Krarsht	Krarsht	unavailable	100/300/900/EXP	1800 for 25%/EXP
Treat Disease	Chalana Arroy/Mallia/Gorikiki	see cult	see cult	see cult
Treat Poison	Chalana Arroy	free	free	200/400/600/1000
2-Handed Spear with Shield	Yelmalio	100/200/400/EXP	as lay member	200/400/800/EXP
Understand Beast Speech	Eiritha/Storm Bull	unavailable	500/1000/EXP	unavailable
Voice Mimicry	Lanbril	400/800/1600/EXP	as lay member	as lay member

* These skills are rarely available to non -cultists except in special circumstances. ** The cost for all Lanbril cultists is double the Thanatar Lay member cost.

New Battle Magic Spells

Spell	Pts.	Cult(s)	Lay	Initiate	Outsiders
Detect Diamond	3	Caladra & Aurelion	unavailable	2000L	unavailable
Detect Earthblood/Firebone	2	Caladra & Aurelion	unavailable	500L	unavailable
Food Song	1	Aldrya	free	free	unavailable
Heat Metal	var.	Lodril	as variable	as variable	unavailable
Image Creation	2	Krarsht	2000L	free	2000L
Jumping	var.	Kyger Litor	unavailable	as variable	unavailable
Lantern	var.	Yelmalio	as variable	500L/point	as variable
Parry	var.	Humakt	as variable	as variable	unavailable
Preserve Herbs	1	Chalana Arroy/Aldrya	as variable	free	unavailable
Sleep	var.	Chalana Arroy	unavailable	free	unavailable
Sneeze	2	Mallia	unavailable	500L	1500L
Stone Biting	var.	Kyger Litor	as variable	as variable	unavailable
Tree Chopping Song	3	Kyger Litor	1000L	1000L	unavailable
True Net	var.	Krarsht	regular	500L/point	regular

Rune Magic - One Point Spells

Spell	*Cult*	*Associate or Secondary User*
Accelerate Growth	Aldrya	Eiritha
Analyze Magic	Lhankor Mhy	Orlanth/Issaries/Chalana Arroy
Arrow Trance	Aldrya	—
Bat Wings	Crimson Bat	—
Bear	Flamal	Aldrya
Bind Ghost	Humakt	—
Bless Animals	Eiritha	—
Bless Worshippers	Yelm	—
Blinding	Kyger Litor	—
Bouyancy	Diros the Boatman	Zola Fel
Bump in the Night	Tokaz Varaz	—
Catseye	Yelmalio	Aldrya/Yelorna
Cause Brain Fever	Mallia	—
Cause Chills	Mallia	Vivamort
Cause Shakes	Mallia	—
Cause Wasting Disease	Mallia	Thed
Chomping	Krarsht	—
City Harmony	Pavis	—
Claws	Bagog	—
Comfort Song	Chalana Arroy/Xiola Umbar	—
Conceal Item	Lanbril	—
Couvade	Xiola Umbar	—
Crack	Thed	—
Create Bonfire	Lodril	—
Create Ghost	Cacodemon	Thed
Create Ghost	Zorak Zoran	—
Create Great Market	Issaries	—
Create Minor Head	Thanatar	—
Create Skeleton	Vivamort, Thanatar	—
Create Skeleton	Zorak Zoran	—
Create Warrior of Wood	Aldrya	—
Create Wildfire	Lodril	—
Cremate Dead	Oakfed/Lodril	Waha
Crush	Zorak Zoran	Kyger Litor
Cure Brain Fever	Chalana Arroy	Lhankor Mhy
Cure Brain Fever	Mallia	—
Cure Chaos Wound	Chalana Arroy	Storm Bull
Cure Chills	Chalana Arroy	—
Cure Chills	Mallia	—
Cure Shakes	Chalana Arroy	—
Cure Shakes	Mallia	—
Cure Wasting Disease	Mallia	—
Cure Wasting	Chalana Arroy	—
Dark Fear	Tokaz Varaz	—
Dark Walk	Kyger Litor/Argan Argar	Orlanth
Darksee	Kyger Litor	Zorak Zoran/Xiola Umbar
Darklight	Thanatar	—
Defend Against Chaos	Storm Bull	Waha
Defend Against Law	Krarsht	—
Detect Truth	Humakt	—
Divination Block	Lanbril	—
Draw Beast	Hunter/Foundchild	—
Earth Warm	Caladra & Aurelion/Lodril	—
Face Chaos	Storm Bull	Zorak Zoran
Face Law	Krarsht	—
Fangs	Crimson Bat	—
Fear	Zorak Zoran	Xiola Umbar
Fertilize	Caladra & Aurelion	—
Fight Disease	Yelm	—
Firespear	Lodril	—
Free Ghost	Daka Fal	Aldrya
Fumble	Thed	—
Gnome to Gargoyle	Gata	Aldrya/Caladra & Aurelion
Harmonize	Donandar	—
Heal Area	Chalana Arroy	Issaries
Healing Trance	Xiola Umbar	Zorak Zoran/ Kyger Litor
Ingest Scroll	Thanatar	—
Jabbers	Bagog	—
Lock	Issaries	Orlanth
Magical Arms	Sun Dragon	—
Minor Infection	Mallia	—
Mold Rock	Flintnail	—
Pathway	Ronance	Eiritha
Plant Eye	Aldrya	—
Purify Water	Zola Fel	—
Reduce Flame	Lodril	—
Refine Medicine	Aldrya	Chalana Arroy
Restore Vision	Erissa	Yelm
Shape Metal	Flintnail	—
Shattering	Black Fang	—
Shield of Darkness	Xiola Umbar	—
Shooting Star	Yelorna	—
Silence	Aldrya	—
Silver Track	Yelorna	—
Smoldering Rebellion	Lodril	—
Speak with Insects	Gorakiki	Argan Argar
Special Lock	Issaries	—
Spider Bite	Aranea	—
Spirit Block	Flesh Man	all
Sprout Legs	Bagog	—
Star Wards	Yelorna	—
Summon Ancestor	Daka Fal	Aldrya
Summon Guardian	Thanatar	—
Summon Lodril	Lodril	—
Summon River Horse	River Horse	—
Summon Shadow	Argan Argar	—
Summon Small Lune	Seven Mothers	—
Summon Spirit of Law	Waha	—
Summon Traskar	Frog Woman	—
Sunbright	Yelmalio	—
Sunripen	Aldrya/Yelm	Yelmalio/Pavis
Support	Flintnail	Pavis
Suppress Lodril	Argan Argar	—
Sureshot	Hunter/Foundchild	—
Tanglethicket	Aldrya	—
Telekinesis	Orlanth	Chalana Arroy/Issaries/Lhankor Mhy
Transform Head	Gorakiki	—
Translate	Lhankor Mhy	—
Truesword	Humakt	Seven Mothers
Truetune	Hyraos Truetune	Yelm
Turn Undead	Humakt	—
Unisonance	Caladra & Aurelion	—
Venom Boosting	Bagog	—

