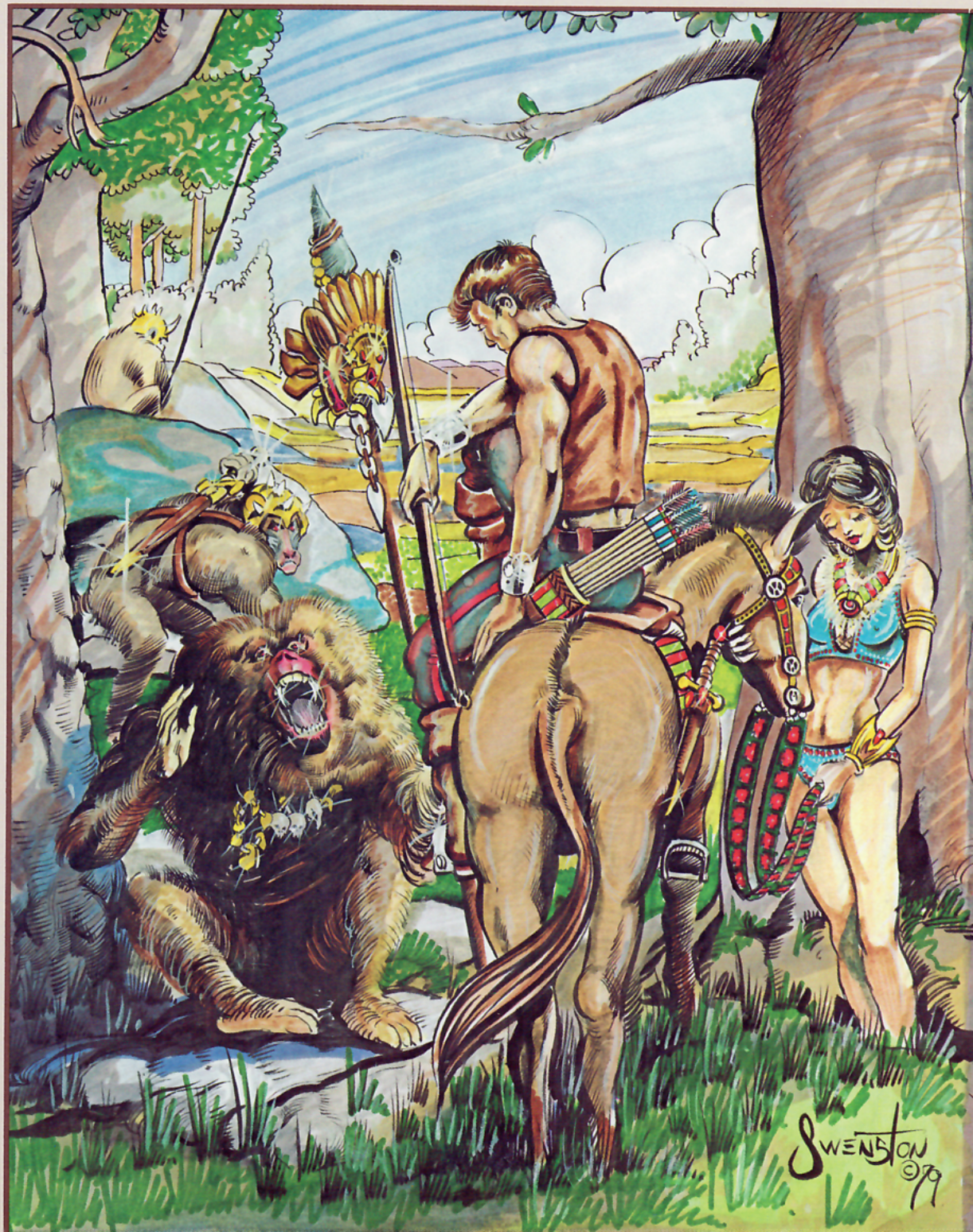
# CULTS of PRAX

Runequest SP7




by

Steve Perrin

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*May Arachne Solara bless and protect this book.*

# INTRODUCTION

## ABOUT THIS BOOK

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 God Time. 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 Lhankor 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 Lhankor 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 Khan 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.

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## GLORANTHAN CALENDAR

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 S.T., Solara Tempora. The year 575 S.T., 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 God Time 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 exact 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 with which we describe 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 God Time 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 the heart of the universe in greasy paws. 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 or dead, spiritual or physical, pure or unholy, intelligent or inert, into the Great Compromise. No beings responsible for the creation of the world had exemption from this final synthesis. In the pact, all the deities settled immediately their senseless and destructive wars which had precipitated the very Chaos they now fought against. They agreed to accept a common ground between them, and the deities warring over any ground would now share responsibility for the protection of that realm. The gods swore their oaths and vowed their beings to uphold their present status in the universe, binding themselves to the spiritual matrix of the New Age.

These solemn vows are the source of Time and the energies of this compromise provided the soul-essence of the New Age. Thus the old deities created the will of the New Age and bound themselves to uphold it. The more powerful the deity, the more its numerous commitments chained it into the world matrix, and the more effectively fossilized was its role in the Time to follow.

The lesser creatures of the world, and especially the surviving mortal races were free. They still held the opportunity to grow, change, and develop within the New Age. By utilizing their freedom and knowledge of the New Laws, mortals could commune with the gods and powers of the universe.

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 such measures of Time.

Lineal Time is the type some cults believe in, maintaining that Time once began and that it will continue onward in an unbroken line into the future forever, or until the end of the world.

Cyclical Time, as supported by many other cults, holds that certain events such as day and night, seasonal progression, lunar cycles, tides, spiritual recycling, and so on are the same event occurring again and again. They believe minor, local, and mundane observable differences actually measure man's removal from the Primal Sources, rather than marking progress or change.

Illusory Time is that progression of events which seems to manifest itself as we glance backward to God Time myth, or upon the activities which Heroquesters perform in that realm of legend and magic. It is a cosmological fact that the mythical world of God Time exists only in stasis, beyond the touch of Time, and that Chaos lies at the other pole. Reality stretches between them, and the non-existent realms are reachable only when individuals force Illusory Time upon the God Time. Philosophical and magical ramifications of this are immense, and will be the subject of further essays elsewhere.

Uniform dating in Glorantha is difficult, for many dates are based on local circumstance, such as "the sixteenth year of the Reign of King Sartar." A universal calendar exists in many places, however, and this is used for general dating throughout the records.

One convention is the order used to set down a date. In general, chroniclers will list the day of the week first, then the week of the month, then the month or season, and then the year. Two ways are commonly 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 the season: 5/2/I/1614 is the same as ☉/III/♒/1614.

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 presence of the Lunar Goddess, however, sometimes said to be the incarnation of Time, must be noted.

The Red Goddess was born in Rinliddi (Peloria) in 1220 S.T. and Lunar chronomancers begin their chronologies from that date. She 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. 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 first wane of the goddess; if it is a 7, then the event was in the seventh 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 took place. This could be any number from 1-54. Lunar daily and seasonal notation is as the solar time calendar explained below.

**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.

**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. Thus Windsday will have more airy energies available than usual.

A Godsday is set aside for peace, meditation, and worship. Most important holy ceremonies take place on this day. On this day the deities are more influenced to receive worship, but more tight-fisted in giving.

The 'wild' day is an unformed piece of time and the magical influence available to magicians on those days varies widely, depending on location, history, pre-arranged conditions, and many more factors. The most powerful local deity is often worshipped on this day.

**ONE SEASON**

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

**ONE YEAR**

has within it five seasons and one two-week Sacred Time. This totals 42 weeks, or 294 days. The seasons are aligned elementally, and the powers of deities often depend upon the season.

**THE PARTS OF THE YEAR**

***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, for the fruits of the fields are harvested then, and the herds are largest before their slaughter to store food against the coming weather. 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, for at that time 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 in these weeks, or those with the most urgent business.

***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 into 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.

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 | |

*A full-page chart of an entire Gloranthan year, with cult holy days and high holy days, will be found in the Appendices.*

## THE SAMPLE CULT

*The great portion of this book examines fifteen different cults according to a standard outline, 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.*

### I. 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.

#### A. BEFORE TIME

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

#### B. SINCE TIME BEGAN

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.

#### C. 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.

#### D. 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.

### *CULT OUTLINE*

***I. MYTHOS AND HISTORY***
- *A. Before Time*
- *B. Since Time Began*
- *C. Life After Death*
- *D. Runic Associations*

***II. NATURE OF THE CULT***
- *A. Reason for Continued Existence*
- *B. Social/Political Position and Power*
- *C. Particular Likes and Dislikes*

***III. ORGANIZATION***
- *A. Inter-Cult Organization*
- *B. Intra-Temple Organization*
- *C. Center of Power, Holy Places*
- *D. Holy Days and High Holy Days*

***IV. LAY MEMBERSHIP***
- *A. Requirements to Join (race, birth, abilities, money, etc.)*
- *B. Requirements to Belong (offerings, sacrifices, hates, geases, codes of honor, etc.)*
- *C. Mundane Benefits (board, succor, healing, etc.)*
- *D. Skills*
- *E. Battle Magic*

***V. INITIATE MEMBERSHIP***
- *A. Requirements for Initiation*
- *B. Requirements to Remain Initiated*
- *C. Mundane Benefits*
- *D. Skills*
- *E. Spells*

***VI. RUNE LORD MEMBERSHIP***
- *A. General Statement*
- *B. Requirements for Acceptance*
- *C. Restrictions*
- *D. Benefits*

***VII. RUNE PRIESTHOOD***
- *A. General Statement*
- *B. Requirements for Acceptance*
- *C. Restrictions*
- *D. Benefits*
- *E. Rune Spell Compatibility*
- *F. Cult Special Rune Spells*

***VIII. SUBSERVIENT CULTS***
- *A. Spirit of Reprisal*
- *B. Others*

***IX. ASSOCIATED CULTS***
- *A. Listed Singly*

***X. MISCELLANEOUS NOTES***

**II. NATURE OF THE CULT**
**A. 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.

**B. 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.

**C. PARTICULAR LIKES AND DISLIKES**
This section applies the previous sections 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.

**III. ORGANIZATION**
**A. 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.

**B. 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.

**C. 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.

**D. 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 physical 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 POW to their deity during a ritual sacrifice in which they commune directly with the immortals and are invulnerable 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.

**IV. LAY MEMBERSHIP**
**A. 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.

**B. 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.

**C. MUNDANE BENEFITS**
Some cults will offer substantial mundane benefits such as room, board, free healing, and so on. Most benefits however, are minimal.

**D. 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 the following:

***Reduced Cost*** (½ the standard price)
***Normal Cost*** (the standard price)
***Increased Cost*** (2 X the standard price)
***Unique*** (unique to the particular cult)
***Prohibited*** (not allowed in a particular cult)

**E. 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*** (½ the standard price)
***Normal Cost*** (the standard price)
***Twice Normal Cost*** (2 X the standard price)
***Unique*** (unique to the particular cult)
***Prohibited*** (not allowed in a particular cult)

**V. INITIATE MEMBERSHIP**
**A. 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.

**B. 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%.

**C. MUNDANE BENEFITS**
In return for their work, s 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.

**D. 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 are more commonly available to Initiates than to lay members.

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

To buy the 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, so 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 only once, the spell is usually considered 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 use 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.*

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.

**VI. RUNE LORD MEMBERSHIP**
**A. 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 concentrates on the spiritual side of the world, preferring to act upon the subtle natures of the 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.

**B. 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.

**C. 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.

**D. 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's priests.

**VII. RUNE PRIESTHOOD**
**A. GENERAL STATEMENT**
The cult's 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 times 5 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 the general statement section of the cult write-up.

**B. 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.

**C. 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.

**D. 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.

**E. 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.

**F. CULT SPECIAL RUNE SPELLS**
Many cults have special Rune level spells available to its priests (sometimes Initiates). These will parallel certain aspects of the deity's nature and aspects. The spells will be listed under this section.

**G. CHIEF PRIESTS**
The term Chief Priest may appear in these descriptions to denote a priest who has satisfied 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.

**VIII. SUBSERVIENT CULTS**
The major religions include the worship of minor spirits and/or dead heroes. Such minor deities depend completely upon the central deity for existence: they are not 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 feature to most cults. This is a spirit, monster, or curse which falls upon Initiates who quit the worship of their deity, 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, of course, come into action when Initiates transfer to an associate cult.

Exploration of any religion will doubtlessly reveal many more lesser spirits. Players are urged to do so in their campaigns.

**IX. 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, will be briefly explained. Following that will be any Rune spells learnable from that sub-cult without having to join the central cult, etc. The listed spell or spells are the only ones which may be learned that way. Most borrowing from associated 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.

When a priest wishes to join a second cult, as indicated in the rules, it is easier for them to join an associated cult. The standard rules are used, but only the roll to join the second cult must be 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.

**X. MISCELLANEOUS NOTES**

This section contains random or unclassifiable information about the cult. Sometimes there will be no such notes.

## 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:*

***ONE:** 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. Apollo would not be associated with storms, the sea, or fire. In Cults of Prax, Humakt is concerned with death and fighting, Kyger Litor with people, Darkness, and spirits, Orlanth with air and movement, and so on. 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. Recall that certain Powers (Life and Death, for instance) are diametrically opposed, and that only a Chaotic and tradition-shattering cult like the Red Moon could combine them.*

***TWO:** 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 Power. 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. From any other god of Death, it is a single-use spell which must be sacrificed for after each use. As a second example, Yelm, the Sun god, is the premier fire god as well. His priests get the 3 point Rune magic spell Sun Spear (described in the chapter on Yelmalio). No other god should have the ability to do the same amount of fire damage at the 3 point level. Consider that Chalana Arroy, the foremost healing deity in the world, is capable of Resurrection, but at the cost of a 3 point spell and a round of spirit combat. Only the Lunars have as yet reproduced this knowledge, and no other form of raising the dead is as easy or as foolproof.*

***THREE:** the gods of Glorantha are very unlikely to do material creation. They prefer 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.*

***FOUR:** the gods are as bound by Time as any mortal; they neither can change history nor predict the future.*

***NOTE:** 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 magicians. Further, 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.*

## THE TRAVELS OF BITURIAN VAROSH

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 other's 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 in this book. 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 this list.

| *Place* | *Date** | *Map* | *Chapter* |
|---|---|---|---|
| Pimper's Block | 7/1/IV/1614 | 0 | blank cult |
| Hender's Hills | 3/2/IV/1614 | 1 | Daka Fal |
| Near the Block | 6/2/IV/1614 | 2 | Storm Bull |
| Days Rest | 3/3/IV/1614 | 3 | Waha |
| The Paps | 3/4/IV/1614 | 4 | Eiritha |
| Tourney Altar | 3/5/IV/1614 | 5 | Humakt |
| Moonbroth | 4/6/IV/1614 | 6 | Seven Mothers |
| Paris | 2/8/IV/1614 | 7 | Paris |
| Sun Dome Temple | 5/8/IV/1614 | 8 | Yelmalio |
| Corflu | 7/1/V/1614 to 3/1/I/1615 | 9 | Issaries |
| Horn Gate | 6/1/I/1615 | 10 | Chalana Arroy |
| Paris | 1/4/I/1615 | 11 | Lhankor Mhy |
| Pairing Stone | 4/5/I/1615 | 12 | Orlanth |
| Troll Town | 5/7/I/1615 | 13 | Kyger Litor |
| Foothills | 1/8/I/1615 | 14 | Zorak Zoran |
| Shadows Dance | 5/2/I/1615 | 15 | Aldrya |
| Adari | 4/3/II/1615 | 16 | appendix |

* Date *day/week/season in Roman numerals /year, S. T.*

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.

