

# Glorantha

## THE SECOND AGE



PAVIS RISES



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# PAVIS RISES

## CREDITS

### AUTHOR

Lawrence Whitaker

### ADDITIONAL TEXT

Bryan Steele and Pete Nash

### EDITOR

Charlotte Law

### LAYOUT AND GRAPHIC DESIGN

Will Chapman

### INTERIOR ILLUSTRATIONS

Aneke Murillo, Ben Ellebracht, Jason Rosenstock, Esther Munoz, Gill Pearce and Tom Garden

### PROOFREADING

Nick Robinson

### SPECIAL THANKS

Pete Nash, John Hutchinson, Simon Bray, Jeff Richard, Greg Stafford, Bryan Steele and Moon Design

### PLAYTESTERS

James Carrington, Ray Davis, Tammie Davis, Nick Davis, Chris Donnelly, Chris Furness, Ernie Givens, Bruce Mason, Ben Quant, Tim Truelove, Douglas W. Wacker and Ioan Wigmore

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# INTRODUCTION

Welcome to *Pavis Rises*.

This book is a setting and campaign book. It describes the great city of Pavis, its inhabitants, history, way of life and diverse factions. Contained in these descriptions are countless adventure seeds, locations and personalities for the Adventurers in any Gloranthan campaign to interact with. Beyond that, a series of linked scenarios form the Pavis Rises campaign: individual stories that form a backdrop to future events but have major significance for the city in the year 922. They involve God Learner treachery, cult machinations, a vanished cradle and efforts by the EWF to hide a great treasure.

As campaigns go, Pavis Rises is loosely structured. This is to provide Games Masters with the best way of developing their own Pavis-based campaign and integrating the scenarios within it. Furthermore the many scenario seeds and personality descriptions form the basis for dozens of scenario ideas to engage participants in a Pavis campaign and provide many, many sessions of enjoyment, intrigue and danger.

All of this is supported by detail about the city: facts and figures, Non-Player Character statistics and write-ups, new cults, maps and diagrams and hints at what the future has in store for Pavis. The Scenarios Introduction chapter provides further guidance on how to exploit this information.

Pavis Rises is very much an introduction to the city. It provides most of the things needed for establishing a campaign base although, for obvious reasons of space, it cannot provide everything. Pavis and its history will be further developed through the *Living Glorantha* interactive campaign with further adventures set in and around Pavis and drawing upon what is found within these pages.

## CONTENTS

Pavis Rises contains the following chapters:

### Introduction

Useful information on preparing to use Pavis in Gloranthan campaigns, plus history and overview of the city.

### Pavis Gazetteer

A detailed guide to the city's districts and environs, with plenty of NPC's, their statistics and plots to engage the campaign.

### Pavis Resources

Useful information, tables and statistics for the city.

### Cults of Pavis

Introducing several new cults specific to Pavis along with a unique, Greg Stafford-penned description of how Pavis came to be formed.

### Strangers in Pavis

Scenario hooks to bring Adventurers into both the city and campaign. An extensive chapter designed to support different cultures, outlooks and adventuring styles.

### Scenario Introduction

An overview of the scenarios that form the *Pavis Rises* campaign. Read this before delving into the Adventurer specifics.

### Sariado's Debt

A merchant needs help recovering something from Robcradle's ruined storehouses.

### Within These Arms

The Adventurers are engaged to make a delivery outside the city: but who is commanding the errand and who is the recipient? What significance does this seemingly innocuous task have for Pavis's future?

### Weave and Weft

A local weaver goes missing and the Adventurers must find her. Who has her and why? And, more to the point, what is the significance of the rugs stolen from her store?

### They Might Be Giants

When the Zola Fel River dries, it is up to the Adventurers to investigate the cause. What they discover has profound repercussions for the city, its magic and its future.

### Hands That Rock the Cradle

The mysterious Puzzle Canal holds many secrets and on, in particular, that many would pay dearly to control.

### Days of Future Past

A guide to Pavis's future history, describing events that can be expanded upon beyond the *Pavis Rises* campaign and through *Living Glorantha*.



## GAMES MASTERING PAVIS RISES

The intention of this book is to provide a focal point for a self-contained *Glorantha* campaign. Pavis merges many diverse cultures, each with their own agendas that exist in a bubble discrete from the rest of the world. Here is some general advice for making use of *Pavis Rises*.

Read the book thoroughly. Become familiar with its history, personalities and the layout of the city

Decide how your Adventurers will become a part of Pavis: are they residents, here since birth? Are they coming to Pavis for a particular reason? Are they transients passing through? What factions/cults are they involved with or represent? Read the 'Strangers In Pavis's chapter, which offers several very different ways of getting involved with the city.

Note the many scenario threads suggested by major Non-Player Characters: what can you build on? How do these relate to your group of Adventurers? Begin to design some scenarios of your own to thread through and around the scenarios in this book.

Will you stick to Pavis's canon? The city is doomed to fall to nomads in 940 – but it need not be that way in Your *Glorantha*. Pavis could survive and prevail. Look at the history and the events described in the 'Days of Future Past' chapter: decide on the general direction you want your Pavis to take. It need not follow the course of history.

Read through the scenarios again. They can be played in any order but a general order suggests itself in the way these scenarios appear in sequence. How will the structure of your group influence and change the specifics of the scenarios? What more do you need to add, modify or take away? What scenarios of your own devising could come before or after the ones presented in these pages? Use the scenarios as a basis for your Pavis campaign but do not be slavish about things: change what does not fit and adapt what is there to meet the needs of your campaign.

What Non-Player Characters will/should the Adventurers meet and become friends/allies/enemies of? The very best city-based campaigns are usually based on the quality and diversity of interactions between Non-Player Characters and Adventurers. The details of these individuals are kept loose to help you integrate them with your campaign but should have



enough detail to present them as rounded beings with their own personalities and agendas.

How much will your Adventurers explore Pavis without any notion of what will happen to them? This is called ‘sandbox’ play and is ideally suited to a city. Let your Adventurers set-up businesses if they want. Find them somewhere to live. Let them get jobs. Engage with local cults. Then, once the time is right (and only you will know when that is), begin to integrate your own scenarios and those presented in the campaign. Let your players flow into the city and the city flow through them.

Do not be shy about letting the Adventurers become heroes. They might start as nobodies but the fun of a campaign is to let them grow, progress and become involved with events of importance. This does not mean that the Adventurers should have frequent contact with major personalities like Lorenkartern or King Jhanas: indeed these should be background names that exist behind the adventure framework. That said, a meeting or too, chance or otherwise, with a major personality is always good for Adventurer esteem and progress. Allow such interactions to happen through more immediate Non-Player Characters to begin with but then allow relationships to grow. Heroic deeds are very possible in Pavis – as the scenarios herein show – but the Adventurers, in this campaign, should not need to be railroaded. Neither should they merely be observers. Judge the levels of participation and heroism according to how the Adventurers develop.

Finally, do not be afraid to make Pavis your own. Describing any city in detail is very difficult and, frankly, unnecessary. You do not need to know every street, nook, cranny or building, and the level of description is aimed at making Pavis a place you can develop at your own pace. Perhaps find a district that suits the campaign and develop that first – but do so through the level of story you are telling rather than through bricks and mortar – what each and every shop sells, or what every building is. We have all lived in towns and cities and how many of us actually take-in the function of every place, the location and connection of every road, or the names of every person? Pavis is the same. Do not be a slave to the geography: let it develop naturally and in response to the needs of the campaign. The Pavis Resources chapter can help you here if inspiration fails.

Even more finally: enjoy yourselves. Pavis is an iconic roleplaying city for all the right reasons: large enough to take an age to explore but intimate enough to give everyone a home. Develop Pavis with your players and not as an abstract adversary against them – there are plenty of others waiting to do that!

## A PAVIC OVERVIEW

In all of Glorantha there are several cities that have left their mark over the ages but arguably none so much as Pavis. The City of Walls, Robcradle, the birthplace of Failed Unity; these are all names by which the city has gone. It is an important landmark for travellers and a good source of supplies for anyone heading into Prax and the wastelands.

A city founded by barbarian horse-folk, conquered by giants and rebuilt by the mysterious dragon-mystic Lord Pavis and his dwarf allies. For members of the Empire of Wyrms’ Friends it is an autonomous colony ruled by a powerful ally, a bustling metropolis where many cultures have brought their wares and try to live out their lives in the shadow of greatness.

Pavis has forever been a point of cross-culture contention due to its location on one of Glorantha’s lifeblood magical rivers, the Zola Fel, what is named later the River of Cradles. From the point where the first settlement failed to be defended by the simple Praxians when the Pure Horse People came, to the coming of the God Learners and eventually the draconic expansion of the Empire of Wyrms’ Friends; the land surrounding Pavis has seen the births and deaths of countless Gloranthans.



*‘Our worlds have grown too far apart, like trees on either side of a river. Instead of letting our roots flail in the mud and silt, we must braid our branches over the rushing rapids and remain one canopy, one forest, one Unity. If we are not strong enough, if our branches cannot hold despite the winds of our enemies, I fear the bank shall give and we all will be smashed to nothingness on the rocks below.’*

— An excerpt from Lord Pavis’s Address to the Pavic Lords



*Pavis Rises* takes place in the year 922, shortly after the great Golden Dragon Emperor was overthrown in the Pelorian city of Raibanth, exploring one of the city’s greatest eras of growth, elation, pain and loss. Being part of such events is sure to make a mark in the history of Glorantha – which the players have the chance to do.

## City Generalities

Pavis lies on the Zola Fel River of Prax. Indeed, the river cuts it in twain. It is surrounded by arid steppe and the sun beats down remorselessly: in Fire Season it can be unbearable. It is a magically formed city, built of the remains of the Faceless Statue, mostly by the Mostali, who still live in the community. A great wall surrounds, and magically protects, it. The city is perhaps only a third urbanised: much of the land within the great walls is grassland and orchard. Elfs have colonised the southern end. Within the urbanised area, known as Free City, the incredible crystalline Temple of Pavis watches over all but beneath it the streets and buildings are of mundane design.

The cultures are diverse and encouraged to be so. Nowhere else in Glorantha will one find dragonewts rubbing shoulders with God Learners, Orlanthe, Esrolians, Carmanians, elfs and dwarfs. Lord Pavis willed the city to be this way and it is this way because Lord Pavis's will sustains the ideal. This is a city where magic is rich, often commonplace and, very often, inexplicable. The Zola Fel is not a mundane river but a god; on this god the giants of the Rockwood Mountains – truly immense beings – floated cradles containing their live young to sail through the Otherworld.

Pavis is a special place; a unique place. But it is no utopia. It suffers all the problems of any city: crime, squalor, want, need and friction amongst the populace. But it somehow overcomes these through force of character. The Man Rune is indelibly, invisibly etched into the landscape of Pavis, and this means that sapient species and members of different factions, come under its power – that is, the primal power to co-operate and prevail.

Trade pours into the city. Merchant caravans come and go frequently through the gates. Barges laden with goods ply the river. Merchants thrive here, as do thieves. Outside the land is hostile and patrolled by the aggressive nomads of Prax who are coming under the control of one called Jaldon Goldentooth: but, for now, he is but a name – another warlord with grand aspirations. Inside the city, all are safe. Giants cannot penetrate the city walls and neither can the nomads. Inside Pavis one is under the protection of the Man Rune and Lord Pavis's unique magic.

This is one of the safest and most intriguing cities in Glorantha.

For now.

## THE HISTORIC EVENTS OF PAVIS

The following are some of the most important events in Gloranthan history leading up to Pavis Rises. While these events may or may not directly affect the lives of the

Adventurers involving themselves with Pavis, they are a good base of information to keep in mind when dealing with Pavis in general. A lot has happened to the area over the centuries; it only makes future events seem more in line with the area's past.

### The Too Tall Battle

The kingdom of Dragon Pass held all of the area still bearing that label. It was a human-ruled land firmly allied with the Dragonewts. The region had thrown off the yoke of troll rule in 578 in the so-called Tax Slaughter. The kingdom was unified and powerful and became embroiled in wars with neighbours to the north. These northern neighbours were allies or provinces of the Dara Happa Empire. These sun-worshipping, river-valley dwellers had ruled their lands ever since liberation from trolls in the early Dawn Age. They had, ever since, borne a myth-based grudge against the hill living Orlanthe barbarians. To the Dara Happs, resumption of war with the kingdom of Dragon Pass merely continued a more ancient conflict.

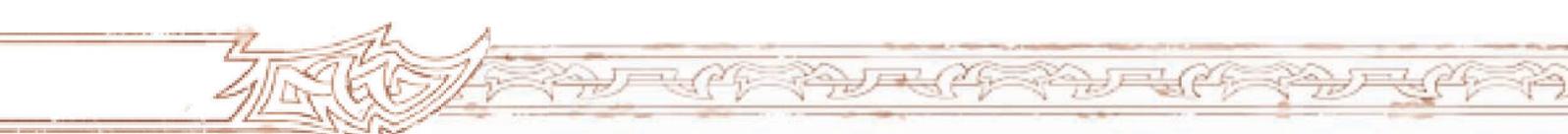
Dara Happa was powerful then and sent mounted troops into the open grasslands of the Redlands and Pent to punish the horse barbarians, traditional enemies from the east. During this great foray one of the horse tribes was badly battered; their only divine solace were obscure prophecies. At this same time, the leaders of Dragon Pass sought to effectively resist the Prax nomads; a tribe of the horse barbarians agreed to come southward and live in Prax as allies to the King of Dragon Pass.

The tribe was called the Pure Horse People. They were among the most conservative peoples of Pent. They held to the most ancient beliefs and refused to augment their dwindling horse herds with foodstuffs from other types of herd beasts. Their migration was a relief to most other nomad chiefs, for they took most of the dissidents with them. Shortly after this time, most of the tribes of Pent were riding horses but herding sheep and cattle.

The Praxians were outraged at the intrusion of a new tribe into their limited grazing lands and they sought the aid of Waha himself. The god did not respond and many leaders fought without him. The decisive battle was fought in 620; the Battle of Necklace Horse.

The battle brought the Praxians to utter defeat. The nomad army charged the horsemen and their allies and fought it out face-to-face, in epic barbarian fashion. The horsemen won.

The nomads withdrew from the marches of Dragon Pass and began raiding the horsemen instead of, as had been planned by the sly leaders of Dragon Pass. The horsemen resisted the nomads and even expanded their Grazelands into the River of Cradles.



Thus the first invasion of Prax was by the Pure Horse People, who found the area like their old homeland and thrived in it. The second invasion came from the sea and was by a people with utterly alien customs. They were the Jrusteli, also called the God Learners.

The Jrusteli came from the large island of the same name, to the Southwest of the continent they now invaded. They had moved to Jrustela generations before, to avoid rebellion in Seshnela. In Jrustela they built warships and fought the Waertagi, who had ruled the seas from their legendary dragonships since before the Dawn.

In 718, the battle of Tanian's Victory destroyed the majority of the Waertagi ships and drove the rest into hiding. The oceans were abruptly open to unrestricted exploitation, and the Jrusteli moved into the gap. They wrought a world-wide empire, which touched the coasts of every continent and ringed the whirling Pool of Magasta.

The Jrusteli once found an enormous cradle floating upon the seas and boarded it to find a giant baby, with guardians and many magical treasures. The cradle itself was valuable to the God Learners. The infant, despite its youth, fought back and was slain along with the guardians. The God Learners deduced that the cradle had come from the 'Prax River' and that there could be others like it floating downstream. In 720 they built a port called Feroda, at the mouth of the so-named River of Cradles. Several more cradles were captured but nomads told the Jrusteli that more cradles were captured upriver by the Horse People. Explorers went upstream and returned with incisive political observations. Chieftains were called to make deals, arrangements were weighed and at last a new alliance was formed between Tharlax the Fair and Firegleam, king of the Horse People.

About the year 780 the city of Robcradle was founded upriver from Feroda. Walls were laid and buildings constructed. The river was secured to prevent the escape of any cradle. Trade quickly moved up and down the river, strengthening the Horse People as well as the Jrusteli. Three cradles came down river over the next 20 years; all were seized and dismembered at Robcradle.

The native nomads were outraged that these invaders had allied against them and seized so much grazing land for their outlandish animals. Chieftains and khans sent great gifts and fervent prayer to Waha in the Paps. Others sought allies against the strange intruders. Both attempts eventually succeeded.

In 800, the giant Paragua and many friends came out of the north from the Rockwood Mountains to attack the city of Robcradle. Waha raised his armies in support; all the tribes of Prax rode to assault the city. Resistance was crushed.

The majority of the Pure Horse People escaped by fleeing, leaving their befooled allies to be surrounded and slaughtered to a man. The giants marched on Robcradle and kicked and stomped, smashing the city to bits. Thus they exacted vengeance on those who had slain their innocent children.

Waha gloried that they had overcome the enemy magics. He called his new friend, Paragua, to him and spoke. 'We have proven the might of our arms this day. The enemy sorcery would not save them. I do not know what their magic is but I propose to use it against them. Surely they will return and fight us. Let us put up great walls to impede them, as their puny walls tried to impede us. Thus we will turn their magic against them.' Paragua agreed and set his giants to work. They returned to the Rockwoods, where many giants still live and wrought great slabs of rock from the cliffs. These were trimmed and carried back to Robcradle, then simply thrust into the ground and pounded into place, making a great wall surrounding the region of Robcradle's former farmlands. Animals grazed in the ruins.

Once set off, Waha did not rest. He sent his armies against foes on every border, plundering and destroying. In 809 his army stormed Adari, the trading town between Prax and Dagori Inkarth. Many residents were killed or enslaved but some escaped and made their way through troll country to the safety of Dragon Pass. For the next decade Waha's peoples made trouble for everyone adjacent to Prax.

As a young man, Pavis escaped the sack of Adari and reached Dragon Pass. His family had connections there and this bright young man studied the magic of the dragons, as was newly popular there. He made many friends among important peoples as he progressed in his research.

The details of his study are unknown but the results are clear. In 830, after many years and preparations, he and his companions sneaked deep into the troll lands of Dagori Inkarth and made their way to a mysterious statue, which sat atop a huge throne. Troll legend says the statue was there when they arrived aeons before. Pavis is known not to have believed this but never revealed why.

Pavis animated and befriended the statue. He and his companions rode atop it as it strode to Dragon Pass. There he met with Joraz Kyrem, Kahn of the Horse People, who was anxious to re-establish his folk in Prax. The new allies marched slowly to the old site of Robcradle. In the first battle, the statue alone drove off the beast riders and they retreated within the walls of Paragua. Then Pavis and his army and statue attacked. This is called the Too Tall Battle and was fought in 830. The giants were driven off by the magic of the horse priests, the nomads were confounded by the magic of

Pavis and his friends and Waha engaged in combat with the statue but was injured and had one of his hamstrings torn out. Howling in pain, the god limped away and his armies fled with him, abandoning the useless walls to their foes. The giants withdrew to the mountains and never returned.

Other folk retaliated against the Praxians. The denizens of Dragon Pass sent out a strong expedition against the Paps. It was led by a great worker of magic, Varajia Nopor. Waha had to respond and was again wounded severely. Numb with loss, the barbarians agreed to surrender if their sacred grounds would be left unharmed. The invaders agreed and withdrew.

Pavis then visited Waha in the Paps and used his arts to heal the barbarian god of his crippling injuries. This brought peace between Pavis and the nomads and they agreed to act peacefully around Robcradle if Pavis would properly respect their beliefs, too. Many compromises were made but both parties agreed and peace was secured.

## The Building of Pavis

After the Too Tall Battle, the Faceless Statue collapsed, all magical energies exhausted. Its body made the great quarry whose stones built the city's interior. Construction was swift, thanks to the statue's stone and dwarfish craft.

The dwarf aid was voluntary, although Pavis gifted them with some headstone, bowelstone and marrow dust. They came because they wished to honour the Faceless Statue. They were led by Flintnail Hardeye, who was one of the ancient race of Mostali, the Dwarf-Makers. Before he left the city he fathered a son upon one of Pavis's daughters; this son began the Flintnail cult when he grew up. This centred around a temple of masons and sculptors built within the quarry, whose existence has continued through all of Pavis's history, providing the crafts people and experts necessary for the continued building within the city grounds.

Five general types of stone came from the statue quarry. The Headstones were used exclusively in the creation of the original King's Villa, later called the Temple of Pavis. The stones were radiant crystalline growths and included the most exotic of the Organstones built right within the structure of the temple palace. Armstones were used to construct walls for the city, while ordinary buildings' walls were made from Bodystones. Legstones were used for streets, steps and bridges. The bowelstones made plumbing, dungeons and sewers.

Organstones are unique gems of exotic function. Mastering them was the craft of the Mostali but many people could put them to some use. A Heartstone was once set upon the sceptre of Pavis, while Liverstone is useful as a purifying agent. Trollkin once fought a war over the Kidneystones. In

Pavis's temple, the Eyestones are magical preceptors, while the Toothstones are immortal soldier guardians.

Around 850, the city of Pavis was complete. In 860, Pavis himself retired permanently to his palace. His children were unsuitable to rule and rather than move control to the Empire of the Wyrms' Friends, the city leaders met and selected a new king from among themselves. Pavis approved and the Arrowsmith Dynasty took rule of the city.

Although located strategically upon the coast and river mouth, entry to the port of Feroda was treacherous due to the wicked coastline and the tides, which rose and fell many metres. Only small craft with long tie-lines or alert captains could approach the place and ships preferred, if possible, to sail upriver to Pavis itself. Thus Pavis became a port as well as an interior trade city.

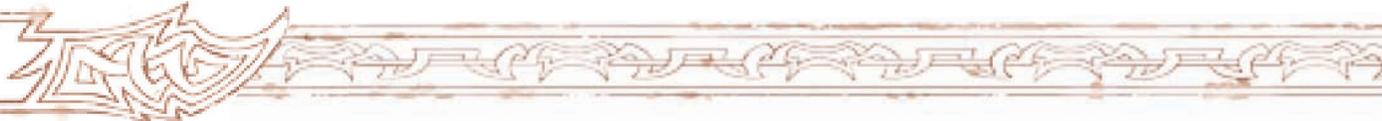
By 870, the city flourished. This also was the height of the power of the Jrusteli and the Third Council (which had replaced the Empire of the Wyrms' Friends). The Dara Happan Empire had been crushed by the Council and the new Carmanian Empire and the only remnants of its power were the scattered Sun Dome Temples. The few cradles that still floated down the river were snared by a Pavis-devised trap based on Cradlesnatch Island. The giants themselves became legendary and nearly forgotten.

In 870, Thog the giant appeared with an army of trolls and trollkin raised in Shadows Dance. They laid siege to Adari and marched south to Pavis. The Arrowsmith Dynasty raised their own troops and mercenaries among the troll-fearful nomads and drove off the giant and his allies.

Thog returned with more trolls and a band of Jolanti in 875. Jolanti were a race of mindless brutish giants. In this case, they followed Thog's every whim. They moved too swiftly for barbarian allies to come to Pavis's aid and broke the walls; the trolls swarmed in. Defence was fierce but most of the city fell. But even Thog's power was unable to desecrate the Temple of Pavis.

King Jhoraz Kyrhee (Joraz Kyrem) fled to the Empire and recruited the Sun Dome Templars to assist him. Braced with their magic, and his own, he met Thog in battle outside the walls and put out one of Thog's eyes. Then his men marched against the trolls as Thog retreated.

The trolls tried to keep Jhoraz from the places of power but the spears of the Sun Domers opened the way and Jhoraz engaged Thog in a further test of magic and will. They locked in battle for days while Thog's allies were whittled away and even the Jolanti toppled. The pursuit ended when Thog lost an arm,



for he fled to the Ironcold peaks of the Giant Mountains. After this defeat, the cradles ceased floating down the river.

The Flintnail cult had been leading guerrilla warfare against the trolls. After the victory, they took control of the remaining Jolanti and rebuilt the giants' wall. Using clever Mostali stone magic they sealed the seams where the cyclopean slabs were joined, sacrificing most of the rock-like Jolanti in the process. Thus treated, the walls gained the power of the Jolanti to resist magics, gods or spirits who attempted to travel over, under, or through the walls. The walls were a uniform 25 metres tall, so they rippled with the contours of the land. Three immense gates were built in the Earth fashion, using lintels instead of arches. Sacred creatures, which can still be seen visiting their old nesting grounds, gave the three gates their names; Griffin Gate, Wyvern Gate and Hippogriff Gate.

Later, human-sized fighting platforms were erected atop the walls. Aerial defence of the city was conducted from chimney-

like towers, surmounted by open-topped and unwalled discs of stone where magicians, aerial combatants and archery machines gathered, as was customary in Third Council and Jrusteli cities.

The walls were much larger than necessary for any city of the time. They formed an oval about five kilometres long and almost two kilometres out from each side of the river around Cradlesnatch Island. Because of the Pure Horse lineage of the inhabitants, much of the flat land was given over to pasturage, while homes were built on the nine hills within the walls.

Under the rule of Jhoraz and his descendants, the city again flourished. Inspired by Sun Dome methods, farmers spread along the River of Cradles to use the new agricultural methods. A demi god like priest from Dragon Pass built the Puzzle Canal and elves arrived from Shadows Dance to create the still-famed Garden.

## Timeline: 610 – 920

Year	Event
610	The Pure Horse People begin their walk from their ancestral lands to the breeding lands of the golden-eyed mares they learned horsemanship from.
620	The Pure Horse People defeat a united front of united Praxian barbarians in the Battle of Necklace Horse. The Pure Horse folk abandon their nomadic ways and create settlements in Prax.
675	A magic cradle of the giants is stolen from the mouth of the Zola Fel by God Learner architects and sailors. The infant giant and its guardians are slain; the bodies are used to fuel several magical warships.
710	Ships scout the mouth of the Zola Fel for months looking for more giant cradles on behalf of the God Learners.
720	The Jrustelan trade settlement of Feroda is populated by God Learners and their Waertagi servants at the mouth of the Zola Fel. It is one of their first steps toward Prax but it is a cover for their seeking of more giant cradles.
765	A stillborn golden-eyed mare is born to the Pure Horse People as an omen to their shamans. Many elder riders go further east into the Zebra Lands to try to find a solution to their impending doom.
780	A second Jrustelan settlement called Robcradle is founded upriver from Feroda by Thanrax the Fair to grab every giant cradle that comes down the river. Firegleam, king of the Pure Horse People, helps in this endeavour despite spiritual guidance otherwise.
786 - 795	Three giant cradles are captured at Robcradle. The infants and all their guardians are killed and dismembered to use as magical components in God Learner experiments.
800	The northern giant Paragua, some of his brethren and the forces of Waha siege Robcradle and smash it to the ground. The remaining Pure Horse People are killed or forced to flee.



- 809 Pavis flees the wreckage of Adari as it is sacked by Waha and finds sanctuary with the Empire of Wyrms' Friends.
- 815 The student Pavis unearths several new types of elemental and draconic magic through his studies.
- 830 Lord Pavis animates the Faceless Statue of Stone at Shadows Dance. Pavis rides the titanic statue at the front of Joraz Kyrem's clan to lay siege to Paragua and Waha in the Too Tall Battle. Paragua is killed and Waha is wounded badly. The Faceless Statue collapses under the stress of battle.
- 831 Pavis heals Waha's wounds and begins to help settlers build homesteads around the Faceless Statue's remains and around Robcradle.
- 840 Openhandist dwarfs under Flintnail Hardeye arrive to aid Pavis with the dissembling of the Faceless Statue and the formation of the city foundation. The organstones surface and Flintnail's masons build much of the city using the Statue's remains.
- 850 The central city of Pavis, Free City, is declared finished and Lord Pavis dismisses the dwarfs from further service. They decline and choose to continue work for themselves.
- 860 Lord Pavis gives his journal of works, anecdotes and ideas to his family and friends before choosing to live in his palace temple grounds. He claims to be watching through his 12 headed idol atop the palace, seeing through its 24 eyestones. Joraz Kyrem is named ruler of the city and given the mantle of leadership.
- 870 Thog the Giant leads a small force of trolls and gnomes against Pavis. The Mostali walls hold against the force and Kyrem's barbarian warriors repelled the attack but at great cost.
- 873 Joraz Kyrem rides away on the same path as the Pure Horse People to replenish the ranks of his loyal riders.
- 875 Thog returns with a larger force of trolls and barbarians of Waha, catching the city with reduced guard. Much of the population of Pavis is killed, enslaved or eaten. The priests and leaders go into hiding, sealing themselves up in the All Eyes Inward Palace with Lord Pavis.
- 877 Joraz Kyrem returns from abroad with many Horse peoples and Sun Dome Templars. With the aid of the Empire of Wyrms' Friends, Thog is defeated and the Praxians sent fleeing from the city's walls.
- 883 Sohari Oaklimb comes to Pavis and begins work on the Aldryami Garden.
- 900 God Learners begin to arrive in larger numbers, settling in small camps near the heart of old Robcradle. Their leader, Rathimus Purejoy, is a friend of the Emperor's son, Daros, and is here on a personal mission on his behalf.
- 912 The crystal walls of the All Eyes Inward Palace take on a sheen they have not shown before.
- 920 The Empire of Wyrms' Friends is pushed out of Dara Happa. Lorenkarten the Mile arrives in Pavis under the name Labygyron. A cradle – the first for many years – appears on the Zola Fel sailing towards the city. Much excitement ensues but the cradle disappears before it can reach Pavis's walls.
- 921 Doves of wyrmfriends and dragonewts leaving Dara Happan lands come to Pavis for safety. The city's human population centralise in Real City, creating the area known as Pavis's Manside around the All Eyes Inward Palace.
- 922 *Pavis Rises* begins...

# PAVIS GAZETTEER

Built from the remnants of the Faceless Statue Lord Pavis brought to Prax, the city of Pavis is a place of wonder for many reasons. In the year 922 the city is embracing its golden age – an age that will never be recalled but always remembered in legend and folklore long after the fall of the Wyrmfriender and God Learner empires.

This chapter covers what everyone in Pavis knows or can find out easily enough; it also includes some facts that should remain known only to Games Masters. It is concerned with common knowledge, common impressions and common experiences. It also includes a selection of personalities that can be freely encountered or are a visible presence in the city.

## IN THE EMBRACE OF THE CITY

The city walls of Pavis form its boundary – an immense area encompassing the urbanised sprawl of the city proper, nine hills and the majestic wind of the Zola Fel River. Towards the south of the confines of the wall the Zola Fel bifurcates and then rejoins, creating Cradlesnatch Island, a lozenge of land that the God Learners used as a vantage point for capturing the immense cradles of giants – hence the island's name, the name of Robcradle for the settlement they built there and the alternative name for the Zola Fel: the River of Cradles.

Two thirds of the land within the walls is given over to pasture and grazing for the many animals found within the city's confines: zebras mostly but many other animals too, representing those herd beasts and tribes of Prax that have chosen to make Pavis their home. Yet grazing land is also supplemented by many cultivated gardens; the Garden close to Hippogriff Gate, which is home to elves; the botanical gardens of Green Hill, close by; and countless fruit orchards to the north east and south west of the river, which are in perpetual harvest, boughs heavy with never-ending fruits that the people of the city can pick at will. Little agriculture is supported in the city: Lord Pavis, despite his retirement to his temple palace, brings back food from the Otherworld, which is freely distributed to every resident who cares to make his or her way into the city. No one in Pavis goes hungry, whatever their race or creed. The over-riding tenet of the city's creation was to build an enclave of harmony, light and prosperity

where many diverse peoples could lay-aside their differences and benefit from Pavis's munificence.

All of this is administered by Joraz Kyrem and his Arrowsmith dynasty. A student of Issaries and friend of the EWF, Kyrem shared the Pavic ideal and his administration sees to it that harmony is maintained, with the support of many cults. The Arrowsmith palace and citadel rises on the north-eastern side of the Zola Fel in roughly the centre of the city proper and in clear sight of the Pavis Temple. The temples of the cults are scattered throughout Pavis. No single temple, save that of Lord Pavis, is allowed dominance in the streets of the city but elsewhere, such as Dragon Mount and Yelmatio Hill, grand temples and ziggurats have been raised to proclaim the gods. Temples of allied and friendly cults cluster together sometimes and healthy distances are maintained between the temples of those cults known to be antagonistic or insular. Even the God Learners have a temple in the old Robcradle settlement: a small but impressive building dedicated to the Malkioni, True Church overlooks the northern split of the river and forms the main religious hub for Malkionists residing in Pavis. Even Hrestoli, deemed heretics by some Malkioni, are allowed a small, unobtrusive shrine within the True Malkioni Cathedral, in keeping with the spirit of diversity that Pavis fosters.

## STREETS OF LIGHT AND REASON

The streets of the urbanised area, known as Free City, dominating the northern half of Pavis, are like no others in Glorantha. The architecture is diverse, reflecting the many cultures invited to live in harmony. Solid, squat buildings nestle with elaborate many-storied structures built in the imposing and ornate draconic styles of Dragon Pass. Turning a corner brings one into contact with the sprawling villas and courtyards of Esrolian design. Curiously lop-sided buildings reflect the new Carmanian style and in the shadow of Zebra Hill permanent yurts reflect the Praxian custom and heritage.

Streets are wide and shaded: trees abound, springing up through the white stone paving and growing inwards to meet over the pavements to offer shelter from the sun. Many streets are shaded with trellises, heavy with blossom and fruit, which residents may freely gather. The air is scented with

spices, honeysuckle, lavender and the more musky scents of a particular culture's cooking. The dark corners of the city are few and far between: but, in some areas, particularly those areas out of the sight of Pavis's Temple, are maze-like thoroughfares where the buildings crowd together and the streets narrow into alleys and ginnels.

Yet the draconic hand of Pavis's culture, the Wyrmfriends, is everywhere. It is impossible not to notice the many swirling mandalas, complex iconography and strange, geometric designs that signal the far-reaching hand of the EWF. Truly overt symbols of draconic power and influence are reserved for the magnificence of Dragon Mount but the streets of the city – even those with a clear ethnic design – carry some draconic decoration, a reminder of who built this city.

And Lord Pavis's presence is marked upon the city in two, clear ways. First is the Pavis Temple, which rises from the hill in the east of the city, gazing down upon the myriad streets. This, the All Eyes Inward Palace, is an array of crystals of many hues, surmounted by the statue of the 12 headed dragon known, colloquially, as the Paviscoraculum. The second is an invisible impression. Certain streets and roads, leading south along the river and onto Cradlesnatch Island itself, form the legs and arms of the Man Rune, its body and head following the track of the river and terminating towards the southern tip of the island. This is where the Faceless Statue collapsed once its exertions were finished. The All Eyes Inward temple marks where Pavis alighted. The shape and form of the Man Rune is visible only to those who care to magically venture to the Otherworld and look down upon the city from on-high but the integration of the Man Rune into the city's fabric signifies Pavis's greatest gift: unity and tolerance, irrespective of creed or faith. The rune's invisible influence exerts a pacifying effect across the city although, as events unfold in *Pavis Rises*, its influence is by no means unassailable.

## THE ARROWSMITH DYNASTY

This is a list of the Arrowsmith kings, rulers of Pavis since Lord Pavis retired to his palace and contemplations. The list includes those kings who post-date the date for the *Pavis Rises* setting of 922.

1. Jharaz Khyree (Joraz Kyrem). Born 800, became Khan of the Pure Horse People and ruler of Prax in 825, King of Pavis in 860, died in 885. Great archer (Kyrem means 'Arrowsmith') and even greater speaker, Joraz Kyrem (as he was called by the Horse People) befriended Lord Pavis in 830 and brought the Horse People to his aid at the Two Tall Battle, a victory of Horse over Herd Animal. Lord Pavis gave his friend a palace in his city and many rich gifts to the Horse People, who pledged their eternal friendship. Using Lord Pavis's magic, Joraz magically bred the first war

zebras and founded the Zebra People, so that his followers could defend the city without offending the Praxians in the Wastes.

When Pavis retired to his temple in 860, the chief of his city chose Joraz Kyrem as their king. As an old man, King Jhoraz Khyree (as he was known by the Pavisites) fought the Giant Wars.

When King Jhoraz died in 885 he was wrapped in precious clothes and placed high upon a platform but Unnek the Buzzard feared his lifeless corpse and would not consume it. There his body remained for seven days until a beam of light from Yelm burst his body into flames and his smoke rose to heaven.

2. Jharan Khyree (Jaran Kyrem). Son of Jhoraz Khyree. Born 820, Chief of the Zebra people in 860, became King of Pavis and the Pure Horse People in 885, died 892. Called Jharan the Patient because of his endless wait to become King, Jharan was a dutiful son who loyally served his greater father. Upon Jharan's death, the leaders of Pavis and the chiefs of the Pure Horse People selected Jharan as King and Khan. He finished the Sun Dome Temple and offered sacrifices to the Eternal Dragon Ring and atop Temple Hill when the serpent ambassadors came. King Jharan welcomed the Sun Dragon to the city, although always made his sacrifices to the Sun of his people. A good king, Jharan was pious and fair. When he died, his body was displayed atop a high platform in the fashion of the Pure Horse People and then burnt.

3. Jhendros Kyree (Hendroste Kyrem). Son of Jharan Khyree and a daughter of Lord Pavis. Born 845, King of Pavis and the Pure Horse People in 892, died in 902. Upon the death of his father, Jhendros became king by lawful inheritance. Called the 'Golden', King Jhendros managed to maintain friendship with both the demi-god priests in Dragon Pass and the sorcerous God Learners of the Middle Sea Empire. He blessed the great market grounds where the Pure Horse People and the God Learners might trade with the merchants of Pavis. King Jhendros welcomed the wheel-makers to the city where they founded their own settlement. When he died, his body was burnt at the Sun Dome Temple.

4. Jhanas Kyree (Yanas Kyrem). Son of Jhendros Kyree. Born 875, King of Pavis and the Pure Horse People in 902. Died in 927. Called at first the 'Wise' for his studies and later the 'Blind', King Jhanas brought the city closer to the demigod-priests of Dragon Pass than it had under any of his ancestors. King Jhanas settled refugees from war-torn Peloria and gave them farmlands south of the city. In 920, King Jhanas invited the demigod-priest Labyrgon to reside in Pavis and gave him the Dragon Hill and the lands below it to build Labyrgon's Puzzle Canal. The king even studied draconic wisdom at the feet of Labyrgon but did not advance far. In that same year, the last cradle came down the Zola Fel.



King Jhanas was blind to the rising power of Jaldon Goldentooth, and disregarded him completely after defeating the Bison and Impala tribe in 924. Three years later, Jaldon reappeared in force leading all five tribes against Pavis. The king led the Zebra cavalry to scatter the barbarians but in the subsequent battle, his army was routed and the king killed.

Jhanas Kyree is the current King of Pavis.

*The following kings come after the events of Pavis Rises but are described here in the past tense for consistency.*

5. Jhanor Kyree (Yanor Kyrem). Son of Jhendros Kyree. Born 880, King of Pavis and Pure Horse People in 927, died in 935. The younger brother of King Jhanas, King Jhanor was a fierce defender of Pavis, which was besieged during his entire reign by Jaldon and his nomadic army. His father's friendship with the EWF brought three armies to relieve the city but each was destroyed by the Praxians. King Jhanor led countless sallies against the barbarians but could never dislodge them. The king was finally weakened by spirits and demons sent by the barbarians and suffered a terrible wasting sickness. His body was burnt before Pavis's Temple.

6. Jharan Kyree II (Jaran Kyrem). Son of Jhanor Kyree. Born 905. King of Pavis and the Pure Horse People in 935, died in 940. The last of the Arrowsmith Kings, King Jharan defended the city until the magics, defences, and treasury of the city was drained. Then Jaldon Goldentooth summoned the power of the inspirational statues of his youth and chewed through the mighty walls. The barbarians poured in, sacking the city and its palaces. The Arrowsmith Dynasty was destroyed and the city lost all contact with Dragon Pass.

## LIVING IN PAVIS

### The Arrowsmith King

When Lord Pavis retired to his temple he passed the administration of the city to his friends and allies of the Arrowsmith dynasty, which began with Jharaz Khyree. The Arrowsmith dynasty rules as a steward king according to agreements and permissions laid-down by both Pavis and Flintnail. These are known to all and are as follows:

- *Pavis is, and shall remain, a Free City, open to all irrespective of race or culture.*
- *Cultural traditions within the walls of the city are to be respected and protected.*
- *The King shall uphold the laws of Pavis, learn from his teachings and teach his descendents so that wise rule will be continuous.*

- *A council of advisers shall be appointed, which represent the major religions and cultures of those within the cities. The high priests of each and every temple shall be representatives on the council, which shall be known as the Ring and Seal of Pavis.*
- *The King shall appoint a stewardship administration that will act on behalf of the city to maintain it and ensure its value perpetuate.*
- *Every man, woman and child, irrespective of culture or race, shall be entitled to fair hearing, fair representation and fair judgement when laws or statutes are transgressed.*
- *The safety and security of the city is paramount and the Arrowsmith kings are the protectors and servants of the city in this regard.*
- *The will of Lord Pavis, in whatever shape or form, or those upon whom he confers his will, shall always be paramount. The steward kings shall relinquish unto Lord Pavis when he commands it so.*

This list of edicts is inscribed near each gate leading into the city, so that all who come know what to expect and what to receive.

The Arrowsmith clan rules from the Arrowsmith Citadel on the opposite side of the Zola Fel River to the Temple of Pavis. It is a highly visible, grand palace of bleached white stone with yellow tiled roofs. It is a mixture of fortress, dwelling and palace. Within its walls is the barracks of the Zebra Warriors, the city's standing army, which is divided into six regiments that reflect the old Pure Horse tribe clan divisions.

Most Pavisites will never have access to the Arrowsmith Citadel as only those born to the dynasty and the Pure Horse tribe are allowed to reside there. However most citizens will visit the Steward Hall, which is the public administration building responsible for issuing licenses, accommodation, collecting taxes and so on. This large, two storey building is at the very front of the citadel, next to the main gate and is open from dawn to dusk. It is staffed by a mixture of Arrowsmith scribes and Lhankor Mhy Initiates who handle the bureaucracy necessary to run the city effectively.

Anyone seeking accommodation or a license to trade in the city must visit the Steward Hall first.

### Law and Order

The Free City is patrolled by the Singing Zebra clan, one of the Arrowsmith army regiments. Its soldiers are easily recognisable by their long braids, plaited beards and the zebra skin shields that they carry at all times. Their spears are decorated with zebra tail plaits and high ranking Singing Zebras carry spears with iron points.