Two Point Spells

Spell	*Cult*	*Associate or Secondary User*
Beastmaster	Hunter/Foundchild	—
Berserker	Zorak Zoran	Storm Bull
Breathe Air	Zola Fel	—
Breathe Water	Zola Fel	—
Carapace	Bagog/Gorakiki	—
Chameleon	Aldrya	—
Chaos Gift	Seven Mothers	—
Chaos Spawn	Thed	—
Clairvoyance/Clairaudience	Lhankor Mhy	—
Cloud Clear	Yelmalio	—
Command Worshippers	Orlanth Rex	Orlanth
Counter Chaos	Kyger Litor	—
Create Ghost	Vivamort, Thanatar	—
Create Major Head	Thanatar	—
Create Zombie	Vivamort	—
Create Zombies	Zorak Zoran	—
Cure All Disease	Chalana Arroy	Aldrya
Cure Soul Waste	Chalana Arroy	—
Devour Book	Thanatar	—
Diamond Edge	Mostal	Caladra & Aurelion
Ecstatic Communion	Vivamort	—
Face of Lanbril	Lanbril	—
Featherscales	Gorakiki	—
Firedwell	Caladra & Aurelion	—
Fireshield	Zola Fel	—
Heal Constitution	Chalana Arroy	Orlanth

Insect Song	Gorakiki	—
Knowledge	Lhankor Mhy	Issaries
Lava Spear	Lodril	—
Leap	Frog Woman	—
Madness	Seven Mothers	—
Mind Blast	Seven Mothers	—
Mind Read	Lhankor Mhy	—
Morale	Humakt	—
Oath	Humakt	—
Path Watch	Issaries	—
Power Drain	Crimson Bat	—
Raise Ghoul	Vivamort	—
Regrow Limb	Chalana Arroy	Seven Mothers
Reverse Chaos	Thed	—
Ride River Horse	River Horse	—
Safe	Argan Argar	Gorakiki
Seal Wound	Zorak Zoran	—
Speak to Beasts	Eiritha	Aldrya/Waha
Speak to Birds	Vrimak	Yelmalio
Speak to Scorpion	Bagog	—
Spell Trade	Issaries	—
Stinger	Gorakiki	—
Summon Med. Lune	Seven Mothers	—
Summon Specific Ancestor	Daka Fal	Aldrya/Kyger Litor
Summon Specific Guardian	Thanatar	—
Summon Spirit Teacher	Daka Fal	Aldrya
Summon Spirit of Teaching	Thanatar	—
Summon Voice of Atyar	Thanatar	—
Switch Places	Donandar	—
Transform Self	Kropa	Gorakiki
Truespeak	Lhankor Mhy	—
Warrior of Stone	F;intnail	—
Waterwalk	Zola Fel	—
Webbing	Aranea	—
Wind Words	Orlanth Adventurous	—

Three Point Spells

Spell	*Cult*	*Associate or Secondary User*
Attract Attention	Xiola Umbar	—
Butterflight	Gorakiki	—
Cause Plague	Mallia	—
Chaos Feature	Primal Chaos	all chaos cults
Consume Mind	Thanatar	—
Create Market/Neutral Ground	Issaries	Lhankor Mhy/Chalana Arroy
Earth Power	Ernalda	Storm Bull
Enchant Instrument	Caladra & Aurelion	—
Forget	Lanbril	—
Glow Spot	Crimson Bat	—
Group Defense	Xiola Umbar	—
Guided Teleportation	Orlanth Adventurous	—
Heal Body	Aldrya	Chalana Arroy/Pavis
Heat Blast	Lodril	Caladra & Aurelion
Incarnate Ancestor	Daka Fal	Aldrya
Leaping Legs	Gorakiki	—
Peace	3-Bean Circus	Eiritha
Radiate	Sun Dragon	—
Rebirth of Chaos	Thed	—
Reconstruction	Lhankor Mhy	—
Recover Spirit	Aldrya	—
Resurrection	Chalana Arroy	Daka Fal/Seven Mothers
Ritual of Rebirth	Bagog	—
Seal Spirit	Good Shepherd	Eiritha/Daka Fal
Sever Spirit	Humakt	Zorak Zoran
Solace	Xiola Umbar	—
Spider Limbs	Aranea	—
Sprout Arms/Wings	Gorakiki	—
Summon Large Lune	Seven Mothers	—
Summon Spirit of Reprisal	Thanatar	—
Sun Spear	Yelm	Yelmalio
Teleportation	Orlanth Adven.	—
Turn Blow	Xiola Umbar	—

Cult Compatibility

Through myth and history certain deities and their cults have acquired prescribed behavior patterns relative to one another. These responses are learned by individuals in the cult and are reflected in the myths. legends, and rituals, and thereby are reinforced by religious activities. Whenever two parties of strangers, both on cult business or otherwise committed to their religious cause, meet in neutral territory then they can be expected to act as indicated on the chart. The reactions may be divided into Enemy (**0**), Hostile (**1**), Neutral (**2**), Friendly (**3**), and Associate (**4**).

Enemy Cults (0) - These cults know no compromise. This reaction usually is reserved for chaos things, like broos or scorpion men. Members will fight if they think they can win, or flee if they fear they will lose; no one will give or expect mercy.

Hostile Cults (1) - Relations between such cults are strained, and the ongoing tension precludes most peaceful dealings. When two Hostile cults meet. there probably will be difficulties.

Neutral Cults (2) - These cults will act according to present circumstances. There is a chance for trouble, hut trouble would need to be deliberate, and could not be set off by a minor spark.

Friendly Cults (3) - Though without formal arrangements, these groups find each other to he supportive, with agreeable beliefs. Meetings are likely to be happy.

Associate Cults (4) - Such cults share many things in common, including myths, rituals, and spells. There is no religious hostility between cults, and their worshippers can be trusted.