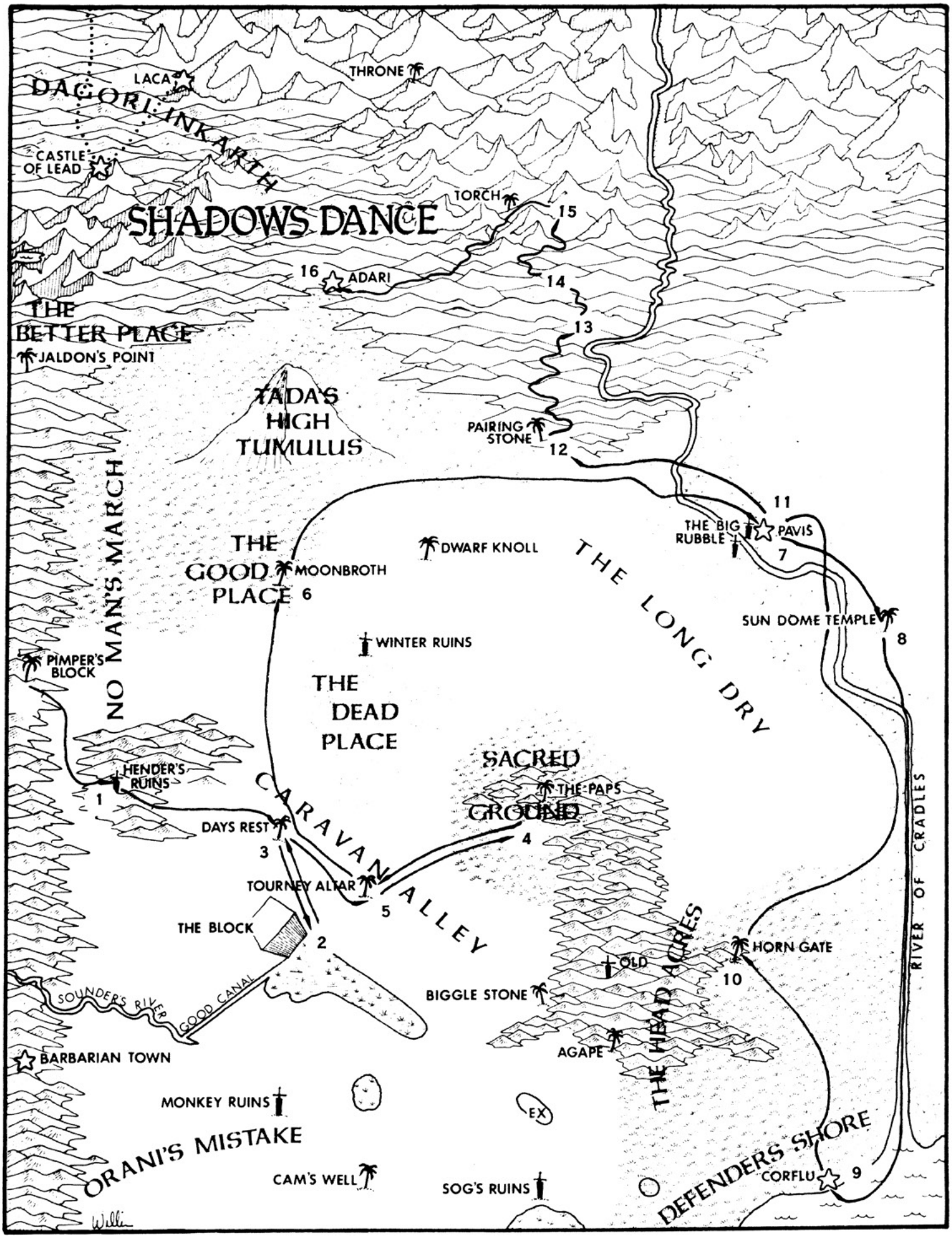
The Lunar Etyries cult now runs and protects the market and, in turn, claims the first choice of the slaves, choosing what they want, paying below normal prices, and then leaving the rest to the mercies of the market.

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. 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.


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
PIMPER'S BLOCK
NO MAN'S MARCH
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
RIVER OF CRADLES
SOUNDER'S RIVER
GOOD CANAL
BIGGLE STONE
THE HEAD ACRES
AGAPE
BARBARIAN TOWN
MONKEY RUINS
EX
ORANI'S MISTAKE
DEFENDERS SHORE
CAM'S WELL
SOG'S RUINS
CORFLU
9

# 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 wildfire 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 magic of the goddess' cult from the temple at the Pap's, 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 the once rich lands which sometimes are glimpsed in their magic, 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-day 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 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 Adventures, and of Life itself.

## DAKA FAL

### I. 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.)

### 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 magic 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 runes of Man and Spirit.

### II. 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.

### III. 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. 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.

**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.

**IV. 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, and so on). 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!)

**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 magic is available to cult members at normal costs. The source of these human-originated magic is claimed to come from this wide spread cult, assuring some constants across all humanity.

**V. 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 lay members.

**D. SKILLS**
As for lay members.

**E. SPELLS**
Initiates may trade one Rune point of permanent Power for one use of the cult specialty Rune magic spell of Summon Ancestor.

**VI. 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.

*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. 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.*

*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.*

*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.*

**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 benefit 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.

**VII. 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 ancestor's 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 immediately attack 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 do 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 from 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 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 pell 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 160m 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 1-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, Range 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 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 (Lightbringers) Resurrection spell section for details.

**VIII. 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 not even an 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.

**IX. 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.

**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 without 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.*

**X. MISCELLANEOUS NOTES**
None.

**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 for any given person.*

| | | | *(# 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 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 1D50 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.*

## STORM BULL

### I. 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 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.

#### 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.

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 there 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

The Runes of this cult are Death, Storm/Air, and Beast.

### II. 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.

**III. 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, 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.

*Barzaad Storm Khan 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.*

*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.*

*A merchant from Apple Lane had once told me that Khan 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.*

*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 Khan 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.*

*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 Khan with kindness and satisfaction.*

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 Freezeday, in Fire-season on Waterday, in Earth-season on Clayday, in Dark-season on Windsday, and in Storm-season on Fireday.

The high holy day for the year is Storm- season, Stasis week, Wilday, when the marriage with Eiritha was celebrated.

**IV. LAY MEMBERSHIP**

**A. REQUIREMENTS TO JOIN**

To join the cult of the Storm Bull 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 ten 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*** (½X): Hide in Cover, Spot Hidden, Spot Trap.
***Normal Cost***: all others.
***Increased Cost (2X)***: Lockpicking, Pick Pocketing.
***Prohibited***: none.

**E. BATTLE MAGIC**

The cult teaches all battle magic to lay members at normal cost. It has no special battle magic to teach to lay members.

**V. 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.

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 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, 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.

**VI. 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; they 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 "Khan" 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.

**VII. 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 priests be the magical leaders of the fighting men. The magic 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 Khan 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 Khan 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 (like 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.

**VIII. 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 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 magic 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 magic.

**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 Hero quest rituals for recapture. All these are 4D6 in POW.

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 usable 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.

**IX. 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.

**The Peaceful Cut** **experience only**

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, 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 INT 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 spell of Cure Chaos Wound.

**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 other 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 Priest 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.

**X. 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

### I. 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.

### 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.

*Days Rest is a mild and moderately sized oasis located some 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 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 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 out guard recognized her and swore he would kill me to free her until he saw that Morak tagged 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.*

*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 priesthood 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 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 chieftain to force me to reveal my Red Leather Cache, and then they chose as they wished. It was comical to see them scrutinize each time, slyly casting various Detects as if their secretiveness helped. An old and crippled Orlanth worshipper 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 spell matrix for Reflection in it (a costly item!) Narmeed also got five iron-tipped arrows to hold until he became a Rune Lord.*

*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 bite out of my lashing.*

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.

**II. NATURE OF THE CULT**
**A. REASON FOR CONTINUED EXISTENCE**
The cult of Waha provides the basic lifestyle 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. Although 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 Godsday 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 Godsday of Death week, Dark- season, and end late on Darkday, Fertility week, Dark-season.

Each Godsday of Death week is a seasonal holy day and festival.

**III. ORGANIZATION**
**A. INTER-CULT ORGANIZATION**
Each tribe of beast peoples has its own High Khan 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 Khan.

The actual ability of the priesthood at the Paps to unify the tribes is usually very low. The Khans properly look out for their own followers first, except when in the Paps.

**B. INTRA-TRIBAL ORGANIZATION**
Each tribe is ruled by a Khan, 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.

**IV. 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 Nomads 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 it 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 (½X):*** Oratory, Riding, Sense Ambush, Spot Trap, Tracking, Tribal Weapons (as outlined in the appendix).
***Increased Cost (2X):*** 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 (½X):*** Binding, Counter-magic, Detect Spirit, Vigor, Padding.

***Increased Cost (2X):*** Healing.
***Prohibited:*** Xenohealing.

**V. 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.

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. Khans 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 Speak to Beasts.

**VI. 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-Khan, Llama-Khan, 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.

**VII. 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 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 their 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 |
| Divination | Shield |
| Divine Intervention | Summon 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.

**VIII. 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 God Time with the Storm Bull and who wed the Protectresses to create the race of people. These are very powerful spirits, each bound to one of the tribes of Prax.

The cult of Waha will teach the legitimate Khan 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 Khan. The being's POW will be between 40 and 110. It may be called only rarely, for overall tribal emergencies (see *Nomad Gods*).

**IX. 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.

**X. 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.

## EIRITHA

### I. 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 sub-cult, 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.

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.

*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.*

*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.*

*The Middle Secrets of the earth ceremony occur within the Paps, underground, where those worshippers are then taken into the world of God Time, 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.*

**II. 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. Additionally 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.

*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.*

*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.*

**III. 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 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 sub-cults 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 sub-cults 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 sub-cults are not popular among the tribes, who see the priestesses as a possible source of betrayal of the tribal priorities.)

These sub-cults at the Paps are: the Father of Independents, the 3 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 oases 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 Clayday of Fertility Week is a special day. Finally, there is time set aside each Clayday of every week for ceremonies by the priestess.

**IV. 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 (½X):*** all 1 handed axe-type weapons.
***Normal:*** all stealth, manipulation and perception skills.
***Restricted (2X):*** 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**

***Reduced Cost (½X):*** Healing, Xenohealing, Farsee, Binding.
***Normal:*** all others.
***Increased Cost (2X):*** Protection.
***Prohibited:*** Bladesharp, Bludgeon, Disruption, Fanaticism, Fireblade, Fire Arrow, Iron Hand, Multimissile, Speedart

**V. 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 member requirements.

**C. MUNDANE BENEFITS**

As lay member benefits.

**D. SKILLS**

Understand Beast Speech: This is not verbal speech. It is training a person's perceptions to be 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 26-50% 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.

**VI. 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.

**VII. 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 be 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, 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.

**VIII. 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.

**IX. 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:

**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.

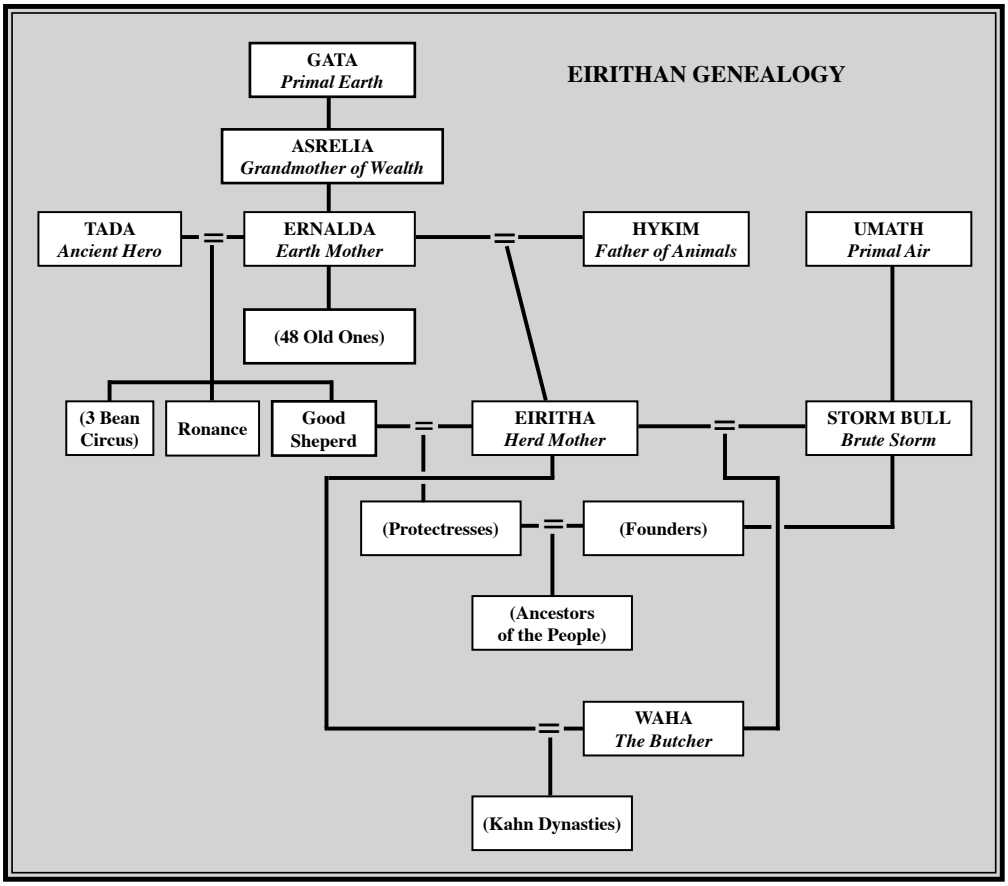
**D. ALDRYA**
The goddess of vegetation gives her sister two spells to use. The first derives from their early association as members of the earth cult. The second was taught to Eiritha by the hero Pavis in the ancient days, who secured the peace between the gods and taught Eiritha the healing spell.

**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.



# THE INVADER GODS

## INVADER DEITIES

The cults of this section have three basic items in common:

1. They were introduced into Prax during recorded history.
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.

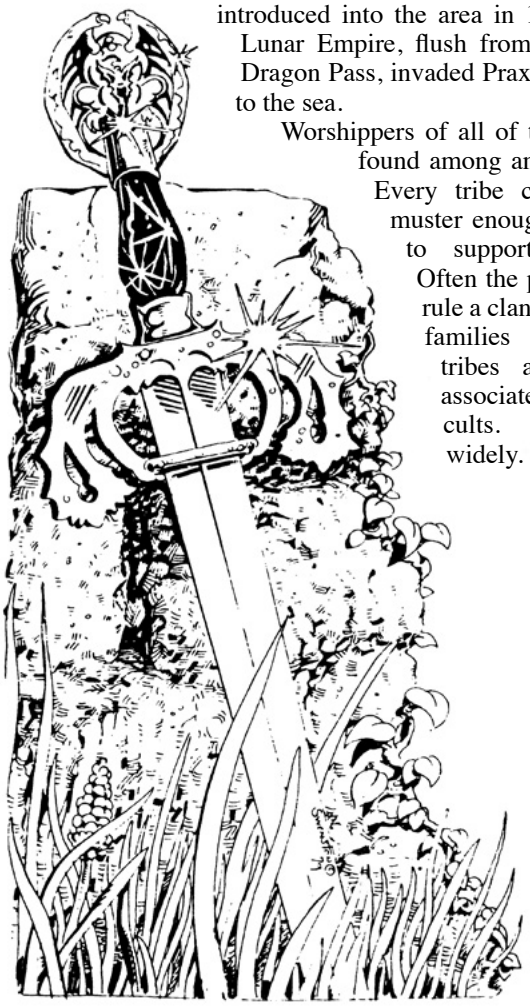
Humakt was the first of the invaders. He came into Prax at the head of an army of mixed humanoids out of Dragon Pass possibly as early as 35 S.T., in the Dawn Age.