The role of the Singing Zebras is to enforce peace and good order. They do not do this with a heavy hand unless one is needed but they are a stern presence in the city, patrolling in groups of three, on foot. Strangers are always stopped and their business asked. Permits are checked and, if any is found lacking, an escort provided to the Steward Hall so that appropriate payment can be made. Those who refuse are escorted to the nearest gate and expelled.

The Singing Zebras have the powers of arrest and internment. Prisoners are tied with zebra rope and taken to the citadel where an underground dungeon, hot and fetid, awaits those who need to be restrained. A typical Singing Zebra patrol consists of a patrol commander and two subordinates. Their name comes from the battle song they sing when reinforcements are required: a loud, deeply pitched ululation that rings across the city and brings additional patrols running to the source whenever it is heard.

### Courts

Jhanos Kyree presides over a weekly court of session where criminals are heard and punishments dispensed. Most crimes are of a petty nature and punished by fines or short terms of imprisonment in the dungeons beneath the Arrowsmith Citadel. Jhanos Kyree is a stern, but fair, judge, taking counsel from appropriate members of the Ring and Seal where a case, verdict or punishment is not clear-cut.

### Crimes and Punishment

The crimes and punishments reflect a mixture of Arrowsmith clan traditions and the more progressive ideals of Lord Pavis. The most important crimes and punishments to be aware of are shown on the following table:

The death penalty is hanging, conducted in the citadel's walls: there are no public executions.

Hard Labour is usually labouring in the Quarry or dredging the river banks – but any form of manual labour can be used as a punishment. Hard Labour gangs are overseen by the Singing Zebras.

If a Fine cannot be paid in full, property up to its value is confiscated and auctioned by the Steward Hall. Any financial shortfall is converted into public service with one day equal to each silver piece outstanding. Public service includes cleaning, property repairs and public works but extends to any arduous or unpleasant duties that the Steward Hall deems to be appropriate.

No weapon longer than a broadsword may be carried on open display within the walls of Pavis (with the exception of

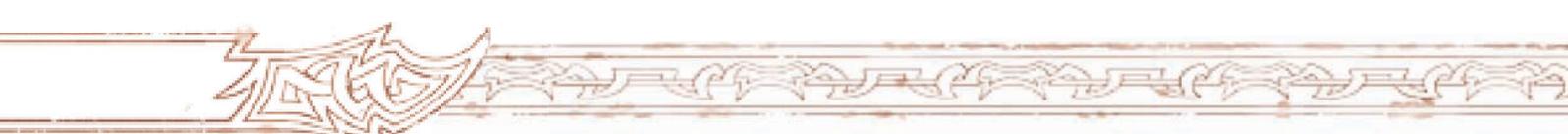
the Singing Zebras) and all weapons must be bound to their scabbards with a length of scarlet ribbon, purchased for the cost of 1 SP from the Steward Hall. Long-hafted weapons and bows must be surrendered to the Steward Hall armoury upon entry to the city and are returned upon leaving, provided that the owner is able to produce the receipt issued at the time of surrender.

### The Criminal Fraternity of Pavis

Crime in Pavis is largely controlled by the Lanbril cultist family run by Otev Landoli. The cult of Lanbril is one of thieves and burglars and Otev, a clever, suave man who uses his merchant caravans as a front for his criminal family, runs the whole show. Most of Pavis's petty thieves and dedicated burglars come under Otev's control in some shape or labyrinthine form. Most do not know who Otev is and those who do know him little suspect the extensive criminal web he has woven throughout the city.

Crime	Typical Punishment
Affray	5 to 10 days hard labour
Arson	Death
Assault	20 to 100 days hard labour and 1,000 SP Fine
Burglary	100 days hard labour and 500 SP fine
Carrying an unlicensed and/or unbound weapon	100 SP fine and confiscation
Grievous harm	50 to 100 days hard labour and 2,000 SP fine
Manslaughter	600 days hard labour followed by ulsion from the city
Mugging	50 to 100 days hard labour and 2,000 SP Fine
Murder	Death
Pick-pocketing/ Shoplifting	5 to 10 days hard labour
Public Drunkenness	1 day hard labour and 100 SP Fine
Rape	Death
Trading without a licence	3 SP per day of trading and a 6 month ban on trading within the city walls
Treason or orchestrating a threat to Pavis	Death
Vandalism/Property amage	20 to 100 days hard labour and Fine equal to the cost of the amage

Otev has a lieutenant – a Lanbril Rune Lord equivalent (known as a Master Thief – see page 70 of the Cults of Pavis chapter) – in each of Free City's districts. They are all trusted



henchmen who have served Otev well over many years and it is they who, through smaller networks of lower-ranking cultists, co-ordinate thefts, rackets, illegal gambling and mild extortion in each district on a day-to-day basis. Otev, meanwhile, occupies a large villa on one of the twin hills overlooking Temple Hill District. He keeps apart from politics but knows many of the ranking names in the city. His front business is the import of silks from Wenelia, which operates nicely on its own and has connections with Lanbril families in Wenelia and Slontos. Otev is ruthless and careful: this is how he has survived for so long. He ensures that all crime in the neighbourhoods operates through his people. Crimes that do not see the perpetrator found and punished with beatings and intimidation to ensure that it does not happen again.

Otev is very loyal to the city. He could not exist without it. He considers himself a patriot and is no lover of those who would see Pavis fall. He hires mercenaries to protect his caravans against the Praxian nomads and sponsors bounty raids against other predators that fall upon caravan trains out in the wilds. This makes him popular with merchants and the Issaries temple in Storm District. None suspect his wider motives or operations.

## Accommodation

Only the very wealthy own property in Pavis. The bulk of the houses, basements, flats and garrets are owned by the city and rented out to the populace. This is not a common Gloranthan city practice and reflects Lord Pavis's wish that the city be inclusive and protective of its populace.

The vast majority of the populace live in the urbanised area called Free City. At its heart is the Temple of Pavis, the crystalline refuge to which Lord Pavis has retreated. Its districts are detailed in the Free City section beginning on page 16.

Although the city is the landlord, a network of property agents, employed by the Arrowsmith stewards, look after rent collection and the assignment of accommodation. Waiting lists are long, because Pavis has a stable population and this has the effect of creating a sub-letting culture where tenants rent a room or floor space to those willing to pay, without passing the income onto the city. The process is meant to be against Pavic statutes but the administration turns a blind-eye to all but the most flagrant abuses because it is an impossible practice to stop and because it would go against the notions of hospitality and courtesy that Pavis likes to cultivate.

## Buildings and Styles

Pavic buildings are distinct from those of other lands, even though each district imposes its own styling on the general

Pavic theme to reflect their home culture. The triangle is the dominant shape of most Pavic buildings. The principal elevation, for instance, is always a triangular gable end where the main entrance is located. Most buildings have a saddle-back roof, gabled at the front, with the wall rising to a point under a steeply pitched roof – the building generally forming an 'A' frame – and hipped and sloping at the rear. Deep eaves on these roofs are preferred, projecting over the front façade, as well as around the sides and back: this provides shelter from the sun and rain during Storm Season.

The main entrance is usually set off-centre. Windows are commonly long and horizontal (below the eaves), or triangular under gables and dormers. Windows are equipped with shutters and are unglazed.

The basic building form is the characteristic hall; most building types, from the simplest house to the largest villa are variations on this type. The style is not unlike that found in Orlanthi cultures although the cultural diversity of Pavis has transformed the basic pattern into much more elaborate forms. Two posts make an 'A' frame supporting two sloping rafters which, when thatched, form an open, front-ended half pyramid. The timber frame is then roofed with slate or tile, dug from the Quarry, with stone, wattle and daub and timber cladding dressing the rest of the building.

From this basic shape and structure many variations, reflecting national and cultural identity, arise. Shoulders and limbs attached to one or both ends of the hall give rise to L and T shaped buildings and the addition of dormer windows for upper storeys adds further gabling and shelter. Most houses are single storey affairs although 'high halls' have multiple storeys (generally no more than three) with roofs supported by flying buttresses of stone: external stairs offer access to the main entrance. The steep roofs allow for rainwater to easily run-off into collection pipes that lead into below-ground cisterns, to keep water cool during the unforgiving Fire Season temperatures.

Property repairs are handled by the Steward Hall. One visits the hall, places a repair request and, within 1D6+1 days, a clay dwarf appears to size-up the repair. The dwarf either does it there and then or disappears and returns 1D6+1 days later with a clay dwarf repair team who work unceasingly until the repair is completed. The only breaks they take are for canned dwarf food and steaming hot dwarf tea – a milky lubricant that is drunk copiously from large, enamelled mugs. The cost of any repairs is reckoned by the Steward Hall and added to the rent, if the repair was due to tenant damage or neglect. General wear and tear maintenance is always free.

## Commerce

Traders and merchants are welcome in Pavis. The city boasts a large open market and many smaller street markets throughout the districts as well as shops and workshops owned and operated by the city's craftsmen and artisans. There is no guild system in Pavis and so prices for goods and services are regulated purely through supply, demand and competition. Anyone wishing to trade inside the city must pay for a traders' licence, which is available from the Arrowsmith stewards and costs 1 SP for a day's trade, 3 SP for five days, or 5 SP for 10. Licences are represented by a scroll, which is dated and displays Jhanas Kyree's seal and that of the Pavis administration. There is little diligence in checking licences but as every trader must have his licence displayed constantly, customers and other traders are normally quick to spot if a licence has expired.

Traders are not required to pay any kind of trading tax save for the cost of their trading licence. As a result, Pavis is a hugely attractive destination for traders and the city supports a staggering range of goods for its size. Trade is regulated via the Scriptoriate to ensure that a fair representation and balance is struck between traders and goods on offer; if there are too many traders, or too many suppliers of a particular commodity, the Scriptoriate can either deny a trading licence or charge more for it, depending on the circumstances. All traders, save for those resident in the city, must report to the Scriptoriate office in Marketgate to register their trade and obtain their licence. Pavis resident traders must still purchase a licence but are exempt from restrictions on trading. Traders who have been denied a licence, either for a short time or indefinitely, frequently grumble and complain, accompanied by the odd affray resulting in a short-spell in prison but for the most part accept the system and wait their turn, either at one of the many inns if they can afford it, or outside the city walls if they cannot.

## Markets

The main market square in Free City's Market District holds markets three or four days a week depending on the season. Small livestock is traded here, along with vegetables, fruit, grain and prepared foods, all sold from a variety of covered stalls, barrows, wagons, booths and open tables. The din is incredible when the market is at its height and the air suffused with the smells of 100 different kinds of food mingled with the musk of livestock and the reek of their droppings.

Stalls spill out from the market square and down the side streets of the district. The market square commands the premium trading space but specialist traders and merchants congregate along the backstreets and side streets to hawk their

wares, quite confident that customers and potential customers will find them.

## Religion and Temples

Pavis is filled with temples. There is no more diverse collection of different temples and cultures anywhere in Glorantha. All religions are tolerated and allowed to found a temple but certain rules exist:

- Every temple is considered sacred ground. To defile it, even with seemingly just cause, is punishable by death.
- Different faiths must recognise the right of others, even rivals and enemies, to exist within the city walls. Faiths need not agree but the right to peaceful worship and holy day ceremonies is guaranteed to all cultures.
- The High Priest of each faith has the right to serve as part of the Ring and Seal. However the king has the right to deny a place on the Ring and Seal if the influence of the priest is thought to be corrupting.
- Temples to Chaos are outlawed.

Most cultures occupy their own districts within Free City and so temples to specific deities are found in that district (Solar deities in Sun District, Orlanthe in Storm District and so on). However some major temples, such as the draconic temples and the Sun Dome temple, exist outside of Free City and constitute areas that are, effectively, beyond the normal laws of Free City. It behoves these temples to abide by Pavis's laws and most do: but these temples are also considered to be enclaves of the founding culture and their laws and traditions can be enforced within the temple's confines. Arrowsmith soldiers can only enter these temples with the direct permission of the High Priest although, in theory, King Jhanas can overrule the High Priests. This has not yet happened and, although traditional differences of opinion and faith continue to exist, the temples of Pavis co-exist in relative peace and harmony.

The one exception to this equality is the Sun Dome Temple. The Sun Dome mercenaries served with Lord Pavis and the Arrowsmith tribe in the wars that founded the city and so the Sun Domers are paid to act as auxiliary troops to supplement the standing Arrowsmith regiments. The proud Sun Domers flaunt this position, often to the consternation of the other High Priests.

The location of the major temples are indicated in the table on the following page. Major temples include shrines to most deities within a pantheon.

Asterisked High Priests are members of the Ring and Seal council.

## Major Temples in Pavis

Religion/Pantheon	Temples	High Priest	District
Storm Tribe	Ernalda	Surana the Fair*	Storm District
	Humakt	Gedz the Gnarled*	Esrolia District
	Issaries	Mourus Swiftword*	
	Lhankor Mhy	Hengest the Bald	
	Orlanth	Arrias Windlord*	
	Storm Bull/Urox	Sernius Ironskull*	
Solar Pantheon	Buserian	Menethius Skywards	Sun District
	Dendara	Alessandra the Grave	
	Erissa	Seranda Sundaughter*	
	Lodril	Bestrian Calloushand	
	Lokarnos	Goranaius the Wheel	
	Sun Lords (Yelm the Teacher) and Yelm the Youth	Melantirus Highmost*	
	Uleria	Soucha the Thin	
Sun Dome Temple	Yelmalio	Soranathus Bronzearm*	Sun Dome Temple Hill
Empire of the Wyrms' Friends	Adamantine Truth	Souroos the Grey	Dragon District
	All Eyes Open	Lesendir Sharpeye*	
	Earth Dragon	Ourandias the Under*	
	Sun Dragon (Golden Dragon Society)	Menathaym the Golden	
	Ernalda the Scale	Moneera the Serene	Dragon District
	Orlanth the Dragon*	Ioreth Koriksson*	
	Issaries Cleft-Tongue	Neruik Two-Talker	
	Aroka	Labygyron*	Dragon Mount
	Inner Dragon	Senennin the Pale	
	Path of Enigmatic Configurations	Labygyron*	
Path of the Perfect Uprising	Orandu Seerhand*		
Path of the Unstruck Sound	Choru Dro		
Nomad/Praxian Tribes	Daka Fal	Jharans Blackrobe	Plains District
	Eiritha	Atress Tallmother*	
	Storm Bull	Genghriz Hardspear	
	Waha	Yerethen Spearaxe*	
Malkioni	Esvulari Church	Jorontus the Calm*	Prophet District
	Hrestol	Sir Menekeyil the Farwind	
Carmanian	Orders of Malakinus	Nerebrahm Woundless*	Shah's District
God Learner	Bardan's Book	Faranar the Rent	Cradlesnatch Island
	True Malkioni Church	Rathimus Purejoy	
Local Gods	Pavis Temple	Lord Pavis	Temple Hill
	Zola Fel	Ohmahlus Talk-Current*	Riverside
Elf Pantheon	Aldrya	Silvershade Fairsong	Greenhill/The Garden
	Flamal	Truebranch Farleaf	
Mostal	Flintnail	Ginkizzie*	The Quarry

It should be noted that God Learner temples are not hugely represented. This is the choice of the Middle Sea Empire, which has decided not to overtly display its presence in a city that is so closely allied with the EWF. However many small, private shrines have been established by God Learners in places they occupy: only Cradlesnatch Island has a truly visible Malkionist temple.

## GATES

Pavis has four gates: Wyvern Gate, which is the traditional means by which people enter the Free City; Griffin Gate, which is used by the Arrowsmith Tribe and EWF mystics based at Dragon Mount; Hippogriff Gate, which is used by the Praxian nomads and non-humans; and Zebra Gate, which is the both the main entry point for the Zola Fel and therefore river traffic.

All the gates are of a uniform type: twin, square, stone towers 24 metres in height and eight metres at the base. Each tower acts as a garrison point for 1D12+10 warriors armed with bows, spears, shields and swords. With the exception of Zebra Gate each entrance point has a pair of immense oak and bronze doors that can be hoisted shut by Mostali-built mechanisms within the gate towers in one Combat Round. Zebra Gate has a portcullis that can lowered in a similar time to bar river traffic. The gates are usually left open between dawn and dusk and then hauled shut. Each has a postern gate, which is used for exceptional admissions but, generally, if one is outside the walls when the gates are closed, one remains there until dawn.

## FREE CITY AND ITS DISTRICTS

Free City is divided into nine distinct districts, each with its own character reflecting the culture that predominates. Although each has a pre-eminent religion, it is normal for followers of other faiths to live in one district and worship in another. Accommodation allocation by Steward Hall attempts to match a person or family of a particular faith with the appropriate district but this is not always possible.

Although distinct, the boundaries between one and another blur readily and it is usually the shift in architecture and regional/racial appearance that distinguishes where one district ends and another starts. Temple Hill is the largest district and encompasses the Twin Hills that lie to the south of the Free City urbanised area.

Also, few districts give names to their streets. Streets are generally known by logical symbols:

*'The road between Skleer's Yard and the Orlanth the Dragon Temple...'*

*'The street with the red bunting hanging between the roofs...'*

*'The alley adjacent to the fur salesman...'*

*'The widest street heading east out of the Great Market. Look for the yellow door on the corner...'*

Pavic citizens are used to navigating their way around the city in this way and such descriptions are as good as names. But, for the newcomer, it is a bewildering situation – especially if one has come from a small town or village where navigation is easy or a town or city where streets are clearly named.

Only two streets are *officially* named.

'The Processional', which runs from Wyvern Gate in a straight line, crosses the Zola Fel at High Bridge, continues past on the west side of the Arrowsmith Citadel and then comes to an end between Dragon District and the western edge of Riverside.

'River Reach' follows the length of the Zola Fel through the Free City core on both banks of the river: East River Reach is the road on the east bank and West River Reach the road on the west bank, as one would expect.

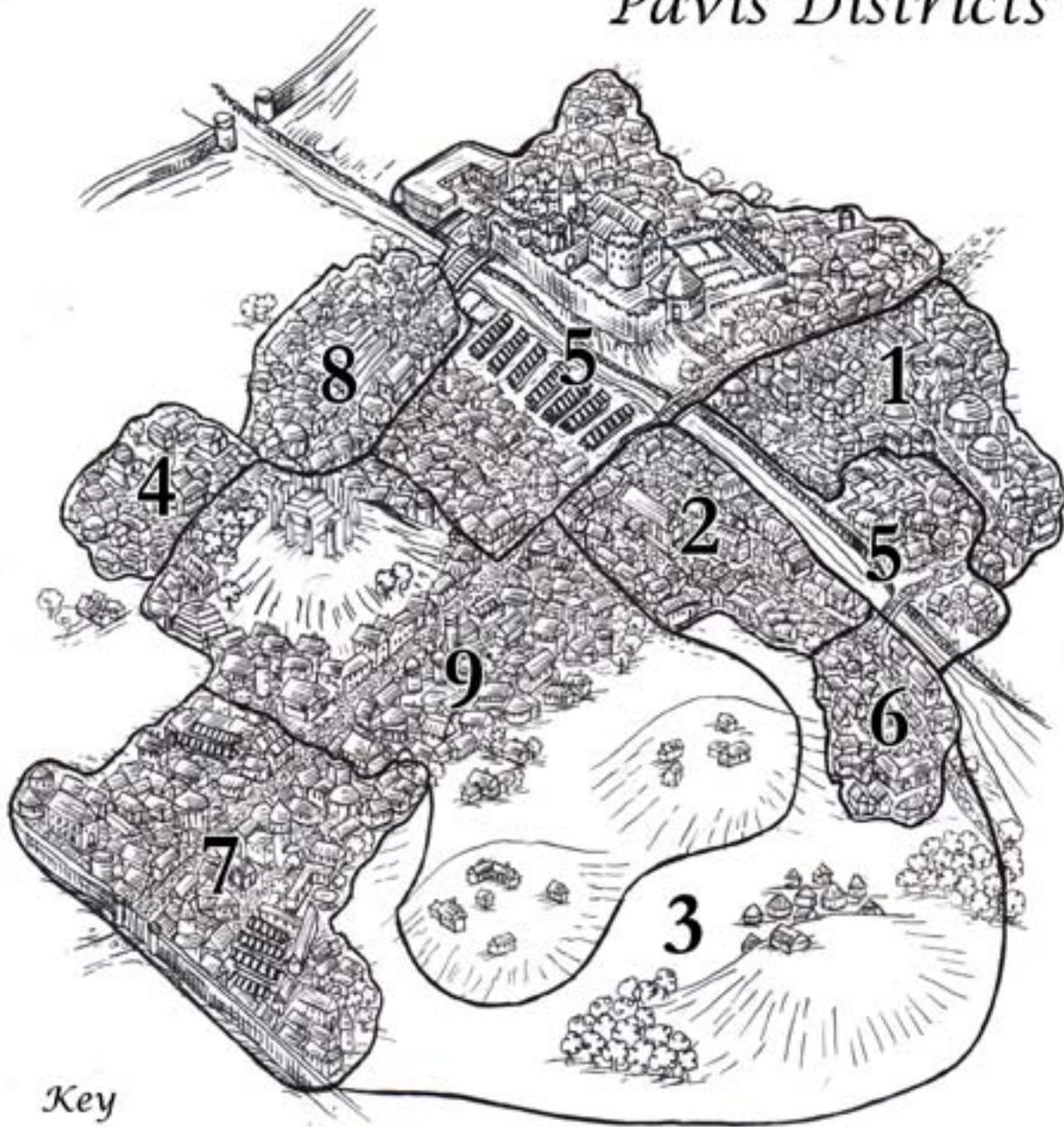
## Dragon District

As the name suggests, this is the district where the EWF and its followers hold sway. The streets are serpentine and flowing. Dragonewts mingle with humans (although not in large numbers) and the buildings carry the distinctive swirls, curves and harsh lines that are characteristic of buildings found in Dragon Pass and other EWF-dominated areas.

The district is divided into two separate, distinct sections. In the western section are the temples of the True Dragon cults. In the east are those of the draconised Orlanthi. The two branches of Wyrmfriendism mingle but keep their temples discrete to show that these are distinct ways of approaching Wyrmfriendism and the Great Dragon Project.

A row of stalls and workshops, known as Aroka's Spine, acts as the demarcation line between the two halves of the district. Here a mixture of dragonewt and human crafters and traders

# Pavis Districts



## Key

1. Dragon District
2. Esrolia District
3. Plains District
4. Prophet District
5. Riverside
6. Shah's District
7. Storm District
8. Sun District
9. Temple Hill

Metres  
0 100 200 300 400 500 600

deal in wares made locally and imported from Dragon Pass. The scents and aromas float through the whole district but are especially profound along Aroka's Spine, musky and spicy, reflecting the nature of draconic-inspired cuisine.

Houses and rooms are naturally rented by Wyrmfriends but the district is tolerant of all cultures with the exception of God Learners, Carmanians and those Dara Happans who are vocal in their support of the tyrant Karvanyar who slew the Golden Dragon Sun in Raibanth. The community here is staunch in draconic practices: meditations, group chants and dances are frequent and public.

The dragonewts work to their own, inexplicable agenda, sometimes acting individually and sometimes forming long processions that wind aimlessly in and out of the streets and alleys of Dragon District. Wyrmfriends take inspiration from these bizarre activities but newcomers or those quartered in Dragon District who have had little exposure to dragonewt behaviour find it unsettling and sometimes threatening – especially when the Tailed Priest leader of the Dragon District enclave 'Friends I Have Eaten' (it is not clear how this name should be taken) leads the fearsome Utuma Dance. This sees the dozen or so warrior dragonewts spinning at high speed, using their tails as a balance, whilst whirling their klanths in a dizzying series of arcs and slashes. Friends I Have Eaten claims this is a peaceful dance of deep ritual significance but the number of inadvertent injuries to pedestrians suggests otherwise.

Dragon District has two leaders – the High Priests of their respective cults. Ioreth Koriksson is the Dragon Wind Voice who leads the draconised Orlanthi community. A boisterous, gregarious, red-haired bear of a man, he is a member of the Ring and Seal and is on very good terms with the king. His outgoing nature – fuelled by liberal quantities of powerful ale from Skleer's Yard – is at odds with the contemplative nature of his True Dragon counterpart, Lesendir Sharpeye. In true Orlanthi tradition Ioreth is married to Monera the Serene, the Ernaldan High Priestess. The two have six red-haired children who are very popular with the dragonewts for reasons best known to themselves.

Lesendir Sharpeye is the quiet, serious, grey-haired patrician of the All Eyes Open cult. Lesendir has the Adjure Illusion ability and so no form of deception escapes his keen eyes and intellect. He is rumoured to have a network of spies and informers scattered across Pavis that continually feedback information that he then sends to the University of Molorios in Yolp. All communications are in a coded form of Auld Wyrnish devised by Friends I Have Eaten and he is careful to protect his sources. Currently Lesendir has no disciple

and it is common knowledge that he is looking for a suitable candidate.

## Places of Interest in Dragon District

### **Skleer's Yard (Draconised Orlanthi Quarter)**

The first inn one sees after entering the district, Skleer's Yard backs onto a cool, flagged courtyard with excellent stables and grooms. As an inn it is first rate, catering for merchants and their entourages with good rooms and simple, honest food. The landlord is Skleer Ravsson, a skinny Ralian who treats ale with an almost religious reverence and claims to have studied in Dragon Pass where he was taught the Secrets of the Six Yeasts. Due to its location Skleer's Yard is a popular haunt and always busy. Skleer employs grooms, stable hands, cooks, serving staff and, occasionally, door guards, year-round to help him cope with demand. In reality they do all the work because Skleer is very preoccupied with his cellar where he is attempting to brew the perfect, 'ale of all ales' using his semi-mythical yeast secrets. Ioreth Koriksson is a frequent visitor to the inn where he holds a noisy court and formidable drinking contests.

### **Orlanth the Dragon Temple (Draconised Orlanthi Quarter)**

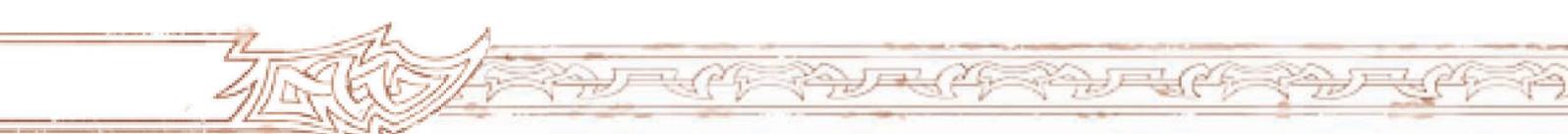
Built of yellow stone, the temple to Orlanth the Dragon is a dome-like structure that is engraved with draconic Orlanthi imagery around the base stones. The images recount the myth of Orlanth splitting his tongue in stylised pictorial form and, on holy days, the images animate, playing the saga through to amazed crowds. Ioreth is the ranking priest here but he is served ably by his eldest son, Koorth, who is more studious and introverted than his father, and a retinue of acolytes who organise the various ceremonies and rituals. The temple has a shrine to Humakt the Claw and is the focus for all draconised Humakti worship. The temple acts a hiring place for draconic Orlanthi Adventurers working to agendas that Ioreth prepares and controls.

### **Ernalda the Scale Temple (Draconised Orlanthi Quarter)**

Adjacent to the Orlanth the Dragon temple, the temple to Scaled Ernalda is similar in design but slightly smaller. Within its cool, cavernous dome are shrines to Chalana Arroy (draconised, naturally) and healing can be found here through Monera the Serene and her sister (and Chalana Arroy priestess) Nyreena.

### **All Eyes Open Temple (True Dragon Quarter)**

A zig-zagging collection of buildings, the All Eyes Open temple is said to replicate the pattern of the dragon's iris, communicated to Lesendir in a vivid and welcome dream. The temple offers all the facilities of any good temple of the



cult and is always a busy place. It joins with the temple of Earth Dragon (which is, naturally, underground and reached by a set of wide, uneven stairs leading into cool, high-ceilinged caverns). The temple throngs with EWF mystics and wandering dragonewts who, engaged in ritual meditations and dances, create a very surreal atmosphere that Lesendir believes is a truly harmonious environment for contemplation of the Great Dragon and other draconic deities.

### **The Dragon Statue**

In the centre of the district, marking the change from draconised Orlanthi to True Dragon areas, is the Dragon Statue. A 20 metre high representation of the True Dragon Sh'kaharzeel, it rears on hindlegs, wings outstretched, forelegs clawing at an invisible enemy. The head is thrown forward and fierce, its eyes a pair of large sapphires that catch the sun and glitter brilliantly. The dragon statue is a focal point for the district and, depending on one's point of view, is a comforting or disconcerting symbol of draconic power.

### **Puzzle Canal**

Directly beneath the streets of Dragon District is Puzzle Canal, the huge, subterranean labyrinth being built by Labygyron, otherwise known as Lorenkarten the Mile. Puzzle Canal is given more attention in its own section on page 50.

## **Esrolia District**

Known also as 'Little Nochet' this is dominated by enthusiastic Esrolian migrants who worship at the True Dragon temples in Dragon District, the Storm Tribe temples in Storm District, the few God Learner shrines in Prophet's District and their own Imarja temple in this district. As with their homeland Esrolia District is run on matriarchal lines although the Grandmother of the district, Kooroo Khasian (also the High Priestess of Imarja) does not occupy a seat on the Ring and Seal, preferring local power to city-wide influence.

The architecture is distinctly Esrolian and the Imarja Temple is a grand edifice that contains shrines to Ernalda, Asrelia and Ty Kora Tek as well as a myriad number of Esrolian minor goddesses too numerous to mention.

The Enfranchised family is the Khasian clan, of which Kooroo is Grandmother. The rest of the district consists of three Client families – the Toralstings, the Senalstings and the Feyralstings – and smaller pockets of non-Esrolians who like the pace of the district and have made it their home.

The three Client families are in awe of the Khasians and defer to them in all matters. They are also intense rivals, constantly seeking the favour of the Khasians and hoping to be considered 'Choice Family'. Grandma Koo's affections constantly shift

between them, always keeping the three families off-balance but this never deters the families from seeking opportunities to do-down their rivals and position themselves as foremost in Khasian affection and esteem. At the moment the Senalstings, led by the devious and opportunistic Aunty Entity, occupy the favoured light of the Khasian gaze and they flaunt their position gratuitously. The Feyralstings, under the leadership of Mamma Feyr, are especially envious and seek to injure the Senalstings through scandal and embarrassment wherever possible.

## **Places of Interest in Esrolia District**

### **The Corner House**

An inn on the corner of the two streets closest to the temple of Imarja, the establishment is run (but owned by the city) by the Toral triplets from Nochet. Dark and low-ceilinged, it is a favourite haunt for off-duty Singing Zebras, district residents, market traders and the occasional adventurer. The triplets are almost identical, with shocks of unkempt blond hair, startling green eyes and levels of courtesy that border on the creepy. However the ale is very good and the triplets seem to know what is happening in the wider world and the city at any given point.

The triplets (all three of them women) work undercover for Lesendir Sharpeye, although no-one knows this. Outwardly they are staunch Imarja and Esrolian grain goddess worshippers but they harbour deep draconic sympathies that make them good spies for the EWF. Their serving staff are trained to listen to any and all conversations discretely and report any information back to the sisters, who then sift the gossip and report this back secretly to Lesendir.

The sisters are: Malachese, the oldest; Mernessa, the middle sister and Margora the youngest. Malachese tends to keep herself to herself, leaving the running of the Corner House to Mernessa and Margora.

The inn offers decent quality rooms at standard rates and has 15 for hire in total. Outside of market weeks there are usually 1D10 rooms available but in market weeks this drops to 1D4-1.

### **Temple of Imarja**

An imposing, rectangular, columned temple of yellow stone, the Imarja temple venerates around 30 of the 10,000 local gods of Esrolia, from ancestors through to grain and crop deities. The central shrine is dedicated to Imarja herself but there are also shrines to Ernalda, Asrelia and Ty Kora Tek, each of which is represented by discrete statues of each goddess clad in Esrolian noble garb, emphasising them as Enfranchised, rather than Client, goddesses. These shrines have no priestesses to tend them but otherwise act as typical shrines for the purposes of recouping Divine Magic.

**For the Games Master Only...**

The statue is also intensely magical and semi-sentient. It acts almost like a wyter for the district (see Cults of Glorantha, page 194) and, if the district is attacked, Lesendir can command the statue to drop-down from its plinth and attack any enemies. Only Lesendir can do this: otherwise it remains an imposing, immobile sculpture of black bronze.

**Dragon Statue**

		<b>1D20</b>	<b>Hit Location</b>	<b>AP/HP</b>
STR	30	1-3	Right Leg	6/10
CON	20	4-6	Left Leg	6/10
SIZ	30	7-9	Abdomen	6/11
INT	3	10	Chest	6/12
POW	10	11-12	Right Wing	6/10
DEX	12	13-14	Left Wing	6/10
		15-16	Right Arm	6/9
		17-18	Left Arm	6/9
		19-20	Head	6/10

Combat Actions	2	Typical Armour: Bronze. No Armour Penalty
Damage Modifier	+1D12	Traits: Flying, Formidable Natural Weapons
Magic Points	10	Skills: Athletics 40%, Evade 25%, Perception 25%, Persistence 40%, Resilience 80%, Unarmed 75%
Movement	8m	
Strike Rank	+9	

**Weapons**

<i>Type</i>	<i>Size</i>	<i>Reach</i>	<i>Damage</i>	<i>AP/HP</i>
Claw	H	VL	1D8+1D12	As for Arm

**Combat Styles**

Claw 70%

Kooroo Khasian is the Imarja High Priestess. Known universally as Grandma Koo she is a massive, formidable woman with steely grey hair, keen, dark eyes and a way of looking at people that makes one almost immediately glance away.

**The Toralsting Compound**

A row of interconnected, two-storey houses that looks out across the river, the extended Toralsting family, led by Sister-Cousin Amir Toral, occupies this complex – an extended family of 30 men, women and children who live in a series of apartments, the status of which is determined by how close they are to Sister-Cousin Amir’s own, opulent suite. The Toralstings own fishing boats work the Zola Fel and all the Toralstings have become Initiates of the Zola Fel cult in order to securely influence the river’s guardians on behalf of Grandma Koo and to advance their own standing in the community.

**The Senalsting Compound**

A curving row of interconnected houses that borders the Plains District, the Senalsting extended family lives here – numbering 50 men, women and children. As they are ‘Choice Family’ at present, the balconies of the houses are festooned with ribbons, bunting and images of Imarja and Grandma Koo. Aunty Entity, the rake-thin, sun-tanned, devious matriarch has forged very good relations with the nomads of Plains District which, at the moment, Grandma Koo sees as more important than affiliation with the Zola Fel cult. Aunty Entity has cemented this alliance by establishing an Eiritha shrine in her compound, openly wearing Praxian-style clothing and adornments and pledging her young and beautiful niece, Larinna, as a bride-prize (with Grandma Koo’s permission) to Yerethen Spearaxe’s son, Yorath. The Senalstings are thus considered Waha-Friends and this gives the family – and Grandma Koo – considerable cachet amongst the Praxians.

## The Feyralsting Compound

Occupying a row of interconnected houses and a small villa that fronts The Processional, the Feyralsting family is one of traders and merchants who bring goods back from across Esrolia to sell in the Great Market, where they have a dozen stalls on permanent lease from the Stewards. The Feyralstings are Jrusteli sympathisers and, in decades gone past, sent many daughters and sons to live within the Empire and study Malkionism alongside their own religious practises. These days they are more circumspect but retain their God Learner leanings. Mamma Feyr deeply resents the Senalsting favouritism and wants to see the marriage between Larinna Senalst and Yorath come to a messy and embarrassing end for her arch rival, Auntie Enty. Mamma Feyr is quite prepared to use any dirty trick, any devious plot, to undermine the Senalsting position and gain Grandma Koo's love and patronage.

## Kakstan's Art Museum

Kakstan the Artist is an oddity in that he is unaffiliated to any Enfranchised or Client family in Esrolia or Pavis but is clearly Esrolian by birth. A tall, waspish man with a shock of ginger hair and a wild expression, he is a creator and purveyor of fine art, most of it designed and created in his workshop attached to the long, low museum section of his dwelling. Kakstan claims to make everything: sculpture, paintings, frescos, tapestries; there is no form of artistic expression that he is not capable of.

All of the pieces he produces are subtly magical – even though he has only a smattering of Common Magic himself. The pieces always display their effects at night and that is the best time to view the marvels that he has on display in the museum. Roll once on the Art Table to determine what is on display and then again on the Effect Table to determine what it does at night time.

1D20	Art Work
01–05	Sculpture
06–10	Statuette
11–15	Landscape Painting
16–17	Portrait Painting
18	Abstract Painting
19	Tapestry
20	Fresco

Kakstan only sells his pieces to select customers – such as the king, high-ranking Arrowsmith nobles, Rune Lords and so forth. His charges are always discreetly negotiated.

What most people do not know is that Kakstan is a charlatan. All the pieces he sells came from one of the cradles that came down river 70 or more years ago. Each is designed to help educate the giant infant sailing in the cradle in some form.

Kakstan does not know this; nor does he ever say how he came by these treasures. But he is certainly getting rich through it.

## Plains District

Plains district is outside the Free City core and is the wide, open area of grazing that surrounds part of Temple Hill's south-west quarter and Shah's district.

This land is where Waha was wounded in his battle against Pavis and his forces. It is therefore sacred land to the Praxians who have gone against strict tribal tradition and opted to settle within Pavis's walls. In the west of the district is a permanent tented community, which is home to the Spearaxe Impalas, Impala nomads who aided Waha in the early battles but were first to acknowledge that Lord Pavis could be both friend *and* foe. Lord Pavis gave this land to the Spearaxe Impalas and has decreed that no permanent structures, save those that the Spearaxe Impalas choose to erect, can be raised on the land.

The tented settlement is called Spearaxe Camp and includes Impala pens to the south, and a collection of large and small, many-coloured tents in the traditional Praxian nomad design. The land is used for grazing and, although it officially extends only as far as the border indicated on the Pavis District map on page 18, the Spearaxe Impalas use the whole of the Grazing region for their animals.

Other, sympathetic, nomad tribes are free to use the Grazing by entering the city through Hippogriff Gate. The lands of the Grazing are open for all communal grazing and exercise but tradition and courtesy dictates that all newcomers approach Spearaxe Camp, make a gift to Yerethen Spearaxe, the High Shamans of Waha and khan of the Spearaxe Tribe, and seek permission. He rarely refuses but he is wary of those clans who, loyal to Jaldon Goldentooth, might try to exploit the relationship he has with Pavis to harm the city or take revenge. Yerethen Spearaxe therefore questions all newcomers closely to determine their affiliations, gain news of the outside tribes and then make an appropriate judgement.

Praxians from outside the walls can make camp within the Spearaxe camp – or close to it – or anywhere in the Grazing if they have Yerethen Spearaxe's permission. Those who flout it face attacks by the Spearaxe Impala warriors and they will defend their rights rigorously.

Spearaxe Camp consists of some 50 tents housing in the region of 200 Spearaxe Impala nomads. At any given time there will be 1D4–1 visiting clans or tribes from outside the walls who have Yerethen's permission to be in his district. The camp has shrines to Eiritha, Daka Fal, Storm Bull and Waha. Eiritha's and Waha's shrines are massive, impressive yurts standing next to each other. The Horned Man shrine is a four-metre high,

1D100	Effect
01–10	Animates and replays through a myth important to the viewer.
11–12	Any Divine Spell recently used (within the past 24 hours) is returned without the need to visit a temple or shrine. The viewer can only benefit from the effect once and once only.
13–30	Changes colour, pattern and texture abruptly.
31–50	Changes into another, random art form.
51–55	Confers a new, non-progressive Common Magic spell on the viewer. The viewer can only benefit from the effect once and once only.
56–75	Gains a voice and holds a nonsensical conversation with the viewer.
76–80	Increases an existing, randomly determined, progressive Common Magic spell by one. The viewer can only benefit from the effect once and once only.
81–85	Moves around the museum on unseen legs, wandering hither and thither.
86–89	Tells the viewer's future in some abstract way.
90	Viewer gains an immediate 1 Armour Point to all locations, which lasts for 3D6 days before disappearing. The viewer can only benefit from the effect once and once only.
91	Viewer gains automatic protection from all Spirits within a POW of less than 15. This lasts for 3D6 days before disappearing. The viewer can only benefit from the effect once and once only.
92	When touched, 1D3 POW is <i>automatically</i> devoted to the viewer's god. The viewer can only benefit from the effect once and once only and if the viewer is not part of a cult, he gains 1D3–1 POW instead.
93	When touched, confers 1D3 Magic Points on whoever touched it. The viewer can only benefit from the effect once and once only.
94	When touched, confers 1D3–1 CHA on whoever touched it (up to species maximum). The viewer can only benefit from the effect once and once only.
95	When touched, confers 1D3–1 CON on whoever touched it (up to species maximum). The viewer can only benefit from the effect once and once only.
96	When touched, confers 1D3–1 DEX on whoever touched it (up to species maximum). The viewer can only benefit from the effect once and once only.
97	When touched, confers 1D3–1 INT on whoever touched it (up to species maximum). The viewer can only benefit from the effect once and once only.
98	When touched, confers 1D3–1 POW on whoever touched it (up to species maximum). The viewer can only benefit from the effect once and once only.
99	When touched, confers 1D3–1 SIZ on whoever touched it (up to species maximum). The viewer can only benefit from the effect once and once only.
00	When touched, confers 1D3–1 STR on whoever touched it (up to species maximum). The viewer can only benefit from the effect once and once only.

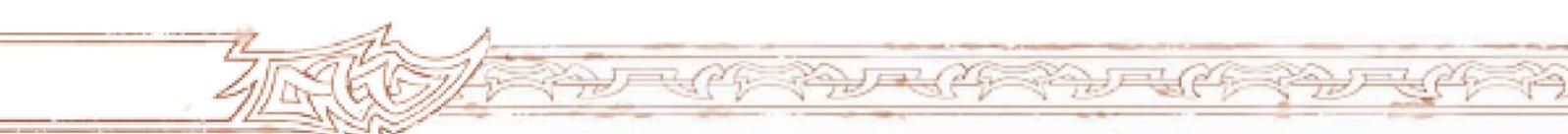
spear-shaped outcrop of rock from which the Spearaxe tribe takes its name. The Daka Fal shrine is a totem of wood, carved to resemble brooding Daka Fal watching over the safety of the encampment.

Shamans to each of these deities live in Spearaxe Camp. Yerethen is the Waha High Shamans and he is training his son, Yorath to be his successor.

The Eiritha shamaness is Atrass Tallmother, Yerethen's half-sister who is, as her name implies, very tall for a Praxian, with rust-red hair and intense, green eyes. She is the mother figure for all Spearaxe womenfolk and it is considered politic to bring a gift for her when placating Yerethen.