Other Factors - Individuals can learn to overcome their cult prejudices and act appropriately when outside of cult business. Those who are willing to exploit their enemy and associated cults may use their prejudices as an excuse for a fight, a rationale for a free meal, a means of introducing themselves, or a lever to seek help. Referees should always tailor the activities to meet the circumstances.

Applying the Mechanics

Oskandar Oddfellow is currently an Issaries Initiate and wishes to join the Storm Bull cult. He gathers all his worldly goods and goes to see his Issaries priest. As seen on the Cult Compatibility Chart, Issaries' attitude towards Storm Bull is a 3, friendly. To find Oskandar's chance to gain permission from his priest, use the formula of POW + CHA + donated money, divided by 3, then multiplied by the reaction number given by the chart (a 3 in this example). Oskandar donates 500L: the example formula is 13 + 11 + 5, divided by 3, then multiplied by 3, equaling a 27% chance of approval. He makes his roll with a 13.

Now Oskandar approaches the Storm Bull temple. He donates 2500 Lunars, a sum intended to offset the priest's natural resentment of traders: Storm Bull is neutral towards Issaries, giving a reaction number of 2. The example formula thus stands at 13 + 11 + 25, divided by 3, then multiplied by 2, equaling a 32% chance of acceptance. Poor Oskandar rolls an 89, and is rejected by the stinking priest. His money goes to the temple anyway.Oskandar retains Issaries' permission to try to join Storm Bull and will not need new permission. He may try another time in the next season if he wishes, or travel to the next Storm Bull temple or priest and try again.

