

THE BOOK OF DRASTIC RESOLUTIONS

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Waha, Khan of Khans.

Defends the Lore and Secrets of Prax. Those who incur his Wrath will be blasted by the winds of the Storm Bull, refused passage by the Daka Fal, hunted by the Found-Child, and cut off from the Blessings of Eiritha.

Defy the Great Khan at your peril!

THE TURN OF AN UNFRIENDLY PAGE

Welcome to *The Book of Drastic Resolutions!*

Welcome back, I should say. Thanks to everyone who bought the first volume, so that I could pay myself back for printing it. Thanks go especially to David Hall, whose orders accounted for well over half of my print run!

As you may have already realized, this volume is not about trolls and darkness. Instead, I have decided to revisit that very familiar *RuneQuest* ghetto, the wonderful land of Prax. There are a number of reasons for this decision. First, the timing was right. To publish Volume Prax after Volume Darkness would have meant delaying it by a year, too far in time from the issues of *Tales of the Reaching Moon* which it is intended to supplement. Additionally, I realized that there was actually more material available for Prax than for trolls. So, here we are.

With this volume, I hope readers will notice improvements in a number of areas. First, I did not draw the map myself (yeah!). Second, I have tried to place articles in a more logical/useful format, grouped by subject rather than where they happened to be on the disk. Finally, I am experimenting with presenting the graphics (such as art) in a different way. Comments are solicited.

ON THE CONTENTS

While I enjoyed issues 14 and 15 of *Tales*, I must admit that I found them lacking in some respects. In particular, much material developed for *PraxPack* was done or nearly done, yet almost none of it was used. Also, Greg Stafford has two detailed maps of the Wastes, yet technical difficulties resulted in an almost featureless map in *Tales* 14. I intend no criticism to David Hall – at some point I simply realized I would have done it differently. And so I have.

Although I have reprinted some material from previous publications, there was much I wasn't able to use, including most of the Biturion Varosh narratives from *Cults of Prax* (though two are here). The primary reason for these omissions was a lack of space. As it is, to fit everything into a modest 100 pages, I had to cut 20 pages of material relating to Pavis and the Big Rubble, including cult write-ups for

Pavis, Flintnail, and Black Fang. Perhaps in a future volume....

The keystone of this issue is undoubtedly "The Night Sky of Prax," and it is another reason I switched themes. It makes use of information in *Elder Secrets of Glorantha*, *The Dara Happan Book of Emperors*, and *The Glorious ReAscent of Yelm* (as well as many discussions with Greg Stafford), but approaches the subject from a different point of view: a Praxian one.

I originally intended "The Night Sky of Prax" to fill two pages, but it just kept growing, so that now it is six pages long. It is my attempt to understand one aspect of Praxian mythology, and it is the frame around which much of this book has been written. It now defines how I think about Prax. I hope it will inspire you to think differently as well.

I would like to thank Joerg Baumgartner, David Dunham, Peter Metcalf, and Sandy Petersen for their comments on this article while it was being written. I would also like to thank Greg Stafford for his great patience and humor in dealing with my many questions, suggestions, and arguments. Some of which he even accepted.

The other notable part is "Monster and Treasure Set I: Prax." These articles are primary among those I had hoped to see in *Tales*, for they provide the frame around which many adventures can be constructed.

Finally, I would like to dedicate this volume of *The Book of Drastic Resolutions* to Harald Smith. His work in the land of Imther is some of the best Gloranthan material I have seen in years. It was a source of inspiration for me while working on this issue.

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The Founding of the Zebra Tribe (*Pavis: Threshold to Danger*); Herd Mother Tables, The Cult of Yelorna (including The Cult of Yelorna in Pavis) (*Big Rubble*); The War of the Gods and The Dawning, and all the italicized text in Tada's Grisley Portions and Great Magics of Prax (*Nomad Gods*); Ball of Tails, Firestick, Morocanth Thumb, Storm Bull's Ear, and Waha Ropes (1st variety only) (*Plunder*).

The following materials are authored or co-authored by Greg Stafford, or are based on works by Greg Stafford or Chaosium in a derivative manner: Sacred Places of Prax, Greg Stafford on Adari; Seasons of Prax and the Wastes; The Tribes of Prax; The Night Sky of Prax; The Origin of Chaos, Jonstown Compendium #163,947, Why Herds Live There and Men Cannot; The Praxian Found-child Myth; Statistics for Bolo Lizard, Bullsitch, Condors, Deinonychus, Gas, Herd Man, Hyena, Jackrabbit, Ostrich, Rhinoceros, Rhinoceros Snake, River Horse, Serpent Guardian, Traskar, Whirlvish, and Zebras.

Credits for individual authors is as follows: Magic People: The Griffin of the Block, Cult Leaders: Morgeneth Runestar, New Trickster Spell (Exchange Gifts), and Waha Ropes (2nd and 3rd varieties), Stephen Martin; How Jack Rabbit Stole Tada's Tooth and How Tada's Eyetooth Was Lost, Shannon Appel; Why There are Ravens, James Frusetta; The Fall of the Ostriches, Neil Robinson; How the Morokanth Cheated, Peter Metcalf; Statistics for Leaping Bear, Sandy Petersen; Herd Beast Heads, John Dales; Spirit Ember, Eric Rowe; Thunder Egg, Brian Hebert. Finally, Shepherd's Leaf is by Stephen Martin, and is based on an article in *Wyrms Footnotes* 9 by Dennis B. Sustare.

ON THE COVER

The cover of this issue is by Simon Bray. It depicts the marriage of a Praxian chieftain and a priestess of Eiritha, and is based on a narrative by an Issaries merchant named Biturian Varosh. This narrative originally appeared in *Cults of Prax*, and is reprinted on page 19. I am extremely grateful to Simon for all of the interior art he provided as well, as it made my job about a thousand times easier!

ON PRAXIAN RUNES

Roughly speaking, the rune on the front of this volume of *Drastic* means "Prax". More specifically, it is the (original) Praxian symbol for Waha, and thus men in general. When searching for a rune to symbolize this issue, I did not feel that any of the standard ones were appropriate to represent Prax. Some, such as **Beast** or **Disorder**, might have fit, but would not have carried the meaning I sought. Thus, after a period of deliberation, I created this rune. For those who **must** relate it to the standard runes, it can be seen as a local modification of the Man Rune.

The "Prax" or "Waha" Rune is unique to Prax, and was prominent in the First Age. It was overshadowed in the late Second Age by the more familiar Man Rune brought by the Empire of the Wyrms Friends (even as Eiritha's symbol was

eclipsed in the early Second Age by the Beast Rune). It has a number of meanings, but combines three primary elements. In all aspects, it is seen as the bearer of Death in the world.

First and most importantly, it is the rune of Waha the Founder, and thus of the men of Prax. The closest English can come to its true meaning is "Two-Leg Meat-Eater", even as the original symbol of Eiritha is best translated as "Four-Leg Grass Eater". Its form is that of the Founder, and is usually viewed as a beast-headed man.

Waha is also important as both a War God and a Foe of Chaos, and this symbol carries those meanings as well. Although it has been eroded in importance by the foreign Man Rune (which is used by the nomads), it is still used in Sand Paintings and Rock Drawings which depict Waha in his fights against the Great Spirits and the Chaos Giants.

ON LETTERS

I have only received two, the first from Peter Metcalf in New Zealand, and the second from Vesa Lehtinen in Finland. I was pleased to receive their questions, comments, and criticism. If I get more letters, I may print them next time.

Letters, submissions, and orders for *The Book of Drastic Resolutions* can be sent to:

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Or electronically to: drastic@juno.com

ON THE FUTURE

Unless someone makes me a better offer, the next volume will be the troll/darkness issue. Because of my late change of themes, this issue is actually very close to completion, and I currently plan to release it in January of 1998, assuming enough copies of Volume Prax have sold by then. This should get me on schedule, though I don't swear to keep to it. However, since there is another project I may begin soon, it is possible I will delay publication until July or so.

I have no firm plans after Volume Darkness. I'd love to take a crack at revising the shaman rules, and there is sufficient material available to make a Volume Magic possible. However, large amounts of material available make Volume Water the most likely prospect.

After that, if *The Book of Drastic Resolutions* is still around, I am not sure what I will do. The boardgames have enjoyed a small resurgence in the last few years, and may become more popular. Part of the material in both this and the upcoming Troll volume draws on research for the *Shadows Dance* game, for example. *Pendragon Pass* enjoys a strong following, and I would like to support it as well. I still dream of *Masters of Luck and Death*, so a Holy Country special is definitely possible. If other people have dreams of Glorantha they wish to share, I'd like to know.

TO THE FUTURE!



SACRED PLACES OF PRAX

Despite its relative desolation, or perhaps because of it, Prax has a high number of sacred places. Different tales are told about their origin. An ancient road system was marked on the land by Ronance's magic chariot, and many believe the oases grew up where these roads crossed. Others say they are the daughters of the Mother of Wells. A common tale says they grew in the hoofprints of Eiritha, still filled with enough Life by her ancient presence to resist Death.

Praxian sacred places do not have names – they have stories. Thus, “Day's Rest” is “Oasis Where Waha and the Protectresses Rested after a Day.” Outsiders have given more “convenient” names based on the stories, and these are widely used, even among Praxians. Sometimes the old names have been completely replaced (such as Oasis Where the Sun Was Born, which has been called Sun Dome since the arrival of foreign Sun worshipers in the Second Age). But, the nomads still remember the stories.

On the other hand, man-made places do not have stories, even if ancient: they have actual names. As the nomads say, who knows how old “Old” is, or what “Ex” means?

Many sacred places are inhabited by an indigenous race called the Oasis Folk, who claim to be the remnants of the Tada-shi (“Arrangers of the Golden Land”), who lived in

Prax in Tada's time. While some sacred places (Jaldon's Point, Malia's Stool, Winter Ruins) have never had Oasis Folk, and at others (Corflu, Monkey Ruins, Pimper's Block) they are gone, most have a thousand or so permanent inhabitants who farm, serve whichever band of nomads is there at the time, and hold to their old ways.

For a map of Prax showing most of these places, refer to *River of Cradles* or *Les Dieux Nomades*.

HOLY PLACES

The oases and altars are holy places for the Praxians, pieces of the Golden Age which survived the Darkness. Altars are characterized by buildings, altars, or other sacred structures, and both types of sacred places have an oasis to provide life and water to the nomads.

These holy places are not only oases of life, but also of magic, for they are the last remnants of the Golden Land, when the pantheon of Prax was alive and whole. The Spirits of Prax are easier to contact at these spots, and special ceremonies are always held by the Waha shamans each time a clan takes over an oasis or altar. In game terms, each magic point which the shaman or his fetch sacrifices in a Spirit Cult worship ceremony (see *Tales of the Reaching Moon* #14, pg 63) counts double for determining success, though the shaman must be wary of the demons which haunt the Spirit Plane (and which may attack on a fumbled roll).

THE MYTH OF THE BIGGLE STONE

One day, Trickster and Big Brother were walking along, and Trickster decided to play a trick on Big Brother. He told him he knew of a magical stone which would make him invisible. Big Brother believed this (he was not very bright), and spent the entire day picking up stones. Finally, after he had tried the last stone, Trickster told him that he had forgotten an important part, that the stone had to be held under his arm to work. So, Big Brother picked up all the stones again and put them under his arm to try to turn invisible.

When he couldn't keep from laughing any more, Trickster gasped loudly, and acted like he couldn't see Big Brother. Big Brother believed Trickster, as usual. He went off to fight his rival, and was killed.

Now, Little Brother had been following, and he decided to get revenge for the death of his brother. He went to Trickster with the stone, and told him it had worked so well that Big Brother had killed all his enemies and retired. Trickster was surprised, and took the stone to test it. He put it under his arm, and it was Little Brother who was surprised when Trickster actually did disappear.

Trickster abused Little Brother until he ran away. Satisfied, Trickster went to play a trick on grumpy Tada. When he lifted his arm to tickle the wily god, however, the stone fell out, and Tada smashed him flat with his cudgel. Tada later took the stone and gave it to Eiritha to hold when he hid her from Death, and that is why its oasis grew under her arm.

Agape

Where Eiritha's Moist Breath Comes from Her Open Mouth

This oasis is one of the most reliable in Prax, for it is kept moist by the breath of Eiritha coming up out of holes in the ground. Snakes of all kinds are common here. Though chaos snakes and rattlesnakes are rarely found, this is one of the few places in Prax where rhinoceros snakes live.

Nomads are always wary when they camp here, for an ancient tale tells how Thed lived in one of the caves. One day she was ill, and all the animals came to bring her food or presents. When Raven came, however, he saw that none of the animals' tracks came out of the cave, and so refused to enter. This was the first time Thed was seen to be evil, and the nomads have shunned her and her hidden lair ever since.

Biggle Stone

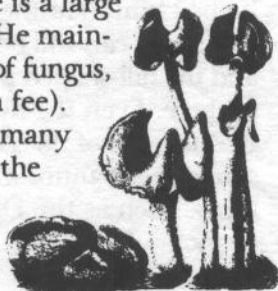
Where the Biggle Stone Lies

This oasis is home to a mushroom forest, similar to those normally only found deep within troll lands. Praxians say it was not always so, but a generation ago the Twisted One came out of the ground here and grew the mushroom forest overnight. They also say the Biggle Stone is no longer here, though they don't know where it went. Some people claim that the tunnels beneath the oasis go all the way to Spore-



wood, though no one has ever seen any dark elves here.

No one is sure if the Twisted One is a large dark elf or a small, deformed human. He maintains a shrine to Mee Voralá, goddess of fungus, at which he lets people worship (for a fee). No one denies his power, for he sells many potions which are not available from the dark elves of Shadows Dance. He is famous for his poisons, which he sells only to baboons, children, and healers.



Cam's Well

Oasis of the Mother of Wells

In the Golden Age, Camenura was the wife of Seolinthur. When her husband was slain by chaos, the waters of Prax began to dry up. Her sons, the mighty Serpents [rivers] of Genert's Land, are now all dead, which is why they can sometimes be heard beneath the ground. To save her daughters, the Wells [oases] of the land, Cam travelled among them, putting them to sleep in case the world should be restored.

Many Praxians believe that Cam herself never went to sleep, and so cite this as the legendary Last Oasis, the one which did not dry up during the Darkness. Whether or not this is true, Cam did walk through Prax again before the Sun rose, waking her daughters. One still sleeps occasionally, which is why the Hidden Greens are not reliable.

Cam herself is worshiped in a permanent Spirit Cult at her oasis; see "More Praxian Spirit Cults", pg 70.

Corflu

Place Where Brave Seolinthur Was Slain

Although Corflu was only established by the Lunars a few years ago, the Praxians recognize that it is merely the latest version of a more ancient settlement known in the Second Age as Feroda. To the nomads, what is important about Corflu is not the town, but the fact that it is the place where Zola Fel first came to Prax.

Other than the great mosquito-filled swamp, the most prominent feature of Corflu is the gigantic Watchdog of Corflu, an animated (but only partially-reconstructed) statue found in the ruins of Feroda. This entity is alive, and follows the instructions of its Lunar creators with the eagerness of a puppy trying to please its master, hence its name.

A shrine to the river god has been known at the mouth of the river since ancient days, although the tides always make it necessary to set up a new one before too long. The nomads worship Zola Fel only as a Spirit Cult. They do not follow the structure or pattern of worship described in *River of Cradles*, and in fact Corflu is the only place where their shamans can contact the River spirit.

Day's Rest

Where Waha and the Protectresses Rested after a Day

This oasis is one of the most sacred in Prax. When Waha freed the Protectresses from Darkness, they fled for a day before finally resting at this spot. Waha stood guard while his mother's daughters slept, and so began the restoration of life to the world. The sacred ceremonies which lead up to Waha's holy day are always especially grand here.

Another reason this oasis is so favored is because of the curse Waha pronounced here. As the Protectresses tried to rest, they were assaulted by fleas, lice, flies, and other parasites. Waha banished them so his mother's daughters could rest, and his curse remains in force to this day. Any herd beast which enters this oasis will be free of fleas, lice, flies, and other such pests for as long as it remains.

Horn Gate

Where Gates of Horn Guard the Path to the Underworld

This oasis lies at one end of the Eiritha Hills. An ancient holy place, considered cursed by the nomads, lies within. A tunnel is said to go miles under the ground until it reaches fabulous ruins beneath distant Yiskoz Mountain. Some elders say Waha once covered the entrance to these haunted ruins with immense gates made of animal horns, but that foreigners ripped them down ages ago.

Currently (1621 S.T.), the oasis is home to a group of Chalana Arroy healers. They could not be killed when the Lunars conquered Pavis, for fear of mass revolt, and so were allowed to leave. Korlmar the White was high priestess for the Wastes, and she led her followers to this place, home of an ancient shrine of a heroine of her cult. Korlmar is shrewd and canny, some even say arrogant, and has offended the nomads many times. But no one can deny her compassion.



The Watchdog of Corflu

Jaldon's Point

Place Where Jaldon Musters

It is at this place that Jaldon always appears when he returns to lead the Praxians to plunder Dragon Pass. Although one would think the ancient burial mound easy pickings, it is haunted by the ghosts of all the nomads who have ever followed Jaldon into battle. Even the marauding giants of the area avoid it. It has no actual oasis, because the land which surrounds it is part of ever-fertile Dragon Pass.

The altar atop the barrow is a simple affair formed from the skull of Jaldon's steed, a unique animal of unknown species whose only recorded name is the Praxian word for "Home". Its bones are scattered throughout the sacred area, but it always reforms with its master.

Malia's Stool

Forbidden Place Where Malia Squatted

When the Devil first came to Prax, he squatted in this place to void himself of the digested remains of Genert's Garden. After he left, Malia drifted up from the pile like a bad odor and began causing trouble for all who came near. When Waha came to investigate the tales of evil, he thought the

Hyena Brothers were responsible, though eventually they helped him fight the Plague Mother for the first time.

Malia can still be found here sometimes, unsummoned, and the hill-shaped pile smells as fresh as the day the Devil sat here. Even the hyenae and condors of the area avoid it. Because one of the Waha Pathways begins nearby, humans sometimes cannot avoid it and the unique dangers it contains, such as the Devil Flies and the maggot broods. Obviously, no Oasis Folk have ever been found here.

Monkey Ruins

Ruins of the City of the Monkeys

Once, this was a thriving city in a green and pleasant land. Its inhabitants were happy, its king was mighty, and its fame was known throughout Tada's land. Unlike most cities, however, it was inhabited by apes, and its ruler was the Monkey King, who is now one of the homeless spirits of the plains.

When Oakfed fell to earth as a blazing comet he landed on the city, destroying most of the inhabitants. Humans say that the city and its citizens were corrupt, and the destruction was a punishment. They say the Monkey King escaped only because he fled, a coward leaving his people to die. It is for this reason that he now must wander the plains. The Monkey Ruins are the center of the Praxian cult of Oakfed. Additionally, they are the only place in Prax where independent shamans can attempt to contact the Great Spirit, and then only with the proper sacrifice.

The baboons, of course, tell a different story, of how only the supreme sacrifice of their ruler allowed the few baboons who remain today to survive. No Oasis Folk live here, and the ruins are still sacred to the intelligent baboons of Prax.

From the Journal of Biturion Varosh

Godsday/Disorder Week/Dark Season/1614 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 ones come to ransom their kin or cult mates. Buyers from the Holy Country and the Lunar Empire also come 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 as they want, paying below normal prices, 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 men 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 had 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.

Moonbroth

Where the Wild Waters Speak to Men

Praxian legends disagree over whether this oasis is one of the Wells of the land, which dreamt fitfully throughout the darkness, or the place where one of the Serpents died when the Wild Hunter first blew into Prax. Some stories indicate a link between this oasis and the constellation named The Serpent of Fire. The Lunars who have been in Prax the longest seem to associate it with the Bronze Treasure, whom they call the Wandering Moon. Each teller thus claims a right to the geyser and its wisdom, but the waters it still whisper enigmatically to any who come to it on the Wild Day.

Regardless of its origin, this oasis is a major stopping point for caravans through Prax. In the past it was most often held by the Pol Joni tribe. Since their conquest of the land, the Lunars have taken over the shrine to the prophetic spirit of the oasis, and have begun building a small town and large temple. An ancient shrine to the Wild Hunter has been torn down by the Lunar priests as barbaric, though this is still the only place shamans can contact that spirit without joining one of his outlaw bands.

For an excellent description of this oasis and its inhabitants, see *Tales of the Reaching Moon* 15.



Pairing Stones

Place Where the Marriage of the Sky and Earth Took Place

The Pairing Stones take their name from two large stones which sit just outside the oasis. Each is about 7m tall, one pale blue and the other pale brown. They lean towards each other, as if reaching to touch (or so the local Orlanthe say).

Praxians and Orlanthe both say that an important wedding was held here in the Golden Age, though they disagree on who the wife and husband were. Some Praxians suggest perhaps Eiritha and Storm Bull were married here, though no special celebrations are held here by the nomads. Local Orlanthe believe that their ancestor, Vingkot the Victorious, married one of Tada's daughters, and this is a likely spot for the event. They also say this is the place where the first Wind Lord of their cult was burned after he died. The altar is still the center of the Orlanthe cult within Prax. No Oasis Folk have been known here for centuries.

The Pairing Stones are also the place where Dark Eater first came to Prax, and where he comes again each year to bring Winter. Thus, trolls and morocanth can be found here at various times during the year. A secret shrine in the hills nearby is used to summon Dark Eater, both by his worshippers and by independent shamans seeking his magic.

The Paps of the Goddess

The Paps is commonly called an oases, and it is true that there is an oasis at that place. However, the temple at the Paps is primarily underground, with tunnels that go on for miles. Outsiders believe that some of these tunnels go to such sacred places as Horn Gate and Agape, and it is almost certain that some exits known to various tribes exist. Most of the tunnels go deep into the earth, however, all the way to Eiritha's Paradise, the Praxian afterlife.

Many deities are worshiped at the Paps which are found nowhere else in Prax or the world. Eiritha reigns supreme and, except for certain permanent priests, men may enter the holy precincts only if invited by one of the priestesses. No Oasis Folk have ever been known here.

Pimper's Block

Place Where Slaves Have Always Been Sold

Pimper's Block was originally a simple altar shared by the Praxians and Orlanthe, used primarily as a place to ransom back captured kin. Neither side denies that they now use it for actual slave trade, though each blames the other for the "hero" Pimper, who began the practice. It is likely that the institutionalized slave trade here dates to the First Council.

For centuries the Issaries cult has run the altar, and it has grown into a large town. Few live here except those who run the market, the warehouses, and the inns. It is a common joke nowadays that the Lunars turned all the Oasis Folk into scribes and bureaucrats, though in truth they were sold long ago.

Since the Lunar conquest, the Etyries cult has taken over the market. Following their normal practice, they have

introduced the people here to the Lunar bureaucracy, as well as the Lunar tax, and so a fairly large share of trading goes on in secret. As many of these illegal transactions have Lunars as a party on one side, the authorities turn a blind eye to them as long as they are done quietly and without too much profit.

Sun Dome

Where the Sun Was Born

This oasis was once the brightest place in the world, for it is either the place where the Splendid Sun was born, or where Sun Hawk built his nest. It was the most special spot in all the Golden Land: the most scintillating waters, beautiful music, and fertile blessings were found here. When worshippers of a foreign god came in the centuries before Jaldon, they took the precious spot as their own, and refused to allow the nomads near. The Oasis Folk were turned into slaves for the spearmen, who used evil foreign magic to defend their stolen treasure. Although many were destroyed by Jaldon (who forced them to enter Dragon Pass and be eaten by dragons), the nomads have not been able to locate the lost magics which once were found here.

When the Sun Folk came, they built a square temple with a domed roof, and said that their god was the god of the Sun and the Dome of the sky both, hence the name Sun Dome for the oasis. The original temple was destroyed with its inhabitants, and the new one is much less powerful.

For a description of the Sun Dome Temple and surrounding lands, see *Sun County*.

Tourney Altar

Place Where the Tourney Stone Oversees all Contests

Although this altar is most famous for the historical presence of the Humakt cult, the sacred stone at the center of the coliseum is very ancient. No one knows who built the stadium, but it has served as the site of sacred contests since at least the time of Tada. Even the Green Men who came to Prax in the First Age are said to have filled the arena with water and fought a naval battle once!

Just as no one knows who built it, no one knows who the first gladiators were either. Some clans say that the Golden Age people contested here for sport until the coming of the Gods War, then that Tada's Warriors were selected from among the victors of the now more serious combats. Others tell of a contest between all the war spirits to see who was the mightiest. Thunder Bird was favored, but he was thrown to the ground by Pole Star, who was pulled from the sky by the Monkey King. The Monkey King in turn lost to Bronze Treasure, who thus became the favored war spirit of Prax. Waha is also said to have wrestled the Monkey King here, and nearly had his head twisted off before he stripped that arrogant animal of most of his wits, since he could not take away his strength.

For a description of the Humakt subcult of the Iron Man worshiped at Tourney Altar, see "More Praxian Spirit Cults", pg 71.



Winter Ruins

Ruins of the Palace of Winter

In the Godtime, the Sun God's daughter once complained of being cold, so Genert took all the cold gods and imprisoned them in their palace. There they remained during the Golden Age, and so the world was always warm. One day, Trickster convinced the Sun Daughter that she was too warm, so she asked him to make her world perfect again. The prison was thus eventually broken (some say with Thunder Bird's aid), and the winter gods aided their cousin Ragnagnar in ruining Tada's Land. Only one deity remained, the gentle White Princess, who stayed behind to help the mortals her father and brothers had harmed.

The Winter Ruins are grand and magnificent, even in their broken state. The stone is a translucent white, which glares like ice when the sun's lights reflects from it. The ruins occupy the only spot in the Dead Place where magic works, for the palace held up Storm Bull's shoulder, keeping it from touching the ground. Like her kin, White Princess has left the old ruins, so now any spirit can be found here.

MAN-MADE PLACES

Adari

This town sits at the northern end of Prax, near the troll land of Dagori Inkarth. It was founded during the First Age, but has been sacked and rebuilt many times. Pavis himself is said to have come from there. The origin of the name is not known, but it seems to have been the same for at least the last 1,000 years. A very good description of Adari (by Oliver Dickinson) appeared in *Tales of the Reaching Moon* 3.

Barbarian Town

This run-down town was built by the Pol Joni tribe when they first entered Prax. It is walled and well-defended, for it has been attacked by the other Praxians many times. The central court holds a statue and shrine to Derik Poljoni, who founded the tribe and the city. Orlanth is the dominant god, and Praxians who have not sworn allegiance to Derik and the Pol-Joni are refused entrance.

Knight Fort

One time, a large group of horse-riding people entered Prax from the south. The Praxians were fooled for a time by this "back door" into Prax, but eventually they mustered to resist the hated horse-lovers. However, these horse people were different than the Pentans or Pure Horse Tribe, with metal clothes for themselves and their horses, and many groundsmen to aid them.

After a long struggle, the Praxians succeeded in driving the horse-riders into the fortress they had built, but could not force them to leave Prax. Since the fall of the Holy Country to the Lunar Empire, the fort has been cut off from the other Marcher Barons, and has resorted to mercenary work to support itself. An uneasy peace now exists in that corner of

the land, and sometimes the Praxians forget their hatred long enough to work for the horse-riders, and often raid past them into Kethaela.

Sog's Ruins

In the First Age, this was a thriving port of the Waertagi, one of many along the southern coast of Genertela. It took its name from one of their patron spirits, Sog. Despite its location, the port had little to do with Prax. After the defeat of the Waertagi by the Middle Sea Empire in the Second Age, the port was used by the God Learners, and served as the primary exporting location for treasures stolen from the Giant Cradles, for example.

After the Closing destroyed both the God Learners and the last of the waertagi, Port Sog became inhabited only by spirits and monsters. When the ocean retreated, leaving Sog perched over a swamp, the buildings began to fall into ruin. The location may have been cursed by the Waertagi when the God Learners took over, for it is known they sometimes had problems with the entities there. Evil beings, mostly water demons, seem to have been attracted to it ever since. Most recently, in the last ten or twenty years, brood and other chaos creatures have begun to use it as a base of operations. Rumors of an undead master of great power have begun to circulate as well.



OTHER LOCATIONS

The Block

The Block is the most sacred place in Prax for the berserks who worship the Storm Bull, for beneath it lie the remains of the Devil. A permanent Storm Bull camp can be found there, filled with worshipers who would rather die than allow the Devil to rise again. A permanent pilgrims' camp also exists there, filled with outlanders (mostly Orlanthi) who come to sightsee, study the Block, or try to buy or steal true-stone fragments. The Storm Bulls occasionally deal with them (at the discretion of their High Storm Khan), but more often ignore them or drive them into the desert to die.

For a description of the Block and the Devil's Swamp which lies adjacent to it, see *RuneQuest Adventures Fanzine* 3.

Greg Stafford on Adari

Adari is such a stinking town that even the Lunars don't want it. I always envision the ruler being whichever Player Character-type has most recently killed the last one. Its only lasting value is as a traditional trading spot with the trolls. Its merchants trust the ancient Marketplace spell, and the current warlord gets a fat tax. Many trolls frequent Adari, especially ones who are not traditional Kyger Litor types, and it is often ruled by them. They have the unpleasant habit of roasting elves publicly and then fighting for the right to eat them. Despite this description, the city has about 300 permanent residents, and extorts taxes from nomads on the range near them.



Dead Place

In his fight with the Devil, the Storm Bull was thrown to the ground, nearly dead. Eiritha stripped the earth of its power and gave it all to her lover. With renewed strength he leapt up to continue the fight, which he eventually won.

The Dead Place is what remained, a region of flat, sun-baked terraces broken by steep gullies. Only the hardiest plants grow there, and they are mainly poisonous. When the frequent flash floods bring water to the area it dries quickly, leaving a fine alkaline dust which hangs in the air. Native beasts refuse to enter this area. Anyone entering, man or forced beast, must be provided with sufficient water and food to make the journey, which takes three to four times as long as normal, because of the hostile environment.

The magical potency of the land has never regenerated, and the land consumes all power used within. While in the Dead Place it is impossible to regain lost magic points, and even reusable Divine spells are permanently lost if cast here.

For a more detailed description of the Dead Place, see the map of the Zola Fel valley in *River of Cradles*.

Dwarf Knoll

Praxians say that a long time ago a huge piece of copper fell out of the sky. The dwarfs on the ground were waiting for it, and set up one of their factories to process it. The nomads attacked many times, but without Waha they could not defeat the inhuman defenders created by the dwarfs.

The dwarfs eventually finished their project and left, though the nomads are wary about the possibility of their return. Flintnail and Pavis stopped here before their battle with the nomads in the Second Age, but the factory was not reactivated. Praxians avoid the place, saying it is haunted; besides, they have no magics to work the precious copper which may still lie within the Caves. For a description of Dwarf Knoll, see *Tales of the Reaching Moon* 14.

MAGIC PEOPLE:

The Griffin of the Block

Most people believe a family of griffins lives on top of the Block, but few know that there is actually only one, an immortal creature whose name is unknown. He was an ally of Storm Bull or his sons, and has lived atop the Block since before the Dawn. He is probably the wisest, and certainly the oldest being active in Prax.

The Griffin of the Block rarely leaves except to hunt, but many lesser griffins visit him, some for long periods of time. Only a few people know of the Griffin's true nature, among them the High Khan of the Storm Bulls of the Block, Windwhistler the Wyrm (of the Big Rubble), and the Most Respected Elder of the Paps. They know that he is one of the defenders of the Block, though even they do not know just what it is that he protects against.

Ex

The Praxians say this depression is the place where the Block bounced once before skidding across the plains and crushing the Devil. They say it has always had this name, and treat it as a Giant Place, even though no ruins can be found there. Most outlanders agree, saying it may be the name of a Gods Age civilization. Many also think it a good place to look for treasure, though none has yet been found.

Obscure Plinth

This site sits in the chaparral of Prax near Tada's High Tumulus. It is obviously ancient, with broken stones and fallen lintels, yet the nomads claim it simply appeared during the event called the Dragonewts Dream, less than a hundred years ago. They say it is haunted, and most will not approach it even when protected by their shamans. Draconic creatures are often encountered nearby (including dragonewts), and no one who has entered the central pyramid (which appears regularly) has returned to tell of it.

Old

These ruins are so old they do not have a name. Although they are found in the Eiritha Hills, supposedly above the body of their goddess, the nomads say the city existed before the Herd Mother was buried. An expedition went there during the time of the EWF, but only fragments of the records exist now.

Pavis

When the nomads speak of Pavis they mean the giant ruins which stretch across the river, not the town which was built a generation or two ago. Although most nomads call these ruins Pavis, they know that they were originally built by the giant Paragua, and some still use the ancient name.

The ruins of the city that Pavis built are a monument to the nomads, for it was destroyed by their great ancestors, led by Jaldon Goldentooth.

Tada's High Tumulus

Where Tada!! Sleeps Beneath the Mountain

Neither altar, oasis, or ruin, Tada's High Tumulus is universally held by Praxians to be a place of great power. The nomads say it is the place where Tada, their ancient leader, is buried; his warriors rest around him in the Sleeping City Hills. The nomads say Tada will be reborn when all of his weapons and parts (the famous Grisley Portions; see pg 99) are brought together with the proper ceremonies.

Only a few of the locations in the Sleeping City Hills are named, and fewer are visited on any regular basis. The Stadium is the most famous, said by many to be the place where Tada's Warriors practiced the arts of war before war was invented. Assembly Rock is the place where the Grisley Portions are (very rarely) taken by a clan to gain an ally from among the superhero's sleeping followers.

SEASONS OF PRAX AND THE WASTES

Although most of Genertela uses the Theyalan calendar, which recognizes five seasons plus a two-week period called Sacred Time, the unique climate of allows for only three seasons in Prax and two in the Wastes. The Praxian year begins with the cold and dry Winter (sometimes called Autumn by outlanders), moves to the cold and wet Winter Fertile, and ends with the hot and dry Summer. During the frequent drought years, the rainy Winter Fertile season is missing in Prax, giving them only two seasons.

In each season, the Praxians have a major holy day. Winter is the time of Waha's High Holy Day, Storm Bull is the god of the rainy Winter Fertile season, and the most important holy ceremonies in Summer are Eiritha's.

Note that the dates given below are provided as general guidelines. Each tribe has different times for the start and end of a season (within about a 2 week span), depending on their herds and the individual cues they use. The event which signals the beginning of Winter is widely recognized, but other dates are variable.

The Temperature and Precipitation table from *River of Cradles* was the major source for this article, along with the "Weather" chapter in *Elder Secrets of Glorantha*.

WINTER

Winter begins when Dark Eater (the constellation called Ice Palace by Theyalans) clears the horizon. This is the first day of Dark Season in the Theyalan calendar: Freezeday of Disorder Week in Dark Season.

Winter in Prax lasts for 10 weeks. Average rainfall during this period is about 7", less than 1" per week. Snow is rare, except in the far north of the Wastes. Temperatures start at a low of about 30-35° F at night, with a high of around 70° during the day, but rapidly drops to about 15° at night and an average of 45° during the day. Winds blow cold, primarily from the north or northwest, and windchill often drops the temperature during the day to below freezing. Winds get stronger towards the end of the season, and precipitation increases in the last 4 weeks.

Waha's High Holy Day occurs three weeks into Winter. This is the Autumn Festival mentioned in other texts. Many beasts are slaughtered for the winter, and so it is the time when new clothes, tents, and tools are most often made.

Although the Dark Eater is an enemy of most Praxians, he is an ally of the Storm Bull, and many nomads view him as one of their Protectors during this season. His holy day is a few days before Waha's, and it celebrates his return to Prax. Those few clans who do worship the Dark Eater regularly celebrate this day as a preliminary part of the Waha festival. Other spirits who are worshiped primarily in Winter include White Princess, Dew Maid, Good Shepherd, Pole Star, and the Redwood.

WINTER FERTILE

Winter Fertile begins about two weeks into Theyalan Storm Season; Dark Eater has not fully set. Rainfall increases and the winds change, signalling the beginning of the wet season. It lasts for twelve weeks, through Theyalan Sacred Time and the first half of Sea Season.

In most years, an average of about 28" of rain falls in this season, approximately 3 1/2" per week. Temperature is around freezing at night for the first 6 weeks, increasing to about 45° at the end. Daytime temperatures start at 50° average, increasing steadily until the last few weeks, when they jump as high as 75° or more.

Winds continue to blow very strongly from the west, moving to come from the southwest towards the middle of the season, then back from the west towards the end. The rest of Genertela is experiencing strong northern winds at this time, making for very changeable wind conditions in Prax. The Gagarth Winds sometimes appear during the first 6 weeks of the season, blowing without any warning or regularity of speed or direction. They are sometimes warm, even though the rest of this part of the season it is still quite cold. These winds most often blow into Prax from the Wastes, though this too is not reliable.

During the middle of the Winter Fertile season, all of the clouds in Prax (and much of the rest of Glorantha) are blown away to the northeast. This is the Clearburst, which occurs during Theyalan Sacred Time. The sky is clear for up to a week, then clouds return to send rain onto the plains, though in lesser amounts than before. During this time, the *Sky Glow* envelopes large parts of the central and northern Wastes, especially the Cactus Desert, where the Bull Storm is strongest. Toward the end of the season the Storm Bull winds begin to blow out of the Wastes, usually to the north or the south, but occasionally straight into the east.

Storm Bull's holiest day occurs not quite three weeks into the season. It celebrates the marriage of Storm Bull and Eiritha, and is when the rains begin in earnest.

The Protector of Prax during this season is Rain Man, Storm Bull's younger brother. This spirit is called Orlanth by the inhabitants of Dragon Pass. He comes when Waha forces Dark Eater to flee, but eventually is driven out by increasing temperatures and drying winds, overcome by his old enemy, the Sun. In some years he is unable to come at all, and this is the time of severe drought in the land. Spirits worshiped during Winter Fertile include Thunder Bird, Rainbow Girl, Lightning Boy, Frog Woman, and Ronance.

SUMMER

Summer in Prax and the Wastes is signalled by the beginning of the Storm Bull winds, and lasts for about 20 weeks. It covers the last four weeks of Theyalan Sea Season plus all



of Fire and Earth Seasons. The direction of the Storm Bull Winds usually indicates how long until Summer begins. If the winds blow out of the Wastes to the south, Summer comes early; if to the north, about the middle of Sea Season; if to the east, one to three weeks later.

Rainfall is rarely more than 9", an average of less than 1/2" per week for the entire season. All of this rainfall is at the beginning or end, so the average is actually closer to 1" per week for the first and last few weeks, with none in the middle. The temperature has already been increasing at the end of the Winter Fertile season, and now swiftly rises to a nightly low of no less than 50° (cooling slightly toward the end) and a daily high averaging as high as 90° in midsummer, cooling to around 75° by the end of the season.

Winds blow from the southwest, moving towards the end of the season to come directly from the west. They start out fairly strong, but weaken toward the end of Summer. The Storm Bull winds continue to blow from the Wastes, and often bring sandstorms in the first half of Summer. These winds become even dryer in the second half, also weakening towards the end. The winds in most of Genertela begin to blow from the north in the latter half of Praxian summer, then from the south, so wind direction again is erratic. The Gagarth Winds often rage through the Wastes at this time, but normally do not come into Prax. Fog often rolls into southern Prax from the Homeward Ocean, burning off by noon. It provides no comfort to the land.

Eiritha's High Holy Day is unusual among earth cults. It is not a celebration but a mourning for the goddess, who is buried beneath the earth and goes to sleep during the ceremonies, as happened so long ago. This occurs about 4 weeks before the end of Summer, and is the signal for the world to die as well: the winds begin to die down, the few remaining plants dry up, and the herds falter. After a few weeks, even the temperature begins to drop.

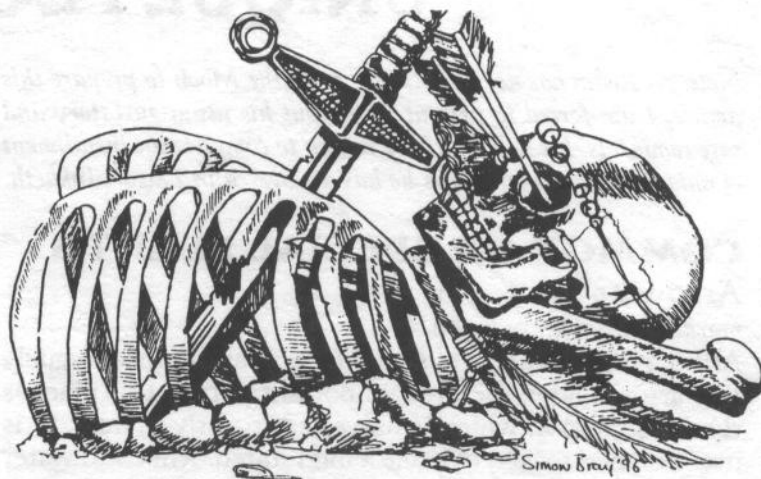
Bright Treasure is the Protector during this season. He burns brightly during this time, but eventually weakens, as he did during the Godtime. Spirits who are worshiped during Summer include Sun Hawk, Mistress Calm, Lightning Boy, the 3-Bean Circus, and Brother Dog. The Helpwoman returns to Prax briefly during this season as well.

DROUGHT YEARS

Prax has frequent drought years, as often as one year in four. They usually come singly, though two years in a row is not unusual. More than a decade without a drought year is spectacularly fertile, and allows for great increases in the herds and tribes. This usually leads to bitter warfare when the climate returns to normal, as the tribes fight for the few remaining oases and fertile areas.

Drought years are indicated by the strong Storm Bull winds blowing into Prax from the northeast. They generally remain constant throughout such years, though in other years their direction may change every two weeks or so.

Drought years seem to have little effect on the greater



Wastes. Some tribes even claim that the greater Wastes are more fertile during these years, because the drying Storm Bull winds blow away from the land. These claims remain unproven, and are unlikely to be true. The fact that the nomads' most powerful and respected god, Storm Bull, is responsible for the droughts of their holy land, does not seem to affect their attitude towards him.

THE WASTES

The Wastes are much dryer than Prax, and so there are only two seasons, Winter and Summer. Winter starts the year, as in Prax, lasting all of Theyalan Dark Season, Storm Season, and Sacred Time, a total of 18 weeks. Summer lasts all of Sea, Fire, and Earth Seasons, 24 weeks. Temperatures are about the same as in Prax, slightly colder at night (in both seasons), hotter (possibly much hotter) during the day in summer. In especially wet years the Wastes have the three seasons normally found in Prax, though this does not occur more often than one year in ten.

Rainfall totals are much less in the Wastes, about 20" per year. All of this falls in Winter, about 1" per week, a bit more towards the end of the season. Once the Storm Bull winds begin to blow, regardless of strength or direction, all moisture disappears, and Summer begins in earnest.

In the Wastes, both Dark Eater and Bright Treasure are strong, and so there is a balance between Winter and Summer. Rain Man is weak when he comes, if he comes at all, though he is strong in some places (such as the Bison Khan and Rain Man Grasslands). Spirits normally worshiped by Praxians in the Winter Fertile Season are worshiped in the Wastes, some during Winter, others during Summer, primarily based upon their nature or the type of aid they have to offer. For example, Frog Woman is worshiped during Winter (because she cannot survive the hot, dry Summer), while Thunder Bird is worshiped in Summer for the protection he can give against the burning Sun.

UNIQUE FLORA OF PRA X

Note: As Rodin has not yet returned from the Moon to prepare this article, I am forced to present it without his usual gustatory and sage comments. He will hopefully return to complete an installment of unique and unusual fungus he has discovered in Dagori Inkarth.

COMMON OR SPECIAL PLANTS

Arrowstalk

maranta arundinasparagea

Although named for its stalks (which are shaped vaguely like arrowheads), the most important part of this plant is the long taproot, which is harvested in early Winter. It is mashed, then soaked to make a mild starch. Milk and water are the usual liquids added, though some nomads use sour milk, cream, or even yogurt. The gelatinous mash can be eaten by itself (usually cooked, except among morocanth), but is more often mixed with other food as a thickener. Unsoaked mash is sometimes given to prized herd animals (such as awakened beasts) as fodder, but this is considered extravagant by most tribesmen.

The stalks are eaten in early Winter Fertile, but their flavor is somewhat bitter. The plant is often called Arrowroot for its root, but also for the fact that the mashed root is used by the Praxians as a poultice for arrow wounds, especially when the arrow was poisoned, or infection has set in.

Camphire

lawsonia inermis

This large, thorny shrub can grow up to 6 meters tall, and is found at some western oases, such as Moonbroth. It grows most in the Winter Fertile Season and sprouts into small white and pink flowers in Summer. It is the source of a rich red dye favored by both the Orlanthi and the nomads. Since the coming of the Lunars, this dye (made from dried leaves) has been in great demand in the Heartlands as well.

Praxian women believe the dye promotes fertility and commonly rub it onto the lower legs of their female herd beasts. Some clans also smear it on the udders of the beasts to increase milk production. Use of the dye on the feet of Ulerian women is noted in their temple in Pavis (located at the corner of Blue and Crook streets), though it is unknown whether the practice is performed in other Ulerian temples. Orlanthi women in Dragon Pass occasionally rub the dye onto their breasts, though most of it is exported to Esrolia, or used for other purposes.

Dreamweed

aconitium meteloides

This small herb has tuberous roots and large grey flowers. It blooms irregularly once per year, some times in late Summer, others in Winter Fertile, though not in drought years. It is found only in the Sacred Ground near the Paps (and

even there it is rare), though it has been successfully transplanted to the Pavis Rubble by the elves of the Garden.

When the roots are prepared in a special way, they cause the eater to fall asleep twenty or thirty minutes later. While in this sleep, the eater has strange dreams. In game terms, the roots have a potency of 3d6. The eater sleeps for one hour per POT; if the POT overcomes their CON, they will have a vision during their sleep.

The form of the vision is determined by the gamemaster. Half the time it is allegorical and symbolic, or incomprehensible. A quarter of the time it contains a vision of the past or present not recognizably useful to the eater. The other 25% of the time the vision is a true, useful vision of the present, occasionally of the past, very rarely of the near future.

Eating the root can cause madness. If the POT vs. CON roll is a critical success, the eater awakens with a temporary insanity lasting 6d6 hours. Rarely is the madness permanent or characteristic INT affected, though some healers have been able to treat the condition.

Eating the root is draining: both CON and STR are reduced by the POT, though they recover at the rate of 1d3 points each per full day of rest. Eating additional roots at one time or within a week reduces the recovery rate to no more than 1 point each per day. It also increases the risk of insanity. For each additional root eaten within a week, increase the rate of a critical POT vs. CON roll by 5% of the roll needed. Thus, two roots give a critical success rate of 10% of the roll needed, rather than 5%; three roots give 15% of the roll needed; etc.

Dreamweed is known to be poisonous to hyenae, though not to most herd beasts. It is sometimes used to make a poison for weapons for nightguards, leading to its being called "hyenasbane" by some clans.

Holygrain

pennisetum kethaanum

This tall grain grows only at oases and in a few river valleys, for it requires an arid climate and much water. It has small, round, starchy seeds which grow in clumps on the ends of the plant's stalks. A big holygrain plant will stand 2-3 m tall, with 3-6 branches; each branch ends in a seed cluster. Nomad women gather it when they can, but the only cultivation of holygrain occurs at the Paps. Holygrain is associated with Genert and Eiritha, and is one of the few remnants of the Old World which Praxians frequently encounter.

Holygrain seeds have thin, paper-like hulls that must be threshed away after the seeds have ripened; eating green holygrain makes a person extremely ill, though some Lunar merchants have begun to export it for use as a laxative. Ripe seeds are roughly ground between stones into a coarse meal which is mixed with milk and cooked into bread cakes. Even at the Paps, no sophisticated milling is performed.



Skullbush

elaeis calyptrogynae

The skullbush is a low shrub with thick trunk and branches. It needs more water than most desert vegetation, and is only found at oases, on river bottoms, and in the Sacred Ground surrounding the Paps, never in the chaparral. Its leaves are thick and fleshy, shiny green in color, and covered by a thin layer of wax. The skullbush is the source of oilseed, the only important export from Prax.

Skullbushes grow slowly, and rarely reach a height of more than 3 or 4 meters. Their wood is dense and finely-grained, and sometimes used for small or valuable items – weapon hilts, small chests, and the like. The wood is very resinous, and must be well-cured before it is suitable for carving. Skullbush wood burns well, even when fresh, and makes fine coals and hot fires, but few people are extravagant enough to use so valuable a wood for mere heating and cooking, especially in such a wood-poor land as Prax.

Skullbushes are pollinated by a species of bat, the skullbat, which is found solely in the moister areas of Prax and the Wastes. The cult of Eiritha declares that it is taboo to slay a skullbat during the Winter Fertile season, though few nomads will slay any bat at any time of the year.

After reaching a height of 1½ to 2m (which takes 3 to

5 years), a skullbush begins to bear flowers. Each night of Winter Fertile season, the skullbush puts out clusters of large white, fleshy flowers which emit a strong odor. At the base of each flower is a gram or more of musty nectar, sometimes used as a flavoring in nomad kumiss or beer. The flower clusters are nearly spherical – when the Sun sets, the bush seems to slowly transform into a white ball dotted with black (the bats), hence its common name.

As the weather becomes drier, the flowers start to wither. The skullbats seek new food, and the plant, which once was covered by a fluttering blanket of chirping bats, seems abandoned. However, at the base of each flower a swelling forms. By early Summer, each flower remnant has given rise to three oval seeds, each as big as a man's thumbjoint and covered in a thick green coat. An average skullbush plant can produce up to 150 seeds each year. The nomads harvest these seeds, peel them, and use the seeds in a variety of ways; they feed the green resinous coating to their herd beasts.

Skullbush seeds are very oily, and this oil is rendered by the Praxians (and outsiders) for use in cooking, preserving objects, and waterproofing. It is the only source of vegetable oil possessed by the nomads. The seeds are edible, and are often roasted. They are occasionally made into a confection, roasted and dusted with salt (if available) or powdered spicegrass, or coated with a sweet syrup.

Spicegrass

sorghum foenigraeci

Spicegrass is a moderately common grass in the Wastes, with long, stiff leaves and rigid seedheads of a distinctive pinkish-grey color. It rarely reaches more than a meter in height, and grows from the middle of Winter Fertile season through the Summer. The plants die when the weather turns cold. Although the grass may be found even in Winter, the rotting of the stems makes it inedible. Praxian herd beasts and other native animals instinctively avoid spicegrass, but the nomads use the seeds, roots, and, most often, the stems of the plant, as a spice in their food.

Praxians peel off the rough outer leaves to get to the soft inner stem, which is diced and added to a wide variety of foods. Fresh, green spicegrass can be added to the meat in a cooking pot and eaten like a vegetable, but most use dried leaves. Spicegrass is gathered and dried for use during Winter and drought years (when it does not grow as commonly). Fresh, green spicegrass has a slightly sour, bitter flavor. The dried grass is not sour, but the pungency is more intense. Although a staple of the nomads, spicegrass is an acquired taste for non-Praxians, though a merchant of Pavis has made it famous at Bob's Bisonburgers.



Dried spicegrass leaves are usually reused a number of times, for the flavor only gradually departs when they are used. The older the leaves, the mustier the flavor becomes, so most leaves are not used more than three or four times. The High Llama Folk store dried spicegrass in damp containers so that it gets tiny specks of mildew on it; they claim that this makes the flavor superior, but other nomads think the mildewed leaves are disgusting.

Spicegrass seeds appear towards the end of the Winter Fertile season and soon drop to the ground. In drought years, the seeds remain on the dry plant until the next wet season; this is one of the few good points of the drought years, as fresh spicegrass seeds are available throughout the year (if an unpicked plant can be found, of course).

Spicegrass seeds have the same flavor as the leaves, but are much more potent. Praxians soak the seeds in water to make them plump and succulent, but these "fruits" cannot be eaten as a grain staple – the flavor is too potent. They are normally cut into small pieces and cooked with meat; one seed is generally included per person being served.

Spicegrass roots are edible just at the end of Winter Fertile when the plants have reached full height. They have just a trace of the spice flavor and can be eaten like a regular vegetable. They are just clusters of strings, like the roots of other grasses, and it takes a lot of rinsing to get out all of the dirt. Because of this, they are normally ignored unless a supply of extra water is easily available. Even so, in Prax it-self they are an important food source when in season.

Tada's Tears

taedetis potensis

This bitter herb is very rare in the Wastes outside of Prax, and within Prax is found only in the Sleeping City Hills which surround Tada's High Tumulus. It is a curious plant which appears to grow, flower, seed, and wither without regard to the seasons. Its leaves and stem are an olive green with tan roots, black seedpods, and tawny flowers that some say look like small faces. Legends say the herb sprouted from the tears shed by Tada when he saw the first chaos army approaching Prax, for he was moved to great strength to defend his homeland, and to great anger at the knowledge of the death of all that he loved.

Tada's Tears is never eaten by native animals, though animals brought from outside the land (such as horses or sheep) sometimes eat it, often with disastrous results. The plant is taboo to Praxians; only shamans are allowed to pick it, though others can eat the herb if given it. The herb has a potency of 1d6.

Fresh Tada's Tears is so bitter that anything which eats it immediately loses 2d6 Fatigue Points and is incapacitated for the current round. Thereafter, the being's characteristic STR is increased by 3 for as many hours as the herb's POT.

Eating the plant does have a side effect, for it causes an often severe mood change in the eater. This takes the form of irritability in less potent herbs, up to near-Berserk rage

in the strongest herbs, lasting as long as the STR gain.

Eating more than one herb at the same time does not increase the STR gain, but does affect the potency of the plant's mood-altering abilities.

HEALING HERBS

Many plants in Prax are known to have healing properties; though most of these herbs grow only at oases, the priestesses of the Paps are believed to cultivate them as well. Not all of these plants grow at all oases, though those that grow at a location will often be plentiful. The healers of Chalana Arroy who have settled at Horn Gate seek to collect as many of these herbs as possible for planting, since the altar is sacred to their healing goddess.

Blackseed: The black seeds of this herb are more properly hard berries, and are useful against the Creeping Chills when crushed into a powder and mixed with milk.

Fingersticks: The soft, fleshy stalks of this herb speed recovery from wounds when made into a poultice.

Hairflower: This herb helps combat the disease known as the Shakes.

Inipris: The leaves of this plant are useful in resisting the Wasting Disease.

Inithi Marforosa (Goodwill Plant): When dried, the flesh of this cactus provides temporary relief from the acid itch plague, a minor skin disease.

Jang: The flower of this plant, when eaten, speeds recovery from wounds.