The Storm Bull shrine is tended by Genghriz Hardspear, a Storm Khan and leader of the Spearaxe Impala warriors. His head is bald, his beard grey and matted and a cruel scar runs laterally across the top of his head – a failed attempt by a troll to cleave his skull. Genghriz, like all Storm Bulls, is gruff, intolerant of fools and an intense hater of Chaos. He believes that God Learners are Chaos worshippers at heart and dislikes them intensely.

Both Yerethen and Atrass have seats on the Ring and Seal where they represent the Praxians. Yerethen shares what news he thinks is worth sharing but keeps other matters to himself. Atrass is similarly tight-lipped but takes a great interest in all affairs concerning animals within the city walls, as befits a Herd Mother.



The Spearaxe tribe are being actively courted by the Senalstings of Esrolia District. Yorath, whilst at the market, saw Larinna and was smitten with her beauty: the Senalstings, not wishing to miss a trick, have therefore made it their business to foster the romance. Aunty Entity Senalsting has encouraged the women of her family to pay reverence at the Eiritha shrine in a bid to seal the impending marriage between Larissa and Yorath.

Yerethen is of the opinion that the marriage could be a good move for his people. Atress has consulted with the clan's ancestor spirits and the omens are good. Genghriz Hardspear is, however, against it. He had planned that his only daughter, Nameia, would marry Yorath and he sees Larissa as an interloper with decidedly underhand plans. Yerethen and Artress have dismissed the Storm Khan's concerns as mere paranoia, however, and entertain the courtship as something that will help seal the enduring friendship between the plains people and the city.

The Spearaxe clan trades tribal goods (impala meat, horns, skins and so forth) at the Great Market and it welcomes traders from the Freecity core into its camp as long as the trades are beneficial. The tribe values its impalas (of very good stock and breeding) too much to sell them but it happily trades a carefully managed and slaughtered amount of impala meat in exchange for things it needs – such as cloth, jewellery and spices.

The tribe is on good terms with the Arrowsmith administration. The Spearaxe tribe saw, when Waha was wounded, that Lord Pavis did not seek to destroy their god but to reach an accord that could only, initially, be settled with arms. Because they have accepted Pavic rule and live contentedly within the walls, the relationship between the Impala and Arrowsmith clans is excellent and, when Yerethen and Artress speak on the Ring and Seal, King Jhanos listens.

## Prophet District

Prophet District is the small Malkioni and Hrestoli enclave within Pavis. A further settlement at Cradlesnatch Island is the second formal God Learner community.

Two temples dominate the district: the Esvulari temple and the Temple of Hrestol. The Esvulari temple, venerating Malkion the Son and the Malkionised versions of the Storm Tribe gods, is in close sight of the Pavis Temple on Temple Hill. The Hrestol temple, founded by a wandering knight of Hrestol who sided with Lord Pavis for unknown reasons, is on the north east edge of the district.

The Esvulari temple welcomes all Malkionists with the exception of Zistorites. The creation of the Clanking City

horrified the Esvularings and even though it has fallen they still consider the Zistorites to be heretics. Jorontus the Calm, the weary High Priest of the church, continually watches for Zistorites in the city and counsels the Ring and Seal to be wary of the machine god worshippers. He is not vigilant enough. The True Malkioni of Cradlesnatch Island harbour the Riveted Fist Zistorite sect although do not involve themselves in their vengeful plans. Jorontus is unaware of their presence but, ever suspicious of the True Malkioni Church, ensures that a discrete distance is maintained between their two sects.

The Hrestol temple is managed by Sir Menekeyil the Farwind, a knight-disciple of Hrestol who escaped far-off Galastar in the Janube valley when the God Learner regime there persecuted and murdered his family. Sir Menekeyil cuts a sad figure: tall, handsome, in middling years, he is friendly to most cultures and particularly to the Storm Tribe community, even though he is a staunch Hrestoli. He has a good relationship with Jorontus because the men share similar views. He is, however, far more deeply suspicious of both the Malkionists of Robcradle and the EWF, whom he sees as a devious and corrupting force more dangerous than the Zistorites. He is especially nervous of Labygyron: he has seen how devout Wyrmfriendism provokes extreme behaviour and his fear is that Labygyron will somehow use the peace of Pavis to sinister ends.

Prophet District is welcoming of all Malkionists generally and even those who are not of the Hrestoli or Esvularing faiths can worship the Invisible God through either temple. Both Jorontus and Menekeyil look for moderation and co-operation from those who live in their district. Those who attempt to proselytise too vehemently, or question the moderate leanings of either faith here, are politely invited to move out to Cradlesnatch Island.

## Places of Interest in Prophet District

### Baulk's Inn

A three storey building leaning precariously out above the street and with a slate roof painted bright blue. It offers decent rooms for rent at the going rate and is noted for the quality of its food, cooked by Baulk's wife, Orsoola, a massive woman who excels in arm wrestling as well as roast dinners. Baulk himself is a wisp of a man with a thin nose, thin lips and a single bushy eyebrow framing thin, sad eyes. Despite having the looks of a depressed reed serpent he is a charming and funny character who has lived in Pavis all his life and knows the city intimately.

### Farlang's Outfitters

Farlang was a Seshnegi tailor who yearned for travel. His journeys took him across Seshnela, eventually to Feroda and then up-river to Pavis. Farlang walks with a pronounced limp

but retains his good humour and joviality. He is a tailor of superlative skill and can reproduce any fashion one cares to name; even non-Malkioni frequent his workshop given the quality of his goods. Farlang is very much a lay-worshipper of the Invisible God and frequents both the Esvulari and Hrestol temples. Unlike the two priests, though, he is sympathetic to the plight of the Clanking City and this has led to the Riveted Fist secretly using him as eyes and ears within Prophet District. They have assured him that there is no plan to threaten the city and, gullible to the last, Farlang believes them. Of course, he says nothing to any of his Zistorite contacts and uses his occasional trips to take custom-made clothes to Robcradle as a good cover for making contact with them.

### **The Northside Carpentry**

A large workshop is operated by Leverus Lightchisel and his sons, master carpenters who readily trade with anyone with coin. The three craftsmen specialise in different areas. Leverus is a furniture and cabinet maker, who has supplied the Arrowsmiths with many fine pieces. His eldest son, Herus, specialises in carts and wagons, aided by his own son Cavius. The youngest son, Dergen, specialises in structural carpentry for houses and buildings. None of the family members are staunch Malkionists but pay their respects at the Esvulari temple diligently and regularly.

### **Riverside**

This large district is divided into three administrative areas: the Arrowsmith Citadel on the west side of the river; the Great Market directly opposite, on the east side and in the shadow of the Pavis Temple; and the Zola Fel temple, which is physically located close to Dragon District but is not part of it.

### **The Arrowsmith Citadel**

This huge edifice is a barracks, administrative centre and palace. It is home to King Jhanos and his family, the various zebra clans that make up the Arrowsmith clan, the Steward Hall, which is the day-to-day bureaucracy of the city and a symbol of the human power that controls Pavis.

The citadel sprawls on a low hill and is visible from most parts of the city. Its walls are made of regular, Mostali-cut blocks of yellow stone, each a metre thick. Zebra warrior sentries patrol the walls and, behind them, the jagged and domed outline of the Kyrem Palace is visible. The main entrance to the citadel is via a portcullised gate on the north east wall and it leads into a large open courtyard directly in front of the barracks. This courtyard is used for select addresses and Arrowsmith clan ceremonies; it is not a public area.

Some 400 warriors of the Arrowsmith clan are barracked at the citadel. Others live outside in the accommodation to the north-west of the citadel. The zebra pens include stables,

grazing areas, exercise areas and a smithy. 300 zebras are kept here at any one time.

### **Outer Gate**

Only members of the Arrowsmith clan and official visitors are allowed access to the citadel, via the outer gate. It consists of a pair of gates; the first is a massive, reinforced wooden structure that is opened by winches through the gatehouse mechanism that is enclosed within the walled building on the north side. The second gate is a portcullis that is, again, winched up and down from the mechanism room.

The gate is always crewed by six warriors who stand guard and work the mechanisms as required. The two gates are wide enough for three zebras to pass through side-by-side.

### **Outer Courtyard**

The Outer Courtyard is used for assembling zebra warriors, parades and certain ceremonies. No non-Arrowsmith clan person can pass beyond the Outer Courtyard without either an escort or letters of marque.

### **Inner Courtyard**

The expansive Inner Courtyard is the main thoroughfare for the citadel giving access to the barracks, armoury and workshops, palace, zebra pens and rear access to the Steward Hall. It is cobbled, has several wells drawing water from the Zola Fel and is a constant hive of activity with servants and warriors coming and going frequently between the buildings. A wide, curving balcony looks out across the courtyard from the palace and this is where the king makes his addresses to the Arrowsmith clan – usually on a weekly basis.

### **Barracks**

A large square of turf and dust, surrounded by a gated wall, the barracks is an area for Arrowsmith clan tents and yurts, the traditional structures of the Zebra Nomads. Up to 250 warriors are camped here permanently and the square of earth amidst a sea of stonework and masonry is a welcome comfort to these essentially plain-dwellers. Tents are arranged according to rank and standing within the tribe and by general clan division. The Singing Zebras, for example, form their own enclave whilst the elite Zebra Cavalry forms another. Warriors cook for themselves around local fire pits and the whole barrack area resembles a typical plains warrior encampment.

### **Zebra Pens**

The large zebra pens are a mixture of grazing areas, exercise yard, stables and tack rooms. Zebras are kept in separate corrals organised along clan divisions and each beast carries a daubed marking to indicate clan and specific owner. Gates on the north and south walls permit rapid access to the outside, although these are used only for rushed ingress and egress. Usually zebra riders use the Inner Courtyard as a thoroughfare when making their way to and from the pens.

### Armoury and Workshops

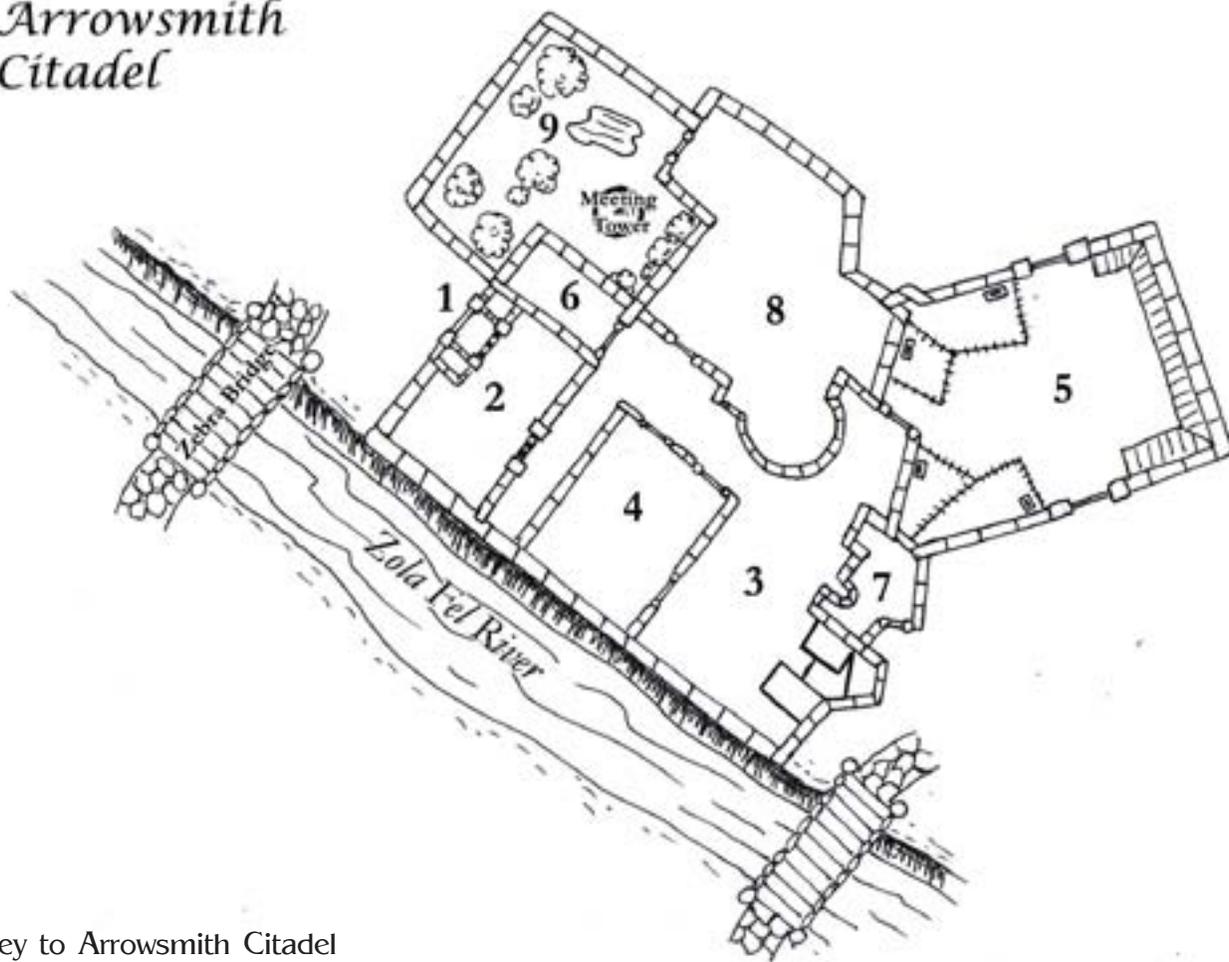
A fully functioning smithy and armoury keeps the garrison supplied with spears, shields, lances and javelins, as well as manufacturing and repairing general items for use around the castle. It has a full-time staff of 20 smiths and woodworkers and is supervised by an Iron Dwarf known only as Number Twenty Seven. Number Twenty Seven was gifted to the citadel by Flintnail and is a master smith who has been detailed with utter loyalty to the kings of Pavis. The dwarf runs the workshops to Mostali lines, with clear shifts, work-rosters and schedules. The staff within, despite being human, have adapted to the punishing regime and turn-out fine quality equipment for the Arrowsmith clan.

The lower levels of the armoury and workshops contain the citadel dungeon; 100 secure stone cells that are used for holding prisoners as punishment or awaiting judgement. Eight Zebra warriors act as prison guards with the warder being the immense, corpulent but extremely tough Buris the Bull, a Storm Bull warrior who takes his work as chief guardian extremely seriously.

### Steward Hall

This is the one part of the citadel that the public has ready access to and the main entrance faces out into the district. It is a three storey structure that has offices, storage rooms

## Arrowsmith Citadel



### Key to Arrowsmith Citadel

1. Outer gate: used by Zebra Riders and official dignitaries.
2. Outer Courtyard.
3. Inner Courtyard with access to barracks, palace, workshops and zebra pens.
4. Barracks: Accommodation for 250 Zebra Warriors.
5. Zebra Pens, stables and stores: Riding mounts and maintenance for Zebra Riders.
6. Armoury and Workshops.
7. Steward House: Administrative buildings, open to the public.
8. Kyrem Palace: Home to King Jhanas Kyrem and family. Accommodation for 60 servants and 150 warriors.
9. Private gardens and meeting tower for the Ring and Seal.

and a small scriptorium on the two upper floors and a large, wide public hall on the ground floor, which is where licenses, permits and accommodation are allocated. Booths and tables are clearly marked in Trade Talk as to their function and long lines are common at all tables or booths waiting for service. The Steward Hall is managed by Poderan the Wit, a Lhankor Mhy priest and master organiser who has served the Arrowsmith dynasty for at least 20 years. He employs any who are numerate, good at organising and able to think on their feet. He is not affiliated to the Lhankor Mhy temple in Storm District but does worship there. Most of this time is spent in managing the vast bureaucracy of the city, assisted by his staff of 50 Stewards. The Steward Hall has accommodation attached to it, which faces into the Inner Courtyard. Stewards live and sleep in the citadel although Poderan gives them frequent duties that take them abroad into the city at large.

### **The Palace**

Built for the Arrowsmith dynasty by Flintnail, the palace is a four storey, fortified house that has been home to all the Arrowsmith kings since the city was founded. The palace has five towers, each representing an ally of Lord Pavis who came with him to found the city. The towers are slender, ceremonial and symbolic structures rather than dwelling areas although each can house archers in the case of battle.

Within the palace is light, open and airy with few private rooms (save for the family suits on the second floor) and is designed to be both functional and ornamental. The palace has a retinue of 20 servants who maintain the building, tend to the Arrowsmith family and cook for them. King Jhanas keeps a happy and contented household. The servants are drawn from families of loyal, non-Zebras who have served the dynasty for decades and are all loyal to the Arrowsmiths.

The ground floor of the palace contains the Throne Room, used for official meetings and delegations; a banquet hall, used for ceremonial feasts for a variety of occasions and a set of private rooms for the king and his officials. All the Arrowsmith kings have kept the palace decorated in traditional nomad styles with fluttering drapes, hunting trophies and large, round, floor cushions and low tables. There are no chairs to be found, save for in those areas designated as offices where chairs and tables are needed. The king is served by a staff of 12 advisers who are all drawn from the Arrowsmith clan and keep him informed of daily affairs in the city. Poderan is a regular visitor who gives a weekly inventory of how the city fares in terms of taxes, licenses, permits and so forth.

When the Ring and Seal, the official council to the Arrowsmith kings, meets, it is in the specially built round house located in the Gardens, adjacent to the palace. One-off visits from Ring and Seal members are handled in either the Throne Room or King Jhanas's private rooms on the ground floor.

The lower levels of the palace contain servants' quarters and a sub-barracks, which is used by those warriors assigned to the protection of the Arrowsmith family. There are 20 such warriors and an additional 130 who protect and patrol the palace directly. This is considered both a privilege and a cushy assignment. Palace garrison duty is awarded to the most diligent Arrowsmith clan warriors but the garrison does change frequently to prevent any clan divisions from emerging and threatening the palace's harmony.

### **Great Market**

The Great Market is officially a sub-district of Riverside. Here is where the massive market of Pavis is held attracting traders from all over. Markets are held once every season and last for a full week. Flanking the market area are warehouses and storerooms, plus stables, which can be hired by traders from the Steward House. The Issaries cult has a permanent temple just off the main row of storehouses and it is customary for the priest to bless the market at its start and close.

### **Market Times**

*Sea Season, Harmony Week*  
*Fire Season, Fertility Week*  
*Earth Season, Movement Week*  
*Dark Season, Harmony Week*  
*Storm Season, Fertility Week*

*There is no market during sacred time.*

Smaller markets for flowers, wine, ale, herbs and spices are set up in Esrolia district and Temple Hill and at its busiest it is difficult to tell where one market ends and another starts. Market days in Pavis attract visitors from across the region, but also as far away as Dragon Pass. The taverns and inns conduct a thriving trade and bed space is difficult to find in the Fire and Earth Season markets.

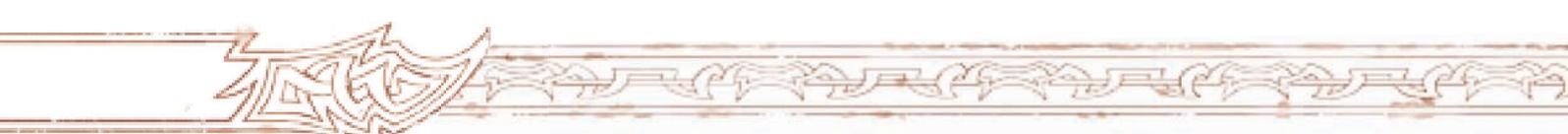
### **Places of Interest in Great Market**

#### **Bard Court Armoury**

Here, Zantias Bronzhammer has his forge and workshop, turning out weapons and armour of decent quality. He undertakes private commissions and ad hoc repairs. Zantias is a huge, bald-headed man, gruff but fair, who leaves the business-side of things to his cousin Pandoo. Pandoo is small, sharp and has a fine eye for quality weaponry but not the skill to make it or wield it.

#### **Genoze Bakery**

Incredible smells waft from Genoze bakery, which produces superb bread – possibly the best in Pavis. As well as the traditional long batons Genoze makes a variety of more exotic loaves using herbs and other ingredients imported to the city.



He sometimes employs hardy souls to seek-out delicacies such as blue sapphire and Old Man's Whisker (that grow along the southern stretches of the Zola Fell) which, he claims, gives his bread the characteristic texture for which he is famed. 'Good baking comes with a little risk', is his motto.

### **Bronze Inn**

The roof of Bronze Inn is made of bronze and when the rain thuds onto it, or the winds howl around it, the whole roof vibrates with an eerie sound that echoes throughout the district.

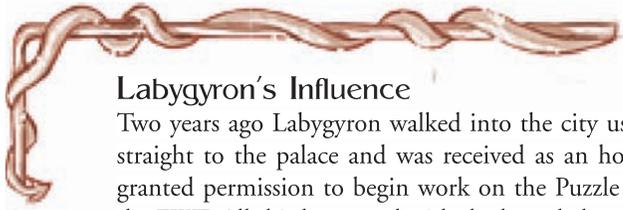
This is a comfortable inn favoured by merchants and it is usually very busy. It is run by Mahkus Zhonoir, a bear of a man with a wolf-like glare and temperament to match. He tolerates no trouble or dissent in the Bronze Inn and many a belligerent merchant has been unceremoniously ejected for daring to pass comment on the way Mahkus chooses to operate his premises. But, for those used to Mahkus's ways,

this is an excellent place to stay and, when Mahkus is caught in the right mood, he is a genial and charming host.

### **Azeneera's House**

Azeneera runs a house of courtesans providing services to the merchants who stay in the area, especially at the Bronze Inn. It is an unpretentious house of three storeys with a lime-green door subtly decorated with a brass doorknocker in the shape of a woman's breast. The house is also a temple of Uleria, with three rooms fitted-out as shrines to the goddess of pleasure. It is customary to pay one's respect at the public shrine before getting down to business proper.

Azeneera employs only four girls: Anhet, Beatrix, Hortenz and Valna. All are experts in their craft and known for their discretion. When the girls emerge from the house, they always travel as a group and are always well-dressed in the latest fashions (usually gifts from their grateful patrons). They are always accompanied by Vazkule Porenz, a dogged-looking



### **Labygyron's Influence**

Two years ago Labygyron walked into the city using the Zola Fel River as though it was a paved road. He went straight to the palace and was received as an honoured guest. He was gifted the whole of Dragon Mount and granted permission to begin work on the Puzzle Canal – an undertaking of great importance to both Pavis and the EWF. All this happened with the knowledge and blessing of Lord Pavis himself, who told King Jhanas to both welcome and study with Labygyron.

Jhanas has been true to his word. Labygyron is a regular visitor to the palace and he schools King Jhanas personally in certain elements of draconic mysticism although he has not, to anyone's knowledge, tried to create an EWF convert of the king. Labygyron is distrusted by the Ring and Seal and many others see his influence as sinister. In reality, Labygyron is attempting to do several things that King Jhanas needs to be involved with:

- Reinforce the sanctity of the city. Puzzle Canal is designed to hide and hold the EWF battle banner, a relic of immense significance that reinforces the safety of Pavis from enemies. Such an undertaking cannot happen without the knowledge and assent of the king and Labygyron is acting as both an EWF emissary and strategist in this regard.
- Ensure the king is schooled in the true ways of the EWF. Labygyron is Lorenkarten the Mile, a truly powerful EWF mystic and member of the Eternal Dragon Ring. He knows and understands true draconic secrets that act in a benign way when applied to Pavis as a whole. Lorenkarten applied a similar approach as enlightened adviser to the kings of Alkoth in Dara Happa and his immense draconic insight offers benefits that traditional counsel cannot attain. However Lorenkarten has been told by Lord Pavis that he is not to engage the king in any EWF agenda nor make a convert of him. Lorenkarten's recent defeat in Dara Happa has chastened him somewhat and he is careful not abuse Lord Pavis's generous sanctuary.
- To represent the Eternal Dragon Ring in this region. Although Lord Pavis studied with the finest mystics of the EWF in Dragon Pass, he is not an official part of the Eternal Dragon Ring. However it is necessary to acknowledge that power and to have it present in Pavis as a check and balance against both the foes outside the walls, in the shape of the Praxian rebel nomads, and inside, in the shape of the True Malkioni who still maintain Cradlesnatch Island as a small remnant of the Middle Sea Empire's larger territories.

Fronelan with slicked-back hair and a beady expression. Vazkule is Azeneera's accountant and purse-holder and he makes sure that the girls, when they take their regular constitutionals through Pavis, are unmolested by over-eager clients. He is handy with his concealed knives and is as fast and ruthless with his blades as he is with numbers and money.

Azeneera herself is married to Mahkus Zhonoir, a fact the couple keep concealed from just about everyone in the city, save for a few carefully selected confidants. Mahkus is presumed to be just another of Azeneera's clients but his frequent visits are simply to be with his beloved wife.

## Zola Fel Temple

The large and prominent Zola Fel temple is considered part of the Riverside District even though it is located within the Dragon District region. Ohmahlus Talk-Current is the River Priest and he is supported by a dozen acolytes and initiates who conduct the major business of the temple.

The temple is a large, semi-enclosed rectangle with many pillars and columns supporting its stone roof. A quay runs into the river from the temple's eastern side and here one can rent a boat by the day, week or season. Alternatively, if one is available, a Zola Fel initiate will act as rower/punter and general guide whilst navigating the river for a nominal charge.

## Zola Fel Boat Hire Costs

	<b>Daily Hire</b>	<b>Weekly Hire</b>	<b>Season Hire</b>
Coracle	4 CP	1 SP	10 SP
Punt	6 CP	1.5 SP	15 SP
Canoe (2 man)	8 CP	2 SP	20 SP
Canoe (4 man)	1 SP	2.5 SP	25 SP
Row Boat (6 man)	1.5 SP	3 SP	30 SP

Add 5 CP if a temple boat-handler is required. Not available for seasonal rentals. Mooring costs at the Zola Fel temple are included in the cost.

As well as being a temple dedicated to Zola Fel, worship to any other river god, such as Oslira, can be made at the temple; there are several small shrines dedicated to the Gods of the Waters sited throughout the building.

Ohmahlus Talk-Current is a nervous individual who always believes that the river god is disturbed about something. He forever watches the currents, forever broods on the meanings of the various eddies and collections of weed and wonders aloud if Zola Fel is angry, sullen or in any mood but placid and accepting.

It is customary to pay respects at the temple when undertaking any form of voyage on the river. This is a mark of respect to

both the temple and god; those who do pay a silver or two to the temple are given a small nugget of polished stone that can be worn around the neck with a leather thong. Members of the cult, when on the river, keep an eye-open for all boat handlers to see if a stone is worn. Those who do are hailed heartily and offered thanks and continued good travels. Those who do not are given a curt nod and nothing else.

Ohmahlus Talk-Current knows nothing of the building of Puzzle Canal, beneath his very temple. King Jhanas and Labygyron have deliberately kept Ohmahlus in the dark knowing that the man would protest vociferously. In fact, all the members of the Ring and Seal have been kept in the dark: only when the Puzzle Canal is finished will the secret be unveiled – and then, only to those who need to know of its existence.

## Shah's District

Shah's District is the largely Carmanian enclave in the city. Small in populace it is decidedly insular and the Carmanians react poorly to non-Carmanians given accommodation in their district. They are particularly hostile to Wyrmfriends and Dara Happans, the latter including the Sun Dome Templars. Their presence in Pavis, despite such animosity, is to ensure that the Shah of their emerging empire has a presence wherever one is needed. They do not reject the spirit of inclusivity in Pavis but neither do they embrace it: this sets them at odds with the administration and denies them a seat on the Ring and Seal – something they are sour about.

The Carmanians have forged alliances, if not exactly friendships, with the Spearaxe Tribe of Plains District and some of the outside tribes loyal to Jaldon Goldentooth. Their biggest concern is the heavy EWF presence in Pavis and the underlying idea is to see this reduced or more greatly controlled. Being able to influence those who might impose such control and are traditional enemies of the Wyrmfriends is important to them. Naturally enough the Carmanians do not broadcast their alliances and make their moves subtly and patiently.

The Carmanians do not have a major temple to their gods in Pavis. Instead they make do with discreet Hero Shrines to Carmanos and Syranthir.

The Carmanian community leader is Eiranthir Bluecloak, so named for the beautiful, magical azure cloak he wears at all times. The cloak, his lackeys claim, is the result of the Blue Moon HeroQuest and Eiranthir does nothing to dispel the rumour. He swaggers around, enjoying adulation from his countrymen whenever the opportunity presents itself but otherwise remains secluded in his large villa overlooking the Plains District.

## Places of Interest in Shah's District

### Barro Kiln

Synathur Barro is a skilled potter operating a small kiln in this courtyard workshop. His work is exceptional; delicate earthenware decorated with Carmanian motifs and traditional designs often depicting the invisible flow of the Heroes.

### Zerid's Teahouse

Zerid Greer operates a tavern that serves only tea, made from dried herbs collected in the Zola Fel marshlands and prepared in her own workshop at the rear of the building. The teahouse has a peculiar but relaxing scent and is a popular haunt for Shah District locals. Zerid is a favourite of Eiranthir Bluecloak and is clearly a wealthy woman in her own right. The two could be joint schemers.

### Deridj the Cobbler

Deridj is a consummate craftsman making shoes and boots of quality. They lack the elegance and style of others of his trade but a pair of his boots and shoes are said to last a lifetime. Many come to him for repairs to their own footwear and he has supplied several sets of riding boots to notable God Learners – and Eiranthir Bluecloak himself.

## Storm District

A large Orlanthe enclave, Storm District is home to civilised Orlanthe migrants from Hendrikiland, Esrolia, Ralios and Dragon Pass, along with barbarians who have adapted to the ways of the city. Many Orlanthe aided in the fight against Waha and this district was a gift to them from Lord Pavis.

The chief Lightbringer gods are well represented in the district. Major temples to Orlanthe, Ernalda, Issaries and Lhankor Mhy are all prominent and attract many worshippers. The buildings of the district are simple houses that merge many different Orlanthe cultural styles into one that is becoming uniquely Pavic. The proximity to the Wyvern Gate means that Storm District is the first place most visitors encounter in the city and its character is reflective of traditional Orlanthe exuberance and hospitality with most of the old Orlanthe traditions being maintained.

There is, naturally enough, suspicion of the draconised Orlanthe and the Wyrmfriends of Dragon District and the physical distance between the two neighbourhoods is deliberate. However the orthodox Orlanthe do not overly concern themselves with a draconic presence in Pavis, most having experienced close proximity to the EWF in some shape or form elsewhere. Of more immediate concern is the presence of the God Learners who are considered a more insidious threat. Despite this, the Orlanthe try not to make trouble

with the God Learners and prefer to keep their distance. Malkioni are welcome to visit the district and trade there but are forbidden to enter any Lightbringer temples.

The de facto leader of Storm District is Arrias Windlord, the ranking Wind Lord of the Orlanthe temple, successful HeroQuester and an imposing, chieftain-like presence in the district. His ancestors were Dragon Pass barbarians who resisted the EWF but sided with Lord Pavis when he marched to claim the lands where the city now stands. Arrias also took warriors to assist in the siege of the Clanking City and he made a number of dragon speaker friends during that campaign. He is therefore more predisposed to the EWF than others in the community but he is Orlanthe first and foremost and represents his community well on the Ring and Seal. The Orlanthe temple stands on the Processional on the south side and in plain sight of the Pavis Temple. Lord Pavis gifted the air of the city to Orlanthe and so the god is recognised not just as the storm god but also as the Breath of the City. Many offer simple prayers and thanks to him at the Orlanthe temple, especially when cooling winds blow in from the south and west.

Surana the Fair is the Ernalda High Priestess and half sister to Arrias. She is a grey-haired beauty renowned for her kindness and grace but also for her astute political mind. Like Arrias she sits on the Ring and Seal and has a unique way of convincing others to reach a consensus or reach an amicable conclusion on a contentious point of view. When she speaks in her calm, melodious tones, people are forced to listen and her smile is utterly charming and disarming. The people of Storm District love her without reserve and refer to her as Our Mother; she, equally, loves her people and no one is below her kindness.

The Humakti are represented by Gedz the Gnarled, Arrias's best friend and a Sword of Humakt who also fought at the siege of the Clanking City. The right side of his body and face is scorched by fire, the result of a childhood accident, and it lends him a frightening appearance that is perfectly suited to his brooding, focused personality. Gedz sits on the Ring and Seal but defers to Surana and Arrias and is often absent from many meetings. As the priest of the Humakti temple he also acts as a broker for mercenaries, bodyguards and adventurers; the Humakti temple is always a good place to begin for finding sword-work. Naturally Gedz favours other Humakti and there are many active Humakti living in the city but anyone that is clearly brave, competent and prepared to make a small offering to the temple can find work through him.

The Issaries temple is run by Mourus Swiftword, a very capable merchant venturer who claims to have traded his way across three empires before finally settling in Pavis. He is a genial and voluble man with a nose for a bargain and the magic to attain one. The temple itself is close to the market square north west of Wyvern Gate and most merchants who come into the city

pause to offer a small donation to Issaries and seek blessings for a profitable stay in the city.

The Lhankor Mhy temple and library is a growing repository of knowledge for both Storm District and Pavis. An elaborate tower in the middle of the southern quarter of the district, it houses shrines to the god, shrines to knowledge spirits and, of course, a library of scrolls collected diligently over many years. The High Priest is Hengest the Bald, so named because when he initiated to the cult all his hair immediately fell out, thereby ensuring a direct communication with Lhankor Mhy himself. Hengest is master of the Pavic Codex, an ever-growing history and mythical retelling of how the city was founded, which seeks to explain the way Lord Pavis's magic worked and its origin. Hengest does not place any Orlanthi spin on the story; it is as straight and mythically truthful as it needs to be. Once finished he intends to donate the codex to the Temple of Pavis as a lasting testament of Pavis's wisdom and power. Many believe that when that happens, Lord Pavis will undergo some form of transcendence as his myth will be complete. Until then, the Pavis Codex remains a very important codification of myth and magical insight that certain agencies – not least the God Learners – would dearly love to attain.

In the shadow of the Lhankor Mhy tower is the triangular (in honour of the Beast Rune) temple of Urox the Storm Bull. Orlanthi Uroxi live near the temple and are the self-proclaimed guardians against Chaos in the city. Prax is sacred land to all Uroxi, and Pavis is considered a sacred city, even though Storm Bull's son, Waha, had to be defeated for the city to emerge. Sernius Ironskull is unrelated to the Plains District nomads having being born in Hendrikiland but he is on good terms with them and regularly joins with the Spearaxe warriors in patrols of the larger Pavis city area when they need an extra hand. Serenius is a brute of a man, with the runes of Urox tattooed on his chest and back and, as the city's self-appointed warden against Chaos, he has a seat on the Ring and Seal although he, too, defers to Arrias Windlord on most matters.

## Places of Interest in Storm District

### North and South Markets

The district has two independent markets that operate both in and out of the Great Market trading periods. North Market specialises in foodstuffs whilst South Market specialises in non-consumables. Both markets are administered by the Issaries temple although licenses still need to be purchased from Steward Hall in Riverside.

### Aulg's Goldsmiths

Aulg is one of the foremost goldsmiths of the region. Originally from Hendrikiland, he left there in a cloud of

confusion and near-scandal and set-up shop in Pavis. His work is characterised by startlingly beautiful gold filigree with the thinnest, brightest strands of metal worked into delicate, finely detailed shapes. Aulg provides a weighing and metal purity testing service from his workshop, calculating the purity of different metals and ores and working out the likely price. He always wants high-quality gold and silver but acts as a broker for other precious metals and gems.

### Vesperian's Emporium

This unpretentious-looking store is a treasure-house of trinkets, knick-knacks, the useless and the tasteless. Gaudy statues from Kustria; chipped Carmanian spiced tea services; an entire shelf filled with musical boxes (all broken or tuneless) gathered from across the Middle Sea Empire; chests filled with costume jewellery and worthless bracelets; stuffed animals infested with fleas; jars filled with preserved insects, lizards and human organs; bunches of dried herbs suspended by lengths of tatty raffia from the ceiling... everywhere one looks there is something to behold the eye and capture the attention, even though none of it has any real value beyond its curiosity. No one who walks into Vesperian's Emporium departs without having spent hard-earned money on something they do not need and will never use but find themselves strangely drawn to admire.

Vesperian himself is as curious as his exhibits. A tiny, dust-covered man with a beard that is some six feet long and worn in a huge knot that keeps it from trailing on the floor, he never stops smiling or nodding. He can explain the origin for every piece of bric-a-brac in his store, how he came by it, its previous owners and, if there is an interesting story behind it, that too. If someone looks like they are about to depart without buying something, Vesperian offers them tea from the simmering samovar that is behind his little desk and then sells them the chipped cup as a souvenir. Some claim he was a Jrusteli sorcerer who lost his mind; others that he is as old as Lord Pavis. No one knows when he set-up shop in the city and even Vesperian is unsure, evading the question with an offer of hot, sweet, strong tea.

### The Three Trades

Three imposing taverns stand in a line across the south border of the North market square. They are almost identical in design but very different in character. The first tavern, Trade's Rest, offers simple rooms and a bawdy atmosphere for the merchant of restricted purse. Its landlady, Ezmay, is a buxom woman of good Praxian stock. She brooks no trouble and settles arguments with her hands as easily as any man.

The middle tavern, Trade's Favour, caters for the more prosperous merchants. It offers reasonably comfortable rooms and a stable. The landlord is the wily Kanakus Yool, an expert at just about every card and dice game known to man. He

encourages card and dice schools in the back rooms of the tavern, playing himself when time allows and always taking a cut of the table charge.

The third tavern of the row is Trade's Success, which is favoured by those merchants seeking some privacy. The main floor is filled with many cosy and private wood-lined booths. The serving staff are discreet and the tavern has a hushed atmosphere save for those evenings when storytellers take up a seat by the fireplace and regale the regulars with all manner of yarns. On these nights Trade's Success fills rapidly, for Pavisites love their stories and even children are brought to listen to the best of the wordsmiths. This is the place to come to hear Orlanthi myths recounted with flair and drama and even Hengest the Bald frequents on story nights to tell detailed myths of the Storm Age and even how the city came to be.

## Sun District

Sun District a little piece of Dara Happa in Pavis. A five-tiered ziggurat dominates the district, dedicated to both Yelm and the Golden Dragon, and its lower floors are dedicated to the chief deities, in their draconic form, of the Gods' Wall in the father land. The presence of Yelm, in this, a sun-kissed region of Glorantha, is high. It never rains on Sun District: when the rains do come, Sun District remains dry. The clouds never gather over it. Yelm and the Golden Dragon (which, although slain, is still propitiated as a draconic spirit) see to Sun District's continued glory.

Indeed, Sun District maintains all the strict hierarchical conditions of Dara Happa. Men rule, women tend the family and nobles are frequently seen on the city streets. The only society – societies are a famed institution of Dara Happa – is the Golden Dragon Society, which openly speaks against the rebel emperor Karvanyar and bemoans the wars that have recently beset Peloria. This attitude angers the God Learners, the Carmanians and the Sun Dome Templars who, free from draconic influence, see the draconic nature of Dara Happa as an utter outrage and shun their cousins.

The two foremost priests of the district are Melantirus Highmost, High Priest of the Yelmic temple and leader of the Golden Dragon Society, and Seranda Sundaughter, the Erisa priestess. Both have seats on the Ring and Seal but only Melantirus Highmost attends: it would not be fitting for a woman to be engaged in such work, after all. Priests for the major deities with shrines in the ziggurat answer to Melantirus but lead their own ceremonies and followers, as befits Dara Happan tradition.

Melantirus is ambitious. He sees himself as a prospective emperor of Dara Happa, which could explain his positioning in Pavis. He came here 30 years ago to oversee the building

of the ziggurat and never left. From staunch draconic Yelmic stock he is on good terms with the True Dragon religions of Dragon District and is one of the few who knows Labygyron's true identity – although not his current agenda. Melantirus also believes that he is the one person who may be able to talk Lord Pavis out of his self-imposed seclusion from the Pavis Temple and would, if he could find the opportunity, gladly spend weeks or months in dialogue with the reclusive mystic in a bid to establish a new, solar-focused order that has no need of the Arrowsmith kings. For obvious reasons Melantirus Highmost is not a particularly popular figure in Pavis although his deep knowledge of certain secrets and myths means that he is an important one.

## Places of Interest in Sun District

### Ohm's Outfitters

Ohm Ohm caters for all shapes and sizes, cutting clothes for male and female customers at an almost feverish pace. He has a small team of seamstresses who do the sewing and stitching and he seems to treat them like slaves, making them work long hours with few breaks and low pay. Ohm tends to the front of house, measuring people simply by looking them up and down (his measurements are never wrong) and then suggesting the designs that will work best. His clothes are simple, unfussy, exquisitely tailored and always fashionable. Ohm's memory is phenomenal. He can recall every customer he has ever served, their measurements at the time, the styles and cloths they favoured and how much he charged. He never keeps ledgers of sales and relies purely on his amazing memory.

Ohm will cut and sew any style of clothes a person desires although his speciality is for the fine robes of Dara Happan nobles and other wealthy folk who like to dress to impress.

### Crab Tavern

The Crab Tavern is opposite the ziggurat and is a quiet, sombre drinking hole with few comforts and few desires to introduce any. The landlord, Ageeve, brews his own beer in the cellar and serves it with a glum expression and as few words as possible. The clientele never seems to shift from the Crab; Blind Jacq is always perched on a stool at the bar, his seeing-eye mongrel, Fangs, curled at his feet, one eye open to the world. Fat Facitus slouches in his corner, several empty mugs scattered around the rickety table, chewing wads of some odious herb and spitting the disgusting residue into a vile-smelling spittoon at his side. A dice school run by Locius the Glib dominates another corner, arguing in hushed voices over the rules of the game. New customers are generally ignored but the atmosphere is never welcoming. Those who wander into the Crab Tavern are invading a tableau and, with silence and steely looks, the regulars make sure that visitors understand their intrusion.

## Temple Hill

The first district built when the Free City was made by Flintnail and his Mostali, it is named after Temple Hill, which dominates the view of the entire city. Here Pavis alighted from the shoulders of the Faceless Statue shortly before it toppled. Here is where the city began as the walls formed around the region. Here is where Pavis outlined his vision and all present saw its reason and truth. Here great and unknowable magic connects Lord Pavis with the Otherworld and Temple Hill itself is the source of all the strength, glory and wonder of the city.