	Aldrya	Aranea	Argan Argar	Bagog	Black Fang	Cacodemon	Caladra & Aurelion	Chalana Arroy	Crimson Bat	Daka Fal	Donandar	Eiritha	Flintnail	Foundchild/Hunter	Frog Woman	Gbaji/Nysalor	Geo	Gorakiki	Humakt	Issaries	Krarsht	Kyger Litor	Lanbril	Lhankor Mhy	Lodril	Mallia	Orlanth	Pavis	Primal Chaos	River Horse	Seven Mothers	Storm Bull	Sun Dragon	Thanatar	Thed	Vivamort	Waha	Xiola Umbar	Yelm	Yelmalio	Yelorna	Zola Fel	Zorak Zoran
Aldrya	-	2	2	1	2	1	2	4	1	4	2	4	2	2	2	3	2	1	2	2	1	1	2	2	2	1	2	3	0	2	2	2	2	0	1	0	2	4	4	4	3	2	0
Aranea	2	-	2	2	2	1	2	2	0	3	2	3	2	2	2	2	2	0	2	2	1	3	2	2	2	1	2	2	1	2	2	2	1	1	2	2	2	2	2	1	1	2	2
Argan Argar	2	3	-	0	2	0	1	3	0	3	2	3	2	3	3	0	3	4	3	3	0	3	1	3	2	1	3	3	0	3	2	3	1	0	0	0	3	3	2	1	1	3	3
Bagog	2	3	1	-	2	2	2	2	2	3	0	2	2	2	2	4	2	3	2	2	2	1	2	2	1	2	1	2	4	2	2	0	2	2	3	2	1	2	0	1	1	2	0
Black Fang	2	2	2	2	-	3	2	3	3	3	1	2	2	2	2	2	2	2	0	2	4	2	4	1	2	3	2	3	2	2	3	2	2	3	2	3	2	2	1	2	2	2	3
Cacodemon	1	1	1	2	3	-	1	1	2	2	0	1	1	1	1	4	1	1	1	1	3	0	2	1	1	3	1	1	4	1	2	0	1	3	3	2	1	1	0	1	1	1	0
Caladra & Aurelion	2	2	1	1	1	0	-	3	1	2	2	2	3	2	1	2	3	2	2	2	0	1	1	2	4	1	2	2	1	1	2	2	2	1	1	0	2	1	3	3	3	1	1
Chalana Arroy	4	2	3	2	2	1	3	-	2	3	3	3	3	3	3	2	3	3	2	4	2	2	2	4	3	0	4	3	0	3	2	4	3	1	2	0	3	3	4	3	3	3	1
Crimson Bat	2	2	2	2	3	2	2	2	-	3	0	3	2	2	2	4	2	2	2	2	2	2	2	2	2	2	2	2	4	2	4	0	2	1	2	1	2	2	2	2	2	2	0
Daka Fal	3	2	1	1	2	2	1	2	0	-	2	1	1	1	2	2	1	2	1	1	1	3	2	1	2	0	1	2	0	2	2	1	1	0	2	0	1	1	2	1	1	1	1
Donandar	2	2	2	1	1	0	3	3	0	2	-	2	2	2	2	1	3	2	2	3	1	3	2	2	2	0	3	2	1	2	2	2	2	0	1	1	2	2	3	3	3	2	2
Eiritha	4	2	2	0	2	0	2	3	0	2	2	-	2	2	2	0	2	2	2	2	0	2	2	2	3	0	2	2	0	2	2	4	2	0	0	0	4	3	2	2	2	2	1
Flintnail	2	2	2	1	2	1	3	3	1	2	2	2	-	2	2	2	3	2	2	3	0	0	1	3	2	1	2	4	0	2	2	1	2	1	1	1	1	1	2	2	2	3	1
Foundchild/Hunter	2	2	2	1	2	1	2	3	0	2	2	3	2	-	3	0	2	2	2	2	1	3	2	2	2	0	3	2	0	2	2	2	2	0	1	0	3	3	3	2	2	2	2
Frog Woman	2	2	2	2	2	1	2	3	1	3	2	3	2	3	-	2	1	3	2	2	1	2	2	2	2	1	1	2	0	3	2	1	1	1	1	2	3	2	2	1	1	4	2
Gbaji/Nysalor	3	3	3	4	3	4	3	3	4	3	2	3	3	3	3	-	3	3	3	3	4	1	3	3	3	4	3	3	4	3	4	2	3	4	4	4	3	3	3	3	3	3	1
Geo	2	2	3	0	1	0	2	3	1	2	3	3	2	2	2	2	-	2	3	4	1	2	1	2	2	0	4	3	0	2	1	3	2	0	0	0	2	2	2	3	2	3	2
Gorakiki	3	2	4	2	2	1	2	2	2	3	2	3	2	2	1	2	2	-	2	2	2	3	2	2	2	3	2	2	0	2	2	2	2	2	2	2	2	3	2	2	2	2	2
Humakt	2	2	2	2	1	1	2	3	2	2	2	2	2	2	2	2	2	2	-	2	1	2	1	2	2	1	3	2	2	2	1	2	2	0	2	0	2	2	2	2	2	2	1
Issaries	2	3	3	0	1	0	3	4	0	3	2	3	3	3	3	0	3	3	3	-	0	2	0	4	3	0	4	3	0	3	2	3	2	0	0	0	3	3	3	3	3	3	2
Krarsht	2	2	2	2	3	2	1	2	2	2	2	2	2	2	2	4	2	2	1	2	-	2	2	2	2	2	1	2	4	2	2	0	2	2	2	2	1	2	1	1	1	2	1
Kyger Litor	1	3	3	0	2	0	1	1	0	4	3	2	1	3	2	0	2	3	2	1	0	-	2	1	1	1	1	2	0	2	1	3	1	0	0	0	2	4	1	1	1	2	4
Lanbril	2	2	2	2	3	2	2	3	2	2	2	2	2	2	2	3	2	2	2	2	3	2	-	1	2	2	3	2	1	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Lhankor Mhy	2	2	2	0	1	0	2	4	0	2	2	2	3	2	2	0	2	2	2	4	0	2	1	-	2	0	4	2	0	2	2	2	2	0	0	0	2	2	2	2	2	2	2
Lodril	2	1	1	0	1	0	4	3	0	2	2	3	2	2	2	3	2	1	2	3	0	1	1	3	-	0	3	2	0	2	4	2	2	0	0	0	3	1	4	3	3	2	1
Mallia	3	3	3	3	3	3	3	0	2	3	0	3	3	3	3	4	3	3	1	3	3	3	3	3	2	-	3	3	4	3	3	2	2	3	4	3	2	1	0	3	3	3	2
Orlanth	2	2	3	0	2	0	2	4	0	2	2	3	2	3	2	0	3	2	3	4	0	2	2	4	3	0	-	3	0	2	1	3	2	0	0	0	2	2	2	2	1	2	1
Pavis	4	2	3	0	1	0	2	3	2	2	2	3	4	2	2	2	3	2	2	3	1	2	1	3	3	0	3	-	1	2	2	1	2	0	1	0	2	2	3	3	2	4	1
Primal Chaos	2	2	0	4	2	4	0	0	4	2	0	2	2	0	2	4	1	2	2	0	4	0	2	0	0	4	0	0	-	2	4	0	0	4	4	4	0	0	0	0	1	1	0
River Horse	2	2	2	0	2	0	1	2	0	2	2	2	2	2	3	2	2	2	2	2	1	2	2	2	2	1	3	2	1	-	2	1	1	0	1	0	2	2	2	1	1	4	2
Seven Mothers	3	3	3	2	1	2	3	3	3	3	3	3	3	3	3	4	2	3	2	2	2	2	2	2	4	1	1	3	4	3	-	2	3	1	2	2	3	3	3	3	2	3	1
Storm Bull	2	2	2	0	2	0	2	4	0	2	2	4	2	2	2	0	2	2	2	2	0	2	2	2	2	0	3	1	0	2	0	-	2	0	0	0	4	2	1	1	2	2	4
Sun Dragon	2	2	2	2	2	1	3	2	2	2	2	2	2	3	2	3	2	2	2	2	2	1	2	2	2	0	2	2	1	2	2	2	-	1	2	1	2	1	3	3	3	2	1
Thanatar	2	2	1	2	3	3	1	1	2	2	0	2	2	1	2	4	2	2	1	1	3	1	3	0	2	3	1	2	4	2	2	0	1	-	2	2	1	1	1	1	1	2	1
Thed	1	1	1	3	2	4	1	2	2	4	0	2	1	2	1	4	1	1	2	1	2	1	2	1	1	4	1	2	4	1	2	0	1	2	-	2	1	1	1	1	1	1	0
Vivamort	2	2	2	3	3	3	1	0	3	0	0	2	2	1	2	4	2	2	0	1	3	1	2	1	0	4	1	2	4	1	2	0	1	3	3	-	1	2	0	1	1	1	1
Waha	2	2	2	0	2	0	2	2	0	2	2	4	2	3	2	0	2	2	2	2	0	2	2	2	2	0	2	2	0	2	1	4	2	0	0	0	-	2	2	2	2	2	2
Xiola Umbar	2	2	3	0	1	0	2	3	0	2	2	3	2	2	2	0	2	3	2	2	0	4	2	2	2	0	2	2	0	2	1	2	1	0	0	0	2	-	1	1	1	2	4
Yelm	4	1	1	0	1	0	3	4	0	2	3	3	2	3	2	0	2	1	2	3	0	1	1	3	4	0	2	3	0	2	3	1	3	0	0	0	2	1	-	4	4	2	0
Yelmalio	4	2	1	0	2	0	3	3	2	2	3	2	2	2	2	2	2	2	2	2	0	1	2	2	3	0	2	3	0	2	2	2	3	0	0	0	2	1	4	-	3	2	0
Yelorna	3	2	0	1	1	1	3	3	0	2	3	3	2	3	2	2	2	2	3	2	0	1	2	2	3	0	2	2	0	2	1	1	3	0	1	0	2	1	4	4	-	2	0
Zola Fel	3	2	3	2	2	1	2	3	1	2	2	3	2	2	3	2	2	2	2	3	1	2	2	2	2	0	2	4	1	3	2	2	2	0	0	0	1	2	2	2	2	-	2
Zorak Zoran	0	3	2	0	0	1	1	1	0	2	1	2	1	2	2	0	2	2	1	2	0	4	2	1	1	0	1	1	0	2	0	4	1	0	0	0	2	4	0	1	1	2	-

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Coming Up Next...