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.



## HUMAKT

### I. 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 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.

### II. 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.

#### 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.

**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.

**III. 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.

*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.*

*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.*

*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.*

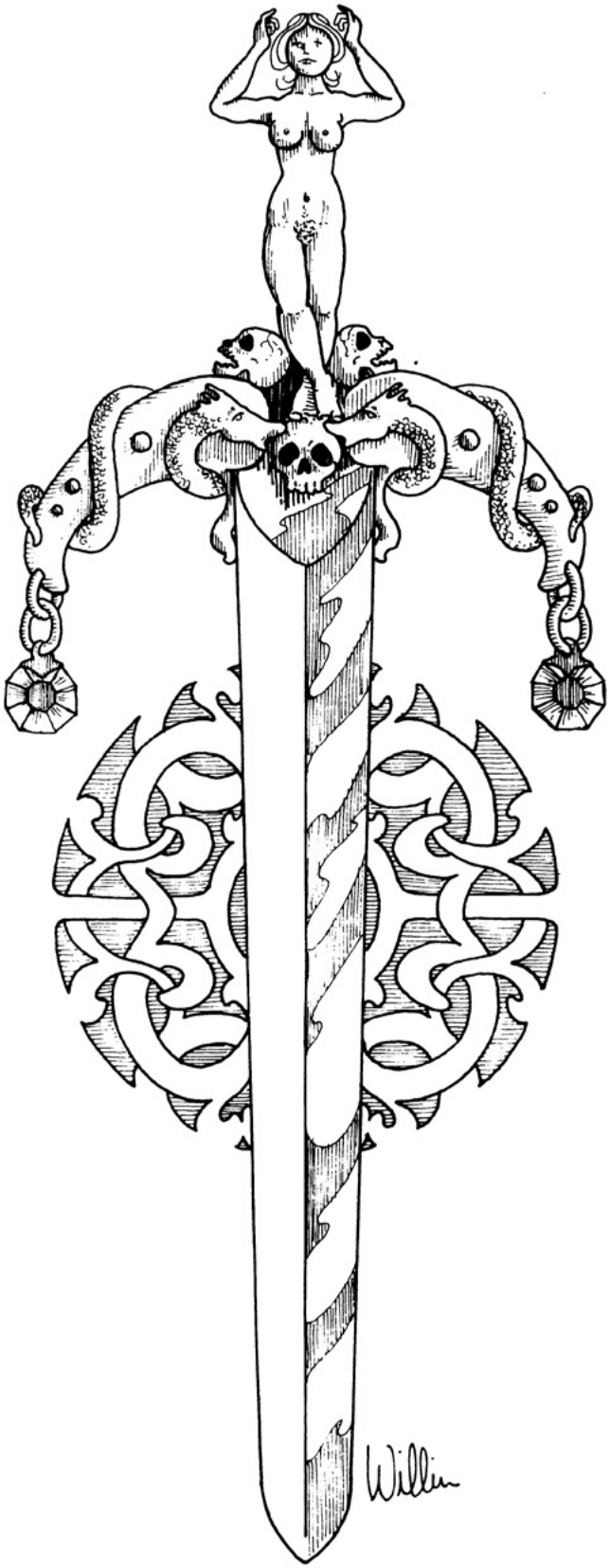
*Each circled a while, undoubtedly casting spells. The swords glowed, their armor wavered, the air inside the circle seemed to ripple, and Alain sheared away Naimless' shield despite her parry. Naimless' sword glanced off Alain's iron armor. Alain struck again, but was parried. There was no return attack as Alain drove in, hoping to take blood before Naimless' next magic took effect.*

*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.*

*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.*



**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).

**IV. 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 (½X):*** Bladesharp, Coordination, Detect Enemies, Detect Undead, Fireblade, Glamour, Padding, Repair.
***Increased Cost (2X):*** 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.

**V. 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 rolling on D100 the formula CHA X 5 + % to hit with Sword, divided by 2.

**B. REQUIREMENTS TO REMAIN INITIATED**
Once accepted into the cult of Humakt, the Initiate must take a Humakti gift and accept a Humakti 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 gifts 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.

The Humakti 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 bodyguards against assassination.

**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 determined by the Priest.

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 go to the temple. That 50% can be used to "pay" for training for the master.

**E. SPELLS**
Humakt temples will teach Bladesharp 1-4 to its initiates free, and the same one half price benefits for other spells still apply.

**VI. 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 FOR ACCEPTANCE**
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, 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) X 5, 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 the 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 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.

**VII. RUNE PRIESTHOOD**
**A. GENERAL STATEMENT**
In Humakt, the 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 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.

**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.

**Truesword** **1 point**

*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.

**Turn Undead** **1 point**

*Duration 15 min., Range 160 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 battle magic spell, but works 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.

**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., Range 160 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 1D6 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 wish, purchase it as a one-use spell.

**VIII. 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

**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.

| *Gift* | *Number of 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 a specific 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 shown in IV.D.
** 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.

**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.

| | |
|---|---|
| **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 each 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. |
| **61-62** | Never lie. |
| **63-65** | 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. |

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.

**IX. 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.

## X. 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 combatants fight 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.

## THE SEVEN MOTHERS

### I. 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 she 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 Lhankor 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 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.

*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. 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.*

*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.*

*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.*

*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.*

*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.*

*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.*

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.

**II. 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 sub-cult, terrible in its fury. In the latter mode is a teacher sub-cult 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 Tart 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."

**III. 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 sub-cults 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 sub-cults. 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 sub-cult of the Secret Moon, worshipping the mysterious "She Who Waits," and which takes only special duty from the leaders. This is not a public sub-cult. 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 sub-cult 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 Godsday, 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.

**IV. 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 is:

| | |
|---|---|
| 1 pt - 25L | 4 pt - 250L |
| 2 pt - 75L | 5 pt - 375L |
| 3 pt - 150L | 6 pt - 525L |

(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 Tradetalk, here at basic costs.

**E. BATTLE MAGIC**
Lay Members can purchase any battle magic at normal prices from this cult.

**V. 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 member benefits are available. Initiates also are allowed to join special units in the regular Lunar army.

**D. SKILLS**
Initiates may learn DEX training for10% 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. He is currently 80% with broadsword and 65% with 1-H 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, 45% the third, 60% the fourth, 75% the fifth, and 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 Lhankor 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:

One season: Divination.
Two seasons: Mind Link.
Three seasons: Dismiss Small Elemental.
Four seasons: Shield.
Five seasons: Mind Blast.
Six seasons: Absorption.
Seven seasons: Madness.
Ten seasons: Concealment.
Thirteen seasons: Dismiss Medium Elemental.
Twenty seasons: Dismiss Large Elemental.

**VI. 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 be 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.

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 wanted 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.

**VII. 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 sub-cults 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 sub-cult 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 sub-cult 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 usable. |
| ***Crescents*** | only 2 point Rune spells usable. |
| ***Half Moons*** | only 3 point Rune spells usable. |
| ***Full Moon*** | a Rune Priestess may cast any Rune spell, and all spells cast will last ½ hour (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 Shade/Gnome/Salamander/Undine** **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 the types listed 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.

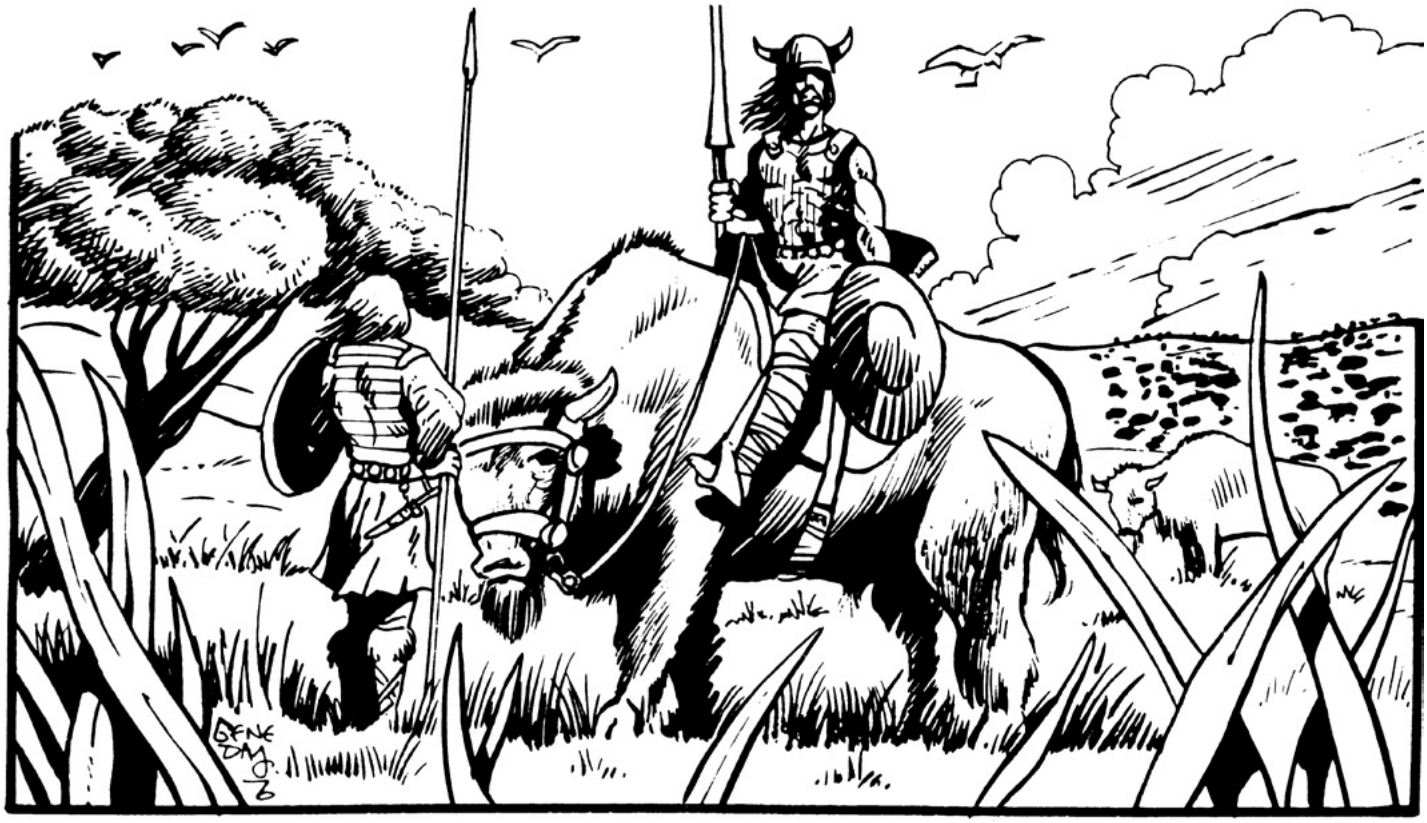
***Example:*** *Pericippus the Priest has cast his Mind Blast at an enemy Tailed Priest. The dragonewt's POW is 19, and Pericippus has only a 15 POW, but he throws a 22 and the spell succeeds. The dragonewt priest is immediately stands stupidly, dumbstruck, incapable of doing anything for itself. One-half 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 PRIESTS AND 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.



## SUBCULT RELATIONS

RUNE LAY INITIATE LEVELS

| | *Jalakeel* | *Teelo Norri* | *Deezola* | *Red Goddess* | *Yanafel* | *Irrippi* | *Danfive* |
|---|---|---|---|---|---|---|---|
| *Chiefs* | Priestess of the Black Moon | Priestess of the C-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 |
| *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 |

**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 *RuneQuest Classic*, 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 including one-use | 75% |
| 6 | ALL 1 pt. Spells | none | 90% |
| 7 | too late! | | |

*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.*

### VIII. 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 SUB-CULTS OF THE INDIVIDUAL MOTHERS
These, and their appropriate notes, are included in the chart. Note that although each sub-cult offers some spell or training, these are available to all cult members at that level.

**IX. 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 Lhankor 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.

**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 she has many mystical associations connected with her duties as Messenger of the Goddess. The cult teaches Tradetalk at the usual rates to lay members.

**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.

**X. 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.

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.

## PAVIS

### I. MYTHOS AND HISTORY

### A. BEFORE TIME

The worship of Pavis began after Time began.

### B. SINCE TIME BEGAN

Pavis was a Hero who appeared approximately 800 years after Time Began, during the expansion of the Empire of the Wyrms Friends. Half man and half elf, he grew up in his human father's family. As a man he moved from Shadows Dance to Dragon Pass, and studied under the tutoring dragons then present in the empire. There he met the Dwarf and gained a mastery of Stone.

By animating the great Faceless Statue of Shadows Dance and bringing it to Prax to defeat Waha in a wrestling match, he gained sovereignty over the area around the River of Cradles which took his name.

Later, when Waha was grievously wounded during an invasion of Dragon Pass, Pavis taught Aldryami Healing to the Priestesses of the Paps, and the god was cured. This cemented bonds with the nomads of Prax and made the city of Pavis safe for the time.

Though it was considered strange for a half-breed elf, Pavis had many connections with the dwarves, particularly with one Mostali named Hardeye Flintnail. Records are unclear, but it is thought that Flintnail may be the famous "Dwarf" of Dragon Pass. Flintnail gave many gifts to Pavis, and constructed great works. One of the most permanent was the son he begat on one of Pavis's daughters. This son began the Flintnail cult, a cult of masons and metalworkers.

With the aid of Flintnail, Pavis created an immense city from the body of the Faceless Statue, then departed and never was seen again. His daughters began the cult of Pavis, and the rule of the city passed to the Arrowsmith dynasty, a noble family of the Pure Horse nomads. After some battles with trolls and the Giants of Shadows Dance, the introduction of the Sun Dome Temple into the area provided a firm fighting force for the city. Pavis and its city cult flourished.

The prosperity did not last. In a hundred years the Empire of the Wyrms Friends was destroyed, and Jaldon Toothmaker, the hero of Prax barbarians everywhere, had ravished the city. The Arrowsmith dynasty was wiped out and the city lived on among ruin. The cult suffered accordingly.

Finally, a great warrior Khan of the Sable tribe managed to crack the crystalline walls of the Temple and the city was truly open for conquest.

Conquest came in the form of Gerak Kag, dark troll priest from Shadows Dance. The trolls and trollkin fought their way through the nomads of the plains and set up shop in the city, sealing it against intrusion. The last Rune Lord of Pavis, Balastor, died during the final defense of the city, as the last of the Pure Horse people abandoned the walls to dwell on the plains of Prax.

Troll magic closed the city for 400 years, and constant struggles occurred between the trolls and the last remnants of humans, elves, and dwarves. The Pavis cult held to its rituals, and their intimate knowledge of the city aided worshippers 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 Dragonewt's Dream.

*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.*

*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.*

*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.*

*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.*

After the second procession of unborn Dragonewts opened the gates to re-open their temple in the Rubble, the kingdom of Sartar sent colonists to start a city outside the old Truestone walls. New Pavis (or Pavis Outside the Walls, in the Sartar tongue) made a refuge for the Rubble survivors. Even the Pavis Survivors, the zebra-riding mercenary remainder of the old Pure Horse people of Prax, returned to their ancestral city.