The All Eyes Inward temple is a marvel of magical engineering. A crystalline palace of many different hues, 12 hexagonal crystals mould from out of the mound of the hill and curve gently upwards, forming, as they rise, the archetypal head of the different Gloranthan races: human, Aldryami, Uz, Mostali, dragonewt and dragon. There are two heads for each race; one male and one female. For the Mostali, dragonewt and dragon figures, where gender is not always distinguishable, clear cut or applicable, one face is of a different coloured crystal to the others. These heads gaze inwards and down towards the palace proper, which is a ziggurat of yellow, white and green stone that rises through six tiers to a jagged crown. The entrance to the inner sanctum is via a set of steep stairs leading to the third floor and, although there is no door, no human save those directly invited by Lord Pavis has dared to enter. Those who muster the bravery to approach, no matter what their issue or problem, always falter as they clamber up the stairs: only those summoned ever have the courage to make it to the great arch at the top of the stairs and pass through. All others falter, hesitate and then turn and make a rapid, sometimes shame-faced descent.

The heads of the crystal figures sometimes shift and turn on their axis, gazing outward in some direction. This, locals believe, is a sign that Lord Pavis is communicating with the races of the world through magical means – but it remains impossible to prove.

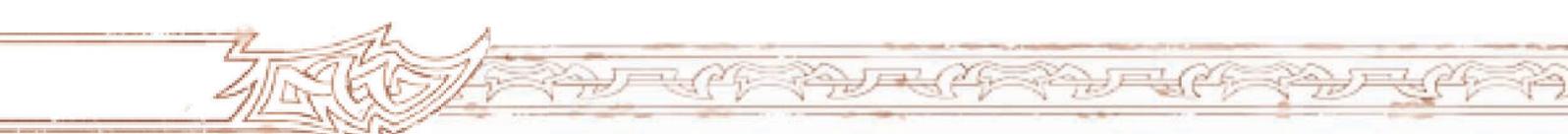
Every Sacred Time servants – usually Mostali – emerge from the inner sanctum in a long procession bearing basket upon basket of food, which is taken to the Great Market and arranged in equal measure for each district. This food – a mixture of meats, fish, vegetables and fruit – is Lord Pavis's continuing gift from the Otherworld: a symbolic gesture and a practical one showing that none in the city shall starve or go wanting. The food is always free, always delicious and lasts far longer than mundane food stuffs. Those who attempt to take more than their fair share are either chastised by their peers are given a stern warning look by the iron dwarfs who have transported it down and watch over its distribution. The Stewards of Steward Hall are also in attendance to try

to ensure that the long-lines take an allotted amount, which is enough food for three meals a day for the whole of Sacred Time. The distribution of food is without pomp or ritual but custom dictates that, as people leave the Great Market with their gifts, they bow or genuflect towards the All Eyes Inward temple as a sign of thanks. It is rumoured that those who do not find that their food spoils quickly or is dull and tasteless but this fable could have been generated to ensure that new comers to the city abide by the time-honoured tradition.

Around Temple Hill and extending south towards the Plains district are grand houses. These are gifts from Lord Pavis to the families of those who followed him and served most faithfully in the wars that helped create the city. To dwell in the shadow of Temple Hill is a great honour and the families who do so – from Hendrikiland, Dragon Pass and all places around – treat their residence as such. They are not nobles and they are not privileged in any other way; but they live rent-free and their property symbolises those heroes who fought with and for Lord Pavis, some giving their lives, to found this greatest of all Gloranthan cities.

Shops, workshops, taverns and inns – but not temples – are scattered through the district. The residents are those who form the Cult of Pavis, even though Pavis is not a god and has not declared himself as such. To them, Lord Pavis is a founder and protector; a mediator and a guide and clearly a being of immense Otherworld power. There is no temple to Pavis save the All Eyes Inward temple and even then, it is a temple in name only. There is a priest of sorts in the shape of Ginkizzie, the result of Flintnail and Pavis's daughter, Povinae. A curious amalgam of Mostali and human: diminutive, seemingly carved rather than naturally developed but flesh, blood and organic nonetheless, Ginkizzie is a frequent visitor to the district, descending from the temple at Sacred Time and during the time of the Great Market to wander amongst people and hear their news and feelings. He is known locally as the Daughter of Pavis because no one knows really how to address him and his strangely androgynous appearance is more suggestive of a female although he is male in most ways.

Ginkizzie is always accompanied by Mostali from the temple. These are a pair of Iron Dwarfs who act as a bodyguard in that they carry arms but never draw them. Ginkizzie's wanderings are always with the intent of listening to what people have to say, hearing their concerns and promising to pass these to either the Stewards, the King, or, occasionally, Lord Pavis himself. He is always interested in meeting newcomers and greets them warmly: 'The city welcomes you!' He says, with a beaming smile and a strong, vigorous handshake. 'Have you shelter? Is it needed? If it is then I shall make sure the Stewards expect you at their hall. I can recommend many local inns for temporary rooms depending on what you seek. Tell me about yourselves...'



If this reception is greeted coolly or insouciantly, Ginkizzie's smile never falters: 'I expect you have more urgent business to attend to and I am delaying you. Please, enjoy your time in our city. I hope we may have this chance to converse again...' He takes any levelled insults with a wan smile but never rises to the bait. If anyone was foolish enough to attack the Daughter of Pavis they would find two stout and highly competent dwarf warriors stepping forward to defend him – plus any locals of Temple Hill who happen to be in view, because those who live within the shadow and protection of Lord Pavis will defend his child whatever the cost. Thus far such folly and foolishness has never happened.

## Places of Interest in Temple Hill District

### **Astrid the Weaver**

A tall, narrow building sandwiched between the Glow-worm tavern and a boarding house, Astrid is a master weaver from Dragon Pass. She operates several massive looms with her two daughters, creating finely woven cloths with stunning, geometric patterns of her own design. Examples of her work – tapestries, rugs, tablecloths and so forth, hang from every wall of her shop and are draped or rolled in specially built racks. In the back rooms her looms can be heard clanking and rattling as they are worked hard.

Astrid claims the designs come to her in dreams sent by Lord Pavis. Her ancestor was a loyal soldier in Lord Pavis's army who fought bravely against the Praxians and sustained heavy injuries as a result. Lord Pavis cured him and, in time, her ancestor took a Praxian wife and settled in the house – now Astrid's workshop – gifted to him. The patterns woven into her rugs and tapestries are incredibly complex and seem, at first glance, to be impossible geometrically. Unbeknownst to Astrid, each piece she weaves exerts a subtle effect on the cosmos and if all the pieces in her shop were unrolled and compared, a single, immense pattern would become apparent, for every piece aligns with the edges of the others. It is Astrid who will, soon, weave the Battle Banner of the EWF and, with Labygyron's presence in the city, and the building of Puzzle Canal, her dreams have become more vivid, more creative and more significant...

### **The Temple Retreat**

The best inn of the district is, without doubt, Mistral's Retreat. It is a fine, welcoming inn with solid beams, large fireplaces and a welcoming glow. The landlord, Hogrim, reflects the inn's nature; old, warm and welcoming, whilst his three daughters and three sons help him run the business. At the rear, in the wide courtyard, is the smithy and forge operated by his eldest son, Tymon, whilst his eldest daughter, Yana, runs the small stable block assisted by two grooms. Hogrim's

ancestors were scholars who accompanied Lord Pavis to Prax and advised him on many things he needed to know about the Praxians. Hogrim is not gifted with such scholarly abilities even though his own father was one of the Stewards – but his inn is a continued and valued service to the whole district.

### **Madame Rishlow**

By her own admission a fortune teller of rare skill, her speciality is the Wyrnish tarot deck, which she will read for anyone paying a silver. She does not go in for the usual, faux-mystical trappings of other fortune tellers but gets down to business in her cosy kitchen where her 30 cats watch and purr as she lays-out the battered deck of tarot cards (an heirloom gifted to her family by Lord Pavis) in a pattern of her own devising. Many claim her readings are accurate; others dismiss her as an opportunistic charlatan but she seems to have an uncanny knack for picking-up on people's insecurities and then offering plausible explanations and predictions that, somehow, carry more than a grain of truth.

Rishlow is also a dream interpreter who listens to the strange dreams many have when they come to the city, attempting to divine something of the future. She compiles records of the dreams brought to her in a large, leather-bound ledger and, once a month, gives the ledger to Ginkizzie so that he can take them to discuss with Lord Pavis. Ginkizzie never refuses and always returns the ledger a few days later saying that Lord Pavis is meditating upon them. One day, he says, their inner meanings will become clear.

## THE GRAZING

Around three quarters of Pavis's area is open ground and the area known as the Grazing or the Big Grazing is the largest open ground within the city walls. Through Lord Pavis's magic the Grazing is a wide, rolling carpet of lush grass that retains its vibrancy year-in and year-out. Frost never touches the ground and grass never burns in the heat of the sun. It makes for perfect grazing pasture and the Spearaxe Tribe (see page 23) act as the Grazing's guardians although other nomads, as long as they are peaceful, are allowed to use the Grazing for their own livestock.

The Spearaxe Tribe grazes impala and all the impala to be found wandering through the pasture carry the Spearaxe brand. Smaller, free roaming deer, about half the size of an impala, are found across the Grazing and these are game animals that anyone may freely hunt as long as Spearaxe permission has been sought. Hunting impala though, is considered, by the Spearaxe, to be a capital crime: only they can hunt impala within the walls of Pavis.

## Typical Grazing Game Animals

Game Type/ Animal	Freely Huntable?	Frequency
Impala	No	Common
Prax Deer	Yes	Common
Prairie Dog	Yes	Common
Rabbit	Yes	Common
Rubble Runner	Yes	Common
Sable	No	Uncommon
Prairie Fox	Yes	Uncommon

The Grazing is bifurcated by the wind of the Zola Fel but the Impala Bridge, located about 300 metres from the south wall of the city, is wide, strong and gives access to the grazelands on the west side of the river.

Praxian nomads who do not dwell in the city on a permanent basis are a common enough sight in the Grazing. Some clans, like the Sable, use the Grazing as part of their annual grazing route and so travellers through the Grazing will come across nomad settlements with animals not commonly found in the city, 'just passing through'. All nomads who come to use the Grazing pay their respects to the Spearaxe Tribe of Plains District; there is no statute that says they must but tradition and custom demands it and so most do. Occasionally a clan might come to use the Grazing and forget or not bother and this always encourages a visit by Spearaxe warriors who, in brusque but polite terms, enquire after the visiting clan's nature, business and news, before making it clear that a small token of gratitude made to their chieftain and Waha priest would be very much appreciated. If this still fails to produce the necessary respect, then the visiting nomads can expect trouble from the Xararang trolls who might decide to launch a night-time raid in search of food stuff. The next day, the Spearaxe warriors return, sigh and tut at the carnage and remark on how much the Spearaxe clan could have done to help guarantee their visitors' security if only proper respect and tribute had been paid.

This usually does the trick. Or the offending clan leaves and later finds it difficult to return via Hippogriff Gate.

At any one time there will be 1D4 Praxian nomad communities using the Grazing, in addition to the Spearaxe Tribe. Settlements keep their distance from each other if they are not affiliated and it is rare for enemy clans to make camp in Pavis at the same time. Scouts are usually sent to check with the guards at Hippogriff gate to see what clans or tribes are currently using the Grazing and move on if an enemy is already present.

## The Enemies of Pavis

Jaldon Goldentooth commands the Bison Tribe and is allied with several other Praxian tribes that opposed the building

of Pavis and fought with Waha against the Faceless Statue. Jaldon has journeyed far and wide throughout northern Glorantha and has HeroQuested; his return to Prax and his subsequent rise through the Bison tribe has provided a new focus for resistance against Lord Pavis's creation. Tribes and clans that are allied with Jaldon Goldentooth are forbidden to use the Grazing and, because of their hatred for the city, would find it very difficult to gain entry anyway. The Spearaxe tribe uses those clans who do come in from outside as a source of news regarding Jaldon movements and activities within the Zola Fel region and takes this news back to King Jhanas. This is why the Spearaxe nomads keep a constant watch over the Grazing; the constant movement of sympathetic nomads acts as a valuable source of information on Pavis's sworn enemy.

## Troll Stronghold

The Uz do not have a large presence in Pavis but one place they have made their home is in the caverns beneath the area west of the river and south of Gods' Hill. The caverns may well have been in existence before the building of Pavis and may connect with other troll lairs in distant areas of Prax by the maze of tunnels that lead out of the subterranean stronghold. So, whether the trolls were here first and Pavis was built on *them*, or if Pavis was built first and they burrowed under it, is unclear. The Arrowsmiths will pay good coin to actually find out.

The stronghold is the home of the Xararang Clan. This is an extended family of some 120 trolls headed by Xara Xararang, a Mistress Race troll and Gorakikki Rune Lord. Of the clan, 36 are Dark Trolls and there are 12 Great Trolls. The rest are trollkin.

Xara Xararang is a very old and very powerful Uz. She knows the history of the region intimately, fought both with and against Waha in times gone past and claims to have helped Storm Bull fight the Devil during the Great Darkness. It is rare for her to leave her beetle sanctuary now and she prefers for her Dark Troll sons and daughters to work on her behalf but she always guides them and demands reports on what is happening outside.

The humans have little that the trolls want or need but occasionally a Dark Troll, accompanied by a retinue of trollkin, emerges from the stronghold and wanders up to Free City to see what is happening, usually at the time of the Great Market. The last time Xara Xararang was seen in public was two years ago, shortly before the last cradle sailed towards the city and disappeared. She and a retinue of Dark and Great trolls went to the Temple of Pavis and were given immediate admittance. A few weeks later, the cradle was sighted. A few months later, Labygyron entered the city. Many wonder what Xara Xararang knows about these incidents – and that includes the members of the Ring and Seal.

The way into the Xaragang stronghold is via a deep, stone-lined sink hole facing Gods' Hill. The inner tunnels are guarded by trollkin, Great Trolls and giant beetles. No one is brave enough to launch an expedition into it. The lands above, over and around the stronghold are considered safe enough for grazing and passage across, as long as the sink hole is given a reasonable berth. Trollkin and the occasional Great Troll surface from time-to-time to watch those who pass by but it is rare for them to challenge or threaten.

At night, the trollkin are more active when they are sent out to forage for food. Uz will eat anything but the Xaragang Clan does have a fondness for impala and Prax deer. If the opportunity arises, the clan will take an impala or two from the Spearaxe stocks and they will hunt deer that stray close to their territory. And, every now and again, a nomad clan comes into the Grazing that fails to honour the Spearaxe. The Spearaxe warriors let the Xaragang know when this happens and provide general information on what these nomads have in the way of herd animals, guards and so forth. This is the signal for a Xaragang raid for some fresh food and the Xaragang are always happy to hear when a particular clan has not paid proper respect. However these occasions are growing fewer and farther between as the clans become wise to the consequences of not performing the correct customs.

## THE GARDEN AND GREEN HILL

Lord Pavis has Aldryami ancestry and thus it was natural for him to extend a portion of the city to the elves, so that they could take their place amongst the Pavic community. The region they have made for themselves is known as the Garden and it encompasses Green Hill, which is bifurcated by the southern wall of the city.

The Garden is a carefully planted elf forest within the city walls. It extends from the Zola Fel River in the northeast up to halfway between Hippogriff Gate and the river bank. Depth-wise the Garden runs to halfway between the south wall and Yelmatio Hill. It is contained by a very long, continuous, five metre high hawthorn barrier. Known as The Hedge, the barrier is exceedingly effective at keeping intruders out; it cannot be easily scaled, inflicts 1D6 damage to arm and leg locations if anyone attempts it and would require hours of frantic chopping if one wanted to carve a path through it. A single entrance, directly opposite Green Hill is the only safe way in and, once in the Garden, one is confronted by a dense green maze of both coniferous and deciduous trees that the elves of the Garden have planted and maintained ever since the city was formed and this area was granted to them.

Navigating the Garden is impossible without an elf guide. There are no obvious pathways and what few trails exist are used solely by the Aldryami for general ease of movement.

Humans and non-Aldryami become lost unless they have magic to assist in navigating their way through. Plants of every kind abound; flowers, wild blossoms, edible and healing herbs, poison ivy and poison oak (elves are immune to both) and all manner of vines, ferns and creepers. Plants that should not co-exist in the same climate thrive in the Garden, sustained both by Lord Pavis's magic and the careful tending of the Aldryami population.

At the centre of the Garden is the Shanasse Tree, the most sacred of all the plants in Pavis and especially important to the Aldryami. It resembles a wide-trunked cedar with reddish brown bark and a thick, wide canopy layer. It does not stand any taller than the others and is unremarkable to look at but it is intensely magical and deeply mythical to the elves. It began as a sapling taken from First Tree, which Flamal and Aldrya grew together in the Green Age. Each of the chief colonies of elves were given a sapling from First Tree and took it to their places of dwelling. From this tree all other trees gained their power and spirits. The Shanasse Tree here in the Garden is sentient and is the guardian for the whole of the Garden. It acts as a wyter (see *Cults of Glorantha*, page 194) with the following Characteristics:

### Shanasse Tree

Intensity 10 Nature Spirit  
POW 66, INT 16, CHA 16

Discorporate 120%, Persistence 140%, Spectral Roots and Branches 200%, Spirit Damage 3D10

#### Abilities:

Automatic resistance by the tree to any spirit or spectral attacks made by hostile spirits from outside the community or known enemies.

Common Magic increase (+100%) – all Aldryami gain +100% to Common Magic whilst within the radius of the tree's effect (660 metres).

In addition, the tree can command all other trees and plants within the Garden to physically respond to any intrusions or threats. The plants will not attack or do damage but they will bend, shift, close and so forth to cut-off, contain and restrain anyone who is posing a risk to the Garden (such as carrying a naked flame or trying to use fire in any way, shape or form).

The Shanasse Tree is the focus of all Aldryami worship. All ceremonies are conducted around the tree and a 10 metre wide area is clear around its base. All new-grown elves are shown to the tree and named in its presence: this establishes personal identity and a sacred bond with the tree that cannot be broken. Every elf in Pavis is in constant spiritual communication with the Shanasse Tree and can be alerted by it through a variety of

## Typical Trollkin Guard

	Value	1D20	Hit Location	AP/HP
STR	7	1-3	Right Leg	1/5
CON	11	4-6	Left Leg	1/5
SIZ	10	7-9	Abdomen	3/6
INT	10	10-12	Chest	3/7
POW	11	13-15	Right Arm	1/4
DEX	14	16-18	Left Arm	1/4
CHA	7	19-20	Head	3/5

Combat Actions 2

Damage Modifier -1D2

Magic Points 11

Movement 8m

Strike Rank +12 (+10)

Typical Armour: Thick skin, leather jerkin and cap: -2 Armour Penalty

Traits: Dark Sight, Earth Sense

Skills: Athletics 42%, Evade 42%, Perception 40%, Persistence 43%, Resilience 43%, Stealth 40%, Survival 35%

## Weapons

Type	Size	Reach	Damage	AP/HP	Range
Buckler	M	S	1D3-1D2	6/8	—
Club	M	S	1D6-1D2	4/4	—
Shortspear	M	S	1D6-1D2	4/5	—
Sling	L	—	1D8-1D2	1/2	200m

## Combat Styles

Xaragang Enlo Style (Club Spear and Shield, Sling) 44%

## Typical Great Troll Raider

	Value	1D20	Hit Location	AP/HP
STR	26	1-3	Right Leg	8/9
CON	19	4-6	Left Leg	8/9
SIZ	26	7-9	Abdomen	8/10
INT	9	10-12	Chest	8/11
POW	11	13-15	Right Arm	3/8
DEX	11	16-18	Left Arm	3/8
CHA	7	19-20	Head	3/9

Combat Actions 2

Damage Modifier +1D12

Magic Points 11

Movement 8m

Strike Rank +10 (+6)

Typical Armour: Thick skin. Chainmail hauberk (-4 Armour Penalty)

Traits: Darksense, Night Sight

Skills: Athletics 30%, Brawn 60%, Evade 30%, Perception 40%, Persistence 43%, Resilience 67%, Stealth 25%, Survival 45%

## Weapons

Type	Size	Reach	Damage	AP/HP
Halberd	L	VL	1D8+2+1D12	4/10
Maul	L	L	1D10+1D12	6/12

## Combat Styles

Big Hitty Things (Maul, Halberd) 55%



## Typical Dark Troll Emissary (Argan Argar Initiate)

	Value	1D20	Hit Location	AP/HP
STR	17	1–3	Right Leg	3/7
CON	11	4–6	Left Leg	3/7
SIZ	21	7–9	Abdomen	3/8
INT	13	10–12	Chest	3/9
POW	11	13–15	Right Arm	3/6
DEX	11	16–18	Left Arm	3/6
CHA	11	19–20	Head	3/7

Combat Actions	2
Damage Modifier	+1D6
Magic Points	11
Movement	8m
Strike Rank	+12

Common Magic 60%: Bludgeon 2, Glamour 3, Golden Tongue 3

Typical Armour: Thick skin.

Traits: Darksense, Night Sight

Skills: Athletics 40%, Brawn 40%, Evade 40%, Perception 50%, Persistence 43%, Resilience 43%, Stealth 35%, Survival 55%, Unarmed 40%

Divine Magic: Pact (Argan Argar) 70%, Lore (Argan Argar) 68%. 3 points of Dedicated POW (Amplify, Mindlink, Soul Sight)

### Weapons

Type	Size	Reach	Damage	AP/HP
Heater	L	S	1D4+1D6	6/12
Mace	M	S	1D8+1D6	6/6
Maul	L	L	1D10+1D6	6/12

### Combat Styles

Xaragang Emissary Style 55% (Maul, Mace and Shield)

mental images and emotions whilst they are within the city's walls. Those who become Elf-Friends may also benefit from the Shanasse Tree's protection and abilities if they undergo the minor First Tree HeroQuest. This is a quest that takes place on the mundane world within the Garden and has the following Stages:

1. Perform the Sacred Root Dance that symbolises the growing of First Tree (Dance Skill Test).
2. Scale High Branch Father to the very top, which symbolises the rise of elf-kind (Athletics Climb test).
3. Return to the earth and become re-born. The quester is buried in loose earth and must emerge to the surface with bare hands (Resilience test made successfully).
4. Pledge never to harm elf, tree or plant and protect all forests and the Garden in particular (Influence or Oratory test made successfully).

If the HeroQuest is successful then the quester becomes Elf-Friend and comes under Shanasse's protection; however only aldyami can ever gain the full 100% bonus to Common

Magic; non-Aldryami gain +60% instead but gain the full benefits of spiritual communication.

Overlooking the Garden is Green Hill. This tall, conical hill is sliced laterally by the progress of the south wall. Its entire surface is tree and fern covered and it forms the core of the elf settlement within the Garden. This is where the Sharnasiri Elfs live, looking down on the Garden and their sacred tree.

### Sharnasiri Aldryami

The Sharnasiri is a community of 200 Vronkali and 80 Dryads. The Dryads all live within the Garden proper and within 200 metres of the Sharnasse Tree. The Vronkali live on Green Hill where their birth trees are located. The Garden was Sohari Oaklimb's gift to Sharnasiri and he returns here from time-to-time but otherwise leaves the community to its own devices.

The Sharnasiri worship both Aldrya and Flamal. Elfs are free to choose which of the cults to initiate into but must initiate into one of them. The Dryads are all Aldrya members. The



Sharnasse Tree represents the presence of both Aldrya and Flamal within the Garden and so the focal point for all ceremonies is to be both gods. However there are countless sacred trees throughout the Garden, especially on Green Hill, that are sacred to one god or the other.

The leader of the Sharnasiri is Truebranch Farleaf, an imposing Oak Vronkali with skin the colour of weathered bark, long hair of weeping willow branches that he wears loose and many knots and whorls across his body that indicate his age and experiences. Truebranch came to Prax with Pavis and used his magic in the fight against Waha and the Foes of Prax. Many elves died and they are interred in Green Hill and now give root to the most sacred trees within the community. Truebranch is an expert warrior and magician and a Rune Lord of Flamal. His root-wife is Silvershade Fairsong, a stunning and ageless Silver Birch Vronkali who is the High Priestess of the Aldrya cult and considered the Sister-Mother of the Dryads. As king and queen of the Sharnasiri it is their duty to protect all the inhabitants of the Garden and to venerate the Sharnasse Tree as per the ancient rites: this they do with love and diligence.

The High Priest of Flamal is Stoutneedle the Slender, a Pine Vronkali with pale, rippled skin and a beard of thick pine needles. He leads all Flamal ceremonies and works with Truebranch for the good of the community, often acting as his emissary to King Jhanas and Lord Pavis – although, when Lord Pavis calls to the Aldryami, it is rare for Truebranch not to answer the summons of his old and wise friend.

The Sharnasiri trade herbs, plants and vegetables with Free City through a network of human intermediaries who come, at regular times, to the Garden to take delivery of the things the Sharnasiri provide. There is no payment for what they offer; this is the Sharnasiri gift to Pavis, given that Lord Pavis gifted them the Garden. Proceeds from the sale of Sharnasiri fruits, vegetables and herbs go straight to the Arrowsmith exchequer for the good of the whole populace. In return, the Arrowsmiths have pledged to ensure that there is peace between the Sharnasiri and the Xaragang trolls who live close by. Lord Pavis himself acts as intermediary here, having the trust of both Xara Xarag and Truebranch. He is therefore able to ensure that the trolls do not seek to eat the Sharnasiri and that the Sharnasiri will not attack the Uz. However, Arrowsmith and Sun Dome Temple patrols watch the division of territory between elves and trolls carefully and if the truce was to be broken by either, then the consequences would be harsh and enforced both with arms through the Arrowsmiths and magic through Lord Pavis.

The Sharnasiri are able warriors and are pledged to defend the city of Pavis if so called upon. Both male and female Vronkali fight although the Dryads remain in the Garden and provide magical support when needed. Truebranch is the leader of the

Vronkali army and, if Pavis is attacked, has the responsibility to guard the southern quarter of the Grazing and Hippogriff Gate, co-ordinating with the Spearaxe tribe and the Sun Dome Templars.

The trees of Green Hill form a small arboreal city where the Sharnasiri live. Those who spend time in Green Hill soon find that the glades and gatherings of trees form the elvish equivalent of houses and structures. All are at ground level with the broad, thick canopies creating roofs that move of their own accord depending on how much sunlight needs to reach the forest floor. The city of Green Hill is restful but non-Aldryami who stay here for too long soon become uncomfortable at the intense proximity of raw nature and need to return to more familiar surroundings.

## Other Features of the Garden

### High Branch Father

Tallest tree in the Garden, rising to 80 metres, High Branch Father is a sacred tree second only to the Sharnasse Tree. It was here before the Garden was grown and so is older than all the other trees and was, when Pavis conquered the area, just a sapling but grew rapidly when the nomads were driven away. The elves use branches of High Branch Father for their bows and arrows.

### The Pond

Deep in the Garden is a depression in the forest floor that leads down to a charming glade where an inviting blue-green pond, deep, cool and welcoming, exists. The Dryads frequently bathe here and at any time there is a 25% chance of encountering 1D6 Dryads swimming, bathing or allowing themselves to dry in the sun. The Dryads are shy and, at the sound of an approach, slip into the surrounding glade and just watch.

The Pond has magical properties; a gift from Gata to the Garden. Bathing in the water replenishes all Magic Points at the rate of one per 10 minutes. Fatigue levels are also lifted at the rate of one level every 20 minutes. The Dryads do not like people invading their pool without permission. Anyone who undresses and takes advantage of the Pond without seeking out a Dryad and asking, or generally asking to the surrounding forest (or leaving some form of offering), will find that the Dryads sneak out whilst the bather is distracted and steal clothes and weapons, taking them into the forest and not returning them until a suitable apology is offered. If none is forthcoming, a Dryad may Discorporate the interloper, send him to sleep and then have a couple of Vronkali warriors deposit him outside the Garden – naked but with clothes (no weapons though) neatly folded by his side.

## Typical Sharnasiri Dryad

Dryads exhibit properties of both spirits and physical beings as they are the physical manifestations of their forests. They have the Discorporation ability and can whisk an opponent onto the Spirit Plane; however Dryads do not cause physical harm and their Spirit Combat tactic is to use their Forest Song to gently lull the opponent into a dreamy, soporific state. Thus, when the Magic Points of the opponent are reduced to zero in Spirit Combat the victim simply goes to sleep for a number of hours equal to 21-CON.

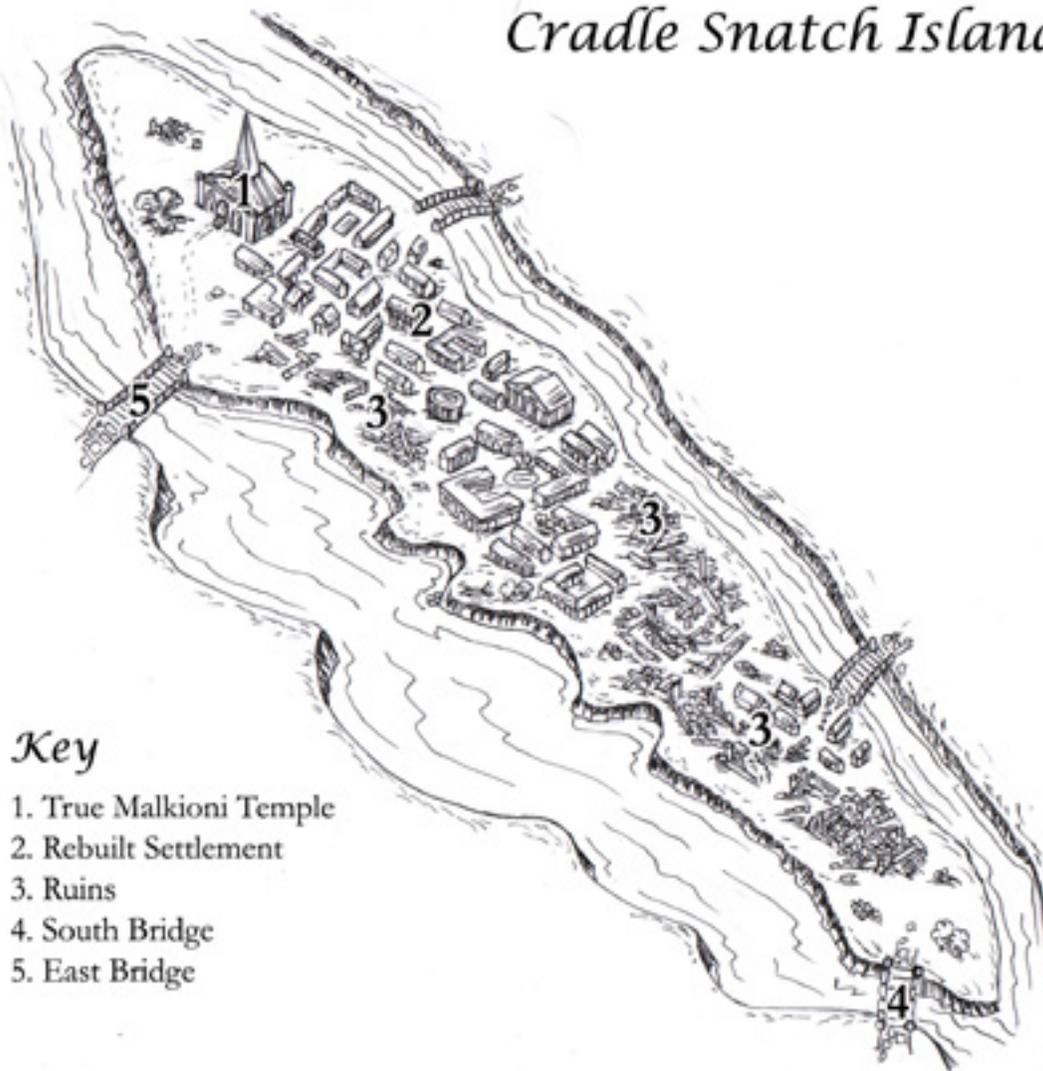
## CRADLESNATCH ISLAND

Before Pavis founded the city, this island was under God Learner occupation as it formed the strategic site for capturing and plundering the giant cradles that floated down the Zola Fel from time-to-time. The God Learners set-up a permanent settlement, Robcradle, on the island and turned the northern

point of the isle into the massive stone and metal ram known as the Great Basher. When a cradle came down river, instead of floating down either of the confluences to either side of Cradlesnatch Island, its hull would break against Great Basher and strand the vessel, allowing God Learner troops and wizards to surge over the stricken cradle like crazed pirates and thieves.

Several cradles were intercepted, robbed and then destroyed. The God Learners did not care that they were destroying mythically important vessels or killing innocent infants (no matter what their size). But the giants cared. In 800 the giant known as Paragua led a force of eight giants who marched down from the Rockwood Mountains. Waha raised his own army and together they attacked and destroyed Robcradle, leaving little of the old city in tact. The God Learners who survived were forced to evacuate and they did not return until 908 when the Emperor sent a delegation to pay respects to Lord Pavis and establish a True Malkioni Temple on Cradlesnatch

## *Cradle Snatch Island*



### *Key*

1. True Malkioni Temple
2. Rebuilt Settlement
3. Ruins
4. South Bridge
5. East Bridge

### Typical Sharnasiri Dryad

	Value
STR	7
CON	13
SIZ	10
INT	17
POW	29
DEX	14
CHA	26

Combat Actions	3
Damage Modifier	-1D2
Magic Points	29
Movement	10m
Strike Rank	+16

Common Magic 195%: Becalm, Befuddle, Clear Path, Detect Enemy, Co-Ordination 8, Extinguish 4, Mindspeech 4, Second Sight

1D20	Hit Location	AP/HP
1-3	Right Leg	-/5
4-6	Left Leg	-/5
7-9	Abdomen	-/6
10-12	Chest	-/7
13-15	Right Arm	-/4
16-18	Left Arm	-/4
19-20	Head	-/5

Typical Armour: None.

Traits: Life Sense

Skills: Athletics 95%, Discorporate 90%, Evade 85%, Lore (Aldrya) 90%, Lore (Aldryami) 95%, Perception 95%, Persistence 80%, Resilience 49%

Divine Magic: Pact (Aldrya) 90%, Lore (Aldrya) 90%.: Alter Target, Bless Crops, Clear Skies, Dismiss Elemental (Salamander), Dismiss Magic, Evergreen, Heal Mind, Mindlink. As Dryads are manifestations of the forest, and hence Aldrya, these spells are gifted without the need for Dedicated POW.

### Typical Vronkali Warrior (Flamal Initiate)

	Value
STR	15
CON	11
SIZ	13
INT	14
POW	13
DEX	17
CHA	11

Combat Actions	3
Damage Modifier	+1D2
Magic Points	10
Movement	8m
Strike Rank	+16 (+9)

Common Magic 165%: Bladesharp 3, Fanaticism, Co-ordination 2, Multimissile 3, Pierce 2

1D20	Hit Location	AP/HP
1-3	Right Leg	5/5
4-6	Left Leg	5/5
7-9	Abdomen	5/6
10-12	Chest	5/7
13-15	Right Arm	5/4
16-18	Left Arm	5/4
19-20	Head	5/5

Typical Armour: Aldryami lacquered wood (AP5, -7 Strike Rank Penalty)

Traits: Life Sense

Skills: Athletics 65%, Evade 65%, Lore (Aldryami) 65%, Lore (Flamal) 70%, Perception 70%, Persistence 65%, Resilience 65%

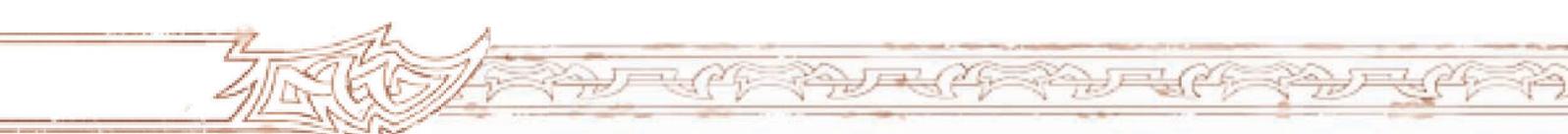
Divine Magic: Pact (Flamal) 70%, Lore (Flamal) 70%. 3 Points of Dedicated POW: Amplify, Evergreen, Mindlink

### Weapons

Type	Size	Reach	Damage	AP/HP	Range
Elf Bow	H	—	1D8+1D2	5/8	175m
Long Spear	L	VL	1D10+1+1D2	4/10	—
Longsword	M	L	1D8+1D2	6/12	—
Target Shield	L	S	1D6+1D2	4/10	—

### Combat Styles

Sharnasiri Garden Combat 75 % (Longsword, Longspear, Shield and Elf Bow)



Island. The emissaries were welcomed and now the ruins of Robcradle have been partially rebuilt to form a temple and a small town populated by Jrusteli and Seshnegi Malkionists.

There is, of course, an ulterior motive. The Order of the Otherworld Explorers is busy, elsewhere, seeking ways to make the cradles return to the Zola Fel so that they can be plundered once more. Giants are the ancient foes of Pavis, it is reasoned, and so he would likely welcome the chance to take spoils from their cradles. Naturally the God Learners of Cradlesnatch do not broadcast their plans but they have ensured that their settlement is ready and capable of halting any cradle that comes and raiding it swiftly before the Arrowsmiths or Lord Pavis can respond. The Great Basher was not badly damaged during Paragua's assault and so, any cradle that sails through the city will break its hull on the stone, brass and bronze blade at the tip of the island.

### The Cradle of 920 – What Everybody Knows; and What Most Don't...

In 920 – two years ago – excited riders came thundering through Wyvern Gate with news that a giant cradle had been sighted a dozen kilometres up river. King Jhanas sent men to investigate and they confirmed the reports. In Cradlesnatch, the God Learners congratulated themselves and rubbed their hands with glee: the first cradle in over a century.

The cradle floated in stately fashion towards Pavis, a huge entourage of people from all across Prax following its progress from the riverside. Arrowsmith warriors ensured that no one attempted to board it and clashed with Praxian Bison Warriors of Jaldon Goldentooth who claimed that, as Paragua was an ally of the Praxian nomads, they should board and act as guards. Two dozen Praxians died in that skirmish and still the cradle sailed towards the gate.

As it neared the walls of the city, thousands lined up along the walls and outside to watch its entry. On Cradlesnatch Island the God Learners prepared spells and hardware in eager anticipation. And then...

The cradle vanished. It faded slowly from view on the dawn of Waterday, Movement Week, Sea Season. It took perhaps an hour to disappear completely and in that period a dozen desperate people tried to board the cradle; most simply fell into the river. Some were killed or maimed by the Zebra Warriors. A handful managed to scramble onto the deck and vanished with the cradle. The cradle never made it into the city and the God Learners were seething with rage and disappointment but could not let their anger show publicly.

All eyes turned to Cradlesnatch Island. The head of the order was summoned to the Arrowsmith Citadel to answer charges

that the God Learners had magicked it away with sorcery but it was quickly established that, on this occasion, they were not involved. No one had any answers. Lord Pavis was silent on the matter. Bewildered, life returned to normal.

What *happened* was this.

Lord Pavis knew that a cradle was imminent some months before it was sighted. He anticipated that the God Learners would try to wreck it and that Jaldon Goldentooth's horde would attempt to occupy it. He knew that the entire city would be sent into an uproar and frenzy of greed if the cradle sailed through it. He took action.

He called to Xara Xarang and had her come to the temple. Together they worked a mighty spell on the Otherworld that would place the cradle beyond harm for a time. The cradle's natural course, uninterrupted, would take it down to Magasta's Pool and thence through the Otherworld anyway. Xara Xarang and Pavis merely created a short-cut and averted the cradle's likely destruction, hiding it within Puzzle Canal. They, and Lorenkarten the Mile, are the only ones who know the truth of it. They also know that even their rescue plan will not placate the giants of the Rockwood Mountains who, having taken revenge once might take revenge again. The plan, then, is to move the cradle at an opportune time through the Otherworld and have it reappear further downriver, as close to the sea as possible. Many gods are involved in this enterprise, some more reluctant than others. Part of Lord Pavis's silence for so long is due to his HeroQuesting to let the cradle continue safely on its way. That stage is still not complete but events will happen soon that will determine the cradle's ultimate fate...

Meanwhile the God Learners, incandescent with rage, are scouring the Otherworld for answers and, hopefully, a way to bring the cradle back. They rightly suspect a powerful, magical trick. They suspect the involvement, wrongly, of Labygyron who mysteriously arrived in the city around the time of the cradle's disappearance. They are determined to discover what happened. They will pay very well for information that leads to the return of the cradle and the opportunity to plunder it.

### Robcradle

The original city covered most of the island. When Paragua and his giants attacked they stomped flat most of the settlement, including the storehouses located on the mainland to the south where many cradle treasures were stored. The storehouses are encountered in the scenario 'Sariedo's Debt' beginning on page 103.

Since the God Learners returned they have been industrious, rebuilding the northern part of the city around East Bridge

and raising a new True Malkioni temple. The middle and southern portions are left in ruin – both a monument to the old city and because lack of funds and time has prevented further rebuilding. Robcradle is now home to some 500 Jrusteli and Seshnegi God Learners, deployed here with the specific remit of keeping a solid God Learner presence in Pavis and to help co-ordinate efforts to capture at least one more cradle.

The houses of Robcradle follow the typical, extravagant, Jrusteli design and pattern: lots of arches, columns, quadrangles and small plazas. Robcradle residents venture into Free City regularly to trade and socialise, although their presence is always considered suspicious and they do not fraternise with the Wyrmfriends of the city. Regular caravans from Seshnela come through Wyvern Gate and cross into Robcradle at East Bridge bringing trade goods and luxuries from home and taking back assorted fragments and remnants recovered from the ruins.

Half of the God Learner contingent are Rightness Army soldiers of the Ninth Expeditionary Regiment. They provide a constant patrol around the perimeter of the island, act as bodyguards for arriving and departing caravans and generally act as a garrisoned, private militia.

Head of the God Learners, and High Priest of the True Malkioni cult, is Rathimus Purejoy. Purejoy is an ardent, dedicated man; a staunch Malkionist he lives to serve the Middle Sea Empire and establish an effective God Learner power-base in Pavis. With so many separate cultures and cults gathered in one, magically protected area and the Robcradle temple at the centre of it, the opportunities for investigation and meddling are immense.

Purejoy has become fascinated by the mysterious Labygyron. He watched the man walking down the river and marvelled at the natural power he exuded as he strode effortlessly from water to land and thence up to Dragon Mount. Purejoy recognises real power and, in Labygyron, he sees someone of true stature – even if, as a draconic priest, he is an enemy. Purejoy both loathes and admires what Labygyron represents: he wants to know *more*.