Liverleaves: The sticky leaves of this plant are liver-colored. When eaten quickly enough, they reduce the effectiveness of ingested poison.

Silver Strands: The gossamer leaves of this rare herb can be used to combat the disease called Soul Waste.

SOURCES OF ALCOHOL

The Praxians have a number of sources of alcohol. Most common is *kumiss* (fermented milk), each tribe usually drinking only the variety made from their own beasts. Less common is the juice of a type of soft melon, a small (6-10 cm diameter) fruit called a Freeberry. Freeberries are found on the fringes of the Krjalki Bog and in riverbeds during the Winter Fertile season. They often begin to ferment on the vine, and can be carried until they yield a weak wine.

Especially in Prax, weak beers are taken from Oasis Folk, often flavored with spicegrass, salt, or oilseed. Less often, date wine is available, and a variety is made at the Paps also, sometimes given as a gift to a clan when they pilgrimage there.

Finally, foreign alcohol is obtained from Pavis, Adari, Sartar, Teshnos, or Kralorela, through trade or raiding. Because such alcohol is more potent than their braves are used to, many khans forbid their followers from drinking ioot (though some of the same khans have been known to drink the liquor taken from their braves).



THE TRIBES OF PRAX

PRAXIAN SOCIETY

In general, the nomads follow the migrations of their tribal animal, which they both ride and eat. The tribes have each adapted themselves to their animal's life-cycle. Thus, they always seek the parts of Prax or the Wastes which best support their animals. Even the size of family and clan units is determined by the natural herd size of the animals, and how many people such a herd can support.

Herd beasts are usually individually owned by women. When a girl marries, she receives a share of her mother's cows, as if they were divided among her mother and sisters; thus, if a woman has four daughters, each receives a fifth of the cows upon marriage. When the mother dies, the remaining cows (i.e., her "fifth") are given to her eldest son's wife. Similarly, when a son marries, he is often given two of his mother's bulls to offer as a bride-price, in addition to any captured beasts he may own. Monogamous relationships are the norm in most tribes, though many also practice various forms of polygamy or polyandry, or even group marriages.

Praxians are fiercely conservative. Since most have been born and raised in the Wastes, even the bleak vegetation of Prax (such as the Paps' scraggly orchard and few dozen acres of holygrain), seems luxurious and tempting. The worlds outside Prax and the Wastes are targets. Compared to Praxians, people there are amazingly wealthy and wasteful, and such decadence is good only for robbing.

Clan and Tribe

Each tribe is divided into clans. Clans often meet and trade amongst one another, and intermarriage is the norm. Thus, although there is only one High Llama Tribe, there is a Bogriders clan, Llama Green clan, Owlfeather clan, etc. Clans vary in size, depending on the tribe. A typical Impala clan is 100 to 300 strong, while even a small Bison clan boasts 500. Yet there are many more Impala folk than Bison folk, because they have so many more clans. Note that these differences are extreme: a typical Impala clan is no larger than, for example, a Bolo Lizard or Sable clan.

Praxians use paint and scarring to identify and decorate themselves. Scars gained in battle are most prestigious, of course, but all boys are scarred during initiation, and most people gain scars for brave deeds. Depending on the tribe, women may be scarred or it may be forbidden. For example, Sable Riders gain a new scar for the first herd beast they capture from each of the other Great tribes, and in the Ostrich Clan a woman who is scarred loses some of her standing in the tribe, for she now has some Death within her.

Men do one type of work, women the other. It is unthinkable to diverge from this pattern, except by joining the *Sarzargia*, or Upside-down People, who create their own society in exile, with men doing women's work and women do-

ing men's work. The Unicorn Maidens are one such group, who are barely accepted by the Great tribes.

Interactions Among Tribes

Technically speaking, it is "clans" that interact, not tribes, and so Praxians are primarily ecologically, not politically, interactive. Tribes, whether Great or Lesser, survive because each fills a niche not taken by another, and because each has some advantage over the others. The large tribes do not crowd out the smaller ones, for Praxian herd beasts do not compete for the same resources: Impalas and Bolo Lizards eat different food, just as a herd of bison can co-exist with a group of antelope, because they don't compete. In Summer, the Impala Folk live in the driest, hottest country; in Winter Fertile, they wander everywhere. The Bison, on the other hand, seek fertile country in Summer, and move to the outlying desert land during Winter Fertile. The High Llama stick to the hills, oases, and gulleys in both seasons. Morocanth prefer marshlands and riverbottoms, while the Sable Riders generally go where they please at all times, since sables are better general feeders than most Praxian beasts.

Although not in direct competition, the tribes raid each other incessantly, and eat each other's animals. Since the herds must keep moving, the nomads cannot hold title to any land for long. Even oases are valuable only as sources of resources - wood, dates, slave labor. They are not essential to the herds' survival, and so are less important to the nomads than grazing land.

Smaller tribes are not inferior to the rest in terms of herd predation. A tribe does not roam en masse: each clan or sept follows its own migratory path. Additionally, a Bison clan might get raided a dozen or more times a year (the Bison are the most-raided of all clans). Of these, almost half are going to be by young Impala braves. The Sables and High Llamas might each account for a couple, Morocanth usually pull off one or two (always at night), and the remaining odd raid is mounted by one of the Independents. Some raids succeed, some fail. In general, the Bison might lose one animal in twenty to herd raiders in a year.

The Bolo Lizard tribe is much smaller than the Bison, but they too lose about one animal in twenty. Hence, both tribes thrive, even though one is far smaller than the other. When raiders go out, they are much more likely to meet a Bison clan than a Bolo Lizard clan, so the Bisons get raided more often **because** they are more numerous (and because a bison provides much more sustenance than a bolo lizard).

Praxian tribes don't exist in an ecological vacuum. Many factors influence them besides the predations of other tribes. For example, when there is severe drought the High Llamas suffer more than the Sables. Herd predation is just one factor in many that govern a tribe's survival.

Tribal Leaders

The Tribal Khan is responsible for the physical well-being of the tribe, and has final say in all matters involving warfare or other aspects of the physical world. Generally, their word is considered part of the Law of Waha, and can only be disobeyed or ignored if all of the tribal elders present vote to do so. In addition to their role in leading the tribe, they fill an important religious function, acting as the focus for the clan's energies when praying to the Founder of the tribe.

The High Priestess of Eiritha is responsible for the well-being of the herds. As such, she has final say in all matters involving the safety of the herds. She determines when it is time for the tribe to move, camp, split into smaller groups, or band together. However, the khan takes over during any actual battle, and so many such matters are often under his control for limited periods of time. Only among the Sable Tribe does the High Priestess have more dominant powers.

Each tribe also has its dominant shaman. These spirit mages are often crazed, more than a little mad from their contacts with the spirits. They possess inhuman powers, beyond even those of a normal shaman. They are responsible for all dealings with the Spirit World, including teaching magic, enchanting charms and fetishes, protecting against hostile entities, and contacting the many spirits of the plains.

Depending on the tribe, the Storm Khan may have much influence, though no power except when dealing directly with chaos. In clans where an unusual deity has many worshipers (such as the Storm Clan of the Impalas, which worships the foreign god Orlanth, and even includes worshipers of the Wild Hunter), the high priest of the local deity may also have influence. He does not have any actual power outside his own realm, however.

Racial Characteristics

There are six primary racial stocks found among the Praxians: High Llama, Bison, Sable, Impala, Bolo Lizard, and Rhino folk. Though much interbreeding has occurred, a great deal of inbreeding has as well, and all tribes are easily identified as being of, or stemming from, one (or more) of these. This does not include the Walker tribes, most of whom have different origins, nor does it take into account the fact that many nomads have Oasis Folk blood in them as well.

Character Generation and More Information

Gods of Glorantha, "What the Priests Say"; *Glorantha: Genertela, Crucible of the Hero Wars*, Player's Book (pp 11-13, 30-31); *River of Cradles* (pp 21-23); Cults of Waha and Eiritha (*Tales of the Reaching Moon* 14 and 15, respectively).

HUMAN (PYGMY)

Three pygmy tribes are found in Prax: Impala, Ostrich, and Bolo Lizard Folk. Characteristics are as for normal humans, except SIZ is 2d4+2, and STR is 2d8 for men, 2d6 for women.

A SABLE PRIESTESS' ADVICE

Listen, daughter. When you were born, we celebrated your birth in the Calving Festival with the other new parents. Your mother blessed you with the pain of her labor. Sable Woman blessed you to have many sons. And I blessed you, and gave you your name.

You must prepare for adulthood, daughter. When you become a woman, we will show a bloody blanket to the Sable Woman, and you will become an adult in a secret ceremony.

One day your mother and I shall pick a husband for you. We will make sure he is worthy of the wealth you will bring him. You must provide him with children: sons to defend the tribe, and daughters to return Eiritha's blessings to the clan.

When you return to Eiritha, you shall be buried with great weeping by the Daughters of the clan. If you are a Herd Mother cows will be killed, and their blood shall salt your grave.

GREAT TRIBES OF PRAX

Bison Tribe

Bison Riders are swarthy, darker-skinned than most other Praxians. Their hair is dark, and most men wear beards, even in the hot Praxian summer. Men and women are both muscular, though not necessarily larger than normal.

The Bison Riders require more rich grasslands than most other tribes, because of the types of plants the bison eat. They thus prefer the grasslands in the north of Prax or the Wastes, where rain (or melting snow) allow for more grass.

Bison clans have a structure very similar to that of the Orlanthi, with each having a number of septs and bloodlines, all descended from one Founder. Khans have multiple wives, and other men may as well, based upon their deeds. Since bison travel in huge herds, clans tend to be large, up to 1,000 or more. Herd size is the primary sign of wealth, of course, and a family with only thirty bison is very poor.

Bison Riders prefer to charge into almost any enemy, relying upon the force of their beasts to break any line standing against them. Most braves disdain melee, choosing to flee to fight another day if it comes down to hand to hand combat.

Character Generation: roll 3d6+1 for STR.

Impala Tribe

The impala people are pygmies. They normally shave their heads completely (even the women and children) but when their hair is allowed to grow, it is short and dark. Their eyes are black, their skin dark brown, and their bodies sinewy rather than muscular. They wear the least clothes of any Praxian tribe, and often go into battle wearing only a belt or bowstrap, or even naked.

Impala Riders are always ready to band together to fight. Their preferred weapon is the short bow, and they are master skirmishers, even while riding at full speed in the opposite direction from their foes. They have turned their size and inability to wear heavy armor (because of their relative-



ly weak beasts) into an asset, concentrating on long-range attacks and swift retreats.

Impalas breed in Winter Fertile, and give birth the following Winter to a calf (rarely two). The calf nurses until the next Winter Fertile, leaves its mother in Summer, and reaches maturity when two years old. They prefer dry ground, and become ill if they linger near a riverbed or marsh.

Impalas graze in herds. In summer, each dominant buck claims a patch of ground which he guards for the use of his females and young. Bachelors fend for themselves, gathering into skittish groups around the main herd in unclaimed, usually poorer ground. When winter comes, territorial divisions end. All the impalas gather into a single large herd.

The riders gather likewise. In summer they are sedentary, and camp in many small groups. All are in fairly close association, with no group further than earshot from the next. Bachelors form into bands, and earn their keep by herding and hunting. Many also band into raiding parties who are hated throughout the Wastes.

In winter, the bachelors return and the clan goes on the move, travelling together. Bachelors serve as scouts and outriders. Impala riders are the most dangerous to meet during this time because of their greater numbers.

The basic social unit is the family, consisting of a father, mother, unmarried daughters, and sons who have not yet become men. Polygamy is more common within the Impala than other tribes. A family is poor if it owns 15 impalas, and wealthy if it owns more than 100. About 30 impalas in the herd is typical of most families. Most male calves are killed for food just before weaning, as the Summer starts.

Sable Tribe

The Sable Riders are of average height and tend to a slight build. Their hair is black, and their eyes dark brown or black. They are swarthy, but not as dark as impala or high llama riders. They usually wear trousers, with a mantle or cloak over their shoulders and back. Wealthy tribesmembers often wear fancy headdresses and well-made footwear.

The Sable Tribe is unusual because of the importance of their Herd Queens (called Tribal Queens by outsiders). Whenever a decision is made which affects the tribe, the Queen has an equal say about the tribe's actions, even in matters of war. Men, even the Khan, have no such power in the women's world. No other tribe has this. Surprisingly, a few Sable families are polygamous, although the women choose the shared husband, rather than the man picking his wives.

Individual clans are fiercely proud, with their own history and traditions, and tend to be rivals of other clans. This rivalry leads to the famed differences in sable clan weaponry, tactics, and battle magic. Some have developed the cavalry charge with lance, while others skirmish with bows. Since they always unite against other tribes, this diversity of weaponry gives them a combined-arms feature that no other tribe can match. However, it also ensures that Sable bands usually do not dominate any area, as many other tribes pres-

ent will match or exceed the sables' fighting prowess.

Sables graze in herds of several dozen. Each herd supports a sable warrior and his family. Herds graze separately, each within sight of another. Like their masters, sables are flexible and can survive almost anywhere in the Wastes.

Morocanth Tribe

The morocanth are nonhumans who herd human-appearing creatures which are herbivorous and unintelligent. They are unique in that the animals form warrior clans and the humans live off the plains. Unlike the other tribes, morocanth do not ride their herd beasts, for obvious reasons. However, some khans have trained herd men to pull them in chariots or carry them in palanquins. Many morocanth domesticate hyenae, as other Praxians often train dogs.

Although they follow the Waha style closely (for it is one of their claims to legitimacy on the plains), the morocanth are not human, and do not adhere to all human customs. For example, Morocanth "marriage" bears little similarity the human variety, nor do they have a true family life. A morocanth knows who his or her children are, but power and politics between morocanth is not governed by family relationships, as it is among trolls and humans.

In combat with beast riders, morocanth favor the trick of hamstringing mounts, then using their superior strength and size (and claws) versus the dismounted nomads. This tactic has not endeared them to other Praxians, and saying a man "fights like a morocanth" means he is dishonorable. The morocanth are masters of using every crack or bulge of the terrain to conceal themselves for ambushes. They often use night attacks on tribal foes, and sometimes arm trained herd men with clubs and rocks to use as lance fodder.

Man is a social animal by instinct, and the herd men of the morocanth are no different. They cluster in large herds, and morocanth clans tend to be large in consequence. However, herd men are not as good at living off the plains as other Praxian beasts. Thus, these large herds are only possible when the morocanth have control of especially fertile ground, such as their favored land in Prax, the Zola Fel valley. Elsewhere, herd men are separated into smaller groups, each enough to support two or three families.

Character Generation: *Elder Secrets of Glorantha* (Elder Races Book, pg 88) and *River of Cradles* (pp 34-36).

MOROCANTH SLAVERS

It is hard to imagine a worse fate than being a human slave of the morocanth. No reputable (and few disreputable) people will deal with them, so many get their slaves illegally.

Because captured slaves sometimes become herd men (and thus food), many humans have the habit of automatically trying to free morocanth-held slaves. Praxians generally do not do this unless the slave is from their tribe. Unless a morocanth can prove the slaves were obtained legitimately, they have no recourse, as the Lunars have no sympathy for illegal slavery.

LESSER AND INDEPENDENT TRIBES

The Baboon Troops

The baboons claim the Monkey Ruins as the seat of a lost empire, and there are always baboons there. Praxian legends dispute whether they originated as beasts who received intelligence from Waha, or people who betrayed that god and were robbed of their humanity. The baboons, of course, have their own myths about their origins.

Though their bodies allow them little use of armor or weapons, the occasional warrior is seen with helm, spear, or sling. They excel at dealing with spirits; their main religion is ancestor worship, tied in with their ancient greatness.

Character Generation and more information: *Elder Secrets of Glorantha* (Elder Races book, pp 77-78), *River of Cradles* (pg 30), and *Tales of the Reaching Moon* 15 ("What Father Gabran No-Breeches Told Me", pp 44-46).

The Basmoli Berserkers

The Basmoli come from a land far away. Their god was slain, and now they live to avenge him by fighting the minions of other gods. Their way of life revolves around hunting, and many are Foundchild worshipers, but most maintain the rituals of their Founder. They are disliked by all of the other Praxian tribes, because they hunt the herds of the tribes, and because they are very aggressive, always willing to fight the nomads. Group marriages are common among the tribe, with a pride of brothers sharing a number of wives.

Character Generation: Basmoli roll 3d6+1 for DEX.

For previous experience, use the Praxian Walker table (see below). Cultural weapons are as per the tables in *RuneQuest* for Barbarians, plus Fist/Claw Attack at a base chance of 30. See "The Cult of Basmol" (pp 59-61) for more information on this hsunchen tribe.



Bolo Lizard Folk

The Bolo Lizard People are pygmies. They are famous for their spinning weapons, the bolas, which they use in warfare and hunting. They are a remnant of an empire

which stretched across Genert's land, one of the Golden Age cultures. Their ancestors were destroyed, and the remainder survived by adopting the nomad life. They are matriarchal, emphasizing the Eiritha aspect of their adopted religion over the Waha side. Polyandry is not uncommon, but occasional polygamy and group marriages can be found. Although the tribe is interbred now with the other nomads, traces of their Golden Age physique are highly valued, and partly determine social rank.

Bolo Lizard Folk are hunter-gatherers, not herders, but still raid other tribes for meat animals. Most men worship Foundchild. The reptiles are used mainly as mounts, but the people eat the dinosaurs' huge eggs, and sometimes make the hide of a slain mount into a strong but light buckler.

In wartime the Bolo Lizard Folk use their bolas to tangle

foes, then close with short spears and long knives to finish the job. The animal runs with its head and tail stretched horizontally, leaving plenty of room for the riders to use their unique weapons. Warriors rarely wear armor, relying on their shields to protect them.

Bolo lizards travel in small family groups, which the Bolo Lizard Folk follow. Females lay their eggs in clutches, then abandon them. Tribesmembers mark the clutches, then stay in the area or come back when it is time for the eggs to hatch. It takes two or three seasons for the hatchlings to grow to sufficient size to keep up with the adult lizards.

Character Generation: use the *RuneQuest* tables for Nomads. Treat any roll of Herder as Hunter, and any roll of Hunter as Herder. **Cultural Weapons:** 1H Mace 25, Short-sword 20; Bola (Attack only) 30; Target Shield (Parry only) 20.

The Cannibal Cult

This tribe is a holdover from Waha's time. They were supposedly confused when lots were cast as to who would be the eaters and who would be eaten, and decided that they should eat other people. They say that it is Waha's will, and everyone else got the story wrong.

Members of the Cannibal Cult gain power by eating their enemies. However, they gain no power by eating the weak or friends, so they have a policy of making powerful enemies. This does not always serve the tribe in the short-term, but does ensure a constant supply of strong magic if they are not wiped out. Although their magic only works when they eat a person of the same race, Cannibal Cultists eat any type of sentient creature (though chaos is avoided), rather than animals. Thus, herd men are disdained as food.

See *Tales of the Reaching Moon* 9 (pp 33-34) for a description of the Cannibal Cult itself.

The Men-and-a-Half

The Agimori, or Men-and-a-Half, came to Prax to fight for their god Baba Ulodra (a cognate of Lodril). During the Godswar the battles went badly for them, and at the Dawn the survivors found themselves stranded. They refused to abandon their own way of life, and took their place as independents among the Praxian tribes, though never so low as to be equals. They fight with long spears and unequalled discipline, and are unafraid of even the charge of the Bison Riders.

Individually, the Men-and-a-Half are one of the most powerful people in the Wastes. They are immensely tall and strong, and need little food and less water to thrive. They do not herd beasts, but excel at hunting even from the herds of the largest nomad tribes. Their original religion has faded over the centuries, and has few adherents now. Foundchild is the most widely-worshiped deity among them now.

PRAX WALKERS OCCUPATIONS

Id100	Occupation
01-75	Hunter
76-78	Shaman
79-00	Warrior



Character Generation: use the Praxian Walker table. Cultural weapons are as in *RuneQuest* for Barbarians. See also *River of Cradles* (pp 27-29) and "Notes on the Cult of Lodril in Prax" (pp 56-57) in this book.

The Ostrich Clan

This tribe of pygmies (unrelated to the impala people) is the smallest remaining tribe in Prax, unless some of the Hidden or Lost Tribes return. Both men and women ride ostriches, though only the men ride them into battle. Men worship Waha in the normal nomad fashion. Both men and women worship the clan patron, the Ostrich Mother, but only women can be priestesses of this goddess who functions as a sur-rogate of Eiritha. Foundchild is also popular.

Ostrich Riders use their strange weapons to good effect in battle, striking from a distance, then closing to attack with spears. Their long-legged birds are fast, maneuverable, and quite vicious, attacking even their riders at times.

The clan was once greater, and has a history of worshipping solar deities. Many left the land, however, and the solar dynasty was lost in the Dragonkill War. The Clan has an ancient agreement with the Bolo Lizard Folk and another, unspecified, tribe, called the Two-Legged Alliance, and so are sometimes found near them. They rarely fight each other, but have no qualms about warfare with other nomads.

The ostriches lay fairly large clutches of eggs in Winter Fertile, and the entire tribe normally settles down for the time necessary to hatch them. Many eggs are eaten, but some are always allowed to hatch unless circumstances do not allow it (i.e., the tribe is on the run from a larger tribe).

Character Generation: use the *RuneQuest* table for Nomads. Treat a roll of Herder as Hunter, and a roll of Hunter as Herder. **Cultural Weapons:** 1H Mace 25, 1H Spear 20, Boomerang (Attack only) 25, Buckler (Parry only) 25.

The Pol-Joni Tribes

The Pol Joni peoples are Orlanthi who have taken to living on the plains of Prax. They pay respect to Eiritha, but do not worship Waha. Nor do they respect the sanctity of the Paps or perform other Praxian sacred rites, though most use the Peaceful Cut when slaying herd beasts. They are considered outlaws, and their most heinous crime in the eyes of the nomads is that they ride horses. They rarely leave the Good Place and the Better Place, though raiding parties can be found throughout Prax. Their division between riding one animal and gaining support from another is unheard of within Waha's Compact, and so the Pol Joni are known as the "illegitimate tribe" or "bastard tribe" for this reason.

The Pol Joni tribes have a cultural center in the small Barbarian Town (which serves mostly as a trade center and occasional fort), but overall their practices are more Praxian than Orlanthi; in particular, they commonly raid other nomad tribes, and so bison, impala, sables, and high llama can be found in their herds, along with cattle. Unlike most true Praxian tribes, they will not herd or eat herd men.

A WAHA MARRIAGE CEREMONY

Clayday/Death Week/Dark Season/1614 S.T.

Days Rest is a mild and moderately-sized oasis located five days march southeast of Pimper's Block. NorayEEP said it got its name because it was the place where Waha allowed the tired Herd Mothers rest after he freed them from Darkness. She stated it was a favorite place for tribes to worship on the day we expected to arrive, and that it was likely that the whole oasis would be in High Celebration, unfriendly to strangers. At her suggestion I removed her slave necklace, though not the bracelets. She was pleased to devote her power to worship rather than draining it through the collar, and I was glad that I'd released her.

I grew frightened when I realized we were joining a marriage ceremony of the very bison tribe from which NorayEEP came. The outguard recognized her, and swore he'd kill me to free her until he saw Morak tagging after us. He did not demand that Morak be freed of the collar, and seemed reluctant to admit the boy to the festivities. NorayEEP spoke in my favor, and I gained entrance by agreeing to leave Morak with the mules. NorayEEP quickly joined the other women of the tribe. Her herd sisters 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 prowess and assured his acceptability to the priestess.

Narneed Whirlvish was the chieftain's name, and his new wife was Varaneena Cow-eye. Everyone in the tribe came and gave them gifts, including NorayEEP, who offered her chieftain rare presents from the edges of the world. But she said that I was to be the source of the gifts!

The chieftain was delighted to see me, and said so. I felt trapped and betrayed, even as I greeted him 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 Godsdays. Each warrior got a leather knife-belt, set with pretty stones, or a cheap bronze dagger. NorayEEP told the chieftains to force me to reveal my Red Leather Cache, and then they chose as they wished. It was comical to see them scrutinize each time, slyly casting Detect spells as if their secretiveness helped. An old and crippled Orlanth worshiper asked for a Guilder any time someone asked of rumors concerning a particular item - he made enough silver to buy two kilos of rare coffee beans. Even after such care, the barbarians still chose from the trick junk masking the valuable items of my cache. Only one man, Vanish Rib-Crusher, received anything of value, and he took a blank Truestone.

Varaneena and her chieftain got a mule-load of salt, another of spices (mostly cinnamon and dried lemon), and a third of oats. The chieftainess got a silver tiara with a matrix for Reflection (a costly item!). Narneed also got five iron-tipped arrows to hold until he became a khan.

No lesser chieftain ever fared so well from his wedding ceremony, and I spent the rest of the festivities swallowing anger and wallowing

Although they were founded only a few centuries ago, they rely upon the historical presence of the Pure Horse Tribe in Prax as justification for their presence. They have contacted the Pure Horse Founder, and his support has enabled them to stay despite the many attempts to eradicate them or drive them back into Sartar. Eiritha is worshiped by most women, Orlanth and Storm Bull by most men.

Despite its common name, there are actually four distinct "subtribes" within the Pol Joni. Three Pol Joni clans are known, and they were the first of these peoples to enter Prax. There are also two Amber clans, an Ansil Clan, and a Potor Clan, each with their its story. None of these latter groups claims any relation to the Pol Joni, but outsiders (including-most Sartarites) group all of them as part of a single tribe. Among the Pol Joni clans proper, many members are Praxians or descended from them, though the most powerful faction is always the humans of Sartarite descent.

The Rhinoceros Riders

The Rhinoceros Riders are one of the original Great Tribes. They were a good-sized people at the Dawn, but dwindled through the ages. They have enjoyed a small resurgence in the Third Age, but are still too weak to do more than claim a place among the Ten Independents.

While solitary, rhino riders range in the same locality at all times, ready when necessary to forsake pride and form into a protective unit. Normally, one encounters one rider and his family, riding a single rhino with its young, if any. A few families make up a sept, usually staying near each other: the favored isolation of this tribe is one of the reasons for its near-extinction. Although it is primarily a matter of families, some women take more than one husband, though it is rare for a man to have more than one wife.

Unlike the other tribes, a rhino rider's mount often is



his herd. A khan may have several riders beholden to him, but they are scattered across the nearby plains. Tribal legends say that once the rhinos were so numerous that they did gather into herds, but this has not happened in centuries.

Rhino riders only congregate for war, whether hired as mercenaries, or when embarked on their own trail of vengeance. They are often hired by other tribes, and a solitary rhino amongst a group of sables, impalas, or bison is a common sight. They fight with the lance, and their awesome charge is such that only the best-drilled infantry (and no cavalry) can stand before them. Unlike the bison riders, the rhino riders make no pretense of carefully schooled tactics. It is an article of faith to them that the head-long charge of their mighty beasts will carry the day.

Once in melee, rhino warriors use a long axe or mace, often mounted on a rhino horn shaft. The axe-blades are generally long and pointed at one end for maximum penetration, and may be used either one- or two-handed.

Rhino Riders rarely eat their own beasts, both because they are so few and because there is little nourishment to be gained from it. They raid other tribes as do other nomads, but often keep the beasts to milk, rather than for eating; a large portion of their support comes from hiring out to other tribes. Sick or old rhinos are butchered, and the meat cured as a traveling food, but the primary benefits are in the other remains. Hides are formed into armor, which weighs twice as much as cuirbouilli (but stops twice as much damage). The bones and horn are used as weapon hafts. The tribe has a secret of cooking their animals' fat into a special magical armor; this **Rhino Fat** is common among the tribe (see *Tales of the Reaching Moon* 14, pg 13).

Character Generation: use the *RuneQuest* tables for Nomads. Treat any roll of Herder as Hunter, and any roll of Hunter as Herder. **Cultural Weapons:** 1H Axe 25, 1H Mace 25, Lance (Attack only) 30, Kite Shield (Parry only) 25.

The Unicorn Women

The Unicorn Women are not really a tribe, but a confederation who reject the restrictions placed on Praxian women by the traditional Eiritha life. They come from different backgrounds and tribal types. With the advent of Yelorna worship in the late First Age, a unifying force was brought to the tribe that it had lacked before. The unicorns ridden by the warriors are quite intelligent, and often know as much magic as their riders, if not more.

No unicorn woman may wed, and those who ride unicorns must be celibate. However, many tribeswomen ride traditional beasts, and seek fathers for their children at fertility festivals at the Paps or by raiding from other tribes. Girl children are raised among the tribe, but boys are traded to other tribes for unwanted girls. Rumours that boys are killed or left to die in the Wastes are common but untrue.

The unicorn women prefer to use light cavalry tactics. If necessary, however, the combination of lance and unicorn horn can be deadly, and the intelligence of the unicorns al-



lows them to see traps normal mounts would ignore. This, combined with the archery skills of the Sun Daughter cult and the almost universal custom of rider and unicorn sharing a **Mindspeech** link during battle, make them a deadly foe for any tribe to face.

Character Generation: use the *RuneQuest* tables for Nomads. Treat any roll of Herder as Hunter, and any roll of Hunter as Herder. **Cultural Weapons:** 1H Axe 25, 1H Sword 25, Bow (Attack only) 30, Lance (Attack only) 20, Target Shield (Parry only) 20.

The Zebra Tribe (aka the Pavis Survivors)

The Zebra Tribe is often called the Pavis Survivors, for they have their origins in Time, not Godtime. Zebras are small animals, between impala and sable size. They are not matched with a human tribe in myths, for they drew no humans in Waha's lottery. When Pavis built his city, one of his followers, a leader of horsemen, mollified the nomad prejudice against horses by magically mating zebra and warhorse to breed war zebras, which he and his followers then rode in defense of the city. A special agreement with the priestesses of the Paps was all that allowed this. Thus, they are accepted among Praxians because they do not ride horses, and they are respected because of their military prowess.

During the barbarian incursions at the end of the Second Age, many war zebras were set loose upon the plains. Most bred with their smaller cousins and devolved back to

the wild state. Some, however, were tended by humans who adopted the nomadic way. When the Pavis Royal Guard was outlawed by the Lunars in 1610, the Zebra Riders were fully born, more properly known as the Pavis Survivors.

Their social system is based upon the military cavalry model they brought from ravaged Pavis. Each clan is led by a commander of horse, and his or her assistants have military rank. The children are raised in military fashion, with little distinction between male and female. All members of these tribes grow up on zebra back, ready to fight or flee at a moment's notice. Some of these clans maintain a precarious hunting existence (and worship Eiritha to help maintain the herds). Others keep their connections with Pavis (all the while assuring the Lunars that they are not re-equipping as the Pavis Royal Guard), working for the right to share in grazing lands and Zebra Fort. With their military skills, many have acquired decent armor or weapons. These latter groups ride only sterile cavalry zebras (formed by matings between war zebras and horses) when possible.

The Pavis Survivors use lance and bow interchangeably, forsaking shields to keep their arms free for weapons. They work hard to maintain a well-disciplined fighting force.

Character Generation: use the *RuneQuest* tables for Nomads. Treat any roll of Herder as Hunter, and any roll of Hunter as Herder. **Cultural Weapons:** 1HSword 20, Bow (Attack only) 30, Lance (Attack only) 25, Target Shield (Parry only) 20.

THE FOUNDING OF THE ZEBRA TRIBE

from Pavis: Threshold to Danger (Common Knowledge Book)

There have always been zebras in Prax. On a cliff in the Wastes there is a giant painting showing neasts paying homage to Genert; among the many species is a zebra. Most of the other animals in that painting are now unknown, or remembered only in legend. Even some of the daughters of Eiritha who are pictured are not remembered today.

When Pavis came to found his city, a group of horse-riders were among his greatest allies. After his victory, however, their leader Joraz Kyrem knew that he had to find a way to make his people acceptable to the nomads, or they would not survive. Some believe that he worshiped Issaries, the barbarian god of Trade and Fast Talking, and that he was favored by his god, for he well knew how to dicker. All that is **known** is that he went to the Paps and spoke to the Most Respected Elder.

"Under what meager conditions would one allow a horse to live in one's land?" he asked her.

"In bondage," she said, "Broken from kin." She spoke with the words of the Goddess.

"Need they be unhealthy?" he asked. "You aid herd men and giant lizards."

"Their health I grant, within their confines."

So Joraz sought to resolve this dilemma, and took a cue from his god, who had made something from nothing when he mated a horse with a donkey to produce a mule. Joraz took his horses,

the finest mares and stallions with shining golden eyes, and magically bred them with the small zebras he collected within the walls of Pavis. The result was a fine breed of creatures, striped like the plains zebra and with their instincts, but as large as war-horses, and as powerful. The stripes symbolized their bondage, and the cross-breeding severed them from their equine kin, and so the Paps priestesses accepted them as children of Eiritha, and gave their blessing to the rapidly-increasing herds.

Even after several generations of breeding (for they were able to breed true due to Eiritha's blessing), these war zebras were rare. They were split into several herds owned by families in Pavis, and eventually many of the animals left the city. They could not breed with horses, but the occasional white-eyed war zebra, known for its ability to run in the dark, reveals that they sometimes chased their smaller cousins across the plains.

When Dorasor founded New Pavis he did many marvelous things. Among them, he fulfilled the dream of a friend, Olgkath Arrow-eye, and re-established the ancient Zebra Tribe in Pavis. One of Olgkath's plans was to send bands of his riders among the other tribes to ingratiate themselves. One way they did this was to act as neutral emissaries between antagonists. This task rapidly became popular and widespread, and since the time of its establishment has given rise to the expression that "no message is all black or all white."

THE HIGH LLAMA TRIBE

THE BEASTS

High llamas are tall animals which feed primarily on tree leaves. They also eat spiny and thorny plants, handling them easily with long prehensile tongues and mobile upper lips. The riders graze their animals at oases, in riverbottoms, and anywhere else trees and tall plants grow freely. When in an area growing only low plants, the riders must pain-stakingly gather food by hand for their too-tall mounts. This often makes them objects of derision for other tribes.

In the wild, high llama live in herds of 20-40. Herds are dominated by a mature bull, but led by a cow when traveling. When kept by men, herd size is 5 times larger. High llamas breed year-round. Their gestation period lasts just over a year, ending in the birth of one calf. The calf is fully weaned in another year, but begins eating leaves in only four weeks. Cows reach maturity at three years of age, bulls at four years; cows normally give birth every second year.

THE PEOPLE

High Llama folk are tall, with olive-colored skin and black hair and eyes. Almost all of them shave their heads except for a ponytail at the back, with the women's longer and more highly decorated than those of the men.

High Llama Riders dress lightly, sometimes wearing only leather straps and loincloth. They avoid gathering into large parties except when survival demands it, preferring individual raids and defiance by small bands. Though monogamy is the norm, some women take more than one husband.

Sitting on their tall beasts, High Llama folk pride themselves on being literally above the general ruck of people. More than any other Praxian tribe, they hate horses and those who ride them. Members of the High Llama Tribe roll 2d6+7 for SIZ.

SOCIAL STRUCTURE

Like their animals, High Llama nomads live in small groups, called septs. Each sept is composed of an extended family, its friends, and hangers-on, and typically numbers 20 to 40 people; many such septs make up a Clan. The sept is organized like a patriarchal family. The sept leader is literally the father, uncle, cousin, or brother of most of the sept, and so he is obeyed with little question. When the sept-leader dies or is rendered unfit, the oldest warrior from among his relatives becomes the new leader. Decisions specifically about grazing land, migration, and the good of the herds are made by the leading woman of the sept (as among most nomad tribes), usually the sept leader's wife, sister, or mother.

Each clan is composed of 20-50 septs. A clan's septs gather once a season, sometimes more, to renew ties, trade, court, and practice warfare. Thus, while the High Llama Riders value individual bravery and initiative, the unified

clan is prepared and able to use its traditional weapons in a coordinated manner.

The highest-ranking khan of the clan is the clan-leader. The sept leaders can override him by unanimously voting against his decision. A khan is leader for life, unless the sept leaders combine unanimously to oust him, in which case a new khan must be chosen by unanimous vote of the sept leaders. If they cannot come to a consensus, the clan must either split – a heavy and ominous occasion – or go to the tribe's High Khan for judgment. Rather than suffer these results, one of the candidates being debated will usually step down in favor of another, then leave the clan (to avoid further problems down the road).

The High Khan is the senior leader of the tribe, and like lesser khans is khan for life. Unlike them, he cannot be removed from his position. In parallel to the clan leaders' decision-making process, the High Khan's word must be obeyed unless all clan leaders agree that it is wrong. Even then, he retains his position, and the respect of the tribe.

LIVING CONDITIONS

A ratio of one beast for each man, woman, and child in a sept is considered poor but livable. A ratio of ten cows per person is considered quite wealthy. Most septs fall somewhere between these extremes, usually having two to three cows per person. High Llama Riders do not eat calves, but slaughter steers for food once they have reached maturity. Of course, like other nomads they prefer to eat captured beasts, and their own bulls are slaughtered only at need.

A typical high llama camp is set up in the desert, with the animals free to roam. The oldest cow in the herd keeps them from traveling too far from the human encampment. In open country, the high llamas are the fastest animals on the plains, and their riders feel assured they can run down and capture herd thieves unless greatly outnumbered.

WARFARE

High Llama Riders are difficult to surprise. In combat they use the height and speed of their animals, as well as their own height and strength, to great advantage. They throw javelins, then charge with their lances. When engaged in melee, they revert to spears and long axes, though they fight poorly when dismounted.

High Llama Riders sometimes fashion cuirbouilli head, neck, forebody, and front leg protection for their mounts. They only unpack this armor when they know ahead of time they are to enter, battle for it is very cumbersome. The riders themselves disdain such armor, though an individual warrior may choose to wear armor taken from a defeated foe, perhaps a helmet or set of vambraces (to protect their legs from warriors on foot or on shorter animals).



THE WAHA TRAILS

Pathways Through the Wastes

THE PATHWAYS

The Pathways are the known trails through the Wastes, and most are followed regularly by the clans and tribes on their migrations. Most of the Pathways begin in Prax; those that do not are sometimes called the Lesser Paths or Hero Trails. Many were initially explored by Waha, as shown by the number of place names along them citing his feats. Hence their most common name: the Waha Trails.

Fanzali Stands Tall continued the move past the Krjalki Bog, eventually making his way through the Cactus Desert to White Cap Hill and the Grasslands of the north. Arnstadle the Pathfinder is remembered as the first khan to use the Trails after Waha departed, following in the path of the Founder, and he has several hero shrines in Prax. He is most loved for his alternate Pathway into Wahafanzali, which endeared him to the migrants of the Second Age.

Some important Pathways are detailed below, although they are not the only ones known. The Trail of Choking Dust is believed to go through the Copper Sands and into the Badlands, but no outlander has learned its secrets. And Jaldon's Pathway has been lost since the last time he died.

For an explanation of the areas of Prax and the Wastes, and the method of defining Distance From Chaos, see *Tales of the Reaching Moon* 14, pp 26-30. For an explanation of the use of Waha Ropes to record the Pathways, including a variant of Arnstadle's Pathway (showing Distance From Chaos), see *Tales of the Reaching Moon* 14, pp 31-35.

Arnstadle's Pathway: Painted Wall, Waha and the Hyena Brothers, Serpent of the Seven Eyes, Arnstadle's Bison Sacrifice, Purple Flower Grasslands, Krjalki Bog, Seven Picture Walls of Artash, Whetstone of Arnvish Artash, Seven Picture Walls of Artash, Krjalki Bog, Serpent of the Gentle and Gemmed Teeth, Arnstadle's Own Grasslands, Arnstadle's Bolt, Pathway of Sore Hooves,

Green Well of Eriniala Grasslands, Waha's Blessings, Greystone Well Grasslands, Serpent of the Whirling Waters, Generous Serpent Grasslands, Dead Bottom, Southflow Serpent, Great and Vast Grasslands Where Eiritha Was Born, Strorkbiorn and Vrak Kargl Vozn Mountain, Strorkbiorn (Giant Place), Battles of the High Llamas Grasslands.

Fanzali's Pathway: Fanzali and the Hyena, Fanzali's Dig, Fanzali's Own Grassland, Humble Camp, White Cap, Saving Grass.

Old Khan Trail: This Lesser Trail is not always considered to be a Waha Trail, as no one is sure who the Old Khans were, or which hero discovered the Pathway, nor exactly where it leads.

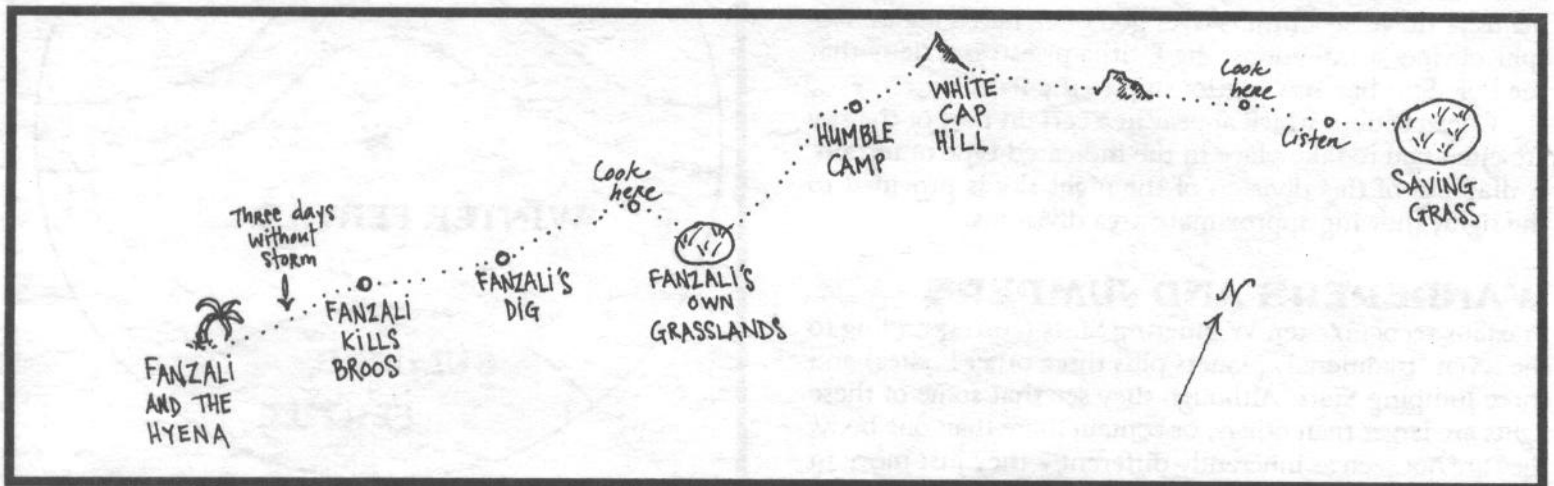
Waha's Curiosity Stroll Pathway: Where the Rock Speaks, Blue Sable Altar, Angry Serpent, Waha and the Tiger Grassland, Impala Bone Grassland, Fanzali and the Ostrich Grassland, Purple Flowers Grassland.

Waha's North Pathway: Where the Rock Speaks, Blue Sable Altar, Waha and the Hairy Men Lake (Grassland), Waha and Ronance Well, Eggs on Rocks Oasis, Ankori's Bison in Winter Grasslands.

THE SERPENTS OF THE WASTES

No one has ever fully catalogued the seasonal rivers of the Wastes, for none of them is permanent. In fact, the most famous of the Serpents, the Wicked Writher, has no set bed. He always takes a different path, often taking over the bed of one of his younger brothers.

The names of some of the Serpents are known (mainly those on the Waha Trails). Their paths through the Wastes are traced (approximately) on the map on pp 50-51. The rivers marked in double lines can be relied upon to come every year (except in times of drought), while those with single lines might only appear once every two to four years.



The Waha Trails of the Wastes: Fanzali's Pathway

THE NIGHT SKY OF PRAX

Source: *Minaryth Purple, Gray Sage*

This is a document of truth: let the wise gain mastery over the power it contains. I call upon the Light of Knowledge, which Lhankor Mhy keeps, to protect it from those who would use it to aid the enemies of the House of Sartar. I call upon mighty Orlanth, who organized the Changing Sky, to deliver this safely to my lady.

PRAXIANS AND THE STARS

My primary source for this information was a shaman of the Impala Tribe called *Hears the Stars*. Of all the tribes of Prax, the Impala have the greatest star lore, surpassed only by the secret society called the Star Witches. It is unfortunate that I was not able to find anyone who would admit to belonging to this society. Anyway, I doubt they would have shared their secrets with me, an outlander and a man.

Like many peoples, Praxians view the Night Sky as a land inhabited by their gods and ancestors. However, to them it is much more than merely a place where heroes and shamans go: their myths are alive in the sky, and each constellation tells a story. Some are important, such as the one which records the defeat of the enemies of Prax. Others are less important, even frivolous, such as the one which relates how Trickster once again got the best of Tada. Many individual stars and moving bodies are known; some are worshiped but, as the Praxians say, most of them just are.

AREAS OF THE NIGHT SKY

Like the Dara Happans, Praxians divide the night sky into areas, though these divisions are related to their own culture and climate. Thus, the barest portion of the sky is identified as the Wastes, while the more densely covered area is Summer Fertile Ground; between them is Winter Fertile Ground. A river separates the Wastes from the rest of the sky. It is usually called Zola Fel (since it fulfills the same role as the mundane river), though some tribes say it is the remains of Brave Seolinthur, river god of Genert's realm. Despite obvious assumptions, the Eiritha priestesses deny that the Pole Star has any relationship to the Paps.

Constellations which appear in a certain part of the sky are often said to take place in the indicated type of terrain. A diagram of this division of the night sky is provided to the right, showing approximate area divisions.

WANDERERS AND JUMPERS

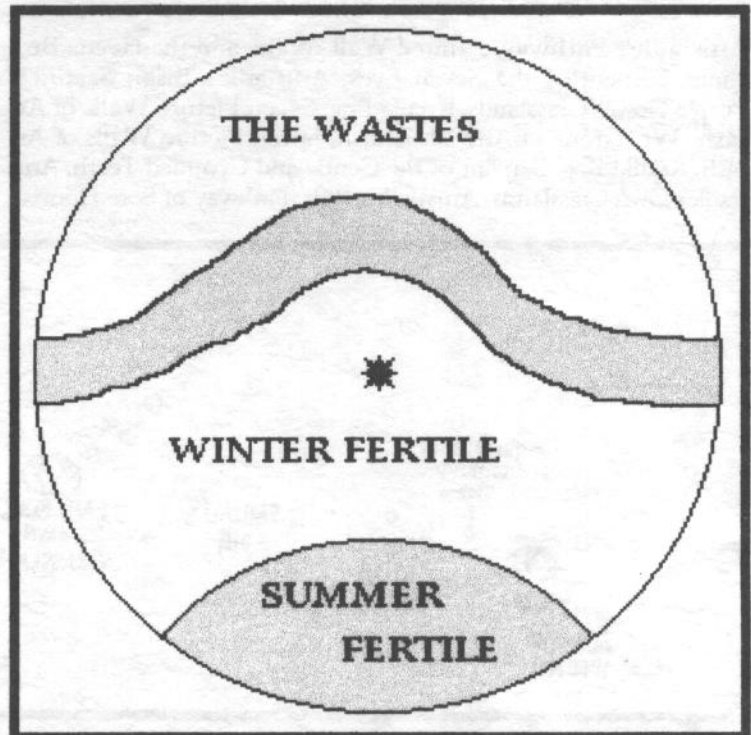
Praxians recognize ten Wandering Stars (corresponding to the seven "traditional" planets plus three other bodies) and three Jumping Stars. Although they see that some of these lights are larger than others, or contain more than one body, they are not seen as inherently different – they just move in a different way, across the sky or up and down, instead of

in a circle around Pole Star. Despite this supposed uniformity, the Wanderers are recognized as having a prominence over other "stars." All Wanderers are the homes of individual spirits; the actual planets are said to be tents, beasts, ropes, or (among the Impala) charitos.

In addition to being inhabited by spirits, each Wanderer is associated with one of the tribes. Thus, although the Moskalf (a contraction of "Mother's Calf") is recognized by all Eirithan tribes, her planet is the special patron of the Sable Riders, often said to be their Founder. This dual identification has confounded sages and star seers since the Dawn. The Praxians see no conflict in this, sometimes stating that the physical part of a Wanderer is like a herd beast – more than one person can ride an animal, even at the same time; why can't two spirits inhabit the same star? Note that the Jumpers are not associated with tribes, which only heightens the differences between these two types of stars.

This identification with tribes has caused confusion to outlanders in the past, and has even been exploited. Most recently, the invading Lunars have adopted the Star Twins into their pantheon; this has antagonized the Impala Tribe, whose special planet this body is. The Lunars also seek to add Bronze Treasure, which has further angered the Impala and most other tribes, since he is their favored war spirit.

Each body is listed below with its Theyalan and Dara Happan names, Praxian name/spirit, and associated tribe. Some, though well-known, are not widely worshiped. For



example, only the Sable Folk still worship the Moskalf, which is why they are the only tribe to possess Herd Queens. Similarly, no tribe has worshiped Paragua since his defeat in the Second Age. Indeed, some Praxians (but no Bison Riders) now call this planet Pavis, and point to its slow gait as a sign of that city god's crippling by Jaldon Goldentooth.

Wandering Stars

Artia	Hyena	Morocanth Tribe
Binder/Shargash	Bronze Treasure	all tribes
Diros/Anaxial	Thog	High Llama Tribe
Jugger	Great Rhino	Rhinoceros Riders
Lightfore	Sun Daughter	Unicorn Maidens
Lost Rocks	<i>Father of Independents</i>	Lesser Tribes
Mastakos/Uleria	Emilla	Loper People
Moskalf/Dendara	Moskalf	Sable Tribe
Twinstars	Star Twins	Impala Tribe
Wagon/Lokarnos	Paragua	Bison Tribe

Uniquely among the spirits which can be found in the Praxian sky, **Hyena** is a Wanderer and also appears in a number of constellation-stories. When I asked *Hears the Stars* about this, he said that he had never thought about it before. He said that there might be two spirits named Hyena, but I think it has more to do with that creature's being one of the forms taken by Trickster in Prax.

Hears the Stars says that **Thog** disappeared generations ago. It is probably the planet called Diros among Orlanthi and Anaxial in Peloria, mentioned in old star records. It travelled neither Sunpath nor Southpath, instead moving along the Celestial River. Its disappearance was either the cause or the most visible result of the Closing of the Oceans.

Thog is the elder giant whose defeat in the Second Age marked the end of giant cradles floating down the Zola Fel river. *Hears the Stars* believes this Wanderer will return, perhaps with a different spirit – if the High Llama tribe is still here, he says, then their Wanderer must still exist as well.

Bronze Treasure is worshiped by most Praxian tribes, but is not associated with any. It is, I believe, an aspect of Waha, his home in the sky. He came in the Darkness, and prepared the world for the return of life. He defeated the enemy gods and bound them to their places. He is sometimes visible during the day, thus showing his power. I believe that his binding by the prehistoric planet of the Pentans, called Kargzant in Dara Happa, is one reason for the intense hatred with which most Praxians hold horses.

Even before the recent invasion, some Lunars at the Moonbroth oasis revered this planet as the "Wandering Moon."

Sun Daughter is well-known to you, my lady, as the goddess Yelorna. She was the first Pole Star, but left the sky to aid humans. When she returned, she either would not take her former place, or was not allowed to, and so she became a Wanderer instead.

Impala tribesmen who worship Yelmalio say this Wanderer is the home of their god. Since even they acknowledge that the Wanderer is associated with the Unicorn Maidens, this seems to be mere male posturing or cult dogma.

The nomads say the spirit of the Dead Place which calls itself the **Father of Independents** is a liar and a braggart. They know that there is no "Father of Independents": the Founders of the Lesser

Tribes sometimes move together in the sky, still bright if not very reliable. The three brightest stars are identified as the Plains Elk, Long-nose, and Nose-horn Founders, indicating that these tribes may not yet be completely extinct.

Given the historical association of the Sable Tribe with the Twin Stars, I believe the **Moskalf** was, like Bronze Treasure, associated with no single tribe. After the Lunar conquest of the Twin Stars in 1275 S.T., and as her worship left the other tribes, I believe she became the patron of the only tribe which still worshiped her.

From EWF records, it appears the Sable and Impala Tribes each originally claimed one of the Twins as their patron. Alliances between the two tribes were common in the First and Second Ages. The myth of the Impala Twins founding the tribe, counter as it is to most Praxian beliefs and customs, stems from their adoption of the full Wanderer when the Sables began worshiping their original patron in a different manner.

The Wanderers now worshiped as the **Star Twins** once carried different spirits, the Little Brother and Big Brother of many Praxian stories. They were not usually worshiped. After the stars changed color, and especially since the Lunar invasion, they became worshiped by the Sables (and some others) as the spirits known elsewhere. Only the Impala still call them by their ancient name.

The Loper People have not been seen for hundreds of years, and most peoples think they are extinct. However, the Praxians claim they still exist, citing the presence of their Wanderer (a spirit named **Emilla**) as proof: if the Wanderer still exists, the tribe must also.

A number of tribes associate this Wanderer instead with **Ronance**, an obscure chariot god of the Paps also connected with fertility. His chariot is drawn by serpents, that is to say rivers, which explains (for them) why the planet is colored blue.

Jumping Stars

Inora	White Princess
Rausa	Evening Star
Theya	Morning Star

Some Praxians claim that there used to be a fourth Jumping Star, in the south. The inhabitant of this green star jumped higher and higher, until she finally landed in Prax. *Hears the Stars* said she is now the spirit called **Frog Woman**.

Outsiders have sometimes tried to pair the Jumpers to tribes. The most common version, first proposed during the time of the EWF, gives Morning Star as patron of the Ostrich Tribe, White Princess of the Bolo Lizard Folk, and Evening Star of the Baboons. *Hears the Stars* denied such correspondences.

WAHA ROPES IN THE SKY

When Praxians tell a story they see in the sky, they often tie it into a Waha Rope. As the story is told, the correct knot is tied into the rope, one per star in the constellation. Two or three stars may be taken together as one event, but each still gets its own knot: "Tada chases Jackrabbit" is an event which takes two stars (and thus two knots) to be represented. Each knot or group of knots is spaced out from the others.

This skill is covered under the normal Knot Writing skill (see "Notes on the Cult of Waha", pg 52).