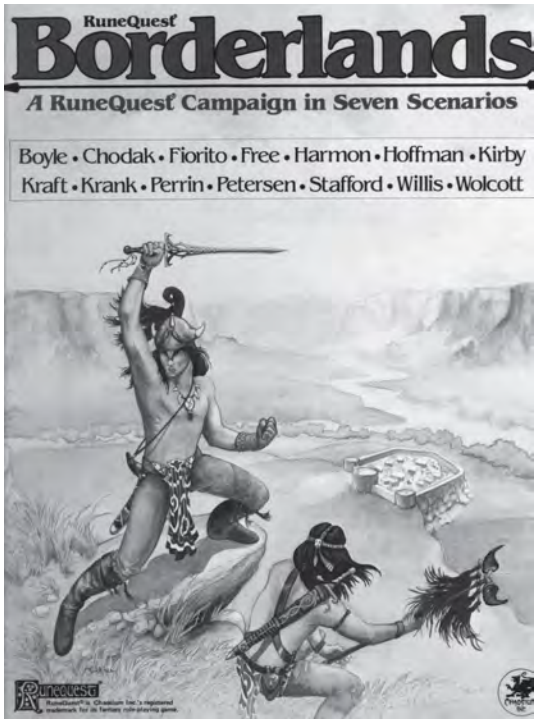
Gloranthan Classics Volume IV - Borderlands & Plunder

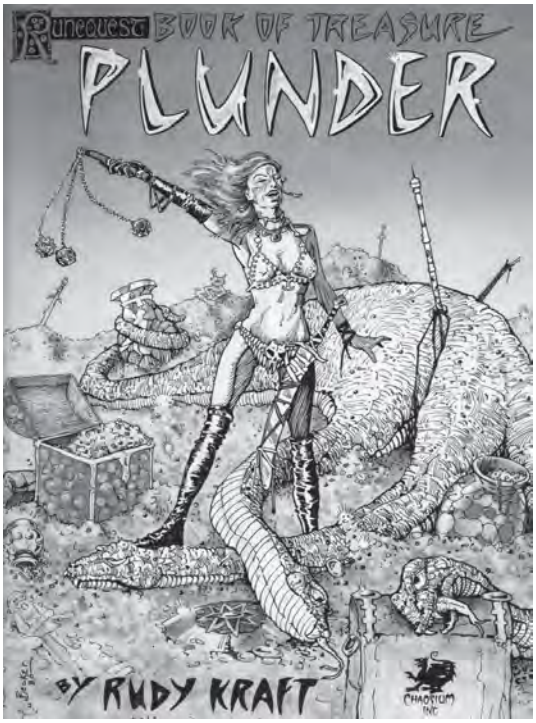
I have already begun the work for compiling the fourth and possibly final volume in the Gloranthan Classics series. As the name would suggest, the two key products it will contain are the remaining boxed campaign set *Borderlands* and the treasure book *Plunder*. Undoubtably, the page count will be rounded out with unpublished material, plus some great articles from some of the remaining supplements like the *Runequest Companion* and articles from *Wyrms Footnotes* and *Different Worlds*.

Since *Borderlands* and *Plunder* are both core Praxian products I've had several friends lobby me for including other more recently published (but out of print) Praxian material in the book. This may very well be done, but that will require expanding the scope of the book slightly beyond my original goal of reprinting material from the second edition. I don't fear doing that when there is so much great writing close at hand. It mostly means speaking with more authors and getting them to agree to having their work included. Put in a good word for me if you get the chance.

Better yet, corner me at Convulsion 2002 (CO2) and help get a grassroots concensus in the scheduled Praxian panel. If you are reading this after July 2002 and didn't attend the convention, suffice it to say that you missed a great time.

As for other possible material, I'll most likely include *Runemasters* in the volume. It was tempting to put it in Volume III, but space considerations just didn't allow for it. Bill Keyes has sent me the background histories for each of the NPC's found in the book, something that sadly got cut from the final version of the original. I look forward to restoring his work to what it should have been and Volume IV may be my last chance to do that. If you have any great ideas for any other inclusions please contact me and let me know.





Issaries Inc.'s HeroQuest Rules & Hero Wars Books

For those of you who have been playing in Glorantha, the 20+ year wait is finally about to be over. The delivery date of "next year" for HeroQuest is finally this year. For more information about the history of what almost "never was", see the Meints Index to Glorantha.

Heroquest Is Back!

Issaries, Inc. proudly presents *HeroQuest, Roleplaying in Glorantha.* A new game by the Grand Masters of Roleplaying ***HeroQuest***, *Roleplaying in Glorantha* is the culmination of 27 years of design, creation, and revision. Says president Stafford, "For 27 years I've said it would be out 'next year.' Well, now it is next year. ***HeroQuest*** will be released 'this year,' after it goes through the entire editorial process. I am excited to finally have this ready for the world."

All new features:

New Format! ***HeroQuest*** will be a 256 page book in the standard RPG format of 8.5" x 11". The rules will be presented as a single, complete book.

New Cover Art! A full-color cover by renown artist Lee Moyers shows the Clash of Heroes.

New Interior Art! Profusely illustrated by several artists, including Stefano Gaudiano, Mark Moreno, Bernard Bittler.

New Maps! The game includes several maps, all of them professionally drawn.

New Text! The elegant game system designed by Robin Laws is presented in a clear and concise manner, newly and fully edited for clarity, completeness, and correctness.

New Examples! Many examples are given to illustrate game play, all of them newly written by Greg Stafford, who originated the narrative examples over 20 years ago.

New Layout! A handsome interior format makes full use of the artwork, runes, and other graphic elements for which Glorantha has always been known.

A Game of Discovery

The layout, contents, and presentation of ***HeroQuest*** encourages players to discover the world of Glorantha. Entry is simple, and its exploration a part of the story, campaign, and mythology. Only the minimal information in this book is required, but deeper exploration is encouraged online and in our supplements.

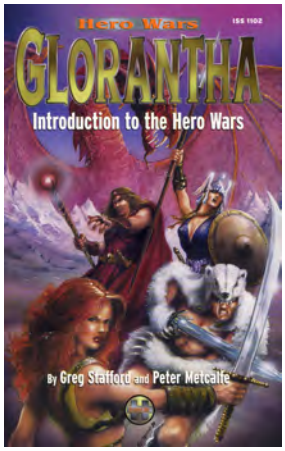
A Game of Adventure

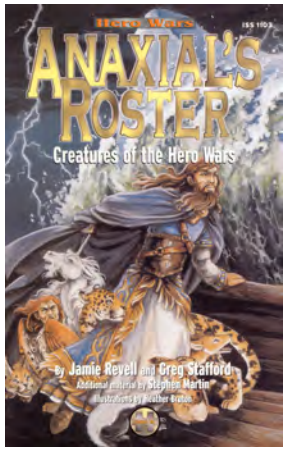
The core ***HeroQuest*** rules book includes everything needed to play fun, colorful, and adventurous characters. Character creation itself is a part of the adventure. Players, not game designers, have control over the abilities and magic available to their heroes, allowing them to create their characters and begin adventuring almost immediately.