Faranar the Rent is the Rightness Army commander and a Bardan's Book War Mage of the Chapter of the Russet Cross. A hardliner in every way, he would like to see the EWF expelled from Pavis and the All Eyes Inward Temple made into a glowing tribute to Malkion. He maintains strict discipline in the Robcradle garrison and woe betide anyone who crosses him or gets in his way. Faranar and Purejoy see eye-to-eye on most things but Faranar believes Purejoy is neither ambitious enough nor willing to go far enough to challenge the existing regime in Pavis. For example, Purejoy is against the presence

of retribution-minded Zistorites in the city but Faranar sees them as a useful tool. Thus, quite without Purejoy's knowledge, Faranar has helped the Order of the Riveted Fist to gain access to the city and keeps their presence a secret from Rathimus.

Faranar has a Master Plan, which is thus:

- *Provide covert aid to Jaldon Goldentooth.*
- *Discover how to overcome the magic of the Pavis walls.*
- *Get this secret to Jaldon.*
- *Arrange for an exterior strike by the Praxians.*
- *Co-ordinate an interior strike against the Arrowsmiths, with Carmanians and Esrolians as allies.*
- *Foment discontent and possible rebellion in the meantime to destabilise the city and make taking it easier.*

Faranar plays a long game and his true plan is known only to himself and his able lieutenant, Nezenem Greystaff, a War Priest of the Russet Cross. Together they work hard and discretely to put Faranar's master plan into action and Nezenem has had emissaries of the Rightness Army and the Riveted Fist visit Jaldon Goldentooth to cement an alliance that could prove very dangerous for Pavis. Faranar has promised that if the missing cradle is returned, it will be held, rather than plundered. Ultimately Faranar intends to use the cradle as a bargaining chip for seizing Jaldon-controlled regions of the city in return for the command of the cradle. Faranar rightly assumes that the city of Pavis is a far greater and more worthwhile prize than the folly of a giant cradle.

The remaining God Learners are separated into three groups of 80 or so people:

**True Malkioni Priests** – Temple priests and initiates, scribes, archivists and sorcerers. All are dedicated to helping make the cradle's return and to venerating Malkion and the Invisible God within the walls of Pavis, proselytising where possible.

**Merchants** – Those responsible for trading with Pavis at large. These are perhaps the most accessible of all the God Learners because they are, save for a profit motive, normal citizens who just happen to live on Cradlesnatch Island.

**Revealers** – Answering to Rathimus Purejoy the Revealers are tasked with understanding the magical nature of Pavis (man and city), the Zola Fel River and all areas in between. It is their job to codify behaviours, myths, rumours, truths and intelligence, which can then be used by the empire in any number of contexts. The Revealers often frequent Free City simply observing and noting what they see. On return to their base in Robcradle (a series of elaborate, columned and arched buildings close to the temple) they codify and study what they have learned. There is a belief that Lord Pavis may be approaching some form of transcendence – possibly draconic,

possibly something else. The Revealers want to understand what it is, when it will happen and how it will happen. The Revealers think that the disappearance of the cradle has something to do with it: that Pavis will use it to travel through Magasta's poll and emerge as... *something else entirely*.

## The True Malkioni Temple

The original temple was squashed by a giant's heel and then stomped flat by two more. The current temple is a new structure made from the remains of the old. A huge, spike-like spire rises from the centre of the roof, intended to make the temple act like an enormous caltrop should any further giants decided to come stamping.

The temple consists of many columns and arches surrounding a central knave and a dozen shrines to other Malkioni saints: Saint Xemela is represented and has an attendant priest; so are Saint Bardan and Saint Hrestol, the latter depicted as subservient to the greater glory of Malkion.

Each of the 46 columns that support the roof and spike depict the story of Malkion's journey, betrayal, rebirth and writing of the Abiding Book. The carved myth culminates in the fabulous marble altar stone, which depicts the 13 witnesses to the magical drafting of the Abiding Book gathered around Malkion as he walks out of the book's pages to deliver Solace and Joy.

## Typical True Malkioni Acolyte/Revealer

	Value	1D20	Hit Location	AP/HP
STR	9	1-3	Right Leg	-/4
CON	10	4-6	Left Leg	-/4
SIZ	10	7-10	Abdomen	-/5
INT	16	11-12	Chest	-/6
POW	16	13-15	Right Arm	-/3
DEX	9	16-18	Left Arm	-/3
CHA	12	19-20	Head	-/4

Combat Actions	3
Damage Modifier	-1D2
Magic Points	16

Movement	8m
Strike Rank	+13

Common Magic 70%: Becalm, Detect Heretic, Light, Lucky, Mindspeech 3, Second Sight.

Typical Armour: None

Skills: Athletics 35%, Art (Illumination and Calligraphy) 73%, Brawn 25%, Culture (Jrusteli) 70%, Evade 25%, Lore (Malkion) 80%, Perception 44%, Persistence 55%, Resilience 40%, Stealth 25%, Unarmed 20%

Grimoire (True Malkioni Grimoire) 68%: Abjure (Sleep), Dominate (Unbeliever), Enhance (INT), Intuition, Mystic Vision, Neutralise Magic, Sense (Unbeliever) Manipulation 55%

## Weapons

Type	SIZ	Reach	Damage	AP/HP	Range
Dagger	S	S	1D4+1-1D2	6/8	—
Dagger (Thrown)	S	S	1D4-1D2	6/8	10m
Shortsword	M	S	1D6-1D2	6/8	—

## Combat Styles

Jrusteli Novice Self Defence (Dagger, Shortsword) 35%

Typical Rightness Army Soldier (Bardan's Book Novice)

	Value	1D20	Hit Location	AP/HP
STR	14	1-3	Right Leg	1/5
CON	11	4-6	Left Leg	1/5
SIZ	10	7-10	Abdomen	5/6
INT	11	11-12	Chest	5/7
POW	10	13-15	Right Arm	1/4
DEX	14	16-18	Left Arm	1/4
CHA	12	19-20	Head	6/5

Combat Actions 3  
 Typical Armour: Chainmail hauberk, leather greaves and vambraces. Plate helm. (-4 Armour Penalty)

Damage Modifier +0  
 Magic Points 10  
 Skills: Athletics 35%, Brawn 45%, Evade 48%, Lore (Bardan's Book) 60%, Lore (Malkion) 65%, Perception 47%, Persistence 46%, Resilience 55%, Stealth 35%, Unarmed 40%

Movement 8m  
 Strike Rank +13 (+9)

Common Magic 63%: Bladesharp 2, Bludgeon 2, Detect Enemy, Heal 2, Parry, Pierce 2,  
 Grimoire (The Book of Accuracy) 45%: Accurate Missile, Attract (Missiles), Attract (Blades), Augment Armour, Boost Missile Range, Damage Enhancement, Damage Resistance, Rapid Fire

Manipulation 40%

Weapons

Type	SIZ	Reach	Damage	AP/HP	Range
Scimitar	M	M	1D8	6/10	—
Short Bow	L	—	1D6	4/4	80m
Shortspear	M	L	1D8+1	4/5	—
Target	L	S	1D6	4/12	—

Combat Styles

Russet Cross Combat Style (Spear, Scimitar, Shield and Short Bow) 66%

## Typical Malkioni Merchant

	Value
STR	11
CON	11
SIZ	12
INT	15
POW	13
DEX	12
CHA	14

Combat Actions	3
Damage Modifier	+0
Magic Points	13
Movement	8m
Strike Rank	+14 (+13)

Common Magic 65%: Glamour 2, Golden Tongue 2

## Weapons

Type	SIZ	Reach	Damage	AP/HP
Scimitar	M	M	1D8	6/10

## Combat Styles

Scimitar 40%

The temple is one of the largest outside of Jrustela. It contains a full scriptorium where True Malkioni novices are busy copying the notes and observances of the Revealers along with Malkioni scriptures and documents on loan from other temples. It has accommodation and, in the shrine to Saint Xemela, a small infirmary. The permanent staff of the temple keep it busy and running efficiently allowing Rathimus Purejoy to get on with the key business of bringing cradles back down the Zola Fel.

## DRAGON MOUNT

Tallest of the hills within the walls, Dragon Mount is pure Empire of the Wyrms' Friends territory – just as Cradlesnatch Island is a little piece of the God Learner Empire.

Dragon Mount rises from the north eastern plain, a conical grass-covered hill named by the wyrmfriends and seat to their dragon-dedicated temples. Most are small affairs: large shrines rather than full-scale places of worship because draconic veneration is not, fundamentally, about propitiating

1D20	Hit Location	AP/HP
1–3	Right Leg	–/5
4–6	Left Leg	–/5
7–10	Abdomen	–/6
11–12	Chest	–/7
13–15	Right Arm	–/4
16–18	Left Arm	–/4
19–20	Head	1/5

Typical Armour: Leather cap (–1 Armour Penalty)

Skills: Athletics 30%, Brawn 30%, Commerce 75%, Insight 65%, Influence 70%, Lore (Malkion) 55%, Perception 60%, Persistence 50%, Resilience 30%, Streetwise 68%

Grimoire (True Malkioni Grimoire) 35%: Enhance INT, Haste, Hinder, Intuition

Manipulation 30%

gods. Draconic worship tends towards the intimate and contemplative. Ceremonies are meditative, accompanied by dances and low chanting of the 'Yoof' incantation. The temples are decorated in the elaborate, icon-heavy motifs, common in Dragon Pass, with stylised dragons and dragonewts figuring largely in the stone-carved reliefs; but this is the only ostentation. Within the temples are simple, open affairs with few rooms and wide spaces where the faithful congregate to practice group contemplation and meditation.

There are, however, several exceptions to the overall pattern of Dragon Mount. The Eternal Dragon Ring, those members of the EWF who have studied under the tutelage of Obduran and who still lead the armies of the empire, are venerated with larger ceremony. Thus there are statues depicting the Lords Isgangdrang and Burin, typically showing an amalgam of their human and draconic forms. Obduran's representations are simpler: the man is shown in levitation, making the 'W' shape of the Yoof rune with his hands, thumbs pressed together at the tip, and levitating – a direct reference to his suffix of 'The Flyer'.

One member of the Eternal Dragon Ring, Lorenkarten, is *not* represented by statuary. His is the largest temple – and a full temple it is too. Built into the eastern side of the hill, facing towards the All Eyes Inward temple, the Above and Beyond temple is a grand, multi-floored building that seemingly merges with the hillside and is open on two sides, fountains and other water features visible from the winding path leading up to its grand atrium. One must pass the Above and Beyond temple to reach the other shrines and it is impossible to ignore. Its decoration is less elaborate, less iconographic; instead it is a mixture of geometric designs (representing the inexplicable consciousness pursuing truth) and flowing curved lines (representing the lifeblood of water and the infinite truths of the Journey). It is here that the students of Labygyron come of an evening, to be schooled by Labygyron and learn the Path of Enigmatic Configurations.

Labygyron and Lorenkarten are one and the same. His presence in the city was triggered by his having to flee Dara Happa after angering the war god Shargash. He is a very powerful EWF mystic who, as a student of Obduran the Flyer, has reached unbelievable levels of power as a member of the Eternal Dragon Ring – those EWF mystics who have unlocked the secret of draconic potential and are on the verge of attaining transcendence to True Dragonhood – a personal goal but also one that will accelerate the EWF's Great Dragon Project and spite the Wyrmfriends' many enemies.

Lorenkarten has experienced deep secrets and mysteries. He has peered into the consciousness of the Cosmic Dragon and emerged changed. Although he is not a dragon per se, he can assume draconic form and part of Lorenkarten's partial enlightenment is to understand the secrets of Aroka, the True Dragon from which all of the world's waters spring. He claims, on occasion, to be an embodiment of Aroka and this may be true. He channels Aroka's power naturally, which allows him to command all forms of water. Part of his failing – and a failing that will prevent him from achieving True Dragonhood – is Lorenkarten's obsession with controlling water deities. He tried to control Oslira, the river goddess of Dara Happa and he seeks the same control over Zola Fel, the river god of the Zola Fel valley. The city of Pavis, being EWF in nature and being built around the Zola Fel, was a natural place for him to flee to.

At the time of *Pavis Rises* the forces of the EWF are beset on several fronts. In Peloria the war for the control of Dara Happa is fierce and the EWF has been greatly weakened by both Lorenkarten's expulsion from the city of Alkoth, the loss of the Golden Sun Dragon and the emergence of two heroes: Karvanyar, the new Emperor of Dara Happa and Alakoring the Dragon Breaker, an Orlanthi hero who can penetrate the strongest draconic magic and slay its most powerful members. The Eternal Dragon Ring senses distinct magical

change beginning to happen and knows that it needs special protection. Lorenkarten, posing as Labygyron, has been sent into exile in Pavis to forge this protection. Whilst he is in the city he is protected from outside enemies. Whilst he is in the city he can weave powerful magics, with the blessing of Lord Pavis, to create the Battle Banner of the EWF: a magical standard that will channel formidable draconic powers to all those who march under it. The Battle Banner will not be unfurled until the time is right and so must be kept safe. To this end, Lorenkarten is building Puzzle Canal as a magical haven for this most important draconic artefact.

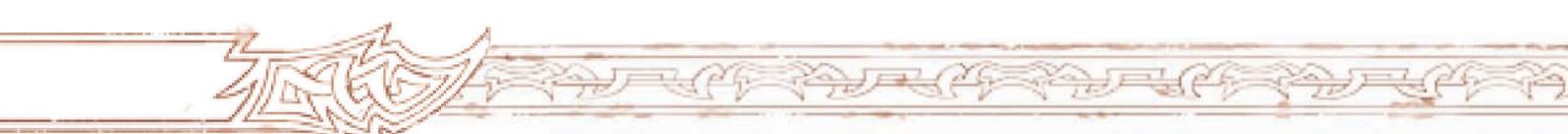
The Puzzle Canal's configuration is a physical manifestation of the mandala at the heart of the banner. Only a potent draconic mystic can successfully negotiate the intricacies of Puzzle Canal and reach its centre, where the banner will be carefully and reverentially stored. Lord Pavis knows of Lorenkarten's purpose and sanctions it. Lorenkarten thus operates in Pavis with its founder's grace, even though Lord Pavis knows only a fraction of Lorenkarten's weaknesses. The security of the Battle Banner is essential and, as part of his own mystic contemplations, Lord Pavis has seen that, at some future time – and a long-distant future at that – the Battle Banner will be instrumental in ridding the city of all those who would subvert and control it.

The Battle Banner itself has yet to be woven and through mystic visions Lorenkarten has discovered the creator of the banner will not be mystic or dragonewt but a simple commoner of Pavis who does not know her ultimate role. This is Astrid the Weaver, a Temple Hill District resident of Free City and she will become a key focus of the 'Pavis Rising' campaign scenarios.

## Path of Enigmatic Configurations

Labygyron is the identity taken by Lorenkarten the Mile, an exceedingly powerful Wyrmfriender mystic who was, until recently, one of the commanders of the EWF's forces in Peloria. The EWF has suffered a defeat there and Lorenkarten has been forced to come east, bringing with him the EWF Battle Banner, a potent magical relic that enhances the magic of the EWF forces and is an integral part of the Great Dragon project. The banner must be protected from the EWF's enemies and so Lorenkarten has brought it to Pavis and is building a magical construct to keep it secure. This construct is Puzzle Canal, a subterranean maze powered by the magic of both the Man Rune and the Zola Fel River. The pattern of Puzzle Canal is a physical copy of the mandala that will form the heart of the battle banner: both shift constantly and create a completely new configuration during Sacred Time each year.

Since arriving in Pavis, Labygyron has led traditional draconic dances and meditations at the Above and Beyond Temple and



many of the EWF traditionalists in Pavis have been eager to attend the ceremonies he conducts and listen to the fascinating stories and parables he recites. More recently he has instigated a new mystical order, the Path of Enigmatic Configurations, which awakens within its students The Inner Maze and Brilliant Mandala – mental representations of fragments of the Cosmic Dragon's own, scattered, conclusions. These are new approaches to draconic enlightenment and many wyrmfriends have embraced the Path willingly. It seems that the Path of Enigmatic Configurations is welcoming to new students, whether draconic or not and some of the most ardent students are actively attempting to gather new recruits from across the city.

The Path of Enigmatic Configurations emulates the labyrinthine pattern of the battle banner. Every time the ritual is conducted a little more of Puzzle Canal is completed and a little more magical power is drawn into it. Labygyron needs as many people as he can to learn and continually conduct the ritual, hence the creation of the Path of Enigmatic Configurations School. He has not told any of his disciples the true nature of the rituals that they so enthusiastically perform, because they simply do not need to know. In time some will recognise that the ritual and Puzzle Canal's creation are inseparable but Puzzle Canal's purpose is not something they need to be concerned with. Others, however, *will* be; namely the EWF's enemies in the shape of the God Learners and any Orlanthi who follow the Dragonbreaker cult led by Alakoring, one of the heroes who broke the EWF armies in Dara Happa and Saird.

### Lords of the Dance

The students of the Path of Enigmatic Configurations do not confine their meditations to the Above and Beyond temple: in the plazas of the city 'The Configured' execute mystical dances publicly, chanting in unison in Auld Wyrnish and tracing incredibly intricate dance steps with their bare feet across the stones and cobbles. Most stand and watch with a mixture of curiosity and fascination: God Learners scoff and sneer at the spectacle and other cults and faiths are quick to point out similarities to their own sacred dances or flaws in the way certain steps are executed. The Configured are oblivious to comment, performing their rites as though caught in their own, small world.

Some are so fascinated by these public rituals that they cannot help but join in. Adventurers watching a Configured ritual should make a Persistence test. They may join in if they wish, if the roll is successful, but if the roll is a failure, they feel compelled to join in for a while: if they fumble then the compulsion is overwhelming. Adventurers who are already members of draconic cults are subject to a -20% penalty to the Persistence roll.

Those that join in the ritual must make a Dance roll: draconic Adventurers gain +20% as a bonus. If the roll is failed the dance steps and chants prove to be too complicated to follow and interest soon wanes. However if the roll is successful or a critical success, Adventurers enter a trance-like state wherein it becomes obvious to them that they are paths leading to an inner core of truth and certainty; as the dance progresses they feel an overwhelming sense of peace, well-being and inner power. The more these rituals are practiced, and the more they learn about the Path of Enigmatic Configurations, the deeper into the pattern they move when practicing it and the closer to truth and harmony they become. It is a compelling sensation and, when the ritual ends, Adventurers who have achieved it feel refreshed and relaxed. All Fatigue is alleviated and, for the next day, they gain +20% to Insight and Influence skills.

The Configured are happy and enthusiastic towards any who have joined-in with their ritual, pointing out that Lord Labygyron has more to teach, more to impart and is truly on the path to complete enlightenment. His studies and meditations, they say, are open to most and held daily at sunset. There is no pressure from any of these cultists but a successful Influence test by any one of them sows the idea of learning more into susceptible Adventurers' minds.

The studies are held on the upper floor of the Above and Beyond temple where a fountain, the dragon Aroka depicted as its centrepiece, cascades water into a vast bowl. The water circulates magically and the pool contains small candles floating on small leaves, casting a frail light about the meditation hall. The walls and floor are of white stone and as evening falls, soft light suffuses the area, creating a haven of calm.

### Joining the Path

New comers are not, at first, allowed to take part in the full studies. In the main atrium, which everyone must pass through en route to the upper level, Nischeya greets arrivals and immediately spots new faces: no one escapes her intense gaze. Nischeya is a tall, striking, willowy, mystic with long, curly hair worn in a towering style common in Dara Happa. She is Dara Happa by birth; a noblewoman of the city of Alkoth who was born into to the Solar Dragon faith. She has served Lorenkarten/Labygyron for many years and knows his will. She acts as his liaison with the outside world and was his herald before Lorenkarten made his entrance to the city.

New comers are directed to wait and, once the experienced students have left the atrium, she appraises the assembled would-be students. 'Welcome all. By coming here you have embarked on a pathway to inner contentment. Whether you are part of the draconic faith is immaterial: Lord Labygyron is not seeking converts. All faiths, as Lord Pavis decrees, are welcome in these halls. Lord Labygyron's teachings are

designed to increase and enhance the inner truths of this city, to develop inner contentment and appreciation so that whatever faith you cleave to will be richer and echo with personal truths. But before you may join the studies you must each commit to surrendering prejudice and closed thinking. These are barriers to walking the Inner Maze and recognising the Brilliant Mandala – things which are in each of us but hidden. Those who choose not to make this commitment should leave now: the Path of Enigmatic Configurations is not for them.’

A few, hearing these words, leave – some grudgingly. Nischeya wishes them well in whatever they are searching for but returns her attention to the remaining group. Any questions that Adventurers may pose are greeted with an enigmatic smile and a vague response: ‘All answers lie within. The Inner Maze will lead you there and the Brilliant Mandala display the truth as you need to understand it.’

To do as Nischeya has asked, Adventurers should make a Persistence or Meditation roll (if they have this Advanced skill). A successful roll indicates that the Adventurer can open his mind to what Nischeya is asking; a failure indicates that the Adventurer will struggle. Note the difference between the Adventurer’s skill and what the dice result of the failed roll was. This will be used as a penalty later; but, for now, Nischeya is prepared to accept their commitment.

### First Dance and First Words

All newcomers must learn First Dance. Nischeya leads the group to a smaller meditation room on the upper level, not far from where Labygyron conducts the main study, to teach it. First Dance traces the easiest, outer pathways of the Brilliant Mandala – the core of Puzzle Canal and the EWF battle banner. Dance rolls at +20% are made (even for those who failed the earlier Persistence or Meditation roll) and only if an Adventurer fumbles this Skill Test are they deemed to have failed.

Next comes First Words, the low chant that articulates the Inner Maze. Each Adventurer must make an Insight roll, again at +20% and again, only being considered a failure if the roll is fumbled. Finally, First Words and First Dance are combined: no roll is necessary unless one of the previous rolls was fumbled, in which case a re-roll of Dance or Insight is needed but with no bonus. Those who fail this time are politely told by Nischeya that, today, their mind is clouded; a good night’s rest will assist them to clear it and they may try again tomorrow. If Adventurers are forced to return they complete the First Dance and First Words process again.

Once Nischeya is happy with everyone’s progress, they are asked to spend an hour in contemplation. She indicates the floor of the room. Previously unadorned, the Adventurers now

see that a complex, maze-like pattern, has appeared, traced in a glowing silver light. The pattern is an off-centre oval shape, akin to an egg, and the labyrinth it depicts seems to shift. Successful Insight rolls allow an Adventurer to understand that each person will see this mandala differently. Nischeya asks the group to form a seated circle around the pattern and simply focus on its intricacy. ‘Do not look for the pattern’s meaning; look instead for what the pattern means to *you*’, she says.

Whilst the Adventurers assume their contemplation, Nischeya walks slowly around them, eyes partially closed, intoning, very softly, the word ‘yoof’ held on a very long note. As she passes each person, she touches their scalp. This is a subtle spell of Lorenkarten’s devising: it attunes the contemplator to what he is contemplating. Each Adventurer is allowed a Persistence roll to resist the draconic magic being worked but it is recommended that this roll be made in secret by the Games Master. Those who pass the Persistence roll resist the magic: the mandala remains just an intriguing pattern. Those who fail it are attuned. At the end of the hour’s contemplation they can see how the mandala relates, somehow, to whatever the source or focus of their devotion. Orlanthi might see the swirling truth of the Storm; God Learners the spiralling focus of Malkion’s teachings. Whatever they see, they are now attuned to the battle banner and Puzzle Canal. The meditations and rituals they perform from this point onwards strengthen the Puzzle Canal’s magical reserves – irrespective of what the Adventurer believes.

### Lord Labygyron

Now it is time for the newcomers to meet Labygyron and join the rest of the students of the Path of Enigmatic Configurations. Nischeya bids all to rise and follow her: she takes them into the main hall.

Over 100 students of all creeds, but with dragonspeakers in the majority, sit in rows in the wide, white-marbeled room. A larger version of the same mandala the Adventurers contemplated is traced in silver on the vast wall behind them. Sitting at the front of the gathering is a tall, well-built, broad-shouldered man with a perfectly bald head. He is draped in saffron-coloured silks and wears many rings on his fingers. He opens eyes that have silver pupils and nods his ascent to Nischeya as she instructs the newcomers to form a new rank at the rear of the gathering. Once all are settled, Lord Labygyron speaks.

‘The wise men teach that wisdom comes not from without but within. Wisdom comes first from an absence of action and a presence of thought. Thus is truth born. This absence of action and presence of thought can be spoken thus:’ and Labygyron chants a word of several syllables, each syllable being clearly articulated so that all can understand it. The gathered students



then repeat the word. Whether the Adventurers to repeat it accurately is determined on a roll of INT x5. However, any Adventurer who failed to open his mind in Joining the Path suffers a penalty equal to the amount by which his Insight or Meditation roll was failed.

As the Adventurers perform this chant, which is repeated over and over, each sacrifices 1D4 Magic Points, which are channelled into Puzzle Canal. All the Adventurers lose these Magic Points but those Adventurers who failed to repeat the incantation are aware that they are losing something: those who succeed in repeating the chant remain unaware. The Magic Point losses are not permanent and are regained at the usual rate; however it is recommended that the losses for each Adventurer be made in secret by the Games Master. Those Adventurers who are aware of some sort of channelling taking place know that what they feel is akin to what it feels like when a Common Magic spell is cast and there is a brief drop in energy levels and a mild surge of euphoria; but otherwise they will not be overtly aware that Magic Points have been drained.

These daily rituals continue for a year, gradually completing Puzzle Canal. Those who have joined the Path of Enigmatic Configurations can leave at any time, or they can become full members of the order as it is described in *Cults of Glorantha*.

## The King and I

King Jhanas Kyrem is an enthusiastic student of Labygyron and partakes in private meditations with the mystic; sometimes at the Arrowsmith Citadel and sometimes at the Above and Beyond temple. Where the latter is concerned the king always attends a private audience and also incognito – although he is accompanied by Arrowsmith clan bodyguards who follow and watch from a discreet distance. When Labygyron attends the Citadel he goes unaccompanied although dons a hood and plain, dull-coloured robes to disguise himself.

## Puzzle Canal

Beneath the city of Pavis the Mostali created many tunnels and passages as part of the city's fabric. Many are disused now that the city is complete and Flintnail has departed. Labygyron is magically reconfiguring the disused passages directly beneath Dragon District and so does not need to engage in construction work to build Puzzle Canal. The Mostali care little for what is happening; they have no use for the passages and tunnels and have much more important work to contemplate.

However the Puzzle Canal needs considerable amounts of runic energy if it is to offer the protection Labygyron wants. The Man Rune that is intrinsic to the magical fabric of Pavis provides some of that: Puzzle Canal flows along and around the arm of the rune, which lends its strength. To lend it fluidity, enabling it to change in pace with the mandala, which will be at the heart of the battle banner, the primal magic of the water is essential, hence the need for the waters of the Zola Fel to flow through the canal. This drains and disturbs Zola Fel and these disturbances are felt by the members of the Zola Fel cult, who are both confused and angry at this interference.

The canal is more fully detailed in 'Hands That Rock the Cradle' beginning on page 157.

## Rainbold and Folded Wing

On the North West side of Dragon Mount is the Dragonewt colony of Rainbold and Folded Wing. A combined temple and housing facility for the local dragonewt population, Rainbold and Folded Wing is a large atrium of white marble surrounded by several smaller buildings of more common materials built into the hillside looking out towards the wall. Over 500 dragonewts of various life stages inhabit the colony, a quarter of which are recent arrivals from Peloria – refugees from the defeat of the Golden Dragon Emperor.

The dragonewts form the standing army for the EWF of both Dragon Mount and Dragon District. At the base of the hill are the demibird pens where the dragonewts' mounts are stabled. Three hundred of the five hundred dragonewts are Beaked/Warrior dragonewts who have sworn a fierce collective loyalty to serve Pavis and the Cosmic Dragon equally. One hundred and fifty of the remaining populace are Crested dragonewts who are under command to serve the Beaked dragonewts as sling users and general infantry support. The colony is led by a single Ruler dragonewt, Six Threats Ended, who these days answers only to Labygyron. Six Threats Ended is an accomplished dragonewt leader who is many centuries old and will, within the next few years, begin the transformation into an Inhuman King based in Pavis, which will complement the Inhuman King of Dragon Pass. Six Threats Ended knows that his eventual fate has much to do with the vanished cradle and he knows that Lord Pavis and Xara Xarang were responsible for its disappearance. He cares little. The cradle will come for him when the time is right.

The Rainbold and Folded Wing dragonewts are free to come and go in Free City: when they do they prefer to remain in Dragon District but will wander further afield if the urge or Right Action takes them. They mount regular demibird patrols around Dragon Mount and are under orders from Six Threats Ended to slaughter any God Learners who try to assault the mount in any way, shape or form. Beaked dragonewts are literal creatures with no fear of death and take their duties seriously.

The dragonewts provide active guards for all areas of the EWF temple complex that dominates the mount. Any guards encountered will be Beaked dragonewts and intruders are dealt with harshly unless a truly plausible reason is provided for the trespass.

### Typical Beaked Dragonewt Warrior

Beaked dragonewts are naturally aggressive and need no excuse to fight. Any and all Combat Manoeuvres are employed – whatever gives the best advantage. Often, though, a Beaked dragonewt will direct all its attacks against a single opponent and commit all of its efforts into the attack, not bothering to defend in any way (remember: dragonewts are unfazed by death). As leaders, they lead from the front, dancing their way into battle and inspiring any Scouts they have with them to fight as they do – fearlessly.

### Other Areas of Importance in Dragon Mount

The Above and Beyond temple forms a gateway to several other important temples of the EWF. Within the temple complex of Dragon Mount are smaller temples to the Path

of the Perfect Uprising, dedicated to Isgangdrang, and the Path of the Unstruck Sound, dedicated to Lord Great Burin. Mystics from Dragon District come here to study with the masters of these cults on a regular basis.

The Master of the Path of the Perfect Uprising is Oorandu Seerhand, a Kralori mystic who adopted the draconic way many years ago when he travelled to Dragon Pass with a trade delegation. Most Kralori view Wyrmfriendism as a false path to enlightenment but Oorandu Seerhand is a dedicated convert and now leads Isgangdrang's order in Pavis. Oorandu has taken the Adjure Restrictions adjuration, which means that he is free to ignore any commands or advice Lorenkarten might give him. He leads a small group of 20 Perfect Uprising mystics whom he is steadily schooling in the Right and Left Hand Paths. Oorandu has changed his gender once before – he was female before – and he retains a feminine air despite now being wholly male.

The Master of the Path of Unstruck Sound is Choru Dro, the clever and scheming daughter of a Dragon Pass family who insisted that she join a draconic path to tame her wild and devious ways. It has worked to a point. She is desperate to transfigure and is somewhat in awe of Lorenkarten and jealous of the relationship he has with Nischeya. She is struggling to reach purity through denial but has come very far from the scheming and murderous temptress she once was. Choru Dro has attained Adjure the Physical and abhors any form of physical contact. She also has no need to eat or drink, having dispensed with the need for either a decade ago. She leads a group of 10 Unstruck Sound followers who worship Choru Dro almost as a goddess, convinced that she will transfigure into a being every bit as powerful as Lord Great Burin. Choru Dro does not doubt them.

Both these individuals and their respective followers spend most of their time within Dragon Mount. Choru Dro never leaves the place but Oorandu Seerhand sometimes visits the Great Market and provides Lorenkarten with information. Both mystics seek new adherents to their respective paths and any who attend the Path of Enigmatic Configuration meditations may be approached by Perfect Uprising or Unstruck Sound followers and invited to join their meditations.

## YELMALIO HILL

Yelmalio Hill commands excellent views across a wide area of Pavis, making it a place of prime strategic importance. Its height means it gains a lot of sun and thus it is a natural position for a Sun Dome Temple of Yelmalio. What has been built there is not a full Sun Dome Temple per se but it is an extension of the main Sun Dome Temple much further downriver and it is called Angle Fort.

## Typical Beaked Dragonewt Warrior

	Value	1D20	Hit Location	AP/HP
STR	19	1–2	Tail	6/8
CON	17	3–5	Right Leg	6/8
SIZ	19	6–8	Left Leg	6/8
INT	14	9–11	Abdomen	6/9
POW	13	12	Chest	6/10
DEX	10	13–15	Right Arm	6/7
CHA	14	16–18	Left Arm	6/7
		19–20	Head	6/8

Combat Actions	2
Damage Modifier	+1D6
Magic Points	13
Movement	8m
Strike Rank	+12

Typical Armour: Scales. No Armour Penalty

Traits: None

Skills: Athletics 70%, Brawn 68%, Common Magic 48%, Culture (EWF) 58%, Draconic Insight 58%, Evade 70%, Insight 52%, Perception 70%, Persistence 49%, Resilience 67%, Ride 75%, Right Action 60%, Sleight 70%, Stealth 70%

Dragonewt Effects: Bone Ridges, Command Reptile, Draconic Strength, Fire Claws, Lesser Fire Resistance, Skeletal Strengthening

## Weapons

Type	SIZ	Reach	Damage	AP/HP	Range
Chokin	S	—	1D6+1D6	2/1	20m
Klanth	M	M	2D6+1D6	8/18	—
Longbow	H	—	1D8+1D6	4/5	175m
Samarin	S	—	1D4+1+1D6	2/1	20m
Utuma	M	S	1D6+1D6	8/12	—

## Combat Styles

Thrown Chokin and Samarin 80%, Klanth 50%, Longbow 50%, Utuma 80%

Angle Fort is a simple, austere Sun Dome outpost. It is both barracks and temple but built for utility rather than comfort. The round temple structure is enclosed by sturdy, yellow stone walls and the temple is capped with the distinctive polished gold, brass and bronze sun dome. It is, however, a mere shadow of its greater cousin, which is located some 30 kilometres south of Pavis and is a far larger and more imposing structure. Still, when the sun catches the dome it is as though Yelmalio's hand itself is reaching down to bless the Sun Dome Templars who live within its walls and the burnished dome can be seen for kilometres around.

The fort is home to 600 Sun Dome Templars. The templars are pledged to serve the Arrowsmith dynasty and Lord Pavis and they are paid a handsome stipend for their continued presence in Pavis's walls. The templars provide border and wall

patrols and have a permanent garrison at Hippogriff Gate. Notoriously xenophobic the Yelmalians do not rub along easily with other Pavisites and certainly dislike the presence of trolls so close to one of their outposts. The Spearaxe Tribe seems to keep the trolls in check, which is somewhat to the templars' chagrin: they would love the Uz to attack the elfs of the Garden and thus give the Sun Domers an excuse to launch a retaliatory attack against the Xaragang clan. For now, the peace business is booming.

Like most in Pavis the appearance and then sudden disappearance of a giant cradle has puzzled the templars. Like the God Learners the templars have had no issue with intercepting and raiding cradles – although they never killed the sleeping infants within, letting the cradles sail on after they had taken what they could from it. The templars believe that

the giants had a particular gem sacred to Yelmlio and that it would be sent to them aboard a cradle. None of the cradles they intercepted ever contained the Gem of the Heart of the Sun, mainly because, unknown to them, the God Learners had already intercepted it and stashed it in the Robcradle stores. The scenario Sariedo's Debt deals with the retrieval of this treasure.

## A Brief History of the Sun Dome Templars and Pavis

King Joraz Kyrem, first of the Arrowsmith Kings, requested the Dragon Pass Sun Dome Temple's aid in 877. The templars agreed in return for land, settlement rights in both the lands south of the city and the city itself and a good price for its horses. Arinsor Clearmind was the leader of the Sun Domers who came to Prax and he founded Sun County. Later Arinsor performed the Blue Serpent HeroQuest with one of Zola Fel's daughters, a naiad, and this formed an alliance between the Sun Domers and the Zola Fel.

Arinsor concentrated his energies on the founding of Sun County and the first Sun Dome Temple, which stands on the west side of the river 30 or so kilometres south of Pavis and he rules there still. Angle Fort and the Pavis templars are under the control of Soranathus Bronzearm, a cousin to Arinsor and one of the generals who assisted Pavis and Joraz Kryem in liberating the region. Soranathus is a no nonsense commander and Light Son. He believes in discipline, austerity and efficiency, the three being linked irrevocably in his mind. His duty is to represent Count Arinsor faithfully, serve the city as contracted and ensures Yelmlio's presence in a city that welcomes dragons and draconic perversions of Yelm and his sons. He is no lover of the EWF and he despises the Dara Happans who constitute Sun District for their weakness in accepting draconic lies. He hates the EWF even more – perhaps more than the trolls and the God Learners although it is a race that is too close to call. The one group Soranathus does respect are the Carmanians who have had the good sense to take on both God Learners and Dragon Worshippers and still come out ahead. In fact the Carmanian and Yelmalian philosophies are not wholly dissimilar, even though they worship very different gods.

Angle Fort is a rudimentary place: barracks, keep, temple, kitchens, armoury and a small practice yard. Guards watch from the walls and only those travelling on sanctioned templar business are permitted entry to the fort's walls. Soranathus sits on the Ring and Seal where he is a brooding, no-nonsense, hard-talking presence. On matters of domestic politics he remains silent, uninterested by it. On matters of warfare and defence, he is vocal and eloquent, a quiet but assured voice that silences any others who might be speaking or about to speak. In private he and King Jhanas are friends although Soranathus

laments at the king's dabbling with draconic mysticism and wonders what agenda this Labygyron might have.

The templars under Soranathus Bronzearm's command reflect his hard-line stance. The warriors of Angle Fort are dedicated, very efficient and assured that after their one year term serving in Pavis they get to return to their families in Sun County, to the south. Whereas the Zebra troops of the Arrowsmith regime are able to get along with most people in Pavis, the Yelmalian mercenaries are strictly there to do a job: if that means keeping the peace, it will be kept. If that means keeping certain groups in line, then lines will be drawn and adhered to. The Sun Dome Templars cannot be bribed, duped, bartered or negotiated with.

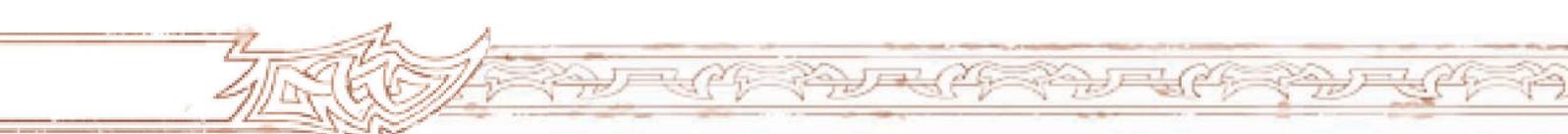
The templars do not look for trouble but know how to deal with it when it happens. For this reason they are not officially allowed to patrol in Free City but from time-to-time King Jhanas has called for Yelmalian assistance and Soranathus Bronzearm has gladly provided it. Otherwise the templars provide gate garrisons, foot patrols around the Grazing, the Garden perimeter and skirt around the Xaragang stronghold and Dragon Mount. King Jhanas is careful to have the templars kept separate from any dragonewt warriors who are serving in a military capacity, because the Sun Domers can become openly antagonistic when faced with things they do not care to understand. However in any time of defending Pavis all the faithful troops are expected to pull together: nomad, dragon and templar and the old bonds and loyalties Lord Pavis has forged ensure that that will happen. Even though the templars are mercenaries and being paid to serve, they are men of honour and loyalty first and foremost. To renege on that would be an affront to Yelmlio and Yelm the Emperor.

When on duty templars patrol in groups of six. Patrols leave the fort at one hour intervals with two sets patrolling the walls in a clockwise direction and two more patrolling the Grazing in an anticlockwise direction. A third group patrols the length of the river, going as far as Free City before crossing and returning on the west bank. Travellers are always stopped and questioned about their business. Weapon permits and other licenses are checked. Newcomers find this heavy handed but residents of the city are used to the brusque ways and the templars' approach finding it professional and reassuring.

Statistics for typical Yelmalian templars are found on page 79.

## GODS' HILL

Southern most of the hills on the west side of the river is Gods' Hill. Originally it was decreed that because all gods were to be worshipped in the city a single location for all temples was necessary. In practice this did not work as planned. The representatives of the various cultures on the Ring and Seal



reasoned that every district wanted its own, local places of worship and Gods' Hill was just too far away to be practical. Joraz Kyrem relented and so Gods' Hill has remained that in name only. The Orlanthi did begin to build a temple there but when it was ruled that temples could exist in the districts of Free City, work stopped. All that remains is a partially built temple to Orlanth that is unconsecrated and rarely visited.

Gods' Hill is still of some mythic and religious importance however. Nomads use it occasionally to worship Waha and Storm Bull. Occasionally Orlanthi trek from Storm District to hold a private ceremony, usually during Storm Season when the winds can be felt and Orlanth fills the heart. The most ardent worshippers of any religion believe that Gods' Hill is the best place to initiate HeroQuests and some have successfully entered and returned from the Hero Plane by using Gods' Hill. So, whilst it is derelict for the most part, certain High Holy days see pilgrims come from Free City to partake in rituals appropriate to their culture.

## THE ORCHARDS

Surrounding Dragon Mount are the fruit orchards: oranges, grapefruit, grapes and olives for the most part and residents of the city can rent an acre of orchard from Steward Hall at a cost of 500 Silver per year. Most acres are rented by merchants and the Issaries temple of Storm District sponsors a lot of the merchants, taking a tenth of the revenue from the sale of fruit at the Great Market, to local consumers and for export. Some families also have enough money to rent an acre and collectives of families are known to band together to spread the cost and the work.

The fruit is of startling quality. The inherent magic of Pavis and the strength of the Man Rune, invisible to all, ensure healthy, prosperous, year-round harvests. Pilfering is common and a fine is levied on anyone caught 'scrumping' fruit from an owned acre – that or a couple of days in the Citadel dungeon for persistent offenders. The Aldryami of the Garden use the power of their guardian tree to ensure that the orchards are free from pests and blight.

## THE QUARRY

The quarry on the western edge of Free City is where the bulk of the stone and organs harvested from the Faceless Statue come from. It is 30 metres deep with steep, tiered sides and is the domain of the Mostali of Pavis. The dwarfs have extensive underground workshops beneath the quarry and these run beneath Free City and beyond – no one, save the Mostali, know exactly how extensive the tunnels are.

All the stone used to build the city is found here. Gangs of Clay Dwarfs perform the cutting and shaping according to whatever needs the Steward Halls presents them with. On the edge of the quarry is the surface layer of the Flintnail Temple, erected by the remaining Mostali after Flintnail left the city.