With this resurgence of human society, the Pavis cult has come back from the basements and cellars of the Rubble and has set up in New Pavis. The High Priest of Pavis and the Sartar colonists' High Priest of Orlanth negotiated a settlement effectively giving ground and buildings to Pavis, and the air to Orlanth. An exchange was made, giving the Orlanth locals use of a Pavis special spell, and the Spirits of Pavis were joined by a Sylph (see Rune magic descriptions).

Even under the Lunar occupation, the Pavis Cult grew. for the Goddess wanted to "marry" Pavis to add him to her ever-growing Pantheon, and he played very hard-to-get. With the support of the invaders, open worship of Pavis was increased, especially among those Orlanth worshippers needing somewhere to go after the closing of the Orlanth Temple by the Empire.

As of this writing, the Pavis Temple may even be accepting its first Rune Lord since the death of Balastor.

**C. LIFE AFTER DEATH**

Pavis cannot guarantee his worshippers an existence after death, save 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 the cult was run by a family who 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 these latter cult dead have been entombed in mortuaries cut into the Truestone slabs making up the old city walls.

**D. RUNIC ASSOCIATIONS**

Pavis had ties to both Aldryami and Mostali, and also had glory as a builder. The Runes most closely associated with him are Earth, Stasis, Harmony, and Man.

**II. NATURE OF THE CULT**

**A. REASON FOR CONTINUED EXISTENCE**

Pavis is a "city cult." Like most of them, it is essentially a worship of the founder of the city, with the belief that this worship reinforces the potency of the worshipper, without which the city will die. Thus the worship of the Red Goddess of the Lunar empire and of Sartar in the kingdom of Sartar are similar: both are "city cults" grown large into founder cults in which the being worshipped is of more than single-city importance.

The cult draws worshippers from town residents. Most are principal worshippers of other gods, but worship at the Pavis temple as well to augment the city's strength. With the Orlanth agreement, Pavis became the patron god of Pavis Outside the Walls as well as in the Rubble, and the Sartarite colonists worship there as well as to their normal gods.

**B. SOCIAL/POLITICAL POSITION AND POWER**

The city god normally arbitrates between the local manifestations of the more wide-spread gods. The temple hierarchy will act as a middleman for the hopes and aspirations every political and social faction in the city. Like all founder cults, it is far more political in function than many religions.

**C. PARTICULAR LIKES AND DISLIKES**

Because of the founder's own family ties, the cult of Pavis befriends both Mostali and Aldryami, and often settles disputes between the two races.

Since the trolls of Kyger Litor and the animal nomads of Prax have often worked to destroy the city, the temple has little love for either. There have been, however, both troll and nomad worshippers of Pavis, and relations with the cults of Waha and Eiritha are good. The same never will be said for the ignorant and brutal Storm Bull worshippers and the fanatics of the Jaldon sect who broke the old city.

**III. ORGANIZATION**

**A. INTER-CULT ORGANIZATION**

There is one temple of Pavis and one temple organization of Pavis.

**B. INTRA-TEMPLE ORGANIZATION**

The one temple of Pavis traditionally has one High Priest (called the Son of Pavis) and six other Chief Priests (known as the Daughters of Pavis). Since the troll invasion, the hierarchy never has been up to strength. The High Priest specializes in divination, the others in necessary functions representative of Pavis' work. One traditionally is of the Flintnail cult, representing the daughter who "married" the Mostali. The Son of Pavis is not necessarily male, and the Daughters are not usually female, but the titles are traditional.

**C. CENTER OF POWER, HOLY PLACES**
At the height of its glory the cult of Pavis had holy places throughout the city. The various devastations have mostly profaned such places, except for the temple. Despite its walls being cast down, the inner temple of Pavis remains a shrine to that god and an object of pilgrimage. Here it is that priestesses of the Lunar empire must journey in their appeals to Pavis to "marry" their patroness.

The center of the temple's current power is in the new temple in Pavis Outside the Walls. But this location has no significance in the legend of Pavis himself.

**D. HOLY DAYS, HIGH HOLY DAYS**
The Godsday of each week is special for this cult, and there are appropriate neighborhood festivities. Citizens and visitors are urged to join these, but taking part usually is voluntary (but see the Travels for one involuntary). The high holy day is Godsday, Fertility week, Earth-season.

On the high holy day, the Waha High Priest from the Paps comes and joins the ritual wherein the priests re-enact the healing which Pavis did for Waha. They invoke the Trader God's aid, then the Pavis High Priest transfers a Heal Body spell to the Pavis representative of the Eiritha cult, and she must travel 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 is permitted to exist on the plains of Prax.

**IV. LAY MEMBERSHIP**
**A. REQUIREMENTS FOR INITIATION**
As stated before, anyone in the city can join the Cult of Pavis, even if they are also worshippers of other gods. This is part of the function of a City Cult. Worship at city festivals is all that's needed.

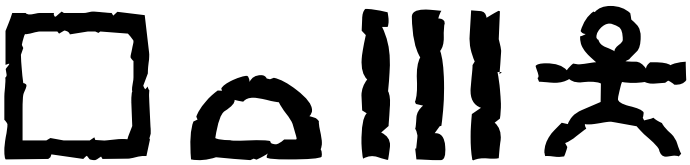
**B. REQUIREMENTS TO REMAIN INITIATED**
Lay members are expected to support the city against invasion and lend a hand if the Temple needs repairs. They must sacrifice 1 point of POW per season in worship. There are no other demands on the lay membership.

**C. MUNDANE BENEFITS**
The specific benefits for lay members of the Pavis Cult are few. Mostly it serves as a social meeting place for people throughout the city, acting as a sort of "lodge" for consummation of business deals and organization of mutual welfare organizations.

**D. SKILLS**
Members of the cult can get cheap (½ x) training in masonry and in the use of the one-handed hammer.

**E. SPELLS**
The cult of Pavis has only one spell available for sale to lay members. The variable spell Glue, useful in building, can be bought at 500 L. per point.

**V. INITIATE MEMBERSHIP**
**A. REQUIREMENTS FOR JOINING**
All Initiates of this temple must have been born in Pavis or in Pavis Outside the Walls, and every Initiate must first have



been a lay member. Rituals of adoption do exist, however, for particularly deserving non-Pavic candidates.

The applicant must be passed by the examiners of the cult, a board composed of all the priests of Pavis.

The Examination of Initiation can be abstracted by rolling POW+CHA divided by 2 X 5 on D100 or less. The applicant can increase his chances by tacking on a monetary contribution (or item of magical value) which will add one to the total to be divided by two for every 100 L. contributed. Thus, a character with a Charisma of 12, a Power of 12 and 1000 L. to contribute would have a score of (12+12+10)/2 = 17. 17 X 5 = 85% chance of becoming accepted.

**B. REQUIREMENTS TO REMAIN INITIATED**
The Initiate may worship only Pavis and friendly and associated gods. Every holy day the Initiate must temporarily sacrifice two points of Power to the god. If the temple is ever assailed, Initiates must defend it to the death. Initiates also may be called upon to quest for the cult and to bring back glory for the cult.

**C. BENEFITS**
If there is room, Initiates may live in the temple. It is a small temple. Temple Initiation gives a character some influence with the ruling council of Pavis.

All Initiates of Pavis always can find the directions of the compass in Pavis Outside the Wall or in the Rubble.

**D. SKILLS**
Initiates are trained in Masonry and Hammer for free (if the Master of these skills is free to teach them). Two-handed Great Axe and the Healing Art of First Aid is available for ½ normal price.

**E. BATTLE MAGIC**
Initiates can be trained in Healing and Strength at ½ price. Xenohealing will cost twice the normal price.

Initiates have the usual ability to purchase one use of Rune spells of the cult for a sacrifice of Power.

**VI. RUNE LORD MEMBERSHIP**
**A. GENERAL STATEMENT**
There have been no Rune Lords of Pavis since the death of Balastor, 400 years before. This is because most Initiates attempting to gain the necessary skill levels 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 chance of creating another Rune Lord.

Due to the turmoil of life in Pavis, a Rune Lord of the Pavis cult (called a "Champion of Pavis") must be a fighter first. His future will be more assured if he also knows a cult-connected skill, such as masonry.

**B. REQUIREMENTS FOR ACCEPTANCE**
The priests are desperate for proper Champions of Pavis. They will accept anyone with mastery of two weapons skills and any other three skills which will work to the benefit of cult and city. A Rune Lord must be an Initiate, but a ready applicant who convinces the examiners of his aptness may become an Initiate and a Champion in one ceremony.

To convince the examiners, the applicant must have a Power of 15, but otherwise must fulfill the requirements for an Initiate.

**C. RESTRICTIONS**
The Champion of Pavis always remains within the Rubble or in Pavis Outside the Walls except when he is called by the cult and given missions for the glory of the city.

**D. BENEFITS**
The Champion of Pavis (or the senior one if there are actually two) is automatically Captain of the Pavis Survivors. This may be a figurehead post unless the Rune Lord's skills include riding and horse archery, but the Survivors will train their captain in these skills.

During the Lunar occupation, the Pavis Survivors were outlawed. A motley collection known as the Pavis Royal Guards was substituted to serve the occupation forces. The Empire regretted this policy when the unit joined the side of Prince Argrath in the Hero Wars.

The Champion of Pavis also has a manor house for his residence. Unfortunately, the traditional house is in the Rubble and is said to be a temple of Zorak Zoran at the time of this writing. The Champion may reside at the temple of Pavis until he can take possession of the proper house again.

**VII. RUNE PRIESTHOOD**
**A. GENERAL STATEMENT**
The priesthood of Pavis maintained itself throughout all the devastation. Now they are expanding as best they can. Each Daughter of Pavis specializes in a particular aspect of the cult, although any one of them will have available all of the cult Rune spells. Since much time is spent meditating, all Dexterity-oriented skills are limited to DEX times 5 as a percentage of ability. They train in knowledge arts, and in the manipulation skill of Map-Making. Since there are no masters of these arts within the temple, they must buy their training from the sages of Lhankor Mhy.

**B. REQUIREMENTS FOR ACCEPTANCE**
The applicant must be an Initiate (although the statement about Initiate Rune Lords applies here as well) with a Power of 18 and some ability to read and write Old Pavic or Old Wyrmish (which are very similar). For form's sake the examiners will examine fully proofs of and reports on an applicant, but it would actually take a roll of 96-00 on the acceptance roll for rejection, if the hierarchy is incomplete.

**C. RESTRICTIONS**
Like the Champions, the priests of Pavis must stay within the city, spending all regard toward the welfare of the citizens. Of an ecumenical nature, the cult has no other special behavior restrictions.

**D. BENEFITS**
Within the city of Pavis Outside the Wall, the Priests of Pavis are prestigious; the Council hears them automatically.

**E. RUNE SPELL COMPATIBILITY**
Pavis is not a major god, and (except for those which are stackable) his priests have only 1 point spells.

**F. CULT SPECIAL RUNE SPELLS**
Virtually all of the special Rune spells for this cult come from its associated cults (see that section). Only one Rune spell is directly associated with Pavis:

**City Harmony** **1 point**
*Duration 15 min., Range self , Reusable.*
This stackable spell affects anyone within three meters of the caster, counteracts Fanaticism and Demoralize, and acts to keep anyone from getting excited. Each Rune point added to the spell's sacrifice adds three meters to the radius of effect. The spell works only in the Rubble or in Pavis Outside the Walls. To work, the caster must overcome the POW of all the potential targets with one die roll. Countermagic and Shield will stop it unless the priest puts enough points of his own Power behind it like a battle magic spell.

**VIII. SUBSERVIENT CULTS**
Many widely-spread cults were local victims of the once-powerful Pavis city cult. The spells Pavis has from them are a matter of treaty obligation. Thus, though the cult has use of a Kyger Litor shade, cult members do not worship the troll goddess.

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 on that elemental during a week, another priest cannot call on the same elemental later in that week. Should the particular elemental summoned by a spell lose its POW (as in a spirit combat), no spirit will replace him until the next cult high holy day.

**A. ORLANTH REX**
**Summon Small Sylph** **1 point**
The Priest may use this small air elemental as he wishes.

**B. ZOLA FEL**
**Summon Small Undine** **1 point**
A small water elemental will serve 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.

**C. EIRITHA**
**Summon Small Gnome** **1 point**
This small earth elemental can be used to dig foundations and hold up walls.

**D. OAKFED**
**Summon Small Salamander** **1 point**
After much struggle the Oakfed cult provided a small salamander to serve Pavis.

**E. KYGER LITOR**

**Summon Small Shade** **1 point**

During the long struggle with the hordes of the troll goddess, this spell was wrested away.

**IX. ASSOCIATED CULTS**

**A. ALDRYA**

Pavis originally came to the region with knowledge of the Heal Body spell. With Aldrya's permission, he later traded knowledge of that one to learn Sunripen.

**Sunripen** **1 point**

*Duration 12 hours, Range local temple lands, Reusable (once per year).*

This spell must be cast on Aldrya's holy day (Waterday, Fertility week, Spring-season) during a day-long fertility rite which is responsible for many births among the congregation during the Sacred Time between each year. The magic allows the newly-planted grain to draw upon the sun's powers to help it to grow without mold or rust, and to ripen the grain to a special rich golden color which tastes better and which can poison despoiling insects and rats.

**Heal Body** **2 point**

*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 have elapsed but before seven days have passed. The limb will not regrow after seven days.

**B. FLINTNAIL**

Pavis' great friend contributes this spell.

**Support** **1 point**

*Duration 24 hours, Range 160 m., Reusable.*

This telekinetic spell will hold up any wall section with a volume of 54 cubic meters or less while work is done on it. The wall section should be upright to begin with, for the spell will not hold the section at an angle for more than 15 minutes.

**X. MISCELLANEOUS NOTES**

**A. CULT COSTUME**

Rune Priests of Pavis will always wear the costume of the Empire of the Wyrms Friends on official occasions, although the city was never an official part of that Empire.

**B. LUNAR FRIENDSHIP**

At the time of the beginning of the Lunar Occupation, there were five Priests of Pavis. All were old men. The High Priest was very leery of any connection with the Lunar Empire, but kept up a facade of cooperation for years.

## YELMALIO

**I. 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. 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.

*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.*

*I protested mightily, but my best orations did not daunt their leader, a Light Son named Rurik. 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.*

*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.*

*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.*

**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).

**II. 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 coming 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.

**III. 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.

**IV. 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 (½X 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).

**V. 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.

**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 most common gifts are presented on page x, 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 (½X):*** 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 pt, 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.

**VI. 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**
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 must never 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**
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.

**VII. 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: if 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.

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 the caster designates, 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.

**VIII. SUBSERVIENT CULTS**

**A. SPIRIT OF REPRISAL: MONROGH**

This is the cult of the Founder of the Cult, the mortal son of Yelmalio. He invented the special cult spell of Lantern. Those who know this spell always will wear a brass arm ring with the Fire Rune inlaid in gold to mark that they know the spell.

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.

**IX. 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 Lhankor 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 hours, 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.