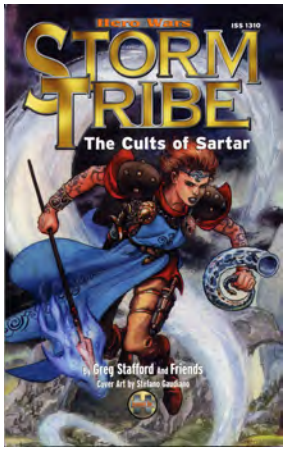
A Game of Heroes

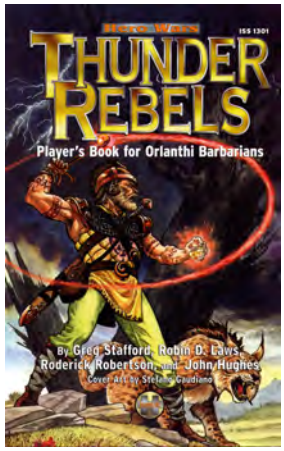
HeroQuest encourages players to adventure into the myths and conflicts of an ancient and magical world. Everyone is a hero in *HeroQuest*.

For more information about ***HeroQuest*** and the ***HeroQuest*** trademark, please see our *HeroQuest* FAQ. Email: heroquest@glorantha.com









Glorantha: Introduction to the Hero Wars

Glorantha is a gigantic cube awash in a limitless ocean, formed by the collision of four forces in primordial eras. It's a world alive with adventure and magic where gods are plentiful and magic real. The realms of power, spirits, gods, and myth are as tangible as the kingdoms of men. It's the home of heroes and monsters, empires and dragons, and of everyday people trying to preserve their way of life. In **Glorantha** a hero makes his name in the mortal sphere; those destined to be great heroes travel the perilous paths of the mythical realm. Our aim is to explain the many people, kingdoms, religions, and gods of **Glorantha.** It's intended to be both a general introduction to the endlessly fascinating fantasy world of Glorantha and a companion book to the **Hero Wars** role-playing game. We paint the history and present of **Glorantha** with broad strokes, occasionally highlighting an interesting feature or person.

Anaxial's Rooster: Creatures of the Hero Wars

A million kinds of beasts live on the continent of Genertela in Glorantha. They appear in all the stories of the world. Some are friends, many are foes, a few are magical harbingers, and others are just food. Horses, dogs, and cats are nearly ubiquitous, wolf packs and metal goats are foes, ravens and rattlesnakes can talk, and cattle and deer are the feasts of every story. This book contains over 150 entries describing more than 300 animals, monsters, and other creatures, including game statistics and other pertinent facts. Fifty illustrations illuminate the text. Eleven additional stories animate the collection. These creatures of the Hero Wars are a part of a changing world, where men can become immortal. The old ways are over, and even some creatures can become gods.

Thunder Rebels: Player's Book for Orlanthi Barbarians

The Barbarians prepare for rebellion! Imperial troops and enemy gods cannot crush the Orlanthi. **Thunder Rebels** tells what every one of them knows about their land, their gods, and their ways. The men and women worship Orlanth and Ernalda, a great god and goddess whose influences permeate everything. **Thunder Rebels** is necessary for anyone who wants to play an Orlanthi hero from the Heortling people of Dragon Pass. It describes their culture, magic, religion, and mythology. Character generation includes Cultural Keywords, the eighteen Professions, and almost fifty Subcults of Orlanth and Ernalda. Stories and myths illustrate the people and their deities, and set the stage for the Hero Wars. The annual sacred calendar details the magical holy days of the Heortling year. The maps of Dragon Pass, the Storm Realm, and the Godtime chart the lands of myth & legend.

Storm Tribe: The Cults of Sartar

The gods are awake. Special deities are needed for special times. **Storm Tribe** details the gods and goddesses that take the forefront in the Hero Wars. Here are complete write-ups for eleven important deities whose exceptional worshippers gain extraordinary powers. Each write-up includes myths, holy days, magic, and subcults. These are the cults of Sartar: Chalana Arroy, Goddess of Healing; Elmal, Warrior God of the Sun; Eurmal, Trickster and Fool; Heler, God of Rain and Loyalty; Humakt, God of War and Death; Issaries, God of Communication and Trade; Lhankor Mhy, God of Knowledge; Odayla, God of Hunting; Urox, Berserk Chaos-Killer; Vinga, Goddess of Protection and War; Yinkin, God of Alynxs, Hunting, and Sensuality. **Storm Tribe** also details eighteen minor gods of the pantheon, including Gustbran, the Smith; Rigsdal, the Watchman and Pole Star; Donandar, High God of Entertainers; Valind, god of Winter; Babeester Gor, Avenging Earth Goddess; Maran Gor, Goddess of Fighting and Earthquakes; and many more. Immortal myths, unusual entities, great heroes, excerpts from the Jonstown Compendium, and dozens of illustrations animate the text. **Storm Tribe** is a companion book to **Thunder Rebels**, which describes the Heortling religion of which these gods are a part.

"A world of adventure awaits you; are you brave enough to face the gods to remake the world?"

Battle cry for the Hero Wars

Barbarian Adventures: Sartar Rising, Part One

Every day, danger and opportunity confront the orlanthi barbarians of Sartar. Those heroes who step out in front of their communities to face these challenges take the first step on the long, hazardous road to the Hero Wars. Everyday activities such as cattle raids, blood feuds, and riding patrol teach players what it means to be a Heortling. Introductory adventures familiarize players with the everyday risks of life in the hills. Are your heroes brave enough to defy their Imperial oppressors? Will they cast themselves into the conflagration of the Hero Wars? Selected contents include:

The Kingdom of Sartar - information on the history, tribes, councils, and travel customs.
Player Resources - seek the advice of the clan Lawspeaker or a specialist with powerful magic.
Narrator Resources - neighbors, Imperial enemies, wanderers, and oddballs to enliven your game.
Clan Activities - seasonal events, triggered episodes, and everyday activities for challenges.
A Year of Chaos - fight chaos monstrosities as you uncover an evil buried deep within your clan.
These Women Need Help - escort a group of friendly healers around the countryside...