The great city of Pavis was completed in 850 but its reputation for grandness has spread far and wide. Pavis is known as an inclusive and enlightened ruler, even though he retired to his palace in 860 and has not been seen since. Evidence of his greatness and enlightenment is found in the curious case of Flintnail Hardeye, the legendary Rock Mostali who had been tutored by Claymore and was part of the Nysalor project (see page 56). Flintnail, an individualist even before the concept had found any kind of wider favour amongst the Mostali, followed Pavis in his battles against the nomads and their war god, Waha, in order to honour the Faceless Statue which led Pavis's army into Prax. Flintnail brought with him his repair crews and battle crews – Clay and Iron dwarfs, with a smattering of Mostali original mineral castes – because he believed that the Faceless Statue represented a personification of Mostal himself. This fragment of Mostal was marching east to create something New and Great and Flintnail saw it as only right and proper and, indeed, part of his destiny, to become part of the toolkit that would be needed in the wake of the war.

Flintnail became a trusted adviser to Pavis. When the war was won, Pavis turned to Flintnail to construct the city that would bear Pavis's name and be a testament to his glory. Flintnail was allowed to design the city to sensible, defensible, specifications and not the strange draconic configurations that someone of Pavis's stature would otherwise have favoured. The city of Pavis was built from the remains of the Faceless Statue, which had disintegrated at the end of the Too Tall Battle and built quickly – within 19 years. The city, when complete, was a fusion of Pavis's vision and Mostali artifice and insight: a legacy for both Pavis and Flintnail.

Flintnail sealed the alliance between man and Mostali by marrying one of Pavis's daughters. Flintnail found that his pestle would interact with her mortar and a child resulted; but Flintnail did not remain to bring up the child because that is not part of the Master Plan or, indeed, Flintnail's destiny. Flintnail left Pavis soon after the child's birth, returning to the tunnels of Glorantha and disappearing from history. The child, Ginkizzie, was born fully formed with all the knowledge of a master mason and became the heir to Flintnail's name.

## The Mostali of Pavis

When Flintnail left, Ginkizzie became the leader of the Pavis Mostali, who numbered around 100. Of this number, three are true Mostali: Karzad Rockvoice, a Rock Mostali and known as Chief Mason; Prokinizzie, a Silver Mostali and master sorcerer, known also as First Site Foreman; and Aladikis, a Brass Mostali and known also as Second Site Foreman. All three were assistants to Flintnail in the construction of Pavis's city and know the place intimately. Ginkizzie, even though he is not a true Mostali, is treated as such because the fluids of Flintnail, and Flintnail's intellect, run in his veins and despite the fleshy exterior, he behaves in the ways any true Mostali should.

Ginkizzie's first act in proof of his Mostali heritage, was to raise a Great Hall above ground in Flintnail's name and to further the tunnels below ground that connect different parts of the city together. The Flintnail Hall has become a focal point for all the Mostali and the dwarfs of Pavis but also for those who recognise the alliance of Flintnail, Pavis and Pavis's daughter and treat this alliance almost as a cult of the city. Ginkizzie, having human traits, recognises the importance of Flintnail's cult and acts as its High Priest, leading ceremonies, based on Mostali working rituals, in the surface Great Hall. Otherwise, his refuge is the underground chambers where he perfects his skills as a mason in true honour of his father and in concert with the other Mostali.

Karzad, Prokinizzie and Aladikis rarely venture to the surface, preferring the sanctity of their own workshops below ground. They recognise that the surface city is a new part of the World Machine and one that functions correctly and in time with the universe. It is a shadow topology of The Spike and capable of replicating its binding force. Because Pavis is built from the remains of the Faceless Statue, and because the Faceless Statue was a representation of The Maker, the city they helped create is more than a mere collection of buildings and communities: it is a place of mythic resonance that casts a shadow throughout the whole of Time and beyond it. Without Pavis, they believe, The Spike, which the Nidan Decamony seeks to recreate, cannot be brought back into being. Their task, and the task of all the dwarfs in Pavis, is to protect the city, maintain it, repair it and never leave it, thus ensuring that Pavis, the New Cog, prepares the way for The Spike's return.

The Pavis Mostali efforts go mostly unseen: their work is conducted below the city's foundations and only Ginkizzie offers any clue as to what the Mostali are doing to contribute to Pavis's ongoing existence. In 908, Pavis is entering the pinnacle of its greatness but is not without its enemies. Trolls

and barbarians, not to mention God Learners and even Wyrmfriends, would see Pavis's nature corrupted or destroyed. Ginkizzie and the other Mostali are therefore dedicated to the city's defence. If the need arises, the Mostali and dwarfs – and there are 100 Clay and Iron dwarfs living in and under Pavis – come to the city's aid, fighting alongside the human and elf occupants, honouring both Pavis the Ruler and Flintnail the Builder.

Any repair work that needs to be undertaken to the walls, buildings, roads or other structures is carried out quickly and efficiently by the dwarfs and directed by Aladikis. The dwarfs know the city as intimately as anyone else – probably more so – and go about their work silently and unobtrusively. It is not unknown for people to be awoken in the dead of night by the sound of hammering as the dwarfs conduct minor running repairs to a roof or wall whilst the occupants sleep.

## Relations with Others

Flintnail's legacy ensures a level of unparalleled co-operation between Mostali and humans within the city walls of Pavis. Although the Mostali maintain a healthy distance, Ginkizzie meets with humans who attend the Flintnail Great Hall (which they claim is a temple) on a regular basis and visits the palace of his mother and grandfather where he is schooled in Pavis's wisdom and, in return, exchanges knowledge of Mostali ways. In this way, the dwarfs of Pavis are viewed with benevolence and not the suspicion found elsewhere. The Mostali are viewed as private beings rather than secretive and as generous creatures rather than hoarding, greedy ones.

Outside of Pavis, the Mostali who live there are viewed with deep suspicion by other Mostali. Much depends on how Flintnail himself is viewed by other dwarfs; in some quarters he is considered the ultimate heretic, especially in conservative, orthodox Mostali colonies. But in Greatway and Dwarf Mine, for example, where Flintnail once had much influence, he is viewed as a hero by those dwarfs who have adopted both Openhandism and Individualism. The growing cult of Flintnail has even taken hold in some quarters, although, with typical dwarf reserve, it is not treated as a religious cult per se but as a respectful remembrance of his architectural expertise.

The city of Pavis is an inclusive place and it has attracted the old enemy, the Aldryami. The Pavis Mostali ignore them completely and the Aldryami do likewise. The Aldryami do not visit the Flintnail temple nor go out of their way to look upon Ginkizzie as anything more than a curious dwarf/human hybrid. The Mostali are happy to remain in their tunnels beneath the city and do not go anywhere near the



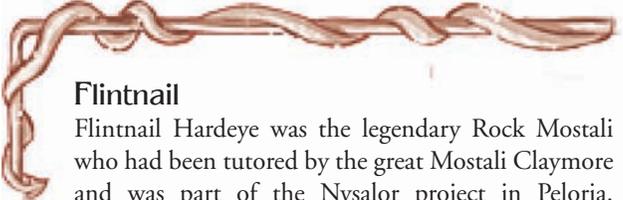
Garden, the area that the Aldryami have been allowed to carve for themselves within the city's walls. It would be untrue to say that two races trust each other but do manage to rub along without antagonism.

## The Flintnail Temple

Flintnail himself left the designs for the temple but Ginkizzie raised it, building it from the organstones of the Faceless Statue. The organstones (heartstone, liverstone, kidneystone and so forth) are beautiful, crystalline formations of deep hues of sapphire, emerald and ruby. The Flintnail temple is built of these colours of crystal and reflects Mostali architecture elsewhere in Glorantha: geometrically aligned and perfectly symmetrical, with interior and exterior surfaces carved with the intricate, geometric patterns that reflect the mind of Mostal and elements of the Master Plan.

The temple is a single, above-ground structure, although there are secret stairways that lead into the tunnels below Pavis and are used exclusively by the Mostali and dwarfs. The stairs of the temple lead into a single, octagonal hall dominated by a statue of Flintnail, some six metres high and carved from ruby heartstone. The rituals of remembrance, conducted by Ginkizzie on the anniversaries of the completing of Pavis and of his leaving the city, are conducted at the feet of the statue. Worshippers are encouraged to leave donations of coin, which are used to fund repair materials for the city, pressed into the gaps between the Flintnail statue's toes.

The temple possesses an ethereal beauty, which could only be produced by a marriage of human and Mostali sensibilities. Both Mostali and humans feel a sense of peace within the temple, especially when the harsh sunlight of Prax is filtered through the crystal walls and falls in myriad shards upon the interior – thousands of motes of multicoloured light that gently move with the sun's overhead progress. In natural niches around the statue of Flintnail are smaller statues commemorating Pavis and other heroes who helped liberate the area, build Pavis and then defend it from the nomad attacks. These statues are crude when compared with Flintnail's but are, by human standards, exemplary works of art and they form satellite shrines within the temple. People may therefore revere and remember Flintnail but also worship Pavis at the same time. And, in time, the city cult of Pavis will develop from the Flintnail temple and come to be centred on Pavis's own palace.

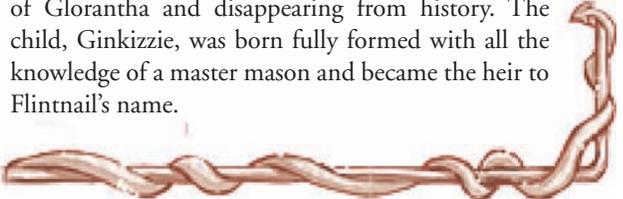


## Flintnail

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# PAVIS RESOURCES

This chapter provides a series of resources for Games Masters to use to aid in general exploration of the city, to generate random encounters/building occupants and reference materials for commonly encountered Pavis themes, such as prices and sample goods.

## PRAX AND ENVIRONS

Pavis is located in the arid plateau prairie of Prax, east of Dragon Pass and bordering the Pentan wilderness. In the God Time it was forested and fertile but when Orlanth slew the Sun God the Devil and its hordes devoured the trees and laid waste to the region until Storm Bull defeated it and imprisoned it beneath the Block.

The land is divided by the long, steady drift of the Zola Fel River, known also as the River of Cradles. On the western side of the river is the semi-fertile steppe, which forms a narrow strip of grazing, bordered on the west by the Long Dry. On the east of the river the land rises steadily into the Pentan steppe. Some 60 kilometres south of Pavis is the region known as Sun County – lands gifted to the Sun Dome Temple's Yelmatio worshippers by King Jorez Kyrem in return for their aid in defeating Waha at the Too Tall Battle. South of Sun County lies the craggy, arid region called Vulture Country, which

eventually gives way to flatter, more navigable lands and the ports of Feroda and Corflu – both God Learner controlled settlements.

## Prax Temperature and Precipitation

Use this as a guide for local conditions in both Prax and Pavis.

Remember that Prax as a whole is a dry, semi-arid prairie although the peculiar nature of Gloranthan weather means it does not always conform to the usual weather patterns associated with such regions.

The 'early' portion of a season is the first four weeks: Disorder, Harmony, Death and Fertility. The 'late' portion of a season is the last four weeks: Stasis, Movement, Illusion and Truth.

Normal Daily Temperature: Average nightly low, average daily high.

Rainfall/Days of Rain: In a typical year, this amount of rain will fall and this number of days will be rainy.

Prevailing Winds: The normal winds come from the listed direction.

## Temperature and Precipitation

Season	Degrees Fahrenheit	Rainfall/Days of Rain	Prevailing Winds
Sea-Early	45–75	10"/21	Southwesterly
Sea-Late	50–85	4"/12	Southwesterly
Fire-Early	65–110	–	Southwesterly
Fire-Late	50–90	–	Southwesterly
Earth-Early	50–85	2"/2	Westerly
Earth-Late	45–75	3"/3	Westerly
Dark-Early	20–65	2"/4	Northwesterly
Dark-Late	25–45	4"/16	Northwesterly
Storm-Early	30–55	6"/28	Westerly
Storm-Late	30–65	10"/25	Westerly
Sacred Time	40–70	3"/9	Westerly

## PAVIS AT A GLANCE

Area:	26 square kilometres	
Wall Height	30 metres	
Wall Thickness	6 metres	
Population	25,000	
	Human	23,000
	Aldryami	280
	Mostali	600
	Uz	120
	Dragonewt	600
	Others	400

Gender Demographics		
Male	12,000	
Female:	13,000	

Age Demographics		
0–14 years	11,250	
15–30 years	8,750	
31–60 years	4,500	
61 years +	500	

Age Ranges	Age Percentages	Male Percentages	Female Percentages
0–14 years old	45%	49%	51%
15–30 years old	35%	45%	55%
31–60 years old	18%	40%	60%
61 years and older	2%	50%	50%

## LIFE IN PAVIS

Pavis is unlike any other city in Glorantha and living within its walls is an experience that can define a person's life. People can live their entire lives inside of Pavis and see more adventure than any world traveller or questing hero.

The following sections discuss what life is like for the many different sub-factions of Gloranthans living within Pavis's walls.

### Pavis Commoners

The common people of Pavis live their lives in the shadow of greatness all around them. Everyone who lives in the city knows its rich history and sees the results of Lord Pavis's actions. The very walls that keep them safe and separate the larger sections of the city were cast from the armstones of the Faceless Statue. The average Pavis citizen knows they are just

pieces of the larger body but they were nonetheless important to its survival. The city may have all of its major decisions made by the powerful heroes and legends of the larger factions but it is the common citizen that helps move the economy and social structure of Pavis. The power behind the cults is not found in the Runelords or Runepriests but rather in the teeming masses of followers that make up its congregation.

Most Pavis citizens hold normal careers in the artisan markets, crafting houses and trade quarters. They work their skills like any other common folk in the world, trying to make an honest wage while serving the needs of their cult or family traditions. The Orlanthi and draconic faiths are very strong amongst the common people of Pavis, shown in the gathering of faith-based gangs and empowered cults that have temples scattered throughout the city.

With the recent overthrowing of the Golden Dragon Emperor in Dara Happa, the common citizen of Pavis falls into one of two categories; those who side with the growing number of wyrmfriends in the city and those who are ready to see the same thing happen here in Pavis.

### Pavis Citizen

This entry can be used a number of times over the course of the entire *Pavis Rises* campaign arc, as it covers the generic Characteristics for a common citizen of Pavis. The Games Master should feel free to add, subtract or alter these statistics to better fit the encounter in which they are being called for – or just to suit their creative nature!

### Wyrmfriends and Dragonspeakers

Lord Pavis started this city in the aftermath of an Empire of Wyrms Friends mission, under their codes of conduct and using the training he received in their temples. Pavis the city has always been friendly to the cause of the dragonspeakers and all other wyrmfriends. Despite having a high human population at the centre of the city, there is a lot of draconic blood and enlightened souls within Pavis. There is also a large number of dragonewts that thrive here, a number that has grown considerably after the year 920, when the EWF was thrown out of Dara Happa. With more and more draconic folk on the streets of Pavis, it has become even more *their* town.

The speaking of auld wyrmish on the street was once a rarity but now groups of dragonspeakers can be found in discussion groups around the city using it. Dragonbone items appear in higher class shops and several temples dedicated to the dances of the Dragon have packed their halls to capacity. A wyrmfriend in Pavis is as at home here as he would be in some of the Empire's largest metropolises deep in their controlled territory. This is unquestionably a draconic city.

### Pavis Citizen

	Value	1D20	Hit Location	AP/HP
STR	12	1-3	Right Leg	1/6
CON	13	4-6	Left Leg	1/6
SIZ	13	7-9	Abdomen	1/7
INT	11	10-12	Chest	1/8
POW	10	13-15	Right Arm	1/5
DEX	12	16-18	Left Arm	1/5
CHA	12	19-20	Head	-/6

Combat Actions	2
Damage Modifier	+0
Magic Points	10
Movement	8m
Strike Rank	+12 (+10)

Typical Armour: Leather treads and shirt. -2 Armour Penalty

Common Skills: Athletics 26%, Brawn 25%, Common Magic 51%, Culture (Pavis) 23%, Dance 30%, Drive 28%, Evade 26%, Evaluate 24%, First Aid 30%, Influence 28%, Insight 23%, Lore (Regional) 32%, Perception 32%, Persistence 22%, Resilience 28%, Riding 38%, Sing 28%, Sleight 25%, Stealth 23%, Swim 27%, Unarmed 30%

Advanced Skills: Art 24%, Craft (varies) 30%, Gambling 30%, Lore (Pavis) 30%, Streetwise 30%, Survival 25%

Common Magic (51%):  
Bludgeon 2, Endurance 3

### Weapons

Weapon	SIZ	Reach	Damage	AP/HP
Club	M	S	1D6	4/4
Shortspear	M	L	1D8	4/5
Buckler	M	S	1D3	4/10

### Combat Styles

Club 35%, Spear and Shield 28%

Loyal dragonspeakers and wyrmfriends in the city of Pavis walk through the streets with their golden-eyed heads held high. They are in the new heart of the expansionist movement east into Prax, led by the ideals and history that legends such as Pavis and Kyrem set before them. Some lower echelon wyrmfriends might worry about an uprising here in Pavis like what has happened in Raibanth but the majority know that as long as Pavis's all-seeing eyes watch over the city from his palace and the giants' flesh walls remain strong, they are safe.

### Horse Nomads

The kin and loyal followers of the Arrowsmiths, the descendants of the Pure Horse People have served the city of Pavis for as long as the Free City has stood and on the lands

surrounding for a long time before. Some have forgotten their ancient traditions and adopted the ways of the dragonspeakers, trading their prized horse mounts for thunderers and other scaled beasts of the war dragons. Most merely follow the lead of their khan, defending the city on his say so no matter who or what they are battling against.

Living primarily in the Hunting Lands north of the Zola Fel, the horse nomads allow their mounts to run freely in the fields and grazing areas outside the Griffin Gate. The increase in troll activity in the surrounding hills forces them to keep guard of their mounts constantly for fear of them becoming a late night meal. Amongst the horse folk it is a great honour to be chosen for 'Darkness Guard', carrying nothing but a spear



and a lantern against anything that might come for their four-legged tribemates.

Each horse nomad in Pavis is placed firmly in one of two camps – those who serve the city before all else and those who reserve that loyalty for the clan. Sometimes these two camps coincide in their goals but all too often there are familial squabbles and misunderstandings that bring horse-folk to fisticuffs. Fighting and riding prowess is the primary way to gain honour and standing amongst the horse nomad clans. Brawls, contests of skill and horsemanship occur in the streets of Pavis's Manside frequently enough that Pavis citizens rarely even stop to watch the outcome. It is said amongst the horse-folk that the Khan will one day call the 97 best riders to his side to save the walls of Pavis. Each and every nomad in the city hopes to be part of that spearhead formation when the ivory horn is sounded.

### Mostali Dwarfs

From the earliest days of Real City's construction, the Mostali dwarfs have been a part of Pavis's unfolding equation. They were led to the sight of Paragua's destruction and the collapsed remains of the Faceless Statue by one of the Dwarf-makers, Flintnail Hardeye, the son of Mostal. He claimed to hear the grinding of the world's gears at this place and knew his knowledge would be needed. This cemented – literally – the dwarfs to the city of Pavis.

Dwarfs in Pavis live almost exclusively in the southern half of the city; near the massive Mostal temple that Flintnail built

after helping erect the walls of Real City. The area naturally transformed into the crafting quarter of the city, with the best pieces of work springing from Mostali tools. With the sudden increase in desire for dragonbone items due to the stream of EWF members into the city, many employed dwarfs are finding more time on their hands to work on their own projects. Idle hands do not sit well with dwarfs.

Flintnail's direct role in the Universal Man project with his close friend Pavis set the precedent for working with the wyrmfriends. Since its birth in 920, the protection and preparation of Flintnail's offspring with

Povinae of Pavis has been the chief point of order amongst all Openhandist dwarfs in the city. Even if a dwarf does not agree with the greater Unity project Pavis strives for, they will bend to the overall will of Flintnail's Order of Masons; the son of Mostal is highly venerated and all dwarfs within Pavis must accept his superior knowledge and planning – even if they personally do not agree with it.

### Aldryami Elfs

The elfs of Glorantha are keen to watch the events that take place in and around Pavis. Their longstanding foes, the trolls of Dagori Inkarth and Shadows Dance, live in large tribal groups near enough to the great city that the Aldryami cannot ignore its strengths and leanings. Combined with the influence of the dwarfs upon the city, Pavis is a controversial topic for many elfs. As a powerbase for the wyrmfriends it concerns them as well but this comes as a lesser priority than making a staging area against their elder foes and rivals.

Nearly all Aldryami elfs living in Pavis either came with or came to join Sohari Oaklimb's Wall Garden project. The idea sprang from the fungal defence colonies used by the Voralons, dark allies of Oaklimbs since Sohari was just a sprout. Sohari planted an Aldryami colony *within* the walls of Pavis, calling it the Garden. The Garden would serve as a breeding ground for the defence of elfkind and to stand sentinel against the rise of the EWF/Mostali alliance as well as the throngs of trolls in the area.

Elfs from any tribe friendly with Oaklimb sent emissaries to the Garden to help defend the project in its early stages but now the Aldryami have expanded the colony beyond the wall and the Hippogriff Gate. Elfs in Pavis will help Sohari's ultimate goal of growing new and powerful species of plants to bolster their defences against their enemies. Every Aldryami in the city is charged with helping make Sohari's dream a reality; going so far as to be ready to kill unwanted intruders within the green growth of the Garden.



### God Learners and Zistorites

The first people to settle the river area of the Zola Fel were the Pure Horse People. The first people to chase them away were the God Learners of Jrustela, who then settled the area with their own cities. Despite the coming of giants, barbarians and eventually the dragonspeakers of the EWF, the God Learners have never fully left the area. The importance and power of the giant cradles that sporadically flow downriver is simply too great for them to ignore.

The God Learners know they are on hostile ground in Pavis. They keep to Prophet District and Cradlesnatch Island, which was a Jrusteli settlement long before the city was built around its remains. The leader of their kind in Pavis, Rathimus Purejoy, is a successful hero quester and a well-loved spokesman for the God Learner way.

The Zistorites are a minority presence in Pavis but a threat nonetheless. Viewing the city as a symbol to be destroyed they are hidden by elements in the God Learners of Pavis and work in covert ways to undermine the safety and security of the city and its citizens, zealously striving to see its walls crumble and fall.

### PRICES

Given Pavis's location and commerce system, prices vary from those found elsewhere in Genertela. This table gives prices for commonly obtainable goods and services within the city. Haggling is common, so these prices indicate the starting point for most negotiations.

#### Accommodation Costs for an Inn or Lodgings (including a basic meal)

Accommodation Type	Cost per Week
Attic room	1 SP
Barn floor	7 CP
Cellar floor	6 CP
Common room floor	5 CP
Dormitory	1 SP
Hot Water twice a day	3 CP
Private room	10 SP
Private suite	40 – 80 SP
Rented house, 4 rooms, poor standard	20 SP
Rented house, 4 rooms, reasonable standard	50 SP
Rented house, 4 rooms, good standard	80 SP
Service (maid)	1 SP
Shared room of a decent standard	4 SP per person

#### Clothing

Item	Cost (per suit of clothes)
Boots	10 SP
Clogs (wood and leather)	2 SP
Hat	8 CP – 10 SP, depending on style and quality
Leather (soft, non-armor)	5 SP
Local linen	9 SP
Hot Weather garb	30 SP
Shoes	4 SP
Summer cloak	8 SP
Winter cloak	12 SP

## Food and Drink

Food	Cost	Drink	Cost
1kg of cheese	8 CP	Bottle of decent wine	5 SP
Banquet	10 SP	Bottle of poor wine	2 SP
Cheap, peasant meal	5 CP	Bottle of brandy	10 SP
Daily stew or soup	2 CP	Bottle of fine wine	10 SP
Good meal	2 SP	Cask of ale (75 mugs)	30 SP
Loaf of bread	1 CP	Glass of brandy	1 SP
Zola Fel eel	2 CP	Goblet of decent wine	1 SP
Poor edible meal	2 CP	Goblet of fine wine	2 SP
Porridge	1 CP	Goblet of poor wine	5 CP
Roast meat (pork or goat)	1 SP	Keg of ale (15 mugs)	6 SP
Roast poultry	8 CP	Mug of ale	4 CP
Sausage (pork or goat)	5 CP	Mug of cider	5 CP
River fish	8 CP	Mug of mead	4 CP
Seasonal fruit	5 CP	Mug of milk	2 CP
Trail provisions (dried foods for one week)	6 SP	Mug of small beer	2 CP

## Livestock

Animals	Cost	Meat Animals	Cost
Domesticated Zebra	500 SP – 1000 SP	Chicken	5 CP
Bull	500 SP	Goat	10 SP
Impala	450 SP	Pig	15 SP
Horse	300 SP	Sheep	50 SP
		Bull	150 SP
		Cow	80 SP

## Riding Equipment

Type	Cost
Panniers	6 SP
Saddle	8 – 50 SP
Tack	2 – 20 SP

## Stable Costs

Care	Cost per day
Corral	2 CP
Full stable care with groom	4 SP
Hire of a riding mount	12 SP
Stall and feed	2 SP
Stall only	6 CP
Trail fodder (oats and grain for one week)	4 SP

## Sundries

Item	Cost
15 meters of rope	6 CP
Bag of local herbs or spices	9 CP
Bag of salt (1 kg)	2 CP
Barrel (50 litres)	40 SP
Candle	1 CP
Craftsman's tools (carpentry, masonry and so on)	80 SP
Eel net	1 SP
Fish hooks	2 CP
Fishing rod and line	2 SP
Flask (1 litre)	1 SP
Flint and steel	4 CP
Hammer	1 SP
Jug (2 litre)	3 SP
Keg (15 litres)	20 SP
Lamp	6 SP
Lamp oil (flask)	2 CP
Map of the City	3 SP – 10 SP depending on detail and scale
Pot or pan	3 SP
Rolls of vellum	5 CP
Satchel or backpack	2 SP
Shovel/Pick	20 SP
Tent, 1-man	10 SP
Tent, 2-man	30 SP
Tent, 4-man	45 SP
Wineskin (2 litre)	3 CP
Writing kit	1 SP

## RANDOM BUSINESSES AND PREMISES

The whole of the city is not detailed. If Games Masters or Adventurers need to know the purpose of a building, or its resident, use the following table to randomly determine function and/or resident.

There are three tables. The table to use for each district is as follows:

<i>Dragon District</i>	<i>Table 2</i>	<i>Esrolia District</i>	<i>Table 1</i>
<i>Plains District</i>	<i>Not Applicable</i>	<i>Prophet District</i>	<i>Table 2</i>
<i>Riverside</i>	<i>Table 3</i>	<i>Shah's District</i>	<i>Table 3</i>
<i>Storm District</i>	<i>Table 1</i>	<i>Sun District</i>	<i>Table 1</i>
<i>Temple Hill</i>	<i>Table 2</i>		

**Businesses and Premises Table 1**

<b>1D100</b>	<b>Business/Building</b>	<b>1D100</b>	<b>Business/Building</b>
01-03	Alchemist	51-53	Musician
04-10	Artist	54-55	Physician
11-13	Baker	56-58	Residence (Architect, Engineer)
14-15	Bathhouse	59-60	Residence (Astronomer, Astrologer, Fortune Teller)
16-19	Chandler	61-65	Residence (Decent House or apartment – for Rent)
20-21	Coaching Inn	66-70	Residence (Fine House or apartment – for Rent)
22-27	Goldsmith	71-73	Residence (Nobleman, Merchant Venturer)
28-30	Guardian	74	Residence (Philosopher or Mystic)
31-35	Inn	75-76	Residence (Scholar)
36-40	Jeweller	77	Residence (Priest or Holy Man)
41-44	Livestock Merchant	78-80	Silversmith
45-46	Market Trader	81-83	Herb or Spice Merchant
47-49	Milliner	84-90	Stable
50	Miller	91-00	Tavern

**Businesses and Premises Table 2**

<b>1D100</b>	<b>Business/Building</b>	<b>1D100</b>	<b>Business/Building</b>
01-02	Animal trainer	41-43	Residence (Decent – for Rent)
03-04	Armourer	44-50	Residence (Fair – for Rent)
05-06	Baker/Miller	51-54	Scribe
07-09	Boarding House	55-56	Ship handler
10-12	Bowyer/Fletcher	57-58	Silk merchant
13-14	Cartographer	59-62	Smithy
15-17	Horse/riding mount trader	63-68	Stable
18-19	Engraver	69-71	Tailor
20-21	Glassblower	72-80	Inn
22-25	Carpenter	81-85	Tavern
26-29	Weaver	86	Veterinarian
30-32	Coppersmith	87-90	Weaponsmith
33-34	Illuminator	91-93	Wheelwright/Cartwright
35-36	Leather worker	94-97	Wine merchant
37-39	Market Trader	98-00	Woodcarver
40	Outfitter/Perfumer		

**Businesses and Premises Table 3**

<b>1D100</b>	<b>Business/Building</b>	<b>1D100</b>	<b>Business/Building</b>
01-03	Baker/Miller	48-51	Mason
04-05	Barber/Physician	52-55	Moneylender
06-08	Brewer	56-60	Pawnbroker
09-13	Butcher	61-62	Painter/Sign maker
14-15	Brothel	63-65	Paper and Ink maker
16-17	Candle maker	66-70	Potter
18-20	Carpenter	71-74	Residence (Fair – for Rent)
21-24	Cobbler	75-76	Residence (Squalid – for Rent)
25-28	Cooper	77-79	Residence (Dormitory/shared rooms)
29-30	Distiller	80-85	Residence (Doss house)
31-33	Dyer/Tanner	86-87	Ropemaker/Netmaker
34-38	Fishmonger	88-89	Sail maker
39-41	Fortune-teller/Entertainer	90-91	Sharpener
42-43	Fuller	92-93	Spinner
44-45	Gaming hall	94-96	Stable
46-47	Laundry	97-00	Tavern/Inn

# TYPICAL PAVIS INN OR TAVERN

This is a typical large inn or tavern found throughout Pavis and especially in the Great Market area of Riverside.

The building is three storeys with the bar/saloon and kitchen on the ground floor along with several private rooms that can be hired for functions and meetings. The second storey

is reserved for the guest bedrooms. The attic is used either for storage or, when the inn is busy, as additional dormitory sleeping space. The attics usually have simple, roll-down sleeping mats for such an eventuality.

The cellar stores the ales, wines, spirits and other commodities used by the inn. Access is via a trapdoor on the outside of the building and a trapdoor in the floor of the bar area.

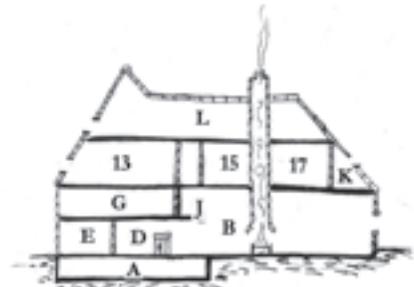
## *Pavis Tavern/ Inn*



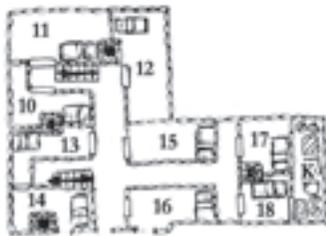
**Ground Floor**



**First Floor**



**Side View**



**Second Floor**



**Attic**



**End View**

### Key:

A	Cellar	B	Common Hall
C	Saloon	D	Bar
E	Kitchen	F	Store
G&H	Owner's Quarters	J	Balcony
K	Store	L	Attic (storage or, at busy times, additional dormitory sleeping area)

1-6 Private rooms for rent/hire

7-18 Guest bedrooms

# CULTS OF PAVIS

This chapter introduces several new cults specific to, or heavily associated with, the city of Pavis. But we begin with the untold story of how the city came to be, as recounted by one who was there and saw it all. Farankis the Staff relates how Pavis came to the city..

## UNTOLD PAVIS

'With a little help from She Who Speaks Me, I'll tell you about Pavis making his place.

I wasn't there to get the statue, only **Them** were. You know... She'll tell what can be told.

When the giant walked here, with the man on his shoulder, neither was what they are said to be. It was not a man, not an ordinary one, and not an ordinary giant either

She says tell you, so I will, though it will cost me my life to make me a hero.

Pavis was not human, he was a just Man. Almost all Men in him they said. In the god time, before time, when people were green they made love in the garden like animals and flowers, with juices and pollens and light sparkling winds.

Look, there are giants watching us rut. There are giants of old, great ones, who give blessings and we rob them. They love, we fear and the world that we make is the one that is here.

Pavis, grandchild of the races, made before the world was made and born of six mothers. Jenjenerix went mad trying to count fathers, that old voyeur. He had elf in him, dwarf in him, human and Uz and goldman and seaman and some of the monkey was there too. These were all his people when he was born.

**They** had plans, you know... them. Pavis was either their slave or their enemy when he made the city. I don't think even he knew why he did it, he just did. It was right for the cause, for his purpose, for the betterment of the world with dragons as just a part. That is what he told me when I spoke to him.

Here's what he did. They came to this place on its shoulder, a marvel to see and one all over the city now.

First he walked around this city three times. He was unsteady, like either Pavis was making him unbalance, or maybe he was keeping him upright. So they walked around and sometimes he stumbled, three times he stumbled, over there, in the corner.

Pavis made a sign, I saw it and a light from his hand or his face drew a shape on the walls right there and it was a gateway. Not top there, see? It had to have the giant walk in. And so it came to this river here and see how it's still all curvy and boggy up there at that end? It was mostly that but Pavis had the giant stand there and he made this big red stick for it to hold and it drew that circle there, that island there in the middle of the city. And then he had the giant lay down, with its head right there, on the edge of the circle. There, where its body lay, **you used to be able to see its shape** and it was a Man-Rune shape.

That is when Pavis got off and that place is where his temple house is. His family still lives there, at least some of them.

Then they came by, his helpers and a lot of others too. All kinds, not all that I even knew then or now. They made a **little palace** for Pavis, then met there.

The giant got up and walked back and forth, slicing the chunks of rock and sticking them into the ground. Everyone was surprised that it was so precise but someone said it was Pavis leading it. Or them.

The second place that they blessed was the **Green Temple**. It was lush afterwards, and the gods blessed it so much it gave out grain that it did not even have to grow. It stored grain from the universe and gave it to Pavis when it was needed.

Then the giant stopped work on the walls because they were almost done and he paced off **a place for himself** and **11 companions** to live. Later on the Siminks of Smalltown made the same claim and changed shape to get their property over there.

The **dragon(newt)s** had their town here. Look how the ground around it has even changed! I've not been in there – do those things stay up like that with us in them? I saw one fall. I'll never go in there. Go talk to their gate if you want to know more.

The **storms** made their houses there, around the **earths** as always. This time they were clever and took a place next to the marsh and when the river straightened itself out from the lashing of (whoever tamed it), she got all that **beautiful pasture** for her herds. There is the **River Temple**, the resting place on one side of the **Unloading town**, and upstream, the **Heler temple**, for draining it.

The Senejinni never made their places, as always. [*gold wheel dancers, local dialect, mysterious, say nothing*]. There are the **four 'imitator towns' too**. They say that one near the dragons was designed by a haziante and built by drunks. Want a laugh? Visit the **imitation storms**, where they spend the day cranking windmills to imitate their betters. Find the **house of Vermaskanan**, it is easy. Just follow the worst smells and you will go there. You can see it before you are there, because its aura is a big cloud of light darkness, granular, floating and touching everything. He is the biggest man there, because he makes the most wind.

And the **dwarfs there** and the **elves in that part with the garden**.

That wall? That was to cut off the area where we kept the wahalites in. Don't make me talk about the cow-lovers (but you know what I mean, eh? Eh?).

Here are the hills. Pavis changed the river and he made land here but no one could do anything about them.

First, in the north the two guardians were topped by Oranal's famous **Guardian of Right and Left**. Perfect representations, they were, of the left just like the dragon that I watched kill eight dwarfs at once, them all in armour and blasting with that damned dead magic. The other, the **Iron Man**, worshipped eternally and now, there, at that... temple.

And Giant was not an ordinary giant. Great Giant, our Maker. That is what the dwarfs called him: Maker, and Maker was actually their very God. Everyone called him Maker, except the elves who hated maker. They called him Orstresteyoos, or The Good One, [or more correctly, The Thing that Passes for Good].

He put up all those walls. Go walk around them, up there on the tops (there are shops there to eat, drink, sleep. Dress warmly, with a hat). He carried the stones for that beautiful palace there on his back from across Prax. Those, of the storms, are from Stormwalk – he had to fight to get them! That, as you have heard, is built of mud, with the 12 truestone fragments that killed **BZZZZZZZZZZ**.

All those things hurt him. One day Pavis lay down in bed and so did Maker. And Pavis fell asleep – I saw the emerald light coming out his windows. They say his skin turned green.

The giant, he just exhaled one day as the storms performed rites and his great mighty body lay down and it changed. It changed to be something it was not but which I knew naught. There once I had seen a vast crusty jagged skin of fresh-torn raw mountain face, a lumbering man-shaped mound of monster, with groaning rock joints and clumsy feet like crushed *estel* town to dust – the last of them died that day – but a face that looked into mine once and and...

Well, and I felt sad when he lay down and turned into something else and then a pile of rocks, great and small. Teams took them and made the working sites. Some of course were open, others underground. All went well; the city was finished beings of all the worlds lived here, in peace. There was never a problem too big to solve, the wombatories gave off warmth and comfort close by.

### Faceless Statue



Until the 10 giants came to claim it. Thog we call it, not one like Maker had been, a living rock; but more like a man but still crude. And his army – just like him, perhaps poured from a mould carved to practice for the bigger one. He was sent back when he claimed the 10 beds that Maker made, despite bad manners. Then he came back with his friends again and this time with some trolls and also with a sorcerer who had a tail like a snake and hands with scales and claws. This creature read out a chant of ancient laws and precepts, of absolutes and of sacking and soaking and the walls there, where Maker had stumbled, were smashed in and Thog and his monsters came in.

For years they have ransacked the city as they wish, although not indiscriminately. It's clear that he's been seeking the organ stones and that he has smashed many already. If you my lord Joraz feel you have a solution, I'll put all my services into your hands. Mandate me, sir.'

## PAVIS

Since founding his city Lord Pavis has retired to the All Eyes Inward palace and has not emerged for many years. In that time, however, a cult has emerged around his deeds, his abilities and his mysterious, self-imposed exile. Some believe he is becoming a god; he is certainly of strange heritage and unique amongst the folk of Glorantha in having both human and elf blood.

The truth is somewhat more complex and beyond traditional comprehension. Even Pavis himself is not entirely sure what he is becoming but this is a journey he is compelled to take by fate and part of his exile involves HeroQuests of an obscure nature designed to solidify, for eternity, the city that bears his name.

## Runes

Man

The Man Rune suffuses the city, a relic of the magical power that granted life to the Faceless Statue. Lord Pavis now channels that rune and perhaps his destiny is to become the Man Rune; no one – not even Pavis himself – can be sure of that. Nevertheless, Lord Pavis acts as a bridge between the otherworld and the inner world, channelling the Man Rune's power which grants magic to his followers.

## Mythos and History

### The Ascent of Pavis (Mythic Resonance 65%)

Pavis was born of the union of human and elf and thus quite special in his nature. Being of astounding intellect and raw magical power since infancy, he became a target for many enemies and, when Waha stormed Adari, the town of Pavis's birth, Pavis was forced to flee to Dragon Pass where he became a student of the draconic mystics who held power there.

The dragon speakers held none and tune Pavis's power but they also realised that it was not his destiny to be a part of

their great plan to raise a new dragon. Still, Pavis became conversant in their ways and learned their tongue. He grew in his magical abilities and, when the time came, he went in search of vengeance against Waha, who had sacked and murdered the places Pavis held dear.

In Shadows Dance was a great throne of marbled stone. On that throne sat a carved giant with no face. Pavis went unto it and said various prayers and cast various spells of his own devising. The giant arose and Pavis rode in its shoulders. Such was the magnitude of this miracle and Pavis's magic, many flocked to the young Lord's cause and followed the giant into Prax, amongst them Flintnail and many mostali who followed Flintnail's strange commands.

The defeat of Waha is known to all, but Lord Pavis was not without mercy. He tended Waha's wounds personally and forged a peace. That peace also guaranteed the safety of the city, which Pavis would build, using the remains of the Faceless Statue that had fallen once Waha was defeated. In the ground about the statue's body, the Man Rune formed and Pavis was part of that magical energy. Through it he granted the protection of the Man Rune to those who had followed him and helped to build his city.

## Nature

The cult of Pavis is an emerging cult within the city. It began only when Pavis retired from public life and dedicated himself to the magical quests that he now pursues from the All Eyes Inward palace. Despite this self-imposed exile, and the fact that Pavis has never claimed to be a god or requested worship, many have come to view him as a hero of great power that is on the path to god hood just as so many Gloranthan heroes of yore have become gods.

It is in Pavis's nature to protect those loyal to him, and this is the chief benefit his emerging cult offers. The city is immune to attack from its enemies unless Pavis's magic is negated and the Man Rune compromised. Additionally, Pavis sees to it that his people will receive good guidance and never want for food in the harsh realm of Prax. To this end the Arrowsmith Kings rule in Pavis's place, and Pavis sends food from the Otherworld to feed his people.

Other than this, the cult is nascent and informal. Pavis protects and the most loyal and their descendents have found that keeping Pavis's memory and myths alive have allowed some of the magic from the Otherworld to become available to them. The people of the city do not erect temples, but, in and around Temple Hill, where the most faithful of Pavis's friends and followers settled, it is customary to dedicate a small part of the dwelling to Pavis as a shrine. Those that do, and revere Lord Pavis almost as an honoured ancestor and protector, benefit magically from the ongoing relationship.

## Organisation

In 920 the cult has little in the way of organisation. Its only priest is Ginkizzie, the result of Flintnail and Povinae, Pavis's daughter's union. Ginkizzie is the only person in regular contact with Lord Pavis although he never discusses their relationship or how that contact is shaped. There are no temples and no structure of Rune Lords or Rune Priests – save for Ginkizzie himself.

Personal shrines are found in houses and dwellings across the city, most usually amongst those who are descendants of Pavis's original followers, who are considered honoured citizens. In time true temples will emerge, but not until Pavis's personal HeroQuests have come to fruition. There are few moves to worship Pavis as a god, and prayers to him are personal affairs. His myths are so recent as to have not yet attained their full resonance and potency, but those who revere Lord Pavis ensure that the tales of his founding of the city are told and kept alive.

## Membership

All residents of the city can become Lay Members of the cult but *only* those born within the city walls or descended from the original followers of Pavis can become initiates of the cult.