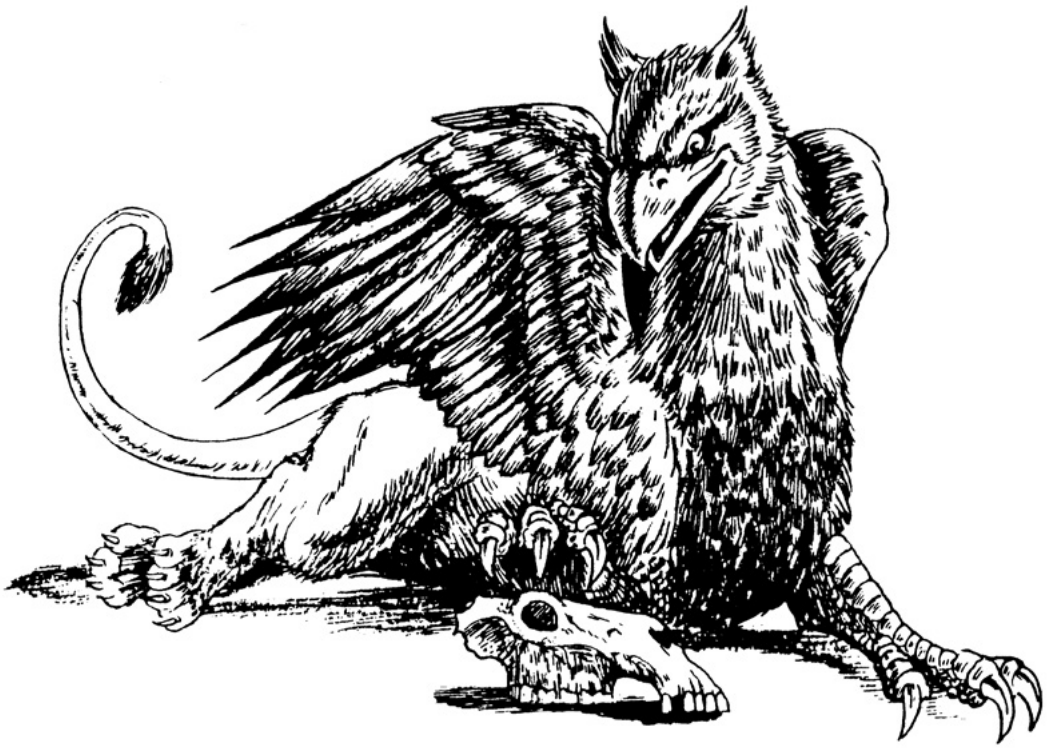
**C. VRIMAK**
Vrimak is the god of birds, and Ancestor to them. In the Gods Age one of his children, Hawk Mother, was friendly with the Light gods. From this relation, the cult uses various predatory birds as familiars, and also gains use of a spell.

**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.

**X. 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 period, including one each in Dragon Pass, Prax, and Lunar Tarsh.

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.



**YELMALIO'S GIFTS**

| *Roll* | *Gift* | *Geases* |
|---|---|---|
| 1 | +10% Attack ability either with 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 |

**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: 12
flying speed: 36
walking speed: 2

**YELMALIO'S GEASES**

Yelmalio's geases also are randomly determined. Roll 1D100 per geas.

| *Die 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 | Always immediately challenge worshippers of Kyger Litor or Zorak Zoran **** |
| 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 roll 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.

# 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, Lhankor 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 for 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. He 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 Gods 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 Lightbringers' 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 God Time. 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

### I. 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 God Time, 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 settled 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 their journey, becoming the Seven Lightbringers.

In the passages through Chaos and Darkness Issaries was capable of making a small island of safety when the party stopped to heal or prepare great magic. His reliability was unbroken until they were deep in transit, then failed. Issaries learned from this failure the secrets of motion and stillness, and when his tongue 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 sub-cult, depending on local needs.

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

*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.*

*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.*

*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.*

*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?*

*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."*

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 sub-cult 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 sub-cults have enjoyed separate group worship. Other than their particular sub-mode of behavior and preference, they are all very much alike.

**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.

**II. 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.

**III. 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.

**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 Wildday.

**IV. 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.

**V. 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 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. Asborn 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 him only a 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.

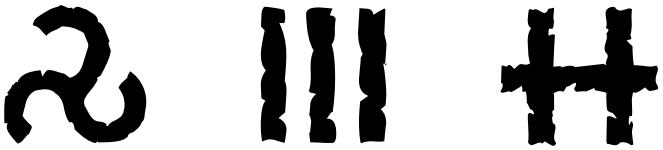
Battle magic available at ½ price are: Mobility, Harmonize, Glamour, Mind Speech, and Glue.

**VI. RUNE LORD MEMBERSHIP**
**A. GENERAL STATEMENT**
Rune Lords of Issaries are almost exclusively of the Goldentongue sub-cult, 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 Tradetalk and Staff Fighting, plus three other abilities from this list: Spot Hidden, 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.



## VII. RUNE PRIESTHOOD

### A. GENERAL STATEMENT

Priests of Issaries are the persons capable of constructing and maintaining their neutral market ground amid the changing world about them, and to use it as a base to communicate and trade.

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 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 chances by another 5%.

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 trade Rune magic. He offers any Issaries Rune spell in wade, and an Eiritha High Priestess tells him she would like to trade 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 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.

**VIII. 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 51 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 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 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 cult 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 sub-cult 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.

**IX. 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 she 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.

**X. 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

**I. 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 made decisions, and in the new world she was again passive, though she controlled great magics and the secrets of resurrection.

Her 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.

**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

*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. 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.*

*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.*

*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.*

*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.*

*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?"*

*"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.*

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 sub-cult.

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.

**II. 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. 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.

**III. 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**
Wildday 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.

**IV. 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 Rockwoods 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.

**LEARNING SKILLS COSTS TO NON-CULT MEMBERS**

| *Skill* | *Cost per 5%* | | | |
|---|---|---|---|---|
| | 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.

**V. 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 fours 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 | ½ |
| 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 problem 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:**
After finding the part of the plant with a 1D6 roll, cross-index the plant-part against the season. The result indicates the die to roll to find the number of points which may be healed from wounds of either type of poison. Diseases, however, require a D100 roll to see if they will cure the illness. For the disease-cure plants (first column), correlate this: D4=25%, D6=50%, D8=75%, D12 = 95%. 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 fall ) 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 1 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.

**VI. 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**
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.

**D. BENEFITS**
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.

**VII. 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.

**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 magic 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** **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 points 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 including one-use | 75% |
| 6 | ALL 1 pt. Spells | none | 90% |
| 7 | too late! | | |

*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.*

*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.*

**VIII. 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 sub-cult 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.

**IX. ASSOCIATED CULTS**
**A. ISSARIES**
Merchants of Issaries always give a gift of healing herbs to Initiates of Chalana Arroy.

**Create Neutral Ground (Create 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. LHANKOR MHY**
Initiates of Chalana Arroy are taught Reading and Writing, and Healing Potions and Antidotes in the temples of Lhankor 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 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 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 different species. 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.

**X. 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 L. for 1 point of healing, 75 L. for 2 points (05% of 1500), 150 L. for 3 points (5% 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 to charity.

**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.

For their services, healers of the cult expect the pick of any loot which will aid 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 Priest healers, or a brown band for Rune 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.

## LHANKOR MHY

### I. MYTHOS AND HISTORY

#### A. BEFORE TIME

Lhankor 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 Lhankor 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 Lhankor Mhy joined with them to rescue the Sun and free all light from the Darkness.

When they returned from their successful quest, Lhankor Mhy married his quest object, and all knowledge was his forever.

#### B. SINCE TIME BEGAN

While Lhankor 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 Lhankor 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 Lhankor 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.

#### D. RUNIC ASSOCIATIONS

The principal runic association is the Truth Rune. Lhankor Mhy also is connected to the Stasis Rune of his father, Mostal. Thus the cult both seeks Truth and holds on to it.

### II. NATURE OF THE CULT

#### A. REASON FOR CONTINUED EXISTENCE

The cult of Lhankor 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.

*"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.*

*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.*

*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.*

*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."*

*"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."*

**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 Pavis 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.

**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.

*"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."*

*"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.*

**III. ORGANIZATION**

**A. INTER-CULT ORGANIZATION**

There is a well-established network of Lhankor 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 Lhankor 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, 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 Lhankor 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. Lhankor Mhy himself is said to have rested there with his bride for a while after Time began.

**D. HOLY DAYS AND HIGH HOLY DAYS**
Godsday of Truth Week of each season is the holy day of the cult, and the Godsdays of the Sacred Time are particularly holy, being times of celebration of the return of the Lightbringers from Hell. The first Godsday celebrates the return, the second celebrates the beginning of Time.

**IV. 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 Lhankor 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)

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 Lhankor Mhy can learn all spells from his cult.

**V. INITIATE MEMBERSHIP**
**A. REQUIREMENTS FOR INITIATION**
An Initiate to the Cult of Lhankor 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, he 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 ½ of each year teaching (¾ 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.

**VI. RUNE LORD MEMBERSHIP**
**A. GENERAL STATEMENT**
The Lhankor 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 Lhankor 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 Lhankor 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.

**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.

**VII. RUNE PRIESTHOOD**
**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 Lhankor 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**
The Sage Priest must follow the same restrictions imposed on the Rune Lord of Lhankor Mhy. Furthermore, he is expected to give ¾ of his time to teaching and research.

**D. BENEFITS**
The Priest is served the choicest cut at every meal, right after the Lord is served. They take formal precedence in all ceremonies, and are the most prized of advisors. However, they will only act as freelance 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 Lhankor 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 Lhankor 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 Clairvoyance/Clairaudience. 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.

**VIII. SUBSERVIENT CULTS**
**A. SPIRIT OF REPRISAL: THE BRAIN FLAYER**
The cult of Lhankor Mhy has little need of spirits of retribution. However, if any member does disobey the dictates of the cult, the Brain Flayer 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. Lhankor 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.

**IX. ASSOCIATED CULTS**
Lhankor 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 spell will heal Brain Fever but not the effects of the Brain Flayer. One point will stop the effects, each additional spell stacked with the initial use of the spell 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 Lhankor Mhy the ability to train in Speak Foreign Languages and also one of his most potent spells.

**Create Neutral Ground (Create 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**
Lhankor Mhy's father has given his son the ability to train others in Alchemy.

**X. 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 Lhankor 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 Lhankor 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 Lhankor 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 Lhankor 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.

## ORLANTH

### I. 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 away 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 that 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 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 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.

*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.*

*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.*

*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.*

*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.*

*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.*

*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.*

*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.*

**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.

***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.*

*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.*

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.

**II. NATURE OF THE CULT**

**A. REASON FOR CONTINUED EXISTENCE**

The general cosmological reason 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.

**III. ORGANIZATION**

**A. INTER-CULT ORGANIZATION**

There is no permanent structure to Orlanth Adventurous 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 otherwise 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.

**IV. 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 foodstuff, to the priest at each worship.

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.

**V. INITIATE MEMBERSHIP**

**A. REQUIREMENTS FOR INITIATION**

The prospective Initiate 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 six years. Jarang has INT 12, POW 14, CHA 11, and will donate 2000 L. to Dragonspear's cult. 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 greeting. 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.

**VI. 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 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.***

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 the Wind Lord must fight it to kill it. 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 Khans 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.

**VII. 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+ (No. 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**

Priests 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, but may dismiss any size of elemental.

**F. CULT SPECIAL RUNE SPELLS**

**Telekinesis** **1 point**

*Duration 15 minutes, Range 160 m., 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 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.

**VIII. 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 these:

***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.

**IX. 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. LHANKOR 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.

**D. ORLANTH REX**

This form of the god will offer this special spell only to High Priests of the cult.

**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.

**X. MISCELLANEOUS NOTES**

**A. WEATHER**

Initiates of the Orlanth Adventurous cult will always be able to tell when a change in the weather is coming, and Wind Lords or Voices will be able to tell what it will change into one day in advance.

**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. 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.

# NON-HUMAN GODS

*The non-human deities of this section all come from the God Time, 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.*

## KYGER LITOR

### I. MYTHOS AND HISTORY

#### A. BEFORE TIME

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, 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.

#### B. SINCE TIME BEGAN

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 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.

**C. LIFE AFTER DEATH**

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.

**D. RUNIC ASSOCIATIONS**

Kyger Litor has two Runes: Man and Darkness.

**II. NATURE OF THE CULT**

**A. REASON FOR CONTINUED EXISTENCE**

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.

**B. SOCIAL/POLITICAL POSITION AND POWER**

Human cults of Kyger Litor are never powerful. In fact, in most human societies a separate cult of Kyger Litor would be considered a perverted Daka Fal worship.

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.

**C. PARTICULAR LIKES AND DISLIKES**

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

*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.*

*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.*

*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.*

*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.*

*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*

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 God Time, and have harried all three races like a plague in Time. In the Second Age, there were great wars in which 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.

**III. ORGANIZATION**

**A. INTER-CULT 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.

**B. INTRA-TEMPLE ORGANIZATION**

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.

*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.*

*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.*

**C. CENTER OF POWER, HOLY PLACES**

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. Maliki, the Blue Moon Plateau, and the Wastes of Valind all have their centers as well.

**D. HOLY DAYS AND HIGH HOLY DAYS**

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.

**IV. LAY MEMBERSHIP**

**A. REQUIREMENTS TO JOIN**

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.

**B. REQUIREMENTS TO BELONG**

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 is urged, and usually gains favor from the priestesses.

**C. MUNDANE BENEFITS**

The cult gives no mundane benefits to lay members.

**D. SKILLS**

Lay members of the cult may purchase any standard skill for normal prices listed in the rules.

**E. BATTLE MAGIC**

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.

**V. INITIATE MEMBERSHIP**
**A. REQUIREMENTS FOR INITIATION**
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 14or more.

**B. REQUIREMENTS TO REMAIN INITIATED**
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. They must join the militia.

Initiates must devour some form of vegetation each week; they must tithe 10% to their priestess.

**C. MUNDANE BENEFITS**
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.

**D. SKILLS**
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.

**E. SPELLS**
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.

**VI. RUNE LORD MEMBERSHIP: KARRG'S SONS**
**A. GENERAL STATEMENT**
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.

**B. REQUIREMENTS FOR ACCEPTANCE**
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.

**C. RESTRICTIONS**
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.

**D. BENEFITS**
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 temples 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.

**VII. RUNE PRIESTESSHOOD**
**A. GENERAL STATEMENT**
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.

**B. REQUIREMENTS FOR ACCEPTANCE**
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.

**C. RESTRICTIONS**
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.

**D. BENEFITS**
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.

**E. RUNE SPELL COMPATABILITY**
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.

**F. CULT SPECIAL 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.

**VIII. SUBSERVIENT CULTS**
**A. 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.

**B. 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.

**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.

**C. TREE CHOPPER**
He is another troll hero, from the God Time. 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 sub-cult.

**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 lay member (or higher) 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.

**IX. ASSOCIATED CULTS**
**A. 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 minutes, Range 160 meters, 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.

**B. 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 minutes, Range 40 meters, Reusable, Stackable up to 4 points.*
Each point of this stackable spell adds 10% to the user's chance of hitting with any affected blunt weapon and also adds 1D4 to normal damage. The weapon so treated takes on a noticeably black sheen.

**C. 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 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 healing is done. Both patient and healer must be fed and cared for as if they were catatonics during this period.

**D. 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.

**CULTS OF PRAX DESIGNER 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.*

*- continued on page 106*

**X. MISCELLANEOUS NOTES**

**A. TROLL CULTURE AND HUMAN PREJUDICES**

Troll culture is utterly primitive and simple, based upon fulfilling the most gross desires and needs of the worshippers. It offers little philosophy or social niceties. Their simple religion provides few moral guidelines and almost no restraints on bestial behavior.

Humans, used to a more orderly social structure, find little of desire or interest in troll culture, considering the race to be semi-human or bestial. This creates a sense of cultural superiority among humans, and makes trolls a race of contempt and distain. Dark Troll jokes, a method of ridiculing the race, began in the Second Age and have continued unabated ever since.