	Aldrya	Aranea	Argan Argar	Bagog	Black Fang	Cacodemon	Caladra & Aurelion	Chalana Arroy	Crimson Bat	Daka Fal	Donandar	Eiritha	Flintnail	Foundchild/Hunter	Frog Woman	Gbaji/Nysalor	Geo	Gorakiki	Humakt	Issaries	Krarsht	Kyger Litor	Lanbril	Lhankor Mhy	Lodril	Mallia	Orlanth	Pavis	Primal Chaos	River Horse	Seven Mothers	Storm Bull	Sun Dragon	Thanatar	Thed	Vivamort	Waha	Xiola Umbar	Yelm	Yelmalio	Yelorna	Zola Fel	Zorak Zoran
Zorak Zoran	0	2	3	0	3	0	1	1	0	1	2	1	1	2	2	1	2	2	1	2	1	4	2	2	1	2	1	1	0	2	1	4	1	1	0	1	2	4	0	0	0	2	-
Zola Fel	2	2	3	2	2	1	1	3	2	1	2	2	3	2	4	3	3	2	2	3	2	2	2	2	2	3	2	4	1	4	3	2	2	2	1	1	2	2	2	2	2	-	2
Yelorna	3	1	1	1	2	1	3	3	2	1	3	2	2	2	1	3	2	2	2	3	1	1	2	2	3	3	1	2	1	1	2	2	3	1	1	1	2	1	4	3	-	2	1
Yelmalio	4	1	1	1	2	1	3	3	2	1	3	2	2	2	1	3	3	2	2	3	1	1	2	2	3	3	2	3	0	1	3	1	3	1	1	1	2	1	4	-	4	2	1
Yelm	4	2	2	0	1	0	3	4	2	2	3	2	2	3	2	3	2	2	2	3	1	1	2	2	4	0	2	3	0	2	3	1	3	1	1	0	2	1	-	4	4	2	0
Xiola Umbar	4	2	3	2	2	1	1	3	2	1	2	3	1	3	2	3	2	3	2	3	2	4	2	2	1	1	2	2	0	2	3	2	1	1	1	2	2	-	1	1	1	2	4
Waha	2	2	3	1	2	1	2	3	2	1	2	4	1	3	3	3	2	2	2	3	1	2	2	2	3	2	2	2	0	2	3	4	2	1	1	1	-	2	2	2	2	1	2
Vivamort	0	2	0	2	3	2	0	0	1	0	1	0	1	0	2	4	0	2	0	0	2	0	2	0	0	3	0	0	4	0	2	0	1	2	2	-	0	0	0	0	0	0	0
Thed	1	2	0	3	2	3	1	2	2	2	1	0	1	1	1	4	0	2	2	0	2	0	2	0	0	4	0	1	4	1	2	0	2	2	-	3	0	0	0	0	1	0	0
Thanatar	0	1	0	2	3	3	1	1	1	0	0	0	1	0	1	4	0	2	0	0	2	0	2	0	0	3	0	0	4	0	1	0	1	-	2	3	0	0	0	0	0	0	0
Sun Dragon	2	1	1	2	2	1	2	3	2	1	2	2	2	2	1	3	2	2	2	2	2	1	2	2	2	2	2	2	0	1	3	2	-	1	1	1	2	1	3	3	3	2	1
Storm Bull	2	2	3	0	2	0	2	4	0	1	2	4	1	2	1	2	3	2	2	3	0	3	2	2	2	2	3	1	0	1	2	-	2	0	0	0	4	2	1	2	1	2	4
Seven Mothers	2	2	2	2	3	2	2	2	4	2	2	2	2	2	2	4	1	2	1	2	2	1	2	2	4	3	1	2	4	2	-	0	2	2	2	2	1	1	3	2	1	2	0
River Horse	2	2	3	2	2	1	1	3	2	2	2	2	2	2	3	3	2	2	2	3	2	2	2	2	2	3	2	2	2	-	3	2	2	2	1	1	2	2	2	2	2	3	2
Primal Chaos	0	1	0	4	2	4	1	0	4	0	1	0	0	0	0	4	0	0	2	0	4	0	1	0	0	4	0	1	-	1	4	0	1	4	4	4	0	0	0	0	0	1	0
Pavis	3	2	3	2	3	1	2	3	2	2	2	2	4	2	2	3	3	2	2	3	2	2	2	2	2	3	3	-	0	2	3	1	2	2	2	2	2	2	3	3	2	4	1
Orlanth	2	2	3	1	2	1	2	4	2	1	3	2	2	3	1	3	4	2	3	4	1	1	3	4	3	3	-	3	0	3	1	3	2	1	1	1	2	2	2	2	2	2	1
Mallia	1	1	1	2	3	3	1	0	2	0	0	0	1	0	1	4	0	3	1	0	2	1	2	0	0	-	0	0	4	1	1	0	0	3	4	4	0	0	0	0	0	0	0
Lodril	2	2	2	1	2	1	4	3	2	2	2	3	2	2	2	3	2	2	2	3	2	1	2	2	-	2	3	3	0	2	4	2	2	2	1	0	2	2	4	3	3	2	1
Lhankor Mhy	2	2	3	2	1	1	2	4	2	1	2	2	3	2	2	3	2	2	2	4	2	1	1	-	3	3	4	3	0	2	2	2	2	0	1	1	2	2	3	2	2	2	1
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Kyger Litor	1	3	3	1	2	0	1	2	2	3	3	2	0	3	2	1	2	3	2	2	2	-	2	2	1	3	2	2	0	2	2	2	1	1	1	1	2	4	1	1	1	2	4
Krarsht	1	1	0	2	4	3	0	2	2	1	1	0	0	1	1	4	1	2	1	0	-	0	3	0	0	3	0	1	4	1	2	0	2	3	2	3	0	0	0	0	0	1	0
Issaries	2	2	3	2	2	1	2	4	2	1	3	2	3	2	2	3	4	2	2	-	2	1	2	4	3	3	4	3	0	2	2	2	2	1	1	1	2	2	3	2	2	3	2
Humakt	2	2	3	2	0	1	2	2	2	1	2	2	2	2	2	3	3	2	-	3	1	2	2	2	2	1	3	2	2	2	2	2	2	1	2	0	2	2	2	2	3	2	1
Gorakiki	1	0	4	3	2	1	2	3	2	2	2	2	2	2	3	3	2	-	2	3	2	3	2	2	1	3	2	2	2	2	3	2	2	2	1	2	2	3	1	2	2	2	2
Geo	2	2	3	2	2	1	3	3	2	1	3	2	3	2	1	3	-	2	2	3	2	2	2	2	2	3	3	3	1	2	2	2	2	2	1	2	2	2	2	2	2	2	2
Gbaji/Nysalor	3	2	0	4	2	4	2	2	4	2	1	0	2	0	2	-	2	2	2	2	0	4	0	3	0	3	4	0	2	4	2	4	0	3	4	4	4	0	0	0	2	2	2	0
Frog Woman	2	2	3	2	2	1	1	3	2	2	2	2	2	3	-	3	2	1	2	3	2	2	2	2	2	3	2	2	2	3	3	2	2	2	1	2	2	2	2	2	2	3	2
Foundchild/Hunter	2	2	3	2	2	1	2	3	2	1	2	2	2	-	3	3	2	2	2	3	2	3	2	2	2	3	3	2	0	2	3	2	3	1	2	1	3	2	3	2	3	2	2
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Eiritha	4	3	3	2	2	1	2	3	3	1	2	-	2	3	3	3	3	3	2	3	2	2	2	2	3	3	3	3	2	2	3	4	2	2	2	2	4	3	3	2	3	3	2
Donandar	2	2	2	0	1	0	2	3	0	2	-	2	2	2	2	2	3	2	2	2	2	3	2	2	2	0	2	2	0	2	3	2	2	0	0	0	2	2	3	3	3	2	1
Daka Fal	4	3	3	3	3	2	2	3	3	-	2	2	2	2	3	3	2	3	2	3	2	4	2	2	2	3	2	2	2	2	3	2	2	2	4	0	2	2	2	2	2	2	2
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Chalana Arroy	4	2	3	2	3	1	3	-	2	2	3	3	3	3	3	3	3	2	3	4	2	1	3	4	3	0	4	3	0	2	3	4	2	1	2	0	2	3	4	3	3	3	1
Caladra & Aurelion	2	2	1	2	2	1	-	3	2	1	3	2	3	2	2	3	2	2	2	2	3	1	1	2	2	4	3	2	2	0	1	3	2	3	1	1	1	2	2	3	3	3	2	1
Cacodemon	1	1	0	2	3	-	0	1	2	2	0	0	1	1	1	4	0	1	1	0	2	0	2	0	0	3	0	0	4	0	2	0	1	3	4	3	0	0	0	0	1	1	1
Black Fang	2	2	2	2	-	3	1	2	3	2	1	2	2	2	2	3	1	2	1	1	3	2	3	1	1	3	2	1	2	2	1	2	2	3	2	3	2	1	1	2	1	2	0
Bagog	1	2	0	-	2	2	1	2	2	1	1	0	1	1	2	4	0	2	2	0	2	0	2	0	0	3	0	0	4	0	2	0	2	2	3	3	0	0	0	0	1	2	0
Argan Argar	2	2	-	1	2	1	1	3	2	1	2	2	2	2	2	3	3	4	2	3	2	3	2	2	1	3	3	3	0	2	3	2	2	1	1	2	2	3	1	1	0	3	2
Aranea	2	-	3	3	2	1	2	2	2	2	2	2	2	2	2	3	2	2	2	3	2	3	2	2	1	3	2	2	2	2	3	2	2	2	1	2	2	2	1	2	2	2	3
Aldrya	-	2	2	2	2	1	2	4	2	3	2	4	2	2	2	3	2	3	2	2	2	1	2	2	2	3	2	4	2	2	3	2	2	2	1	2	2	2	4	4	3	3	0