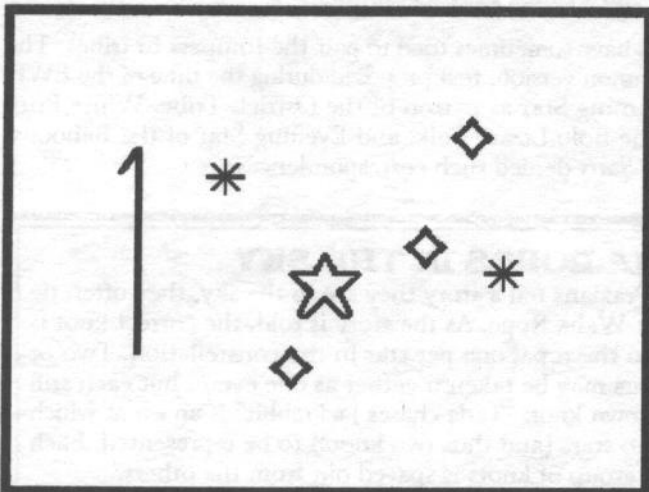
CONSTELLATIONS

When Praxians look at constellations, they see full stories rather than individual creatures or objects. Each star represents an individual being or item, though two or more stars may be taken together as one event. These stories are read using Pole Star as up. Thus, in "Jackrabbit Steals Tada's Tooth", the star closest to the Pole Star is Tada sleeping, the two "bottom" stars are Jackrabbit pulling out the tooth, the two stars on the "right" are Tada chasing Jackrabbit, and the last one, alone on the "left," is the tooth, lost and forgotten in the sand.

Outlanders often have difficulty understanding the way in which Praxians view the sky. In most cases, especially among the Lunars and Dara Happans, they insist upon assigning one name or object to a constellation, unable or unwilling to recognize that each star, as well as the entire figure, has meaning. For example, they often call the stars which make up the story "Jackrabbit steals Tada's Tooth" by the simplistic name of "Tooth". Therefore, my lists here provide a common Praxian story name for each constellation, as well as a name often given by outlanders, taken from a collection in Pavis.

One important constellation, the Star Dragon, is viewed as three separate stories by Praxians, while four pairs of constellations (*Rabbit* and *Groundhogs*, *Borna* and *Swan*, *Harp* and *Steward*, and *Dove* (*Arkat*) and *Quail*) were each taken together as single stories by *Hears the Stars*. Note that the correspondences between the stars viewed as stories by Praxians and outlander constellations are of course not exact, but in most cases they are remarkably close.

Constellation names are taken primarily from Dara Happan sources, given your wishes, my lady. The number of stars recognized as part of the story is given in parentheses, for ease of comparison.



Constellation: "Jackrabbit Steals Tada's Tooth"
(arrow indicates direction of Pole Star)

Summer Fertile Ground Constellations/Stories

Dove/Quail (7)	Orani's First Mistake	Orani
Borna/Swan (11)	Frog Woman Races Jackrabbit	Frog Woman
Deer (5)	Plains Elk Escapes the Leaping Bear	Plains Elk
Firestick (5)	How Claw-foot Lost Her Hooves	Claw-footer
Hag (6)	Why Porcupine is so Defensive	Porcupine
Groundhogs/ Rabbit (6)	How Jackrabbit Married Eiritha's Daughter	Jackrabbit
Hunter (8)	Foundchild Hunts the Silver Deer	Foundchild
Lion (5)	Tada Slays the Lion God	Basmol

Each tribe tells a different story of "Orani's First Mistake". For the Impala, it was a small thing which led only to an argument with his wife. For the Morocanth, however, his first mistake was almost as serious as his last, and cost him his tongue. Ever afterwards he could only bellow like a beast.

"Foundchild Hunts the Silver Deer" is the place where that god went when he left Prax. Some outsiders call "Plains Elk and the Leaping Bear" "the Silver Deer", but the nomads of course deny this.

Hears the Stars told me that when his tribe's planet, Little Brother and Big Brother, passes through this constellation, a secret part of the story is revealed, known only to the Impalas. Thus, they alone know that the two brothers helped Tada slay Basmol. In a different constellation, the two instead represent twin sisters who fled from Trickster. *Hears the Stars* hinted that other stories also involved the planet. I think it likely that the other tribes have such secrets as well, involving their own special Wanderers.

Winter Fertile Ground Constellations/Stories

Bear (Plow) (6)	Why Little Brother Doesn't Come to the Wastes Anymore	Lasso or Stick
Chorus (8)	Storm Bull rescues Lightning Boy	Lightning Boy
Cook (6)	How Impala Learned to Leap	Impala
Erkonus (6+)	The Contest of Wits	the Eating Contest
Fan (4)	Mistress Calm Gets Married	Mistress Calm
Harp/Steward (7)	When Bellow Beast Tried to Sing	Bellow Beast
Hawk (6)	How Zebra Got Her Stripes	Zebra
Officers (4)	The Death of Tada's Warriors	Tada's Warriors
"Ourania" (5)	Rainbow Girl Comes to Prax	Rainbow Girl
Oxbow (5)	The Horned Man Makes the First Medicine Bundle	Medicine Bundle
Pot (5)	How Sable Got Her Horns	Sable
Raven (6)	Long-nose Gets her Nose Pulled	Long-nose
Veridna (6)	Ostrich Mother Hides from Death	Ostrich Mother
Willows (6)	How Llama Got Her Long Neck	High Llama

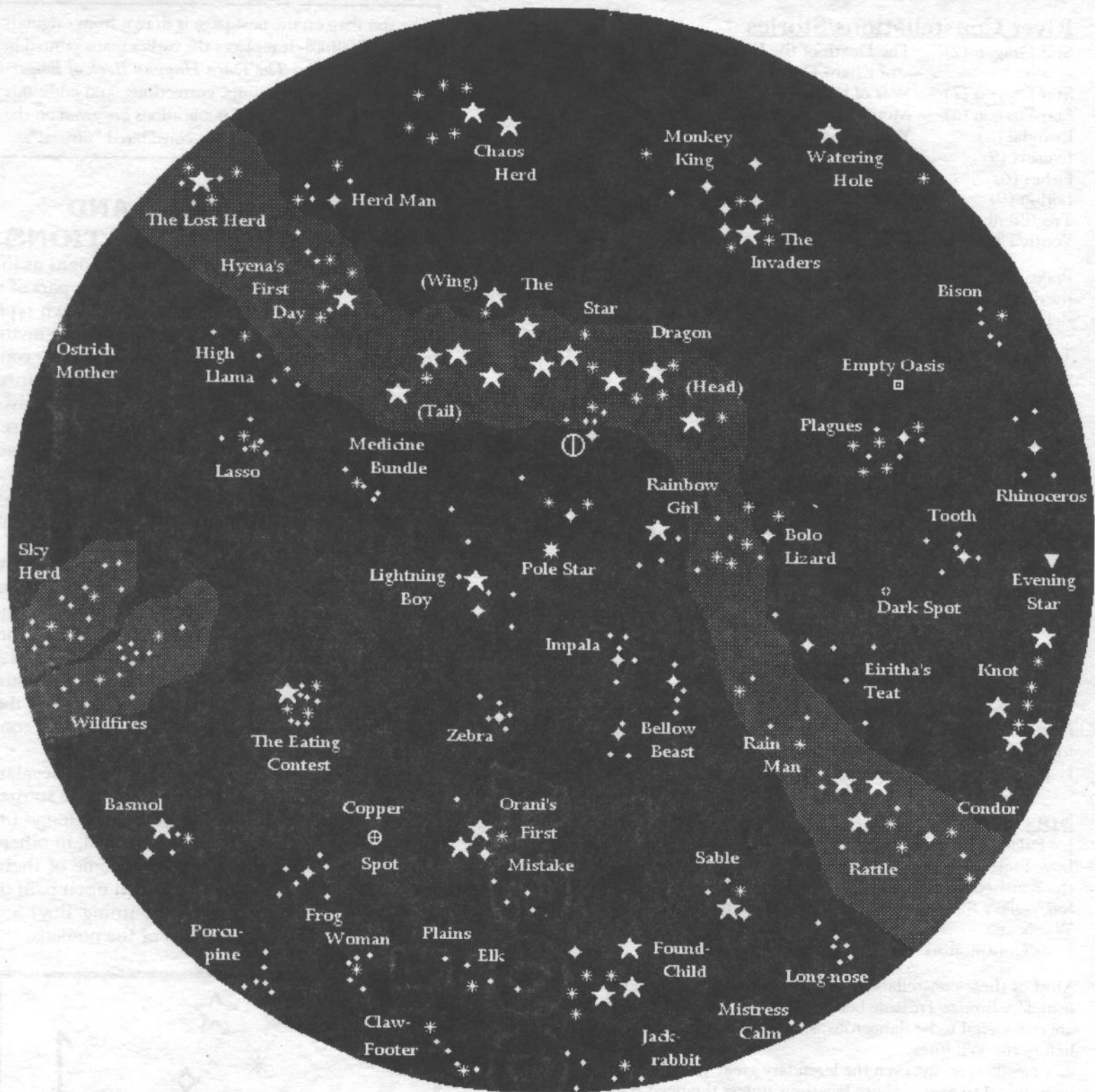
A local Berserker told me an a-mythic (and rather graphic) version of "Why Little Brother Doesn't Come to the Wastes Anymore", which I forwarded to you under separate cover some seasons ago.

When a Praxian does not believe what one of his tribesmen is telling him, he says that the other is "pulling his nose," in remembrance of the story of how trickster first fooled the Long-nose.

Wastelands Constellations/Stories

Bull/Ubisus (5)	How Bison Got Her Hump	Bison
Crocodile (6)	Jackrabbit Steals Tada's Tooth	Tooth
Flowers (3)	Why Herd Men Like Flowers	Herd Man
Sow (3)	How Rhinoceros Lost Her Coat	Rhinoceros
Umbudud/Sword (4)	Waha Ties the First Knot	Knot
Thasus (4)	Waha Wrestles the Monkey King	Monkey King





KEY TO THE NIGHT SKY OF GLORANTHA

Three hours before sunset on the Spring Equinox, year irrelevant (but between 1247 and 1625)

No planets are shown for ease of reference. Except in "The Wastes", many dim stars have been eliminated for clarity.

- | | | |
|---------------|--|-------------------------------|
| ★ Bright Star | ▼ Jumper (does not rotate with the Dome) | □ Stormgate (does not rotate) |
| ◆ Medium Star | * Pole Star (bright star) | ⊕ Zenith |
| * Dim Star | ⊙ Red Moon | |



GREG STAFFORD ON THE NIGHT SKY

I asked Greg a number of questions about the star information in print, and here share the most important answers and additions.

Anaxial/Diros: This planet travelled neither the Sunpath nor the Southpath, instead moving along the Celestial River. It had a Period of eight days, making it the marker of the Dara Happan Four-Day period (mentioned in *Genertela*, but no longer used). Because of its unusual path, it is not listed in "The Perfect Sky".

The Boat Planet, as it is sometimes called, has not been seen since the Closing of the Oceans. Indeed, for most peoples its disappearance was an evil omen whose meaning was unknown until the Closing struck. Many thought it would return when Dormal sailed off the edge of the world, but it has yet to reappear.

Artia and Twinstars: These planets had not risen at the time of "The Perfect Sky," or perhaps simply had not been recognized (which occurred at/after the Sunstop). Note that Artia is *invisible* (but still in her normal place in the sky) during Sacred Time.

The Bear and Ubisus (The Bull): The Bear is labelled as *The Plow* on the star map in *The Dara Happan Book of Emperors*. Ubisus is labelled as *The Bear*.

Entekos and Ervegus: Entekos is #63; Ervegus is no longer part of "The Perfect Sky." Entekos was recognized in 110,937.

First New Flower: This is now #70, and thus an Awakener.

Ice Palace: This is one of a few constellations which are visible only part of the year, in this case Winter. They rock with the Sky Dome, but do not rotate, either nightly or with the seasons. Thus, Ice Palace is always in the north.

Ienarong: He is now #79, one of the Later New Stars.

The Last Stars: The divider between the *Later New Stars* and the *Last Stars* seems to be the song sung by Tomastus (*GRoY* Ivory, pg 40), which made the stars "more visible."

Lokarnos/Wagon: He originally took seven days to cross the sky, and another seven to cross the Underworld, making him the measure of the Genertelan week. In 925 S.T. he began to slow, but his speed became constant again in 1042. One night in 1051 he "jumped" across the sky without crossing the intervening space, but has not moved strangely since.

Lorion and Sword Stars: *Elder Secrets* implies these do not rotate. This is incorrect – both are normal constellations.

Orlanth's Ring: This rotates around its center, in the same direction as the movement of the Sky Dome. The stars emerge from Stormgate one by one over the course of an hour, the green star being the last (and brightest) to become visible.

Planetary Cycles: A Cycle is the time it takes a planet to rise in a constellation on the same day of the year as before. This is dependent on its Period. Lightfore, Mastakos/Uleria, and the Twinstars have cycles of 1 year (i.e., each rises in the same constella-

tion on a given day of the year); Tolat/Shargash and Lokarnos cycles of 2 years; Anaxial/Diros a cycle of 4 years; Artia a cycle of 8 years; and Dendara/Moskalf a cycle of 31 years. This would give a **Grand Year** (the length of time it takes every planet to rise in the same constellation as before) of 248 years, but variations in the Southpath may actually make it longer.

Red Moon: *Elder Secrets* and *Cults of Prax* disagree on the Red Moon's visibility outside the Lunar Empire. Outside the Glowline, the Red Moon is visible a little over the horizon. Inside the Glowline the Red Moon is somewhat smaller, but is high in the heavens, at the border of the Middle and Upper Skies.

Seasons: The Spring Equinox is Freezeday/Disorder Week/Sea Season. Yelm's High Holy Day is the Summer Solstice: Fireday/Harmony Week/Fire Season. The Autumnal Equinox is Clayday/Fertility Week/Earth Season, and the Winter Solstice is Fireday/Illusion Week/Dark Season.

Shargash: He actually rose before Kargzant (in the same year), but was not recognized as the leader of the Old Soldiers (i.e., he did not become appreciably larger or brighter) until 110,787, hence his place on Plentonius' list. Although he travels on the irregular Southpath, he always rises in exactly the same place on the eastern horizon, hence his early recognition in Dara Happa.

Sky Dome: *Elder Secrets* says the Sky Dome turns counterclockwise as seen from below; *The Glorious ReAscent of Yelm* (Ivory pg 86) says clockwise. *GRoY* is correct.

Stormgate: Called *The Pit* by Dara Happans. It is a fixed body, and thus does not rotate, though it does rock north and south with the tilt of the Sky Dome. Although ignored by Plentonius, it was present before the Dawn.

Uleria: While Uleria rose in 110,842 YT, she was not recognized until 110,992, the year she took the planetary path.

Ulurda and Ulurdum: The footnote in *GRoY* (Ivory, pg 57) correctly reports an incorrect belief; Plentonius merely listed them, without comment. These bodies did disappear, but did not become part of Uleria. Nor did they become the Twinstars, as I (Stephen) once suggested.

Vuranostum: He is now Star #93, one of the Last Stars.

War in Heaven: Despite the occurrence of the "War in Heaven" in Kralorela at the time of the Dragonkill War, neither event had an observable celestial manifestation.

Willow/Silverbark: This is now #67, one of the Awakeners.

Zenith: This is a truly fixed body, and neither rotates nor rocks with the tilt of the Sky Dome. It first appeared sometime in the First Age, though the exact year is currently unknown.

Zero Line: This is the same as the Yellow Radiate, the line from Pole Star to Theya's Hinge.

OTHER PHENOMENA

I list these with their Theyalan and Praxian names. A few of the names are quite old: written records of some exist from the First Age, indicating that many of these features have not changed for the Praxians since the Dawn.

Many small and erratic lights can occasionally be seen in the sky, comets and similar bodies. *Hears the Stars* said these are fragments of the Spirit World escaping into the Wastes. Sometimes they fall to earth, sometimes they return to the Spirit World, and sometimes they just dissipate, defeated at last by Waha or other spirits.

Special Phenomena

Ark of Fire	The Serpent of Fire
Blue Streak	Wicked Writher
Dark Spot	Dark Spot/Oakfed's Home
Dragon Heart	The Death of the Sun God
Holtri	The Coming of the Ice Demons
Lonely Cry	The Weeping
Orlanth's Ring	<i>special</i> (see below)
Red Moon	Tada's (Blind) Eye
Sky Storm	The Wild Hunt
Stormgate	The Empty Oasis
Sun	Bright Treasure
Zenith	Highest Copper Spot



"Jackrabbit Steals Tada's Eyetooth": Tada chasing Jackrabbit

Like Dark Eater and Baba Ulodra "The Serpent of Fire", "The Death of the Sun God", and "The Coming of the Ice Demons" are "fixed" constellations. Other than their lack of rotation, they are treated as normal constellation-stories by the Praxians. "The Coming of the Ice Demons" is in the north in Winter, while the other two are visible in the south during Summer. Although all three are tales of woe, the latter two are signs of hope as well for they predict the return of the Golden Age gods.

Wicked Writher is the sky aspect of the most notorious Serpent of the Wastes, Gřywl Gontath. Although the pattern of this body does not match the infrequent flooding of that seasonal river, many Praxians insist the Serpent drops from the sky, comes out of the Dead Bottom, then returns to the sky to repeat its movements.

Dark Spot is the place from which Oakfed fell to Prax in the Darkness. When the old Sun was slain by chaos his heart fell to earth, leaving a spot in the sky darker than night. Oakfed's shamans know a powerful ritual to send him back for a time, thus protecting the world when his ravages grow too great.

As this spot only appeared a century and a half ago, it is not surprising that the Praxians also see the Wildfires in the sky. This implies that Oakfed originally fell from that area (War Stars) rather than this spot, though it does make a compelling story.

The Weeping is an echo of the Golden Age. It is so named because throughout the year, though the weather may be mild, the grass plentiful, and the herds numerous, the Weeping reminds Praxians that the Golden Age was better.

The name of this midwinter pattern of lights in the eastern sky derives from the Weeping Time, the era just before Waha brought about the Dawn. The Praxians know that no matter how foully the Storm Bull



blows, how much grass chaos eats, or how small the herds, still the present is better than the Darkness.

The constellation we call **Orlanth's Ring** means different things to different tribes. Most Impala clans call it the **Invaders**, whose eight stars are each an enemy of Prax: Ramash (Umath) and the Air Demons, the Serpents, Vrak Kargl Vozn (Ragnaglar) and the Devil Herdsmen, the Basmoli, the original Pure Horse Tribe, the First Council (led by the Iron Man), the Monster Men (Kralor-elans), and the EWF (the green star). They believe that a ninth star, a red one, will join the constellation when the Lunars are defeated. One Impala Clan, the Storm Clan, instead says it is the **Star Bear** which their patron hunts in the sky.

The High Llama Riders call it **Walkers**, the Founders of the seven non-mounted "human" tribes (Oasis Folk, Baboons, Men-and-a-half, Basmoli, Sun Dome Templars, Cannibal Cult, and the residents of Pavis), plus the newtlings. The Bison Tribe says it is Tada's **Tooth Necklace** (one of the superhero's Grisley Portions). Morocanth say it is **The Grandmother of Spiders** reweaving her web, while to the Sable Riders it is the **Rattlesnake**, moving without concern for others who might be in his path. Most of the lesser tribes tell one of the above stories, though the Baboons say it is the story of how **Daka Fal** separated the Living (green star) from the Spirits of the Dead (orange stars) in the Weeping Time.

Tada's Blind Eye is commonly known as the Red Moon. When it rose, the Praxians were astounded for they had no prophecy to herald the rise of such a spirit. They had hopes that it was a portion of Tada, his Eye, which had been known at the Dawn, but was lost (perhaps in Peloria) during the time of the First Council.

However, when the Tribal Shamans returned from visiting this body they said it was empty and soulless, deader than the Dead Place. They said it was a dead spirit, with no place in their world, and that any who traveled there deserved whatever happened to them. Thus, most Praxians call this body Tada's Blind Eye, and they hate and fear those who worship it.

In Prax, the Sky Storm is of course believed to be **The Wild Hunt** of the god we know as Gagarth. His irregular appearance is a time of unease among most tribes (and among foreign caravans as well), as raids by the Wild Hunter's earthly followers are usually more common and vicious while it is in the sky.

In the Praxian creation myth the **Empty Oasis** is the place from whence chaos first came. This dangerous spot is also called No Grass Place, Home of Enemies, Foreigners' Pass, Spider's Trap, Tada's Gap, Rattlesnake's Burrow, and Throne of Daka Fal.

Bright Treasure is the local name for the Sun, raised to end the Darkness by Waha or Storm Bull, depending on whom you ask. It is worshiped by a very few Praxians in a mystery cult. Strongest now among the Impala, it has been known among all tribes since the Dawn, and many have worked to restore the ancient Sun God to his full splendour, and thus return Prax to the Golden Age.

Praxians say that long ago a huge piece of copper fell from the place called **Highest Copper Spot**. They know this is true, for they can visit this hill of metal, called Dwarf Knoll, when in Prax. Why the dwarfs threw this piece of sacred metal out of the sky (and how they got it up that high) is unknown to the nomads, though some say Bronze Treasure fought the dwarf god there, and chopped off his head, even as bronze cuts through weapons made of copper.

MISCELLANEOUS NOTES

Summer and Winter Spirits

Certain gods have an importance which is dependent on the season, the Summer and Winter Spirits. Summer Spirits are all helpful to men; though none is able to provide support in the chaparral, they give other aid which makes it easier for men to live. They include the Bright Treasure (who is strongest in Summer), Evening Star and Morning Star (who are visible for much longer), Good Shepherd, and Help-woman (who can only be seen on midsummer's night).

The Winter Spirits, on the other hand, are mostly evil and feared. They include the Dark Eater and his minions. The one constellation-story which is only visible in Winter, "The Coming of the Ice Demons," tells a story of woe and loss. White Princess is the only friendly Winter Spirit.

The Star Witches

This is what *Hears the Stars* told me about them:

The Star Witches are the oldest of the secret societies of Prax. After the world had been destroyed, but before Waha had come, a woman looked up instead of down. She saw the emerging stars, and gathered other women to her, and taught them. Although they used their star magic to aid any nomads they came upon, they refused to join with any tribe. They never accepted men as members because they believed the male gods were the ones who destroyed the universe.

The Paps

A few constellations in Glorantha have a nearly-universal meaning, even among different races and peoples living on widely-separated continents. For example, the constellation know to Orlanthe as **Tree** and Dara Happans as **Erenbaya** is known throughout Glorantha as some type of plant, or as the place where all plants went when the world died.

While Praxians share some of these constellations, there are others which they view in a completely different manner. Thus, to the Praxians this constellation is the story of "Hyena's First Day", telling of the events soon after he was created by Genert. Nowhere in any version of the story is a plant or tree mentioned, not even the Redwood spirit.

One explanation for this may be the extreme damage done to Prax in the Great Darkness. Many things which survived in other lands are not even memories to the people who live in the Wastes. Oakfed devoured all of the forests of Prax to keep himself and the people alive, and not even the universal memory of **Tree** seems to have survived.

However, the priestesses at the Paps are known to hold lost pieces of the Golden Age, hidden beneath the earth as remnants. They may know the secret of the original meanings of this and other constellations, and hold them in preparation for the return of the Golden Age. A possible identity of this remnant is the Paps Sister called Aldrya by outsiders. Surprisingly, this goddess is not known as one of the sacred plants (such as Dreamweed or Holygrain), but as **Tree Sister**. Other such correspondences may exist.

MYTHS OF PRAX AND THE WASTES

HOW JACK RABBIT STOLE TADA'S TOOTH

Source: the shaman called Longfur Two-Thumbs, of the Blackclaw Clan of the Morocanth Tribe

In the long past Golden Age, where there is now desolate desert, there was once wide grassland. Upon that plain the people of Prax would sometimes gather when Jack Rabbit held court, for Jack Rabbit was the most wise and cunning being in Prax. One day, much like any other in that Golden Eternity, Hyena came to Jack Rabbit and asked for counsel.

"Oh, the plains of Prax, they are full of food, enough for all the people," said Hyena to Jack Rabbit, in a low, whiny voice, for that was his way of talking, "And it is surely true that none go hungry. But all know that Tada keeps the best greenery to himself, and that seems quite unfair. Never in my life have I eaten a cabbage, for they grow only in cold, wintery lands, and our fair home has never known such a season. Those few brought by foreigners and far-hunters are hoarded by Tada, and never shared with the people."

Jack Rabbit considered this carefully, thinking over it and under it for three days and three nights, for that was his way. Finally, he said to Hyena, "You have a valid complaint. I shall teach Tada a lesson, so that he will learn to be generous in the future." And Jack Rabbit began to make his plans.

Nothing ever happened on the plains of Prax without Jack Rabbit knowing of it, and so it was that he knew exactly where

Tada kept his best cabbages. That evening, he stealthily crept there

under cover of night. Ronance was guarding the greens, as he always did, but Jack Rabbit was not deterred. Changing his voice to sound like one of the Forty-Eight, Jack Rabbit made the sound of wounded grain, and Ronance ran off. With that, Jack Rabbit slipped into Tada's pantry and hid himself in-side the biggest and most succulent of Tada's cabbages.

Later that evening, Tada felt an unnatural hunger and, walking to his pantry, felt strangely compelled to eat the largest of his cabbages. Aferwards, he slipped quietly back into his blanket to sleep. Now, Jack Rabbit found himself down in Tada's stomach, just as he had planned, and when he was sure that Tada was fast asleep, he climbed back up into Tada's mouth. Carefully, he pulled at Tada's best tooth until it came free, and then he slipped out of Tada's mouth when the god opened it to snore.

The Unsleeping Dog was lying at Tada's feet as he al-

ways did, and when Jack Rabbit slipped out of Tada's mouth he awoke and began to bark. Bark! Bark! Bark! Jack Rabbit was not surprised in the least, for he had planned this as well. He smiled and began to hop about, brandishing Tada's tooth. When Tada finally awoke, after much barking and hopping, Jack Rabbit dashed off. Tada, naked as the day he was born, chased after him.

For hours Tada chased Jack Rabbit, who the whole time brandished Tada's tooth and shouted. Yah! Yah! Finally, though, Jack Rabbit began to tire, and he began to worry, for Tada still seemed very angry and was coming ever nearer. So, Jack Rabbit threw Tada's tooth to the side, sure that he could make his escape when Tada stopped to retrieve it.

But Tada was so full of anger by then that he did not even notice when Jack Rabbit tossed the tooth away; he charged right by it. Jack Rabbit was worried by this, but he always had a thousand plans, and he had not yet used them all. So, he circled around to where he had told Hyena to hide, just in case he got in over his very tall ears. As Jack Rabbit ran by Hyena's hiding place, Hyena remembered his instructions. He began to bark and howl, and he sounded exactly like the Unsleeping Dog chasing a mouse, for in those days Dog and Hyena were still much alike. This made Tada stop in confusion, for he had left the Unsleeping Dog far behind. When he stopped, too bewildered to figure out which direction to run, Hyena and Jack Rabbit both made their escape.

Tada wasn't able to catch either of them that night. When his senses returned he tried to look for his tooth, but he couldn't find it either. He couldn't even find the Unsleeping Dog when he got home, for the poor creature had run away to hide, afraid that Tada would punish him.

In later days, whenever Tada ate fine greenery, some of it got stuck in the gap where his tooth had been, and he had to spend many hours plucking it out. For this reason, he no longer enjoyed it quite as much, and began to share it with all of the people. Having thus learned generosity, he began to share other things as well, including the finest clothes, the sweetest waters, and the warmest blankets. Jack Rabbit had taught his lesson well.

HOW TADA'S EYETOOTH WAS LOST

Source: Bolglod of the Hidden Thrust, Bison-Khan of the Fran Anzar Family of the Aroldiddi Clan, descendant of Waha and Iora Stareyes, who rode with Waha over the Trail of Choking Dust

All of you have heard of the Golden Age. It was the time when Tada, greatest of khans, ruled over all of Prax. It was the time of peace, prosperity, and plenty. It was the time before Chaos and Darkness. It was a time filled with loyalty, honor, and duty. Yet, even in that time, there were those who acted outside the tribes. One of those was Jack-



rabbit, the Trickster.

You have no doubt heard that Jackrabbit was clever. This is true. Sometimes Tada was able to use Jackrabbit's cleverness to help the tribes, such as when he tricked some trolls into giving us their mushroom drinks. More often, however, Jackrabbit was a nuisance, and Tada had to punish him for the good of all the people.

One night, Tada was fast asleep. He was resting under his blankets, among his people. Lying next to him was the Brother Dog, his loyal companion. Tada was woken that night by Brother Dog barking and howling. He sprung up at once, for he knew there was danger about. Talking to Brother Dog, Tada learned that Jackrabbit had been skulking about. Jackrabbit was a thief, so Tada began to examine all of his belongings to see what had been stolen. He found his best walking sandals and his favorite club, his treasured cloak and his great loincloth, all in place. His arms, his legs, his fingers, his toes, and even his nose were still present as well. Finally, he reached into his mouth and counted his teeth. That was when he discovered one of them had been taken. Worst of all, it was his eyetooth, his favorite one.

Tada grew very angry, for this was the worst thing that Jackrabbit had ever done. Sometimes he played tricks. That was not too bad, even though it made people look foolish, because it was always eventually forgotten. Sometimes he stole food or simple belongings. That was worse, but such things could be replaced. This time, Jackrabbit had stolen something irreplaceable. Worst of all, he had stolen it from Tada, Khan of Khans. That was just like stealing from the whole tribe. Tada stalked off, determined to find Jackrabbit and teach him a lesson he would never forget.

Tada looked for half the night. Finally, he heard a chanting and saw light in a clearing. He strode purposefully towards it, and within he saw quite a sight.

There, perched upon a throne of rock, was Jackrabbit. He was dressed in all the clothes and accoutrements of a khan. However, they were so mismatched that they looked more like a beggar's wrappings. Most amazing of all was the fact that carefully balanced atop his head was Tada's eyetooth! As Tada approached, Jackrabbit grinned and chanted:

"I've stolen Tada's roots!
I've taken Tada's crown!
Now Tada's throne is mine!
Bow before me, all bow down!"

Now Tada was even madder than before. Not only had Jackrabbit stolen from the Khan, and thus the tribe, but he also mocked the very tradition of the Khan. He laughed at all the bonds of loyalty between the Khan and his people. He made fun of the people's duty to their Khan. With a yell, Tada charged at Jackrabbit.

As Tada rushed at him like a crazed bison bull, Jackrabbit realized that he had gone too far, and he fled. For a long time he ran, with the eyetooth still balanced on his head. Though they ran for hours, Tada would not give up, for he

had to bring Jackrabbit to justice.

Finally, in desperation, Jackrabbit threw Tada's eyetooth away. Tada looked at it longingly as he ran by, for his mouth felt very empty without it. But, his duty as Khan was more important, and that required catching Jackrabbit.

Throughout the night Tada chased Jackrabbit. True to his nature, the trickster tried many tricks and deceptions to escape Tada, but they all failed. Finally, just as the Sun began to shine, Tada caught Jackrabbit by one of his long ears and scooped him off the ground.

Tada began to shake Jackrabbit, demanding he make repayment to the tribe, and that he promise never again to taunt the customs of his people. After much shaking, Jackrabbit finally promised. Like had always happened before, he expected to be let go now.

Tada was not done yet, though. He told Jackrabbit to think carefully about what had happened as he returned to Prax. Then he spun around and around, and finally let Jackrabbit go. Jackrabbit flew over all the Plains of Prax, even past the mountains, far to the west.

Afterwards, Tada tried to find his eyetooth, but it was hopeless. After the Ant Tribe could not find it, he finally gave up and returned home. He was not too unhappy however, for he had done the right thing: a Khan's first duty is always to his tribe. But he was never again complete, for part of him was gone forever.

Jackrabbit was many months coming home. He was still Jackrabbit when he got back. He made people look foolish. He stole small belongings. He played many other tricks. But never again did he steal from Tada, for he knew that stealing from the Khan was stealing from the whole tribe. And never again did he mock the customs that all his people believed in. Tada had taught his lesson well.

WHY THERE ARE RAVENS

Source: Kengold, Raven Shaman of the Impala Tribe

Back when the land was full and fruitful, there were many gods and spirits, but none of them was quite so mischievous as clever Raven. He delighted in sneaking up behind Hyena and pulling his tail. He took off Bison's nose, and wouldn't put it back on until Tada made him. He sang all the time, with his racous *rrrraawk* that made your head hurt. And even though Sun Hawk had burned him black for stealing, he still delighted in hoarding all the treasures he could find. He made a proper Boggle out of himself.

Now, Eiritha was known in those days for her hospitality, and her home was open to all. But she grew worried about Raven. When he came to her house, he ate all of the food she had made for her family. He stole the pretty things Storm Bull gave her. And he messed up her home and then blamed it on her grandchildren.

Storm Bull said he would protect her, but Eiritha knew her brave husband was ill-equipped to deal with the tricky Raven. You had to be just as quick as he was, or with a flash of feathers he'd grab something and fly out of reach.

Eiritha's grandchildren offered to catch Raven, but each failed. Bison was too slow, Rhino couldn't see Raven coming, and Long-Nose's nose had been pulled so many times, she ran when she saw Raven coming. Sable tried to ram Raven, but Raven tricked her into hitting a rock, so that her horns bent. And Bolo Lizard was so stupid, Raven tied a black feather to her tail, and she chased that instead. Raven tricked each one, and taunted Eiritha with his success.

When Bolo Lizard finally returned, exhausted from her chase, Eiritha was so upset she didn't watch where she was walking. She almost stepped on Mongoose, but the quick animal darted out of the way, chiding her for her carelessness. She thought to herself, "Surely such a quick beast could stop pesky Raven!" When asked, Mongoose gladly agreed to guard Eiritha's home as thanks for her hospitality.

Now Raven knew of the fine jewelry Eiritha owned, the fine food she made, and how much fun it would be to mess everything up in her fine home and blame it on her grandchildren. He knew that she and her family were gone at the moment, so he thought he'd stop by and see what there was to do. But as he flew up he was surprised to see Mongoose.

"Raven," said Mongoose, "I am happy to see you, and I hope you are well. But, you may not come inside."

"Mongoose," said Raven, "I just want to take a little look at this fine home. I'm sure Eiritha would not mind."

But Mongoose refused. "So," thought Raven, "such rudeness means I have the right to look inside, just to teach Mongoose a lesson."

Raven was, if nothing else, resourceful, and he vowed that Mongoose would not stop him for long. Jackrabbit owed him a favor, so Raven went and asked him to teach him how to run fast. Raven looked funny when he ran, with his hop-hop-hop, but finally Jackrabbit admitted that Raven could run very fast indeed.

Raven went back to Eiritha's home, and started to run. When he'd picked up enough speed, he tried to run inside. But Mongoose was just as quick as Raven-running-like-Jackrabbit, and he caught him by the tail. "Ha, Raven, you are hard of hearing. You cannot go in." He gave Raven a good shake, to show he meant it.

Raven still wanted inside, and he was determined to get past Mongoose. He saw Rattlesnake, and asked her if he could borrow her skin. He slipped it on and, thus disguised, tried to slither into Eiritha's home under a flap.

But clever Mongoose saw through the disguise, and seized Raven. "Ho, Rattlesnake, I am glad you came! I have gotten very hungry, waiting for Raven!" Mongoose lifted up Raven-in-a-Rattlesnake-skin, and started to pop him in his mouth. Raven was so scared he jumped right out of the skin and ran away, leaving it behind, so that Rattlesnake had to grow herself a new one.

Raven decided he would scare Mongoose away, and he borrowed Hyena's scary laugh. He snuck up behind Mongoose, and laughed and laughed, to scare him into thinking Hyena was coming. Mongoose wasn't fooled by Raven-

laughs-like-Hyena, and knew he was in no danger, but he pretended otherwise. "Help, Help," he cried, "Hyena is trying to eat me!" The herds stampeded when they heard this; there were so many that Raven could not avoid them all, and he was stamped flat by their hooves and toes.

Raven was feeling sulky by now, and very cross with Mongoose. "Mongoose thinks he is so smart. I will teach him a trick or two." Raven thought for a long time about how to get into that home. Finally, he had an idea. He split himself into many pieces, each of which was a little bit like himself. Let Mongoose catch them all, if he could!

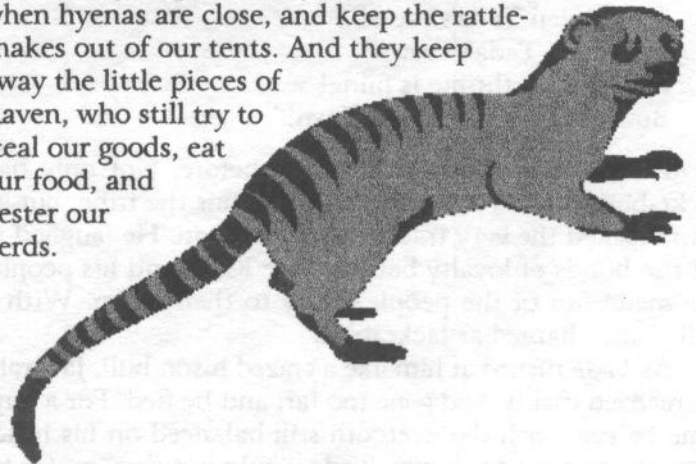
Imagine poor Mongoose's surprise when not one, not a handful, but more Ravens than you or I could count flew up to him. "Rrrraawk! Hello, Mongoose!" they shouted. "We will just take a peek inside, and tell you how it looks!"

Mongoose tried to stop them, but every time he caught a Raven, the others would bite his tail and peck his head. When he dropped his captive to catch another one, the first Raven would attack. And all the while, the Ravens flew inside, eating all the good food, stealing all the shiny treasures, pooping on Storm Bull's trophies, and making a mess of Eiritha's neat home. And Raven was so mad, he didn't even want to blame it on Eiritha's grandchildren this time.

When their bellies were full with food and their beaks with plunder, the Ravens all gave Mongoose a good peck and flew off to sleep. Poor Mongoose was left to tell Eiritha that tricky Raven had won after all.

When he woke up from his nap, Raven decided it was time to put himself together. But, not all the little Ravens liked this idea. Raven tried to catch them, but every time he caught a piece of himself, the others would pull out his tailfeathers and peck his toes. When he dropped one to catch another, the first little Raven would poop on his head. And all the while, the little Ravens flew around and created mischief; one snuck up and bit Basmola's tail, and the lioness later nearly ate poor Raven, who did not expect her to come hunting him. This is where the ravens we see when we ride come from - they're the pieces of Raven that tricked him and stayed apart, and still create mischief.

Mongoose and his children haven't forgotten Raven, either. They help us hunt jackrabbits, warn us when hyenas are close, and keep the rattlesnakes out of our tents. And they keep away the little pieces of Raven, who still try to steal our goods, eat our food, and pester our herds.



THE ORIGIN OF CHAOS

Source: Kannan Kannanson, initiate of the Storm Bull

Chaos is the evil of the world. Chaos changed everything, and what it did not change into evil it destroyed. Genert and his twenty-seven wives became the Twelve Digestators, their sons became the Eanjak Riders, their daughters became the Bearers of the Greater Miseries, and their grandchildren became the Four Hundred Biting Flies.

Woe to we Little Ones! Woe to the Great Ones! No one was safe, and only those who fled in shame are our Ancestors. It was Chaos which brought shame to our Ancestors and troubles to us. Everything would have died then except for the courage of the savage Storm Bull, Savior of the Universe! He is the King! He is the Great God! He alone stood to fight, and the evil ones surrounded him on all sides. Our ancestors cowered under his blanket, and this is why they saw what happened. Storm Bull (we all shout his name!) reached into his heart and from it took the Great Rock, and with it crushed the Devil's head, and smashed its bones, and pulped its flesh, and made its rank organs into squirming things which have no names. Storm Bull (we revere his life!) spat upon the ground and from that sprang the waters which wrapped around the evil and ate it, turning it into the forbidden marshes.

Foul chaos! It did not die, but it was made into something managable. First out of it crawled the Thirteen Great Monsters, and then the ten thousand broods, and finally the Eight Human Races which fled in fear from this land, and inhabit the regions around the edges of our world.

When he saw these new evils, Storm Bull leapt into the sky. He set the stars there, and made Lady Night do his work while he was gone. He went into the Dark Place and drew from it the Other Gods, and set them to their work. He set Bright Treasure in the sky, and Rain Man to guard the west and bring life, and Dark Eater to guard the north and bring winter. He drove Wild Hunter into the Wastes, to guard the east and bring death to the Monster Men. Now he can do his work, for he has set others to help the people. So, he continues to cast down the chaos monsters.

Next came Waha, who called together the Ancestors. Great Waha, who hears our prayers, went into the Dark Place and freed the Mothers of the Beasts. He held the Contest of Food which separated men from animals. He chased away the Shadows of night. He slew Malia, foul Mother of Plagues. He tamed the Wild Hunter and Wild Fire and set them to cleanse the world of chaos. He taught us to butcher the beasts to send them to Bountiful Eiritha, and to kill our enemies to send them to the Dark Place. Waha! Praise the Great Khan! Waha!

THE FALL OF THE OSTRICHES

Source: Kossack the Desert Tracker, as told to him by a native

Long ago, when Genert was alive, Prax was a paradise, so rich that no one ever starved. People had only to say the

right prayer and fruit would fall from the branch. This was before Chaos, long before Waha brought the Covenant. Some even say before Eiritha.

Genert's Garden was blessed with rich soil, fresh water, and lush plants. Even the Sun was different, not harsh and cruel, but soft and gentle. The Splendid Lord of the Sun loved to dance and help things grow. He was a soft god in a gentle land, and many people followed him then.

The Sun had a wonderful golden chariot, covered with jewels and garlands of flowers, and just as glorious were the Yam-birds that pulled it. Tall and noble they were, and honored to carry their God. They crowed with pride, and even then were vain, though not without reason: their rainbow plumage was the most beautiful on earth, and at the end of each feather was an eye, iridescent as the Sun's.

The Sun's every visit to the tribes was a blessing, for behind his chariot sprouted marvellous flowers, and his birds sang their beautiful songs as a sign of his coming. When he descended to dance with the tribes, his diaphanous robes glistened in the gentle breezes.

Then Chaos came to the land with a terrible fury, ravaging and destroying. Genert called forth his people and sons to face the foe, and they rallied around him. There was brave Seolinthur, with the Serpents of the land; there was mighty Stormbull, with our forefathers and the children of Eiritha: Rhino, Bison, Impala, Sable, and Llama; and there was the Splendid Sun.

Into battle they travelled. Genert, as king, was in the lead, wily Tada beside him. Stormbull raged all around, and just behind Genert rode the Sun on his burning chariot. The Yam-birds cried out songs of victory that raised our spirits and strengthened our hearts.

At first the Chaos Herd was but a dark spot in the distance, but as it came closer, the Devil Herdsmen and Chaos Giants could be seen. Then there were howls of pain, and smells that made you wish you could rip your nose off. But the Yam-birds sang loudly, and the flowers springing up behind the chariots helped to soothe the acid odours. So was it that Genert's Army faced the Evil Horde.

The armies collided and the heavens shook. Gods fought demons in what had been the most pleasant of places. It was the most evil of days, and too much for the Yam-birds of the Splendid Sun, who had faced battle before, but not Chaos. With a strength born of terror they pulled at the chariot, forcing it to turn from the approaching horror. The noble God pulled on the reins, trying to stay to face the foe, but he was forced to the side. Struggling with his rebellious servants, the Splendid God fell to Chaos. It was the darkest of days, and the first night.¹

When the Sun God died, the frantic and terror-stricken Yam-birds were forced from the sky. They fell so fast that

¹ The Ostrich Clan tells a different version of the story, blaming the weak and cowardly Sun God for the downfall of their once great nation.

their beautiful feathers were pulled out; they screamed until their voices became hoarse, but they could not be heard for the din of battle. When they landed they should have died, but the love of their Mother saved them, for she was desperate to save some part of her lost lover. Still, in fear they tore at the Earth until their claws became blooded and raw.

The battle continued to rage, and in the Darkness Genert's army began to fall. There was no Light in that first Night: no flowers sprung up to dim the stench; no glorious songs raised the army's spirits. Chaos began to win. Wily Tada was crushed; mighty Stormbull was blown away, barely alive; brave Seolinthur was mortally wounded, his blood flowing across the land. In the end, even Genert fell.

Before Chaos was done, all of Genert's Garden was in ruin, the plants burned and the land defiled. Later, mighty Stormbull and his allies returned, and the Devil Herdsmen were crushed. But it was too late for Genert: the Golden Land became the Wastes we know today.

The Splendid God never returned, though the Bright Treasure which Waha gave us reminds us of what we have lost. Neither did the Yam-birds return; like the splendor of Genert's Garden, they were gone forever. Instead, a flock of strange ungainly creatures fell to earth not long after the battle. They were the ugliest of birds, as if everything of beauty had been ripped from them: dusty feathers replaced rainbow plumage, and their croaking voices carried no notes of the golden cries of the Sun God's failed steeds. Only in their strutting pride did they bear any resemblance to the birds of the Golden Land. Yet at the slightest hint of danger, even a sudden loud noise, the birds would hide their heads in the dirt. And there they would stand, quivering in fear and shame, as if they hoped this would make the danger go away. We name these shameful creatures ostriches.

THE GREAT SPIRITS

Source: Evarr Stormburner, Shaman of Oakfed

The Great Spirits of Prax are the most powerful known on the plains. Some of the gods are greater, but this is because the Great Spirits are pieces of these gods. They are the last remnants of the world that was, the world before the one we have now. This happened because of chaos. Each thing that chaos touched, it harmed. But even in defeat the gods created new defenders. So we survived to be here today.

When Chaos came to Prax it crept up the sky like a foul river. The Sun was there, and he fought chaos with all his splendour. But he was not strong enough, and he exploded when the evilness touched his pure body. The largest piece fell to earth at the Monkey Ruins (burning that corrupt city to the ground). This was Oakfed, who afterwards provided light and warmth to men in the Night.

Chaos was also present on the land, and it moved through the earth like worms. Brave Seolinthur came to stop it, and his body was chewed until he died. But his lifeblood poured out in a raging torrent across the land. This was Zola Fel, who washed away the chaos, and kept them

from crossing into sacred Prax.

Another god we do not remember fought against the Devil Herdsmen, seeking to preserve the soul of the land. It raged, but its passion was not enough, and when it was eaten, only its shadow remained. This is the Dark Eater, who still seeks to devour chaos, returning it to its source.

Mighty Storm Bull was the last defender against Vrak Kargl Vozn, whom you call the Devil. He fought well, and with the aid of Fire and Water, Earth and Ice, defeated the One Evil. But he was wounded in the battle, and barely survived. Where his skin was pierced, a wild wind blew into the world. This was the Wild Hunter, which still blasts chaos in the Wastes.

Chaos also created more evil. Before he invaded Prax, Vrak Kargl Vozn squatted at the edge of the once-Golden Land, and where he sat he left his stool. From this foul pile of dung came Malia, Mother of Disease, to make the misery of the people greater for her father. She still stalks the land, and so the Great Spirits remain to defend against her.

THE GODS OF THE NOMADS

Source: an EWF fragment, found in the Pavis Rubble

After Storm Bull killed the Devil, the people who survived in Prax 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 world of confusion and fear. Then it was that the Daka Fal walked the world and separated the living from the dead, setting each in their 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 then, and he tamed the world and returned it even more to order. He made the earth and sky be still, and overcame the Great Spirits. He travelled into darkness and fear and rescued the Protectresses, the daughters of his mother. He brought them to the people, who learned of the differences between men and women, and so had children of their own. Since then the priestesses have been caretakers of the people and animals, helping them find food and health.

Waha taught men all of his skills, so they could survive without his presence. When even these were not enough he instituted the Survival Covenant, thus separating Men and Beasts, so that all could live. He taught men to use weapons to defend their new herds. In these ways he established the tribes and their customs, which the khans teach and enforce among the people.

After Waha returned to his mother, the world became more dangerous. Even with the herds to provide milk and meat, food was scarce. Found-Child came then, and taught men the difference between hunters and prey. He taught the prey to run swiftly, and taught the hunters how to use Waha's weapons to kill the wild animals for food, using the rituals of the Father of Khans to return their spirits to the Mother as well.

Spirits and demons still roamed the land, for the Daka



Fal controlled only the ancestors of the people, and Waha defended only against the greatest evils. The Horned God came then to some men. Most died, but the few who survived his visions and tests became the first of the shamans, who even now protect the tribes from the Other World.

Thus the people lived when the Sun rose again, and so they continue to live. This is a far fall from the once rich land which is occasionally glimpsed in their magics, and which some tales hint of for their future. But these ways are proven to work, for these savage and hard deities form the familiar ways of life for the people, and few born there would choose any other land.

HOW THE MOROKANTH CHEATED

Source: Inire the Red, as related to him by Roneer the Hue, a brave of the Sable Green Clan

Before Waha became Khan, people walked the land dazed and confused. You can look at the Bison Riders to see how they behaved then. There was no food to eat, for all the Old Food had been burned by Oakfed.

Waha had found a magic which allowed people to eat the New Food, but it made them Stupid. Most people, both two-legs and four-legs, were so hungry that they didn't care. Only our ancestors wanted to keep their wits, for they saw that those who would become witless would need protection from the Broos and Dark Men and other such evil folk. Such was their love of Prax and its people that they would rather starve than see everyone die. So it is with us today.

Waha was going to grant everybody their wish, but he realized that our ancestors were too few to protect all the ones who were willing to be made stupid. He also saw that if the four-legs were allowed to keep their wits they would be at a disadvantage, because they had no hands. The fight against Chaos would be tougher, and Waha's people might not win. Waha could not allow this.

So Waha thought long and hard on how to ensure that all the two-legs remained as protectors. In the end, he said he did not have enough magic to grant everybody's wish. He divided the two-legs into tribes, and paired each with one type of his mother's children. He then declared that there would be a contest to decide which part of each group would retain their wits, two-legs or four-legs. The side that won each contest would be the protector of the other side. To make sure that everyone tried to win the contests, he said that the side that won would eat the better food, because he feared that some two-legs might try to fail, such was their hunger.

Waha first set our ancestors against the Sables, for he knew that if those beasts were set against any other two-leg tribe they would win through sheer cleverness. But we were prepared by the Founder, and won our contest. Thus, we became the protectors and riders of the Sables.

Next, Waha paired the Haughty Ones against the High Llama. When the Haughty Ones saw that they would be ridden by higher beasts than themselves, they gave up their pride (for the moment) and resorted to low tricks to win.

Jonstown Compendium #163,947 (from an EWF fragment)

To understand the history of Prax you must remember that the leadership and inhabitants constantly change. The sacred region is often visited by whole tribes from the Wastes who come to pilgrimage in the ancient holy places. They visit the Paps and the Block, and enter the broo-infested Swamp to make khans. They may raid Dragon Pass. Then they depart, often not to return for decades. The sacred institutions of Prax, the priestesses at the Paps and the Storm Bulls at the Block, can not enter into mundane agreements such as treaties or the raising of armies, but may only fulfill the functions of peace or war as prescribed by Waha. Thus, the shifting populace enjoys a common religious continuity, but the peoples cannot be bound to treaties because they can vow only for themselves, their own followers or warband, and occasionally their immediate family.

During the Godtime, this land was the capitol of Genert the Land God. It was fertile and marvellous, a fairy-tale land of glory. The folk who lived there were ruined when the Devil came. He destroyed Genert's Garden. He slaughtered the Golden Age people, and Genert himself. Only the animal riders, allies of Genert's armies, remained, and they were scattered. The slimy chaos armies squirmed into Prax where the heroic Storm Bull met him in battle. After much sacrifice and effort, the Devil was pinned beneath a monolith of solidified Law, the great Block. Waha the Butcher came to the bleak land, dug the Good Canal, and taught the starving survivors to live. He differentiated between man and beast, and made man learn the songs to send the spirit of a butchered beast to its mother for rebirth. Thus, the Praxian remnants survived.

Though the nomads raid Pent, Kralorela, Fethlon, and eastern Maniria, their desert homeland has never been significantly disturbed by outsiders, even by the city of Pavis. Their own excursions have made few lasting marks, and founded no dynasties outside of their land. The Praxians have been one of the influences, rather than one of the causes, of history.

In the Dawn Ages many Praxians joined the First Council. Their clans rode into the lush lowlands of Peloria and provided the mobile part of the army which defeated the horse nomads and sent them into the bleak lands of Pent. Some of the Praxians seized lands in Peloria and settled; all but a few have since died out. Prax later harbored many refugees when Dragon Pass was conquered by Gbaji, and Praxians made up an important part of Arkat's anti-chaos armies at the....

Waha had intended this, for otherwise they would have lost to any beast because of their arrogance.

Waha then matched the pygmy folk against the Impala, for he was worried that their small brains might cause them to lose against any other four-legs. Even then, it was a close contest, though the puny Impala Riders finally won during a tie-breaker.

Waha tested the Brutes against the Bisons, since no one else was strong enough to match those mighty beasts. For good measure, he drugged the four-legs with a drink of fermented mushrooms from the Land of the Dark Men. It is



a good thing he did, for the Brutes barely won, even after Waha helped them all he could and reminded them five times that they would get better food if they did.

Many lesser contests were held, but finally the Morokanth came to be paired off. They had watched all of the contests with growing alarm, for they wanted to keep their wits and remember the taste of cooked meat. But they knew that Waha did not know them very well, and so they hung out their tongues and drooled like a Storm Khan, staggered when they walked, and even glazed their eyes to make the two-legs think they suffered from Brain Fever.

Waha was pleased when he saw this, for he had not known which beast to pair the Dumb Ones off against, still dazed as they were from the destruction of their beloved forest. The sight of the Morokanth lightened his heart, and so he commanded the Dumb Ones to contest against them. Once he did this, the Morokanth dropped their act and quickly defeated the Dumb Ones. Waha would have helped the Dumb Ones win, but he had used up all his tricks to make sure the Bison Riders didn't lose. This made him very angry, for he would have chosen the Dumb Ones over the Brutes any day; at least the Dumb Ones weren't stupid!

The smug smiles and proud boasts of the Morokanth made Waha even angrier. But in the end he had to uphold the results, for none of the four-legs had actually lost their wits yet, and he feared some might suspect trickery and cause trouble if he tried to redo the contest or change the rules.

That is how the accursed Morokanth cheated and were not made stupid like they should have been, like the other beasts. And this is why chaos and invaders still come into Prax, for the Morokanth can never be as good as men.

YELORNA AND THE FALSE SUN

Source: Hears the Stars, shaman of the Impala Tribe

Although they were not part of Waha's Covenant, the Unicorn Women were one of the tribes of the Weeping Age. Then as now they were not fully trusted, for the beasts they ride are too close to the hated horses, and they do not act

as women should. But the Sun Daughter had been known of old. Many of the tribes had looked to her light for help in the Darkness, and so they were tolerated.