Those who initiate into the cult can dedicate POW but the pact formed is not with Lord Pavis, but rather is a magical bond with the city and, specifically, the Man Rune that suffuses it. The divine magic granted to members of the cult comes through the Man Rune and not Lord Pavis himself – although this is not widely known.

Members can progress to the rank of Acolyte which signifies the most reverent of worshippers, but there is no equivalent of a Rune Lord or Rune Priest rank for the cult.

## Common Magic

None taught.

## Higher Magic

Through the Man Rune members of the cult can gain:

Blessing, City Harmony, Consecrate, Extension, Heal Mind, Heal Body, Heal Wound.

## City Harmony

Duration 15, Rank Acolyte,

City Harmony can only be cast in the city. Every point of Magnitude affects a 3m radius and causes those affected to become passive and relaxed, ceasing any violence or confrontational activity. It counters emotion affecting spells such as Demoralise and Fanaticism if the emotion spell is weaker in Magnitude than the City Harmony casting.

## Gifts and Compulsions

None.

However, divine magic gained through the cult only works within the city walls. Outside Pavis, the magic does not work.

## Cult Skills

Courtesy, Culture (Pavis), Insight, Perception, Persistence

## Allied Cults

None

# ZOLA FEL

Zola Fel is one of the descendants of the Ocean of Terror. He was born during the invasion of the world by the waters during the God Time and went ahead eagerly to scout the (then) forests of Prax ahead of the invasion of the Waters. He had penetrated deep into the Rockwood Mountains before the coming of chaos.

When chaos destroyed the Spike, many sea gods leapt into the tear in the world to try to plug it: most were destroyed. Homeward Ocean began to succeed and, to aid him, all the waters of the world flowed to him to lend power. Zola Fel received the call on a cliff top in the Rockwoods. He leapt from the cliff to the valley and flowed back to the sea, setting up his present course.

Two meetings during the Greater Darkness affected Zola Fel. He was first of the sea's children to meet the great giants of the Rockwoods. He was the first party to an agreement that led the giants to send some of their warriors to the sea to aid the fight. The second meeting was with a god who had found a way to travel over the waters. This god, Diros the Boater, was on his Voyage of Pacting, making agreements with the waters of the world to let his boats sail on them. He and Zola Fel came to a mutually advantageous deal.

## Runes

Movement and Water.

## Mythos and History

**The Capturing of the River Myth (Resonance 75%):** In the Great Darkness many bad spirits came to pollute the waters of the world and many river spirits died through the bad spirit's actions. Zola Fel was too big and too strong to be poisoned and so one bad spirit, called Jajakan, brought chains from hell and shackled Zola Fel in them so he could not heal the rifts and rents in the world. Zola Fel's flow was stopped and the Homeward Ocean, which was leading the fight, began to fall dry. Bad spirits ran far and wide because Zola Fel was captured.

Zola Fel called out to his friend Diros the Boater who had made great pacts with the waters of the world. Diros could not break the chains but knew that the giants of the north were strong enough to break many things and so he went to them for help, because he knew also that Zola Fel had made allies of them.

The giants were sleeping and Diros's voice could not be heard so the boatman was forced to drag his boat into a giant's ear and sail down the twisting, turning canal that he found inside. He sailed on for a great period of time until he came to the giant's brain, which was like a house with many rooms. He moored his boat and went from one room to another knocking on doors and calling for the giant to waken. Something stirred: the house shook and Diros raced for his boat and jumped into it. The giant awoke, sat-up and probed its ear with a finger. Diros and his boat were thrown out of the ear on the opposite side of the giant's head. The giant picked up the boat and listened to Diros's plea.

The giant woke the next giant and the next and so on. Eventually an army of giants formed and, carrying Diros and his boat, walked down to where Jajakan had Zola Fel imprisoned. 'Free the river,' the lead giant boomed. Jajakan just laughed and made the bonds holding Zola Fel tighter. This made the giants angry.

They seized Jajakan and took an arm or a leg each. They stretched him and stretched him so that his head was in the east and his feet in the west. Jajakan was stretched so taught that he could be beaten like drum, which the giants did, using great tree trunks as drum sticks. If you make a thing too tight and then hit it, it snaps which Jajakan did and with it the bonds of Zola Fel snapped and the river was free to flow.

### Nature

The cult exists to help the river to flow strongly and cleanly, keeping the Void filled with water. The cultists also serve as the main source of river transport and many wrest a livelihood from the waters with Zola Fel's blessings. Fishermen and boatmen alike need this cult.

Zola Fel is not interested in the doings of most land dwellers. His priests, when they come on land, are friendly advisers to the boatmen and potential advisers (friendly or not, depending upon the advice, Zola Fel is a subtle cult and not averse to treachery) to Pavis. Elsewhere, the priests are just curiosities.

Zola Fel is friendly to Diros and the few water spirits of Prax and he is also allied with most of the other rivers of the world as well as his parent sea, the Ocean of Terror. Like most water deities Zola Fel disdains the quenched fire and sky gods. He also dislikes the storm gods, for they can bring freezing cold and blocking ice. Zola Fel has special hate for Waha, for in the Great Dark, Waha degraded and polluted his sister, forcing her to wash away the remains of the Devil.

The cult of Zola Fel has been quiet since the coming of Time, as befits such a small cult. There have been little dealings with the land dwellers, partly due to the inconvenience and partly due to an antipathy for Waha. The most important disturbance was the Giants' Revenge and the Bunting of Feroda performed to stop the plundering of giant cradles on their way to the sea. When Pavis came he defeated the old foe, Waha, but he also

drove out the friendly giants. This ambiguous relationship has continued through the ages of the world.

The cult promises its dead that they will flow to the Heart of the sea to be purified before returning to the world again. This will continue until the spirit is pure enough to remain at the Heart. There is no guarantee that the spirit will be reborn in the River of Cradles. Funeral rites are performed by committing the body to Zola Fel to make the trip to the sea. The trip begins with chants asking the river to cleanse the soul of its grosser impurities as the body drifts downstream.

### Organisation

Temples to Zola Fel are usually built into the water or on boats, moored somehow (either at a jetty or quay, or by an anchor). It is common for worshippers to swim out to a temple thus immersing themselves in Zola Fel's waters. The more relaxed take small rowing boats, skiffs, punts, rafts or canoes. The one exception is the Zola Fel temple in the city of Pavis, which is the only one that is not in the water or on it. Of all the Zola Fel temples the Pavis temple is the least important.

Each temple is presided over by a priest, all of whom are responsible to the high priest at the mouth. There are two major temples, half a dozen minor temples, including one at Pavis and several shrines. Each temple has jurisdiction of one or more shrines, each of which are in turn presided over by an associate priest. There may be other priests to assist at an important shrine. If not, excess duties are handled by those initiates with ambitions to the priesthood.

There are two main holy places along the river; the most holy is the mouth, where it returns to its parental sea. The other is the Leaping Place. Holy days occur on Waterday of Movement week. The High Holy Day occurs on the Holy Day of Sea season, when Zola Fel is supposed to have answered the call of the sea gods. This is a time for pilgrimage from the Leaping Place to the Mouth, renewing the pledges of power and support to the mother waters. These pilgrimages can be spectacular, with many decorated floats and rafts and leaping fish churning the waters. Towns along the way greet the participants with food, floral offerings and sacred waters from sibling rivers.

### Membership

Lay Members can join the cult for a fee of one Silver Piece, which entitles them to fishing and trading rights anywhere on the river and lasts for a year.

Initiates must fulfil the following conditions:

- Swim at 75%.
- Language (Riverspeech) at Base Percentage.
- Been a Lay Member of good standing for at least a year.
- Form a Pact (Zola Fel) with a minimum POW dedication of three points.

Initiates pledge to keep the river pure and clean and to respect the laws of the priests. They may obtain normal Divine Intervention but this intervention is limited to those calling for it while upon the river itself.

Rune Lords are known as River Lords. They are the official contact which the cult keeps with land-dwellers. They deliver requests and demands of the river, deal with injuries to it and maintain the river's importance in the plans and considerations of the land-dwellers. The River Lords also serve as go-betweens for wholly aquatic members of the cult and others.

Becoming a River Lord has the following requirements:

- Initiate for at least five years.
- At least 90% in: Commerce OR Influence, Perception, Stealth, Swim.
- At least 50% in Language (Riverspeech).
- One Combat Style suited to underwater or waterborne combat (trident/net, for example).

A River Lord may not be removed from the Zola Fel for more than two consecutive nights; this means either living in it, on it or very close to it. He must investigate all reliable reports of attacks on temples or river pollution. He must answer the summons of any priest and he is responsible for the safeguarding of the river and of river trade. He must attempt to keep non-cult water traffic off the river and only accept cult travel ('cult travel' includes those who have become temporary Lay Members solely for the purpose of river traffic).

River Lords get the usual benefits of a Rune lord. They may also receive hardened sea metal (enchanted aluminium) armour, which is as hard as bronze but lighter weighing only half as much. It is possible to swim in cult-fashioned sea metal armour.

### Common Magic

The cult teaches Detect Pollution, Detect Water Dweller, Detect Zola Fel Cultist, Endurance, Mobility and Water Breath.

### Higher Magic

Standard.

Divine spells of the cult are: Beast Form (aquatic creature), Breathe Water/Air, Dismiss Elemental (undine), Elemental Summoning (undine), Ebb and Flow, Fireshield and Water Walk.

### Fireshield

Duration 15, Rank Rune Lord, Ranged

Each point of Fireshield Magnitude reduces the damage caused by fire and fire-based attacks by one point, after armour and other protection is taken into account.

### Water Walk

Duration 15, Rank Initiate, Touch

The recipient of the spell can walk on water as though it is a solid surface. It is forbidden for Zola Fel members to cast this spell on non-cultists (Lay Members are permissible).

### Gifts and Compulsions

River Lords gain the ability to survive in air (if a native of water) or water (if a native air breather) for up to a quarter of an hour without requiring a breath of their native element.

### Cult Skills

Commerce, Influence, Perception, Stealth, Swim. Zola Fel Water Fighting Combat Style (Trident, Net, Harpoon and usable underwater).

### Allied Cults

All River Cults.

## LANBRIL

This is a thieves' cult. Whilst not confined to Pavis it has managed to flourish in a short time in this city.

Lanbril was a son of Grandfather Mortal. In God Time, humans came late among the other gods. While he claimed to be equal to the other gods, they rejected him as inferior because his father was killed by Death, the first sword. Lanbril was enraged and the rage warped his soul. If the other gods held him to be inferior, let them so believe. He would excel and the excellence would be his own, something to be cherished because of its very privacy. Lanbril studied the ways of deceit and perfected the techniques of seeming not to be doing what he was indeed doing. When other gods worked with magic and power, he rejected these in favour of physical skill and covert manipulation. He cultivated Disorder and worked to attain the illusion that all was right until repair was impossible and he had made his escape. Through his mastery, he stole Rune spells belonging to the other gods but despised some powerful spells that were of no use to him. Lanbril did invent a magic of his own, to confound the pursuit of his victims and to confuse those suspecting his presence.

After a while, Lanbril's mad influence permeated the world. During the Darkness, Lanbril taught mortals to survive by skill and cunning and by watching out for themselves first. In historical times, thieves and other self-seeking scum plagued all communities, following Lanbril's path. Lanbril's gift is to help the guilty avoid punishment, including death. Death is the final escape as punishment will not follow a Lanbril cultist past the grave and Lanbril will ensure that the soul gets back into circulation, someday.

Lanbril cultists followed in Lord Pavis and the Faceless Statue's wake when the great pilgrimage to Prax began and Lanbril's

magic proved useful to Pavis in those early days. When the city was established Lanbril's cultists ensured they were established with it and have grown, in time, and with the expansion of the city into its present form.

## Runes

Runes of Disorder, Illusion and Mastery.

## Mythos and History

Lanbril is Tried by the Emperor (Mythic Resonance 90%)  
Lanbril was not present when Death took Grandfather Mortal, but he heard of it through others. 'If your father died, you will die also,' people told him.

Lanbril was sceptical of their assertions. He saw other gods cheating death but they reminded him that, as the son of Grandfather Mortal he, too, could be killed. 'Death will look for you and Death will find you,' they said.

So Lanbril thought of ways to fool death. He made copies of himself which he hid in those places where Death might stalk. Next he devised ways to steal things the gods possessed which might be useful to him: he stole the Mastery, Disorder and Illusion runes in this way, and this gave him magic to avoid capture and, most importantly, avoid his father's fate.

Always Lanbril stayed one or two steps ahead of Death, and this made him confident but angered those gods he stole from. When he tried to steal from the Emperor he was caught and made to explain his actions: 'You consider me inferior because I must take things to stay alive,' Lanbril said. 'But I see gods take things all the time. I am no different to any of you.' The Emperor scoffed at his cockiness and told Lanbril to perform three miracles to prove he was the equal of any god. Lanbril smiled.

'I do not need miracles. This morning, before you rode across the sky, I used illusions to make the sky appear dark. The people think it is still night.' The Emperor looked out of his palace and saw this was so.

'This afternoon I out-ran your guards when I came into your palace and I was only caught because the way out of the palace is locked. My Mastery helped me then.' The Emperor conceded this was so.

'And while we have been talking I have made you doubt that I am inferior: that is the power of my Disorder. Even now your court is in disarray.' And the Emperor could hear that his courtiers had many different points of view on Lanbril's guilt.

'You are clever,' the Emperor said. 'But that does not make you a god.'

'No,' said Lanbril, 'but it does not make me inferior to gods either. As you say, I am clever and have many plans. And

many gods are stupid and have none. With magic, the sons of Grandfather Mortal can cheat even Death, which I have done. Even you, Emperor of the Sun and Sky, did not cheat Death and had to be rescued.'

The Emperor saw the truth of this and agreed that Lanbril could go, but not without punishment. 'I will make laws that people will abide by,' he said. 'Some they will not like and that is because you cannot be trusted. Your Mastery and Illusion and Disorder will punish others. They will reject you for that. Furthermore, the shadows will be your domain from now on; you will not enjoy my radiance and will be forever mired in darkness and distrust.'

With that Lanbril was sent to make his own way in the world, and he prospered. But the people who were Grandfather Mortal's sons and daughters found themselves having to protect themselves with laws of the Emperor's suggestion and many came to resent Lanbril's actions. Some, though, did as Lanbril did, and Lanbril protected them where he could, and taught them the ways of the sneak, the thief and the liar, so that they, too, would evade punishment without the need for miracles.

## Nature

Lanbril is a cult of the criminal in human societies across the world. The god is not unknown among non-human races, especially by those who have been tainted by contact with humans. He is the deity to whom thieves and criminals may turn for concealment and improvement of skills.

Lanbril is the expression of all egotistical and antisocial acts, which must be worked covertly. Any being, mortal or immortal, who acts in this manner may come under the guidance and protection of Lanbril. The nature of human society is such that Lanbril always finds followers. This covert cult exists in natural counterpoise to centralising and ordering forces in society: its presence in Pavis is perhaps an expected reaction to the ordering of the city. The stronger the social order, the better the chances for the Lanbril thieves; in a structured and ostensibly harmonious city such as Pavis, Lanbril therefore flourishes covertly rather than dissipating; paradoxically, the Lanbril gangs often regularise the criminal element. Lanbril cultists do not advertise themselves and are not known to society at large, except as thieves, who provide training in certain skills.

Lanbril supports any established legal and economic order, which permits proper conditions for his cult. Therefore most rings will not work as revolutionary agents against an established hierarchy. The thieves of Pavis are thus supporters of the city and not elements that move against it. Lanbril likes secrecy, trickery and treachery to be applied by his followers to established society. Lanbril is not pleased by internecine strife, or violence for its own sake, since many criminal endeavours require precise and trusting co-operation for their success.

## Organisation

In every place where Lanbril is present thieves are organised into separate rings around solitary Rune priests. The priest leads the ring and is responsible for selection and maintenance of a secure site for the temple. He is also responsible for co-ordination between ring members, arranging for training, for planning special crimes and so on. Although the priest does not normally take direct part in fencing loot, most rings depend upon their priest to ensure proper division of the spoils of their crimes.

Initiates of the cult form the core of the ring and are the only representatives whom Lay Members meet. The Initiates have a multitude of aliases, appearances and disguises. The appearances and identities of the Initiates and of the temple itself constantly shift. No Lay Member ever knows which of the gang members is actually the leader and only the inner few know the full extent of the ring and its organisation.

Co-ordination between rings occurs whenever individual gang bosses see fit to arrange it. Groupings of rings are usually called families and these groups may stay together for a long time, or break up immediately after the job at hand is completed. Certain lines of Lanbril priests have maintained criminal families over generations and even centuries. Rings and families are subject to all the perils of individual temperament, which one would expect in an organisation of outlaws and the criminally insane.

As there is no one organisation of the individual rings, there is no stable hierarchy in the cult of Lanbril. An important family leader might be consecrated Chief Priest but his term of office would usually be short, limited to the period of personal pre-eminence.

Wildday of Disorder and Illusion weeks are propitious times to petition Lanbril and to carry out great deeds in his name. Individual priests have organised High Holy celebrations on random days having special significance for them.

## Membership

The majority of Lanbril cultists are either Lay Members or Initiates.

Lay Membership in Lanbril is open to the whole criminal class of the community in which a ring makes its home. Unless one has relatives or strong connections operating within a ring, one cannot simply apply to join as with most cults: the ring finds its own members. Adventurers interested in beginning as Lanbril Lay Members must fulfil the following:

- Have the Thief profession.
- Roll POW x5 or less to abstract being contacted by a ring or family member and invited to join the family as a low-level, Lay Member. Acceptance into the ring as an official Lay Member is then abstracted by the

Adventurer succeeding in an Influence test to prove his trustworthiness and utility to the ring.

A Lay Member of Lanbril's cult is a member of a criminal ring or family, with all the implications of that status. Loyalty is basic and an Adventurer joining the cult solely to purchase training may find that ties to Lanbril can be more than embarrassing. Disloyal ring members will find that Lanbril's enforcement is nasty and brutal. Disloyal, inefficient or ineffective members of the cult have a habit of disappearing: the luckier ones may lose fingers, an eye or possibly a limb.

The ring usually arranges subsistence for those members who need it and hides wanted members inside the temple for periods of time. The personnel of most Lanbril criminal rings include people who can give instruction in normal and cult speciality thievery skills.

Lay Members can become Initiates, or 'made', as long as:

- He has 90% in one cult skill.
- Is not an Initiate in any other cult and has been a Lay Member for at least five years.
- Proves his worthiness by undertaking a special thievery assignment or by willingly taking the fall for an existing Initiate.

Initiates must form a Pact (Lanbril) with a minimum of two points of Dedicated POW. They must also maintain their position in the temple by leading and participating in thefts. They must contribute to the prosperity of the ring and must remain in the good graces of the ringleaders and the master thieves.

Once in, the Initiate cannot easily leave. Until this moment, he has not known who the boss was but now he does and the boss wants only loyal ring members. Ring members may escape this stricture only by leaving the city of the ring in which they were enrolled. Initiates of Lanbril cannot become Initiates of other cults.

Initiates form the core of the rings, planning and leading crimes involving other Initiates and Lay Members. They are the liaison between the boss and the Lay Members. The exact set-up for dividing loot varies but one common method is to give 20% of the proceeds of a crime to the planner of the crime, 40% to the Adventurer leading the crime, 15% to the other participants and 15% to the ring's boss.

Initiates may arrange to trade instructions with other Initiates in skills they have mastered, or they may buy training in any cult-taught skill and may buy such training to any level of competency. Lanbril Initiates may also learn some alchemical recipes from the cult.

The Rune lord of Lanbril is called a Master Thief. The Master Thief is at once the epitome of a Lanbril thief's aspiration and an embarrassing superfluity. A cult aim is mastery of

thief skills but Lanbril has no overall thrust, no religious or philosophical axes to grind, so the Rune lord is less exalted in Lanbril than he is in other cults.

A potential Master Thief must:

- Be an Initiate of at least five years standing.
- Have 90% in five skills taught by the cult.
- Have brought a significant amount of money into the ring or family, without being caught, within the past year.
- Dedicated at least half his POW to the Lanbril Pact.

Master Thieves answer directly to the Rune Priest of their ring and act as lieutenants, advisers and counsellors. They must donate 10% of their income to the cult and must maintain the Initiates and Lay Members working with them. They must also pay their own bribes, lawyer's fees and so on.

Rune Priests are the ring leaders. Only one Rune Priest exists at any one time in a ring although there might be several operating rings in a city: Pavis has only one. Each ring leader or family head decides on, and grooms, his successor although this does not prevent others for eying the post on their own terms. A Rune Priest of Lanbril can be expected to have:

- All cult skills at a minimum of 90%.
- 10 years Initiate service in the cult as a minimum.
- A Pact of at least 75% and a POW dedication of at least half his POW.

Rune Priests become the rulers of the ring or family, commanding significant resources and respect and generally insulated from the day-to-day operations of the 'business'. Indeed, Lanbril Rune Priests may even become 'respected' members of society depending on how well their previous career has been concealed or manipulated. However the integrity and continued existence of the family rests with them and they have a continued commitment and duty to maintain the secrecy and privacy of the ring to ensure Lanbril's work continues effectively and prosperously.

### Common Magic

Lanbril teaches the following spells to members: Abacus, Bandit's Cloak, Befuddle, Boon of Lasting Night, Clear Path, Co-Ordination, Countermagic, Detect Enemy, Detect Magic, Detect Trap, Detect Treasure, Extinguish, Mindspeech. The cult also has the following special Common Magic spells:

#### Conceal Item

Duration 5, Magnitude 1, Progressive, Touch

Every point of Magnitude magically conceals three ENC of inorganic items. The item does not become invisible; it is simply that all attention is magically diverted away from it. Weapons lose any Conceal effects when they are touched with intent for use.

#### Face Of Lanbril

Duration Special, Magnitude 3, Touch

This is a general disguise spell, causing the user's face to become exceedingly ordinary and forgettable, so that one wearing this spell is likely to pass unnoticed and forgotten, especially in a crowd. No two uses of this spell give exactly the same face and the user's clothing also shifts in the direction of ordinariness, though a successful Perception roll will allow an observer to see that the spell user has either much better or much worse clothing concealed under his ordinary clothes. The spell cannot change sex or race.

The spell has a Duration of a number of minutes equal to the caster's CHA.

#### Forget

Duration Special, Magnitude 3, Ranged

This causes the subject to forget events taking place 10 Combat Rounds before the round of casting and 10 Combat Rounds after the casting. The memory loss does not take place immediately but begins to affect the target five minutes after the spell is cast. If a guard chases some thieves who successfully hit him with this spell, the guard will not remember the encounter later. This is a good spell to throw on a victim who is already Befuddled.

### Higher Magic

The following Divine Spells are available:

Alter Target, Amplify, Behold, Disarm, Dismiss Magic, Eclipse, Fog, Illusion, Mindlink, Sureshot.

The cult also has the following special Divine Spell:

#### Divination Block

Duration Special, Rank Rune Lord/Priest, Ranged

Divination Block is cast on a particular item or material that can be associated with Lanbril members. The spell will block the history of the activities of a number of individuals equal to the caster's CHA for a period of two hours for each point of Magnitude in the spell. Alternatively, it may be used to keep the history of one object from being revealed by Divination spells or similar for a period of time in the object's history up to 12 hours in length. The existence of a Divination Block will be revealed to an inquiring priest only on a critical success roll for the Divination.

### Gifts and Compulsions

Surprisingly Lanbril does not make its members automatic kleptomaniacs. Lanbril's success relies on planning, stealth and guile rather than opportunism or a compulsion to steal.

Lanbril Initiates and above may opt to use Dedicated POW to take Gifts from the following list but must also accept a Compulsion.

## Gifts

**Change Gender:** The Adventurer changes from male to female or vice-versa. All Characteristics and skills remain the same but the voice and physical functions of the new sex are gained.

**Endurance:** Endure any pain. Never needs to test Resilience to prevent unconsciousness when wounded and immune to torture.

**Innate Luck:** When rolling for any Skill Test, the Adventurer can choose which way to read the D100 result. For example, a roll of 90 could be read as 09. Note: if double digits, such as 00, 11, 22 and so forth, are rolled, the result cannot be reinterpreted.

**Sense Enemies:** Sixth Sense. The Adventurer is immediately aware of the enemies of the cult and those who would directly harm him.

**Tireless:** Never suffer the effects of fatigue.

## Compulsions

**Armour Rejection:** Cannot wear armour of any kind; must always wear loose-fitting clothes or robes.

**Chromophobia:** Aversion to a particular colour in all its forms. Cannot wear that colour or stand to be in the company of any who does so.

**Forgo Shield:** Never use a shield

**Obsessive Compulsive:** Develop Obsessive Compulsive Disorder. Must check everything several times. Must complete simple, everyday tasks in a set order. Eat the same foods in the same places at the same times.

**Paranoia:** Become increasingly paranoid. Friends and colleagues are inferior beings jealous of your impending god-hood. As your Pact skill grows, so does your jealousy, eventually becoming murderous.

**Pedantic:** Obsessed with detail. Study every word and every letter without fail. Tasks involving study and concentration take twice as long to accomplish

**Perfectionist:** Develop an uncontrollable anger and violent temper if things are not done perfectly – and they never are. No one can meet the cultist's impossibly high standards.

## Cult Skills

Lanbril teaches the following cult speciality skills: Commerce, Disguise, Evade, Influence, Language (Thieves' Argot), Lore (Lanbril), Mechanisms, Perception, Stealth, Streetwise, Track, Unarmed.

Thieves' Argot is a secret language that is taught to all Lanbril worshippers. A distinctive language, Argot contains common sounds from many different tongues; mutually intelligible dialects, similar in parts to the dominant regional tongue, exist in different cities. An Adventurer speaking Argot usually will sound like a particularly unintelligible member of the lower classes. Argot has a limited vocabulary and range of expression. Argot is used in most cult services and for communication between cult members. It is used both as a universal language and to preserve secrecy. It is also used to write the occasional training texts and temple records.

## Allied Cults

None. As a secretive cult it has no alliances with other cults.

## FLINTNAIL

Flintnail Hardeye was the Mostali who came with Pavis to Prax and built the city from the remains of the Faceless Statue, imbuing it with potent sorcery, Pavis's own magic and the magic inherent in the statue. No cult surrounded him at that time but since begetting a child with Povinae, Pavis's semi-human daughter and then leaving the city to its own devices, a personality cult has steadily come into being.

## Runes

Harmony, Man, Stasis.

## Mythos and History

### Nature

The cult is dedicated to the maintenance and protection of the city of Pavis. As long as there are builders and maintainers in the city, there will be a Flintnail cult. The cult is open to all who revere Pavis, his daughters and, naturally, Flintnail. This includes Aldryami, because Pavis was, himself, half elven although, in Second Age Pavis, few Aldryami are prepared to become members of such a physical, materially-oriented cult.

The cult builds, maintains and repairs. It is distinctly Open-Handed (the Mostali equivalent of liberal and accepting) in its structure and is dedicated to the preservation of the city and its inhabitants.

### Organisation

The cult is confined to the city of Pavis and has no influence beyond it. Flintnail's spirit is bound into the fabric of the city

due to his relationship with both Pavis himself and the city's design. The High Priest of the cult is Ginkizzie who, despite being male, is known as Daughter of Pavis. The cult has no other priests and Ginkizzie leads the twice-yearly rituals of reverence that mark the completion of the city and Flintnail's leaving of it.

The centre of the cult's power is the Flintnail Great Hall, or Temple. On this site Flintnail took Pavis's daughter as his wife and Ginkizzie then erected the temple from the bodystone of the Faceless Statue: the temple therefore marks both the reverence of Flintnail and the reverence of the Faceless Statue as an aspect of Mostal, the Maker. Ginkizzie is keen to extend the holy sites to include the throne where the Faceless Statue first appeared, which is located in Shadows Dance. To this end, cult members are encouraged to make a pilgrimage to Shadows Dance to see if another statue has appeared to take up the vacant throne seat. A third holy place is Dwarf Knoll which is located in the Long Dry, an area of the arid Praxian plains. It is said that, during the Dawn Age, a great Mostali city was located here and either abandoned or destroyed. However, Praxian nomads roam the Long Dry and are the enemies of both dwarfs and Flintnail cultists – so pilgrimages to Dwarf Knoll are perilous as it means running the gauntlet of the Long Dry barbarians.

The two holy days are Clayday, Stasis Week, Earth season (when Pavis the city was completed) and Clayday, Harmony Week, Fire season (when Flintnail left Pavis, never to return). On the latter holy day, prayers for Flintnail's safety and good fortune are offered to Mostal, along with rituals that enact Flintnail's leaving of the city. This ritual entails all members of the cult trooping, in single file, out of the main northern gate of the city and returning via the south.

### Membership

Membership is open to any Pavis resident with an interest in building and the sanctity of the city.

The only requirement for Lay Membership is to reside within Pavis, to be skilled, in some way, in building or repair and to be prepared to come to the city's defence whenever the cult summons it. Lay Members must be prepared to offer three hours of wall duty (patrolling the wall, watching for barbarian attacks) per week. Otherwise, there are no other duties.

Only dwarfs and humans can be Initiates of Flintnail. Initiates must actively engage in acts of maintenance and repair and thus all dwarfs of Pavis are automatically Initiates of the cult. Human Initiates must be prepared to repair and maintain

buildings and defences, as directed by the High Priest or any of the three Mostali who control the dwarf city below Pavis. In return, Initiates receive free training in the skills of: Craft (Armoursmith), Craft (Blacksmith), Craft (Building), Engineering, Mechanisms. All Initiates are expected to defend Pavis when summoned to do so; failure results in expulsion from the cult.

Rune Lords must be at least 90% with at least two Craft skills and at 90% with one Combat Style involving a hammer or mace.

To be accepted as a Rune Lord, and to maintain that status, cultists must perform a Major Deed on behalf of the cult and the city of Pavis. This takes the form of either a pilgrimage or a mission, usually both. Ginkizzie decides the nature and form of the mission and then determines the worthiness of the outcome. The Flintnail cult has three permanent Rune Lords in the shape of the three Mostali who aided Flintnail in the building of the city and it only accepts a further two Rune Lords at any one time.

Rune Lords are expected to dedicate 90% of their time to the cult, training others, patrolling the city or the walls and defending against troll and barbarian incursions.

### Common Magic

Armoursmith's Boon, Bludgeon, Cauterise, Detect Fault/Break, Endurance, Extinguish, Mason's Boon.

### Higher Magic

The cult teaches a small amount of sorcery. The Flintnail Grimoire contains those spells Flintnail knew would benefit the city. It contains:

Animate (Metal), Animate (Stone), Animate (Wood), Damage Resistance, Enhance (CON), Enhance (STR), Form/Set (Metal, Stone, Wood), Holdfast, Spirit Resistance.

### Gifts and Compulsions

None.

### Cult Skills

Craft (Armoursmith, Blacksmith, Carpentry, Masonry, Metal Working), Engineering, Flintnail Grimoire, Lore (Flintnail), Lore (Pavis), Manipulation, Mechanisms, Flintnail's Hammer Combat Style (hammer/mace and shield).

### Allied Cults

None.

# STRANGERS IN PAVIS

This chapter presents several different scenarios suitable for outsiders from the major cultures of Glorantha. Essentially starting points, they contain outlines for a number of adventures that will, in most likelihood, cross paths with each other and intersect with the major scenarios presented later.

The scenarios rest on exploration of the city as much as the specific adventure objectives and, for this reason, certain facts are left deliberately vague for Games Masters to develop as the Pavis campaign unfolds.

It is assumed that the Adventurers begin outside the city and part of their initial adventuring experience is arriving in fabled Pavis; hence, 'Beyond the Gates' offers a good focal point for all the scenario elements described in this chapter.

## BEYOND THE GATES

Pavis has four gates: Wyvern Gate, which is the traditional means by which people enter the Free City; Griffin Gate, which is used by the Arrowsmith Tribe and EWF mystics based at Dragon Mount; Hippogriff Gate, which is used by the Praxian nomads and non-humans; and Zebra Gate, which is the main entry point for the Zola Fel and therefore river traffic.

All the gates are of a uniform type: twin, square, stone towers 24 metres in height and eight metres at the base. Each tower acts as a garrison point for 1D12+10 warriors armed with bows, spears, shields and swords. With the exception of Zebra Gate each entrance point has a pair of immense oak and bronze doors that can be hoisted shut by Mostali-built mechanisms within the gate towers in one Combat Round. Zebra Gate has a portcullis that can be lowered in a similar time to bar river traffic. The gates are usually left open between dawn and dusk and then hauled shut. Each has a postern gate that is used for exceptional admissions but, generally, if one is outside the walls when the gates are closed, one remains there until dawn.

The guards watch those entering Pavis carefully. Those carrying weapons are told of the rules regarding the carrying and display of weapons in strict terms and told to visit the Steward Hall to buy the necessary permits. Weapons can be – and are – confiscated at a gate and held until the owner returns with a permit.

Merchants coming to trade in Pavis usually arrive in the city by barge, coming in through Zebra Gate or with pack animals and carts via Wyvern Gate. At market times when trade traffic is heavy, pedestrians may be sent down to Hippogriff gate instead and forced to trek across The Grazing to get to their homes in Free City.

Hippogriff Gate is crewed not by the Arrowsmith clan warriors, as are the other gates, but by mercenaries supplied by the Sun Dome Temple, which is close by. They are every bit as diligent as the Zebra Gate Keepers and perhaps even more fastidious about confiscating weapons. There is a certain irony in the Sun Dome Temple's assignment to Hippogriff Gate: this is where most non-humans – trolls, elves and morokanth primarily – enter the city and the Sun Dome Yelmalian are notoriously xenophobic, especially where the darkness-loving trolls are concerned. It has not caused a problem yet but it means that non-humans entering via Hippogriff gate are always wary around the Sun Dome mercenaries and vice-versa.

Every person entering Pavis must do the following:

1. Surrender readily to questioning and examination by the gate staff.
2. Provide permits for weapons, agree to buy permits and surrender any weapons as so directed.
3. Agree to abide by the laws and statutes of Pavis.
4. Leave if so commanded or directed by any member of the Arrowsmith family, the Stewards or other officials of Pavis.
5. Swear that they do not bring or mean Pavis any harm or threat.

Failing to agree to any of these conditions is grounds for entry to be refused. Gate guards send daily communiqués between the gates to notify the other guards of descriptions and names of any who have been refused entry.

Failing to agree to 2 and 5 can see the entrant detained and either taken to the Arrowsmith Citadel for questioning, or a high-ranking watch commander summoned to do the interrogation at the gate tower. Either way, those who are detained are disarmed, searched and locked in a cell within the upper floor of the gatehouse until it can be decided what to do with the scoundrel.

Anyone with an express desire to bring harm to the city must make a Persistence roll as he enters through the gate. This roll is opposed by the Gate's innate, magical, Sense Enemy power of 80%.

- If the enemy of Pavis wins the contest he passes through the gate unnoticed.
- If the enemy of Pavis loses the contest a beam of emerald radiance bathes him immediately, signifying his intentions to the guards. This puts the guards on full alert and the discovered enemy will be arrested, incarcerated and transported to the Arrowsmith Citadel for rigorous and painful interrogation concerning motive and modus operandi.

It is also customary to make a small monetary donation as one passes through the gate. A helmet is usually left upended by one of the walls and throwing a clack or more into it receives a welcoming nod from the bare-headed warrior leaning against the opposite wall watching people move through. The donation has no minimum amount and the guards cannot do anything about anyone who does not contribute. But, if a prospective entrant has had trouble getting in, then either suggesting a generous donation to the helmet, or responding positively to such a suggestion by one of the guards, may gain him entry rather than a night outside the gates.

All donations go towards the guard watch's ale fund.

## So, You are Not From Round Here, Then?

To spice-up entry into the city, roll to find the current attitude of the guards on the gate and judge the experience for the Adventurers accordingly. Have the Adventurers either describe their general demeanour or have them make Resilience rolls. If the roll is a success then the Adventurers are in a Friendly, co-operative mood. If the roll fails they are in a Neutral mood and if the roll is a Fumble they are outright aggressive. Perhaps the trip to Pavis was particularly bad or rough.

For the guards, roll 1D100 on the column most appropriate to the Adventurers' demeanour to determine how they react. The Yelmalian guards at Hippogriff Gate always roll on the Aggressive column.

Guards that exhibit outright aggression attempt to arrest the Adventurers on whatever charge they can reasonably justify: lack of respect, failing to make a 'donation' to the helmet, carrying weapons, ignoring orders or instructions, making snide comments about the city and so on. Guards do get bored easily and might try to pick a fight simply to liven up a dull day.

## Guard Attitude

Aggressive	Neutral	Friendly	Encounter Attitude
01–05	01–10	01–15	Friendly and co-operative
06–15	11–30	16–75	Open and helpful
16–25	31–70	76–85	Neutral – waits for telling actions
26–85	71–90	86–95	Visible dislike
86–00	91–00	96–00	Outright aggression

If the confrontation turns to a fight reinforcements for the guards can be summoned easily – something the Adventurers lack in terms of advantage. Locals know better than to get involved with the guards on behalf of strangers although obviously trumped-up charges might be reported later. The guards always aim to subdue and arrest rather than kill: arrested Adventurers can expect to find themselves facing Hard Labour in the quarry depending on how *they* react.

## Getting Established in Pavis

The first task for the Adventurers, on gaining access to the city, is to establish themselves. All accommodation is allocated by Steward Hall so the Adventurers might not have too much say in the matter. The chances of gaining accommodation, depending on the district they want, is as follows. The gate guards can offer directions on how to find Steward Hall (depending on their demeanour) as can locals. At Steward Hall Roll 1D100 to determine where a suitable house is located:

1D100	District Assigned
01–20	Dragon
21–30	Esrolia
31–40	Prophet
41–45	Riverside
46–50	Shah
51–85	Storm (have an Adventurer make an Influence roll. If successful, then the house assigned is in sight of the Pavis Temple)
86–95	Sun
96–00	Temple Hill

## Knowledge, Gossip and Rumours

Generally interacting with the city, getting to know its people and so on brings the Adventurers all sorts of news. The Pavis Gazetteer is obviously available to them. Other, local

## Typical Gate Guard (Arrowsmith clan)

		<b>1D20</b>	<b>Hit Location</b>	<b>AP/HP</b>
STR	12	1-3	Right Leg	-/5
CON	12	4-6	Left Leg	-/5
SIZ	13	7-10	Abdomen	2/6
INT	13	11-12	Chest	2/7
POW	10	13-15	Right Arm	2/4
DEX	14	16-18	Left Arm	2/4
CHA	9	19-20	Head	2/5

Combat Actions	3	Typical Armour: Leather kilt and breastplate, leather helm, leather vambraces: -2 Armour Penalty		
Damage Modifier	+0			
Magic Points	10	Skills: Athletics 45%, Brawn 60%, Culture (Arrowsmith clan) 80%, Evade 50%, Lore (Pavis) 70%, Lore (Prax) 70%, Perception 55%, Persistence 56%, Resilience 60%, Streetwise 70%		
Movement	8m			
Strike Rank	+14 (+12)			

Common Magic 65%: Bladesharp 3, Pierce 3

## Weapons

Type	SIZ	Reach	Damage	AP/HP	Range
Shortsword	M	S	1D6	6/8	—
Shortspear	M	L	1D8	4/5	—
Target Shield	L	S	1D4	4/12	—
Shortbow	L	—	1D6	4/4	80m

## Combat Styles

Arrowsmith Warrior (Spear, Shield, Sword and Bow) 75%

scuttlebutt depends on where the Adventurers are staying and who they talk to.

Once a week each Adventurer (or the group, if they work together) can make a Perception, Insight or Streetwise roll to learn some additional gossip from the following table. If Streetwise is the key skill being used then a +10% bonus is permissible, or allow two rumours to be learned.

## Contacts

Any of the notables mentioned in the gazetteer chapter can become contacts for the Adventurers, depending on how they approach and develop their interactions. However some additional contacts, specific to arriving in Pavis scenario streams are as follows:

### Unlucky Rudrecht

Rudrecht is a down-at-heel noble from Loskalm who came east to seek a fresh fortune, made it and promptly lost it all through poor investments, gambling, over-generous gifts and a great deal of wine. He is a desperately lonely individual

who has a knack for spotting a sympathetic ear and latching onto them. There is no malice in the man but a great deal of bad luck – hence his sobriquet. Rudrecht hangs around the district that the Adventurers have chosen for their base just watching out for likely new friends. He is always keen to spot when large (or seemingly so) sums of money change hands, or when someone is being generous in a tavern or at a market stall. He then engineers it so that he sits or stands close to the Adventurer with either the highest CHA or who has demonstrated the most sympathetic attitude. His intent is then to become their Best Friend, Guide, Ears and Eyes of the city. In this regard he is useful. He has been in Pavis for four years, always has his own ears open and knows a reasonable spread of both high and low life.

He rents an attic room in a nearby house: a bed (flea-bitten), table (unstable), chair (broken legged), wash basin (leaking) and a change of clothes (thread-bare but clearly of good quality). He is looking for someone to be both an emotional crutch, source of regular meals and drinks and, ultimately, a passage out of Pavis. He is a Hrestoli Lay Member with a reasonable knowledge of Hrestol's teachings but is neither an

## Typical Sun Dome Temple Mercenary

		<b>1D20</b>	<b>Hit Location</b>	<b>AP/HP</b>
STR	11	1–3	Right Leg	1/5
CON	11	4–6	Left Leg	1/5
SIZ	13	7–10	Abdomen	1/6
INT	13	11–12	Chest	1/7
POW	11	13–15	Right Arm	1/4
DEX	11	16–18	Left Arm	1/4
CHA	11	19–20	Head	2/5

Combat Actions	2	Typical Armour: Leather helm and linen jerkin, kilt, vambraces and greaves: –2 Armour Penalty		
Damage Modifier	+0			
Magic Points	9	Skills: Athletics 75%, Brawn 70%, Evade 70%, Lore (Pavis) 60%, Perception 65%, Persistence 55%, Resilience 70%, Survival 70%		
Movement	8m			
Strike Rank	+12 (+10)			

Common Magic 70%: Bladesharp 2, Coordination 2, Detect Enemy, Firearrow, Fireblade, Light, Protection, Repair

Divine Magic: Pact (Yelmalio) 40%, Lore (Yelmalio) 70%: 2 Points of Dedicated POW: Alter Target, Heal Wound

## Weapons

<i>Type</i>	<i>SIZ</i>	<i>Reach</i>	<i>Damage</i>	<i>AP/HP</i>	<i>Range</i>
Shortsword	M	S	1D6	6/8	—
Shortspear	M	L	1D8	4/5	—
Hoplite Shield	H	S	1D4	6/18	—
Pike	L	VL	1D8+1	4/8	—
Shortbow	L	—	1D6	4/4	80m

## Combat Styles

Sun Dome Templar (Spear, Shield, Pike, Sword, Bow): 79%

engaged cultist or devout worshipper of any god. His favourite past-time is to regale the listener with the history of his own woes and his grandiose plans for becoming successful again. He finds Wyrmfriendism intriguing: mysticism in general appeals to him and he voices several times how he might even join the growing cult surrounding Labygyron as a way of finding personal fulfilment and ridding himself of his 'Bad Luck Curse'.