Welcome to the Cult Compendium.

In the fantasy roleplaying world of Glorantha, magic works because relations between the spiritual and physical planes are firm and immediate. Maintaining good ties with your chosen god allows your character to learn special magics or to receive visions of other places, provides him with trusty companions in a cut-throat world, and may even give him the chance for divine intervention to escape a tight spot. In many ways Glorantha has a depth and consistency unparalleled in gaming.

This major supplement explores religions useful in and designed for fantasy settings. Starting with the most primitive ancestor worship, the book progresses through tribal deities of nomadic barbarians, the intricacies of more civilized cults, and the horrors of chaos. All cultists receive broad benefits from their divine relations, but some deities specialize in a certain activity or area, such as a war god or a chaos god. Non-human religions include an elf cult and numerous troll cults.

This book offers over 100 Rune and Battle magic spells and skills not in the standard rules, handy for the gamer intent on long-living characters. The wealth of conceptual material can be applied to any role-playing game. Referees will enjoy the many new lines of thought; dozens of examples of tribal behavior and custom can make any encounter more realistic. Excerpts from *The Travels of Biturian Varosh* and *The Reminiscenses of Paulis Longvale* suggest many scenarios while providing local color.

Over 40 religions originally printed in *Cults of Prax, Cults of Terror,* and *Trollpak* are detailed here. A guideline chapter shows how to design your own new cults. Appendices include a daily sun-time calendar.

Descriptions combine fact, fiction, legend, and magic to add the flavor so useful in campaign play. If they wish, characters can advance without bloodshed or fighting. Only this series provides so much imaginative scope and so much every-day detail.

Each Cult Description includes:

Mythos and History — the acts of the gods before time, the behavior of the cult once time started, afterlife promised to members, and Runic associations.

Moon Design Publications

Nature of the Cult — why the religion continues to exist, what its worldly position and power has been, its likes and dislikes.

Cult Organization — inter-cult and intra-temple structures, centers of power, holy places, and holy days.

Cult Membership — here are the requirements to join the cult (species, birth, ability, money, offerings, etc.), the requirements to remain in the cult (sacrifices, hates, geases & gifts from the gods, codes of conduct), the benefits received from the cult (food, shelter, training, healing), the skills taught or restricted, available battle magic, skills and spells peculiar to the cult, Rune magic and cult duties by membership level, and so on. Such aspects are examined separately for Lay, Initiate, and Rune Lord and Rune Priest membership.

Subservient Cults — includes cult spirits of reprisal (they keep your characters on the straight-and-narrow in such a world) and various hero cults, which may offer added Rune spells or skills.

Associated Cults — due to Godtime or later actions, certain cults are more friendly to one another and will teach certain Rune spells or skills.

Miscellaneous Notes — information on diet, behavior, dress, conceptions of the universe, ethics, ostentatious display, behavior toward members of other cults, rituals, architecture, and so on.