Other troll habits, especially their gustatory ones, further alienate the trolls from other races. They are religiously obligated to eat Aldryami, and are said to prefer the flesh of dwarves over any other. Children of humans are preferred for holiday feasts, but they complain about the ashy taste of dragonewt flesh while they eat it.

None of this ingratiates them to other races. The final fact that they work and move at night, when the rest of the world retreats, creates the basis for the mythical prejudice of most races against the trolls.

Thus, to say the least, common writings on the subject of trolls leave much to be desired in the realm of objectivity. They have no particular need or desire to see or be seen by Lhankor Mhy or Issaries scribes. Most important, they try to keep their own writings to themselves, unseen by eyes which must have light to see.

Actually, the trolls' intelligence should not be underrated because of their habits. This misestimation of their potential caused many human defeats at their hands, and is common among all non-troll races. Elf armies which are destroyed in the field fall to "troll cunning and instinct, plus their black magics." The dwarves claim that their adventurers "fell to superior numbers which outweighed our plans…" humans, perhaps the least gullible of the types, say "They are creatures of the wild, and we did not imagine their knowledge of the land."

None admit outright that trolls are capable of intelligent planning and good execution. But despite the Curse of Kin and the troubles which dwarf-forged iron gives them, trolls cause disruption wherever they concentrate. If the march of Time overwhelms them, they will go down fighting.

Complexity of society and complexity of thought are not necessary parallels; indeed, the lack of formal rules for their society makes troll decisions situationally complex in ways which would stagger most human chieftains.

**B. TROLL SENSES**

Trolls are able to move in the darkest night, due to their stygian origin. The have a perception, "dark sense," not available to other races. Dark sense combines hearing, smelling, feeling, and some non-specific sensing abilities, and allows trolls to maneuver as though humans in sunshine.

Thought trolls hate the light, that element does no direct harm. Trolls prefer darkness, and their seeing is hampered by light, though light never damages their seeing. Cave trolls and trollkin, however, are affected by light, as in *RuneQuest Classic*.

## ZORAK ZORAN

### I. MYTHOS AND HISTORY

### A. BEFORE TIME

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 God Time 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 passion 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 and grew to be favored by many trolls who fought 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 the world would be Dark, and he was leader of those who opposed allowing the Sun to return at all.

### B. SINCE TIME BEGAN

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.

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 Wyrms 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.

*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.*

*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.*

*The campfire was embers, but the clear sky was bright with stars. To my far right I saw four people in a 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.*

*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.*

*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 firesticks 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.*

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.

**C. LIFE AFTER DEATH**

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.

**D. RUNIC ASSOCIATIONS**

A Darkness deity, Zorak Zoran has that Rune, and also, as a major deity of Death, that Rune as well,

**II. NATURE OF THE CULT**

**A. REASON FOR CONTINUED EXISTENCE**

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.

**B. SOCIAL/POLITICAL POSITION AND POWER**

From his dominance during the time of the Second Council, Zorak Zoran has shrunk in importance because of his Darkness heritage, and other war gods have taken his place. Still, 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.

**C. PARTICULAR LIKES AND DISLIKES**

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.

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.

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 God Time. 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.

**III. ORGANIZATION**

**A. INTER-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.

**B. INTRA-TEMPLE ORGANIZATION**

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.

**C. CENTER OF POWER, HOLY PLACES**
The Throne marks a center of power for the Zorak Zoran cult, and has been ever since the Great Faceless Statue marched off with the hero Pavis. There is also a temple to him in the Big Rubble of Pavis.

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.

**D. HOLY DAYS, HIGH HOLY DAYS**
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.

**IV. LAY MEMBERSHIP**
**A. REQUIREMENT TO JOIN**
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.

**B. REQUIREMENTS TO REMAIN**
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.

**C. MUNDANE BENEFITS**
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.

**D. SKILLS**
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.

**E. BATTLE MAGIC**
Zorak Zoran lay members have access to all normal battle magic spells, as modified by the chart below.

***Half Price:*** Bludgeon, Darkwall, Extinguish, Fanaticism
***Double Price:*** Bladesharp
***Prohibited:*** Light, Lightwall

**V. INITIATE MEMBERSHIP**
**A. REQUIREMENTS FOR INITIATION**
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.

**B. REQUIREMENTS FOR MAINTAINING INITIATE STATUS**
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.

**C. MUNDANE BENEFITS**
The Initiate has the same privileges of the enclave and weekly market as does the lay member.

**D. SKILLS**
In addition to the skills listed under lay membership, Initiate may purchase training in Oratory and Brew Blade Venom at half the normal price.

**E. SPELLS**
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.

**VI. RUNE LORD MEMBERSHIP: DEATH LORDS**
**A. GENERAL STATEMENT**
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.

**B. REQUIREMENTS FOR ACCEPTANCE**
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.

**C. RESTRICTIONS OF THE STATUS**
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 magically treated lead to have the qualities of bronze, even if they are not trolls.

**D. BENEFITS OF THE STATUS**
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.

**VII. RUNE PRIESTHOOD: DEATH PRIESTS**
**A. GENERAL STATEMENT**
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 DEX times 5, 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.

**B. REQUIREMENTS FOR ACCEPTANCE**
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.

**C. RESTRICTIONS**
Death Priest restrictions are identical to Death Lord restrictions, and Death Priests enjoy the same benefits as do Death Lords.

**D. BENEFITS**
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 instant, 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 rules. The priest must engage the target's spirit successfully for one round of spirit combat to create this binding. Unlike the similar Humakti spell, the victim need not volunteer.

**Create Skeleton** **1 point**
*Duration instant, 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 points.*
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 instant, 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 instant, 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 instant, Range 160 meters, Non-reusable, Non-stackable.*
This spell acts as a bludgeon to smash the spirit of a character 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 1D6 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.

**VIII. SUBSERVIENT CULTS**
**A. 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 INT 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.

**B. 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.

**IX. ASSOCIATED CULTS**
**A. KYGER LITOR**
Zorak Zoran's old associate allows one of her Rune magic spells.

**Darksee** **1 point**
*Duration 15 minutes, Range 160 meters, Reusable, Non-stackable.*
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.

**B. 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.

**C. 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.

**X. MISCELLANEOUS NOTES**
**A. NORMAL DRESS**
Rune level and Initiate members of Zorak Zoran prefer clothes which are dominantly blood-red. Their distinctive weapon is the flanged mace.

**B. ZORAK ZORAN IN PAVIS**
Zorak Zoran is a latecomer in Pavis, having arrived only after the main troll invasion by worshippers of Kyger Litor. Their principal goal is the expulsion of all humans (except cult members) from the Rubble, and preferably from Pavis Outside the Walls as well.

**C. DISCIPLINE IN THE RANKS**
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.

*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. 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.*

*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.*

*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.*

*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.*

*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.*

*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*

## ALDRYA

### I. MYTHOS AND HISTORY
### A. BEFORE TIME

The tale of this goddess starts early in God Time, 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 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.

**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 God Time. 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 Gardens 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 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.

**II. 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

*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.*

*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.*

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 God Time 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.

**III. 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 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 (Sea) 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 Fireday 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 Clayday, 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 Clayday, Movement Week. This is the holiest of the elf holy days, 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 Wildday 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.

## IV. 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 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.

**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.

## V. 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 Evergreens 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.

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.

**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 of 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 1-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.

**VI. 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**

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**
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.

**VII. 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**
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 Tradetalkers.)

They must be foremost in dealing with outsiders, and never fear to go to the aid of their kin or kind.

**D. BENEFITS**
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.

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.

**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 1 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.

## VIII. 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

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 the one below.

**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.

**IX. 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 Burn, are haunted until death.

**X. 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 spell:

**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.

**CULTS OF PRAX DESIGNER NOTES, PART 2**

*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.*

*- continued on page 108*

**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.

**XI. 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 in the Favored Cults section.

**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.

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.

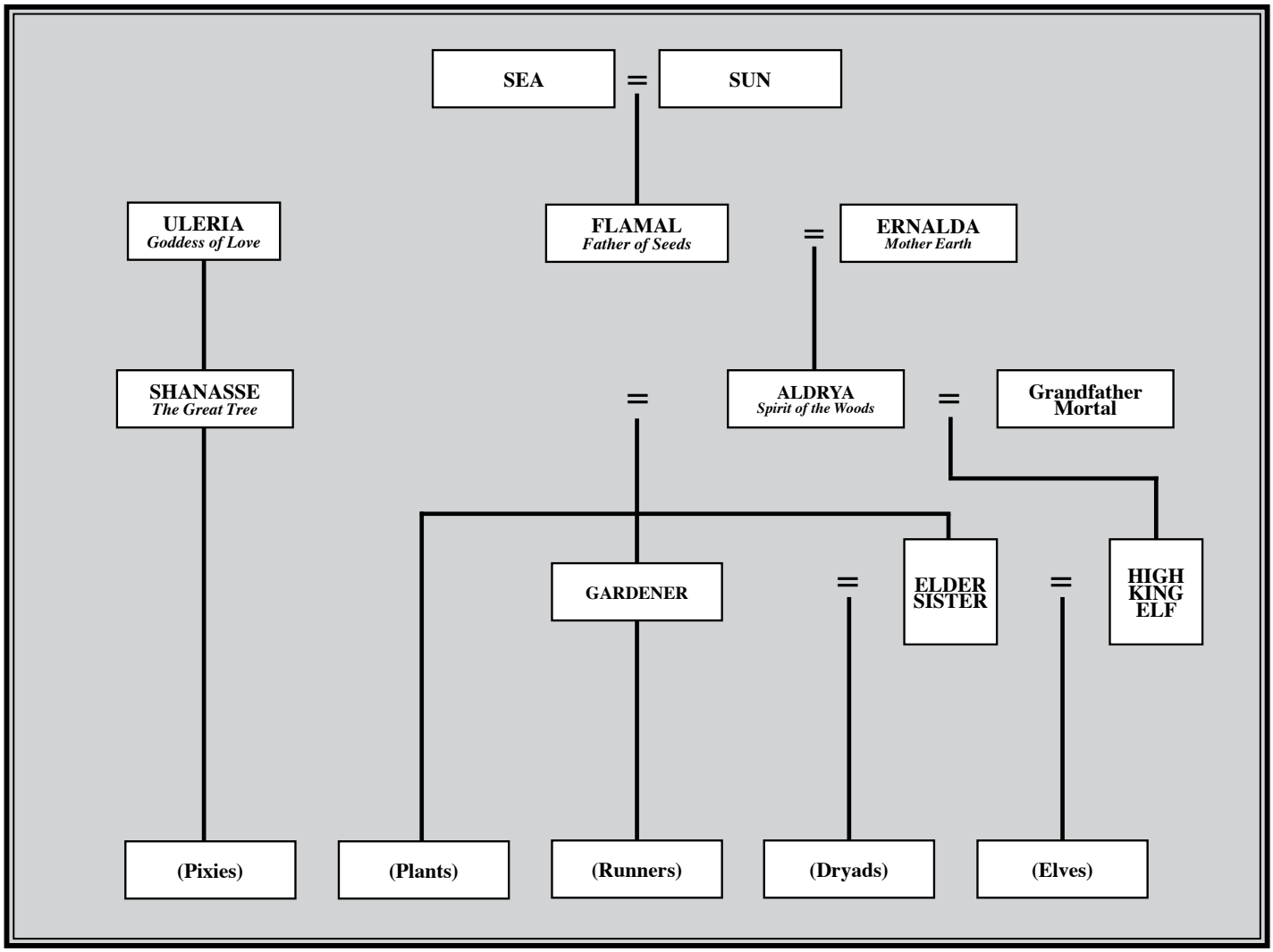
Yellow Elves come from the tropical and semitropical forests of the world.

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.

Fire Elves and Moon Elves have been rumored, but none have been seen by humans in this world.

**D. ANCESTRY OF THE ELVES**



**CULTS OF PRAX DESIGNER NOTES, PART 3**

*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 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 board game, 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 a book of 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.*

*- Greg Stafford*

# APPENDICES

## A. 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, Hostile, Neutral, Friendly, and Associate.

**ENEMY CULTS**
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**
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**
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**
Though without formal arrangements, these groups find each other to be supportive, with agreeable beliefs. Meetings are likely to be happy.

| | *Daka Fal* | *Storm Bull* | *Waha* | *Eiritha* | *Humakt* | *Seven Mothers* | *Pavis* | *Yelmalio* | *Issaries* | *Chalana Arroy* | *Lhankor Mhy* | *Kyger Litor* | *Zorak Zoran* | *Aldrya* |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| *Daka Fal* | - | 1 | 1 | 1 | 1 | 3 | 2 | 1 | 1 | 2 | 1 | 4 | 1 | 4 |
| *Storm Bull* | 2 | - | 4 | 4 | 2 | 1 | 1 | 2 | 2 | 4 | 2 | 2 | 4 | 2 |
| *Waha* | 2 | 4 | - | 4 | 2 | 1 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 |
| *Eiritha* | 2 | 4 | 4 | - | 2 | 2 | 2 | 2 | 2 | 3 | 2 | 2 | 1 | 4 |
| *Humakt* | 2 | 2 | 2 | 2 | - | 1 | 2 | 2 | 2 | 2 | 2 | 2 | 1 | 2 |
| *Seven Mothers* | 3 | 2 | 3 | 3 | 2 | - | 3 | 3 | 2 | 3 | 2 | 2 | 1 | 3 |
| *Pavis* | 2 | 1 | 2 | 3 | 2 | 2 | - | 3 | 3 | 3 | 3 | 2 | 1 | 4 |
| *Yelmalio* | 2 | 2 | 2 | 2 | 2 | 2 | 3 | - | 2 | 3 | 2 | 1 | 0 | 4 |
| *Issaries* | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | - | 4 | 4 | 2 | 2 | 2 |
| *Chalana Arroy* | 3 | 4 | 3 | 3 | 2 | 2 | 3 | 3 | 4 | - | 4 | 2 | 1 | 4 |
| *Lhankor Mhy* | 2 | 2 | 2 | 2 | 2 | 1 | 2 | 2 | 4 | 4 | - | 2 | 2 | 2 |
| *Orlanth* | 2 | 3 | 2 | 2 | 3 | 1 | 3 | 2 | 4 | 4 | 4 | 2 | 1 | 2 |
| *Kyger Litor* | 4 | 3 | 2 | 2 | 2 | 1 | 2 | 1 | 1 | 1 | 1 | - | 4 | 1 |
| *Zorak Zoran* | 2 | 4 | 2 | 2 | 1 | 0 | 1 | 1 | 2 | 1 | 1 | 4 | - | 0 |
| *Aldrya* | 4 | 2 | 2 | 4 | 2 | 2 | 4 | 4 | 2 | 4 | 2 | 1 | 0 | - |

**Key:** 0-enemy, 1-hostile, 2-neutral, 3-friendly, 4-associate

**ASSOCIATE CULTS**
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 always should tailor the activities to meet the circumstances.