Not long after Waha came, a god came who said that he was the Sun of old, come to bring back the Golden Age, and offered gifts so that the people would follow him. The Claw-Footer tribe did so when he proved his kinship with their beasts, but most did not know what to think, and turned to Waha for advice.

Now, Waha was a clever god, and he knew the foreign god lied. But rather than fight him, he used this opportunity to determine where the Sun Daughter's loyalties truly lay – with her solar kin, or with the people of Prax.

When the Sun Daughter faced this god, she had to admit that he was bright and powerful. And how could she know how chaos and death might change her father, the True Sun? All tests she could think to offer he answered. In turn he demanded the duties of a daughter to her father – loyalty, and obedience.

Torn between duty to her kin and love of her land, the Sun Daughter came with her mount against Waha, as her father ordered. The battle was great, and the horn of the Unicorn Father pierced Waha so that he bled upon the land. But with that spilling of blood the truth came to the Sun Daughter, that loyalty and honor lay in deeds, not kinship. She turned against the new god, and her rightness was proven when he fled across the sky from her, though his flight was in vain. After many turnings she caught up with the False Sun and slew him and his mount, so that no trace of them remained. With the other Praxians, her children chased the traitorous tribe out of Prax, though they have tried to return many times. And when the True Sun did at last return, the Sun Daughter was able to greet her father with honor.

To atone for their goddess' error, the Unicorn Maidens every year offer healing gifts to the Paps in an effort to heal the wound she gave Waha. And so have they and their patron won their place among the tribes of Prax: through honest deeds, not false promises.

WHY HERDS LIVE THERE AND MEN CANNOT

Source: Sala Greenwater, Herd Sister of the High Llama Tribe

The Protectresses are the daughters of Eiritha, who is the daughter of Genert, the long-lost god who ruled the world before he was slain by Chaos. This relationship imbued the herds with a great respect for the earth and all which comes from it, a respect lost to the races of men, who have other origins. Thus, while men frantically ate the crops and began burning the trees for their protection during the Darkness, ignoring the proper rituals for the renewal of those things, the herds maintained their relationship with the Mother. After the first Dawn, the herds were allowed to live in the Wastes, while people were punished by being denied the basic ability to live off the land. Thus their dependence in the chapparral upon the herds of the Goddess for support.



NOTES ON THE CULT OF EIRITHA

For the full cult write-up, refer to *Tales of the Reaching Moon* 14.

CULT TITLES

Initiates are called Herd Daughters, or often just Daughters. Thus, a clan priestess might call any woman her Daughter, because of their relationship in the family of Eiritha.

Priestesses of Eiritha are titled Herd Mothers. The High Priestess of a clan is a Herd Mother, but is also named for the tribe's animals: Sable Woman, for example. The highest priestess of each of the Five Great Tribes is a Respected Elder; this title applies to the many high priestesses who live at the Paps.

BLESS ANIMALS

Along with other common fertility-enhancing spells (such as **Bless Crops**), I believe **Bless Animals** should be a ritual Ceremony spell, with a minimum casting time of 1 hour. An Eiritha priestess should only be able to cast it on the beasts of her own tribe.

EIRITHA ASPECTS

Eiritha's Balm

The curret cult write-up lists both Dendara and Ernalda as Associate Cults, stating that their worship is a remnant of the "grand earth cult then extant" [in the Golden Age]. I do not believe such universal earth worship ever existed in Glor-antha, and feel Dendara has no place in Prax. Note that Eiritha's cult is very similar to other herd cults throughout the world, including those in Peloria, and of course Dendara is an appropriate Associate Deity in Dara Happa, for example.

However, the spell "Dendara" provides is an important part of Eiritha's cult. As the source of all Life, Eiritha is the source of health and healing. The subcult of the Licker-of-Wounds is worshiped among all Praxian tribes. It is the source of a special variation of **Heal** known to each tribe: **Heal <Beast>**. It also provides the Divine spell of **Heal Body** to any Herd Mother; Herd Sisters (acolytes) may sacrifice for it as a one-use spell. The Respected Elder present at the Paps is believed to have access to additional spells.

Heal <Beast> (Spirit Magic) variable
ranged, instant

This spell is similar to **Heal**. Instead of being halved when used on a different species than the caster, however, it is fully effective when cast upon the named species (regardless of the caster), but is useless when cast on another species, even those of the same species as the caster.

Thus, an initiate who casts **Heal Sable 6** upon a sable calf would heal 6 points of damage, instead of only healing 3 with **Heal 6**. If she used the spell on a captured impala, or on herself or another human, it would have no effect.

Eiritha the Mother

Eiritha is the mother of all Praxians, and so is the source of fertility for human and morocanth women as well as the herds. Fertility amulets are common among all the tribes, although their form varies. Sable women, for example, give the primarily human figure the horns of a sable, while morocanth priestesses always give the morocanth figurine hands with thumbs, to show her power. Eiritha the Mother is the source of a **Spellteaching** spirit which knows **Birth Song**, used to help relieve the pain of childbirth.

The Respected Elder of Eiritha the Mother at the Paps knows a Divine spell to promote fertility among the women of the tribes. This spell of **Bless Woman** may be learned by any Respected Elder, but may only be learned or renewed at the shrine in the Paps.

Birth Song (Spirit Magic) 3 points
voice range, duration special, passive

This spell is cast upon a woman undergoing childbirth. It is only effective on women of the same race as the caster.

As long as the caster continues her song of comfort, the recipient is free from the mental distress and some of the pain of childbirth. It does not prevent the possibility of complications, nor does it protect the mother or child from harm or death, though it does allow the mother to face the prospect of her child's death bravely.

The singer must expend 3 MPs for each full hour she sings. Fatigue effects may apply at the gamemaster's option. Because it results in girl births about nine times in ten, it is a woman's secret, kept secret from the men of the tribes.

Bless Woman 1 point
ritual Ceremony spell, nonstackable, reusable

This spell is identical to **Bless Animals**, except it may only be cast on a human or morocanth initiate of Eiritha, who has already born at least one live child. It may not be cast on a female herd man: **Bless Animals** is required.

THE PAPS REMNANTS

Many deities associated with Eiritha have no active cult remaining on the plains. Their only surviving temples are at the Paps, where they are subservient to the priestesses of Eiritha. The Paps deities include **Axe Sister**, the **Horn of Plenty**, the **Serpent Guardians**, and **Tree Sister**. Other subcults include **Earth Mother** (usually called **Ernalda**), the **48 Old Ones**, **Good Shepherd**, **Malome** (Campfire Goddess), **Ronance**, and the **3-Bean Circus**, and are described in *Tales of the Reaching Moon* 14.

Spirits available to the Respected Elders of the tribes are indicated under the descriptions below, and also include **Ronance** and the **Good Shepherd** from *Tales* 14.



Axe Sister

This is the Avenger of the Earth, who protects the Earth Temple at the Paps. The God-Learners and Theyalans say she is Babeester Gor, and it is not unknown for the Most Respected Elder to hire Babeester Gor mercenaries to augment the temple defenses in times of danger.

Axe Sister provides no spell to Eiritha, but her worshippers coordinate the defense at the Paps, pursue raiders, and defend the interests of the temple. They are led by an acolyte called Eiritha's Axe, who reports to the Most Respected Elder. She is an Eiritha initiate, but has special relief from the cult's weapon and spell restrictions.

Forty-Eight Old Ones

These are described in *Tales of the Reaching Moon* 14. Their names are known to the Most Respected Elder, who can allow their use by another priestess; such a spirit is available for a season. It will not fight or allow its holder to use its MPs or spells, but it will cast spells for her. Each has a fixed INT of 6, and knows Heal 6 plus one Divine spell, chosen from the following: Accelerate Growth, Bear Fruit, Bless Crops, Heal Body, Regrow Limb, Seal Spirit. This last spell is available to only a single one of the Old Ones.

The Horn of Plenty

This is one of the seven Great Magics of Prax, one of Eiritha's horns which was broken off by Ragnaglar. It has no cult and provides no spell, but receives regular worship and is attended by a Respected Elder. She uses it to feed the Paps folk, for it is always full of the milk of Eiritha. It is sometimes loaned to a tribe in times of need, though never for more than a season or two.

For more information on the Horn of Plenty see "Great Magics of Prax", pg 100.

The Serpent Guardians

These are found guarding many important Earth temples across Genertela, but only in Prax do they retain the strength to leave their home and travel above ground. The queen is snake-headed and tailed yet otherwise like a woman, and her woman-headed attendants are snakes of great size and deadly poison. They give **Command Snake** to the priestesses of the Paps; their worship is not found among the tribes. In times of war they have been known to

leave the Paps to fight for any tribe that is granted their aid by the Most Respected Elder.

Statistics for Serpent Guardians can be found in "A Praxian Bestiary" (pg 86).

Tree Sister

The goddess of plants elsewhere known as Aldrya gives her sister the spell of **Accelerate Growth**. Her spirit is available to the Respected Elders of the tribes. The nomads sometimes say that Tree Sister's presence in the Paps is the reason for the great fertility of the Sacred Ground, the land immediately surrounding the Paps.



NOTES ON THE CULT OF FOUNDCHILD

The general format for Hunter cults in Glorantha was published in *Questlines 1*. This article provides additional information to apply this write-up to Prax, where the nomads worship a deity named Foundchild. Some of this material is derived from the Avalon Hill supplement *Griffin Island*.

HUNTER IN PRAX

Foundchild is the premier Feeding Deity of Prax and the Wastes. A major part of most animal nomads' diets is game. The cult supplies the hunters to obtain this treasure. The best hunters belong to this cult, and it provides occasion for them to meet together.

Foundchild co-exists with Waha. The cult has no center of power, but most tribes have worshipers. Minor tribes like the Ostrich Clan, and non-Waha peoples such as the Men-and-a-Half, who depend on hunting more than raiding for their existence, worship Foundchild correspondingly more.

THE GREAT HUNT

In Prax, the Great Hunt takes place in midsummer. It begins on Wildday of Disorder Week in Fire Season, and (with

preparations) lasts for a week.

The ceremony culminates on the night of Fireday of Harmony Week, when Helpwoman appears in the sky to bless her children. Theyalans know her as the star called One Night Wish. This is the only time that Helpwoman and Foundchild can be seen together in the world.

HELPMWOMAN

Helpwoman raised Foundchild in the Darkness, and is always found where he is worshiped. She struggled through the Darkness, and found the will to survive when she found an infant lying helpless in the snow. She raised him in just three days by feeding him her "three famous meals."

Women of hunter families usually worship her subcult as a complement to their husbands' worship. She provides no unique Divine Magic, but serves as a model for the women, and epitomizes their activities. She is the founder of many crafts, including cooking, plant lore, sewing, and first aid.

Helpwoman's cult is important to the Hunters, for few Eiritha women will marry a man who is not a Waha initiate. Thus, Foundchild worshipers raise their daughters to

THE PRAXIAN FOUNDCHILD MYTH

After the Devil came, Genert's Desert was a wasteland occupied only by the lost, forlorn souls who had survived the great battles. Their khans rode to battle other enemies, leaving the weak, poor, and injured behind.

Eiritha, whose every step had once brought food, was far, far underground. One man put his ear to the earth to listen magically and heard a distant stamping of feet. He said that this was Eiritha treading, and that there must be some result, although they could not see it. Then they found scrubby plants which could be eaten. This let them live a miserable life, though some of them ate the wrong plants and died.

The woman named Helpwoman had inner power which fostered a group that struggled together to survive. She taught the people which were the best plants to eat and which were poison. She taught them how to make a camp fire. She taught them how to keep their miserable possessions usable.

One day as she wandered, Helpwoman found a child wrapped in the hide of an animal which has been forgotten. She took the boy home to raise him. He was later called Foundchild, though now most people just call him Hunter or First Hunter.

Foundchild grew quickly. When he was just three days old he threw stones and hunted rabbits. Helpwoman was happy and shared the food with everyone. The people ate well that night and learned the trick of throwing stones from Foundchild.

The next day Foundchild stayed home and made a bow and arrows, but even though other people went out and brought

back rabbits, no one shared food with him or Helpwoman.

The third day Foundchild went hunting and brought back a horned animal (identified as an impala, bison, or nose-horn in different legends). Helpwoman cooked it, and everyone shared in the feast. Foundchild taught them his secret of making these new weapons.

The next day Foundchild stayed home and began making a new tool, and once again no one shared food with him or Helpwoman, though they all brought home bison, impala, sables, and other meat animals. Foundchild was still working on the fifth day, and again no one fed him or Helpwoman.

Foundchild and Helpwoman did not beg for food. Instead, they both rose on the sixth day, and Foundchild made an announcement.

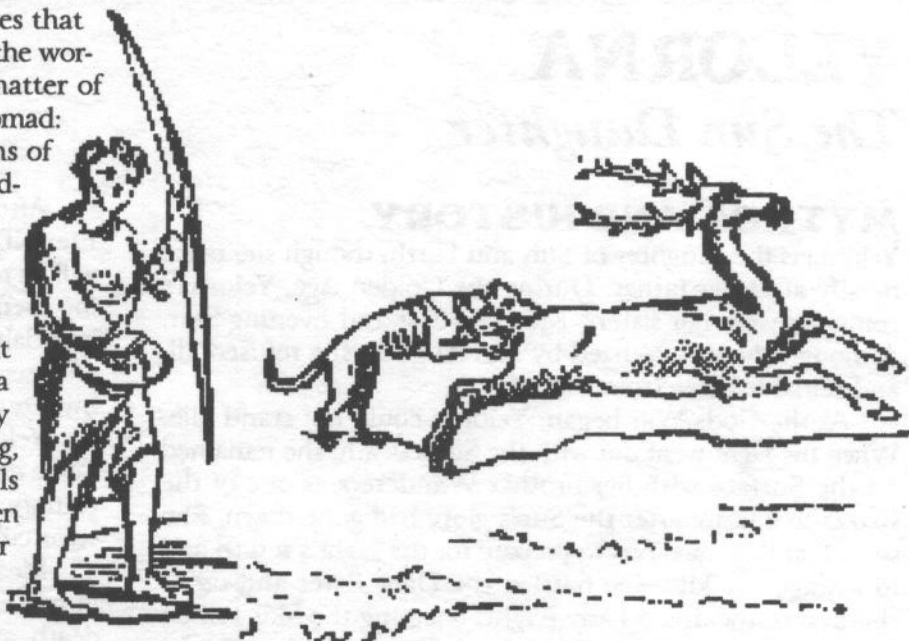
"Before we came here you were all miserable and hungry. I have been happy to teach you what I could, for the powers of Life move me so. But your selfishness has increased your poverty. You will never learn of this new tool to feed all of you, until I come back. If you seek my return, you must always be generous and share with others, even if you have little. When I am satisfied you hold these beliefs true in your hearts and actions, then I will return and teach you of this tool."

Then Foundchild departed with Helpwoman, and neither has been seen since, except in magical places. In time, Foundchild's worship developed into a fraternal society in which the strong are respected, and the weak are protected.



worship Helpwoman instead of Eiritha. This ensures that the hunters will have wives. It has also ensured that the worship of Foundchild remain, for the most part, a matter of clans and families, rather than an option for any nomad: sons of Waha initiates normally worship Waha; sons of Foundchild hunters almost universally worship Foundchild. Only in the small tribes which do not worship Waha at all (such as the Men-and-a-Half) is this not an issue.

Any daughter of a Foundchild initiate may become an initiate of Helpwoman by sacrificing a point of POW. Outsiders may seek to join by marrying a Foundchild hunter and showing proficiency in any two of the following skills: Ceremony, Craft/Cooking, Craft/Sewing, First Aid, and Plant Lore. These skills are taught to cult members by other initiates. Women are also taught Spirit Magic spells by their family or clan's Grandmother, the equivalent of a priestess. Other spells may sometimes be gained from tribal shamans, depending on the clan's custom.



Worshippers of Helpwoman cannot call for Divine Intervention. They are taught Spirit Magic by the family Priestess, who is simply the most skilled Helpwoman worshiper (add up all five cult skills). She can sacrifice for the Divine spells of **Spell-teaching** and **Worship Helpwoman** reusably, though other worshippers may not gain them even as one-use spells. She has none of the other benefits or restrictions of priestesses, except to give aid and advice to the women of the tribe. She receives no Divine spell from Foundchild, nor does she provide him any of her magics.

Spirit Magic available: Glue, Heal, Ignite, Shimmer, Vigor

FOUNDCHILD HUNTS THE SILVER DEER

A Constellation-Story of Prax

One of the most prominent constellations in the sky is that of the Hunt. In Prax, this constellation is called "Foundchild Hunts the Silver Deer," and tells the story of how the greatest hunter of Prax, the Foundchild, each year hunts a magic animal which can not be caught, the Silver Deer.

This constellation consists of eight stars, four bright and four dim. The dim star farthest from the Pole Star is said to be Foundchild preparing himself for the hunt. He sits inside his tent with his weapons and tools. He paints the hunting symbols on his body: red arrow charm on his left wrist, blue running charm on his left calf, red seeing charm on his forehead, and black death charm on his chest. He prays to his mother, who cannot be seen, for aid in his hunt.

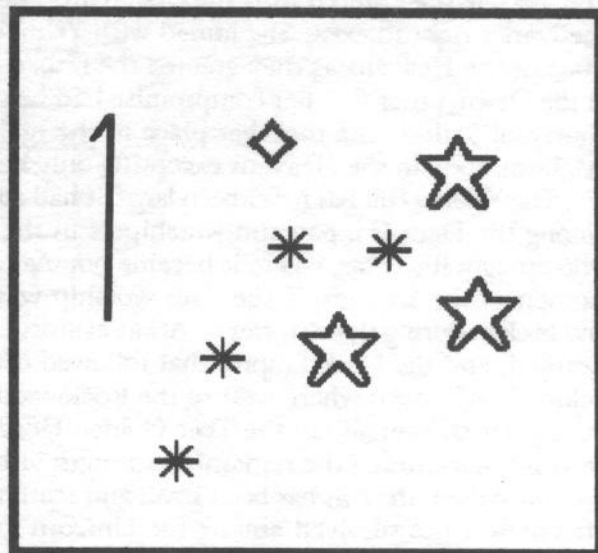
To the right of and above this star are two dim stars. These are Foundchild and the companion sent by his mother to help him, Brother Dog. The two are searching for their prey. Brother Dog is in front seeking the Deer's spoor, and Foundchild follows behind searching for a glimpse of the magical animal.

Above these two is a star of moderate brightness, and this is the elusive Silver Deer. It is startled from its feeding by Brother Dog, and leaps up in alarm. This is why it is closer to the Pole Star than Foundchild and the hound.

The two bright stars farthest from the Pole are Foundchild and Brother Dog chasing the Silver Deer, which is the dim star in front of them. They are brighter because of the excitement of the chase, while the Silver Deer is dimmer because it is tired from fleeing the hunters.

The last star of the constellation is the bright star closest to the Pole Star. Foundchild returns home, the Silver Deer once again having eluded him. This is not failure, however, as the brightness of the star shows, and he always has some other prey animal he has caught to feed his wife and children.

Most hunters say that Foundchild fails in the Hunt not because of his own failure, nor because of the skill of the Deer. They say it is the failure of mortals to be like him when he was on earth that weakens him. If he ever returns and is able to finish his great weapon, then, they say, he will at last catch the Silver Deer. Then he (and they) will never need to hunt again.



*Constellation: Foundchild Hunts the Silver Deer
(arrow indicates direction to Pole Star)*



YELORNA

The Sun Daughter



MYTHOS AND HISTORY

Yelorna is the daughter of Sun and Earth, though she takes mostly after her father. During the Golden Age, Yelorna's comrades were her sisters, Morning Star and Evening Star. Although she was courted by several gods, she refused all, and remained free from such ties.

As the Gods War began, Yelorna could not stand idle. When the Light went out with the Sun's death, she remained on the Surface with her brother Wanderers as one of the sparks to endure after the Sun's glory had gone down. She set out on twin missions to prepare for the Light's return and to avenge her kin. She battled the Dark Eater and other children of the dread Lady Night, rejecting the Sky Tribe's beliefs that women cannot be warriors. To aid her she brought Pole Star and some of his children to the world from the upper sky, to aid the remnants of humans upon the earth. For this she earned the name "Starbringer."

Yelorna learned of a mighty weapon, the Meteor Bow, and searched across the ruins of the cosmos for it. While on this quest she befriended the Father of Unicorns, who became her steed and ally. After a long journey and many trials she at last found the Meteor Bow, and it became her main arm. She used it to hurl fiery missiles at the foreign god named Argan Argar in an epic struggle, but was beaten and almost extinguished by the son of Lady Night. She escaped, weakened, and was healed of her wounds by Arroin.

When Chaos finally overwhelmed the universe Yelorna witnessed her brother's death, and so turned to battle the Great Evil through the Greater Darkness. To save the world and herself she entered into the Covenant, and admitted the Dark's right to exist. She joined with Yelmalio and the Stars of the Heavens as they greeted the return of the Sun at the Dawn, proof that her compromise had been the right course of action. She took her place in the night sky, the brightest body in the Heavens excepting only her father.

The Yelorna cult has never been large. It had some friends among the Dara Happan sun-worshippers in the First Age, who brought it to Prax, where it became popular among the women of the Unicorn Tribe. Her worship was scattered and broken during the victories of Arkat against the Broken Council, and the Dark Empire that followed extinguished Yelorna's light everywhere west of the Rockwoods. Yelorna marched with Yelmalio in the True Golden Horde, and the Dragonkill shattered the remaining strength of her cult.

Since then, the cult has been small and scattered. In the Prax area it has survived among the Unicorn Women. In the years since the Lunar Empire conquered Prax and Pavis, a temple has been established in the Pavis Rubble, and the cult hopes to regain its lost power and glory.

After death, good Yelornans are brought to the Halls of Eternal Light, where they find peace. Faithful worshipers will be returned to earth after a time of purification, bringing them a step closer to eternal contentment. Some members claim Yelorna is part of the Yelm group of cults, and that after several pure lives a member might be reborn as a Yelm initiate. Yelm's priests deny this possibility, of course.

Yelorna is loathe to act against death, which Power she made use of during the Darkness, but she does allow resurrection. However, she is not as free with it as are most other solar cults.

Ideally, the dead of the cult are carried in a silent torchlit procession to an open field on the first starlit night after death, arriving at the site just before midnight. The body is placed on a bier, which is lit by a Firearrow at midnight, as the Sun Daughter passes the Pole Star, her old house in the sky. This star is both the starting and ending point of her quest for the Meteor Bow. The body is burned with as smokeless a fire as possible. The mourners sit in a circle around the pyre, watching it and the stars in silence. Just before dawn, when Yelorna enters the Underworld to begin her quest, the procession returns from the field, again carrying torches, and proceeds to the temple.

In practice, since many members die in battle, not all receive the full service. When a large number of worshipers are killed, the bodies are burned where they lay. On the next convenient night an effigy representing those that died is burned with the full ceremony.

Yelorna is normally pictured as an armored woman carrying a spear or bow, usually mounted on a unicorn. Her cloak is decorated with stars, or she wears one upon her brow. Among the Unicorn Women only, she is occasionally shown as a woman with a sun-bright halo around her head, revealing her origin as the Sun Daughter. When the means exist, tapestries are the favored medium for such images.

Yelorna is associated with the runes of Sky and Death.

CULT ECOLOGY

This cult is for female warriors, providing them with a home in a predominantly male field. It is occasionally the only women's war cult tolerated in the Yelm hierarchy; at other times it is outlawed. It is small everywhere; only among the Unicorn Women of Prax does it have any influence. In normal Yelmic society it is the subject of jokes, although it is tolerated in those areas needing or permitting female warriors. Males that do not know better consider it worthless, and most will not hire Yelornans as mercenaries. However, Yelornan troops are part of the regular army in some areas of Dara Happa, though always kept segregated from "regular



army" (i.e., male) units. A similar dislike is noted in areas of Storm worship, such as Dragon Pass.

Yelornans return this disdain and are often secretive about themselves. They often become vocal, even violent, about infringement of their rights, real or perceived. They will gladly fight or duel any who question their abilities as warriors. They loudly propound women's rights, and individuals of the cult scorn women who seem voluntarily subservient, such as most Dara Happan women. In Prax, the Unicorn Maidens are seen by the natives as "upside-down", because women do men's work. They attract women from all tribes who view the Eiritha role of nomad life as too stifling or oppressive. Thus, they maintain themselves on the outskirts of the male-dominated culture.

Yelorna is opposed to beings and entities of Darkness, especially Argan Argar and Zorak Zoran (known as Dark Eater in Prax). Chaos is hated, and is fought wherever it is found. Other woman warrior cults (such as Vinga among the Orlanthi) are welcomed, and real friendship often arises between individual members. Worshipers of Babeester Gor, however, are barely tolerated as bloodthirsty and barbaric, and their presence at the Paps as holy warriors is resented.

Yelornans tolerate Orlanth because they must, and because he helped to restore the Sun to the Heavens, but his claims to kingship are ignored. A few deities within his pantheon are friendly, such as Chalana Arroy. Individual Yelornans sometimes admire Humakt, with whom they share some ideals, but they have no use for the Berserks of the Storm Bull, rival warrior of Prax, whom they view as uncouth.

The Yelornans feud mildly with the Lunar cults for esoteric doctrinal reasons having to do with the Red Goddess' appropriation of silver as the Lunar cult metal. Yelornans call silver the "gold of the night" for it is the color of their light. The Lunars in turn rely upon solar dislike of female warriors to uphold their "persecution" of Yelornans for "illegal" practices (such as minting their own coins). This (mostly one-sided) rivalry is in part responsible for the secretiveness of the cult in Dragon Pass and Prax, where it survives around Sun Dome temples.

Because of old friendships, Yelornans are on good terms with elves, and the cult is popular with female elven warriors. They also have close ties with Pole Star and Yelmario (both because of history and their roles as "adopted" solar cults), but rarely with other Sky cults.

Holy nights fall on the Fireday of Death Week in all seasons. Services begin at dusk, and often continue until the appearance of Dawn Star, the last star to show before the Sun rises. The High Holy night is during Dark Season, on Fireday of Illusion Week, the longest night of the year.

THE CULT IN THE WORLD

The cult is important among the Unicorn Women of Prax, but is only an oddity elsewhere. Since it is so small and scattered, there is rarely much contact between temples. Any meeting is a cause for joyful celebration, with the senior

Star Maiden presiding. Individual Yelornans move easily from one temple to another (if one can be found).

The cult has no center of power, although there are holy places where Yelorna performed deeds in the Godtime. Of these, the most famous is the Daytime Woods on the border of Dagori Inkarth, where Yelorna confronted Dark Eater. There is no altar there, however, as the trolls are too powerful this close to their homeland. Small pockets of the cult persist in Peloria, and most Sun Dome Temples have a shrine to Yelorna. Most Yelmario holy places are sacred to Yelorna, including the Hill of Gold, said to be the place where the Sun Daughter finally obtained the Meteor Bow.

A Star Maiden heads each band of Yelornans. Each is autonomous. However, all Unicorn Women Star Maidens are subservient to the new High Priestess at the temple in the Pavis Rubble. The few other permanent temples (all located in Peloria) each have their own High Priestess, who are independent of the Pavis hierarchy. Local bands always swear fealty to these High Priestesses, who are called Star Ladies.

Yelorna's usual worship site is a shrine, though a few Minor temples are known in Peloria. The Pavis temple is a Major temple as well. It is understaffed, but is maintained by seasonal pilgrimages on the part of the Unicorn Women, and by the presence of certain relics at the temple. Shrines usually teach **Silver Track**.

WANDERERS (INITIATES)

Women of the Unicorn tribe may join by sacrificing a point of POW upon maturity; the only requirement is a skill level of 50% or better in Ride Unicorn, or any Spear, Javelin, or Bow Attack for non-virgins.

Human and elf women may join the cult after being known to members for at least a year. They must pass the usual test and sacrifice a point of POW; skills tested are Bow Attack, Ceremony, Ride Unicorn, any Spear or Javelin Attack, and Track. They must also know one of the following Spirit Magic spells: Detect Silver, Light, or Multimissile. Human and elf men, and non-human and non-elf females, must take an additional test, abstracted as (the average of their POW and STR) x3 or less on 1d100. Failure indicates they are not accepted into the cult.

Dwarfs, dragonewts, any species tainted by darkness or chaos, and non-human and non-elf males, are never accepted into the cult. Males may not attempt the test more than once in their lifetime, for if they fail they may never try again. Men in the cult are even more of an oddity than the cult itself, though one famous hero from the First Age was a man, despite being only an initiate.

To be accepted as a Unicorn Rider, an initiate must have 90% or better in Ride Unicorn and, of course, must be a virgin. Understandably, most of the Unicorn Riders of the Pavis temple are from the Unicorn tribe. Obtaining a unicorn usually involves a minor quest; her Star Maiden may





A Yelornan Unicorn Rider

give the quester counsel, and her friends may aid her, but in the end she must attract the unicorn alone. A band's Unicorn Riders will teach the skill of Ride Unicorn to Wanderers who so desire, even before they attempt the quest, subject of course to the willingness of their own unicorn mounts to carry others.

Initiates have standard time and income requirements. They must swear to uphold cult ideals and may never marry, though standing marriages may remain intact. Beards and moustaches are forbidden to male initiates. Celibacy is not required of initiates (though it is encouraged of all, even married members), but promiscuity is forbidden. In addition, Unicorn Riders must always spend the entirety of Dark Season serving their Star Maiden.

The temple usually tries to rescue captured initiates, providing ransom only if rescue is hopeless. Initiates receive 50 hours per year training in cult skills. They may not use the weapons of Axe, Hammer, Mace, Maul, Scimitar, or Sickle. They are forbidden to learn Bludgeon, Darkwall, Dullblade, and Extinguish, and must forget them if already known.

Initiates may sacrifice for one-use of cult Divine spells with the permission of their Star Maiden.

Spirit Magic available: Detect (Gold, Silver), Firearrow, Ignite, Light, Mindspeech, Multimissile, Shimmer, Speedart

STAR MAIDENS (PRIESTESSES)

Star Maidens are fighting warriors specializing in the spear and bow. They serve as priestesses of the cult, and are responsible for the spiritual welfare of their followers. They are often called "battle maidens" or "gray death" by those that fear them.

A candidate for Star Maiden must have been an initiate for at least two years. She must be 90% or better in Bow or Spear 90% or better in three of the following skills: First Aid, Ride Unicorn, Scan, Shield Parry, Track, and the other Weapon Attack. She must know Detect Silver, Ignite, and Light, as well as one of the following spells: Firearrow, Heal 2, Shimmer 2. If the qualifications are met and an opening exists, acceptance is automatic, though only female elves and humans may attain this status.

Star Maidens have all normal requirements and benefits of priests, including 90% requirement of time and income; they have no skill limitations. Star Maidens must be and remain celibate; non-virgin candidates must undergo the **Regain Purity** ritual to qualify for the status. If they obtain an allied spirit, they must house it in a spear or bow, or a night bird such as an owl or nighthawk.

Star Maidens must always carry a spear in public, and must own a jeweled bow. This last requirement is often met by a small bow-shaped piece of jewelry, and only the most literal (and rich) Star Maidens carry a functional bow studded with gems. A Star Maiden may own jewelry only of gold, silver, or copper. She may not cut her hair, and must wear clean clothes whenever possible; said clothes may



only be gray, silver, or pale yellow.

Star Maidens must spend at least as much time under the stars as they do under daylight. They may never torture any creature, even of chaos or darkness. They must protect healers, earth cultists, and women in peril, even if such are foreigners or enemies. They must always accept an honorable challenge from a man, to prove their worth as warriors.

Common Divine Magic: Dismiss Magic, Divination, Excommunicate, Heal Wound, Sanctify, Soul Sight, Spell-teaching, Worship Yelorna

Special Divine Magic: Enchant Silver, Regain Purity, Silver Track, Star Wards, Starbright

YELORNA SPECIAL DIVINE MAGIC

Regain Purity 2 points

ritual Ceremony spell, self only, nonstackable, one-use

This ritual may only be performed by a non-virgin female initiate of Yelorna. It ritually cleanses her and restores the status of virgin. She can now ride a unicorn and receive all other benefits accruing from her virgin standing. If she is married, the spell also serves as an automatic divorce from her spouse. If she has ever borne a child, or if her virginity was lost through rape, the ritual will not work. It can only be cast by a woman once in her lifetime.

Silver Track 1 point

touch, duration special, nonstackable, reusable

This spell must be cast on a specific trail, which glows with a pale silver light, allowing the caster to track magically. Only the tracker can see the trail; she can move at her full normal movement rate and simultaneously Track at twice her normal skill. This spell may only be cast after nightfall, and works as long as at least one star is visible. If at any time no stars are visible, or at Dawn in any case, the spell ends.

Star Ward 1 point

ritual Enchant spell, stackable, conditionally reusable

This spell resembles Warding, but instead of wands uses four pieces of smooth silver. It does 1d3 damage to incoming enemies for each point of spell. In addition, each point acts as a 2 point Shimmer spell against incoming missiles. Unlike Warding, Star Ward provides no Countermagic or Spirit Resistance protection.

The area inside the wards is bathed in a silver glow, so the area affected is always illuminated as if by a Light spell.

Starbright 2 points

ranged, temporal, nonstackable, reusable

This spell puts a 50 meter-radius circle of soft, silvery light around the target of the spell. If a living target is unwilling, the caster must overcome its magic points with her own.

This light gives the effect of the brightest starlit night.

In addition to giving any Yelorna initiate within its radius protection as a Shimmer 2 spell, it Demoralizes trollkin and cave trolls which are within the area.

Each round a shade remains within the Starbright area, it takes 1d3 damage. If successfully cast directly on a shade, the spell dissolves the shade, though the spell ends as well.

SUBSERVIENT CULTS

Spirit of Reprisal

Those breaking cult vows are pursued by Fire Furies. They appear at times of stress (such as combat) and fire small darts at the character while flying around them. They have an 80% chance to hit; each dart does 1d4 damage (ignoring armor) and drains 1 magic point. An offending initiate is attacked by one Fire Fury, a Star Maiden by 3d6. Fire Furies may appear more than once, depending on the offense(s) of the victim. A Fire Fury departs if it is struck by any weapon.

Meteor Bow

This weapon was Yelorna's main arm, gained at great cost with the aid of the Unicorn Father. It provides Shooting Star to the cult.

Shooting Star 1 point

touch, temporal, stackable, reusable

This spell must be cast upon an arrow. It may be fired only once; if it is not fired by the end of the spell's duration, the spell must be recast to have any effect.

When the arrow is fired it leaves a glowing trail behind it, and acts as a combination Firearrow and Multimissile. Each point of spell adds two missiles, all of which have the Firearrow effect. All missiles must be fired at the same target, and the caster must roll for each separately to determine if they hit the target, as normal for Multimissile.

The Labrys

Every temple or band of Yelornans has a large, non-functional, silver labrys – a ceremonial double axe. Contained in this axe is the spirit of the temple, which acts as a guardian, coordinates the defenses, etc. Depending on the temple, this spirit may have a POW of 25 to 30. The High Priestess of the Rubble temple, a Star Lady named Morgeneth Runestar, is believed to be seeking the fabled First Labrys of the cult. Such a relic might hold a spirit of POW 50 or more.

Loss of the labrys is the greatest shame possible to the cult. All members must seek its recovery or die trying, at the expense of everything else. Until it is recovered, no Divine magics can be regained by any of the members, even at another temple to Yelorna. Actual destruction of the labrys or its spirit forces the dissolution of the band or temple, and causes any survivors to be pursued by Fire Furies until they have avenged the loss; Star Maidens will normally be pursued until they have founded the temple anew.

The labrys is part of Yelorna's earth-connection, but it

is not a Sky weapon, so its use is forbidden to worshipers. Generally, the cult claims that the axe is too sacred for use by worshipers. Members who use an axe when no other option is available will only be attacked by cult spirits once.

ASSOCIATED CULTS

Aldrya

Yelorna has always been friendly to the elves. **Food Song** is taught for free to any Yelorman desiring it. Yelornans that join the cult of High King Elf may learn **Extinguish** once they meet all other requirements for Wood Lord status. They may not teach this spell to other Yelornans.

Yelmalio

The ruling priests of a Sun Dome temple traditionally hold primacy over Star Maidens, and even over Star Ladies. This is acknowledged by both cults. Yelmalio provides **Catseye** to his sister's Star Maidens.

Unicorn Riders, Shield Maidens, and Star Maidens may train in Horse Archery from the Yelmalio cult. All Sun Dome temples are expected to permit the unicorn mount of any Star Maiden to be stalled and fed for free while she visits. Yelorna worshipers are forbidden ever to attack a temple of Yelmalio. Strangely, most Yelmalions accept Yelornans, despite their normal prejudices against women warriors.

Horse Archery

See *Sun County* (pg 25) for a full description of this skill. In return for learning it, the Yelorman must accept a geas from Yelmalio. If the chart from the Yelmalio cult is available, a random geas is rolled. If not, the Yelorman receives a geas to never let a horse suffer needlessly.

MISCELLANEOUS NOTES

Food Policy

It is customary in the cult to use **Food Song** before eating any plant food, as a sign of respect for aldryami members. Among the Unicorn tribe of Prax, which includes many Yelornans, Foundchild is a popular cult.

Silver

Yelornans accept all types of monies except lead bolgs. The cult mints its own silver coinage, called "stars," and calls even lunar coins by this name. In some locations (such as Pavis) they recast lunars without imperial markings. Silver armor is popular even when iron is available.

Yelornans are jealous of their right to wear silver, and object to Lunar use of that metal as a symbol of their religion and element. Yelornans always wear something made of silver, as a matter of pride, even if it is just a button or small ornament.

THE CULT OF YELORNA IN PAVIS

The civilized Yelorman cultists of the Pavis Rubble have acolyte and High Priestess statuses which are unknown among the women of the Unicorn Maidens. They also worship a subcult rediscovered by their leader, Morgeneth Runestar.

True information on the Yelorna religion is hard to come by, even in Pavis. Besides cult members, only the Yelmalio cult, some aldryami, members of the Unicorn tribe, and a few that have had contact with Yelorman mercenaries (rare in Pavis) will have any real knowledge. The statements of others, especially Storm and Darkness worshipers, reflect a crude bias. Adventurers should mostly hear statements like, "They are a bunch of arrogant, bitchy females," intermixed with sneering remarks concerning Yelorman lack of social contact with men. Little is said of their fighting abilities, which are good.

A BRIEF HISTORY OF THE GODDESS CALLED YELORNA

In Prax there was **Sun Daughter**, who ruled the sky after her father died. However, she left during the Darkness, and when she returned found herself too changed by her journeys and battles to resume a stationary place; she had become more than just a star. She gave her old house to the

god now called Pole Star, and took up the Wanderers' path as the body known elsewhere as Lightfore.

In Ralios, the Pole Star deity was a goddess named **Yelorna**. She also left the sky, but when she returned her place had been usurped by the god called Polaris. She took up a new house in the sky, near her former home.

When Yelorna's cult was spread by Nysalor, her myths found a home in Prax among the Unicorn tribe, who equated this foreign star goddess with their own Sun Daughter. Both groups rode unicorns. The Ralians did not have the powerful magic of the Praxians, who in turn did not know the secret of the Meteor Bow. The merged cult survived due to the extreme persecution of Yelorna by Arkat's Dark Empire – most of the refugee Yelornans fled to Prax, or died.

In the Third Age these traditions have merged with a third, formed by refugees from Ralios who became separated from their sisters in the flight through Dorastor, and fled north into Jarst and Garsting rather than south into Prax. Only the lack of this branch's Shield Maidens and Star Ladies among the Unicorn Women hint at the different origins of the cult, for they themselves have no unique subcults or spells. Occasional subcults are worshiped which have their origin in the Ralian cult, but none is permanent or particularly widespread.



SHIELD MAIDENS (ACOLYTES)

Among more civilized Yelornans (in Pavis and elsewhere), Shield Maidens are the assistants and personal bodyguards of a Star Maiden (High Priestess).

To become a Shield Maiden, a candidate must be female, must have been an initiate for at least a year, must have 90% or better Spear Attack and 50% or better Shield Parry, must know the Spirit Magic spells of Detect Silver and Light, and must swear to die rather than let her Star Maiden come to harm. She must also pass a test abstracted as rolling under the sum of her STR, CON, POW, and DEX on 1d100; if she fails she can try again in a year. It is a great dishonor to allow a Star Maiden to be harmed, and in the past Shield Maidens have been expelled from the cult or have committed suicide when their Star Maiden was slain. Star Maidens usually have three Shield Maidens to serve them. All other initiates are subservient to these warriors.

Shield Maidens are equipped by their temple with spear and large shield, and the best armor available. They never leave their Star Maiden unless she herself commands them to. They must give 50% of their income to the cult. They must also give 50% of their time, but most spend more than that on duty. They may not marry. To retain the ability to ride unicorns, most remain celibate, though this is not a requirement. Non-virgin Shield Maidens may not undergo the **Regain Purity** ritual until they have met the qualifications for Star Maiden status.

When they are present, Shield Maidens hold most positions of authority within the cult; unlike most cults, this is a required step to full priestesshood in organized temples. At those worship sites, a candidate for Star Maiden is usually required to serve as a Shield Maiden for two years before she is considered for the position.

Shield Maidens may sacrifice for all cult divine spells except **Divination**, **Excommunicate**, and **Regain Purity**. This includes **Catseye**, gained from Yelmalio. They need not pay for spells in the normal acolyte fashion.

Shield Maidens are attacked by 1d6 Fire Furies if they break cult vows or become apostate.

STAR LADIES (HIGH PRIESTESSES)

Any Star Maiden who leads a permanent Minor or Major temple usually becomes a High Priestess and settles down, gaining the title of Star Lady. A potential Star Lady must be a Unicorn Rider to qualify for the additional benefits of this status, but there are no other formal requirements.

A Star Lady outranks all nearby Star Maidens and can call them to her aid, although she does not rule them. She is favored by Yelorna, and rolls for Divine Intervention on 1d10 instead of 1d100. If a Star Lady breaks her cult vows even once she loses her status forever (in addition to attacks by Fire Furies), though she remains a Star Maiden.

A Star Lady usually has her own band of Shield Maidens and Wanderers, and often has a number of Star Maidens resident at her temple, in addition to the bands ruled by the

local Star Maidens. Such permanent temples usually support a military unit, and have a formal structure. One Star Maiden commands the Shield Maidens, and is the unit's Chief of Staff. Another commands the Unicorn Riders and coordinates temple logistics. A third commands the general body of Wanderers (initiates), and deals with most affairs external to the temple. When Star Maidens are not available, these positions are usually filled by initiates.

ESTEL SHADOWSLAYER

When Argan Argar shattered the Unicorn Father's horn, a sliver was set into lead and given to a Shadow Warrior as a trophy. Estel was a heroine before the Dawn, and she raged through the Shadowlands to recapture the Healing Horn. In the course of her battle with the son of Argan Argar, Estel taught the trolls that silver could burn as badly as iron.

Estel is not worshiped by the Unicorn Women of Prax, but her subcult is currently known in the Big Rubble. She provides **Silverburn** to Star Maidens; Shield Maidens may learn the spell on a one-use basis.

Silverburn

2 points

touch, temporal, nonstackable, reusable

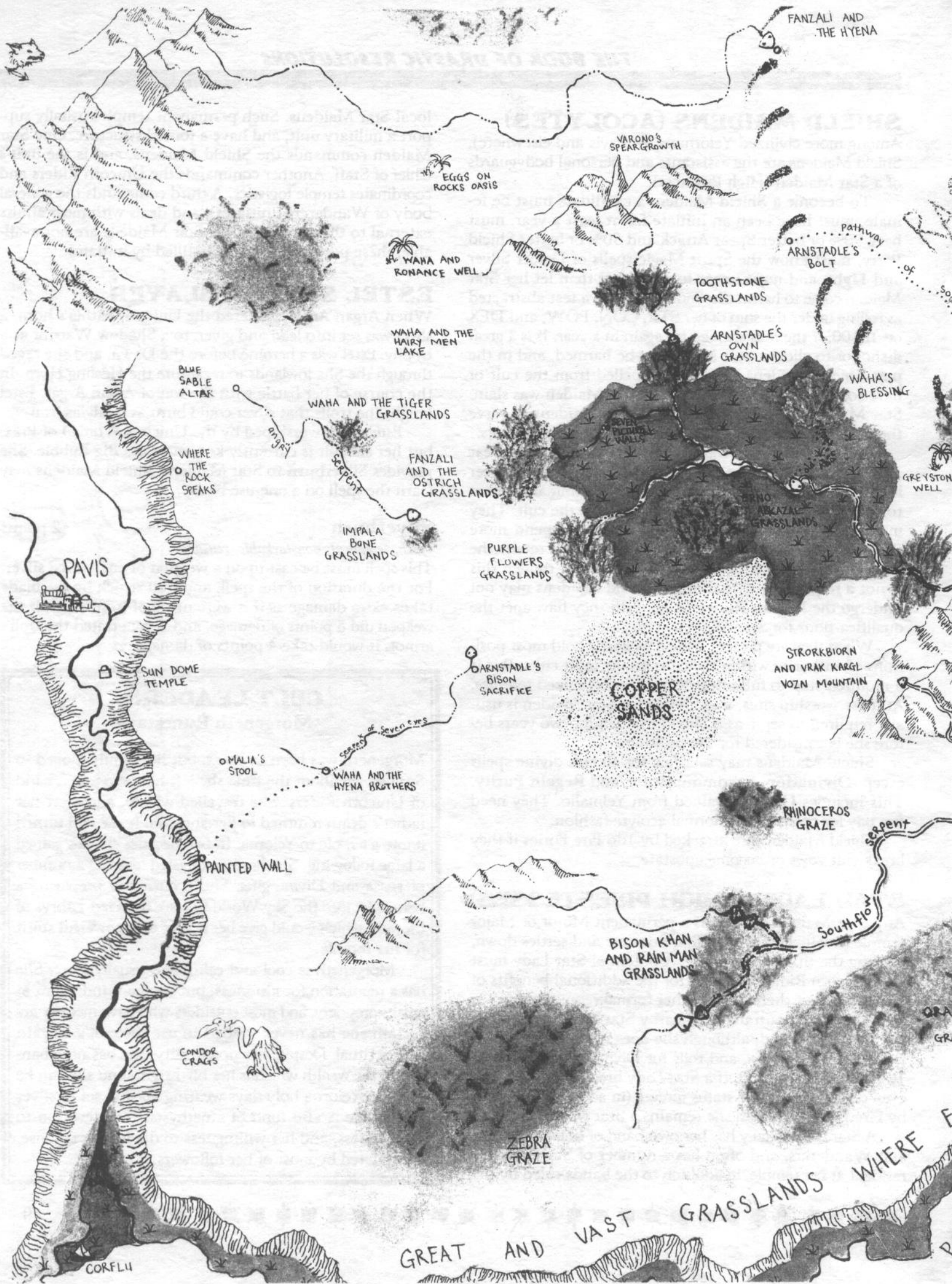
This spell must be cast upon a weapon of enchanted silver. For the duration of the spell, any troll struck by the blade takes extra damage as if it were made of iron. Thus, if the weapon did 5 points of damage, and 2 penetrated the troll's armor, it would take 4 points of damage.

CULT LEADERS:

Morgeneth Runestar

Morgeneth was born in Pavis, but her family moved to Swenstown about the time she left home to join a band of Unicorn Riders. She travelled widely, and after her father's death returned to her ancestral home and turned it into a temple to Yelorna. In two decades she has gained a large following. She has heroquested, gaining a number of geasa and Divine gifts. She is currently preparing a heroquest into the Sky World to seek the First Labrys of the cult, which would give her access to a powerful spirit for her temple.

Morgeneth is cool and calm, and usually aloof. She has a reputation for kindness, but becomes indignant at any impropriety, and most outsiders who have met her are certain she has never needed to use the cult's **Regain Purity** ritual. Despite her practicality, she has not abandoned the wealth which is her birthright, and she can be seen on Yelorna holy days wearing her full set of silver armor; she is also fond of amethysts. Her devotion to her goddess, and her willingness to die in Her defense, is emulated by most of her followers.



FANZALI AND THE HYENA

VARONO'S SPEAR GROWTH

EGGS ON ROCKS OASIS

WAHA AND RONANCE WELL

Pathway of ARNSTADLE'S BOLT

TOOTHSTONE GRASSLANDS

ARNSTADLE'S OWN GRASSLANDS

WAHA'S BLESSING

WAHA AND THE HAIRY MEN LAKE

BLUE SABLE ALTAR

WAHA AND THE TIGER GRASSLANDS

FANZALI AND THE OSTRICH GRASSLANDS

IMPALA BONE GRASSLANDS

PURPLE FLOWERS GRASSLANDS

PAVIS

WHERE THE ROCK SPEAKS

SUN DOME TEMPLE

ARNSTADLE'S BISON SACRIFICE

COPPER SANDS

STORKBIORN AND VRAK KARGL VOZN MOUNTAIN

MALIA'S STOOL

WAHA AND THE HYENA BROTHERS

RHINOCEROS GRAZE

PAINTED WALL

BISON KHAN AND RAIN MAN GRASSLANDS

Southflow

CONDOR CRAGS

ZEBRA GRAZE

GREAT AND VAST GRASSLANDS WHERE F

CORFLU



STORM AREA

STAR CRYSTAL

GREEN WELL OF ERINIOLA

hooves

wates

the Whirling

PLATEAU OF STATUES

THAN ULBAR

IRON FORTS

DEAD BOTTOM

DAKASTOR'S OWN GRASSLANDS

FEVER TREES

KITHA WAS BORN

POISONED SHORE

KITHA'S OWN ISLANDS

bar

NOTES ON THE CULT OF WAHA

For the full cult write-up, refer to *Tales of the Reaching Moon* 15.

WAHA ROPES

Ropes and knots are an important part of the mythos and worship of Waha. The Founder (or his heroes) taught the first Praxians many different uses for ropes and knots, and this has led to the recognition of a number of different types of *Waha Ropes*. While outsiders generally only know the few magical varieties, most Waha Ropes are ways of transmitting information. Waha Ropes exist which count the number and quality of years; remember the myths of the nomads; record the geneology of a clan, family, or herd beast; record agreements and alliances between individuals, clans, or tribes; and tell the method of worship for a spirit. All this knowledge is contained within the Knot-Writing skill, which also allows more mundane messages to be recorded, though the vocabulary for doing so is limited. For descriptions of three magical Waha Ropes, see "Praxian Plunder", pp 95-96.

Knot-Writing is formally taught to all men and women of the tribes after they have been initiated to Waha, Eiritha, Storm Bull, or (usually) Foundchild. In practice, most children pick up some knots long before they reach maturity.

Knot-writing

Knowledge skill, base 00%

Knot-writing is similar to Read/Write, but it is a very simple language, and cannot express such concepts as emotion, belief, or most aspects of time. The most important reason for its simplicity is the length of rope necessary to record even simple messages.

Despite the simplicity of the language, it progresses as a normal skill, for it contains more than just knowledge of the knot language. There are many different types of Waha Ropes, each of which conveys different information. For example, one type is used to denote Pathways through the Wastes. Successful use of the skill not only indicates the correct knot was tied, but also that the nomad correctly identified the location and its "distance" from chaos (see *Tales of the Reaching Moon* 14, pg 26). Large amounts of cultural information are contained within this skill.

For more information on the Pathways, see pg 23.

SUBSERVIENT CULTS

Borabo Nightmare

Borabo was the first Shaman of Waha. He was the first to recognize the rising Waha, and so was the first to learn the secrets of the Founder.

In addition to serving as the Spirit of Reprisal, Borabo is the founder of the shamans of the cult. He provides to Waha shamans (only) the spell of **Send Nightmare**; though he has provided other spirits in the past, nightmare spirits are

the only ones currently known. They are among the most powerful curses of the Waha shamans.

Unusually, the tribes do not each claim Borabo as having been from their people. Probably, he is too frightening an entity for the Praxians to feel safe claiming kinship with him. Many clans blame him on the morocanth, who in turn blame him on the humans of the other Great Tribes.

Send Nightmare

1 point

ritual Summon spell, nonstackable, one-use

This spell summons a nightmare spirit following the normal summoning procedure described in *RuneQuest*. No spell to Control nightmare spirits is known to the Waha cult, but a Waha shaman may engage the entity in Spirit Combat once it has materialized; if he overcomes its MPs with his INT in the first round it will perform one task for him. If he fails, the spirit will not attack him if he is a good Waha shaman, instead returning to its home in the Spirit World.

When not attacking, nightmare spirits appear as dark, shifting clouds. Size varies, but they normally appear vaguely humanoid. In Spirit Combat, they appear to their victim (and any observers on the Spirit Plane) as the nightmares of their target. Depending on the victim, their appearance may stay the same or change from round to round.

Nightmare spirits must wait until their victim is asleep to attack. They attack in Spirit Combat, but attack versus INT instead of magic points. Each time they succeed, they temporarily reduce CON and INT by 1 each in addition to MP loss. After Spirit Combat has ended, lost points are regained at the rate of 1 point each per hour.

If a nightmare spirit reduces its victim to either 0 CON or 0 INT, they die. Otherwise, the spirit departs when the victim's MPs reach 0. If the spirit is brought to 0 MPs, it departs for the Spirit Plane; no Waha worshiper can bind a nightmare spirit, though some outsiders have succeeded in doing so. Such a bound spirit is of little use without an appropriate spell to dominate the spirit, as only Waha shamans are able to force their service without such a spell.

<i>characteristics</i>	<i>average</i>	<i>attributes</i>
INT 7 (fixed)	7	Move: equal to POW
POW 4d6	14	

Arnstadle the Pathfinder

This ancient Khan lived in the Weeping Time, and is believed to have died before the Dawn. He was the first khan to make the Waha Ropes which give the information necessary to traverse the sometimes dangerous Waha Trails of the Wastes, and he taught this skill to all of the tribes.

Arnstadle has a number of Hero shrines in Prax and the Wastelands, always at the beginning of one of the Trails. He teaches the Divine spell of **Locate Trail**.



Locate Trail

self, temporal, stackable, reusable

1 point

This spell allows the user to determine the direction to the nearest starting point of a Waha Trail. If two points of the spell are stacked, then the closest and second-closest starting points are known, with each additional point increasing the number of Trails known. The spell tells only direction and distance magnitude, not the actual distance.

PAPS-WAHA

A few aspects of Waha are only known or worshiped at the Paps. The permanent priesthood there can aid a worthy khan in summoning part of Waha to aid the nomads in times of great crisis. They can also provide information to khans who seek to master the secret powers of their god, teaching them the methods Waha used to defeat the Great Spirits and their demons.