## B. NOMAD WEAPONS AND 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 AND SPELLS CHART**

| *TRIBE* | *FAVORED WEAPONS* | | | *FAVORED SPELLS* |
|---|---|---|---|---|
| | *PRIMARY* | *SECONDARY* | *TERTIARY* | |
| Impala | Comp. Bow | Darts | Short Sword | Mobility, Firearrow |
| H. Llama | Mtd. Lance | Javelin | Broadsword | Counter-magic, Demoralize |
| Sable | Any | Any | Any | Any |
| Bison | Mtd. Lance | Sword | Javelin | Bladesharp, Protection |
| Zebra | Comp. Bow | Mtd. Lance | Sword | Multimissile, Speedart |
| Unicorn | Comp. Bow | Sword/Axe | Mtd. Lance | Shimmer, Protection |
| Rhino | Mtd. Lance | Axe | Mace | Bladesharp, Counter-magic |

## C. 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 be used as a guide for setting up 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) | — | — | — |
| ***Lhankor 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*** | — | — | — | — | — | — | — | — | 14(74-87) | 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) |

## D. NEW WEAPONS DATA

This information was not included in the first edition of the *RuneQuest* rules, and so is included here.

| *Weapon* | *Basic%* | *Costs* | *STR/DEX Needed* | *Damage* | *Hit Points* | *Cost* | *Encumbrance* | *SR* |
|---|---|---|---|---|---|---|---|---|
| *STAFF* | *20%* | *200/600/1500* | *9/9* | *1D8* | *15* | *15* | *2* | *0* |
| *SCIMITAR* | *10%* | *300/500/1000* | *9/9* | *1D8+1* | *15* | *50* | *1* | *2* |

## E. CALENDAR OF HOLY DAYS

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* | *Crescent* | *Dying* | *Black* | *Crescent* | *Empty Half* | *Full* | *Full Half* |
|---|---|---|---|---|---|---|---|
| *Day Names* | *Freezeday* | *Waterday* | *Clayday* | *Windsday* | *Fireday* | *Wildday* | *Godday* |
| *Disorder* | | | | | | | |
| *Harmony* | | | | | | | |
| *Death* | Zorak Zoran | Humakt | | | | | Waha |
| *Fertility* | | Aldrya | Eiritha | Orlanth | | Chalana Arroy | |
| *Stasis* | Storm Bull | | | | | | |
| *Movement* | | | | | | | |
| *Illusion* | Zagog | | | | | Lunar | |
| *Truth* | | | | | Yelmalio | | Lankhor Mhy |
| *Disorder* | | | | | | | |
| *Harmony* | | | | | Aldrya | | |
| *Death* | Zorak Zoran | | | | Humakt | | Waha |
| *Fertility* | | | Eiritha | | | Chalana Arroy | |
| *Stasis* | | Storm Bull | | | | | |
| *Movement* | | | | Orlanth | | | |
| *Illusion* | Zagog | | | | | Lunar | |
| *Truth* | | | | | YELMALIO | | Lankhor Mhy |
| *Disorder* | | | | | | | |
| *Harmony* | | | | | | | |
| *Death* | Zorak Zoran | | Humakt | | | | Waha |
| *Fertility* | | | EIRITHA/ALDRYA | | | Chalana Arroy | PAVIS |
| *Stasis* | | | Storm Bull | | | | |
| *Movement* | | | | Orlanth | | | |
| *Illusion* | | | | | | Lunar | |
| *Truth* | | | | | Yelmalio | | Lhankor Mhy |
| *Disorder* | | | | | | | SEVEN MOTHERS |
| *Harmony* | KYGER LITOR | | | | | | |
| *Death* | ZORAK ZORAN/Humakt | | | | | | WAHA |
| *Fertility* | WAHA | | Eiritha | | | Chalana Arroy | |
| *Stasis* | | | | Storm Bull | | | |
| *Movement* | | | Aldrya | Orlanth | | | |
| *Illusion* | | | | | | | |
| *Truth* | | | | | Yelmalio | Lunar | Lankhor Mhy |
| *Disorder* | | | | | | | |
| *Harmony* | | | | | | | |
| *Death* | Zorak Zoran | | | HUMAKT | | | Waha |
| *Fertility* | | | Eiritha | | | Chalana Arroy | |
| *Stasis* | | | | | | STORM BULL | |
| *Movement* | | | | ORLANTH | | | |
| *Illusion* | | | | | Storm Bull | Lunar | |
| *Truth* | | | | | Yelmalio | Aldrya | Lankhor Mhy |
| *The Sacred Time* | | | | Orlanth | | ISSARIES | LANKHOR MHY |
| | | | | | | ISSARIES | LANKHOR MHY |

## F. NEW SKILLS

| | | ---------- COSTS ---------- | | |
|---|---|---|---|---|
| ***Skill*** | ***Cult(s)*** | ***Lay*** | ***Initiate*** | ***Outsider*** |
| Bargaining | Issaries | Unavailable | 500/1000/2000/EXP | Unavailable |
| 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 |
| General Knowledge | Lhankor Mhy/ Seven Mothers | 6500/13000/26000/52000 | 3250/6500/13000/26000 | Unavailable |
| Identify Plants | Aldrya | Free | Free | Unavailable |
| Kuschile Horse Archery | Yelmalio | Unavailable | Geas | Unavailable |
| Masonry | Pavis | 250/500/1000/2000 | Free | 500/1000/2000/4000 |
| Peaceful Cut | Waha | Free | Free | Unavailable |
| Sense Chaos | Storm Bull | Unavailable | Free | Unavailable |
| Sense Assassin | Humakt | Unavailable | Geas | Unavailable |
| Treat Disease | Chalana Arroy | Free | Free | 400/800/1600/2000 |
| 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 |

## G. NEW BATTLE MAGICS

| | | | ---------- COSTS ---------- | | |
|---|---|---|---|---|---|
| ***Skill*** | ***Pts.*** | ***Cult(s)*** | ***Lay*** | ***Initiate*** | ***Outsider*** |
| Food Song | 1 | Aldrya | Free | Free | Unavailable |
| Jumping | Variable | Kiger Litor | Unavailable | As Variable | Unavailable |
| Lantern | Variable | Yelmalio | As Variable | 500/L Point | Unavailable |
| Parry | Variable | Humakt | As Variable | As Variable | Unavailable |
| Preserve Herbs | 1 | Chalana Arroy/Aldrya | As Variable | Free | Unavailable |
| Sleep | Variable | Chalana Arroy | Unavailable | As Variable | Unavailable |
| Stone Biting | Variable | Kyger Litor | As Variable | As Variable | Unavailable |
| Tree Chopping Song | 3 | Kyger Litor | 1000 L | 1000 L | Unavailable |

## H. 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 or give it to the dwarves.

## I. NEW RUNE MAGICS

### NEW 1 POINT RUNE SPELLS

| *Spell* | *Cult* | *Associate or Secondary User* |
|---|---|---|
| Accelerate Growth | Aldrya | Eiritha |
| Analyze Magic | Lhankor Mhy | Orlanth/Issaries/ Chalana Arroy |
| Arrow Trance | Aldrya | — |
| Bear | Flamal | Aldrya |
| Bind Ghost | Humakt | — |
| Bless Animals | Eiritha | — |
| Blinding | Kyger Litor | — |
| Catseye | Yelmalio | Aldrya |
| City Harmony | Pavis | — |
| Comfort Song | Chalana Arroy | — |
| Create Ghost | Zorak Zoran | — |
| Create Great Market | Issaries | — |
| Create Skeleton | Zorak Zoran | — |
| Create Warrior of Wood | Aldrya | — |
| Cremate Dead | Oakfed | Waha |
| Crush | Zorak Zoran | Kyger Litor |
| Cure Brain Fever | Chalana Arroy | Lhankor Mhy |
| Cure Chaos Wound | Chalana Arroy | Storm Bull |
| Cure Chills | Chalana Arroy | — |
| Cure Shakes | Chalana Arroy | — |
| Cure Wasting | Chalana Arroy | — |
| Darksee | Kyger Litor | Zorak Zoran |
| Defend Against Chaos | Storm Bull | Waha |
| Detect Truth | Humakt | — |
| Face Chaos | Storm Bull | Zorak Zoran |
| Fear | Zorak Zoran | — |
| Free Ghost | Daka Fal | Aldrya |
| Gnome to Gargoyle | Gata | Aldrya |
| Heal Area | Chalana Arroy | Issaries |
| Healing Trance | Xiola Umbar | Zorak Zoran/ Kyger Litor |
| Lock | Issaries | Orlanth |
| Pathway | Ronance | Eiritha |
| Plant Eye | Aldrya | — |
| Refine Medicine | Aldrya | Chalana Arroy |
| Silence | Aldrya | — |
| Special Lock | Issaries | — |
| Spirit Block | Flesh Man | All |
| Summon Ancestor | Daka Fal | Aldrya |
| Summon Small Lune | Seven Mothers | — |
| Summon Spirit of Law | Waha | — |
| Sunbright | Yelmalio | — |
| Sunripen | Aldrya | Yelmalio/Pavis |
| Support | Flintnail | Pavis |
| Tanglethicket | Aldrya | — |
| Telekinesis | Orlanth | Chalana Arroy/ Issaries/ Lhankor Mhy |
| Translate | Lhankor Mhy | — |
| Truesword | Humakt | Seven Mothers |
| Turn Undead | Humakt | — |

### NEW 2 POINT RUNE SPELLS

| *Spell* | *Cult* | *Associate or Secondary User* |
|---|---|---|
| Berserker | Zorak Zoran | Storm Bull |
| Chameleon | Aldrya | — |
| Clairvoyance/ Clairaudience | Lhankor Mhy | — |
| Cloud Clear | Yelmalio | — |
| Command Worshippers | Orlanth Rex | Orlanth Adven. |
| Counter Chaos | Kyger Litor | — |
| Create Zombie | Zorak Zoran | — |
| Cure All Disease | Chalana Arroy | Aldrya |
| Cure Soul Waste | Chalana Arroy | — |
| Heal Constitution | Chalana Arroy | Orlanth Adven. |
| Knowledge | Lhankor Mhy | Issaries |
| Madness | Seven Mothers | — |
| Mind Blast | Seven Mothers | — |
| Mind Read | Lhankor Mhy | — |
| Morale | Humakt | — |
| Oath | Humakt | — |
| Path Watch | Issaries | — |
| Regrow Limb | Chalana Arroy | Seven Mothers |
| Seal Wound | Zorak Zoran | — |
| Speak to Beasts | Eiritha | Aldrya/Waha |
| Speak to Birds | Vrimak | Yelmalio |
| Spell Trade | Issaries | — |
| Summon Med. Lune | Seven Mothers | — |
| Summon Specific Ancestor | Daka Fal | Aldrya/Kyger Litor |
| Summon Spirit Teacher | Daka Fal | Aldrya |
| Truespeak | Lhankor Mhy | — |
| Wind Words | Orlanth Adventurous | — |

### NEW 3 POINT RUNE SPELLS

| *Spell* | *Cult* | *Associate or Secondary User* |
|---|---|---|
| Create Market/ Neutral Ground | Issaries | Lhankor Mhy/ Chalana Arroy |
| Earth Power | Ernalda | Storm Bull |
| Guided Teleportation | Orlanth Adven. | — |
| Heal Body | Aldrya | Chalana Arroy/Pavis |
| Incarnate Ancestor | Daka Fal | Aldrya |
| Peace | 3 Bean Circus | Eiritha |
| Reconstruction | Lhankor Mhy | — |
| Recover Spirit | Aldrya | — |
| Resurrection | Chalana Arroy | Daka Fal/ Seven Mothers |
| Seal Spirit | Good Shepherd | Eiritha/Daka Fal |
| Sever Spirit | Humakt | Zorak Zoran |
| Summon Large Lune | Seven Mothers | — |
| Sun Spear | Yelm | Yelmalio |
| Teleportation | Orlanth Adven. | — |

## J. SLAVE BRACELETS, ETC.

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 3050 Lunars 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 Power. A tuning to 3 points is common, but this low Power level is dangerous to the slaves and not used in hostile environments. Five or six points 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 1D6 points of damage each melee round they try to remove it. Main force can do the trick, though, if it can be snapped by overcoming its STR of 45. The combination of bracelets and collar means that if one of the three parts is broken, the wearer will receive that damage each round 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 the Waha section, will allow the person to direct 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.

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 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 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 upon unfeeling owners. The cult was popular among many of the Holy Country elite, and several large landholders did not practice ownership of humans.

## K. WEAPONS USE

### THE PIKE, OR 2-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 is the same as 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:

| | | |
|---|---|---|
| ***Roll D10 (not D20)*** | 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.

### THE SCIMITAR

The Lunar scimitar is a slightly curved-bladed sword with one striking edge. Its use is 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.

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.

## L. OTHER GLORANTHAN MATERIAL

Glorantha is the discovery of Greg Stafford, who has accumulated that universe's myths, legends, history, and other lore since 1966. Since that time he has written over a million manuscript words on the subject. Some material has appeared previously in fanzines, but they now are out of print and no longer available. Other material has appeared since 1975 in various Chaosium publications. This appendix is a guide to those sources.

Following a listing of the published sources are sketches of proposed publications on the subject. If you are interested in the prices of this material or in joining the mailing list to keep up on new releases, please visit www.chaosium.com.

**PUBLISHED SOURCES**

***White Bear & Red Moon*** - This game started it all. A board-game based on Dragon Pass and the wars fought between Prince Argrath of Sartar and the Lunar Empire. It includes more than the rules and the game components: there are brief histories of the many non-human races native there, and the colorful heroes/superheroes of the age. By Greg Stafford.

***Nomad Gods*** - The second board-game published. This one deals with the Animal Nomads of Prax and Pavis. Compatible with WB&RM, but it deals with a different type of magic system and has new victory conditions. By Greg Stafford.

***RuneQuest Classic*** - The basic FRP system for Glorantha. There is light background material for Glorantha contained in it. By Steve Perrin and Ray Turney.

***Cults of Prax*** - Extensive mythical, magical, and social notes on the religious systems of Prax and Pavis. A deep look at the lifestyles of some of Glorantha's more primitive residents. By Steve Perrin and Greg Stafford.

***Snakepipe Hollow*** - A very dense Scenario Pack, including the toughest and grossest monsters and treasures in Dragon Pass. Scenarios, NPCs, and background add to the lore of this dangerous region in Dragon Pass. By Rudy Kraft and Greg Stafford.

***Apple Lane*** - Scenario Pack with adventures for beginning characters and/or referees. Depicts a Sartarite hamlet, its residents, and includes local background for the area. By Greg Stafford.

***Balastor's Barracks*** - Scenario Pack of an unexplored ruin in the Big Rubble of Old Pavis, searching for the long-lost axe of Balastor, last Champion of Pavis. By Steve Henderson.

***The Wyrms Footnotes*** - Chaosium house periodical which contains pre-publication notes on many Chaosium items, Runequestions (by Steve Perrin), and regular features on Glorantha, such as "Gods and Goddesses" which appears each issue.

***The Wild Hunt*** - This is an Amateur Press Association zine which occasionally includes a section by Greg Stafford called "Son of Sartar," which are notes from his personal Dragon Pass campaign. Also has excellent material by other contributors on RuneQuest and related subjects.

***Different Worlds*** - A general FRP magazine which includes Glorantha data such as new cults, Heroquest previews, and designers' notes. Edited by Tadashi Ehara.

The following are planned for publication, but no particular date of publication has been set for any item below.

***Masters of Luck and Death*** - The third board-game in the Dragon Pass trilogy. This one is not going to be a war game per se, but instead is a Heroquest to become the ruling deity on the board. This is done through various magical alliances and rites, dealing with various parts of the spirit plane. It covers the tide-wracked Holy Country. By Greg Stafford.

***The Hero Wars*** - A history of the world of Glorantha. Sets down the background of the world, including mythical, historical, and geographic sections, concentrating on Peloria's Third Age, the Lunar Empire, and on Dragon Pass, which staunchly rose to fight the Empire. Profusely illustrated, with many maps. This also will provide many specific Heroquest paths for the Third Age. By Greg Stafford.

***Heroquest*** - An FRP game wherein the mighty of Glorantha may enter into the lands of legend and myth, penetrating the immortal stories to participate in the Gods War, fight against Chaos in the Great Darkness, or aid in the trials of the Lightbringers or the Protectors. A revolutionary concept and approach to myth, magic, and role-playing. By the Chaosium.

***The Pavis Campaign*** - Maps, personalities, histories, local cults, and other material centering on the city of New Pavis and the extensive ruins of the Big Rubble, or Old Pavis. Material drawn from the campaign of Steve Perrin.

***The Sartar Campaign*** - Maps, personalities, histories, local cults, and other material about the storm Kingdom of Sartar. Includes tribal specifics, extensive Road Encounters section, and a full explanation of the Orlanth cult. Based on the campaign led by Greg Stafford.

***Others*** - The following includes items planned but not yet being worked on: Cults II, the Dark Troll Campaigns, the Elf Campaigns, the Mostali Campaigns, the Lunar Cults, the Grazelands Campaign, the Fronela Campaign, Ships and Islands; and more.

## M. CHRONOLOGY

This time-line 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, wherein 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 Humaktsson 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 the 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 S.T. — Second Council forms in Dragon Pass.

c.375 S.T. — 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.

**SECOND AGE (C.500-1100 S.T.)**

Warfare between elves, trolls, and dwarves reduces those races.

c.575 S.T. — Establishment of the Empire of the Wyrms Friends and the beginning of their seduction by Dragon Powers.

c.800 S.T. — Birth of Pavis.

c.826 S.T. — Establishment of the Third Council to replace the Empire of the Wyrms Friends.

c.850 S.T. — Pavis brings the Faceless Statue of Stone to Prax and defeats Waha, thereby establishing his city.
c.875 S.T. — The Arrowsmith dynasty of Pavis asks the Sun Dome Temple to settle in and near Pavis.
c.900 ST. — Widespread dissatisfaction with the Third Council brings many rebels to the fore, including Jaldon Golden tooth of Prax.
1042 S.T. — The dragonewts turn on the Third Council, destroying their capital and leaders in Dragon Pass.
1100 S.T — The Dragonkill War slays all humans in Dragon Pass and closes the area to settlement for over a century.
c.1200 S.T. — Trolls led by Gerak Kag invade Pavis and settle there.

**THIRD AGE (C. 1100-1650)**

1220 S.T. — Birth of the Red Moon Goddess, as performed by the Seven Mothers.
c. 1250 S.T. — Grazelanders secretly settle in Dragon Pass, followed later by Tarshites and Sartarites.
c.1400 S.T. — Foundation of Pol-Joni tribe in Prax.
1539 S.T. — Start of the two-year Dragonewts Dream. Troll magics enclosing the Big Rubble of Pavis are broken.
1575 S.T. — Sartar colonists settle the fortress of Pavis Out. side the Walls.
1602 S.T. — The Lunar Empire conquers Sartar.
1610 S.T. — The Lunar Empire conquers Prax and Pavis, defeating the Bison and Impala tribes in the process.

## N. 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 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 the 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 khan.

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 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."

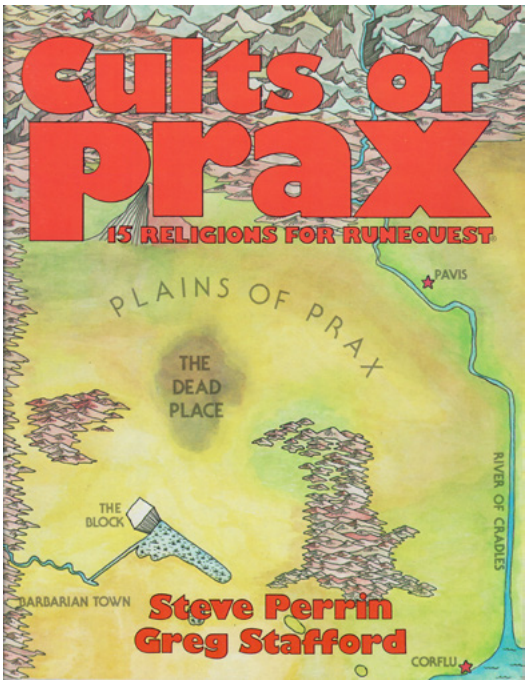
"Done," I said. I could tell Norayeep was pleased, for she always was embarrassed to be tending mules. I was pleased too.

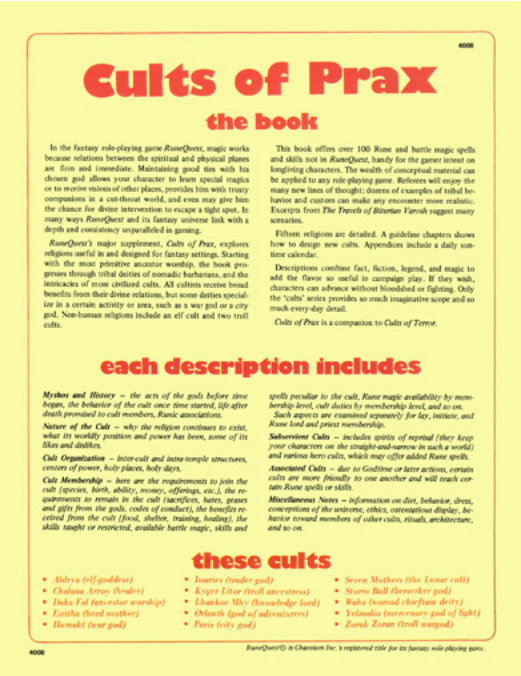
We invited the friends of the priests and Initiates. The High Priest of the temple sold us more food and wine, and I bargained quite well against him. The Bison people and the Orlanth people made good friendships that night, and as the sun rose we all looked forward to many fine days ahead for us. The crowd dispersed, leaving Norayeep and I with the bison in the dawn, brave and glad for our long future ahead.

## O. CULTS OF PRAX - OTHER PRINTINGS

Chaosium did a second printing of Cults of Prax around 1980. While it did have a new front cover and a re-laid out back cover, it did not have any changes made to the internal pages. They did not update even the copyright, additional publications available, nor even the artist credits for the William Church map cover. They ceased referring to this as SP7 on the front cover and switched to product number 4008 as shown on the back cover.

The new William Church cover was also used for the Games Workshop licensed printing of Cults of Prax. The Games Workshop version was printed on A4 sized paper in Great Britain in 1982. It included moving Appendix L. for "Other Gloranthan Material" to position "N.". The updated publication list (through TrollPak) removed the references to Wyrms Footnotes, the Wild Hunt, and Alarums & Excursions, while adding White Dwarf Magazine. It did not include the list of "planned" publications.



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# Cults of Prax

## the book

In the fantasy role-playing game *RuneQuest*, magic works because relations between the spiritual and physical planes are firm and immediate. Maintaining good ties with his 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 even may give him the chance for divine intervention to escape a tight spot. In many ways *RuneQuest* and its fantasy universe link with a depth and consistency unparalleled in gaming.

*RuneQuest*'s major supplement, *Cults of Prax*, 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, and the intricacies of more civilized cults. 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 city god. Non-human religions include an elf cult and two troll cults.

This book offers over 100 Rune and battle magic spells and skills not in *RuneQuest*, handy for the gamer intent on longliving 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 Bitorian Varosh* suggest many scenarios.

Fifteen religions are detailed. A guideline chapters shows how to design 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 the 'cults' series provides so much imaginative scope and so much every-day detail.

*Cults of Prax* is a companion to *Cults of Terror*.

## each description includes

***Mythos and History*** *– the acts of the gods before time began, the behavior of the cult once time started, life after death promised to cult members, Runic associations.*

***Nature of the Cult*** *– why the religion continues to exist, what its worldly position and power has been, some of its likes and dislikes.*

***Cult Organization*** *– inter-cult and intra-temple structures, centers of power, holy places, 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, grases and 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 availability by membership level, cult duties by membership level, and so on.*

*Such aspects are examined separately for lay, initiate, and Rune lord and priest membership.*

***Subversive Cults*** *– includes 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.*

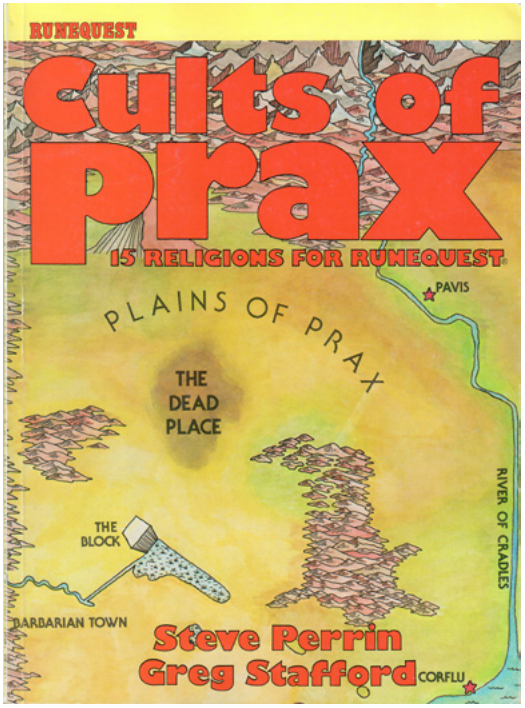
***Associated Cults*** *– due to Godtime or later actions, certain cults are more friendly to one another and will teach certain Rune spells or skills.*

***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.*

## these cults

- *Aldrya (elf-goddess)*
- *Chalana Arroy (healer)*
- *Daka Fal (ancestor worship)*
- *Eurtha (herd mother)*
- *Humakt (war god)*
- *Issaries (trader god)*
- *Kyger Litor (troll ancestress)*
- *Lhankor Mhy (knowledge lord)*
- *Orlanth (god of adventurers)*
- *Pavis (city god)*
- *Seven Mothers (the Lunar cult)*
- *Storm Bull (berserker god)*
- *Waha (nomad chieftain deity)*
- *Yelmalio (mercenary god of light)*
- *Zorak Zoran (troll wargod)*

*RuneQuest*® *is Chaosium Inc.'s registered title for its fantasy role-playing game.*



# Cults of Prax

## the book

In the fantasy role-playing game *RuneQuest*, magic works because relations between the spiritual and physical planes are firm and immediate. Maintaining good ties with his 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 even may give him the chance for divine intervention to escape a tight spot. In many ways *RuneQuest* and its fantasy universe link with a depth and consistency unparalleled in gaming.

*RuneQuest*'s major supplement, *Cults of Prax*, 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, and the intricacies of more civilized cults. 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 city god. Non-human religions include an elf cult and two troll cults.

This book offers over 100 Rune and battle magic spells and skills not in *RuneQuest*, handy for the gamer intent on longliving 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 Bitorian Varosh* suggest many scenarios.

Fifteen religions are detailed. A guideline chapters shows how to design 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 the 'cults' series provides so much imaginative scope and so much every-day detail.

*Cults of Prax* is a companion to *Cults of Terror*.

## each description includes

***Mythos and History*** *– the acts of the gods before time began, the behavior of the cult once time started, life after death promised to cult members, Runic associations.*

***Nature of the Cult*** *– why the religion continues to exist, what its worldly position and power has been, some of its likes and dislikes.*

***Cult Organization*** *– inter-cult and intra-temple structures, centers of power, holy places, 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, grases and 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 availability by membership level, cult duties by membership level, and so on.*

*Such aspects are examined separately for lay, initiate, and Rune lord and priest membership.*

***Subversive Cults*** *– includes 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.*

***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.*

## these cults

- *Aldrya (elf-goddess)*
- *Chalana Arroy (healer)*
- *Daka Fal (ancestor worship)*
- *Eurtha (herd mother)*
- *Humakt (war god)*
- *Issaries (trader god)*
- *Kyger Litor (troll ancestress)*
- *Lhankor Mhy (knowledge lord)*
- *Orlanth (god of adventurers)*
- *Pavis (city god)*
- *Seven Mothers (the Lunar cult)*
- *Storm Bull (berserker god)*
- *Waha (nomad chieftain deity)*
- *Yelmalio (mercenary god of light)*
- *Zorak Zoran (troll wargod)*

**RuneQuest is Chaosium Inc.'s trademark for its fantasy role-playing game.**

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# CULTS of PRAX

## the book

In the fantasy role-playing game *RuneQuest,* magic works because the relations between the spiritual and the physical plane are immediate and concrete...maintaining good relations with your chosen god allows you to learn special magic, provides you with trusty companions in a cut-throat world, and you may even roll for Divine Intervention to escape a tight place. *RuneQuest* and its universe link with a depth and a consistency unparalleled in gaming.

*Cults of Prax* is *RuneQuest's* first major supplement, and it explores the dominant religions in a particular area of Genertela more closely than it was possible to do before, beginning with the most primitive ancestor worship, passing through the tribal deities of the simple nomad barbarians, and exploring the the intricacies of the more civilized Lightbringer cults with trader deities and a god of knowledge. Though all cults receive a broad range of capabilities from their divine relationships, there are some deities specializing in certain activities and areas, such as a war god, a city god, and the mysterious Lunar cult. Finally, there are religions of non-human races including the elf cult and two troll cults.

The book offers over 100 new Rune and battle magic spells, and skills, always giving relevant information to the gamer intent on well-progressing characters. The wealth of new material is applicable conceptually to any role-playing game or campaign, and referees will enjoy the many new lines of thought and the dozens of examples of tribal behavior which can corroborate any campaign. The excerpts from the *Travels* of Biturian Varosh can springboard more than a dozen situations or scenarios.

Fifteen cults are detailed. A special chapter offers guidelines for designing additional religions. There are many appendices, including a day-by-day sun-time calendar.

Descriptions combine sociology, religion, poetry, and magic to construct the critically important balance between realism and playability necessary for a full, flavorful campaign. The data within offers player-characters unique opportunities to advance themselves without killing monsters if they so wish, and provides details of the everyday lives of non-player characters. No other work available rivals *Cults of Prax* either in imaginative scope or in fine detail.

## each description includes

***Mythos and History*** *– the acts of the gods before time began, the behavior of the cult since time began, life after death promised to cult members, Runic associations.*

***Nature of the Cult*** *– why the cult continues to exist, what its socio-political position and power has been, some of its major likes and dislikes.*

***Cult Organization*** *– both inter-cult and intra-temple structures are examined, and centers of power, holy places, holy days.*

***Cult Membership:***
*four major sections exam in sequence the requirements to join (species, birth, ability, money, offerings, etc.), the requirements to remain in the cult (sacrifices, hates, geases and gifts, codes of conduct, etc.), the benefits received from the cult (subsistence, training, healing, etc.), the skills taught or restricted, the battle magic available or denied, skills and spells peculiar to the cult, Rune magic availability by membership level, peculiar duties by level, etc.*

*These aspects are each examined in separate sections for Lay Membership, Initiate Membership, Rune Lord Membership, and Rune Priest Membership.*

***Subservient Cults*** *– includes spirits of reprisal (or what keeps you on the straight and narrow in such a world) and various hero cults, any of which may offer additional Rune spells.*

***Associated Cults*** *– from actions during Godtime or after, certain cults are more friendly to one another and will loan certain Rune spells or skills.*

***Miscellaneous Notes*** *– among the most interesting sections, giving information on diet, behavior, dress, conceptions of the universe, ethics, ostentatious display, behavior toward other cults, more.*

## these cults

- *Aldrya (elf-goddess)*
- *Chalana Arroy (healer)*
- *Daka Fal (ancestor worship)*
- *Eiritha (herd mother)*
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