Mastery of the Elemental Demons

Before Waha came to Prax, the people were haunted by many demons. Wildfires burned out of control, and the followers of the Wild Hunter blasted the bodies and souls of mortals. The Dark Eater's Shades brought fear to the hearts of men and blotted out the stars, and the gushing Serpents brought unpredictable destruction in their wake. Plague was a constant specter, and killed many who survived the other troubles which beset them.

Then the Founder came, and made the plains safe. He tamed the Wildfire, and shamed the Wild Hunter, sending him into the Wastes where no men yet lived. He chased the night demons back to the land of the trolls, and bound the Serpents into their trails, so men would know the places to avoid. He conquered Malia, and taught men how to heal themselves of her afflictions. With these victories he proved himself to the peoples of Prax, and became Khan of Khans.

Through these ancient actions of their Founder, khans of Waha have access to a number of special spells which allow them to overcome the elemental demons as he did. However, these spells are not easily accessible, and to learn one a khan must first perform a HeroQuest, to prove that he is worthy of learning Waha's greatest secrets. These quests are relatively minor, but the khan must complete them without the aid of any except his personal steed.

There are five separate quests, one each to gain victory over the spirits of Fire, Air, Night, Water, and Disease. The details of these quests are left up to individual gamemasters, but they generally involve four stages: preparation, a journey to meet the foe (usually involving a climb to higher ground), a battle (usually physical, but sometimes spiritual), and a return with proof of the deed (often the most difficult part). It is permissible for the questor to take one or more companions as witness to the victory. However, doing so puts them at risk, since they cannot even defend themselves from the enemies without invalidating the actions of the khan.

A victory over Fire, Air, Darkness, or Water allows the khan to sacrifice for the appropriate **Dismiss <Elemental>** spell (Salamander, Sylph, Shade, or Undine). For a victory over disease, he may sacrifice for **Command Healing Spirit**. The khan may sacrifice as many points of POW as he likes, but may not sacrifice for the spell again at a later date without repeating the quest. Waha had no victory over the elemental earth, and so khans have no access to a **Dismiss Gnome** spell.

Dismiss <Elemental>

1 point

ranged, instant, stackable, reusable

This spell must be cast on the appropriate type of elemental, up to 3 cubic meters in size per point of spell stacked. If the caster of the spell overcome's the spirit's magic points with his own, it is forced to abandon its "body" at the end of the current melee round and return to the Spirit World. It may still attack during that round.

Dismiss Elemental does not affect an elemental which is in the process of being summoned, or which is still forming. It does not work on other spirits of the element, such as nymphs; only the named elemental type is affected.

Waha's Champion

In times of great need, Waha himself is said to walk Prax, as he did of old. While no sane outlander would deny that Waha himself may return someday, in most cases the being identified in historical records as Waha has actually been one of his khans, imbued with a portion of his power.

Waha's Champion can only be called at the Paps during a great war or crisis, and only the most worthy khan will be taught this secret by the priests at the Paps. A khan can only sacrifice for **Incarnate Waha** once in his life.

Incarnate Waha

4 points

self only, duration special, nonstackable, one-use

This spell summons an aspect of Waha to possess the caster of the spell. Only the bravest, most victorious khan may do so: if the caster is not an exemplary representative of Waha, the Founder will not come, and the spell is wasted.

Once incarnated, the caster's normal STR, CON, and HPs are doubled with no upper limit. Weapon skills do not increase, but Martial Arts skill is doubled or raised to 90%, whichever is greater; this represents the superior wrestling ability Waha brings to his host, who also gains 3 points of armor protection over his entire body. Finally, any initiate or higher of Waha will recognize the khan as incarnating their Founder. Any such member of the khan's own tribe will usually follow him without question.

The caster of the spell retains control of his body, but he may be urged by Waha to go certain places or do certain things; this is left up to the gamemaster. Waha remains incarnated only until the current crisis is over, then leaves. There is no lasting effect of this incarnation, good or bad, except to the reputation of the caster.

SONG OF THE INTORA

The last of the braves had staggered in, and the circle was once again complete around the evening fire. Outside the circle some were cheering the return of the men, men now in name as well as body, while others were grieving for those who had not returned. Some had tokens of battle or a tooled piece of leather or horn representing captured livestock. One had returned from the Paps with a small skin filled with milk, still fresh even after the long journey. Two sat without any token, their faces still slightly dazed from their quest.

The old shaman slowly rose, supported by his staff and assistants. Achava Grassfinder's rolling gait carried him over to the circle, his feet and staff starting to mark out a rhythm, and upon reaching the young men he started to dance. Marking time with his feet and staff and slowly crooning out a tune, he danced around the circle. Moving with greater ease as the dance progressed, others could now hear the words. He sang of deeds done and bravery performed, herd beasts captured and brood slain. His free hand jabbed out, naming youths according to their deeds: Twinspear, Hoofstealer, Never-thirsty. He danced around the fire, somehow having entered within the circle of young men, naming a last few. The drumming ceased abruptly, and he stopped. His gaze covered the entire sept.

"Who are we?" asked the shaman in a commanding voice.

"The Intora sept, people of the Bison!" they shouted back. Murmuring started among the elders, as not all of the braves had been given their names.

"What makes us strong?" he asked.

"Our beasts, our Covenant, our Song!" replied the Intora.

"Yes, our song," said Achava. "The song discovered by the one whose name we now bear and the bringer of our great debt. A secret passed down from elder to youth since before the Cradles were broken." He looked down at the youths whom he had not named, the ones without tokens. "I think that another has found the song." The youths looked up, surprised at the shaman's knowledge. Achava smiled and said, "Tell them of your journey, the journey that named the sept. Tell them the story, and find your own names."

The three youths ran across the hard pan in easy, loping strides. Not yet having the right to ride their own bison they had to make do with running, not that it was any great hardship. Their long black hair flew free in the breeze created by their running. No sweat beaded on their bodies, sucked into the dry air. Tanned skin marred by few scars, they wore only loincloths and belts in the High Summer heat. Their gear was strapped to their belt, their spears carried in their hands.

As they crossed the last crest, the great expanse of the Zola Fel valley opened up before them. Laughing, they left

dry canyons behind and quickly scrambled down the steep bank, then wove their way through the trees. Animals scattered and birds flew as they whooped and hollered, running to the river. At the bank they stripped off their belts and dove into the river's welcoming embrace. Washing away the accumulated grime of the day's running, they clumsily swam in the river. After they felt clean again, they climbed out and sunned themselves dry. Soon the debate started on which way they should go from there.

"We should continue Duskward. If we bring back a token from the Paps, Achava will give us strong names," said Cota. He was tallest of the three, but without the usual breadth of a Bison Rider. Some said there was Oasis Folk in his blood.

Maldon spoke up next, "Let's go down the river. Maybe we can find some frogmen! It would be a good omen if we could bring back something from one of the river's people!"

Tarik slapped the back of Maldon's head. "That's a stupid idea. How could Zola Fel help us when the sept is all the way out in Vulture Country?" The two were an odd pair. Born from sisters on the same day, these cousins bickered often although they were friends. It was odd to watch them argue, for they had the same expression. But, where one would sneer with the right side of his face, the other would use his left. It was like arguing with your image in a pool.

The three continued to talk for a few hours, until Maldon decided he had had enough, and went back down to the river for a drink. Cota and Tarik were still arguing when they heard a splash and Maldon's startled scream. Running to the river, they saw a long, flat beast chewing on Maldon. It was brown and squat, and its tiny legs seemed incapable of moving its broad bulk along the ground. Its snout was filled with many pointed teeth, which it used to rip off pieces of flesh to swallow whole. The two charged it with their spears, but the points only bounced off its tough hide. It hissed at them and, seizing what was left of Maldon's corpse in its jaws, slithered backwards into the river.

The two stood staring dumbly at the river. Only rippled water and churned sand remained to tell of a disturbance. Not knowing what else to do, they packed up their gear and walked Dawnward, towards the Wastes. As evening came they made camp on the far side of the ridge. After a quick meal of jerky and water, the two consoled themselves by telling stories and singing songs. Tarik's voice broke often while singing, out of sorrow for his lost cousin, and after a while the two stopped and watched the dance of the stars for the remainder of the night.

Soon, Morning Star climbed over the horizon, bringing the promise of a new day. The two questers were groggy, for sleep was not allowed while searching for one's name. Faintly, as if from a great distance, Tarik and Cota could hear a distant singing. They looked around, but couldn't see anything. As Bright Treasure rose over the distant mountains



they could see, just for an instant, the image of Maldon in the distance, beckoning for them to follow.

Quickly collecting their gear, they set out into the Wastes following the song as best they could. Whether or not it really was their friend, the image had been an undeniable omen. The song sounded familiar, perhaps a chant the sept's men had sung before, but nothing the two could clearly recognize in their current state. As the day wore on, they pursued the invisible singer with abandon, caught up in the spirit of the chase and thinking about what names their adventure would earn them.

Bright Treasure was high in the sky, and his touch hotter than ever, when the two boys found themselves back in the dry canyons, though in an unfamiliar part of Vulture's Country. The singing still drew them, and the deeper they went into the canyons the stronger it became.

Searching through the canyons was frustrating, for the singer's voice echoing strangely off the stone. Sometimes it seemed like the song came from a wall or a particular rock, but when they picked up one such rock and placed it to their ear, it was obvious that the song came from elsewhere. And, perhaps a tone of amusement filtered through the music at those times.

After hours of wandering their water ran low, and Tarik wanted to turn back. "We haven't found a trace of water in these canyons. And Maldon is playing games with us."

Cota looked around thoughtfully. "If we go, we might not be able to find this section of canyons again."

"You are assuming that there is something to be won here at all. Maldon was always a prankster. Let's go."

"No, he played many jokes, but they were always on you. We should go on. I feel we are close, and that this singer, Maldon or whoever it is, is testing us. It's hiding from us to see how curious we are and what risks we will take."

"Alright," said Tarik. "But when Evening Star rises, we leave."

Cota agreed. After a few more hours, as they drank the last of their water, Cota noticed that a passage he thought was a box canyon really wasn't. There was an exit hidden by an outcropping of rock, that was revealed as Bright Treasure dropped low in the sky. Taking this new path, they came to a dead end. The song was strong here, however, and they knew they had reached the end of their search.

Lying in a cleft in the rock was a jumbled pile of bones. An obsidian spearhead lay near them, and at a distance were other piles of bones. Off to the side was a larger collection of bones that the two recognized as some kind of animal, though it was the wrong shape to be a bison or rhino, and too large to be any other kind of riding animal.

As Bright Treasure crossed the horizon the bones began to stir, almost glowing in the half-light. Maldon appeared slowly, gaining substance from the singing. The bones floated up into the air, and the song became stronger. The dust that had accumulated over the years slid off and swirled about the bones, giving a shadow of a form. A strong and

proud warrior he was, with a long spear and stout shield. Raising his spear and shield he began to dance around the two young men, teaching them the song and telling his story.

"I was Sorrow's Tracker of the Leaping Thunder sept, warrior of the Long Nose Tribe. I traveled the Wastes to hunt those who had destroyed the Good Giant's Garden, our birthright. I fell in battle here, bringing down the last of the twisted ones that could boast of that deed. As I breathed my last I saw the bodies of my foes with the first light of the returned Sun, and I knew I had succeeded in my task.

"The stories tell of what was ruined, and whose hand did the deed. Remember what was lost: plentiful game, cool shade, sweet water. These and more: things that make life worth living. Remember, and Sing. This song I teach you, as I have taught it before, so that you will remember, and weep for what is lost. This song will make you strong, as you breathe in the perfumed air of the Garden. It will make you brave, as you see the Good Giant's final courage. It will make you beautiful to your women, as they see the light of the Garden in your eyes. All this it will do, but there is a price."

He stopped and faced them. Leveling his spear at them he said, "I was of the Long Nose tribe, and I fear we are no more. But, if there are some of our beasts left, I charge you, and all to whom you teach the song, to succor and comfort the Long Noses and build them back up to the proud tribe they were. Bring a pair back to the Paps should you find them, they will know what to do. Do you accept?"

Almost blind from the tears in their eyes brought about by the wonders of Genert's Garden, they nodded. Cota spoke. "Yes, we will do this. We are of the sept that found you before, and I tell you truly that the Covenant has been kept. Every year we send braves out to search for your lost tribe, and we always find nothing. But we search, and we remember. We will honor you and your memory for as long as the sky is blue and the grass is green."

Sorrow's Tracker nodded. "It is good to hear. Perhaps we will not fade completely from the land." The spirit looked over their shoulders at Maldon. "Show your friends the way back to your people, Unseen Guide. Then I will show you the way to Eritha's Fields, where you can rest with your ancestors." Maldon smiled, then motioned to his friends. Leading them out of the maze of canyons, he pointed the way across the Wastes to where the Intora sept was camped. Coda and Tarik wished their friend well, and started the long run home.

Cota Song-Finder looked over the gathered sept. He motioned for Tarik Singer-of-Many-Songs to stand beside him. "The bargain holds, our word is true. We shall always search..."

"...And we shall always remember!" the sept shouted back.

In the canyon the spirits faded, and the dust and bones resumed their rest.

WAHA'S QUEST

The Freeing of the Protectresses

INTRODUCTION

During the War of the Gods all the cosmos was in turmoil. The Storm fought the Sun and the bright sky receded in places and in part simply collapsed. Great tidal waves crawled upon the bountiful land, leaving it drowned. Night, with her cold minions, closed her fearful hands about the lives of the innocent. Chaos devoured all. Prax, once the Golden Land, became a wasteland.

Eiritha, Mother of Herds, and Storm Bull, God of the Storm, had once supported and protected the people. But Eiritha had been buried to hide her from the Devil, and Storm Bull, though victorious over the One Evil, had fallen. Eiritha's daughters, the Protectresses, tried to support the people in their mother's place, but they fell to the enemies of Prax, leaving the people lost and starving, alone in a hostile universe.

Into the darkness was born Waha, proud and powerful son of Storm Bull and Eiritha. He found the former worshipers of his hidden parents, and saw that they were in need of food and shelter. He determined that he must rescue the stolen beasts from the foes who held them captive.

There are six stages to this quest. It is open to any warrior (initiate or greater) of Waha, including morocanth. Most of the time, the questers are from one tribe. At other times, however, warriors from different tribes may meet, drawn mysteriously by the forces of the magic.

PREPARATION

Before Waha could search for his mother's daughters, he had to be sure of himself. He gathered his weapons, prayed to his parents for guidance and strength, and began walking through the darkness. He found the trace of one of his mother's daughters, and began his journey. He never looked back, for Life lay ahead, not behind.

Long term preparations are non-specific, but each warrior should be sure that he is a devout follower of Waha. If any are questionable, they will find their task harder. In this respect, the quest is sometimes used to allow tribesmen close to outlawry a chance to redeem themselves with glory. Outsiders and other frauds trying to rob the cult will be singled out for particular violence and overly vile opponents. They can never succeed.

The location of the quest is open, so long as the region allows for the intervention of the other forces required. In practical terms, this means there must be a chance for the appropriate foes and forces to be encountered. This is true anywhere in Prax, and almost anywhere in the western Wastes, if the questing covers one or more nights.

Immediate preparations require a Waha shaman to perform the rituals inside a sacred circle, which takes 24 hours. At the end of the ceremony, the warriors are approached by the Earth Witch (see Stage I). The ground left behind does

not need to be protected when the party leaves. It will collapse and dissipate when the officiating shaman departs.

Party organization follows the normal Waha pattern: nobles take command and organize the party. If no clear-cut leader is present, the ritual should not be performed. As the nomads say: "Waha never lost his head. Don't go questing without one." A shaman of Waha may not lead or even accompany the warriors on the quest.

Mundane support may be provided by Eiritha women. One priestess may accompany the group for every four warriors, and the nomads are wise to make her as powerful as possible. She accompanies the party at all stages, and is subject to attack or attention by anything along the way. She receives no gift, however, and so is usually gifted by the questors both before and after the quest.

If a Herd Mother is taken, she must be protected even at the cost of failing the quest. If she is wounded, later stages become more difficult; if she dies, the quest fails, and each warrior is attacked, one at a time, by Borabo Nightmare, starting immediately. He attacks each quester for two consecutive rounds of spirit combat, and steals POW instead of MPs. He disappears and then reappears at full power to attack each member. Further, the warriors will most likely be exiled from their tribe (which will suffer if they remain). If an individual warrior makes restitution to the priestess and her clan, and does not ride any Eirithan beast for a full year, he may be accepted back into the tribe.

STAGE 1: THE EARTH WITCH

Waha went first to his mother's sister for guidance. She worked her magic and gave him a flint knife of great power, some magic animal horns, and other items to aid him.

During the preparations for the journey, the warriors are approached by the Earth Witch, a shamaness whose powers and spirits are from that element. She makes a square within the sacred circle and sits inside it, then inhales intoxicants, calls upon spirit guides, and relates the tale of Waha. The warriors should listen to her carefully for any particulars she may relate which might be significant or important for their journey.

One by one Earth Witch calls the questers forth and asks them to throw the sacred knucklebones. Their falling and calling determines which item she gives to each. As is the way with good magic, the Earth Witch always has the right item, prepared by her beforehand at great trouble. Each participant should roll 1d20, and receives the appropriate item from the "Gifts from the Earth Witch" table at the bottom of the next page.

Earth Witch expects to have these items returned to her



after the quest. If they are returned intact and unused, the warrior receives a blessing which increases the next weapon skill he uses by 25%, for the duration of one hunt or combat. If the tools are returned after being used, damaged or intact, the witch is honored because the warrior used it the way Waha did, and so honored her skills. The warrior receives a blessing which permanently increases the next weapon skill he uses in hunting or combat, by 10%.

If the tool is not returned the warrior gets nothing, and may be asked to gift the shamaness. Warriors who obtained something possibly of equal value may be able to substitute. The Earth Witch will not accept anything of chaos or darkness, and the item must be useful, and uncursed.

STAGE 2: TRICKSTER

Waha set off, walking, and after a while met with Trickster and his animals. The wily deity engaged in a riddling contest with Waha, and the two exchanged magic treasures.

Trickster may appear in any shape, but the most common forms are Raven, Hyena, Human, Jackrabbit, and Rattlesnake. He is often in a trap, natural or man-made. In any form, he will speak to the questors to draw their attention, and will try to engage them in a Riddling contest. If trapped, he will force, trick, or cajole the warriors into helping him, and then Riddle with them.

The stakes are 1d4 POW from Trickster, which can be kept by the winner. In return, Trickster demands that the warriors stake the magic tools obtained from Earth Witch.

The referee is certainly welcome to engage in an actual riddling contest, using simple earthly riddles or questions of Gloranthan cosmological or magical importance. Such is within the way of Trickster. Alternately, the players may attempt their INTx2 or less to guess Trickster's riddles.

Trickster always asks first, going around the circle and asking each person in turn. Then the warriors get their turn. Trickster is wise and clever, but not infallible. The character should roll 1d8 to determine the difficulty of his riddle (1 being the hardest). Alternately, the gamemaster can assign a difficulty level after hearing the riddle. Trickster must roll under his INT (20) times that number or less on 1d100 to guess it. If he does not answer correctly, the player may regain his tool if he lost it, or take 1d4 POW from the god.

Trickster keeps going around the circle, asking riddles until everyone has refused to answer a riddle, or until he has lost 1d4 POW twice. Thus, some people may not have a chance to ask a riddle if Trickster loses twice to warriors in line before them. If anyone tries to catch or harm Trickster, he disappears before they can come near him.

STAGE 3: DARK EATER

As he travelled along, Waha was ambushed by the Dark Eater, whose forces still ruled the world. Waha defeated Dark Eater and drove him out of Prax for the first time.

The warriors are attacked by a war party of enemy hero-questers joined together for their own purposes. Some of them may be armed with magic tools comparable to those

GIFTS FROM THE EARTH WITCH

- 1 **Flint Knife.** 10 APs, 1d4+2 damage. Adds +10 to Dagger Attack vs. Creatures of Darkness.
- 2 **Flint Knife.** As above, vs. Carnivores.
- 3 **Flint Knife.** Always hits when thrown (1d4 damage).
- 4 **Obsidian Knife.** The first time it hits in melee, it does 6d6 damage, ignoring armor (one-use only).
- 5 **Obsidian Knife.** Does 4d6 damage to any Creature of Darkness.
- 6 **Limestone Stalactite.** Does 1d6 damage per MP given it that round (one-use).
- 7 **Copper Knife.** As a normal dagger, but each strike injects a poison of POT 6.
- 8-9 **Bronze Sickle.** As normal sickle, but any user may parry at 50% with it (left- or right-handed). It damages attacking weapons as does a sword.
- 10 **Glowing Crystal Sliver,** wrapped in bison hide, painted with shamanic signs. Use Throw skill to hurl, whereupon it does 2d6 damage to the general HP of all living creatures within 3m of the impact (one-use).
- 11 **Auroch Horn.** Automatically befuddles one werewolf (at random) who hears it. After a werewolf has made an Idea roll, he or she is immune to the horn henceforth.
- 12 **Horn from a Skunk.** This impossible item automatically stumps Trickster in the riddle game ("What is this thing?").
- 13 **Deer Antler hung with four silver bells.** When shaken, the user loses 1 POW and all trolls and ogres within earshot (10-20m) fall down.
- 14 **Iron Egg.** May be thrown or used as a sling pellet. Does +6d6 damage on a strike (remember to double damage to elves and trolls).
- 15 **Dead Man's Hand,** Tied at the wrist with a black silk ribbon. When thrown, does 2d8 damage if it hits, injecting a poison of POT 15 (one-use).
- 16 **Warm Red Stone.** Ignites when thrown or dropped, doing 3d10 fire damage to everything within 2m. Ignites any burnables.
- 17 **Skin Shield,** painted with a snake's head, hung with horse tails, snake rattles, and braided human hair. When 1 MP is put within it, it acts as any spirit magic Detect spell.
- 18 **Bear's Shin Bone.** When tossed into the air and allowed to fall to earth, it points towards the quest's end.
- 19 **Gourd Rattle.** When shaken, frightens off all snakes, physical or spiritual.
- 20 **1d6 Shepherd's Leaves** (one-use each). See page 92.

given by the Earth Witch. Use the following chart to determine their makeup. Roll 1d6 for each quester, and add the results to get the foes who will attempt to ambush them.

roll	human or mixed party	morocanth-only party
1	cave troll	cave troll
2	dark troll + 1d3 trollkin	dark troll + 1d3 trollkin
3	disease spirit	disease spirit
4	giant beetle	giant beetle
5	shade	shade
6	morocanth	2d3 trollkin

STAGE 4: THE CARNIVORES

Finally, Waha reached the place where his mother's daughters were hidden beneath the earth. He attacked the guards there, carnivorous beasts, some in the shapes of men. Waha killed them or drove them off, so that they fled from Prax.

Like the Forces of Darkness, this varies widely. Each player should roll 1d10 and add the result to the foes. Unlike darkness foes, the carnivores have not prepared an ambush, and the nomads may choose how to open the attack.

roll	result
1	leaping bear
2	dark troll
3	griffin
4-5	human
6-7	2d3 dogs
8	tiger
9	ogre
10	werewolf (or other lycanthrope)

STAGE 5: THE PROTECTRESSES

After defeating the plunderers of the earth, Waha entered the cave and searched for his mother's daughters. He found them behind a one-way wall. They knew the way out and led Waha home.

Some of the defending carnivores may escape into the lair, in which case this part of the search is more dangerous. The lair of the quest may not be too elaborate, but still requires the questors to use Search and Scan (and perhaps Track) rolls to find the hidden beasts.

The animals are hidden behind a "one-way wall", the exact nature of which can vary widely. The barrier may allow passage to some things one time and not another. For example, it may permit sound to pass in one direction, but creatures to go the other way only. Or, it may be transparent, permitting vision, but not allowing passage through it.

Once the warriors find their way inside the wall, the beasts usually know the way out. This way may not always be safe, and the quest doesn't end until the warriors make it home with the rescued beasts.

STAGE 6: THE RETURN

Waha returned home, fighting off enemies, and he and his mother's daughters were greeted with life and joy by the peoples.

The journey home may have encounters, but the travellers

NEW TRICKSTER SPELL (Riddler Aspect)

Exchange Gifts

1 point

voice range, duration length of contest, nonstackable, one-use

This spell may only be cast on a willing recipient. The caster must normally engage in a riddling contest with the recipient of the spell. Each participant must put up a stake which both agree on, usually a magic item or 1d4 points of POW; occasionally, Spirit Magic spells are offered as stakes. If both parties agree, each may put up a different stake.

If both participants answer the riddles correctly, they get each other's stakes, and the contest ends; if both fail, there is no effect, and another contest may be made immediately if both agree, else the spell ends. If one riddler succeeds and the other fails, the winner keeps both stakes. Additional castings of the spell can be used to allow a losing party to get his or her stake back, or to try and win a different prize, as long as the trickster is willing to cast (and lose) the spell again.

should be most wary of any survivors from their previous fighting. Note that the warriors are not obliged to fight any foes in this stage if they can outrun them. Many tribes consider it cowardly to flee a foe; still, the main purpose of this stage of the quest is to protect the beasts, so withdrawal (possibly to be avenged later) is usually acceptable to all except the most violent clans.

If the beasts are slain, even on the return, the quest has failed. If they are recaptured, the warriors must give chase and regain them, though they normally do not have to seek them in a magical lair as they did the first time.

On returning home, the questors are highly esteemed by their clan and tribe. Friendships made by warriors from different tribes are likely to last. Warriors who have completed this quest may always boast that they have "walked the path of Waha before he knew animals", and any Beast Rider will know what they mean.

THE REWARDS

Since Waha rescued the Protectresses from the forces of darkness and death, there has been a special relationship between the people and animals of Prax. This bond is always greatest with the rescuers among the humans.

Successful questors obtain a better-than-normal herd beast (female) appropriate to their tribe. Such a prize can only be gained by a warrior once in his life, and it always remains his property. The intelligence of these herd beasts cannot be Released, but they have the following advantages:

When rolling stats, add 1d6 to each characteristic.

Its mating attempts will always succeed if possible, though most are used primarily as steeds.

It has four extra points of hide armor.

Its natural attacks start out at +15 each.

It knows **Dispel Magic** (equal to its fixed INT). It may only cast the spell on itself or its owner. It must use its own MPs to cast it, and this is the only magic it can ever know.



BASMOL

The Lion God



MYTHOS AND HISTORY

Long ago Father Hykim and Mother Mikyh, the ancestors of all beasts, gave birth to Mother Mammal, whose children include the cat god, herd beast goddess, hyena god, and so on. The cat god in turn is parent to the lynx spirit, the tiger spirit, and so forth. Basmol is the name of the Lion Spirit.

The Basmoli know that a long time ago Basmol chose the very best lions from among his children and gave them the shapes of humans, for that young race was overrunning the world. They were given hands to hold their spears, and Basmol led them to glorious victories over their enemies.

The Basmoli commanded a vast empire. They ruled for a great and violent age, but many small defeats destroyed their unity. Now they are only remnants – small tribes scattered across their once great empire. In Prax, Basmol was slain by Tada as he led his people to battle. Now Basmol is but a shadow of his former power, for only his mate (Basmola) survives. The Basmoli of Prax know he cannot regain his might until they have regained theirs. This is why they fight in the wars of the nomads.

When the Lunar Empire came to Prax, the Basmoli aided the Bison and Impala Tribes in resisting them, for they recognized this new form of chaos. However, the sophisticated magics of the Lunars were too powerful. They were beaten, another defeat for the tribe and their god.

Basmol is always pictured by his worshipers as a great lion, or more rarely as a lion-headed man. He is usually represented in rituals by a lion skin or piece of lion skin, the clan fetish. Only the bravest warriors are permitted to wear lion hides (though such are not available in Prax).

The Basmoli believe that after death their souls are reborn into their own tribe, failing to distinguish between lion and human members. Death rituals reflect this belief. An appropriate prey beast is always slaughtered and buried raw in the grave of a dead Basmoli to serve as food on his spiritual journey, along with his favorite weapons and other possessions. Since lions are extinct in Prax, many tribesmembers are reborn among Basmoli in other lands, another reason they are so weak in the Wastes.

Basmoli worship is based upon the Beast rune, modified by the Death rune.

CULT ECOLOGY

The cult of Basmol is the basis for the social and spiritual life of the Basmoli people. Basmoli that leave their religion also leave the tribe – the two are synonymous. The Basmoli distrust other ways of life. Foreign cults destroyed their empire and their god, and have seduced their brethren in other lands from the proper way of life. Other folk fear and

distrust the Basmoli for their violent ways.

The Basmoli are an aggressive people, frequently raiding their neighbors and willingly participating in other people's wars. In this manner they seek vengeance against all humans for the death of their god. Despite their acknowledged bloodthirstiness, however, Basmoli warriors will not fight on opposite sides of a conflict.

The Basmoli of the Wastes particularly dislike the nomads of Prax, who killed Basmol, and the Orlanthe barbarians, who killed Ukka Gra, their first king after Basmol died. However, this dislike does not prevent them from fighting for these peoples. Thus, they often aid the nomads against each other or the Orlanthe, or the reverse.

Basmoli holy days are celebrated during each Windsday of Sacred Time, as well as on the fourth Windsday (Fertility Week) of each season. In Prax, this leads to two holy days in Summer, one holy day in Winter, and four holy days in Winter Fertile (when game is most plentiful).

During the Sacred Time gathering in Prax, the Basmoli's most sacred ritual is enacted. During the preceding weeks the Basmoli make greater raids than usual, taking many captives from among the beast riders. On the second holy day they perform the Lion Dance.

Most of the tribe participates in the wild and bloody ceremony, led by the Lion Warriors. During the dance, a spirit lioness appears. After it has been fed some captives to give it a physical form, twelve spears are thrown into the slave pens. All appear to be sticks, but one is real, said to be the one which slew Basmol.

After a time, the lioness falls upon the captives. Most are casually slain, but the twelve with the spears must fight, even if they wish to flee. Although the lioness easily slays the ones with the sticks, the one with the spear always wins.

THE CULT IN THE WORLD

The Basmoli are the only hsunchen of the Wastes. Other Basmoli are found in western Maniria and portions of Ralios, where they share their lands with other hsunchen. In Pamaltela, a large tribe of Basmoli live in Jolar and Kothar, who know only that their god traveled north with a host of warriors, never to come back. Many there still await his triumphant return. Another tribe once lived in Tarien, but it is not known whether they still exist.

Each Basmoli clan carries a sacred lion skin as a fetish, which is the focus for the shrine to Basmol. In Prax, these are known to be pieces of Basmol's hide saved by the clans when Tada skinned their noble god to make a cloak for himself. Lions have been extinct in Prax and the Wastes since before Time began, and a clan there which loses its lion skin

is without a shrine or fetish until they recover it or manage to locate another, all the while suffering the wrath of Ukkar Gra, Basmol's greatest son.

Most Basmoli clans can support only a single shrine. Each season, clans band together to form temporary Minor or Major temple sites. Each year during the Sacred Time, many clans gather in a great moot to reenact Basmol's glory and death. At this time, there are usually sufficient Basmoli to make a Great temple. Shrines teach **Lion's Head**.

The shamans interpret the words of the totem spirits for the clan. The shaman and his followers form a separate power structure from the tribe's chieftain and his warriors. The shaman and chieftain usually cooperate, but occasionally rivalries cause conflict within the clan, which has resulted in the creation of new clans in the past.

INITIATE MEMBERSHIP

Everyone born of Basmoli parents is known to be a lion in human form, and is automatically initiated into the cult upon reaching majority and sacrificing a point of POW. Failure to join the cult is seen as betrayal, and such tribesmembers are exiled if not slain outright.

Lions are automatically initiates of Basmol upon reaching adulthood. In most lands, the presence of many lion initiates allows clans to maintain a Minor temple even though there are few human worshipers. In Prax, only human worshipers are available, and so the cult is less powerful there.

Adoption into the cult is possible, but uncommon. The candidate must reject all former religions, including all sorcery and all non-Basmoli shamanism. He must know Animal Lore and a Weapon Attack at 50% or more each, and must roll his POWx3 or less on 1d100. If the candidate is male, a Basmoli woman must have agreed to marry him once he is accepted into the tribe. If no woman is willing to marry him the initiation ceremony is halted at the appropriate time, and the candidate fails acceptance. If he survives and can later find a Basmoli woman to marry him, he may attempt to join the tribe again.

Success of all requirements indicates that the candidate is accepted into the tribe. He must sacrifice a point of POW. He is then clothed in the clan's sacred lion hide and brought into the tribe in full fellowship.

Belonging to the religion indicates that the person is a full member of the tribe. He must fulfill all normal tribal duties (such as hunting and raiding), serve his chieftain, obey the shamans, and so forth. Tribal shamans set the initiate requirements, usually amounting to 10% of time and income (gifts).

The Basmoli remember their former greatness. They recognize that all Basmoli everywhere were once part of their empire. This includes even those that have since forsaken the lion way, such as some of the clans of Ralios. Hence, a Basmoli that finds himself in a foreign land is still accepted among the Lion People in that land. All true Basmoli, regardless of geographic separation, speak the ancient tongue

taught to them by Basmol. Many outsiders have taken this common language as evidence of a progressive migration of Basmoli, from Pamaltela to Prax, then on into Western Genertela, but the Basmoli know it is a remnant of their empire, which once covered the entire world.

Basmoli can sacrifice for one-use spells of their religion. They have access to all spirit magic through the tribal shamans. Preferred spells are Coordination, Fanaticism, Farsee, Ironhand, Mobility, and Strength.

LION WARRIORS (ACOLYTES)

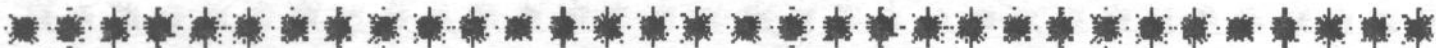
Faithful Basmoli may attempt to become special acolytes of their religion, called Lion Warriors. A candidate must possess a 50% or greater skill in Animal Lore, Ceremony, First Aid, and two Weapon Attacks, one of which must be a natural weapon (in either human or lion form). He must have performed a feat greatly beneficial to his people, must have taken full lion form at least once by having the cult special spells cast upon him, and must roll his POWx1 or less on 1d100. If he is not accepted as a Lion Warrior, he may not attempt to gain the status again for at least a year, and then only after performing another great feat. This status is usually reserved for men, but occasional female Lion Warriors have been known, and the Lionesses are still remembered on the Pamaltelan plains as one of the greatest bands to fight the Six-Legged Empire.

The main benefit of becoming an acolyte is reusable cult divine magic. Lion Warriors, even more than other tribesmen, must obey the cult chieftains and shamans. They must give 50% of their income and 30% of their time laboring for their clan. They are usually the foremost war leaders of the tribe, and must always assume at least partial lion-form when going into battle.

SHAMAN MEMBERSHIP

To become a shaman of Basmol, the candidate must follow the usual requirements and rituals. The spirit faced is called Tadason, and always appears wearing a lion-skin cloak. It has the same statistics as the Bad Man. The fetch of a Basmoli shaman always takes the form of the tribal totem, and the Horned Man always appears with the head (and sometimes body) of a lion, always with horns.

A non-Basmoli shaman who wishes to be adopted into the tribe must pass the normal initiation procedure. Then he must fight a battle against a spirit lion sent by Basmol, armed only with a spear and wearing no armor. He may not be aided in this battle by his fetch, though he may use magic, and can draw on the spells and Magic Points of his fetch. The spirit lion acts exactly as a mundane lion (roll statistics normally), except it is immune to spirit combat and knows 2d6 points of Spirit Magic. If the shaman kills the spirit lion in hand-to-hand combat he is accepted as a shaman of Basmol. His fetch will never assume a lion's shape, but he will act in all other ways as a full Basmoli shaman, though always with lesser status because of his foreign fetch.



NOTES ON THE CULT OF LODRIL IN PRAX

The Men-and-a-Half of Prax worship a deity they call Baba Ulodra, which means "Father of Fire." He is also Baba Ubabi as their ancestor, "Father of Fathers", and Baba Umalti as their lord of war, the "Father of Spears". While this god has many similarities to the common Genertelan god Lodril, he was brought with the agimori from Pamaltela. Some merging of myths and beliefs has occurred over the centuries since the Men-and-a-Half settled in Prax.

The cult write-up of Lodril provided in *White Wolf 20* can be used for Baba Ulodra, generally using the Pamaltelan myths, holy days, and practices. None of the Subcults or Associate Cults there are known to the Men-and-a-Half of Prax, for whom this deity is no longer the primary god.

MYTHOS & HISTORY

At the dawn of the world, the two Lords of Fire divided the world between them. Ulodra chose the body of their mother the earth, and became Ruler of the Land, while his brother chose the realm of their father and became the Sun, Defender of the World. Ulodra created the first volcano in the center of the world to be his home, called Ulodra's Mountain.

Great were Ulodra's deeds, but then War came, and Ulodra's enemies destroyed the Mountain. Baba Ulodra had to give up rulership of the land to defend it after his brother the Sun was slain. He gave the chieftainship to his friend Pamalt, and led his best warriors north to fight chaos.

At first, Baba Ulodra defeated all of his foes and cast chaos out of the world. He created great volcanos across the northern land to serve as forts, and he burnt chaos with lava and buried it under hot ash. But he was wounded, and this weakened him. Eventually he was slain. He was buried under the great Tumulus in his adopted homeland of Prax, and his people remained in that land to await his return.

Baba Ulodra's runes are Heat and Stasis.

CULT ECOLOGY

All Men-and-a-half are lay members of Baba Ulodra by their nature. But he is not the chosen god of the ordinary tribesman, who worships Foundchild the Hunter or Daka Fal, the First Agimor. However, the leaders of the Men-and-a-Half are initiated into the secrets of the cult.

INITIATE MEMBERSHIP

When an extended family or a Ten (see below) selects someone as a leader, man or woman, this leader becomes an initiate of Baba Ulodra, sacrificing a point of POW.

No leader would ever be chosen who has practiced sorcery, is a shaman, or who has worshiped an enemy god, especially of chaos. If this person is replaced as leader, they remain an initiate, and may still become a Baba (priest).

Spirit Magic available: Disrupt, Endurance, Extinguish, Fanatacism, Heal, Ignite

ACOLYTE MEMBERSHIP

A Leader of a Line may become an acolyte. This status is temporary, existing only while the tribe is at war. When peace returns, any Divine spells learned become one-use.

BABA U LODRI (PRIESTS)

A clan has only one Baba, usually someone other than the clan's Koos. An Iduna, as a military leader, may also become a priest of Baba Ulodra, and remains one even after the tribe has returned to peace.

There are no formal requirements, but in practice, the prerequisites are similar to those for most cults. The elders of the tribe quickly teach the new Baba to at least 50% in Ceremony, Summon, and Agimori Lore if he or she does not have them already. A Baba without a good Spear Attack and many points of Divine Magic is inconceivable.

DIVINE MAGIC AVAILABLE

The cult of Baba Ulodra does not have access to all of the Divine spells of the Lodril cult in Genertela. All of Baba Ulodra's special spells are available at a clan shrine, and the common spells listed below are available at any tribe's equivalent of a Minor temple.

Common Divine Magic: Divination, Extension, Heal Wounds, Soul Sight, Spirit Block, Summon Salamander, Worship Baba Ulodra

Special Divine Magic: Command Salamander, Create Bonfire, Earthwarm, Face Chaos, Firespear

ASSOCIATED CULTS

Eiritha

After Baba Ulodra was slain, the Men-and-a-Half found themselves unable to have children to replace their losses. They sought help from Eiritha, who gave them the secret of Life. She provides **Milk of Life** to Babas only. Since this spell is unknown to Eiritha's worshipers, it was probably brought with the Men-and-a-Half from Pamaltela, and thus originated with the Doraddi goddess named Nyanka.

Milk of Life

touch, duration special, nonstackable, reusable

This spell can only be cast on a Baba Ulodra holy day. It is cast on one liter of pure water from an oasis clean of the mark of Chaos. The water of Zola Fel may also be used, as

1 point



Basmoli shamans deal mostly with animal spirits. Spirits of lions and other cats are friendly, but other animals are usually hostile or neutral. Non-animal spirits are usually hostile, and will have nothing to do with the shaman. A Basmoli shaman can sacrifice for Basmol divine magic on a reusable basis.

Divine Magic: Keenclaw, Lion's Head, Sanctify, Speak With Lions *, Strength of Basmol, Worship Basmol

* There are no lions native to Prax or the Wastes, so this spell is only useful there when speaking to lion spirits.

BASMOL SPECIAL DIVINE SPELLS

Keenclaw 2 points

touch, temporal, nonstackable, reusable

The target's hands become lion paws, doing 1d8 damage plus damage bonus. Initial chance to hit is equal to Fist Attack, and this can increase by experience. The recipient can attack with both claws in one round (3 strike ranks apart), or claw and then bite 3 SRs later, if Lion's Head has also been cast. The claws are clumsy and cannot hold weapons or tools; all Manipulation skills fall to 05%.

When cast on a lion, this spell allows it to attack twice with each claw in each round; strike rank, chance to hit and damage remain the same. This spell can only be cast on a lion or an initiate or greater of Basmol.

Lion's Head 1 point

touch, temporal, nonstackable, reusable

This spell turns the target's head into that of a lion. He or she gains a Bite Attack of 50% plus Attack modifier, doing 1d10 damage plus 1/2 damage bonus. The chance to hit can be increased by experience. This attack can be used in addition to normal attacks and parries, although it must be used 3 SRs apart from any other attacks. The target loses the ability to speak for the duration of the spell, nor can he or she speak with lions unless the appropriate spell is cast.

When cast on a lion, this spell increases Bite damage by 1d6 and gives the bite the ability to impale, though the jaws never stick in the wound. This spell can only be cast on a lion or an initiate or greater of Basmol.

Speak With Lions 1 point

voice range, temporal, nonstackable, reusable

This spell allows the individual on whom it is cast to talk to lions for the duration of the spell. Oratory and Fast Talk can be used if the lion needs convincing. The spell does not instill any intelligence in the beast, and so it can speak only from its natural awareness.

Strength of Basmol 3 points

touch, duration till collapse, nonstackable, reusable

This spell swells the target's sinews and muscles. STR triples (increasing Attack and damage bonus). The recipient loses

1D6 FPs each round the spell is in effect. When their CON x 5 roll is reduced to 0 due to fatigue, the spell ends and the berserk collapses from exhaustion.

Strength of Basmol does not triple the effects of other Strength enhancing spells. In battle, berserks customarily cast it whenever another cult spell is used, increasing their effectiveness with tooth or claw.

When cast on a lion, this spell triples its STR with no increase in FP loss. This spell can only be cast on a lion or an initiate or greater of Basmol.

SUBSERVIENT CULTS

Ukkar Gra

Ukkar Gra was king of the Basmoli after Basmol was slain. He maintained the Basmoli Empire, but was finally slain by Orlanthi hill barbarians. He is the model warrior for all Basmoli in Genertela.

Ukkar Gra serves as the cult Spirit of Reprisal. He appears to any Basmoli who murders another Basmoli (including a lion) without need or not in ritual combat, who steals or damages the sacred lion skin fetish, or who abandons the way of the tribe for civilized life. He also comes to the entire tribe if their Fetish is stolen or destroyed. He appears once to initiates, 1d6 times to shamans (over the course of a year), and once per season to Lion Warriors, a total of one time for each year they have been an initiate or acolyte.

Ukkar Gra has a POW of 17 and an INT of 13, and attacks both in Spirit Combat and with a Claw at 70%, which can be Dodged. Each successful Claw attack causes 1d6 damage (ignoring armor and defensive Spirit Magic) and drains 1 MP. If one hit location of an initiate or shaman reaches 0 Hit Points, or their Magic Points are reduced to 0, he will depart. When fighting a Lion Warrior, however, he will not depart until the acolyte is dead or he has been reduced to 0 MPs himself. Weapons do not affect him, and he can only be attacked by the apostate Basmoli in Spirit Combat.

ASSOCIATE CULTS

Mother Mammal

Basmol's grandmother gives him **Transform Self**. It is only available at the yearly moots of the tribe, when enough worshipers are present to form a Great temple.

Transform Self 2 points

touch, duration 6 hours, nonstackable, reusable

This spell must be stacked with all three of the cult special spells: **Keenclaw**, **Lion's Head**, and **Strength of Basmol**. When these spells are combined with Transform Self, the target transforms into a man-sized, semi-divine lion. All of the spells have full effect and, additionally, last for six full hours instead of 15 minutes. All of the normal abilities of a lion become usable by the caster for the spell's duration.

When cast on a lion, this spell raises each of its physical characteristics (STR, CON, DEX, SIZ) by 3 points.

the Zola Fel cult maintains the river's purity from chaos.

If the Milk of Life is drunk within an hour of casting, the drinker becomes fertile for a season. This does not ensure conception; it merely overcomes the dry nature of the Men-and-a-Half to allow normal attempts at procreation.

MISCELLANEOUS NOTES

The Fiery Expression

All Men-and-a-half share their god's smouldering fire. In emergencies they may draw upon this essence, if they are initiated to his way. Like Baba Ulodra, they are weakened when they do this, in effect burning part of themselves out in return for magic. Some philosophers from foreign lands speculate that misuse of this power by the God himself was the cause of many of the defeats they claim he suffered in the God Wars. The Agimori reject such tales with scorn.

When casting Firespear, an agimor may attempt to unleash his own fiery essence. He or she must roll under his CONx3 on d100 to do this. This triples the effect of the spell, but is not without cost. The agimor permanently loses 1d3 each from CON and STR. This effect cannot be used by any agimor who is under the influence of *Milk of Life* (i.e., if they have drunk such water within the last season).

MILITARY PRACTICES OF THE MEN-AND-A-HALF

When *River of Cradles* was written, an article on the Men-and-a-Half was included, reprinted from *Borderlands*. However, some portions of this article were cut due to space limitations, mainly those dealing with the military practices of the tribe. I here provide those missing sections, for the benefit of those without access to the older source.

The Individual Warrior

The average Agimori is a formidable foe. Standing over six feet tall and outmassing a normal human, these powerful warriors have the advantage in both reach and weight over an average soldier.

Toughened by their harsh life in Prax and the Wastes, Agimori are capable of feats unthinkable to other infantry. On good terrain, they have been known to run 40 miles in a day and still be in fairly good fighting condition. In pursuit, they can run down anything that walks on Glorantha. They can maneuver through terrain that cavalry would find impassible. They are less effective in certain areas, notably thick woodlands, marshes, and the close quarters of street combat, but elsewhere they exceed all other infantry.

The morale of the Agimori is excellent. Thanks to their hunting experience, they are aware of the strengths and weaknesses of most non-humans and riding animals they are likely to face. They stand unflinching, even in the face of a full charge by Bison or Rhino Riders.

Organization

The simple social structure of the Agimori allows them to mobilize for war in a short time. Each family sends warriors to the clan's Koos, where they quickly organize the individuals (*spears*) into groups of *Ten*. Five Tens make up a *Line*, ten Lines a *Wing*, and two or more Wings an *Impi*.

An Impi is composed of 1,000 to 2,000 spears, and is commanded by an *Iduna*, who is generally an exceptional warrior with a proven talent for field command. The Agimori rarely field more than two Impis at a time, due both to limited numbers and to prevent excessive tribal losses if fate rules against them. If the tribe is at war and the Impis march, an equal force usually remains behind at the Sacred Ground (or other safe place), guarding the non-combatants.

Weaponry

In melee, Agimori use spears, javelins, and the (preferred) pike, a devastating weapon in their hands. The length of the pike depends on the *spear's* position in the formation, since pikemen are usually arranged in lines four men deep. The pikes carried by the front rank are about 12 feet long, while those of the fourth row are about 21 feet. This presents a uniform wall of spear points to the foe.

To be set in the first rank of the formation is considered a great honor. Only the bravest and most experienced *spears* are placed in the front line; the Agimori have a saying, "*Short Spear, Brave Heart.*"

Training in the pike rests solely in the hands of the Baba Ulodra worshippers. Upon coming of age, all Agimori report to the clan's weaponmaster, who trains them in the use of the weapon: to move in formation, to assume positions in order, and where to aim against different opponents.

This basic training (to about 25% in *RuneQuest*) is all the agimor will receive. Since there is no parry possible with a braced pike, it takes iron courage to stand and await the charge of cavalry like Rhino or Bison Riders. It is here that the cowardice of one man can cost the lives of many. If a warrior is wounded or slain, those behind can move forward to fill his place. But if even one man or woman turns to run they disrupt the warriors to either side and block those behind. This opens a breach in the spear wall which must be filled with reserves. This is why cowardice is so unforgivable to the Agimori, and always so swiftly punished.

Tactics

The Agimori usually limit offensive operations to surrounding attacks and ambushes, skills they've perfected as hunters. In Prax, they let the attacking force, usually cavalry, attack their formation, then fight individually in melee as the situation dictates. In any situation, the *Iduna's* primary concern is for the survival of the Impi. The loss of too many warriors, even in victory, can threaten the existence of this small tribe, and so can never be risked.

OAKFED WILDFIRE

Great Spirit of Fire

MYTHOS AND HISTORY

Oakfed is the Low Fire, the secret heart of fire. When Chaos came to Prax it crept up the sky like a foul river. The Sun was there, bright defender of Genert's Realm, and he fought chaos with all his might. Alas, the Splendid God was not strong enough, and he was overcome by chaos, exploding when it touched his pure body. Many embers and sparks remained in the newly cleansed sky, and these formed the stars that we see even today, but the largest piece fell to earth at the Monkey Ruins. This was Oakfed, who provided light and warmth to men in the Night.

Oakfed is the Need Fire, who burned brightest when the need was greatest. When Dark Eater led his army of trolls from the north, Oakfed did not burn hot enough on his own to resist them. The tribes fed him the great forests of Prax to keep him alive, earning him his name and the undying enmity of the elves. He burned brighter in the Darkness, and for the first time drove the Dark Eater from Prax. From this true worship and reverence, Oakfed joined the Great Spirits of the Plains.

Oakfed is the Holy Fire, and within his scorching conflagration things are changed to their inner natures; evil is destroyed and souls are purged. He scorched Chaos in the Darkness, protecting the Plains until the Devil came, for even mighty Oakfed could not burn the One Evil. He aided Storm Bull then, as did all the rest of the cosmos, and thus earned a place for himself in the recreated world.

Oakfed is the Wild Fire, famed for burning even stone. He destroyed any foe who dared face him, boiling away the rivers and turning the storm demons to ash. When he grew greedy and threatened to devour the men and their herds, however, Waha Great Khan overcame the wild spirit. He chained Oakfed in the bonds of Time, transforming him into the gentle Camp Fire, whom he gave into the care of the priestesses of the Paps. Thus, men still worship and revere Oakfed, though with fear.

When Pavis built his city on the River of Cradles, the shamans of Oakfed resisted, and met defeat at the hands of the foreign god. So Oakfed was mastered again (but still not tamed), and again became a servant of the cosmic order.

When the Lunar Empire came to Prax Oakfed, alone of the Great Spirits, led his followers to resist them, as he must resist chaos. However, foul Lunar sorcery overcame the wild spirit, turning his hunger against his followers. Almost all of his worshipers burned on that dark day, and Oakfed's power was weakened yet again. But the last survivor of Moonbroth has recruited followers from among all the tribes, and the worshipers of the Wild Fire again wander the plains of Prax, as they say they always will.

After death, good men go to Malome's warm paradise in the Earth, with Eiritha in the Paps, where all the good things in life are found. Wicked men burn in Oakfed's fires until they have been purified, then return to the earth for another cycle of life. Corpses are always burned; shamans always seek to be cremated using the *Cremate Dead* spell.

In most lands, Oakfed is associated with the runes of Fire, Disorder, and Change.

CULT ECOLOGY

Oakfed is one of the Great Spirits of Prax. He is often contacted by shamans who wish control of his wildfires, but he also has a permanent group of worshipers who tend to his needs as he tends to theirs. Oakfed protected the world during the Night; despite his excesses, this protection is remembered by his followers. He is also the Holy Fire, the flame which burns Chaos into ash, and his followers revere his protection within Time. His cult is small, but strong.

Oakfed's cult fights Chaos fiercely, always seeking to destroy the remnants of the greatest foe so the universe can be pure again. The forces of Darkness are also disliked, as are the efforts of the Red Moon to replace Oakfed with the more easily controlled fire gods of Dara Happa; the Empire is especially hated since Moonbroth, when they killed Oakfed again and again.

Oakfed's disdain for plant life is exceeded only by the hate of the aldryami for him, and the two cults can never co-exist peacefully. He is friendly to the spirits of fire, especially Bright Treasure (the Sun) and Baba Ulodra (patron of the Men-and-a-Half), but has few ties to other gods in Prax.

Oakfed is subservient to Waha (and is thus an ally of the nomads) and to Pavis (and so serves the city-dwellers as well). However, he always seeks to escape his bonds, and few mages are powerful enough to hold him for long.

Oakfed's holy days occur in midsummer and midwinter. They begin at dusk on Fireday, continue through Wildday night and Godsdays, and end at dawn on Freezeday, as the worshipers welcome the Sun back into the world. The summer holy days are in Harmony Week of Fire Season, and celebrate Oakfed's triumphs over chaos and darkness. The winter holy days begin in Illusion Week of Dark Season. His defeat (whether by Waha or Pavis) is reenacted, with emphasis on his transformation and service.

THE CULT IN THE WORLD

Worship of Oakfed is found throughout the world, always in the hinterlands. In most lands he is known only as one of the Lowfire subcults of Lodril, and so has no autonomy. His worshipers can be found from Maniria to Kralorela, and



across the plains of Pamaltela, although this worship most often takes the form of a Spirit Cult. His worship is never found in civilized areas: his uncaring fires cannot be easily tamed by the city dwellers, who thus prefer to deal with his gentler siblings.

Oakfed is worshiped fully only in lands where Lodril and his cognate deities are weak or unknown, mainly among the nomads of the Wastes and Pent, and among the Veldang of Pamaltela. The form of the cult provided here is unique to Prax, though it is similar to his worship in other lands.

Oakfed's shamans are feared for their ability to call the Wild Fire forth, and praised for their ability to banish him again. Shamans of Oakfed do not operate well together, due to the fierce dedication each displays. Instead, each shaman leads his own band of followers, or wanders alone, gathering together with other bands only on holy days. There is no coordination between different groups of worshipers; when groups meet, the most powerful shaman takes charge. The usual worship site is a shrine, although Minor temples can be found where he has enough worshipers. Shrines provide **Create Wildfire**. A semi-permanent Minor temple can be found at the Monkey Ruins in Prax; all cult spells are available at this and similar sites.

INITIATE MEMBERSHIP

Requirements for initiation are standard; everyone must pass the test, even candidates whose parents are members of the cult. The skills tested are Ceremony, Orate, Summon, World Lore, and one other skill deemed useful by the examiner, usually a weapon attack. The candidate may not be a shaman, sorcerer, or priest of another god (except Lodril and similar deities), and must never have worshiped any chaos thing. He must give 10% of his income and 20% of his time to the cult, obey his shaman when in his presence, and always seek to destroy chaos, but there are no other requirements.

An initiate who wishes to become an apprentice shaman must follow the normal procedures. Shamans of Oakfed accept only Oakfed initiates as students or assistants.

Initiates are taught the spell of **Disrupt** for free when they join. Other spells are available from cult shamans, and are earned normally. The spells of Darkwall and Repair are forbidden to members, and must be forgotten if known. Initiates may sacrifice for one-use of cult Divine Magic with the permission of their shaman, and may call for Divine Intervention, although this ability is limited (see **Miscellaneous Notes**).

SHAMAN MEMBERSHIP

Shamans are the leaders of the cult. They fulfill the role of priests, and deal with Oakfed directly on the Spirit Plane. They require absolute loyalty from their followers, and are known for the purity and fierceness of their dedication. The shaman's fetch always takes the form of a flame.

In addition to meeting normal requirements for becoming a shaman, the candidate must know at least one use each of **Summon Salamander** and **Command Salamander**. He must pass the Test of Holiness (roll under POW x3% on 1d100) before being allowed to awaken his fetch. The spirit faced is called the Wicked Writher, but is identical to the Bad Man in most respects.

Shamans of Oakfed can not deal with any type of plant or chaos spirit, but there are no other restrictions. Fire and sky spirits are friendly, but most other elemental spirits are hostile; animal spirits are neutral or hostile. Shamans have access to reusable Divine Magic but, like initiates, their attempts at Divine Intervention are limited.

Very powerful shamans of Oakfed have been known to draw upon him to power one of the Soul Winds which can sear the souls and burn the bodies of all they touch. Such forces are difficult to control, however, and many shamans who have attempted to call on them have found themselves destroyed by the untamed power of their god.

Common Divine spells: Divination, Sanctify, Summon Salamander, Worship Oakfed

Special Divine spells: Command Salamander, Create Wildfire, Cremate Dead, Suppress Wildfire *

* *Possession of this spell by the Oakfed cult is unique to Prax. Worshipers of the Wild Fire in other lands normally cannot banish their god so easily.*

CULT LEADERS

Evarr Stormburner

Evarr was only a junior shaman at Moonbroth, but he alone survived when the Lunars unleashed their foreign fire god to turn Oakfed against his followers. All of the initiates and other shamans were devoured, but when Oakfed came Evarr saw an avenue of escape. Instead of a futile attempt to flee, he called upon Oakfed's sister and walked through the flames into the Heart of Fire. Enfolded within the gentle Camp Fire Goddess he survived, and awoke days later in the Paps, scorched but alive.

Evarr immediately travelled among the tribes, and soon had enough followers to summon his god back. He has spent the last ten years in the Wastes, restoring the power of his god. He continues to preach against the Lunars, and is especially popular among the Lunar-exiled Bison and Impala tribes. However, he is willing to work with anyone except chaos to drive the Lunars from Prax.

Evarr gained his name in a conflict with a group of Wild Hunter outlaws soon after Moonbroth. He and a rival priest each summoned their gods, but Oakfed was stronger. The renegade and his followers were slain, and Evarr burned the Wild Hunter so severely that it rained ash for three days.

OAKFED SPECIAL DIVINE MAGIC

Create Wildfire

1 point

ranged, instant, stackable, reusable

This spell must be cast on a fire. Each point increases the fire's diameter by 1 meter, although its damage does not increase. If no substance is available for the increased fire to burn, it rapidly dwindles to its former size.

This spell has no effect on Fireblade or similar spells. It increases a salamander's size by one cubic meter per point of spell, but does not change the elemental's Hit Points or the damage it inflicts.

Cremate Dead

1 point

ritual Ceremony spell, nonstackable, reusable

This spell allows an official (usually a shaman) to fully destroy the bodily remains of 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 supplies into the land of the dead. It can be used on the still-animated skeleton, zombie, or even vampire form of a former Oakfed initiate or shaman to burn it, although the target's Magic Points must be overcome in this case.

Suppress Wildfire **

1 point

ritual Ceremony spell, stackable, reusable

This spell must be cast on a fire. Each stacked point decreases both the fire's diameter by 1 meter and its intensity by 1d6. If both size and intensity are reduced to nothing, a candle-sized flame will remain.

One point of this spell reduces the damage done by a Fireblade or Firespear by 1d6, or decreases a salamander's size and damage done by 1 cubic meter and 1d6. The caster must overcome the magic points of the weapon's holder or the salamander, respectively, for the spell to take effect.

** This spell is intentionally different from the Suppress Oakfed/Reduce Flame spell provided in *Gods of Glorantha*.

SUBSERVIENT CULTS

Wild Fire

Oakfed's spirit of retribution is the Wildfire. Any worshiper who betrays the cult will burn. The greater the betrayal, the greater the burning, and a worshiper who forsakes Oakfed for chaos is certain to die explosively by fire.

ASSOCIATE CULTS

Baba Ulodra

Baba Ulodra is the Founder of the Men-and-a-Half, a cognate of Lodril. He is not strictly an associated deity, but Oakfed is a favored spirit of the agimori. The Men-and-a-Half claim Oakfed as the son of their god, subservient to him, but Oakfed's worshipers do not acknowledge this myth.

Malome

Malome is the Camp Fire Goddess, Oakfed's gentle sister. Oakfed's followers protect her worshipers when they are in danger, especially if they are menaced by Chaos or Darkness. In this role, Oakfed shamans are occasionally found at the Paps, serving as defenders. Malome provides no spells to her brother's cult, nor does she receive any from him.

Pavis and Waha

Oakfed protected the world in the Darkness, but each time devoured everything for fuel until only his charges were left. In all lands he was mastered by a local deity, and thus his status as a protector was preserved. In all lands, he is subservient because of this, though he can never be fully tamed. As a conquered spirit, Oakfed gains no benefit from this relationship. However, priests of the ruling god gain use of one of his special Divine spells.

Prax is notable because Oakfed was defeated twice, in the Godtime by Waha and during Time by Pavis. He is subservient to both, and each has a spell from him: Waha gains **Cremate Dead**, and Pavis gains **Command Salamander**.

MISCELLANEOUS NOTES

Spirit Cult Worship

Oakfed can be worshiped by an independent shaman. The spell provided is **Command Salamander**. Because Oakfed is a Great Spirit, **Create Wildfire** is available on a special Worship roll, and **Divination** and **Summon Salamander** become available if the roll is a critical success.

The Monkey Ruins are the greatest Oakfed holy place, for they mark the spot where the spirit first came to Prax. A permanent temple exists there; if a successful service is held there by a non-Oakfed shaman, the ritual is treated as one level greater: a normal success is considered a special success, and a special success is considered to be a critical. This makes more spells available to the shaman. However, the shrine is maintained by Oakfed's permanent shamans, who jealously control it and the fragments of burnt wood which are his relics. Thus, only when the cult is weak (such as in the decade after the Battle of Moonbroth) can independent shamans make use of these properties.

Divine Intervention

Oakfed's initiates and shamans have only limited access to Divine Intervention, because he is really just a large spirit. He cannot honor requests for resurrection, nor can he transport his worshipers. Other requests within his power will be granted, but he cannot be called upon by a given shaman or one of his followers more than once per week. Thus, if an initiate successfully calls for Divine Intervention on Windday, neither that initiate, his shaman, nor any other initiate in that shaman's band, will be able to call upon Oakfed until dusk of the next Fireday (when the cult considers the week to begin).



CULT DISTRIBUTIONS

CULT AVAILABILITY

Cult demography naturally varies greatly by tribe, although most Praxians share the same pantheon. The tables below can be used to randomly determine the deity worshiped by a new adventurer's parents, or to select the religion of a non-player-character.

Note that these percentages change over time, and so may have differed in the past. For example, during the time of Jaldon Goldentooth, exclusive worship of Waha among males reached a high which has not been seen since. Before Jaldon, however, when the EWF dominated the land, worship of foreign deities was common among all of the Great Tribes, and even dominated some of the lesser peoples (such as the Ostrich Clan).

Additionally, among the Great Tribes worship of Waha and Eiritha is the norm, and individuals or families who wor-

ship other deities are considered unusual at best, and suspicious at worst. Foundchild families are accepted, but anyone else who denies both Waha and Eiritha can never be fully part of the Praxian way of life. Thus, worship of Yelm-alio is common enough among the Impala and Sable Tribes that it is accepted, but its worshipers are not trusted by most tribesmen and are hated by members of the Bright Treasure mystery cult.

Previous estimates of cult distributions appear to have concentrated on those nomads in the Pavis area. Thus, most have over-emphasized the number of tribesmen worshipping Orlanthe deities or the foreign Seven Mothers cult. While worship of a few Orlanthe deities is known (but still unusual) among Praxians because of local holy places (such as Humakt or Yelm-alio), worship of other outland cults is rare at best among most clans.

GREAT TRIBES

BISON TRIBE

Cult	men	women
Ancestor Worship	01-07	01-07
Bright Treasure	08-09	-
Dark Eater	10-12	08-10
Eiritha	-	11-89
Humakt	13-16	-
Storm Bull	17-24	90-93
Waha	25-94	-
Other/Shamanic	95	94
Lunar Cults	96	95-96
Orlanthe Pantheon	97-00	97-00

HIGH LLAMA TRIBE

Cult	men	women
Ancestor Worship	01-03	01-03
Eiritha	-	04-73
Foundchild *	04-19	74-89
Humakt	20-24	-
Storm Bull	25-29	-
Waha	30-92	-
Other/Shamanic	93	90
Orlanthe Pantheon	94-00	91-00

IMPALA TRIBE

Cult	men	women
Ancestor Worship	01-07	01-07
Bright Treasure	08-19	-
Eiritha	-	08-77
Foundchild *	20-30	78-88
Orlanthe	31-42	-

Storm Bull	43-52	-
Yelm-alio	53-58	-
Waha	59-89	-
Wild Hunter	90-92	-
Other/Shamanic	93-94	89-90
Spirit Cults only	95-97	91-93
Lunar Cults	98-00	94-96
Orlanthe Pantheon	-	97-00

MOROCANTH TRIBE

Cult	men	women
Ancestor Worship	01-19	01-19
Dark Eater	20-35	20-25
Eiritha	-	26-78
Foundchild ***	36-42	-
Storm Bull	43-46	79-80
Waha	47-80	-
Other/Shamanic	81	81
Spirit Cults only	82-89	82-89
Lunar Cults	90-97	90-97
Orlanthe Pantheon	98-00	98-00

SABLE TRIBE

Cult	men	women
Ancestor Worship	01-08	01-08
Bright Treasure	09-13	-
Dark Eater	14-16	09-11
Eiritha	-	12-52
Foundchild *	17-31	53-67
Storm Bull	32-36	68-70
Yelm-alio	37-39	-
Waha	40-80	-
Other/Shamanic	81-82	71

Spirit Cults only	83-87	72-76
Lunar Cults	88-97	77-94
Orlanthe Pantheon	98-00	95-00

INDEPENDENTS AND LESSER TRIBES

BABOON TROOP

Cult	all
Ancestor Worship	01-55
Foundchild *	56-85
Spirit Cults only	86-95
Other	96-00

BASMOLI BERSERKERS

Cult	men	women
Basmol	01-75	01-80
Foundchild **	76-95	81-95
Spirit Cults only	96-00	96-00

BOLO LIZARD TRIBE

Cult	men	women
Ancestor Worship	01-20	01-20
Eiritha	-	21-80
Foundchild ***	21-70	-
Storm Bull	71	-
Waha	72-80	-
Spirit Cults only	81-95	81-95
Other	96-00	96-00

BROOS AND OTHER CHAOS

See *The Book of Drastic Resolutions*, Volume Chaos (pp 72-73).

CANNIBAL CULT

<i>Cult</i>	<i>all</i>
Cannibal Cult	01-92
Other/Foreign	93-00

MEN-AN-A-HALF

<i>Cult</i>	<i>all</i>
Ancestor Worship	01-21
Baba Ulodra	22-26
Foundchild **	27-88
Oakfed	89-91
Storm Bull	92-94
Spirit Cults only	95-99
Other/Foreign	00

NEWTLING RENEGADES

<i>Cult</i>	<i>all</i>
Foundchild **	01-15
Zola Fel	16-50
Spirit Cults only	51-00

OSTRICH CLAN

<i>Cult</i>	<i>men</i>	<i>women</i>
Ancestor Worship	01-12	01-12
Bright Treasure	13-14	13-14
Foundchild *	15-49	15-49
Ostrich	50-67	50-96
Storm Bull	68	-

Waha	69-86	-
Yelmalio	87-98	-
Other/Foreign	99-00	97-00

POL JONI TRIBES

<i>Cult</i>	<i>men</i>	<i>women</i>
Ancestor Worship	01-05	01-05
Eiritha	-	06-30
Ernalda	-	31-45
Foundchild *	06-25	46-65
Humakt	26-37	66-69
Orlanth	38-67	-
Storm Bull	68-76	70-73
Waha	77-83	-
Other Orlanthe	84-00	74-00

RHINOCEROS TRIBE

<i>Cult</i>	<i>men</i>	<i>women</i>
Ancestor Worship	01-03	01-03
Bright Treasure	04	-
Dark Eater	05-09	04-06
Eiritha	-	07-74
Foundchild *	10-20	75-85
Orlanth	21-27	86-89
Storm Bull	28-37	90-97
Waha	38-96	-
Lunar Cults	98	98
Orlanth Pantheon	99-00	99-00

UNICORN MAIDENS

<i>Cult</i>	<i>women only †</i>
Chalana Arroy	01-03
Eiritha	04-13
Foundchild **	14-38
Vinga Adventuress	39-42
Yelmalio	43-45
Yelorna	46-89
Lunar Cults	90-00

† Men who are permanent slaves of the Unicorn Women generally worship their original deity (Orlanth for Orlanthe, Waha for Praxians, etc.), but are not allowed full access to their religious secrets – they cannot initiate new members, have no priests, etc.

ZEBRA RIDERS

<i>Cult</i>	<i>men</i>	<i>women</i>
Ancestor Worship	01-07	01-07
Eiritha	-	08-17
Foundchild *	08-42	18-52
Humakt	43-53	53-60
Issaries	54-58	61-65
Pavis	59-83	66-90
Storm Bull	84-85	91-92
Yelmalio	86-92	-
Other Orlanthe	93-00	93-00

* Women worship the Helpwoman subcult.

** Women worship Foundchild directly.

*** Women (wives) worship Eiritha.

Other/Shamanic: includes the magical Secret Societies, unaligned shamans (but not Waha cult shamans), etc.

FAVORED SPELLS AND SPIRITS

FAVORED SPELLS

Favored spells are those Spirit Spells which are commonly known by men and women of the tribe: if a group is encountered, 80% or more will know only spells from this list. Note that cult spells are in addition to those listed here – these are common tribal spells. Other spells will be unusual: learning one may have required a special gift or service, or the spell might even be of foreign origin.

FAVORED SPIRITS

Favored spirits are those for which the tribe is likely to possess the necessary artifacts to summon the spirit and begin Spirit Cult worship. At least one shaman always knows the correct Contact <Spirit> spell. (This spell, rather than Summon Spirit, is used to contact a spirit and establish worship. Summon can be used in some circumstances to physically summon the appropriate spirit to the Inner World; see the boardgame *Nomad Gods* for examples.)

Contact <Spirit> (Spirit Magic) 3 points
ritual Summon spell (memorization only)

This spell is used to contact the unique named spirit. The caster must have the correct fetish object for the spirit. For example, to contact Frog Woman the shaman must possess one of a few statues of the spirit. The time and Magic Point sacrifice required varies with the spirit. Thus, the prayers to Frog Woman take at least 24 hours, and no less than 25 MPs must be expended to reach her spirit home.

Success indicates contact with the spirit only, not the successful formation of a Spirit Cult. See *Tales of the Reaching Moon* 14, pg 63, for details on Spirit Cult worship.

BABOONS

Favored Spirit Spells: Countermagic, Disrupt, Ironhand, Spirit Screen, Strength

Favored Spirit Cults: Dew Maid, Evening Star, Found-brother (Foundchild), Monkey King, Raven



BASMOLI BERSERKERS

Favored Spells: Coordination, Fanaticism, Farsee, Ironhand, Mobility, Strength

BISON TRIBE

Favored Spells: Bladesharp, Heal, Mobility (*normally cast on a bison*), Peaceful Cut, Protection, Strength

Favored Spirit Cults: Bronze Treasure, Foundchild, Iron Man, Lightning Boy, Mistress Calm, Rainbow Girl, Thunder Bird, White Bull

BOLO LIZARD TRIBE

Favored Spells: Detect Enemy, Heal Bolo Lizard, Mobility, Shimmer, True Bolo (equivalent to True Net)

Favored Spirit Cults: Bronze Treasure, Frog Woman, White Princess

CANNIBAL CULT

Favored Spells: Demoralize, Slow

HIGH LLAMA TRIBE

Favored Spells: Countermagic, Demoralize, Mindspeech, Peaceful Cut, Protection (*normally cast on a llama*)

Favored Spirit Cults: Bronze Treasure, Dew Maid, Frog Woman, High Llama Lucky Star, Rainbow Girl, River Horse



IMPALA TRIBE

Favored Spells: Birth Song, Farsee, Firearrow, Mobility, Multimissile, Peaceful Cut, Vigor

Favored Spirit Cults: Bronze Treasure, Evening Star, Lightning Boy, Morning Star, Pole Star, Sun Hawk

MEN-AND-A-HALF

Favored Spells: Bladesharp, Farsee, Heal, Peaceful Cut

Favored Spirit Cults: Brother Dog, Oakfed, Sun Hawk

MOROCANTH TRIBE

Favored Spells: Detect Water, Extinguish, Heal, Ironhand, Mobility, Peaceful Cut, Slow

Favored Spirit Cults: Hyena, Malia, Night Woman, Raven, Ronance, White Princess

NEWTLINGS

Favored Spells: Mindspeech, Mobility, Shimmer, Vigor

Favored Spirit Cults: Blue Toad, Dew Maid, Frog Woman, Mistress Calm, River Horse

OSTRICH CLAN

Favored Spells: Bludgeon (*used on Boomerangs*), Heal, Heal Ostrich, Peaceful Cut, Shimmer

Favored Spirit Cults: Bent One, Chan-Rolla, Bronze-Treasure, Mistress Calm, Morning Star

POL JONI TRIBES

Favored Spells: Bladesharp, Detect Enemy, Heal, Mobility, Protection, Strength

Favored Spirit Cults: Good Shepherd, Lightning Boy, Pure Horse Founder, Thunder Bird, Wild Hunter

RHINOCEROS RIDERS

Favored Spells: Bladesharp, Countermagic, Fanaticism (*normally cast on a rhino*), Peaceful Cut, Slow, Strength

Favored Spirit Cults: Bronze Treasure, Foundchild, Great Rhino, Night Woman, Ronance

SABLE TRIBE

Favored Spirit Cults: Bronze Treasure, Mistress Calm, Moskalf, Redwood, Silver Deer, Star Twins

UNICORN MAIDENS

Favored Spells: Firearrow, Ignite, Light, Mindspeech, Shimmer, Speedart

Unicorn Favored Spells: Bladesharp, Mindspeech, Mobility, Protection, Shimmer

Favored Spirit Cults: Bronze Treasure, Evening Star, Morning Star, Rainbow Girl, Silver Deer

ZEBRA RIDERS

Favored Spells: Bladesharp, Coordination, Countermagic, Mindspeech, Protection

MORE PRAXIAN SPIRIT CULTS

GREAT SPIRITS

DARK EATER

Lord of Trolls and Winter

Dark Eater is a huge monster, rivaling even Oakfed in its hunger. It invaded Prax with the Darkness, but long before the Dawn was driven into Shadows Dance by Waha. Despite this defeat, it returns each winter, leading its troll followers to ravage the land they despoiled so long ago. Most outsiders associate it with the troll god Zorak Zoran.

Dark Eater is worshiped in large numbers by the moro-canth, but is known to other Praxian tribes only as a Great Spirit. It requires a large sacrifice before it gives its aid, and is associated with the runes of Darkness and Disorder.

The best times to sacrifice to Dark Eater are Freezeday nights in Winter, with the best night being the first day of that season, the Freezeday of Disorder Week (by Theyalan reckoning). Dark Eater provides **Create Shadow** to worshipers (see *Troll Gods* or *Gods of Glorantha*), but as a Great Spirit also teaches **Command Shade** on a special Worship success. It has a permanent altar in the hills near the Pairing Stones, where contacting it is easier (see the Cult of Oakfed, pg 66, for details).

SPIRITS OF THE OASES OF PRAX

CAMENURA

The Mother of Wells

Camenura was the wife of Seolinthur, Water God of Genert's Realm. Together they had many children, including the once mighty Serpents [rivers] of Genert's Realm. During the Golden Age their daughters played in Prax, raising pools of clean water wherever they rested.

When Brave Seolinthur went to face chaos for his lord, his sons followed; when he died, they also died. The pools raised by Camenura's daughters became islands of life in a dead, dry world. Eventually, however, most of them died as well, and the rest went to sleep. Only Camenura remained to bear the Waters of Life.

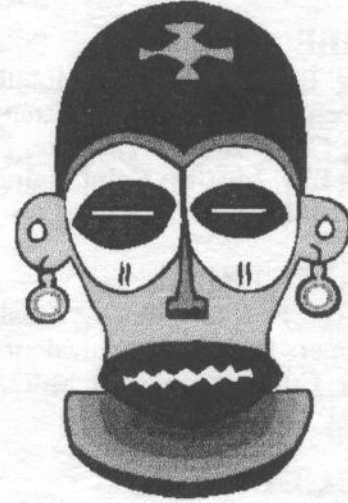
Camenura can be contacted at Cam's Well on any Wat-erday of Fertility Week. Her worshipers must not harm the Oasis Folk who live there with her, and she does not allow any to worship her for more than a season, but she has no other requirements. She is associated with Water and Life, and provides the spell of **Purify Water**.

Purify Water

1 point

ritual Ceremony spell, stackable, reusable

This ritual takes 15 minutes to perform, and causes all foreign matter to settle from a 10 cubic meter volume of water per point of spell used. It does not remove living tissue (such as blood or small animals), but will eliminate most



A Praxian battle mask, representing the Dark Eater

dissolved substances (such as salt). It cannot be used to remove the taint of chaos.

CHAN-ROLLA

Ancient Healer of Horn Gate

Chan-Rolla was a Healer who came to Prax shortly after the Dawn. She discovered an ancient holy spot, which still sup-

SPIRITS OF DARKNESS

NIGHT WOMAN

A description of this spirit can be found in *Tales of the Reaching Moon* 14. To match her description in *Nomad Gods*, I suggest she provide **Shield of Darkness**, not **Create Shadow**.

WHITE PRINCESS

A description of this spirit can be found in *Tales* 14. Again, in keeping with her mythology and powers (and notes by Sandy Petersen in *Codex 1*), I suggest that she provide the spell of **Frost** instead of **Snow**.

Frost

1 point

ranged, instant, nonstackable, reusable

This spell must be stacked with 1 or more magic points. It is cast upon an area geometrically proportionate to the number of magic points expended. One magic point affects one square meter, two magic points affects four square meters, and so on.

The area affected by the spell is covered in a heavy frost until ground or air temperature rises above 10°C. Depending on temperature, time of year, and vegetation, this may kill some or all plants in the affected area. In Prax, melting frost provides enough water for new plants to grow for a day or two.



ported an oasis. She found healing herbs there, and stayed to tend them, planting many more.

Chan-Rolla is associated with the Harmony and Plant runes. Her shrine can still be found at Horn Gate, where it has been taken over by the Chalana Arroy cult. She provides a Spellteaching spirit for the spell of **Preserve Herbs**.

Preserve Herbs (Spirit Magic) variable
touch, instant

This spell allows the user to preserve an herb for future use, allowing it to retain full potency for up to a season before beginning to deteriorate. It affects a single herb once only – the spell cannot be recast at the end of the season to preserve the herb for another period of time.

Each point of the spell used preserves any one herb for two weeks. No more than four points of the spell can be cast.

THE IRON MAN

First Age Invader of Prax

Soon after the Dawn, the Iron Man marched into Prax at the head of an Orlanthe army. The nomads resisted, but some were impressed by the strength and deadliness of the hero and his followers, and met him in peace after finding they could not defeat him. He proved his worth at Tourney Altar by defeating all the champions (mortal and spirit) of the nomads, and the Praxians sent representatives to the World Council of Friends after that. Some stayed to learn from the god, and even today the secrets of the Iron Man are remembered by the war society called the Sword Brothers.

The Iron Man is associated with Death and Truth, and

can only be worshiped at Tourney Altar or one of the secret shrines of the Sword Brothers. Worshipers receive a random Humakti geas (see *Gods of Glorantha*, Cults Book pg 42). In return, a Spellteaching spirit is available for the spells of **Bladesharp** and **Parry**, and worshipers may undergo the **Wield Sword** ritual. Outlander Humakti who join the sub-cult may also learn this spell.

Wield Sword 1 point
ritual Ceremony spell, nonstackable, reusable

The recipient of this hour-long ritual must be willing, or it will automatically fail. He must sacrifice a point of POW, and dedicate himself to the Iron Man (or Humakt, for Orlanthe). When the ritual is completed, Attack and Parry skills for a single weapon type are forgotten, and the recipient gains the same skill in a single type of sword. Casting of this ritual often accompanies initiation into the Humakt cult.

SOG

Ancient Spirit of the Green Men

When the Green Men (waertagi) ruled the seas in the First Age, they established many ports throughout the world, including one in Prax. When the Closing hit the oceans, the coastline of Prax moved south several kilometers, and all that remains of the once-great port is a ruin perched above a great swamp. The founding spirit of the waertagi can still be contacted there, spreading his mists across Prax in the Winter Fertile season. In Prax, Sog is associated with the runes of Water and Illusion.

Although Sog's Ruins are very dangerous, home to evil spirits, water demons, and sometimes worse, Praxian shamans sometimes brave them, for Sog can only be worshiped at the ruins. The best days to contact him are Waterdays in Theyalan Sea Season. His worshipers may never travel on a boat as long as they know his spell, for Sog is jealous of anyone traveling the seas except his original followers. If a worshiper travels on a boat, the vessel is sure to be mired in fog. Sog provides **Mist Cloud**.

Mist Cloud 1 point
ranged, temporal, non-stackable, reusable

This spell creates a bubble of natural-looking mist 2m in diameter for every magic point expended in its creation. Visibility in or through the mist is limited to 1 meter. It can be cast to surround and thus blind an opponent. The cloud of mist will be dispersed by a strong wind, at 1 meter of diameter per minute per STR of wind over 10.

TRIBAL SPIRITS

THE HIGH LLAMA LUCKY STAR

Lost Wanderer

This spirit is all that remains of the celestial patron of the High Llama tribe, the blue planet once known as Diros. Among some Praxians this Wanderer is now said to have

LUNAR SPIRITS

In contemporary Prax (1625 ST), Bronze Treasure is **not** a Lunar Spirit. The Silver Deer, however, was first conquered by the Lunars, and has been firmly associated with them since.

BRONZE TREASURE

A description of this spirit appears in *Tales of the Reaching Moon* 16. The spell described there, **Weaponmight**, was a compromise between myself and Scott Schneider. Rather than such a spell, I believe Bronze Treasure gives **True <Weapon>**, the exact spell varying by tribe:

Bison Tribe	True Sword	Ostrich Clan	True Lance
Bolo Lizard Folk	True Sword	Rhino Riders	True Axe
High Llama Tribe	True Spear	Sable Tribe	True Sword
Impala Tribe	True Arrow	Unicorn Maidens *	True Spear

Any time before a battle is an appropriate time to call upon Bronze Treasure, as long as he is visible. Note that the Zebra Riders and Pol Joni do not worship Bronze Treasure.

* *Bronze Treasure is the only male spirit worshiped by the Unicorn Maidens; they say he is the only one worthy of their respect.*

OTHER SPIRITS

BROTHER DOG

The spell described in *Tales of the Reaching Moon* 15, **Conquer Beast**, is a Divine spell; therefore, it is not "variable". I also feel it is not powerful enough. I think it was originally written as a Spirit Magic spell; when changed to be a Divine spell, I believe the mechanics were not adjusted. Thus, I suggest replacing that description with the following:

Conquer Beast

1 point

temporal, ranged, stackable, reusable

Each point of this spell increases the recipient's effective magic points by 4 for purposes of offensive and defensive spirit combat, for resisting spells, and for overcoming a foe's magic points when casting a spell. The bonus is only received against four-footed mammals and any beast spirit: hyenae, birds, spiders, etc. Although baboons and morocanth are considered beasts, non-humans such as trolls or centaurs never are.

been the giant Thog, who was defeated in 877 S.T. As the planet did not disappear from the sky until half a century later, it is likely that this story is incorrect. Although a link between this planet and the High Llama Lucky Star is clear, no shaman of the tribe has ever revealed the star's secret name to anyone except their successors.

Although not related to the Tribal Founder, the Lucky Star plays a role in the creation and leadership myths of the High Llama Tribe, in particular the Llama Blue clan. Clan shamans say that the light of this Wanderer always led them to the best grazing grounds, the greatest victories, and the safest passages through the Wastes. When it disappeared (at the end of the Second Age), much of their luck left them, and they have diminished since then. The tribe has many prophecies of its return, which will signal their time to become dominant once again in Prax. It is associated with the runes of Luck and Sky. Given this Wanderer's nature as the Boat Planet in most Gloranthan cultures, an association with the Water rune is also likely.

Most clans of the High Llama Tribe still offer worship to this spirit, though only the Blue Llama clan does so more often than once a year. Because the spirit can no longer be contacted, it is unable to provide the benefits it once did. It is usually pictured in Blue Llama clan ceremonies as a five-pointed star, formed on the ground from blue stones.

MOSKALF

The First Protectress

The word Moskalf is a contraction of "Mother's Calf." This planet is the spirit of the First Protectress, whose children are no longer known. Moskalf was the wife of Orani, and like most wives she grieved when he went to fight Death. Unlike most wives, however, she left her home to search for

him when he did not return. She still roams through the sky seeking some sign of her husband. She is associated with the runes of Beast and Motion/Change.

The Moskalf is revered by all Eirithan tribes of Prax; though once worshiped almost universally by the nomads, now only the Sable Tribe knows the secret to contact her. Her holy days are the same as her mother's, the Clayday of each Fertility Week, though only when she is visible in the night sky. She provides **Transform Human to Sable** only to the Sable Woman of each clan or tribe. Some morocanth are thought to still worship her. If so, they probably receive a similar spell, **Transform Morocanth to Herd Man**.

Transform Human to Sable

2 points

ritual Enchant spell, nonstackable, one-use

This ritual takes six hours to complete, and must be cast on a human. No resistance roll is needed, but the human must remain securely bound throughout the casting of the spell. During the ritual, various parts of a sable are used: a hide is thrown over the victim, horns are tied to his or her head, a tail is sewn to his or her hindquarters, etc. No extra POW is needed to power this spell.

At the end of the ritual, the human is transformed into a sable antelope of the same sex. Statistics are rolled randomly (see *Gloranthan Bestiary*, pg 37), and INT becomes the normal fixed INT of a sable. Any wounds or other afflictions which the victim may have suffered remain.

The markings for the enchantment are identical to the clan's normal method of marking their herds. If the enchantment is broken, the victim returns to their true form with no memory of the time spent as a beast.

This spell is normally reserved for special prisoners or foes. Its is most often used to allow one who has done great damage to the clan or tribe to serve it, by becoming a source of food or a stud in the herd. Members of other tribes (or foreigners) who may be useful in the future, either for ransom or negotiation, may also be subjected to the ritual as a form of safekeeping. More rarely, a sable criminal may be so enchanted, rather than exiled from the tribe.

OTHER SPIRITS

THE BLUE TOAD

The Blue Toad was one of the many spirits which were unnoticed and unknown until the coming of chaos, when he met and swallowed a chaotic remnant. He learned some of its secrets, and taught himself how to be like it. When next chaos came, he imitated it and so was ignored. He encountered some of the children of the Frog Woman, and used his knowledge to protect them. When he tired of the eternal struggle, he hid himself in the waters, and remained there until the Dawning, when he rose to greet the Sun with the rest of the world.

The Blue Toad possesses the Water rune. From Chaos, he formed a unique rune called Entropy (or illusory chaos).



It is similar to the Chaos rune, but the horns are enlarged and circular, so that the rune appears as a swollen, upside-down Illusion rune. He was only called the Blue Toad after his encounter with Frog Woman's children, and does not have a strong affinity for the Beast rune.

The best time to contact the Blue Toad is any Water-day of Illusion Week. He provides the spell of **Entropic Feature**. A former temple somewhere in the Devil's Swamp is rumoured to hold a shrine to him again.

Entropic Feature

3 points

self only, temporal, nonstackable, reusable

This spell causes the caster to manifest an illusory Chaotic Feature (called an Entropic Feature). When the spell is cast, a die is rolled. On an odd number, the feature is beneficial; on an even number, it is detrimental.

The chaotic feature is real for the duration of the spell, like any other illusion. The caster has full use of it, and suffers all effects, with the exception that features which reduce a characteristic will **not** reduce it below 1 point.

There is danger in casting the spell, for the forces of chaos, even in illusory fashion, have a tendency to corrupt whatever they touch. Thus, each use of the spell has a 10% cumulative chance to permanently bestow a true Chaos Feature, permanently. If that occurs, the caster becomes tainted by chaos and can no longer worship the Toad, who avoids chaos. This chance resets to 0 on the first day of Sea Season each year, at dawn. Obviously, the spell is only used at great need, to avoid attacks by chaotic creatures.

THE DEVIL'S HAND

Piece of the One Evil

This is the only portion of the One Evil that survived physically intact from the Gods Age. It is a monstrous, scabrous, clawed appendage from an entity of obviously extracosmic

origin. When the Devil was pinned underneath the massive piece of truestone called the Block, the Hand was outside the stone's impact, and consequently dropped off and found refuge in the Swamp. It is not a conscious entity, but it can sense life and carries out the Devil's goals for the extermination of all living creatures.

The Hand is "associated" with the rune of Chaos. There are no particular holy days, and any time is acceptable for the establishment of a shrine. It makes no demands of its worshipers, and provides the spell of **Call Hand**.

Call Hand

1 point

ritual Summon spell, stackable, one-use

This spell attracts the Devil's Hand to the summoner. Each point used gives a range of 3km. If the caster succeeds in a Summon roll, the Hand will begin to move towards him or her if it is within range. It has a movement rate of 3, and so will take approximately 10 minutes to arrive per kilometer of distance. Once it arrives at the caster's location, it attacks the largest living thing in the area (determined by SIZ) each round, until nothing alive is left within the area of its senses (about 20 meters). The ritual must be continued until it arrives; thus, the caster has no time to escape, and is subject to attack normally. There is no way to control the Hand.

HELPMAN

Survivor of the Great Darkness

Helpwoman led a band of ragged survivors in the Darkness. When she stumbled in the ice and snow, she found a child wrapped in an animal hide. She found the will to live was greater than the will to die and raised the infant into the Found-Child, Hunter of the Wastes. She can sometimes be contacted by those lost in the Wastes who have no other way to survive. She is associated with the rune of Harmony.

There is no formal worship of Helpwoman except as part of the Foundchild cult. However, any time a person is in desperate need, is a good time to call on her.

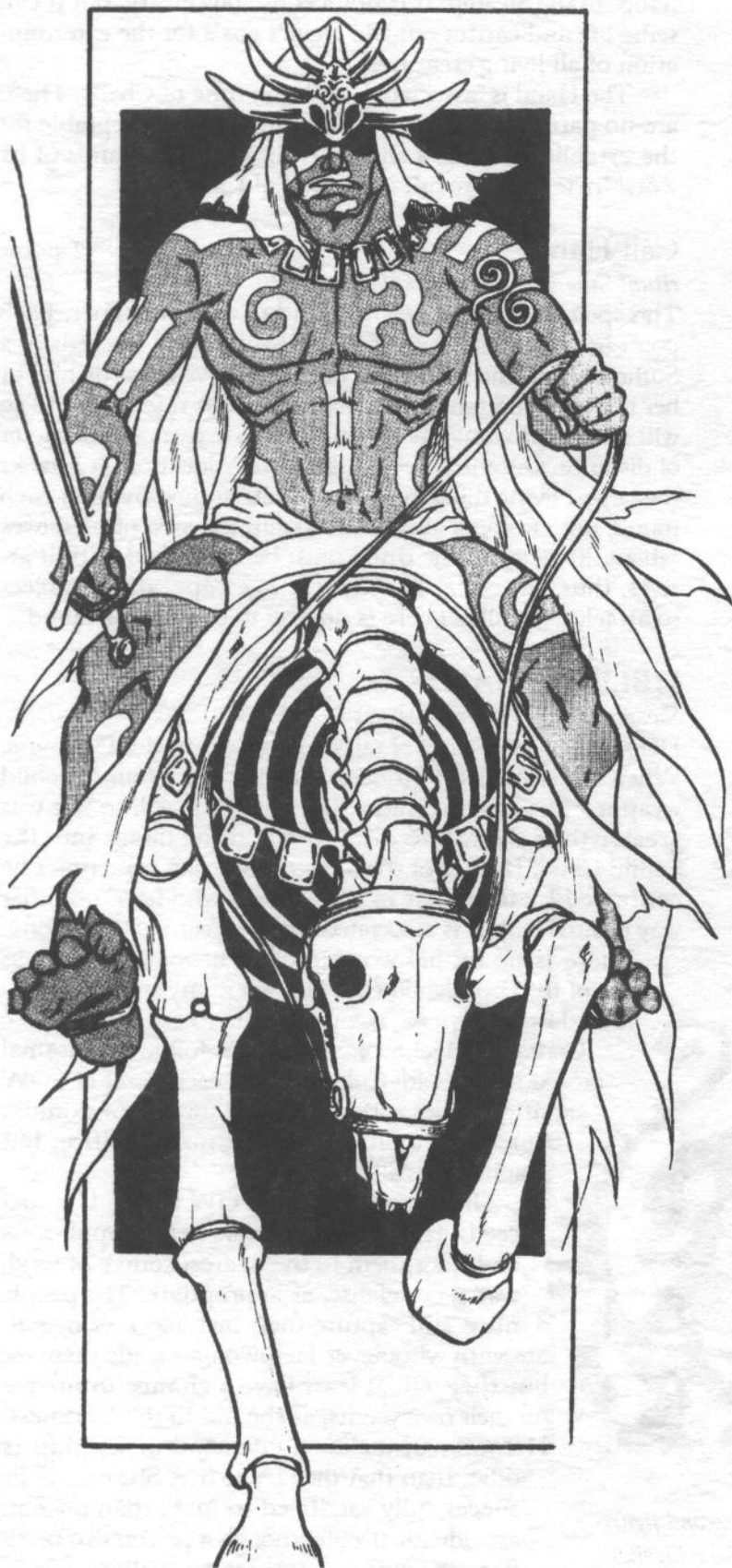
Contacting Helpwoman does not follow the normal procedure for Spirit Cults. Instead, each point of POW sacrificed gives a 1% chance of success (maximum 10%); more than one person may sacrifice, but each must roll separately.

If the roll fails, the POW is lost. If it succeeds, Helpwoman appears to the supplicants and leads them to the nearest source of food, water, or defense, as appropriate. The people must still capture their own food, or negotiate with whomever Helpwoman leads them to, but they will at least have a chance to survive on their own merits, as she did in the Darkness. Helpwoman makes no demand of worshipers other than that they try to live. She cannot be successfully sacrificed to more than once in an individual's life, though a person can benefit from another's sacrifice more than once.



An image of Malia, drawn from a Praxian sand painting. The second figure might be a Plague Demon, but is probably Vrak Kargl Vozn, the Devil.

LES DIEUX NOMADES



THE WAR OF THE GODS

The earliest references to the Plains of Prax begin with the arrival of the Sons of the Storm Bull, answering a call for help in destroying one of their renegade cousins named Ragnaglar. During the Gods' Age, War and Death first entered the world at Prax. Ever since that mythic time, the natives have been constantly embroiled in selfish wars based on feuds whose origins are long forgotten. Ancient civilizations once thrived here, but were buried forever under divine barbarism, destroyed with a hearty gusto.

The War of the Gods left much of the world a ruin, but the Plains of Prax were the worst struck, and the slowest to recover. There the dirt you walk upon is hostile to men who once plundered it. Needless to say, existence is tenuous and life is precious. More precious than life, however, are the immortal gifts capable of supporting it in the harsh chaparral. Thus, the people are well-known for their greed and desire for magical properties.

THE DAWNING

History begins at the Dawn. With the liberation of the life-giving Sun from Hell we mark the start of Time and our present age. The gods were set in their ways of controlling the universe, while the lesser creatures who survived the cosmic catastrophes of the War of the Gods were left to eke out their existence in the new world.

The Praxians continued to live the way that Waha had taught them, and even prospered, spreading to cover much of the Wastes of Genert with their herds. Because Waha had never established a policy of rule among the tribes, there was constant animosity among them, but this hard life was necessary to survive in the chaparral.

The arrival of monks from Dragon Pass brought a new prosperity to the land and people. For the length of their rule, the Empire of the Wyrms' Friends instilled a temporary veneer of civilization over the area. This they did by reestablishing the Old Ways of the Golden Age. But they were doomed to failure in the New World.

The arrival of Jaldon Toothmaker from out of the Genert Wastes brought the end of the Wyrms' kingdom of Pavis. This crazed mystic established again the ways of Waha, dedicated to conflict and proof by combat or death. He unified the tribes and led them in raid after raid on the center of the Empire's strength in Dragon Pass. To aid him in this task he was blessed with a multitude of lives, though he is cursed so that he can never again enter his beloved Prax.



ERRATA AND CLARIFICATIONS

What follows is errata for the Wizard's Attic translation of *Les Dieux Nomades*, the French version of *Nomad Gods*. This is not necessarily complete, but it presents all of the errors I have found or have had pointed out to me. Most of them are mine or Oriflam's. Some clarifications and game aids are also provided.

Since work on the boardgames is ongoing, questions or comments will be gladly accepted.

SELECTED TABLE OF CONTENTS

Optional Rules

5.3.3	Season	page 5
5.4	The Screening Option	page 5
8.8.3.1	Post-Death Strike Option	page 18
9.4	Friends Option	page 20

MAP CORRECTIONS

Days Rest ("Repos du Jour")

Move up and to the right one hex.

Jaldon's Point ("Pointe de Jaldon")

Move down one hex.

Pimper's Block ("Bloc de Pimper")

Move down one hex.

RULESBOOK CORRECTIONS

pg. 3 Dead Place Hex

...with a CF of 2 (CF of 1 if disrupted). Shaman/fetch...

pg. 4 3.3.1

Change map color references from "green" to "brown."

pg. 4 4.1

The sample counter should have an Air Rune, not a Motion Rune, in its MF.

pg. 5 4.5.1 Add the following CF listing:

"0 The unit is not a spirit, but may not attack or be chosen as a casualty in melee."

pg. 5 4.5.1, 4.5.2

The figure that looks like a "1" is an exclamation point.

pg. 6 5.3.3 Winter Fertile Ground

All Optional Rules are determined (or rejected, rather) before play begins – a player cannot object to an optional rule during the course of a game.

pg. 6 5.3.4

Change reference from "3.2" to "3.3".

pg. 12 7.8.3.3

The paragraph on leadership should not be italicized.

pg. 21 10.1.4

Cannibal Cult

If all of the defenders in a hex are routed by the Cannibal Cult's special ability, it may Advance After Combat at the appropriate time, as if they had been eliminated.

pg. 25 11.3

Elemental Demons

Replace the 2nd paragraph of the rules description with the following:

"When an Elemental Demon is drawn from the Spirit Pool, it immediately attacks the stack which caused its appearance, regardless of its mode of attack. If it eliminates all tribal or independent units, it remains at the holy place until eliminated. If it is eliminated by the tribal units, and at least one tribal unit survives, the demon is captured rather than eliminated, as if it were a normal spirit. Once allied in this manner, it must remain stacked with a clan. Plague can never be allied in this manner. If the demon does not eliminate all units in the stack, and is not itself eliminated, it is forced from the Holy Place. It retreats one hex without having to leave a covering force, and has no further effect during that player-turn. In the beginning of the next player-turn it begins Random Movement (see 6.6). If it cannot retreat due to terrain or ZOCs, it is eliminated."

pg. 28 11.7.3

Silver Deer

Add the following sentence to the end of paragraph 2:

"The hunter stack moves at the normal, undisrupted MF value of the unit with the slowest MF. Units stacked with the Silver Deer do not require support."

pg. 28 11.7.4

Watchdog of Corflu

The second paragraph should be italicized.

pg. 29 11.9.4

Found-child

This description is correct; it is the counter which is wrong.

pg. 30 11.10.3

Good Shepherd

I have changed this unit since publication of *Les Dieux Nomades*. Those who wish can replace the current description with the one given later under **Optional Rules**.

pg. 32 11.11.5

Pavis

Further research (for *Shadows Dance*) requires that the following sentence be added to his description:

"Pavis may not control any unit with an infinite MgF."

pg. 41 17.1.1

Scenario 1

Note that the reference is off, as the diagram is obviously at the bottom of pg. 40.



pg. 42 17.3.1 Scenario 3
Units cannot be deployed on any holy place.

pg. 42 17.3.2 Scenario 3
Game length should be 10 turns, not 14.

pg. 42 17.3.3 Scenario 3
The Sequence of play is incorrect. It should show as follows:

THE PLAYER-TURN SEGMENT

- The Invading Player's Turn
 - The Alliance Phase
 - The Movement Phase
 - The Exotic Magic Phase
 - The Combat Phase
 - The Rally Phase
- The Defending Player's Turn
 - The Alliance Phase
 - The Movement Phase
 - The Exotic Magic Phase
 - The Combat Phase
 - The Rally Phase

THE BOOKKEEPING SEGMENT

pg.47 20. These references should be to chapter 19, not 20.

pg. 47 20.1 Sheet 2 (front), correct/add the following:
MgF ∞*
RF (6)

Three-Bean Circus
Found-child



Sheet 2 (reverse), add the following:

Rainbow Girl	MgF 2	MF 4	RF 0
Found-child	RF 0		

Also, all herd descriptions should read "t", not "h".

Back Cover Emissary Table
The first Die Roll should read "0-2", not "1-2".

Back Cover Missile Fire Terrain Modifiers
Ad "oasis" to the second list of modifiers.

Back Cover Missile Fire Unit Modifiers
The modifier for "Bison clans, herds, or ancestors" should read "-1", not "-2".

Back Cover Player Turn Sequence
The exclusions listed for phases 2 and 4 are wrong; others are not given. Replace the entire chart with the following:

PLAYER TURN SEQUENCE

A player turn is composed of the following phases (parentheses indicate scenarios in which the phase is used).

- 1) Random Movement Phase (5-7)
- 2) Alliance Phase (3, 5-7)
- 3) Movement Phase (1-7)
- 4) Exotic Magic Phase (3-7)
- 5) Combat Phase (1-7)
- 6) Rally Phase (1-7)

Back Cover Game Turn Sequence
This contains an error, as the "Random Events Segment" is not used in *Nomad Gods*. Delete this segment, and renumber the others "1)" (Player Turn Segment) and "2)" (Bookkeeping Segment). The rules text in 2. is correct.

OPTIONAL RULES
MAGICAL SOCIETIES

It occurs to me that the Magical Societies, rather than being doubled versus the appropriate elemental spirits, should be able to capture them as if they were Magical Leaders. Thus, the following rules descriptions of each unit can be used to replace the ones given, as an **OPTIONAL RULE**.

pg. 22 10.5.1 Red School of Masks
"Their MgF is doubled against Lunar Spirits. This does not include the Book of Dale. They may capture these Lunar Spirits (only), as if they were a Magical Leader (see 7.16)."

pg. 23 10.5.2 Serpent Dancers
"Their MgF is doubled against Water Spirits. This does not include Zola Fel or the Portable Oasis. They may capture these Water Spirits (only), as if they were a Magical Leader (see 7.16)."



pg. 23 10.5.3 Star Witches
 "Their MgF is doubled against Fire Spirits. This includes Wildfires, but not Oakfed or the War Arrow Medicine Bundle. They may capture these Fire Spirits (only), as if they were a Magical Leader (see 7.16)."

pg. 23 10.5.4 Sunset Society
 "Their MgF is doubled against Darkness Spirits. This includes Shades, but not Dark Eater or Tada's Cudgel. They may capture these Darkness Spirits (only), as if they were a Magical Leader (see 7.16)."

pg. 23 10.5.5 Wind Singers
 "Their MgF is doubled against Air Spirits. This includes Whirlvishes, but not the Wild Hunter or Tada's Sandals. They may capture these Air Spirits (only), as if they were a Magical Leader (see 7.16)."

SILVER DEER

This unit is difficult to eliminate. While it can be viewed as a deterrent against large stacks, some may find it too effective. For those who wish, the following rule can be added to the end of the second paragraph of the rules description: "...belong to the same player (see 7.4.1). If the hunter stack is attacked with Spirit Magic, all casualties MUST be chosen from the top down, as with melee. This means that the Silver Deer must be chosen as the first casualty. Even if the Deer is eliminated (thus releasing the hunters), the full MgF Loss must be carried out.

A shaman/fetch unit on the shaman side (or other Magical Leader) may advance into a hunter stack containing one or more of its own units, in violation of the normal stacking and ZOC rules, and capture the Silver Deer as if it were alone in the hex. This also releases all hunters. Hunters not of the same tribe must immediately retreat one hex; if unable to retreat due to terrain or ZOCs, they are eliminated."

PARTS OF THE DEVIL

The original combat rules for *Nomad Gods* included a result of "Retreat," which ensured some chance of encountering these entities. However, the *Dragon Pass* rules do not. When *Nomad Gods* was updated, the chance of encountering one of these units became almost nil - what reason is there to go anywhere near the Swamp? It is true that an additional Part of the Bull can be allied from there, but that is limited to certain scenarios. Parts of the Devil could be put in the Spirit Pool, but their mythos gives them a clear link to the Swamp, so I find that solution unsatisfactory.

Two rules are provided to allow for their appearance in the game. The first allows for their random appearance; the second gives players a reason to travel into the Swamp.

First, Parts of the Devil could randomly appear in the Devil's Swamp. During the Bookkeeping Phase of each turn, one player rolls a die. On an odd roll, one of the Parts of the Devil is drawn at random from a cup and placed on

a random hex of the Devil's Swamp. It is subject to all the rules for Creatures of Chaos, including Random Movement. It may travel away from the Swamp. However, any Part of the Devil which is outside the "ZOC" of the Swamp when a new one is placed on the board, is removed from the board and returned to the cup. Parts of the Devil still in or near the Swamp are not so removed. In this way, a number of the Parts of the Devil may be on the board at one time, and may be encountered away from it.

Second, players may be allowed to replace their Khan if he has been eliminated by any means. At least two clans must journey into the Devil's Swamp and defeat a Part of the Devil. The rules for their appearance are used exactly as written. All clans which enter the Swamp must remain stacked together, or the Khan cannot be regained. If a Part of the Devil is defeated, the Khan will be stacked with any clans which leave the Swamp. If all of the clans are eliminated during the battle, or by other Parts of the Devil which may be present or appear, the Khan does not return.

The tribal shaman may not be regained in this way, nor can a shaman accompany the clans into the Swamp or aid them in any way. Treasures may be carried to aid the clans, but no spirits or independents will accompany them.

As this rule has not been playtested, I would be interested in hearing results of this "quest".

GOOD SHEPHERD

I am dissatisfied with the rules for this spirit, but did not discover this until after the game had come to print. Those who wish can change his RF to (2) on the front, (1) on the reverse, and replace the rules description with the following: "The Good Shepherd has the ability to absorb an eliminated result for any friendly unit anywhere on the board, at the time the unit is chosen as a casualty.

The Good Shepherd's RF indicates the number of units he can resurrect. The Good Shepherd's RF is not affected by the Book of Dale (see 13.5). Once the first unit has been saved the Good Shepherd is turned over, as if he had been disrupted (see 7.15). If the Good Shepherd is disrupted in any other way he is also turned over, and so can save one fewer unit. Once he has saved two units and/or been disrupted twice, the Good Shepherd is eliminated and returned to the Paps, where he again becomes available for alliance.

When a unit is chosen as a casualty and the Good Shepherd intervenes, the unit is not removed from play. If the enemy player still has points of CF or MgF loss remaining at that time, he may apply them to the unit again. Thus, the same unit could be eliminated more than once during a given combat, if it was resurrected by the Good Shepherd.

The Good Shepherd does not recover from being disrupted in the normal fashion. However, if he is moved into the "ZOC" of the Paps, he is restored during the controlling player's rally phase, and can again save up to two more units. This is true whether he was disrupted by saving a unit or through combat."

NEW UNITS FOR NOMAD GODS

One of the greatest changes in 2nd Edition *Nomad Gods* is the increase in the number of counters. The original game provided 168 units (including some which were never explained), but the new version had space for 336. When the final battalia was made, a number of units which could have been included were left out, either for game balance (e.g., Tada), or because their importance lay in scenarios combining *Dragon Pass* with *Nomad Gods*.

The following units were planned as part of the battalia for *Shadows Dance*. Although the game is currently on hold, chances are good that I will begin work on it again in the future. Still, I felt it would be useful and appropriate to

include some of the units in *The Book of Drastic Resolutions*.

Scenarios are, unfortunately, left up to the readers to create. Note that Tada is provided **solely** for use in a combined game, to match the superheroes controlled by the Sartarite, Lunar, and Wintertop players.

Each player can receive one of the battle banners in any *Dragon Pass* or combined-game scenario, as appropriate: the Battle Banner of the EWF (Sartar), Standard of the Provincial Army (Lunars), Palashee's Axe (Independents), and the Copper Knot (Praxians).

If you did not receive full-color counters with your copy of *Drastic*, send me a self-addressed stamped envelope.

NOMAD GODS ADDITIONS

Tada

Tada was a wily god, and he ruled the Golden Land wisely. He was prepared when enemies came to despoil Prax, and he defeated all who came until Ragnaglar brought chaos against him: Tada was slain and his armaments scattered. Legends stated that when the pieces were brought together again with the proper ceremonies atop Tada's High Tumulus, then the superhero would live again.

Tada is a superhero, as described in *Dragon Pass*. In scenarios where Tada needs a best friend, Jaldon Toothmaker is not part of the Sartar Battalia (though the Barbarian Horde remains so), instead being part of the Praxian battalia, serving as Tada's Best Friend.

Oasis Peoples

When Tada was slain, most of his followers followed him to the Land of Sleep. A few survived, and remnants were found scattered throughout Prax at the many oases. Though they were enslaved by the nomads, they knew the secret of their origin, and waited for the day when their god would return them to their former power and glory.

The Oasis Peoples are one of Tada's Warriors. They are not available for alliance at Tada's High Tumulus. Instead, they are part of the initial battalia (with the other Tada's Warriors units) in scenarios where Tada is available.

Copper Knot

When Tada first came to Prax, he was married to a daughter of Genert. This knot was tied to show that the two were now one, and ever afterwards remained a symbol of his loyalty and leadership. It was lost many times, but was always recovered when the need was greatest, proving that Tada himself would one day return.

The Copper Knot acts as a normal leader, except that all Praxian tribal units within its ZOC gain the bonus; members of the Ten Independents or other non-tribal units do not benefit from its presence. This bonus is incompatible with bonuses gained from other leaders.

Although the Copper Knot is an object rather than an individual or unit, it is not a Treasure, and cannot be captured. It cannot be chosen as a casualty unless no other Praxian tribal units remain stacked with it. Even then, it is unaffected by missile fire or chaotic magic.

Charioteers

When the Sun was slain, a few of his followers survived to keep his memory alive. Although the mystery cult which worshiped the lost Sun could be found among any tribe at various times, a group always existed within the Impalas which revered him. They formed the Charioteers, whose magic steeds (descended from the Sun's) were more or less powerful depending on the devotion of the worshipers.

The Charioteers are a standard unit. In most scenarios they are part of the Impala forces.

Rurik Runespear

Rurik the Restless was a leader of the Sun Folk who was slain by trolls. He was sent back by his Lord to lead his people in battle and inspire all men with the Light of the Son of the Sun. He was a master of the spear, and always hated trolls, who seemed to know of some secret weakness he possessed.

Rurik begins the game stacked with the Sun Dome Templars of Prax or *Dragon Pass*; when they are allied, he is allied as well. Although Rurik is a hero (see 7.), when he is facing trolls or trollkin his leadership factor is not in effect.

When covering a retreat against trolls or trollkin, he counts as triple his CF when determining how many attacking units he can defend against. He himself may never retreat when facing trolls or trollkin.

Rurik may attempt a heroic escape (see 7.4), even when killed by trolls or trollkin. When he succeeds, he must be placed in the closest hex containing a Sun Dome Templar, to the hex he occupied when he was eliminated. If there are no Sun Dome Templars on the board, Rurik may not attempt a heroic escape.



DRAGON PASS ADDITIONS

Battle Banner of the EWF

The draconic banner of the EWF had not flown since the Empire was betrayed by its dragon allies and destroyed. Argrath recovered it intact, mastered its powers, and used it to inspire his troops. It bore a dragon upon it, which moved and roared as the banner furled and unfurled in the free winds of Sartar.

The Battle Banner acts as a normal leader, except that all Sartarite units within its ZOC gain the bonus. This bonus is incompatible with bonuses gained from other leaders.

Although the Battle Banner is an object rather than an individual or unit, it is not a Treasure, and cannot be captured. It cannot be chosen as a casualty unless no other Sartarite units remain stacked with it. Even then, it is unaffected by missile fire or chaotic magic.

Standard of the Provincial Army

When the Lunars expanded into the lands north of Tarsh, they established their headquarters at the city of Mirin's Cross. The old standard of the "Land of Heroes" was put to use for the newly-established Provincial Army, and it inspired the armies of Tarsh and Saird to great feats of bravery for their Lunar overlords.

The Provincial Standard acts as a normal leader, except that all Lunar units within its ZOC gain the bonus. This bonus is incompatible with bonuses gained from other leaders.

Although the Provincial Standard is an object rather than an individual or unit, it is not a Treasure, and cannot be captured. It cannot be chosen as a casualty unless no other Lunar units remain stacked with it. Even then, it is unaffected by missile fire or chaotic magic.

Palashee's Axe

Even before Palashee became King of Tarsh, the Long Axe was the sacred weapon of Tarsh, though he was its most famous bearer. After the Civil War, it remained in the hands of the Exiles, who used it against any who dared to deny them their place in the Pass. Palashee's Axe acts as a normal leader, except that all Wintertop Exiles within its ZOC gain the bonus. This bonus is incompatible with bonuses gained from other leaders.

Although Palashee's Axe is an object rather than an individual or unit, it is not a Treasure, and cannot be captured. It cannot be chosen as a casualty unless no Wintertop units remain stacked with it. Even then, it is unaffected by missile fire or chaotic magic.

Lunar Forces in Pavis

When the Lunar Empire invaded Prax, they left a number of units garrisoned at Pavis, Moonbroth, and Corflu, to ensure that their peace was maintained. These forces worked with the local Sable Riders to monitor the local nomads (especially Bison and Impala Tribesmen), oppress the local Orlanthi, and tax everyone else.

In scenarios in which the Lunars begin with a presence in Prax, the following units are available: Beryl Phalanx, Sil-

ver Shields, Sir Holburn's Axe Brothers, and the Wyvern Riders. Usually, the Beryl Phalanx is stationed at Moonbroth, the Wyvern Riders at Corflu, and the Silver Shields and Axe Brothers at Pavis. However, as long as two units are placed in Pavis and one each in Corflu and Moonbroth, placement is up to the Lunar player. No other Lunar units may begin the game within Prax except the Lunar Supply Caravans (see below).

Lunar Supply Caravans

Because of the inhospitable nature of Prax, and the scarcity of local supplies, the Lunars had to import many of the foods and luxuries which their troops required. Caravans began crossing the chaparral, guarded by garrison replacements or mercenaries. They were often the target of raiders and outlaws, who always desired to steal from the decadent invaders.

The Lunar player has two Supply Caravans available in any scenario in which he begins with units in Prax. The units cannot start the game within Prax unless they are placed on Pimper's Block.

Supply Caravans provide support, but can also participate in combat. In scenarios where replacements are available (see *Dragon Pass*), they can be regained if eliminated, as if they were cavalry units. Unless the Lunar player controls Pimper's Block or Barbarian Town, replacement caravans must be placed in a Lunar-controlled city in Sartar.



Q1 4* 0 (1) 	5 4 3 	4 3 4 	4 2 3 
0 2 2 	0 2 2 	3 3 66 	(2!) 4* 3 

Q 4 0 0 PROVINCIAL STANDARD	3 2 2 BERYL PHALANX	2 2 2 SILVER SHIELDS	2 1 2 AXE BROTHERS
0 1 1 SUPPLY CARAVAN	0 1 1 SUPPLY CARAVAN	2 2 3 WYVERN RIDERS	(1) 2 3 RURIC RUNSPEAR

(20!) 6 6 	SCAPE- GOAT	4 6 4 	Q1 4* 0 (1) 
Q1 4* 0 (1) 	5 5 5 0 	3 7* 3 (2) 	Q1 4* 0 (1) 

(20) 20 12 1 TADA	SCAPE- GOAT	2 3 2 CHAR- OTEERS	Q 4 0 0 PALASHEE'S AXE
Q 4 0 0 COPPER KNOT	3 3 5 OASIS FOLK	4* 2 (1) GOOD SHEPHERD	Q 4 0 0 IWF BANNER

MONSTER AND TREASURE SET I: PRAX



A PRAXIAN BESTIARY

BOLO LIZARD

Camptosaurus elegans

More properly known as Bird Lizards, these lean dinosaur-like creatures are ridden by a wry pygmy people; the lizards are never found wild. Bolo Lizards avoid combat when they can, but fight when cornered or directed by a rider (a successful Ride Bolo Lizard roll is required). Bolo Lizards use the same hit location table as allosaurs.

<i>characteristics</i>	<i>average</i>	<i>attributes</i>
STR 2d6+12	19	Move: 9
CON 3d6	10-11	Hit Points: 15
SIZ 2d6+12	19	Fatigue: 30
INT 3	(fixed)	DEX SR: 2
POW 3d6	10-11	
DEX 1d6+12	15-16	

<i>weapon</i>	<i>SR</i>	<i>attack</i>	<i>damage</i>
Bite	6	25+4	1d6+1d6
Kick	9	25+4	1d8+1d6

Combat Notes: A bolo lizard attack with both bite and kick in the same round, the kick coming 3 SRs after the bite.

Armor: 1 point skin

BROOS

Because of the unusual animals found in the Wastes, broo there have a more varied appearance than in most lands. Most types have standard broo statistics, but a few have modifications. Two such variations, the Bison Broo and less common Rabbit Broo, are described in *The Book of Drastic Resolutions*, Volume Chaos (pg 26). Two more are provided here.

Hyena Broo

Hyena broo tend to roam in packs, and rarely mix with other broo variations. Their eerie laugh is even more horrible than that of normal hyenae.

<i>characteristics</i>	<i>average</i>	<i>attributes</i>
STR 2d6+3	10	Hit Points: 14
SIZ 2d6+6	13	Fatigue: 26

<i>weapon</i>	<i>SR</i>	<i>attack</i>	<i>damage</i>
Bite	8	40+4	1d6
Butt	8	25+4	1d6

Skills: Hide 50-3, Track by Scent 30+5

Rhinoceros Broo

Rhinoceros broo often associate with other large broo types, such as bison broo. Despite popular belief, they are no less intelligent than other broo, although they are slower.

<i>characteristics</i>	<i>average</i>	<i>attributes</i>
STR 4d6+12	26	Move: 3
CON 2d6+12	19	Hit Points: 23
SIZ 4d6+12	26	Fatigue: 45
DEX 2d8	9	DEX SR: 4

<i>weapon</i>	<i>SR</i>	<i>attack</i>	<i>damage</i>
Butt	6	40+10	1d10+2d6

Armor: 4 pt skin, 6 pt Head

BULLSITCH

Bovivorax chaos

Bullsitch are fist-sized insects which are said to be one of the Parts of the Devil. They have long probosci which can slip through chinks in armor, piercing even rhino hide, and whose poison drives creatures mad. They prefer animals to humans, and only attack hooved beasts, including morocanth (but not herd-men). They are most common in and near marshes (especially the Devil's Swamp and Krjalki Bog), though they might be found in small numbers anywhere.

Bullsitch are so small that anyone trying to hit one must subtract 40% from his chances of success; when the insect is in flight, an additional 40% must be subtracted. Bullsitch have only a single hit location.

An animal bitten by bullsitch goes wild, and runs in a random direction. If it is a herd beast, this may cause the whole herd to stampede. If a beast can outrun the bullsitch swarm before it is bitten (perhaps assisted by magic), it can escape. If an infected beast runs through a river or pond, the bullsitch may depart, as they dislike fresh/clean water.

Anyone riding a maddened animal must succeed in a special Ride roll each round he wants to do something specific, such as change course. Otherwise, all he can do is hang on. The bugs sometimes attack in such large swarms that all the nomads can do is try to stay with their maddened, stampeding animals until the bullsitch leave.

<i>characteristics</i>	<i>average</i>	<i>attributes</i>
STR 1	1	Move: 12 (flying)
CON 1d3	2	Hit Points: 2
SIZ 1	1	Fatigue Points: 3
INT 1	(fixed)	DEX SR: 1
POW 1d6	3-4	
DEX 2d6+15	22	

<i>weapon</i>	<i>SR</i>	<i>attack</i>	<i>damage</i>
Bite	1	80+2	maddening pain

Combat Notes: Once the bug has bitten its target, it stays attached; no to hit roll is needed in later rounds. If it is attacked it tries to Dodge, then returns to its prey, although it must roll again to hit in that case.

Skills: Dodge 50+21, Smell Animal 100-16

Chaos Feature: each bug has a 1% chance to have a chaos feature, and are usually easily spotted.

CHAOS HERD

no scientific name

When the Chaos Giants invaded Prax, they brought the chaos herds with them, which destroyed the herds, devoured all plantlife, and left ruined earth behind. Though most of were slain in the Darkness, and the rest were blasted to ash when the Sun returned, they occasionally return, bringing the Death of Eiritha with them again.

Different theories about the origin and nature of the Chaos Herds abound; since the Darkness, actual herds have been unknown, and no reliable accounts of this species exist. Most Praxians treat them like any other chaos thing – they come from the Wastes, and killing them brings glory. Some shamans say that each Praxian beast which is slain without the **Peaceful Cut** returns as an undead-like entity: the grass it eats grows back only after seasons of faithful prayers and sacrifice. A common theory during the time of the EWF was that they were a type of vampire which fed on herd beasts instead of the people.

No statistics are provided for chaos herds. If one is encountered, it can have the appearance of any Eirithan beast, though it might look diseased, warped, or otherwise tainted. Statistics are as a normal animal, but with doubled STR. It may be vulnerable to Sunlight or other substances hostile to chaos, and certainly cannot enter the Sacred Ground of Prax or any holy place. Special abilities and features should vary each time, and indeed several varieties of the creature may exist. Eating the flesh of such a beast without question risks exposure to the taint of chaos.

CONDORS

Vultur gryphus and Vultur giganticus

The condor has a wingspan of 4m and weighs up to 15 kg. It is uncommon, and the only concentration of the species is in the Condor Crags area of the Zola Fel valley. Condors feed on carrion. They also kill small or slow-moving animals, and will attack a creature which seems helpless or near death.

A larger variety of condor is known, called a King Condor. These birds are immense, a remnant of the Godtime, when they served as steeds for the Sky Gods. They attack living creatures (but rarely attack humans unless provoked), and are strong enough to carry off large children. They are extremely rare, and are usually encountered alone.

The only time a condor will be found on the ground is when they are feeding – at all other times, an encounter will consist of one or more birds circling in the skies out of bow range. Condors use the hit location chart for Harpies.

Vultures are common in Prax and the Wastes, and are similar to condors. Use these stats, though with STR, SIZ, and POW of 1d6+3, and no armor.

Condor

<i>characteristics</i>	<i>average</i>	<i>attributes</i>
STR 3d6	10-11	Move: 1/10 flying
CON 3d6	10-11	Hit Points: 11
SIZ 3d6	10-11	Fatigue: 21
INT 3	(fixed)	DEX SR: 2
POW 3d6	10-11	
DEX 2d6+12	19	

<i>weapon</i>	<i>SR</i>	<i>attack</i>	<i>damage</i>
Peck	7	40+2	1d6

Skills: Dodge (in air only) 50+7, Search 75-5, Scan 50-5

Armor: 1 point feathers

King Condor

<i>characteristics</i>	<i>average</i>	<i>attributes</i>
STR 3d6+12	22-23	Move: 1/15 flying
CON 3d6	10-11	Hit Points: 20
SIZ 3d6+18	28-29	Fatigue: 32
INT 2d3+1	5	DEX SR: 2
POW 2d6+6	13	
DEX 3d6+6	16-17	

<i>weapon</i>	<i>SR</i>	<i>attack</i>	<i>damage</i>
Peck	5	60+8	1d6+2d6
Claw	5	40+8	1d4+2d6

Combat Notes: A King Condor attacks twice each round, a claw then bite 3 SR's later. If attacking from the air, they instead use two claw attacks on one target at the same SR.

Skills: Dodge (in air only) 75-5, Search 90-2, Scan 75-2

Armor: 3 point feathers

Magic: King Condors occasionally have their INT in spells. Favored spells are Ironhand and Protection.

DEINONYCHUS

deinonychus

These fast, bipedal, pack-running dinosaurs are about 3½m from snout to tip of their balancing tail. They are vicious predators, and quite intelligent for dinosaurs.

Deinonychus attack prey with their forelegs, slashing enthusiastically with one hind leg while standing on the other once they have a good grip. They hunt in packs of 2-8, and rely upon their speed and the savagery of their attack for success; dead prey is ignored until all living foes have been killed or driven off. If prey does not go down quickly, however, they retreat rather than continue a conflict.

Deinonychus feed on muskrats, waterfowl, herd beasts, and anything that does not eat them first. They do not attack the largest beasts or groups of medium-sized creatures (such as men or most herd beasts) unless cornered or starving. They use the same hit location table as Allosaurs.



<i>characteristic</i>	<i>average</i>	<i>attributes</i>
STR 2d6+12	19	Move: 6
CON 2d6+6	13	Hit Points: 15
SIZ 2d6+9	16	Fatigue: 32
INT 5	(fixed)	DEX SR: 2
POW 2d6	7	
DEX 1d6+12	15-16	

<i>weapon</i>	<i>SR</i>	<i>attack</i>	<i>damage</i>
Foreclaws	6	60+6	1d6 + grasp victim
Bite	6	30+6	1d8+1d6
Hindclaw	9	60+6	1d6+1d6

Combat Notes: A deinonychus grabs prey with its forelegs, attacking with both at the same time for its damage bonus only. Once it has grasped a victim with both claws (i.e., succeeds in both foreclaw attacks in a round), it holds on (STR vs. STR to escape). In succeeding rounds it bites (no Attack roll needed), then attacks with one hindclaw 3 SRs later.

Armor: 3 point skin

GAS

No scientific name

Inside the marshes of the Wastes can be found deep, stinking holes in the mud. No man has ever returned alive from one of these, so all that is known about them is what emanates from within – the dreaded chaos thing known as gas. Gas attacks on a whiff of air, trying to drive men mad enough to run into the lairs in the marsh. This is not an intelligent act, but seems to be some sort of magical response which survived the destruction of the Devil. Gas is found in and near chaos marshes in Prax and the Wastes.

Gas is visible as a faint sickly yellowish mist, and its odor is distinctive as well, though it is dangerous to come so near as to smell this chaotic substance. A patch may appear as a tiny wisp of vapor, or it might be a huge, noxious cloud, floating over many acres of land. A strong breeze disperses and destroys it. It moves primarily with the wind, but also shows signs of slow drifting movement on its own, generally towards sources of living POW.

<i>characteristics</i>	<i>average</i>	<i>attributes</i>
SIZ varies	varies	Move: 1 (drifting)
POW 3d6	10-11	

<i>weapon</i>	<i>SR</i>	<i>attack</i>	<i>damage</i>
Inhale	1	auto.	madness

Notes: If gas is inhaled, the victim must attempt to resist its MPs with his CON. If he is overcome, he goes mad and wanders in a random direction. If he fumbles the resistance roll, he follows the beckoning wisps of gas, ultimately to crawl into its lair, never to be seen again.

Someone enveloped by gas must attempt to resist each round that he inhales it (use normal Suffocation rules if the

character holds his or her breath). Once overcome, he cannot attempt to come out of his trance for at least an hour after he has left the immediate vicinity of the gas.

HERD MAN

Homo stultus

Herd men are one of the more peculiar species of Prax. They are never found in the wild (though it is possible they were long in the past), but are kept in herds by the morocanth, a non-human tribe of Prax and the Wastes. Morocanth are too large and clumsy to ride their herd men, but use them as food, train some of them, and their leaders use awakened herd men as allies in the same way humans use awakened beasts. The morocanth also have a magical secret to turn normal humans into herd men as part of their worship of Waha, Founder of Khans. An awakened herd man acquires a normal INT of 2d6+6.

See *Gloranthan Bestiary*, pg. 31, and *River of Cradles*, pp. 34-36, for more information on morocanth and herd men. Herd men use the same hit location chart as Humans.

<i>characteristics</i>	<i>average</i>	<i>attributes</i>
STR 3d6	10-11	Move: 3
CON 3d6	10-11	Hit Points: 12
SIZ 2d6+6	13	Fatigue: 21
INT 7	(fixed)	DEX SR: 3
POW 3d6	10-11	
DEX 3d6	10-11	

<i>weapon</i>	<i>SR</i>	<i>attack</i>	<i>damage</i>
Bite	8	15-2	1d2
Fist	8	25-2	1d3
Kick	8	2521	1d6

Combat Notes: A herd man can either Kick or use both Fists (at the same SR) each round, followed by its Bite 3 SRs later if it is quick enough. Some herd men are trained to throw rocks or fight with crude clubs, though this is rare. Attack chance with such weapons is rarely more than 15%, and no more than a single attack can be made each round.

Armor: none

Magic: Herd Men are animals, not humans, and so have no magic. Awakened herd men have whatever magic their master teaches them, usually at least Ironhand and Protection.

HYENA

Crocuta theovorax

Hyenae are the most important predators of the Wastes. Praxian legend states that they were set the task of devouring the body of Genert after he was slain by chaos, and this is used as an explanation for their strange nature.

Hyenae hunt at night, but scavenge whenever possible as well, and are condors' and vultures' main competition for carrion. A typical pack consists of 2-12 on the chaparral. All

Praxian tribes keep outriders at night to protect their herds, primarily to ward off hyenae.

Hyenae are smart enough to avoid large parties of men, but will sometimes attack a lone human. They are familiar with missile weapons, and use available cover to get close to their prey before attacking. They always approach from upwind when possible, so that herd beasts do not catch their scent. Hyenae use the same hit location chart as other Four-Legged Animals.

<i>characteristics</i>	<i>average</i>	<i>attributes</i>
STR 3d6+6	16-17	Move: 8
CON 2d6+6	13	Hit Points: 12
SIZ 3d6	11-12	Fatigue: 28
INT 5	5	DEX SR: 3
POW 3d6	10-11	
DEX 2d6+6	13	

<i>weapon</i>	<i>SR</i>	<i>attack</i>	<i>damage</i>
Bite	8	40+2	1d8+1d4

Combat Notes: After a successful Bite, a hyena will hang on and continue biting each round. Roll to see if it obtains a critical hit, but it does damage on any roll except 96-00. It will only release its grip if it fumbles or is wounded.

Skills: Dodge 25+5, Track by Scent 25-2, Hide 30+0

Armor: 2 point fur

JACKRABBIT

Lepus praxus

The Wastelands jackrabbit is ubiquitous, and is an important food source. Its gray-brown coloring provides camouflage in the chaparral, and it lives on the small, hardy plants which grow in that terrain. It only attacks if cornered, but is hard to catch due to its speed and the many entrances to its underground lairs. Praxians have a common game in which young bucks try to spear running jackrabbits from the saddle.

Jackrabbits have only one hit location.

<i>characteristics</i>	<i>average</i>	<i>attributes</i>
STR 1d4	2-3	Move: 10
CON 1d6	3-4	Hit Points: 3
SIZ 1d2	1-2	Fatigue: 6
INT 4	(fixed)	DEX SR: 1
POW 1d6+2	5-6	
DEX 2d6+15	22	

<i>weapon</i>	<i>SR</i>	<i>attack</i>	<i>damage</i>
Kick	7	20+12	1d3-1d4

Combat Notes: A jackrabbit normally only kicks opponents of its own size or when it is picked up. It usually kicks, then runs as its opponent is recovering.

Skills: Dodge 30+16, Hide 30+24, Jump 40+16

LEAPING BEAR

Amphicyon giganteus

The Leaping Bear, it loiters within the darkness, just beyond the light of the campfire. It has the bulk of a bison, huge and hulking, but can stand to leap and grab its prey. It is a demon of the night, a thing left over from the time of the giants. It is born of darkness to test our wits. It preys upon the herds when they roam too near to the Giant Places and the Spirit Places and the Forbidden Places. It is not a Chaos Herd, so cannot be sensed by the Bull, but can only be found by the shaman. Beware its mouth, beware its teeth, for as quick as this is said it will rend your body!

An excerpt from the "Wild Foes Song", canted by Whistling Drum, shaman of the Prancing Man, Impala tribe.

Leaping Bears are one of the largest predators of Prax and the Wastes. They are somewhat smaller than bears, with a thick, shaggy coat of grayish-black fur and a thick, dog-like head and tail. They were more common in the past, but have found it difficult to compete with other more numerous predators, such as humans and hyenae. They are now found primarily in the Hidden Greens, but occasionally roam further, especially in the northern Wastes, where they also prey on the herds of the Pentans (whose legends treat them as spirit monsters). It is rare that they will be found in Prax.

Leaping bears are omnivores; they sometimes raid oases for dates and skullbush seeds, but live primarily by hunting. They do not travel in packs; most encounters are with a solitary animal or mated pair. They often leap up out of ambush, and will attack even such large animals as High Llama; this, combined with their resemblance to the Sartarite brown bear, gives them their name. Like the hyenae, they are nocturnal, hunting by night and sleeping by day in lairs they dig out of the sides of hills and dry riverbeds.

It is widely believed in Prax that a leaping bear which is killed becomes an evil carnivore ghost. If such a haunted area cannot be avoided (for up to a generation), a shaman must be found to exorcise it.

Leaping bears use the same hit location charts as other four-legged animals.

<i>characteristics</i>	<i>average</i>	<i>attributes</i>
STR 3d6+12	22-23	Move: 6
CON 2d6+12	19	Hit Points: 18
SIZ 3d6+6	16-17	Fatigue: 42
INT 4	(fixed)	DEX SR: 3
POW 2d6+6	13	
DEX 3d6	10-11	

<i>weapon</i>	<i>SR</i>	<i>attack</i>	<i>damage</i>
Bite	7	50+2	1d10+1d6
Claw	7	50+2	1d6+1d6

Combat Notes: A Leaping Bear can either Bite, then Claw 3 SRs later; or it can rear up and Claw twice. After attacking from ambush if possible, many will try to leap at a foe from behind (+20% to Attack roll).



Skills: Dodge 40+1, Hide 40-9, Jump 40+1, Listen 30+1, Sneak 30-9, Track 25+1.

Armor: 4 points skin and thick fur

Special Features: About 1 Leaping Bear in 6 is chaotic, typically showing one chaos feature. This is likely the result of the occasional crossbreed with the chaos wolves which inhabit the same part of the Wastes. Whether or not they actually become spirits after being slain is up to the gamemaster.

OSTRICH

Struthio camelus

These large flightless birds are thought to be unique to Prax, though there are indications that the species was found in Pamaltela in prehistoric times. They serve as the steeds of one of the smallest and most obscure tribes of the Wastes, a group of pygmies called the Ostrich Clan. The warriors normally ride only the male ostriches.

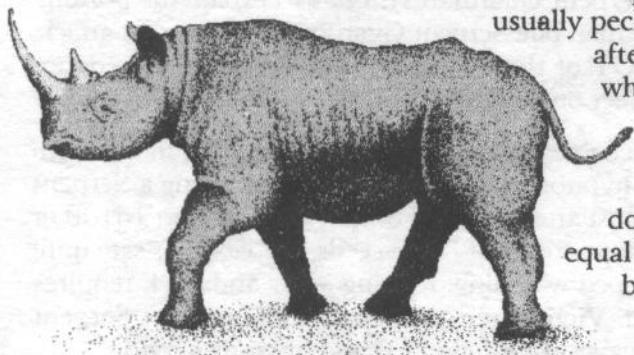
Ostriches can eat anything other Praxian herd beasts can, but prefer the seeds of the thornbush. They also eat almost any small animals they catch, including insect larvae, termites, and small rock lizards. Lacking teeth, they rely on the grinding action of hard, gritty material in their craws (such as swallowed sand and rock) to break down food. Male ostriches are aggressive, and will attack even their rider if treated badly or even if they are just in a bad mood.

Ostriches are large birds, standing 2.5 meters high and 1.5 meters at the shoulder. Hens are smaller, with STR 2d6+10 (17) and SIZ 2d6+8 (15). Hens are less aggressive, but attack if cornered. Ostriches use the same hit location charts as demi-birds (see *RuneQuest* Glorantha Book).

characteristics	average	attributes
STR 2d6+13	20	Move: 11
CON 2d6+6	13	Hit Points: 16
SIZ 2d6+11	18	Fatigue: 33
INT 3	(fixed)	DEX SR: 2
POW 2d6+3	10	
DEX 2d6+10	17	

weapon	SR	attack	damage
Kick	6	40+5	1d10+1d6
Peck	9	25+5	1d6

Combat Notes: An ostrich can attack twice per round, usually pecking 3 SRs after the kick, which can do Slash damage. The Peck does damage equal to damage bonus only.



Skills: Hide 15-1, Scan 60-5, Search 50-5

Armor: 2 point feathers and hide

RHINOCEROS

Ceratotherium simum

The juggernauts of the Wastes, these vicious creatures are rare, though they were once more common; a number of similar breeds are known in Pamaltela. They are the steeds of the Rhinoceros Riders, a tribe once as large as the Five Great Tribes, but are now much reduced. They hold to their ancient ways, and use their beasts to supply the necessities of life (including the nearly impenetrable armor they wear into battle), but now rely upon raiding for most of their livelihood. Their charge is feared throughout Prax by all except the Men-and-a-Half and the Sun Dome Templars.

The single-horned Praxian rhinoceros has all the characteristics of the African rhino, including bad vision and a penchant for the headlong charge. They are part of Waha's Covenant and can survive in the chaparral of Prax and the Wastes, but they do not thrive there as well as most Praxian herd beasts. They use the same hit location chart as other Four-Legged Animals.

characteristics	average	attributes
STR 6d6+30	51	Move: 7
CON 3d6+15	25-26	Hit Points: 39
SIZ 6d6+30	51	Fatigue: 77
INT 4	(fixed)	DEX SR: 4
POW 3d6	10-11	
DEX 2d6	7	

weapon	SR	attack	damage
Bite	7	25+11	1D10
Butt	7	50+11	2D6+5D6
Trample	7	75	10 d6 to a downed foe only

Combat Notes: A rhinoceros can attack once per round. It must charge for its Move in strike ranks to add its damage bonus to the Butt attack. It does not get its damage bonus for its Bite attack. The Trample does damage equal to twice the rhino's damage bonus.

Skills: Scan 15+3, Search 05+3, Smell 40+3

Armor: 9 point hide

RHINOCEROS SNAKE

rhineura praxidana

These are not actually snakes, instead being of an order of reptiles called *worm lizards*. Unlike snakes they are true burrowers. They are very aggressive, but are considered holy by the priestesses of the Paps, and so it is bad luck to kill one. They live primarily underground, and are often found within ruins or tunnel complexes. They are not native to Prax, and it is believed that they were brought by the God Learners or

EWF, possibly to hunt jackrabbits or rubble runners.

Rhino snakes are grey, and have large heads with a horn-like knob at the end (used in burrowing), hence their name. They attack any who enter their lair, and might also attack if disturbed while out feeding

<i>characteristics</i>	<i>average</i>	<i>attributes</i>
STR 2d6	7	Move: 2
CON 3d6	10-11	Hit Points: 9
SIZ 2d6	7	Fatigue: 18
INT 3	(fixed)	DEX SR: 3
POW 2d6	7	
DEX 3d6	10-11	

<i>weapon</i>	<i>SR</i>	<i>attack</i>	<i>damage</i>
Ram	9	50-8	1d6
Bite	9	30-8	1d6

Skills: Dodge 35+2, Smell 40-4

Armor: 2 point skin, 4 points on head.

RIVER HORSE

no scientific name

These water spirits thrived in Prax during the Golden Age, but became scarce during the Darkness. They were pursued by Chaos, and used their ability to move from headwaters to headwaters to escape the pursuing monsters.

River Horses have the forebody and head of a horse and the tail of a great fish. They are translucent in appearance, visible but immaterial, and their sheer beauty often inspires worshipers. In Prax, they are most often worshiped by the Newtlings of the Zola Fel valley.

River Horses can travel instantly from one headwaters to another (anywhere in Glorantha), including the various oases and altars of Prax. They may use this ability at any time, even when threatened with Spirit Combat. River Horses have been known to carry one or more passengers with them on this journey, although this requires an additional sacrifice on the part of the summoning shaman (see *Tales of the Reaching Moon* 14, pg 48). River Horses may attack in Spirit Combat, but rarely do.

<i>characteristics</i>	<i>average</i>	<i>attributes</i>
INT 3d6+6	16-17	Move: equal to POW,
POW 4d6+6	20	plus special move as
APP 2d6+14	21	described above.

SERPENT GUARDIAN

no scientific name

The Serpent Guardians protect Earth temples. They are not found in every Earth temple, and many Earth cults do not venerate them, but they are potent defenders where found. Only in Prax are they of such strength that they can leave their nests and be encountered in the surrounding lands.

Serpent Guardians are woman-headed snakes of great

size, full of deadly poison. Each is in permanent Mindlink with the Serpent Queen, if within 5km. They are usually met in the Sacred Ground surrounding the Paps, and then only in unusual circumstances. They might attack anyone not accompanied by a priestess or shaman of an Earth cult (such as Waha or Eiritha).

The Serpent Queen is a demi-goddess, probably one of Genert's daughters. She has the head and tail of a snake, with the body and arms of a woman. She is immortal, and only leaves the Paps in times of great conflict. She is much more powerful than her daughters, who are described here.

<i>characteristics</i>	<i>average</i>	<i>attributes</i>
STR 6d6+18	39	Move: 3
CON 4d6+12	26	Hit Points: 28
SIZ 3d6+18	28-29	Fatigue: 65
INT 4d6	14	DEX SR: 3
POW 3d6+9	19-20	
DEX 2d6+3	10	
APP 1d6+12	15-16	

<i>location</i>	<i>melee</i>	<i>missile</i>	<i>armor/HPs</i>
tail	01-06	01-04	6/10 (.33)
body	07-14	05-17	6/12 (.40)
head	15-20	18-20	6/10 (.33)

<i>weapon</i>	<i>SR</i>	<i>attack</i>	<i>damage</i>
Breath	3	auto.	poison (POT = CON)
Constriction	6	50+14	3d6
Hypnotism	1	auto.	hypnotized

Combat Notes: If the constriction attack hits, the victim is wrapped in the Guardian's coils. Each round of constriction does the listed damage to the victim's total hit points; chest armor (only) counts vs. this damage. In addition, no matter how much armor the victim has, he immediately starts suffocating when constricted. Use normal *RuneQuest* rules.

A victim can free himself by overcoming the Serpent's STR with his own, but may not attack when doing this.

Breath: A Serpent Guardian can exhale a cloud of gaseous snake poison. This gas has full effect on all within 3m, half POT on those between 3 and 6m, and no effect save a slight nausea and burning sensation in the throat beyond that (up to 12m). The gas has no effect on other Serpent Guardians. It costs a Serpent Guardian 1d3 FPs to exhale the poison.

If more than one Serpent Guardian is using a gas attack, only the POT of the closest one should be used to determine its effect on a victim.

Hypnotism: Serpent Guardians constantly move in a pattern which may hypnotize opponents. Anyone seeing a Serpent Guardian must attempt a roll of INTx3 or less on 1d100 or stand still, hypnotized. If he succeeds, the victim is safe until he has stopped watching; looking away and back requires another roll. Victims remain hypnotized until the Serpent Guardian leaves their field of vision or stops moving.



Magic: Serpent Guardians have their INT worth of Spirit Magic, and at least 1d10+2 points of Divine Magic. Divine spells are best taken from Babeester Gor, though spells from other earth cults may be appropriate: as divine entities, they are not limited to the spells available at the Paps.

Any Serpent Guardian encountered within 5 km of the Paps is in **Mindlink** with the Serpent Queen, and thus has access to all Spirit Magic spells common to earth cults and what amounts to an endless supply of MPs.

Armor: 6 point scales.

TRASKAR

No scientific name

Traskars are the spirit children of Frog Woman, one of the Water Spirits of Prax. They often inhabit the bodies of giant frogs, but can be encountered in spirit form as well. As frogs, they have stats identical to Cliff Toads, but with the INT and POW of the spirit. In spirit form, they appear as frogs with humanoid faces. They may initiate Spirit Combat, but rarely do. They are normally found only in the Zola Fel river valley or near oases. Curiously, none of the giant frogs has ever been encountered without a possessing spirit.

When embodied, traskars will not usually attack intelligent creatures for food, but they can be commanded to attack with a **Control Traskar** spell. When embodied, they may not be bound by a shaman or used to provide magic points. Traskars are the favorite type of spirits of newtling shamans, because of their uses as scouts and in combat.

characteristic	average	attributes
INT	2d6+4	11
POW	3d6	10-11

Move: equal to POW when disembodied

WHIRLVISH

no scientific name

Whirlvishes are the spirits of people caught by the Wild Hunter while lost in the chaparral. They are man-sized dust storms, some of which have been blowing across the plains for centuries. They are mindless, and are whipped into an enraged passion and frenzy until the very stuff of their souls is worn away into the grit of the chaparral sands.

If a whirlvish encounters a sentient being it engages it in combat. Unlike ghosts whirlvishes have physical bodies, and can be damaged. If its HPs are reduced to 0, a whirlvish becomes an ordinary spirit and departs for the Halls of the Dead. It will thus immediately disengage from spirit combat if its opponent permits it to, as is the custom in Prax.

When a whirlvish engages in combat, each round the victim is attacked both in Spirit Combat and by the whirlvish's special Abrasion attack. Both attacks takes place on SR 1 of each round. Whirlvishes have a single hit location.

characteristics	average	attributes
SIZ	3d6	10-11
POW	3d6	10-11

Move: equal to POW
HPs: equal to SIZ

weapon	SR	attack	damage
Spirit Combat	1	as per normal Spirit Combat	
Abrasion	1	auto	1d3+ special

Combat Notes: every round, a whirlvish does 1d3 damage to each hit location of the target. This grinding of sand and dust destroys armor, so that 5 pt mail which stops 2 pts of damage has only 3 pts of protection left. After armor is worn through, the abrasion damages the body. This magical abrasion also wears away **Protection** and similar spells at the same rate as armor, though the spells may be recast.

ZEBRAS

Equus burchelli eiritha and Equus burchelli ars

There are two varieties of zebras in the Wastes. The small wild zebras of Prax are uncommon, and generally considered fit only for hunting. The historical Zebra Tribe (called the Pavis Survivors) was created by the rulers of Pavis in the Second Age. They ride hybrid zebras as large as horses, which are fit for war and for riding by normal-sized humans. The smaller, pony-sized zebras which are found wild in Prax and the Wastes have the statistics provided below.

The War Zebras of the Pavis Survivors have statistics identical to those of horses. They are usually trained as war-horses, and so will have greater attack skills than listed here for their lesser cousins. Both varieties of zebra use the same hit location chart as other Four-Legged Animals.

characteristics	average	attributes
STR	3d6+12	22-23
CON	3d6	10-11
SIZ	3d6+12	22-23
INT	4	(fixed)
POW	2d6	7
DEX	2d6+6	13

Move: 8
Hit Points: 17
Fatigue: 33
DEX SR:

weapon	SR	attack	damage
Bite	6	50+4	1d10
Kick	6	20+4	1d6+2d6

Combat Notes: An untrained zebra normally Bites foes to the front or Kicks foes to the rear, only one per round. If trained, a zebra would be capable of the same attacks as a war horse; only War Zebras are so trained.

Skills: Climb 10-3, Jump 50-3, Smell Intruder 25-6

Armor: 1 point hide

Other Creatures which can be found in Prax

Giant Ant, Dog, Dragonsnail, Gorp, Griffin, Harpy, Insect Swarm, Scorpion-Man, Wyvern (from *RuneQuest*); (Giant) Baboon, Bison, High Llama (unpoetically named *Alticamelus*), Impala, Morocanth, Newtling, Rubble Runner, Sable Antelope, Skybull (from *Gloranthan Bestiary*); Hippogriff (from *Elder Secrets*); Gorp varieties (from *River of Cradles*); and Chaos Snakes (from *Dorastor: Land of Doom*).

PRAXIAN PLUNDER

BALL OF TAILS

Construction of this item is one way enemies of the nomads show their contempt for the Praxian way of life. Anyone possessing one is immediately an enemy of almost every resident of Prax, and will be attacked on sight unless he can prove he was trying to untie it.

A Ball of Tails appears as a number of tails of Praxian herd beasts tied around each other.

Religion: Associated – Chaos; Pure Horse Tribe; Cult of the Bloody Tusk
Enemy – all Praxians, esp. Waha, Eiritha

Balls of Tails are **Famous** in Prax and among those who make them, but unknown elsewhere. Unfortunately for the

Praxian nomads, they are sometimes quite **Common**. Only the **Owner** of a Ball of Tails can make use of its powers.

A Ball of Tails is made by cutting off the tail of any Praxian herd beast after killing it, then binding its spirit in the next round using an appropriate Spirit or Divine Magic spell. 1 point of POW must be expended when the Tail is started, but none is required thereafter, even if the spell or ritual used to bind the spirit normally requires it.

This procedure is repeated for more beasts (even different species), and as each new spirit is bound its tail is tied to the earlier ones. This process can go on without limit, but binding the spirits may draw the attention of the Protectress of the appropriate tribe, who will alert her priestesses to the offense. Retribution by the khans of Waha is swift.

The magic items in this chapter are described in the same format, given below. Most are well-known in Prax.

History and Appearance

The first section tells the history of the item. If it is made rather than found, this will tell the story of the person who first made it. The second section describes the object's physical appearance, including any observable magical effects.

Religion

This section lists the relation of the item with gods, pantheons, or runes. Standard terms from *Gods of Glorantha* are used for easy understanding. In most cases, reaction is neutral, and no attempt has been made to list groups which would so react. The terms have the following meanings:

Associated – Worshipers of these deities are the primary users of the item. Members of these cults are likely to have heard of it even if it is fairly obscure.

Friendly – Members of these cults have a presumed friendship with the possessor or maker of an item. They can use it freely, and only rarely would a member of an Associate cult try to take it away.

Hostile – Members of these cults have a strong tendency not to like users of the item. Hostility does not indicate a battle will occur, but the parties will not get along together: peaceful meetings are rare.

Enemy – Members of enemy cults generally attack users on sight (unless obviously overmatched), and often try to destroy the item. Usually, these are cults of deities who were defeated or offended when the item was originally made.

Knowledge

The next paragraph tells who knows of the item, and who can use it. One or more key phrases may be used:

Common – Nearly everyone has heard of the item and knows how to use it. Examples include *Iron*, *Powered crystals*, and

Bladesharp matrices.

Famous – The item is well-known and its powers are common knowledge, though this knowledge may be incomplete or even wrong. It is easily recognizable.

Note: the item may be famous in one land (like Prax), yet completely unknown elsewhere. Thus, this designation usually applies only to the item's "native" land.

Few – Only a limited number of these items exist, and it is not normally possible to make new ones.

Unique – Only one item exists, and it is impossible to create another. Usually, the item was created in the Godtime, or is the relic of a deity who is now dead.

Automatic – The item's powers work for anyone who uses it in an obvious way. For example, *Frog Masks* (see *River of Cradles*, pg 176) work for anyone who puts them on.

Owner/Maker – Some or all of the item's powers can only be used by the original owner or creator.

Secret – The making or use of this item is known only to a certain cult, culture, or individual (listed under **Associated Religions**). Use of the item can only be obtained from them, though it might be possible to steal the knowledge or item.

Powers

The item's powers and uses are explained, along with procedures (if they exist) to create new ones. If there is no way to make new items, this is stated. Often, the only means to make or find the item is to go on a Heroquest; this is mentioned in the paragraph if appropriate, though details of the quest are not given.

Value

The final section is sometimes omitted, as many items are too rare (or common) to list a value. When an amount is given, it is to give an idea of how much one could get if they tried to sell the item to someone who can use it. It does **not** imply that anyone with the necessary money could go out and buy one, though that might be possible for some items or in some locations.



As herd men do not have tails, they are not susceptible to the ritual. Attempts to create similar items using their hands have repeatedly failed.

The owner of a Ball of Tails may use the Magic Points of the bound spirits to cast spells without using a Control spell. The spirits in the Ball of Tails are unaffected by Control or Command spells cast while they are bound.

Untying a Ball of Tails destroys its effectiveness to the maker, but does not release the spirits. A successful **Peaceful Cut** must be cast to release the most recently added spirit, and can be attempted once per day. Thus, all of the spirits can be released over time, at the rate of up to one per day.

A Ball of Tails has no value except to the maker, who is rarely concerned with buying it back (though he might try and steal it back or take it by force). A nomad would untie it, or deliver it to his kahn or shaman for disassembly. A nomad would never pay for one; anyone who did not immediately hand it over (if the Praxian even asked) would be attacked. A non-nomad has no use for a Ball of Tails unless he is the maker, and often will never have heard of it.

COPPER SAND

When the Devil Herdsmen and Chaos Giants came to destroy Genert's Realm, the gods mustered to fight. They were surprised by the fury of their foes, and the chaos forces destroyed them utterly. Genert tried to save his followers before he was slain, and transformed them into a stinging cloud of copper sand. The chaos forces were wounded and delayed by this cloud, and it still guards part of the Wastes from chaos.

Copper Sand appears as normal sand except for its color, which is a bright, metallic brown. When examined closely, it can be seen to be made up of particles of copper. Copper Sand found near the edges of the Krjalki Bog is a corroded green, no longer effective against chaos, although if it is returned to the Copper Sands it will eventually be purified, re-gaining its color and magic properties. Enough Copper Sand to affect one creature weighs 6 ENC.

Religion: Associated – Storm Bull
Friendly – all other non-chaotic nomad gods

Copper Sand is **Famous** throughout Genertela, and knowledge of its use is **Common** in lands near the Wastes. The procedure for obtaining some of the sand sounds easy, but in truth is extremely dangerous: just travel to the area of the Wastes called the Copper Sands, and scoop up a bag.

Although the Copper Sand itself is not dangerous to chaos or anyone else when inert, when forced into a cloud it is dangerous to all, though more so to chaos. Any being caught within a cloud of raw Copper Sand takes 1d6 abrasion damage each minute. Chaos creatures take 2d6 damage each round, and may not heal from this damage by magic or any form of chaotic feature.

Getting the Copper Sand into a cloud is done in one of two ways. Praxians normally throw a bag into a Whirlvish, then run like hell. Outsiders or Praxians with access to Air

Magic usually Command a sylph. Of course, enough sand must be used to form a cloud large enough to engulf the target. One liter of sand forms a cloud capable of affecting one man-sized creature. Such a bag weighs 6 ENC. As with other creatures, the entity which whips the Copper Sand into a cloud takes 1d6 damage per round.

Copper Sand is worth ten times its weight as metal. Thus, a 6 ENC bag is worth 300 L. If a way could be found to gather it up again after use, it might be worth more.

However, keeping Copper Sand long enough to use it is difficult, as it tends to return to its home in the Wastes, part of Genert's magic. Each day more than a handful of Copper Sand is possessed, the person must roll under their INTx5% or less on 1d100, or they will be forced to travel into the Wastes to return the Sand. To pass the Sand on to another person requires the same roll. Recently, a shaman from Pamaltela was seen in the city of Pavis, completing his quest to return a bag of Copper Sand which he found in the Nargan Desert on a Vision Quest.

DEW MAID'S WAND

Dew Maid weeps constantly, for she spurned the hand of a god later slain in the Gods War. Wherever she passes a mist collects which moistens the ground and grows plants immediately. The first time she wept her tears hit several mesquite bushes, which suddenly grew straight and tall. The branches of these bushes gained the power to detect water.

A Dew Maid's Wand appears to be a branch of chapparal bush. It is polished, and the tip glistens as if wet.

Religion: Associated – Dew Maid
Friendly – other Praxian water spirits

Dew Maid's Wands are **Famous** in Prax, though there are few of them.

The wand acts as a matrix for **Detect Water** if held in both hands, at no MP cost to the user. If there is no water within 50 meters (including straight down) the wand will not move. If there is water within range, the wand points toward the nearest concentration, and the holder will know the exact distance (up to 50m) to it. The wand only detects fresh water, and will not move toward an incidental water source (such as dew or the water in a living creature's body).

A Dew Maid's Wand is worth 5000 L in Prax or the Wastes. In better-watered lands it is practically valueless, as even the small amount of water which collects in a beast's hoofprint will attract the wand's tip.

FIRESTICK

Firesticks are known in many lands of Glorantha. In Prax, the nomads say they are the charred remains of trees burned by Oakfed in the Great Darkness. They are matrices for one of the only Spirit Magic spells known which cannot be cast without a matrix.

Firesticks are between 1 and 3m long sticks of burnt, blackened wood. Most have no magical strength or hardness, and may crumble into useless ash if not handled with care.

Religion: Associated: Oakfed
(in Prax) Hostile: Dark Eater, all trolls
Enemy: Redwood, all aldryami

Firesticks are **Common** in Prax and many other parts of Glorantha, but only certain fire-worshiping cults know the **Secret** of their creation.

To create a Firestick, a priest or shaman must take an unblemished wooden stick, and burn it using an Ignite spell. Care must be taken that the stick not be too completely burnt, or it will be too fragile to be used. **Strengthening Enchantment** and **Armoring Enchantment** can be used to toughen the staff, although they can only be cast **before** the final stage of the ritual.

Once the stick is ready, the enchanter uses **Spell Matrix Enchantment** in conjunction with a special ceremony to summon the unique Spell Spirit and enchant its spell into the object. Only 1 point of POW is required unless the enchanter places Conditions, as described in *RuneQuest*.

Anyone can use a Firestick as if it were a normal Spirit Magic spell matrix. The stick is placed on a flat surface and two MPs are spent. If the spell is cast successfully, a 2m high sheet of flame appears above the stick. This fire requires no fuel to burn, and will not damage the stick; it does require oxygen. Anything which is touched by the flame takes 1d6 fire damage per round. When the spell ends the fire goes out, though ignited items continue to burn normally.

Firesticks can bring up to 2000 Lunars in some lands, depending on the need and how common they are. In Prax they are created solely by the Oakfed cult, and so are rare. However, they are little needed by the nomads, so rarely sell for half this amount. Aldryami view them as abominations, for a plant spirit is trapped inside in eternal agony. They always seek to destroy them, and might pay an owner who is unsympathetic, but too strong to attack.

HERD BEAST HEADS

In the Second Age, the Thanatar cult of the Wastes began to grow in both size and power. Part of their success was due to the discovery by an ex-Impala Rider that the cult's **Create Head** ritual could be used on the animals of the nomads. Many of these special Heads were created by Kowyimi and his followers, but Jaldon Toothmaker came from the Plateau of Statues with secrets of his own, and all but wiped out the chaos worshipers. After he died the last time, some few Thanatari dared to learn the secret, though most of them have died over the years because of the fierce spirit guardians Jaldon placed to keep the secret hidden.

At a glance, Herd Beast heads appear to be the heads of dead herd beasts. On a closer look, it can be seen that they are still alive, although the animal appears maddened or drugged. The most common are of smaller animals, usually impala, but bisons, sables, high llama, zebras, rhinos, herd men, and a few other animals are possible.

Religion: Associated: Thanatar
Enemy: Eiritha, Waha; Oakfed, Storm Bull, other anti-chaos cults
Hostile: all Praxian, Beast Gods

Herd Beast Heads are **Few**, because Jaldon Toothmaker tried to destroy the secret of their making. Only an obscure subcult at Than Ulbar (in the Tunnelled Hills) knows the **Secret** to create them. Unfortunately for the Praxians, their powers **Automatically** affect any herd beast within range.

The procedure to create a Herd Beast Head is the same as for a regular Thanatari Head, except that it can only be performed on an Eirithan herd beast. The spell used is a variant of the Create Head ritual (see *Shadows on the Borderlands*, pg 77) taught by the subcult of Kowyimi Impala-Hater. Unlike a normal Thanatari head, Herd Beast Heads have no link to their creator. They do not provide knowledge

THE STAR WITCHES

Along with the Serpent Dancers, Wind Singers, Sunset Society, and Red School of Masks, the Star Witches are one of the secret Magical Societies of Prax. These shamans know the names and powers of all the stars in the sky, and can call upon each for its blessing. Many clans have an older shamaness who claims membership, especially among the Impala and High Llama women.

The special magic of the Star Witches consists of two parts, a special skill and a Divine spell. They also have access to Divination, Extension, Sanctify, and Worship Stars.

Stellar Blessing 1 point
ranged, temporal, stackable to 4 points, reusable

This is similar to a ritual spell, but instead of requiring an Enchant, Ceremony, or Summon roll, the caster must succeed in a Stellar Lore skill roll for the spell to be cast properly.

If the skill roll succeeds, the shaman may cast any Spirit

Magic spell available. All common spells can be cast, as well as a few rare or unique ones known to the Star Witches. The maximum point value of the spell cannot exceed 2 per point of Stellar Blessing stacked. Thus, a Star Witch who used 4 points of Stellar Blessing could cast up to a Bladesharp 8, for example. If she chose to cast Lightwall instead, it would be a 4 point spell, as normal, and the extra spell points would be lost.

The caster of the spell does not need to supply the magic points to cast the Spirit Magic spell, though additional Magic Points can be used to overcome defensive magic, as normal. Temporal spells cast using Stellar Blessing last 15 minutes, and ranged spells can be cast within 100 meters.

Stellar Lore *Lore skill, Base 00%*
This mystical skill is needed to cast the **Stellar Blessing** spell. It has no practical effect outside of that use.



or magic, but can be used by anyone; they have only the same one-week duration as regular Thanatari heads. If one is destroyed it becomes a Mad Head Ghost, as normal.

Any beast of the same species of the Head which can see or smell it, must resist the Head's magic points with their own or be overcome by the fear of chaos. This generally occurs within 100m of the Head, and counts as a 1 point Divine spell for the purposes of overcoming defensive magic. Awakened (i.e., intelligent) animals are not affected by Herd Beast Heads. Herd Beast Heads are most effective if they are placed atop a lance or long spear.

A panicked animal stampedes in a random direction at maximum speed until exhausted. The rider of a stampeding animal must succeed in a Ride roll each round or fall off; only a critical success will halt the animal.

Though they can be devastating if used properly, Herd Beast Heads are not as valuable as one might think, because of their short "life". Another tribe would gain the best use of such a weapon, because of the advantage it would give them over an enemy tribe, but most people consider using such a thing to be the same as Thanatar worship. All Praxian nomads will go to great lengths to destroy not only a Head, but also anyone who uses one, and especially anyone who might know the secret of creating another.

HERD MOTHER TABLES

During the early time of Waha's Survival Covenant, many tribes still starved, and even became extinct, for the herds of beasts were sometimes less numerous than the people. Some of the hungry clans gained one of these tables from the Daughters of Eiritha. The gift often made the difference between existence and extinction.

Prax is gentler now, and those of the Covenant no longer often need the tables. However, they are esteemed as gifts of the goddesses. Herd Mother Tables are 2 to 3m across, and stand a few inches off the ground on four wooden legs, which are carved into the semblance of the legs of a particular Praxian herd beast. The surface of a table is a slightly rounded square, and the edges turn upward, so that it is actually a shallow basin. These portable tables fold in the middle, and the tops are of hardwood, thinly plated with copper (which never corrodes or turns green).

Religion Associated – Waha, Eiritha
 Friendly – Storm Bull

Although Herd Mother Tables are **Famous** in Prax and the surrounding lands, there are **Few** in existence, and many non-Praxians think they are a myth.

Each Table is keyed to a single type of herd beast: high llama, bison, impala, etc. (note that no tables of non-Eiritha beasts, such as ostriches, exist). To use the Table, the appropriate herd beast must be placed atop it and slain with the Peaceful Cut. At the same time, POW must be sacrificed to the table by one or more Eiritha initiates or priestesses of the correct subcult. For example, an Impala Table would require POW from Impala Eiritha women, and none

other. The points of POW required equal the number of days the table has its effect. Each Table requires 7 points of POW per herd beast embossed into the copper top. After the sacrifice, the corpse can be removed and used normally.

Each Table operates for a fixed number of days, one week per beast embossed on the top (no more than a full Theyalan season: 8 weeks, or 56 days). At sunrise of each day, a corpse seemingly identical to the killed beast will appear on the Table. For example, if a beast is sacrificed on a one-week table, for the next seven days a dead beast appears; then another sacrifice must be made. It will not taste as good as the sacrificed herd beast, but will be nearly as nutritious. Its hide, also, has not the quality of a natural one, and is generally discarded or used only for short-term needs.

Praxian nomads will never pay for one of these tables, though they might steal one. The workmanship and materials of a table make it worth 200 L. Most existing tables belong to butchers in and near Prax, and to tribes dwelling in the Wastes. Such tables would never be sold for less than the profit a butcher could make from it in a year. A typical figure for a two-week Sable Table is 5000 L; the exact prices vary with the table's duration (shorter-duration tables of course are more common than longer-duration tables), and the type of animal which must be sacrificed. Rhino Tables are nearly valueless, and Plains Elk Tables (a type of animal now nearly extinct) are good only as curios. Naturally, for common beasts, tables for larger animals command better prices. Bison Tables are worth almost three times that of Impala Tables. The vast majority of tables are one-week or two-week tables, and no more than two eight-week tables (for Impala and Rhino) have been reliably documented.

See "Medicine Bundles" (pg 97) for a description of the greatest Herd Mother Table in existence, Eiritha's Table.

MOROCANTH THUMB

When the morocanth won the contest which allowed them to retain their intelligence, they were at a severe disadvantage because they lacked thumbs. While humans were able to easily use tools and do all sorts of delicate manipulation, the morocanth had to work hard just to hold a weapon. Eiritha took pity on her children and provided the potential for the morocanth to gain the use of thumbs.

Morocanth Thumbs are black, thumb-shaped lumps of flesh.

Religion: Associated – Eiritha, Waha (Morocanth branch only)

Morocanth Thumbs are **Famous** among the morocanth, and knowledge of their use is **Common**; they are known among other tribes, which do not know the **Secret** of their use. Only the current *morocanth* **Owner** can use a thumb. **Few** moro-canth have succeeded in the ThumbQuest.

Gaining the use of a Morocanth Thumb is possible in one of two ways. The normal procedure is to go on a minor but difficult heroquest. The other method involves finding an unused thumb (usually on or near a dead former owner) and attempt to attune them (overcoming a POW of 12)

while sacrificing a point of POW to the thumb.

When properly attuned, the thumbs grant a morocanth the ability to perform all standard manipulation skills at 10% base chance, as well as the ability to progress normally in Attack and Manipulation skills. If two are possessed, Manipulation skills only increase another 10%.

A Thumb is typically worth 2000 L to a morocanth. They are nearly worthless to others, often going unrecognized.

PLENTY HORN

These are shards of the original Horn of Plenty, created when Ragnarlar broke the original during Godtime. The Horn healed itself (and is still kept at the Paps), and the shards developed into small replicas of the great Horn, endowed with some of its bounty.

Plenty Horns are magically glowing animal horns. They may be bison, impala, sable, rhino, or, less often, another Eirithan beast. The outside is marked by many runes which appear to be natural features of the horn, not carved.



Religion: Associated – Eiritha, Ronance
Friendly – Waha, Storm Bull
Enemy – broos

Plenty Horns are **Famous** in Prax and the Wastes, though little-known even in surrounding lands. Few exist, but they are so well-known to Praxians that the method of using them is **Common** knowledge. However, only the current **Owner** of a Horn can make use of its powers.

The only way to make more of these items would be to break the Horn of Plenty and hope that its pieces would turn into Plenty Horns again. As there is no guarantee that the Horn would be able to repair itself this time, the priestesses of the Paps do not see this as an option.

A person wishing to use a Plenty Horn must sacrifice a point of POW to attune it; this will automatically fail if another person is already attuned. Once attuned, the Owner may fill the Horn with the sands of Prax and sacrifice 1 MP to make the sand edible and nourishing. Unless a cup of water is added, the sand costs the eater a point of CON to digest (recoverable as poison damage). Either salt or fresh water will work, though fresh water is preferred, for obvious reasons. This may be done as often as desired, but only the Owner can derive any nourishment from the sand.

A Plenty Horn is worth 10,000 L, but few Praxians would feel any guilt over killing a foreigner who had one so that they could attune it instead.

SHEPHERD'S LEAF

When the Good Shepherd walked through the Golden Land, he once stopped at a spring to drink. He stuck his staff into the ground, and it sprouted into a large tree, often said to be a willow. Shamans who worship the Good Shepherd are sometimes able to pick a few of these leaves, which have great healing powers.

Shepherd's Leaves are green leaves of a type of tree which is not native to Prax. As long as the leaf stays in Prax, it will not wither. If taken outside of Prax or the Wastes, or once used in any case, the leaf turns brown and quickly crumbles into Dust.

Religion: Associated – Eiritha (Good Shepherd sub-cult), Earth Witch, Chalana Arroy

Shepherd's Leaves are extremely rare, and so there are **Few** of them. When placed on a wounded human or animal, their powers are **Automatic**.

When placed on a wounded hit location, a Shepherd's Leaf instantly cures the location of all damage. If placed on a person suffering from poison or similar effects, who is not wounded, the leaf will instead absorb enough poison to cure 1d6 general hit points. Shepherd's Leaves do not affect disease (or characteristics reduced by disease), and cannot cure a creature which is already dead.

Only Earth shamans can find the oasis, and only if they are taught the path by the Good Shepherd. The oasis no longer exists in the mundane world, so picking leaves from the tree actually involves a minor heroquest.



Shepherd's Leaves can not be used by the shaman who picked them, nor by any person on themselves: they can only be used to cure the wounds of others. Because of this, they are usually considered valuable only to healers and shamans.

SLAVE SHACKLES

These shackles were originally of dwarven make, but the secret was stolen centuries ago, and they are now known in many lands. They are used to prevent slaves from using powerful magic, thus making it difficult for even the most powerful captive to escape.

The best-known variety of slave bracelets consists of one neck collar and two bracelets. They come in a variety of sizes and shapes, but are usually made from a pure metal such as silver, copper, or iron. Common shackles are usually plain, but specially ordered shackles might be made of gold and decorated with carvings or gemstones.

Religion: Associated – Ompalam, possibly other special slavery cults
Hostile – anti-slavery cults

Slave shackles are **Famous**, but the means to make them is a **Secret** known only to a few Gloranthan cults or peoples.

Procedures to create Slave Shackles vary, but most creation rituals have some common features. A set of shackles of good quality are obtained, and these are enchanted with a special Sorcery ritual (except among the Ompalam cult of Fonrit (in Pamaltela), which has a Divine ritual to create Slave Shackles). This does three things: it creates a link between the parts; it creates an enchantment to drain magic points from the wearer; and it creates an enchantment to bind the captive into the Shackles.

When the Slave Shackles are placed on a captive, their magic points must be overcome by the POW of the enchantment. Often, the creator sacrifices a number of magic points into the Shackles, to make it easier to overcome a captive. Another popular method is to put them on when the captive is sleeping or otherwise unable to resist.

Once the Shackles have overcome the captive, they can only be removed by one who knows the proper code word. The best Slave Shackles can only be removed by the person who has previously attuned them before placing them on a captive; this variety, manufactured on an obscure island in Vormain, commands much higher prices than the standard Shackles, which can be removed by any except the captive.

While a captive wears the Shackles, his or her MPs cannot increase or be regenerated over a certain level, set by the owner when the Shackles are placed on the slave. This helps to ensure their passivity, and reduces the risk of escape. A tuning to three magic points is common, but this low level can be dangerous to the slave, and is not used in hostile environments (such as Prax). Five or six MPs are common in areas where slaves will have to look out for themselves. Captives wearing Slave Shackles cannot draw magic points from enchantments or crystals, allied or bound spirits, or people with whom they are in **Mindlink**. They may not sacrifice MPs

SLAVERY IN PRAX

Praxians raid each other and take captives as slaves, who usually wear leather thongs about their necks as a mark of their status. The harsh conditions of Prax preclude much oppression by owners, and slaves do basically the same work they did with their own tribes. Slavery cannot sever a Praxian's link with Eiritha or Waha, and slaves are allowed to participate in holy day ceremonies if they do not worship a foreign or dangerous deity (such as Storm Bull).

Praxians rarely take slaves among foreigners, since such peoples rarely survive the harsh life. Women may be taken as mates, but this is frowned upon by the Eiritha heirarchy, and children of such a union are also slaves (although grandchildren are free). Exceptional men may be taken if they have a useful skill. These so-called groundsmen may not marry, of course, and are forbidden to worship their non-Praxian gods, but the occasional one has won his freedom or gained membership in the tribe through his deeds.

Among the Unicorn Maidens, men are captured to serve as mates, and some are kept as slaves to aid the women in non-martial tasks. The unicorn-riding amazons are more likely than other Praxians to take a foreign man as a slave.

SLAVERY IN LANDS NEAR PRAX

The Lunar Empire supports slavery, for it fits well within their philosophical beliefs; besides, it is profitable. Prisoners convicted of minor crimes are often put to work or sold as slaves, and much of the labor pool in Pavis and the Zola Fel river valley consists of Sartarite or Praxian captives.

The Orlanthi of Dragon Pass have a system whereby captives are made into thralls; specialists are occasionally purchased as well. Such thralls are commonly put to work as field or herd workers, and are allowed to worship their own gods if they are not dangerous. Not all tribes use thralls, and no tribe would trust a foreigner as a slave in their household or stead.

The Holy Country includes Sartarite slave customs among most of its human populace. As in Sartar, most Holy Country slaves are not abused or worked to death, although famous exceptions are noted (in both lands).

A Cult of Freedom exists in the Holy Country which opposes the practice of slavery. It does not try to force freedom upon unfeeling owners in most cases, but it is popular among some of the elite, and several large landholders do not practice ownership of humans.

or POW in any form of worship ceremony.

Slave Shackles do not prevent a slave from casting any Spirit Magic or Sorcery spells they know, though they do limit the amount of MPs they have access to. They do block a worshiper's link with their god, preventing them from casting or sacrificing for Divine spells, being located by cult spells (such as Divination or Excommunication), or calling on Divine Intervention. Most varieties of Slave Shackles do **not** prevent the casting of Spirit Magic or Sorcery, since the magic for these spells comes from **within** the caster.

Some Shackles are made so the Collar can be removed without invalidating the enchantment. This allows a captive

to direct MPs and POW into worship, though it still prevents them from being able to regenerate above the limit set by the owner. Allowing the slave this freedom also allows them to participate in worship ceremonies and be affected by their cult's spells, though it does **not** allow them to cast Divine spells or attempt Divine Intervention.

If someone attempts to remove the Shackle without the proper codeword (or if they are not attuned, as appropriate), they must overcome a STR of 45. Each round an attempt is made, the captive takes 1d6 damage to a random hit location as if they had been affected by **Disrupt**. Since all pieces are considered as one item in this enchantment, all three pieces must be broken to free the captive, though once one piece has been broken, the captive will take damage until all three pieces have been removed.

Slave shackles command a minimum of 3000 L when available; depending on the enchantment, the position of slavery within a culture, and the location of a maker, they can easily command two or three times this amount. Thus, most slaves do not wear Slave Shackles, and usually have other types of collars or markings to denote their status.

SPIRIT EMBER

Legends among the baboons of Prax say that Grandfather Baboon taught this ritual to his children to aid others in the Great Darkness. He had been shown the knowledge by the Daka Fal, who asked him to spread his worship to those in need. Although humans in Prax deny this baboon-centric origin, they have never discovered the secret of making these objects themselves.

Spirit Embers are also called Soul Coals or Spirit Seeds. They appear as green-brown nuts the size and shape of oil-seeds. The nut generally smells roasted, and is usually hot to the touch, though not hot enough to burn.

Religion: Associated – Daka Fal (Baboons only)

The creation of Spirit Embers is a **Secret** of the baboon Ancestor Worship cult. Although their existence is sometimes doubted by humans, most Praxians have heard of them, and would know how to make use of their powers, which are **Automatic** if the nuts are eaten.

On the baboons' Daka Fal holy day, the senior shaman creates holy ground by casting **Axis Mundi**. A human is always invited to be the recipient of the baboons' good will.

Before the worship begins, the leading shaman throws up to 10 prepared skullbush seeds into a fire. These seeds must have been picked from plants over which special prayers have been held nightly for the last seven days. The seeds do not burn, but instead heat up during the course of the ceremony, until they are a hot, glowing green color. At some point in the service the seeds leap like sparks from the fire and burrow into the ground nearby.

During the worship ceremony, the survival of humans and baboons in the Darkness is reenacted by the shamans. As the ritual continues, the ancestors present hover over the buried seeds. The baboons who plan to sacrifice for Divine

Magic each move toward one of these spots, and casts their sacrificed POW into the buried seed.

When the ceremony is finished, each of the baboons who sacrificed to their ancestors digs up and eats a seed. The shaman who played the part of Grandfather Baboon also digs up one of the seeds, which is presented as a gift to the human onlooker to represent the baboons' teaching of men in the Darkness. Anyone eating a Spirit Ember gains one use of the spell **Summon Ancestor**.

Spirit Embers are difficult to come by, as the few which are given as gifts to humans are normally used by the recipients. If a person sold one rather than using it, he or she might be able to get up to 500 L, though this would undoubtedly offend the baboon troop who provided the gift.

STORM BULL'S EAR

During his fight with the Devil, Storm Bull lost one of his ears, and it was ripped into pieces. Throughout history, these ear-pieces have been scattered about, though they are still most common in Prax.

A Storm Bull's Ear is a piece of living flesh in the shape of a bull's ear. It is normally found attached to a previous owner, though occasional ones are found in the Wastes.

Religion: Associated – Storm Bull
Friendly – Eiritha, Dark Eater
Enemy – Chaos cults

In Prax, Sartar, and surrounding lands, Storm Bull's Ears are **Famous**, though **Few** are known. Their powers are **Automatic** when used properly, though the method of attaching the ear is a **Secret** known only to the Storm Khans of Prax.

There is no procedure for making more of these items. To use a Storm Bull's Ear, a person must cut off one of his or her ears, place the Storm Bull Ear in its place, and sacrifice one point of POW in a special Storm Bull ritual. If the being putting on the ear is untainted with Chaos, it will join the person's head and, in addition to its magical powers, will function as a normal ear.

Anyone putting on the ear gains a 75% increase in their base Listen skill. Additionally, any Storm Bull (or Urox) worshiper who has one of the Ears in place of their own gains a 25% increase in their Sense Chaos ability (even if it is at 0%, or negative due to a low Perception Bonus).

A Storm Bull Ear could probably be sold for 10,000 L, but they are usually found attached to people who will not sell at any price. They are holy objects of the Storm Bull cult, but even those berserks usually refrain from taking one by force, though they may offer to buy them. Anyone wearing a Storm Bull's Ear will find that Storm Bull worshipers tend to react favorably to them.

SUN FEATHER

During the Golden Age Thunder Bird and Sun Hawk were held in high esteem, for they were both noble birds, each an advisor of Genert, who ruled the land. However, Thunder Bird was nobler, for he accepted his brother as an equal, while Sun Hawk was jealous of the



attention which Genert gave to the dirty and rude Thunder Bird, when he was obviously so much more beautiful and clever.

Sun Hawk grew more and more jealous. He finally decided the fault must lie with his lord – if Genert preferred ugliness and stupidity to beauty and wit, Sun Hawk would show that he could excel at those qualities. He went to Rattlesnake and Hyena for help, who showed him how to moult and screech. Sun Hawk returned to Genert without feathers, screeching in a high, piercing voice. Thunder Bird was shocked at the appearance and rude behavior of his brother, and covered him with clouds before Genert could be offended.

Sun Hawk fled from the Golden Land in shame, and by the time he returned his golden feathers had been scattered throughout Prax and the Wastes, many of them stolen by the spiteful Raven. Sun Hawk eventually grew new ones, but was never as beautiful as he had been, and he regretted his foolishness forever after. He blamed others for his misfortune, and so he hunts Rattlesnake now, though he is still afraid of Hyena. His piercing cry is a reminder of all that he has lost, and he still seeks his feathers, so that he can become the most beautiful bird in Prax again.

Sun Feathers are hawk feathers, brilliantly colored in rich brown, white, and gold.

Religion: Friendly – Raven, Thunder Bird; Yelmatio
Hostile – Sun Hawk

Sun Feathers are **Famous** within Prax, though they are unknown elsewhere. Few Sun Feathers are known, for Sun Hawk only moulted once. The **Secret** of using the Feathers is known only to shamans of Raven and Thunder Bird, although there are indications that the Sun Priests of Yelmatio have discovered the procedure.

Sun Feathers are similar to powered crystals, and have a POW of 2d6 which must be overcome before they can be used (see *Elder Secrets*, Secrets Book pg 36, though a special ritual is required as well). Once attuned, the owner's APP increases by 1 when the Feather is touching his or her skin; this effect is cumulative up to species maximum, so that carrying two attuned Sun Feathers increases APP by 2.

In addition, the owner can sacrifice magic points equal to the POW of the Feather, which then casts the same number of points of **Cloud Clear**, taking one hour per point to take effect. Sacrificing less than the full magic points has no effect, and the sacrifice cannot be made over a period of time. The Feather can be used in this manner once per week.

Sun Feathers are generally worth 2,000 L, even in Prax, since they are well-enough known that the purchaser could hope to find a buyer in Sartar or the Holy Country (where they are favored as ornaments among solar cultists). A Sun Hawk shaman might also try to trade for a Feather, in order to return it to Sun Hawk.

THUNDER EGG

According to myth, Thunder Bird had a contest with Raven to see who was the most powerful of the Sacred Birds of Prax. Raven told Thunder Bird that he could lay an egg, even though he was male. He had stolen one of Ostrich Mother's eggs, and he produced it as

proof. Not to be outdone, Thunder Bird said he could do this, too. He strained and strained, and the skies grew dark and thunderous. Finally, amidst much noise and violence, he produced a great blue egg. Only when all of the spirits gathered around began laughing did he realize he had been tricked. He smashed the egg in frustration, and the pieces rained down on the earth. Praxians say he still chases Trickster to get revenge for being embarrassed.

Thunder Eggs are fist-sized spheres of stone with rough grey exteriors. They can be broken to reveal a blue crystal center, although doing so destroys their magical properties. They glow with an electric blue light during thunderstorms.

Religion: Friendly – Raven, Sun Hawk; Orlanth
Hostile – Thunder Bird

Thunder Eggs are **Famous** in Prax and the Wastes, though **Few** exist. They must be attuned like a powered crystal; once that is done, their powers are **Automatic**.

Thunder Eggs are occasionally found amongst the rocks of dry riverbeds. Though unremarkable in appearance, they are well-enough known that round grey stones found in the Wastes usually merit a casting of Detect Magic. Perhaps because of their rarity, they have become something of a cliché; there is a saying in Prax, "a real Thunderbird Egg", which means something like "a diamond in the rough".

Thunder Eggs are magic crystals with a POW of 2D6+6. Once attuned, they have two powers. First, an Egg will provide one magic point per POW to their owner if his or her magic points drop to 0, in a manner similar to the **Earthpower** spell. This will only happen once per day, and the Egg must be touching the owner's skin. When this occurs, the Egg releases an arc of bright blue lightning around the stone; this causes no damage, but does identify the existence and location of the stone in a spectacular manner.

An Egg can also be deliberately used as a weapon. It is normally thrown, but if attached to a weapon it can work when the weapon strikes a foe. When used in this way, the Egg does its POW in damage to the target, ignoring armor; spells such as Countermagic work normally. This permanently reduces the POW of the Egg by 1. Once an Egg is reduced to 0 POW it cracks, exposing the crystalline interior.

Thunder Eggs are worth 1000L per point of POW. The crystal center could be worth up to 2000 L as a gemstone.

There is an old song among the Bison Riders that says, "To hatch a Thunder Egg one must find stillness." There has been much debate among scholars as to whether this is a simple folk aphorism, or whether it might indicate some rare power latent in the stones. An answer (with evidence) could fetch a high price from the Pavis Lankhor Mhy temple.

WAHA ROPES

Waha's relationship with ropes is famous in Prax, and many types of sacred Waha Ropes are known. The first and most famous of these ropes was made by Waha in the Godtime after he was taught their secret by the spirit called She Who Ties. Many more were made during the Dawn Ages, but by the end of the Second Age the

techniques and powers necessary had been forgotten.

Waha Ropes are indistinguishable from normal ropes, although a close look indicates that they are made of a fiber currently unknown in Prax. They often have knots tied into one end. The different types of magical ropes are usually indistinguishable from each other.

Religion: Associated – Waha

The **Secret** to making these ropes is lost, though Khans occasionally try to complete the quest to contact She Who Ties and rediscover the secret. Because of the loss of the secret, there are **Few** Waha Ropes remaining, and knowledge of their existence, while **Common** to Praxians, is rare among outlanders. Their powers are **Automatic**, as long as the code word is known.

Three common varieties of Waha Ropes are described here; others are known. All have a command word which must be spoken to activate (and sometimes deactivate) their powers. These words are usually in Praxian or Beast Speech, but are never from a language less than 1000 years old. A badly burnt rope ceases to function, but other than this the ropes are commonly believed to be unbreakable.

Anything tied with the first type of rope cannot be re-

leased unless the code word is spoken. In fact, no one except gods (i.e., Divine Intervention) can untie even a knot in one of these ropes without the code word.

The second type of Waha Rope is not meant to bind anything. If one end is tied to something and the command word spoken, the other end will snake upward (along a surface or into the air) and then stiffen. Until the code word is spoken again, the rope will remain stiff as if it were a pole, and can be climbed without needing to be attached on the upward end. Many Praxians believe that these ropes were originally used by Pole Star and the other Star Captains to climb down to Prax, and that they stretch upwards in an attempt to return to their owners in the sky.

The third type of rope must be tossed to the ground in front of a foe. The rope will transform into a rattlesnake, which attacks the nearest person in front of it. If the snake is killed it becomes a rope again, undamaged; this is the only way to end the transformation. The snake is not subject to **Control** or similar spells, and if there is no foe for it to attack, it **will** attack its commander.

Unless the rope's code word is known, it will sell for only a little more than a normal rope. If the code word is known, it could sell for as much as 5000 L.

MEDICINE BUNDLES

WHAT ARE THE MEDICINE BUNDLES?

The great Medicine Bundles are among the oldest relics of the Beast Riders, and have proven their strength and magic by surviving the disasters which have befallen Prax. Each is unique, and confers great powers on its possessors. There are ten, though others are believed to have existed in the past. Each provides support to one or more clans, and aids in their constant battles with neighboring tribes.

*Although not indestructible, the Medicine Bundles seem amazingly resistant to damage; reliable sources indicate that at least three were destroyed by the EWF, two of which have been used by clans since the fall of the Empire (and are listed here). Thus, it seems they can recreate themselves, or that their spirits can escape the destruction of their objects and seek re-creation at the hands of a shaman. One sage has suggested that when an item such as Eiritha's Table is lost or damaged one of the lesser versions, the Herd Mother Tables, can have the full powers of the Medicine Bundle activated within it. Most of the items described here have additional powers, though only a heroquestor would be able to make use of them. For more information on the Medicine Bundles, see the boxed text on page 9 of *Tales of the Reaching Moon* 14 (which is by Scott Schneider, not Greg Stafford).*

THE COPPER KETTLE

In the Golden Age, Eiritha never had trouble providing food for her children. One time when grazing, she spied a new plant. She uprooted it with her horns and began to chew, but it was so tough that

it chipped off a corner of one of her molars. Although tough, the plant was sweet, and Eiritha saw that the saliva which collected in the hole in her molar softened it, so that it could be eaten by all.

Eiritha gave the chip to some of her followers, who were able to soften more of the plants by placing them within its cavity. After Eiritha was buried and most of the food went away, the strange plant disappeared. However, the chip was molded, and took the form of a Kettle which provided food as Eiritha had. It was first kept at the Paps, but has turned up over time in the possession of the clans. This Medicine Bundle is also called the Spicegrass Kettle. Whenever a generous amount of spicegrass is placed in it and boiled, joints of meat appear to stew with the spice. The type of meat that appears depends on the spicegrass used. Fresh spicegrass fills the pot with impala meat, while dried spicegrass brings bison. The mildewed spicegrass favored by High Llama Riders brings the meat of their beast, smoked spicegrass gives sable meat, and old (much-used) spicegrass results in the appearance of rhinoceros meat. Pickled spicegrass yields herd man.

THE DUNG URN

Just as the Spicegrass Kettle has its origin in Eiritha's body, so too does the Dung Urn. When the Devil came to kill the goddess, she was so sorely afraid that she soiled herself. Tada came then to drive away her fear; he buried her beneath mountains of earth, and so saved her from Death. However, hidden as she was, Eiritha could no longer provide her bounty to the people of Prax.

Several of Eiritha's priestesses, seeking the powers brought by



the Kettle before her death, tried to duplicate its effects. They gathered up her presumably magical dung and fashioned it into a clay pot. They then called upon the bounty of the goddess to fill the Urn, as it had filled the Kettle. The priestesses succeeded in their goal, though the result was not quite what they had hoped it would be. Whenever water is poured into the Dung Urn, the pot immediately fills with weedseed. Although edible, boiled weedseed is far from a delicacy, and is considered by Praxians as poor fodder even for herd beasts. Its nutritional value is low, and people forced to subsist on it wholly may eventually get sick from a vitamin deficiency similar to scurvy.

EIRITHA'S TABLE

When Eiritha was buried in the Earth to hide her from Death, Tada knew it might never be safe for her to return. However, her children had already started to die, and he knew that they, at least, must be able to come back to help the people survive. He was unsure how to allow this, however, for if he buried her deep enough to protect her, she would be too far away to help her children.

Tada went to Eiritha's aunt, the wise Earth Witch, and asked her if she knew of a way to allow the daughters of Eiritha to return to Prax. After consulting the omens and speaking to the Earth Spirits, Earth Witch took some sacred Earth Metal and a burr from Eiritha's leg, and created this Table.

When Waha came, he taught men a better way to bring back the herds, but Eiritha's Table is still revered for its powerful magic. This powerful relic works as a Herd Mother Table (see pg xx), but any type of Praxian herd beast can be sacrificed on it. It always works for a full season (56 days) if the correct POW sacrifice is made, even for Eiritha women who are not of the appropriate subcult.

The Table has one herd beast of each tribe embossed on the top. There are twenty-seven such animals pictured; most are easily identified, but no one in Prax has been able to name all of them since Jaldon Toothmaker's last appearance.

THE FEAR HORN

Shortly after the rise of the newly shining Bright Treasure, the animals that had been hiding began to come from concealment. This included such creatures as Jackrabbit-Long Ears, Mouse-Who-Steals-Seeds, and other vermin. They began to multiply until their numbers were so great that Eiritha's children could not find enough food.

One of the first shamans noticed that the braying of the leader of each herd frightened away the rodents, though not for long. This shaman saw both what was needed and what would be the cost, and he acted. He travelled to the Paps, and soon the herd leaders were called to the Womb of the Earth.

When the beasts returned, one bore the Fear Horn on a knotted string around its neck. The clan so blessed used the Horn to frighten away the rodents until it was taken by another clan, and so the lives of all were made better, for awhile. However, as each tribe used the Horn, they discovered that their lead herd beast ceased making noise. Before long the Horn had passed among all the tribes, and so never does any herd leader speak to the Night Woman at Dusk, bray towards the Paps, or bellow in alarm or pain; each

leads only by its presence, not by its voice.

No herbivorous mammal of less than 4 SIZ can withstand the sound of this horn. When it is blown and a magic point expended, all such animals within 100m must flee madly or die of fear. The Horn is normally used to keep rodents away from grazing sites and to flush out small game animals from their burrows.

The Fear Horn is believed by some to be one of Storm Bull's horns, broken off when he fell to the ground in his struggle with the Devil. It cannot be used by the Zebra Tribe, as they joined Eiritha's Way after its creation. This is why the zebra herd leaders can still bray.

THE PAPS CRADLE

After Storm Bull slew the Devil, his last child was born to Eiritha deep beneath the earth. Deities and spirits from all across Genert's broken land had sought refuge within the Paps, and each came to give the babe what gifts they could. Among the visitors were Serpent Mother and Tree Sister. Each of the goddesses called their remaining children, and together they wrought a magic Cradle. Tree Sister's daughters caused it to sprout in greenery and bear fruits and nuts for the baby, while the Serpent Mother's daughters entwined themselves among the intricate carvings of the Cradle, hissing and warning off all of the Plague Spirits that came to harm the child.

Waha soon grew to manhood, and when he came from the Paps, he brought his Cradle with him to give to the humans who had been trying to survive without the aid of the gods.

This Cradle must be attuned by a woman who has a child of nursing age. When she places her child in the Cradle and rocks it there for a day, it renders the child immune to disease until their first birthday, or their weaning, whichever comes first. Additionally, such a child need only be suckled once per day to receive all the nourishment it needs.

If a woman has more than one child, even twins, she cannot use the Paps Cradle in this manner for more than one of them, ever.

THE PROTECTRESS' COMB

When Waha freed the Daughters of Eiritha from the forces of the Dark Eater, he found them in terrible condition. Their hides were covered with open sores, matted fur, bite marks, burrs, and vermin. When he rested with his mother's daughters at the oasis later called Day's Rest, he took clay from the earth and fashioned it into a currying comb. Waha began stroking the hides of the goddesses; although unable to heal their wounds, he was able to groom their hides and remove all the burrs and pests from them.

Waha was very excited from his fight with the forces of darkness, but very thirsty from the long journey back to Prax. So vigorous was his stroking that he excited the beasts as well, causing them to spurt forth their milk ... Waha mightily quenched his thirst.

When the owner (i.e., the one who has attuned the Comb) uses it to curry a female herd beast, it will cause that animal to give ten times as much milk as usual for the next season. The owner of the Comb can only use it on his own beasts and those of his wife (if married) or mother (if unmarried).

RAVEN'S STEPLADDER

When climbed in the proper manner, this ladder gives access to a magic grove of trees whose fruit can be picked and eaten (or thrown at enemies) to aid the clan's survival. For a full description, see *Tales of the Reaching Moon* 12.

SEOLINTHUR'S RUDDER

When Brave Seolinthur was slain by chaos, his life's-blood gushed out upon the earth in a great river. Before Zola Fel found his banks, however, he washed across the land in a great flood, giving a small measure of fertility to the land. When his waters receded, a khan found a strange object resting in the shallows. He pulled it out before it could wash away, and gave it to the shamans.

The shamans discovered that the Rudder was a piece of the lost god, and that it contained the fertile waters of the old River. Although its loss to the new River God prevented him from spreading his blessings over all of Prax, the Rudder could be used to bring fertility to a small area. Because of its use, it is sometimes called the Plow, though no Praxian would ever admit to being a farmer.

Any furrow made by Seolinthur's Rudder immediately springs into fruit, without even having to plant seeds. Although the Way of Waha frowns upon most forms of agriculture, any clan which possesses the Rudder uses it surreptitiously to improve their stock of food. In a given (Theyalan) season, the Rudder can be used to make furrows on an area of land which ten men can work in a day. It can be used to farm one such area each season, although a given area cannot be so worked more than once every three years.

WAHA'S CUTTER

When Waha was born within the Paps, the Grandmother, She Who Ties, came to give him a gift. She saw what the young god's life would be, and the tasks which would be set for him, and she determined what he would need. So, she pulled one of the strands of her web, and left a cutting tool as a toy for the baby.

As Waha grew to manhood and began his work, She Who Ties came to him many times. She taught him the first use for his Cutter, the cutting of ropes and tying of the Knots. Thus, Waha first took up a tool. She Who Ties taught Waha how to read her Web, in the land and in the sky, and would have taught him how to weave his own Nets, but he said that he was content to be who he was, and who he needed to be.

She Who Ties was pleased with this, and so taught Waha the other uses of his Cutter. Thus, he learned to use the Shears to cut the wool of the herd beasts, so the women could make clothing. He learned to use the Knife to butcher the herd beasts, and so feed his people with meat. He learned to use the three-bladed Sword to send his foes to Hell. And much more did he learn from She Who Ties.

When Waha finally returned to the Mother's Womb, he left his Cutter, for he knew (in the way of She Who Ties) that it would be needed by men after he had gone. Thus did Waha's Cutter, the Shears of Abundance, the First Butchering Knife, come to the clans. Waha's Cutter can appear to be any Praxian cutting tool, and always takes the form best-suited to a task when it is used. Thus, it usually appears to be a shearing knife, butch-

ering knife, or weapon. It can only be used by a male initiate of Waha, and must be attuned by overcoming the spirit (POW 28) which lives within it. If the spirit is brought to 0 MPs, the warrior sacrifices a point of POW, and may use the Cutter for the remainder of the current Praxian season (Winter, Winter Fertile, or Summer).

When the Cutter is used to butcher or shear an Eirithan beast (only), twice as much meat or wool is produced. No Craft/Butcher or Craft/Shearing roll is needed. The Cutter will not create wool for a wool-less creature, such as a rhino.

When used as a weapon, the Cutter does twice the damage of a Longsword, and doubles any damage bonus of the wielder. Additionally, no skill roll is needed to successfully hit a foe within range, although the blow can be parried or dodged as normal.

If the Cutter is used to butcher a beast without also using the Peaceful Cut ritual, the attunement ends immediately. When the attunement ends, whether through time or the failure to use Waha's rituals, it must be taken up at once by another Waha brave, or it will return to the Spirit World (to make its way to another of Waha's sons, eventually).

YAMSUR'S FIRESTARTER

This object has few stories attached to it, nor do Praxians admit to knowing who Yamsur is. One myth mentions its creation by the Splendid Sun as a gift for Genert at the same time as the Thunderous Comb was created by one of the Storm Gods. The myth states that the Mirror was lost when Genert was slain, and that it was found by Waha in the Weeping Time. Waha in turn gave it to one tribe or another when the Sun returned.

Yamsur's Firestarter is a golden hand-mirror, though the surface is opaque when first viewed. Once a magic point is sacrificed to it, the surface clears, and the magic of the item may be used by focussing it on a single non-living, inanimate object, such as a piece of meat or bag of water.

The object so reflected by the Mirror is doubled, with the duplicate appearing beneath the Mirror. Thus, a second piece of meat or bag full of water appears at the feet of the user. These items will not have the quality of the original (and so duplicated gold is impure, nearly valueless), but meat will be nutritious, and water will quench thirst, for example. Magic properties of items cannot be duplicated, of course.

If the Firestarter is used on a living creature, an already-reflected object, or on a duplicate created by it, that object bursts into flame instead. This causes 1d6 fire damage per round, which will damage the creature or object once Armor Points (if any) are overcome. Completely unburnable substances, such as water or stone, become very hot instead, and are also eventually destroyed.

Legends from the time of the EWF mention an artifact called the Sun Mirror, which could clear the sky of clouds within a matter of moments merely by gazing into it. The item was rumoured to have other powers as well, and it is unknown whether this was Yamsur's Firestarter with additional powers awakened, or some other object.



TADA'S GRISLEY PORTIONS

WHAT ARE TADA'S GRISLEY PORTIONS?

Tada was the leader of the Golden Age inhabitants of Prax, who were called the Ta-da Shi, the "Arrangers of the Golden Land". He defended Genert's land, aided by Seolinthur, Storm Bull, and others. Eventually, he was slain by chaos, and passed from the world.

When Tada was slain, his followers divided his armaments among themselves. As each fell to chaos or eternal sleep these Portions of the superhero were passed on to other defenders. It was prophesied by the Blind Wizard that when all of Tada's Portions are assembled together atop Tada's High Tumulus with the proper ceremonies, the superhero will return to lead his people again to glory. Although others are the subject of rumour and speculation, there are five known Portions: Tada's Cloak, Mask, Cudgel, Loincloth, and Sandles.

Each of the Grisley Portions provides great power to the clan which holds it. Although a hero could use the objects personally, even the warriors of the clan can use the Portion as a focus to sacrifice for a reusable Divine spell, merely by touching it and sacrificing the correct amount of POW. The spell is reusable so long as the clan retains possession of the item, for renewal also requires contact with the artifact.

TADA'S CUDGEL

This club was Tada's weapon when he lived. It was a gift from an aldryami princess, and held him in good stead until he tried to kill Ragnaglar with it. It has been a loyal fighter for others ever since, even against other forces of darkness.

Tada's Cudgel is a huge (30' long), knobbed, leadwood club, so heavy it must be dragged along by the warriors of an entire clan. Any warrior of the clan can sacrifice for the Divine spell of Crush (see *Gods of Glorantha* or *Troll Gods*).

TADA'S MASK

This was Tada's battle mask when he was alive, used to frighten off foes too insignificant to kill. It did not work on Ragnaglar, who took it as a trophy when he killed Tada, then lost it in turn when he was slain by the Storm Bull.

Tada's Mask is the inspiration for the battle masks commonly worn by Praxians throughout the ages. It is as tall as two men, horrifying to look at, and believed to devour the souls of cowards. Thus, some warriors will not sacrifice for its war magic until they have proven themselves many times over. It provides the Divine spell of Fear.



TADA'S SANDLES

Tada received this amazing footwear from a god whose name is forgotten. They would certainly have allowed him to escape from Ragnaglar, if the superhero had been cowardly enough to run from his foe. Even after his death, they retained their power, spurring all creatures around them to greater and less tiring haste in movement.

Tada's Sandles are obviously made for a god or giant. Although no human could wear them, any member of the possessing clan can sacrifice for the spell of Fleetfoot (see the Cult of Pamalt in *Tales of the Reaching Moon* 11).

TADA'S CLOAK (THE LION SKIN)

When the Lion Empire extended into Prax, Tada defeated their founder and enslaved his people. He skinned the Lion God, and took his cloak and mane as a prize. The Lion Skin served as his armor, but was not enough to stop the horns of Ragnaglar.

The Lion Skin appears as a ratty scrap of lion hide. It is impervious to all normal weapons; even enchanted iron cannot pierce it. Clan members can partake of this invulnerability by sacrificing for the spell of Skin Armor (equivalent to Carapace, with no transformation of body parts).

OTHER GRISLEY PORTIONS

Other portions of Tada are rumoured; with the exception of Tada's Loincloth, no reliable record of their use has ever been recorded. Even most Praxian shamans deny that any has seen one of these items in the current era. Still, they figure in a few legends and prophecies.

The best known of the lost Portions is Tada's Loincloth, which bears the fertility of the land. It was lost before the Dawn, so the ancient prophecies and hopes have remained unfulfilled. When it is found again, say the shamans, Prax (but not the Wastes) will be restored to its former glory and fertility. The location of the Loincloth is unknown, though ancient tales of woe mention a jungle. Thus, many scholars have theorized that it was lost in Teshnos before the Dawn, though no similar item is known in Teshnan legends.

Another well-known Portion is the Necklace of Teeth. However, only one of Tada's teeth is known in myth, and some believe the Necklace was made from the teeth of his foes. Others say it may be a single object, his Eye or Tooth. Some shamans believe the Red Moon may be this item, though they do not understand how it was blinded.

The last well-known Portion is the Copper Knot. Knots are important in Praxian culture. Although most Praxians believe Waha was the first to give them this knowledge, records from the First Age indicate that many of the stories told about Waha now, were told about Tada then. The Copper Knot thus seems to be the first knot tied, by Tada. It is said to contain the martial spirit of the superhero and figures prominently in a few stories about his battles.

GREAT MAGICS OF PRAX

WHAT ARE THE SEVEN GREAT MAGICS OF PRAX?

The Great Magics of Prax are the most powerful magic items in the land. They are relics of the Golden Age, pieces of a world which is gone forever. Six are well-known: the Dawn Beast, Genert's Eye, the Unsleeping Dog, the Horn of Plenty, the Portable Oasis, and the War Arrow Medicine Bundle. The Seventh and greatest Magic is the herds themselves, for without them life on the plains of Prax would be impossible instead of just difficult.

THE DAWN BEAST

The Dawn beast is a magical animal, the last or only one of its herd. Its uniqueness gives it great powers of support. Some say it is the first child of Eiritha, but many more agree that it was her last, born from her womb at the time of the first Dawn to help feed the starving clans.

This huge clumsy animal bears no resemblance to any known Praxian beast. It is good only to be slaughtered and eaten, and can feed an entire clan. As long as the Peaceful Cut is performed properly, and the skin and bones are not eaten or damaged, the bones can be wrapped in the skin, and at the next Dawn it rises, ready to be slaughtered again. If the beast does not return because of improper use, it eventually wanders out of the Paps again to feed another tribe.

GENERT'S EYE

When Genert was slain, his body was devoured by Hyena and thus saved from Chaos. A few pieces survived (making the Desert Trackers famous), and these can sometimes be found in Prax. The largest known part of Genert is his incorruptible Eye, which is said to have sight beyond mortal ken.

Genert's Eye is a giant eyeball, as large as a man. When a person peers into the pool formed by its iris and pupil, he or she can see events at any distance (on the physical plane), depending on their desire. However, what they see is a reflection of what they are: Eiritha priestesses see events in terms of fertility and herds, khans of Waha see events in terms of battle and death, and shamans see events in terms of the Spirit World.

THE HORN OF PLENTY

The Horn of Plenty is the tip of one of Eiritha's horns, left on earth after she was buried. If you look at the Eiritha Hills, you can see that one of her horns is shorter than the other. Ragnaglar shattered the Horn, but it repaired itself, and is always full of enough food to support many clans.

This piece of horn is six feet long and three feet wide at the base, and does not resemble the horn of any living species. It is hollow, and is always filled with all manner of food, enough to feed many clans.

THE PORTABLE OASIS

When the Great Night came to Prax and trolls devoured the world, an oasis escaped being drunk away by moving with one of the clans. No one knows which clan preserved the Last Oasis (though all claim the honor), but it provided water and life wherever it was set to rest, before going back into its pot for another day's travel.

When this clay pot is filled with water and buried, a spring of water bubbles up from underground the next morning. Palm trees and other plants sprout from the earth and are ready for harvesting within a day. When the clan is ready to move on they simply dig up the pot, and the oasis dries up and disappears within a few hours.

THE UNSLEEPING DOG

When the hordes of Darkness came after the War of the Gods, most beasts and people died or went to sleep. Even then, the Unsleeping Dog kept his watch over his masters, and greeted them with wagging tail and wet tongue when they awoke at the Dawn. (Sadly, they were later destroyed, and their faithful watchdog has been adopted into other tribes, whom he always serves faithfully and diligently.)

This ordinary-looking dog never sleeps, and is the perfect cattle guard. It automatically smells herd thieves and predators that come within 100m, and has an incredibly piercing bark that can be heard several kilometers away. It can Demoralize (as the Spirit Magic spell) any fixed-INT creature simply by fixing its eyes on it, and fights any creature which attacks an Eirithan beast, though it will never harm a human (or morocanth). It has statistics as a wolf, with maximum scores in all stats; INT is 13 and POW is 25.

The Unsleeping Dog is an excellent herd dog, and always understands its master's commands. It needs only a bit of meat once a week or so to sustain itself. Best of all, if the dog is killed, its spirit always returns soon, though usually it is a different clan which gains the benefit of its presence.

WAR ARROW MEDICINE BUNDLE

This powerful item belonged to the Sun before he was slain, and was dropped as the Splendid God lay dying. It is said that the Impala Tribe found it first, and so gained their archery prowess, but its benefits are less permanent now.

This great magic appears as a bundle of golden-feathered arrows. Any being which touches it after Dawn gains the ability to cast **Multimissile** at will until Dusk of the same day, without actually launching a missile. Missiles are launched at a Strike Rank equal to the number of Magic Points in the spell (thus, a person spending 6 MPs fires 6 missiles on SR 6) and hit on a roll of DEXx5 or less, rolled separately for each. Each missile does 1d6 damage, and all must be aimed at a single target. Even fixed-INT creatures normally incapable of magic can do this, though it requires an Animal Lore roll for a person to direct the beast's attack.

WHAT ELSE IS THERE TO DO AROUND HERE?

Further Adventures in Prax and the Wastelands

Tales of the Reaching Moon 14, 15

Between them, these two issues contain the official cults of Waha and Eiritha; numerous Spirit Cults; descriptions of Moonbroth, Dwarf Knoll, and the Tunnelled Hills; info on the Basmoli Berserkers; myths, history, and other marginalia; and more Praxian art than has ever been collected in two places before! Part three of the Spirit Cults spills over into issue 16, another excellent issue of the fanzine (though otherwise unrelated to Prax).

Sun County

This book is the one that started the entire RuneQuest Renaissance™. It includes a complete history and description of Sun County and its inhabitants, including statistics of various high mucky-mucks; the Cult of Yelmalio; numerous adventures; and much more. Highly recommended, even after that *King of Sartar* thing. Erratta appeared in *Tales of the Reaching Moon* 9. Additions to "The River Ritual" were provided on the RuneQuest Digest and in a German 'zine called *Thot*.

River of Cradles, Shadows on the Borderlands, and Strangers in Prax

These continued the RQR™ which MOB and Ken Rolston began. Each contains information and adventures from Prax. *River of Cradles* has the most information, including a history of Prax, cultural information on the Men-and-a-Half and Morocanth, and the cults of the Storm Bull and Daka Fal Ancestor Worship.

Gloranthan Bestiary

Gloranthan Bestiary contains statistics for many creatures found in Prax; see "A Praxian Bestiary" for details. In addition, Lesser Hydrae are found in the Devil's Swamp on occasion, and there *may* be Magisaur in the River of Cradles valley (though they might only be intelligent dinosaurs called trachodons).

Lords of Terror

Lords of Terror contains three cults commonly worshiped by chaos creatures in Prax: Bagog, Malia, and Thed. Some of the "Other Cults in Dorastor" are found in Prax, particularly Magra and Sidana. "Passion Spirits", "Disease in Glorantha", and "Storm Bull Psychology", are also useful. The NPCs could also be used with little adjustment.

Wyrms Footprints

This compilation of articles provides a history of the "Red Moon in Prax", reprinted from *Wyrms Footnotes* 4. "Character Stats" includes *D&D* statistics for Jaldon Toothmaker by Dave Hargrave, reprinted from *WF* 2.

Les Dieux Nomades (Nomad Gods)

Now available in a revised edition from Oriflam, this board-game gave us our first look at Prax. It is available (with English translation) from Wizard's Attic. Get it for the gorgeous counter art (especially Cwim, though they got the Watchdog of Corflu wrong), but keep it for the information it provides on the spirits and peoples of Prax.

Heroes Vol. II, #1

This issue contained one of the **only** items of note in the mag's entire run, an 8-page write-up of the Ostrich Clan by Mike Dawson. Private correspondence with Greg Stafford indicates that this article is considered to be official, though a bit long for such a minor tribe.

RuneQuest Adventures Fanzine 3

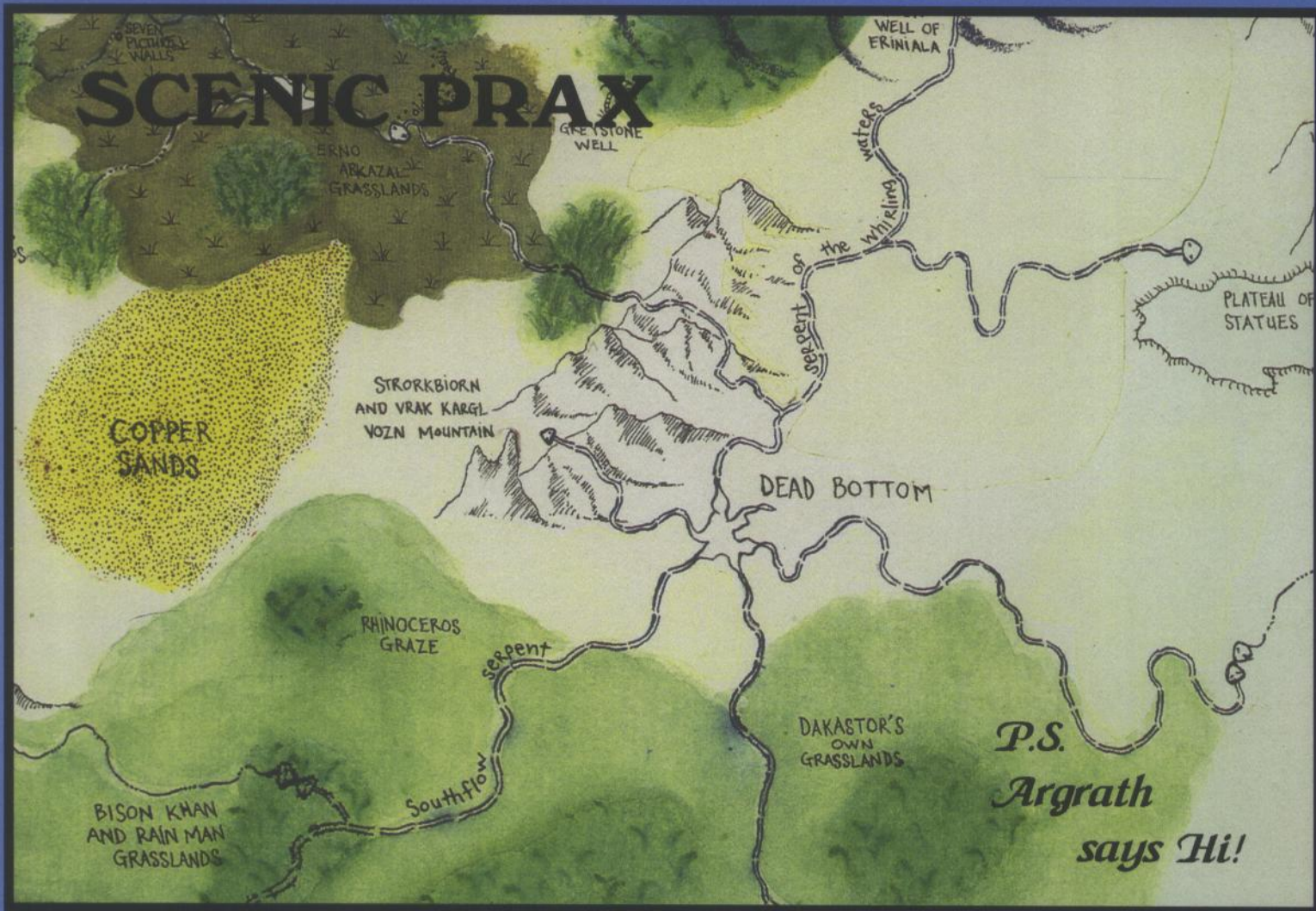
Despite *Codex*' claim of being the second "amateur fanzine dedicated to Runequest and Glorantha", it is predated by *RQA*. Issue 3 was the first of the Prax specials in the current fanzines. In addition to information on the Block and the Storm Bull cult, this issue contains two adventures ("Bull by the Tail" and "The Devil's Bones"), statistics for Ankubi Broostalker (updated from *Borderlands*), a map of the Devil's Swamp, and Chaotic Plants. Definitely the most fun of recent sources (for Prax or otherwise, IMO), parts of this issue were reprinted in *The Best of RQAdventures*, Volume 1. I admit both might be hard to find now.

Tales of the Reaching Moon 1 - 6, 8 - 10, 12

The earlier issues of *Tales* sometimes contained Praxian material. Issue 1 contains an article on nomad society, issue 2 one on the Baboons. Issue 3 explored Adari, had Jaxarte Whyded narrating in *Sun County* (later reprinted in *Sun County*), and provided an awesome scenario/heroquest, "Ancestor Quest", which could be set in Prax. Issue 4 printed the Cult of Gagarth the Wild Hunter. Issues 5, 6, and 8 each contained a Jaxarte narrative (though the one in issue 5 decides for you the results of the classic *Borderlands* scenario pack). Issue 8 also contained chaotic plants found in Prax and the Wastes. Issue 9 gave us another official cult, The Hungry Ghosts (aka The Cannibal Cult). Issue 10, the *Sea Special*, gave an intriguing cameo set in Prax, with waertagi as the protagonists. Issue 12 had more plants by Eric Rowe, and Raven's Stepladder, one of the Medicine Bundles of Prax. Some of these issues are definitely out of print.

Codex 1

Codex 1 contains a number of articles dealing with the city of Pavis, but also includes an "article" on the tribes of Prax. My only concern is that the information from two sources (one "official", one not) were mixed together, making it difficult to separate Martin Crim's views from Sandy's.



Dear Kallyr,

Having a great time here in the Wastes. The weather has been fabulous, not a cloud for weeks. Some natives gave us trouble as our caravan passed by the Bog, but other than that the trip has been uneventful. Summer really is the best time to travel!

Wish you could have come - perhaps next time.

Minaryth

What is *The Book of Drastic Resolutions*?

The Book of Drastic Resolutions is the most Infamous of Gloranthan texts on chaos. Destroyed by Arkat in the 1st Age, it was Rediscovered or Rewritten in the late 3rd Age. Its author was Excommunicated for Corruption of Chaos, for it contains extensive information on the Creatures and Cults of Terror. It is illustrated with ancient Star Maps and arcane Symbols, and Blasphemous Spells are rumoured to be held within its Unfriendly Pages.

Welcome to *The Book of Drastic Resolutions*, yet another fanzine dedicated to the world of **Glorantha**. Inside you will find three **cults** and ten **cult outlines**, plus notes on four published cults. Articles on the **flora, geography, culture, and mythology of Prax** are supplemented by descriptions of twenty-two **creatures**, thirty-four magic items, and thirty-five **new spells and skills**. Short fiction, errata and new units for *Nomad Gods*, and a long out-of-print **HeroQuest** by Greg Stafford round out the contents of this book. Come, join us. Strap on a sword and helm, paint on your protective charms, straddle that creature with your knees and lean into that lance, the hell with the outcome, **CHARGE!**