The Bad Luck Curse he refers to is very real – not that Rudrecht knows it. Many generations ago a Spolite witch cursed Rudrecht's ancestors to endure bad luck with every fourth son born to a male heir. Rudrecht is the only fourth son born in all that time and so the curse has only just manifested itself. Rudrecht knows of an old family myth concerning how Jharnarfan of the North, a revered ancestor of Rudrecht's

family, borrowed favours and magic from the Spolite witches, before they were destroyed by the Carmanians. If this myth is replayed, as a HeroQuest, with Rudrecht as one of the principal questers, then the curse is lifted.

The curse manifests itself in the following ways:

- Rudrecht can never succeed critically in any skill roll. Treat all critical successes as normal successes.
- His chance to Fumble any skill is 91–00
- He constantly loses things: coins, small items given to him for safekeeping and so on.
- If there is a puddle to step-in, Rudrecht steps in it: all kinds of minor accidents and misfortunes befall him automatically.

- People of a disagreeable nature looking to pick a fight always seem to home-in on Rudrecht.

Anyone within 10 metres of Rudrecht who has gained his friendship suffers the same bad luck. Once beyond 10 metres things return to normal.

### Mul'aard the Duck

A swaggering duellist from Dragon Pass, Mul'aard is on a personal quest to retrieve the Sacred Tail Feathers of his clan – something he believes Pavis (the city) is involved with. Clan legends tell that a dragon mystic borrowed the Tail Feathers many years ago for use in a spell to animate a statue of some kind. All this fits with the legend of how the city of Pavis

was formed. Mul'aard is convinced that the Tail Feathers are somewhere in the city and his task is to find and retrieve them. He suspects two things: first, the dwarfs of Pavis may have them or know where they are. Second, the Adventurers, for some obscure reason that he never articulates, can help him. At some stage Mul'aard comes into contact with the Adventurers and, depending on how they respond to him, becomes either a friend or a mischievous enemy, intent on either rewarding them or punishing them for how they act.

Mul'aard likes to pick duels. He believes his skill with a rapier is formidable and he believes that any affront to personal honour (his or anyone else's) is to be met with a challenge. He never fights to a conclusion: his usual tactic is to duel until he

### Gossip Table

1D20	Rumour
1	The Path of Enigmatic Configurations is recruiting new scholars. Draconic myths form part of the education.
2	A weaver from Temple Hill has gone missing. There is a reward for finding her.
3	A merchant called Thelamir is looking for someone to run an errand in Sun County. Pay is good for those willing to travel.
4	A merchant called Sariado is looking for competent individuals to help him with a particular enterprise.
5	A herb that allows one to understand all myths can be found in The Garden.
6	Rathimus Purejoy of Cradlesnatch Island is willing to pay good coin for all information concerning what happened to the cradle of 920.
7	The Zola Fel temple is worried: their river god seems troubled and they cannot find the reason. They would be very grateful to anyone with experience who can help.
8	King Jhanas is planning a feast and grand procession through the city on the eve of the next Great Market.
9	Strange noises beneath the streets of Dragon District have been noticed – always at night. It is thought a great spirit is imprisoned down there.
10	A group of local children took their father's boat a day ago and disappeared: the Zola Fel temple is offering a reward for their safe return.
11	The Hrestoli Temple in Prophet District is holding a seminar on how the Invisible God and Hrestol speaks to all faiths. Anyone is welcome!
12	The Humakt temple in Storm District is always ready to employ good swordsmen, whatever their cult. They can help find regular work and errands.
13	Baulk's Inn is serving half-price food all week! Tell them 'Lefty' sent you...
14	A spate of high-value jewel thefts has the Singing Zebras mystified. There is a reward for information leading to an arrest.
15	Nomad scouts have been encircling the city walls recently. There are rumours of an attack on the city by Bison Riders – some caravans have already suffered violence.
16	Whosoever goes to Gods Hill on the first night of Sacred Time becomes blessed with a Divine Spell and hears their god singing to them directly.
17	A strange art museum in Esrolia District sells things of curious magical value.
18	If one needs work and does not care too much about... legality... then there are people in the city who can help find it. Go to the Cornerhouse in Esrolia District and ask for Uddly the Risk...
19	The All Eyes Open temple in Dragon District is always interested in information about what is happening in the city and pays good coin for worthwhile information.
20	The Yelmalian Sun Domers can be bribed but only with gold.

## Unlucky Rudrecht

	Value	1D20	Hit Location	AP/HP
STR	9	1-3	Right Leg	-/5
CON	8	4-6	Left Leg	-/5
SIZ	13	7-10	Abdomen	1/6
INT	12	11-12	Chest	1/7
POW	11	13-15	Right Arm	-/4
DEX	14	16-18	Left Arm	-/4
CHA	17	19-20	Head	-/5

Combat Actions	3
Damage Modifier	+0
Magic Points	11
Movement	8m
Strike Rank	+13 (+12)

Typical Armour: Linen quilted jerkin. -1 Armour Penalty

Skills: Commerce 40%, Courtesy 70%, Culture (Loskalm) 75%, Evade 20%, Evaluate 60%, Influence 70%, Insight 75%, Lore (Hrestol) 70%, Lore (Pavis) 55%, Lore (Regional) 60%, Perception 55%, Persistence 43%, Resilience 34%, Streetwise 50%

Common Magic 45%: Bladesharp 2, Glamour 2, Golden Tongue 2

## Weapons

Type	SIZ	Reach	Damage	AP/HP
Dagger	S	S	1D4+1	6/8
Scimitar	M	M	1D8	6/10
Buckler	M	S	1D3	4/10

## Combat Styles

Blades and shield 45%

## Mul'aard the Duck

	Value	1D20	Hit Location	AP/HP
STR	10	1-3	Right Leg	-/5
CON	13	4-6	Left Leg	-/5
SIZ	9	7-9	Abdomen	2/6
INT	13	10-12	Chest	2/7
POW	11	13-15	Right Arm	2/4
DEX	13	16-18	Left Arm	2/4
CHA	7	19-20	Head	2/5

Combat Actions	3
Damage Modifier	-1D2
Magic Points	11
Movement	6m
Strike Rank	+13 (+11)

Typical Armour: Leather hauberk, vambraces and helmet. -2 Armour Penalty

Skills: Athletics 40%, Boating 40%, Culture (Durulz) 75%, Influence 30%, Lore (Durulz) 80%, Lore (Pavis) 41%, Persistence 43%, Resilience 49%, Sleight 40%, Stealth 30%, Swim 100%

Common Magic 60%: Co-ordination 2, Countermagic 2, Lucky

## Weapons

Type	SIZ	Reach	Damage	AP/HP
Rapier	M	L	1D8	5/8
Buckler	M	S	1D3	4/10

## Combat Styles

Durulz Duelling (Swords and Buckler) 60%

is clearly on the losing side and run away, or offer surrender after a couple of exchanges with a quacked ‘I’ve decided you’ve learned your lesson and I shall be lenient...’ He is not a coward but neither is he a murderer. Just a pest; and a liability...

If he befriends the Adventurers they find that he has quite a few contacts amongst the non-humans of Pavis. He never challenges non-humans and is something of a hero to Pavis’s small duck community. The Aldryami treat him with amused affection and humour his quest. The Mostali believe that he is an organic piece of the World Machine that will, somehow, slot into a greater enterprise that may or may not involve feathers. They do not have what Mul’aard seeks and, even if they did, they would never reveal it.

## THE HWAROSIAN INTELLIGENCE

The Order of Hwarosian Mysteries (see *Cults of Glorantha*, page 131) has long been fascinated by what is happening in Pavis but has, until now, lacked the resources to go and investigate further. The Hwarosian Mysteries sect of Seshnela has, with imperial approval and funding, managed to sponsor a Revealer Group that is tasked with the following:

- Establishing a solid base in Pavis.
- Observing the cults operating there, gathering intelligence and insight into key myths.
- Paying particular attention to the growing cult surrounding Lord Pavis; in particular the way that the myths of the city’s founding are beginning to gather momentum.
- Learning more about the mysterious Labygyron and the peculiar sect he has introduced to the city.
- Gaining access to as many myths as possible and inserting God Learner-sympathetic elements into those successfully accessed.
- Gaining access to, and influence with, the various political movers and shakers within the city.
- Watching the tensions between the Praxian nomads who have become loyal to Pavis and seeing what opportunities are available for God Learner influence and potential aid.

The Revealer Group is convened by Yuroona Bronzetalker, a recently appointed, fast-tracked myth engineer who is freshly returned from Pamaltela. Yuroona enjoyed considerable success in manipulating, at a local level, several myths of scattered Doraddi clans and her reward is the Pavis commission. She tracks down Malkioni Adventurers who have either professed an interest in the Hwasrosian Mysteries sect, or who have a particular skill or knack for gaining access to Genertelan cultures. As Pavis represents a crucible for so many different cultures, she is recruiting from far and wide across the Middle Sea Empire’s Genertelan provinces.

The Adventurers need not have met Yuroona before and, indeed, may have been under the Hwarosian Mystery’s metaphysical radar but she engineers a reason for wanting their help. Her offer, made in sympathetic surroundings such as taverns, temples, or other, God Learner aligned institutions is as follows:

‘I’m assembling a team of people to go and live in Pavis. Yes, *that* Pavis. This is a long-term mission for the empire’s good and, because it is for the empire’s good, the empire is paying well. If you agree to join my team you will earn 100 silvers per week and need not worry about expenses whilst in the city. But, you have to commit to at least a year. You also have to commit to discretion in your activities and affiliations and sign various imperial waivers concerning ransoms, personal injury, mythical injury, psychic injury and so on. All standard stuff; here, I have a sample contract...’

The Adventurers are presented with a long scroll of detailed Jrustelan legalise that seems to consist of many disclaimers regarding indemnity, acknowledgement and so on. Successful rolls against skills that can make some understanding of this complex gibberish establishes that what the empire is doing is purchasing espionage services (without saying as much), paying handsomely for them and laying full legal claim to any and all intellectual properties, by their real-world or myth-based that the Adventurers uncover, formulate or stumble across. In addition to the payment Yuroona offers she also guarantees training in the Common and Higher magic offered by the Hwarosian Mysteries sect: indeed, it is mandatory for the Adventurers to do their job. Yuroona is named as their principle employer and the contract stipulates that all loyalties are to her and the empire; no one else.

Adventurers who are already members of the Hwarosian sect have, of course, already signed such contracts as part of their initiation and are merely assigned to Yuroona’s Pavis Revealers.

Once all formalities are complete and dotted lines signed upon, the Adventurers have several initial tasks.

1. Travel to Pavis and gain access to the city. They must travel incognito; they are not to display any Malkioni or Jrustelan trappings. There are God Learners in the city already but, for now, contact with them is to be avoided. The Adventurers are provided with any disguises or other accoutrements they believe they may require for passing themselves off as anything but loyal imperial Jrustelans and Malkioni.
2. Find and rent a property, for a minimum of one year, that is:
  - a. In sight of the Temple of Pavis.
  - b. Capable of sleeping in the region of 12 people.

- c. Has ample rooms for meetings and social gatherings.
  - d. A basement.
  - e. A landlord that does not ask questions – or can be bribed to keep silent.
  - f. Is not some squalid, flea-bitten dump but of a reasonable standard for a serious, long-term study group to use as a base and is conducive to the work it will be doing.
3. Begin to establish friendly contacts in local taverns, inns, shops, shrines, temples and so on. Learn who the major players are and important local dignitaries – but not to engage with them on too formal a basis for now. Merely begin by establishing relations.
  4. Keep eyes and ears open for mention of myths, mystical happenings – especially in relation to Lord Pavis – and to explore the city (but not to draw attention to themselves: no quests, break-ins, or other fool-hardy activity); gain a good understanding of its dynamics, districts and peculiarities.

Yuroona provides them with enough silver and gold to accomplish this but warns the Adventurers that attempting to abscond with the money will have severe repercussions. ‘Every coin in those bags was minted in Zistorwal,’ she says. ‘Enchantments placed upon them are above the usual detection spells but if used in any way other than that I’ve described will be brought to my attention immediately. If I suspect underhand dealings, I can *guarantee* you a visit from the Atroxic Church.’

Testing the coins with Detect Magic or other spells confirms what Yuroona has said: the coins are enchanted and the magical signatures match those of the Clanking City (obvious only to God Learners) but are otherwise unremarkable. One could take a chance but if the Adventurers do, then Yuroona makes good on her threats: the Atroxic Church would love an excuse to visit Pavis and start making people *obey*.

For her part, Yuroona will join the Adventurers at a later time. She does not say where or when, merely that it will be some weeks and she has some important work to complete before joining them in Pavis. However, when she does, she expects somewhere decent to live, some results concerning the city, cults and so forth, and some initial speculations on the various levels of mythical power at work in Pavis. She also wants a reasonable network of contacts to be established, that she can then begin to develop further.

### Yuroona Bronzetalker

Yuroona is a dusky-skinned, striking woman in her late thirties. She is well-built, serious-eyed, grave of voice but

has the remarkable ability to become chatty, flirtatious and even seductive when needed. She speaks with a strong accent that suggests time in Pamaltela and it is possible that she is of southern lineage.

She will arrive in Pavis, unannounced, six weeks after the Adventurers arrive. The intervening time is spent researching every historical document she can find regarding the founding of Pavis. This means scouring many libraries, talking to many ‘I Was There’ contacts and calling-in favours. All this will be used in later missions for the Adventurers.

Use Yuroona as the main patron for the Adventurers. She is their employer, mentor and harshest critic. Utterly loyal to the empire and Malkion, she is a stern taskmaster but a loyal friend when her orders are carried out. She can help the Adventurers with any imperial ambitions they have and, if they work diligently and loyally, rewards them with money, magic and insight into larger agendas. Games Masters should decide precisely what she knows and how these rewards work, using Yuroona as an occasional sounding board, a friend, disciplinarian and local conscience. If statistics are needed for her they are as follows:

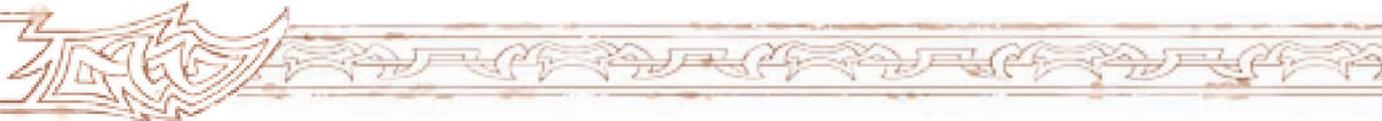
### Yuroona Bronzetalker

Age 38, Seshnegi/Doraddi half-breed and loyal Hwarosian Mystic.

If faced with a potentially violent encounter, Yuroona casts Protection upon herself, plus Countermagic according to the perceived level of threat. Fate she uses tactically on the person within reach – allies gain a bonus to a Combat Style and enemies or obstacles a penalty.

In combat Yuroona fights defensively, aiming to trip, disable and then buy time for using magic or making a swift getaway. If cornered or disabled herself she declares herself as a noble of the Bronzefriend Noble House in Seshnegi with a ransom of 8,000 silver or an equivalent in magical schooling.

Establishing connections is down to what the Adventurers do, how they do it and who they interact with. God Learners, for all Yuroona’s warnings, are not outcasts in Pavis but neither do they form a noticeable minority, either. Most God Learners are found on Cradlesnatch Island and Prophet District. If the Adventurers have adopted the guises of other cultures then they have little trouble blending in and they will notice quickly that most cultural groups form their own enclaves: a disparate group of people lodging at the same place raises some eyebrows and causes local gossip and, perhaps, unwanted interest and visitations – the Adventurers will have to find a way of countering this.



## Yuroona Bronzetalker

STR	9
CON	9
SIZ	11
INT	17
POW	13
DEX	12
CHA	15

Combat Actions	3
Damage Modifier	-1D2
Magic Points	5
Movement	8m
Strike Rank	+15

1D20	Hit Location	AP/HP
1-3	Right Leg	-/4
4-6	Left Leg	-/4
7-10	Abdomen	-/5
11-12	Chest	-/6
13-15	Right Arm	-/3
16-18	Left Arm	-/3
19-20	Head	-/4

Typical Armour: None

Skills: Athletics 54%, Brawn 21%, Commerce 79%, Courtesy 89%, Culture (Doraddi) 85%, Culture (Seshnela) 90%, Evade 32%, Evaluate 83%, Influence 113%, Insight 85%, Lore (Hwarosian Mysteries) 80%, Lore (Malkion) 118%, Lore (Otherworld) 66%, Lore (Regional) 90%, Perception 78%, Persistence 49%, Resilience 37%, Unarmed 44%

**Common Magic 68%:** Bearing Witness 2, Befuddle, Countermagic 3, Countermagic Shield 2, Fate 2, Golden Tongue 2, Protection 2, Second Sight

Hwarosian Grimoire 74%, Manipulate 68% Banish, Dominate (Pagans), Intuition, Mystic Vision, Myth Engineering, Neutralise Magic, Project (Sight), Project (Hearing).

## Weapons

Type	SIZ	Reach	Damage	AP/HP
Scimitar	M	M	1D8-1D2	6/10

## Combat Styles

Doraddi Scimitar Fighting (dual scimitars) 60%, Unarmed 44%.

## Yuroona's Arrival

Yuroona arrives in the city, incognito and finds the Adventurers' dwelling. She also finds fault with it no matter where it is located or how good a property. It is either too small, too large, too few rooms, too many, not facing the right way, dishes have not been washed and so on. This seems to place her in a bad mood for days although it softens with time and if the Adventurers go out of their way to be nice to her.

The Adventurers are given several tasks that will involve them getting into the hearts of a variety of different districts:

- The Imarja Temple in Esrolia district seems powerful. What are the relationships between the various families? Who runs the show? Who is in favour and who is not? What myths can be exploited? What myths could be inserted into the Imarja cult that would be beneficial for

the Middle Sea Empire? What is this she hears about a wedding between an Esrolian maiden and a Praxian nomad? Are the Esrolians more or less loyal to the Middle Sea Empire? What can be done to reinforce their loyalty?

- The Arrowsmith King is rumoured to the taking draconic studies with some draconic mystic from Dragon Mount. Why? Who is the mystic? Is there an agenda? Could a God Learner influence be somehow inserted into these teachings? Are the whole Arrowsmith clan becoming Wyrmfriends? Yuroona needs to know.
- This free food that Lord Pavis sends into the city from the Otherworld: it must be powered by a myth or HeroQuest of some form. What is the nature of this myth and HeroQuest? Can it be replicated? Can it be enhanced or altered to Middle Sea Empire advantage?
- What is this story about a cradle appearing and going missing? What are the God Learners of Cradlesnatch



doing about it? Did they cause the disappearance and are they holding back? What do they know? What can the Adventurers find out? Can this cradle be found? What myths exist that might offer a clue? Can they be manipulated to force the cradle's return?

- The whole city is impervious to attack: the secret is in the walls. What myths power that magic? Can the magic be weakened? If so, how? What would happen if the magic was weakened? What would the nomads do?
- How much power is this Jaldon Goldentooth acquiring? Are the Praxians in Pavis secretly aligned with him? Do they oppose him? Could they be aligned with him? What manipulation of myths needs to happen to keep the Praxians apart from Jaldon or bring them under his banner?
- There are two chiefs in Dragon District: one Orlanthi and the other EWF. Do they work together? If so, can they be split somehow? If they can be split, how? Would it be better to have them work more closely? Investigate and report back!
- What is this Yuroona has heard about some art gallery that displays magical items? What are these items? What do they do? What does the gallery owner charge for them? Can they be stolen? What magic powers them?
- There are rumours of Zistorite troublemakers in Pavis. Who are they? What do they want? What are their plans? Can the Adventurers help or hinder? Worth finding out...
- The Ernalda Temple in Storm District could use the influence of Saint Xemela. What opportunities can be found to introduce some Xemela myths into those of Ernalda associated with the temple? How can existing myths be manipulated to lend a more God Learner-friendly focus? The Adventurers should discover the opportunities.

Much of the work Yuroona is proposing requires a high degree of investigation carried out over weeks or seasons. It requires getting to know local people, their habits, their myths, and the gaining of their trust. This is what the Hwarosian Mystics specialise in doing but need appropriate magic to facilitate their efforts. Yuroona will, as part of the contract with the Adventurers, teach them the Hwarosian Grimoire over an extended time and, of course, provide her own magic to help.

## MERCHANT VENTURERS

Addi the Prosperous is an Issaries merchant from Ralios who has decided to speculate in Pavis. Having spent a year gathering rare herbs and spices from all around his locale he intends to migrate to Pavis for a year to sell his goods at premium prices. He has heard the tales of vast wagons of gold and silver pouring into the city from all over the Empire of Wyrms' Friends and decides that a share of it should be his. If he has done his sums right, he can make a fortune in Pavis in about a year, so that is what he is setting out to do.

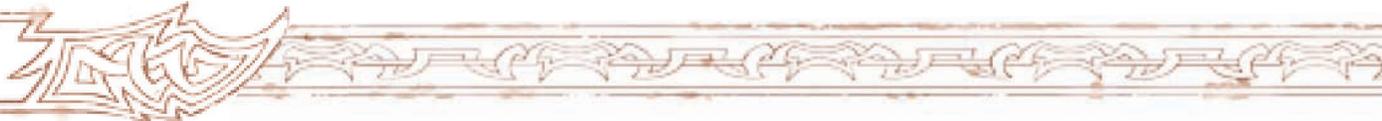
The Adventurers are hired as bodyguards on a yearly contract. They are to be paid 800 Silver per season each (Addi can afford it) on the basis that they remain loyal to Addi and in his employ for one full year. He has already sent messages ahead to secure board and lodging for a whole year with an Issaries messenger and, together with the Adventurers, has trekked across Genertela to the fabled city of Pavis.

Addi is an easy-going, perhaps too trustworthy soul who has a knack for making money. He is an employer true to his word and the Adventurers are paid in silver when Addi says he will pay. Together, in journeying to Pavis they have had many adventures and now they have reached the city. But does all go to plan? Why not roll on the Hello, Addi! table to see what lies in store on arrival...

Pavis is, indeed, a prosperous place for the enterprising individual. What Addi is unaware of, though, is the competition. There is one other travelling rare herb and spices trader that has got to Pavis before Addi and established himself in Storm District. He does not take kindly to competition and uses a variety of dirty tricks to try to ruin Addi's business:

- Spreading false rumours on the quality of Addi's stock.
- Spreading malicious gossip about Addi's dalliance with God Learners/EWF merchants.
- Deliberately attempting to sabotage Addi's goods by contaminating them with stench-weed, a noxious, stomach-cramp causing herb found in The Garden.
- Hiring some heavies from outside Storm District to put the frighteners on Addi. Good job he brought bodyguards, eh?
- The rival merchant – let's call him Prouxus – has managed to curry a great deal of favour with the Issaries temple, so the cult is not immediately predisposed to helping Addi. However, gaining proof that Prouxus is behind all of this and presenting it as compelling evidence will get Prouxus banished from the local markets. It will also make him murderously angry. Boy, I am *really* glad Addi brought some bodyguards!

In and around all of this, the Adventurers are being paid to act as both bodyguards and dog's-body guards. Addi needs them to run errands, investigate the competition, investigate The Garden to see what the elves have and might be willing to trade/sell and to visit other temples (always in the market for incense herbs and spices, which Addi has lots of) and to find the best places to eat and drink. During market weeks the Adventurers are to help fetch and carry and even serve customers on his stall. After a good season's trading, Addi intends to open a shop somewhere nearby: the Adventurers are required to find somewhere that might be suitable. Addi continues to pay for all of this and their friendship will deepen or suffer, depending on how the Adventurers take to Addi's requirements.



## Hello, Addi!

1D100	Circumstances
01–70	Everything has gone to plan. Addi's messenger got through and has secured a fine house for Addi and the Adventurers to use as a base in Storm District, not far from the Issaries temple.
71–75	The messenger never made it. He was killed somewhere along the way and his body looted. Word of this reached the Issaries temple in Pavis and they are waiting for Addi and co to arrive. They have secured temporary lodgings for the merchant but the Adventurers must make their own arrangements until Addi can find somewhere for all of them at the Steward House. It will take 2D20 days for an appropriate property to become available.
76–80	The messenger never made it because he was killed by an unscrupulous bandit who took the money and letters that the messenger carried and has come to Pavis himself to set-up shop, using Addi's name.
81–85	The messenger made it but was unscrupulous himself and has set-up shop, in the house Addi was to rent and is posing as the merchant but selling fruit and vegetables (and doing quite nicely). He never believed Addi would make it across Prax hence this unsubtle con. However, getting the messenger evicted from the house he has rented in Addi's name will not be so easy. Properties are in short supply and the messenger has paid for a full year's lease...
86–90	Addi and his party were struck by bandits and have limped into Pavis with nothing save their clothes and weapons. All Addi's stock has gone but he is adamant that this is a trifling set-back. He will throw himself on the charity of the Issaries temple and somehow they will come through. Will the Adventurers stand by him?
91–95	As for previous but the raiders were part of Jaldon Goldentooth's Praxian nomads. The Adventurers and Addi were kept prisoner for at least a week before the Adventurers only were released. They have a ransom demand to take to the Issaries temple: 10,000 Silver or 1,000 spears and Addi will be released. If the Praxians do not hear by the end of the season, he will be sacrificed to Daka Fal. The Adventurers, during their captivity, have gained Culture (Praxian) at its base value. How will they go about securing Addi's release? Will they? The Issaries temple will pay half the money but the other half needs to come from somewhere else and time is running out.
96–00	As for previous but Addi was killed in the Praxian raid and the Adventurers managed to escape with half his stock. They have arrived in Pavis with the equivalent of 5,000 SP in herbs and spices. Selling them on to another merchant will net 3,000 Silver. If they set themselves up in business they could make 5,000 or more. The Issaries temple has a property reserved for Addi and, if the Adventurers pay their respects to Issaries and a 5% share of profits, can live there as per the contract. Otherwise they must make their own accommodation arrangements

### Addi the Prosperous, Issaries Acolyte

Cheerful in the face of every adversity, Addi is an Issaries member of Acolyte standing who comes from a wealthy and prosperous merchant family somewhere in Ralios. He is of average looks and build but his personality is sheer gold. He can make friends with most people; is honest, sincere and never less than generous. Although not a devout Storm Tribe cultist, he is very dedicated to the principles of the Issaries cult and is prepared to serve the temple in Pavis well.

## DRAGON BREAKERS

In Dara Happa the EWF has been handed a mighty defeat; but one of the heroes of the victory over the Wyrmfriends, Alakoring Dragonbreaker, has been betrayed by the Dara Happan Emperor, Karvanyar. Alakoring has left the armies of Peloria and has been moving steadily back towards Dragon Pass, gathering allies and magic along the way, intent on taking the fight to the home of the EWF.

The history and power of Pavis is a tantalising prize for Alakoring: to defeat the dragon in this sympathetic city will send a strong message to the EWF and his so-called allies in the west. Alakoring is therefore recruiting traditionalist Orlanthe to travel to Pavis to work on his behalf whilst he rallies the Orlanthe armies of Hendrikiland and Kethaela to march on Dragon Pass.

The Adventurers need to be Initiates of traditional Storm Tribe cults, or highly sympathetic to the Storm Tribe cause. Draconised Orlanthe are considered enemies and Adventurers of draconised Storm Tribe cults cannot join this special crusade – unless, of course, they have renounced draconic ways and made a fresh and binding Pact with a Storm Tribe deity.

The group has been instructed either by Alakoring's Rune Lords, or by Alakoring himself, to travel to Pavis and make contact with the resident Orlanthe there. They are given scrolls of mark, showing them to be emissaries of Alakoring



## Addi the Prosperous, Issaries Acolyte

		1D20	Hit Location	AP/HP
STR	9	1-3	Right Leg	-/6
CON	14	4-6	Left Leg	-/6
SIZ	11	7-10	Abdomen	2/7
INT	15	11-12	Chest	2/8
POW	12	13-15	Right Arm	-/5
DEX	14	16-18	Left Arm	-/5
CHA	15	19-20	Head	-/6

Combat Actions	3
Damage Modifier	-1D2
Magic Points	6
Movement	8m
Strike Rank	+15 (+13)

Typical Armour: Linen jerkin. -2 Armour Penalty

Skills: Athletics 35%, Commerce 85%, Evade 30%, Influence 65%, Insight 60%, Lore (Issaries) 70%, Perception 75%, Persistence 46%, Resilience 52%, Unarmed 30

Common Magic 45%: Bearing Witness 2, Detect Trade Goods, Glamour 2,

Divine Magic: Pact (Issaries) 75%. 6 Dedicated POW. Create Market, Extension, Lock, Passage, Special Lock and Spell Trading.

## Weapons

Type	SIZ	Reach	Damage	AP/HP
Fist	M	S	1D3-1D2	-/5
Kick	M	M	1D4-1D2	-/6

## Combat Styles

Unarmed 30%.

and to be accorded all due respect (provided with hospitality, accommodation and so on). Their tasks are as follows:

- Promote Alakoring's cause amongst the local Orlanthi: not necessarily to turn them against the EWF but to ensure that, if or when the time comes, the Orlanthi will support Alakoring and the war against the Great Dragon.
- Gather information on draconic forces and presence in Pavis. A powerful mystic has recently arrived, for instance; who is he and what is his agenda? How well established are the EWF in Pavis? Is Pavis himself fully allied with the EWF cause?
- Discover and make allies in addition to the local Orlanthi. It is known that a small enclave of Carmanians is resident in Pavis. Make contact and send greetings from Alakoring. Make allies from others as needed.
- Discover what the Dara Happan enclave is like in the wake of the destruction of the Golden Dragon. Are they loyal, still, to the Golden Dragon society or are they on

Karvanyar's side? Whichever way they are aligned, try to exploit what can be exploited.

- What are the God Learners doing in Pavis? Can they be turned into allies? What do they know about the EWF that could be used by Alakoring? Alakoring has no liking for the Middle Sea Empire but he hates the EWF far, far more. The God Learners could become useful allies – or a hindrance. The Adventurers must work out which is the most likely case and ensure that it works in the Dragonbreakers' favour.
- Establish, if possible, a shrine to Orlanth the Dragonbreaker as a cult in Pavis. This should be discreet but it will form a power base for other Dragonbreaker heroes.
- It is believed that a great treasure – something of huge importance to the EWF – has been brought to Pavis for safekeeping. Try to discover what this treasure is and its importance. If possible, capture or destroy it. Doing so will seriously injure whatever plans the EWF has in the city.
- Can the Praxian nomads, who are being united under the hero Jaldon Goldentooth, be made into allies of Alakoring?



The Adventurers should scope the opportunities and possibilities and, if possible, form alliances or, at least, the basis for them. Jaldon is rumoured to be growing in power but it is not known where his intentions lie regarding the EWF – although it is known that he hates Lord Pavis for the defeat of Waha at the Too Tall Battle.

The Adventurers will find that although the local Orlanthe have no love for the EWF or the draconised Orlanthe of Dragon District, they are not predisposed to making war on them or allying themselves with Alakoring. What they have in Pavis is good. There is peace and there is prosperity. They do not seek to disrupt that. Forging alliances will be difficult. Arrias Windlord, the chief of the Storm Tribe in Pavis, does not take kindly to outside interference even from the likes of Alakoring. The Adventurers will have to do a great deal of work and perhaps even serve Arrias in some capacity, if he is to become sympathetic to Alakoring's cause.

The EWF and draconised Orlanthe and Dara Happans also learn of the Adventurers' arrival in Pavis and make life difficult for them. Random attacks by dragonewts; slurs against the Adventurers' reputation and even more overt confrontation can all occur. The Arrowsmith Dynasty is friendly with the Wyrmspeakers and do not want Orlanthe fanatics in their city. If the Adventurers are not subtle in how they go about their business then they risk being either expelled or killed.

## ORDER OF THE RIVETED FIST

The Clanking City fell five years ago and its survivors scattered. Those who came to Pavis are few in number and call themselves the Order of the Riveted Fist even though they are no more than a sub-cult of the Cogs of Zistor.

The Riveted Fist seeks to bring-down Pavis in retaliation for the destruction of the Clanking City. They will work with anyone and anything to destroy the Pavic ideal. They have to work secretly because if caught, the Arrowsmith Dynasty would execute them and the existing Malkioni would not help: indeed, only a very few high ranking God Learners, including Faranar the Rent, commander of the Rightness Army on Cradlesnatch, know of their existence.

The Adventurers, if God Learner Zistorites, come to Pavis to join the Order of the Riveted Fist. Their contact is Thelamir, a sorcerer of the order who has been in the city for some time and knows its ways. He will help them integrate into the city and direct them in how they can help revenge the fallen Clanking City. Missions include:

- Punitive raids against Orlanthe, dragonewt and Mostali residents of the city. Make life hell for these Pavisites.

- Engender contacts with the Praxians under Jaldon Goldentooth. Thelamir has already initiated a scheme to give the Praxians magic to help them break through the impenetrable walls of the city. The Adventurers may be tasked with collecting the armstone and then delivering it to the Four Horns bisons (see the scenario 'Within these Arms', page 116). The Adventurers could be people Thelamir uses or they could be charged with punishing those Thelamir does use if they fail to deliver the armstone as contracted.
- The Adventurers are to serve Faranar the Rent in whatever capacity he so desires: he is their secret commander and benefactor.
- The EWF's secrets must be learned and exploited. Turn the city against the Wyrmfriends! They cannot be trusted and the city must be shown this. The Arrowsmith king is also in league with the dragon worshippers; find ways to discredit and shame him and his kin. Could he be assassinated?

The Riveted Fist numbers 12 so far, including Thelamir. Their base is Prophet District and the leader is Roj Lakeb, a militant and idealistic Zistorite who long ago pledged his soul to the service of the machine god Zistor and laments every day of that god's passing. Lakeb led his small group of like-minded Acolytes out through the ruins of the Clanking City and sought help from the imperial seat in Jrustela but was turned down. It had more important things to concern itself with than the failed Clanking City experiment. Lakeb decided to go his own way and focused his attentions on Pavis: a beacon for all the enemies that defeated Zistorwal and gathered them into one, handy place. He made contact with God Learners there and found Faranar the Rent most sympathetic to his cause. Thus, he and his band of renegades have come to Pavis to destroy it from within and without.

Roj Lakeb is a competent mage but his obsession with destroying Pavis borders on obsession – as is evident to anyone making a successful Insight roll. Still, he looks after his men and has positioned them throughout the city and established them with accommodation, alibis for being there and a certain insulation from those who would have the Riveted Fist destroyed.

Meetings of the small group are called when Lakeb has something to discuss or a mission to be undertaken. He rarely calls the entire group together instead having his men work in cells of twos and threes or, sometimes, individually. In this way there is less chance of all of them being caught. Lakeb uses the alias of Tanej Molova, a God Learner craftsman of the Janube Valley (which is where his family came from). He encourages other members of the group to assume aliases of their own and to formulate plausible backgrounds.

There is a complication Lakeb, and even his puppet master Faranar, are unaware of. The empire knows of Lakeb's intentions to destroy Pavis and is prepared to take action against him. This is not loyal behaviour. Agents of the Atroxic Church – the inquisitor cult that enforces loyal behaviour to the empire and Malkion – are en-route to Pavis to find Lakeb and his men and make them behave. The Atroxic Church works just as secretly as the Riveted Fist and they are merciless in their pursuit of the Misbehaved, whether they are staunch Malkionists or not. They will be here any day.

Thelamir (see page 118 of the 'Within These Arms' scenario) is typical of the Riveted Fist membership. Lakeb's statistics are below.

### Roj Lakeb

Bald headed and beady eyed, Lakeb is missing several teeth, which have been replaced with ones of metal, allowing him

to bite effectively as an attack. He paints his teeth white to prevent them from being noticed. He is an intense, brooding man who struggles with many inner demons and is plagued by nightmares of the devastation and carnage in Zistorwal caused by the empire's enemies. He considers the destruction of Pavis to be Malkion's will and he is prepared to lay-down his own life for the cause. A truly dangerous man.

If the Adventurers are to join the Riveted Fist they have a meeting with Lakeb a few days after meeting Thelamir. He questions them on their loyalty to the empire and their loyalty to Zistor. Any Adventurer found to be lacking in their conviction and unprepared to do whatever – *whatever* – it takes to cause Pavis's fall is calmly invited to leave and never return. If this instruction is disobeyed or not taken seriously he sends some of his dedicated Riveted Fist sorcerers to kill that Adventurer and dispose of the remains in ways that will never attract suspicion.

### Roj Lakeb

	Value	1D20	Hit Location	AP/HP
STR	11	1-3	Right Leg	-/5
CON	9	4-6	Left Leg	-/5
SIZ	15	7-10	Abdomen	2/6
INT	12	11-12	Chest	2/7
POW	14	13-15	Right Arm	2/4
DEX	12	16-18	Left Arm	2/4
CHA	13	19-20	Head	-/5
Combat Actions	3	Typical Armour: Leather jerkin and vambraces		
Damage Modifier	+0	Skills: Athletics 45%, Brawn 61%, Evade 45%, Insight 46%, Lore (Malkion)		
Magic Points	14	75%, Lore (Pavis) 42%, Lore (Tactics) 75%, Lore (Zistor) 94%, Perception		
Movement	8m	45%, Persistence 66%, Resilience 58%, Unarmed 61%		
Strike Rank	+12 (+9)	Engineers of Zistor Grimoire 75%: Abjure (Warmth, Discomfort), Damage		
Common Magic 60%: Bladesharp 2,		Enhancement, Damage Resistance, Form/Set (Metal, Stone), Glow, Haste,		
Pierce 2, Protection 3		Holdfast, Wrack (Mind).		
		Manipulation 60%		

### Weapons

Type	SIZ	Reach	Damage	AP/HP	Range
Short Spear	M	L	1D8	4/5	—
War Sword	M	M	1D8	6/10	—
Javelin	H	—	1D8	3/8	30M
Bite	S	T	1D4	As for Head	—

### Combat Styles

Riveted Fist Combat (Sword, Spear and Javelin) 81%, Unarmed (Bite)

## NOMADS OF THE LONG DRY

Prax has five major tribes. The defeat of Waha by Lord Pavis caused them great pain and even though Waha's wounds were healed, the defeat has never been forgotten. A few years ago a warrior of the Bison Tribe named Jaldon of the Golden Teeth began to demonstrate that he had the capacity to channel Waha's will and showed the Five Tribes that Waha wanted his people to rise and take back their ancestral lands. Jaldon wandered far and wide, HeroQuesting to define and embody Waha's true nature. He convinced the priestesses of the Paps that all the gods of the Nomad Peoples required vengeance and they, in turn, helped convince the tribes. Jaldon also knows that Waha will channel himself fully once certain magics and certain rituals have been completed. This may take years and Jaldon is prepared to play a long game. In the meantime it is his duty to unite – just as Waha united – all the clans of the Five Tribes and bring them to swear loyalty to him and work towards the destruction of the city.

The Adventurers are part of one of the clans of the Five Tribes: Bison, High Llama, Impala, Morokanth and Sable. At this point in time the Five Tribes are beginning to unite under Jaldon but much is dependent on clan feelings: not all clans are fully behind Jaldon as the city of Pavis has provided a certain shelter and resources for many years. Some, like the Spearaxe Impalas of Pavis, have allied with the Arrowsmith dynasty and reside permanently in the city walls. Other clans are neutral and come and go as they please. Those that are hostile stay outside the walls and are allied with Jaldon Goldentooth, or are considering it.

The Prax Rapid Clan Generator helps Praxian Adventurers create their clan and the tribe it belongs to. It helps establish *current* clan sympathies. These can change. Clans sympathetic to Pavis currently may be swayed towards Jaldon Goldentooth whereas neutral clans could be swayed either way. It is recommended that, to maximise involvement for Praxian Adventurers they are part of a neutral clan allowing them to come and go where Pavis is concerned and there is good scope for influence to recruit them to Jaldon's banner.

### Praxian Adventurers

Praxian Adventurers are Wareran humans of the Nomad culture. All males are considered Warriors even though they might follow a different profession: warriors do, however, proliferate amongst the tribes and every youth is taught how to use a Spear, Shield, Sling and Bow in the Sons of Waha Combat Style.

Males are generally Waha cultists but may also follow Storm Bull, a Spirit/Ancestor cult or Daka Fal, as they so choose. Females generally follow Eiritha but may also follow a Spirit/Ancestor cult or Ernalda.

### Morokanth

Adventurers of the Morokanth tribe are of the Morokanth race. Morokanth appear in *Monster Coliseum*, page 48, but are reproduced here for convenience:

Morokanth are intelligent, tapir-like creatures native to the marshes and plains of Glorantha, particularly Prax. Socially sophisticated, morokanth mirror the nomadic tribes by herding humans, which are traded for things they need.

Where civilised humans are concerned, relations are reserved, at best. Neither the EWF nor the God Learners like to see humans enslaved and herded in this way but it has been a morokanth practice since the Dawn Age and is thus accepted as a natural order. Some prisoners of both empires are sold into morokanth herds – a harsh punishment for certain offenders.

The claws of the morokanth mean that using weapons is difficult, although they are capable of making and using some primitive tools. However where combat is concerned the morokanth have developed their own unique style of fighting, discussed here.

Morokanth can be used as Adventurers.

**Cultural Background:** Barbarian (Prax: Nomad)

**Professions:** Craftsman, Herdsman, Mercenary, Soldier/Warrior.

The Unarmed style of the morokanth is a highly stylised martial art. If a morokanth scores a successful attack it may *immediately* apply a defensive Combat Manoeuvre in addition to any offensive Combat Manoeuvre. The defensive Combat Manoeuvre is applied even if the morokanth does not achieve a higher level of success than the opponent. This rule does not apply if a morokanth uses a made weapon.

If using human weapons, the basic percentage is one half the usual Close Combat Style.

### Combat Notes

The unarmed capabilities of a morokanth lend it a distinct edge in hand-to-hand combat. Attacks aim to cause maximum damage and the defensive manoeuvre following is usually designed to immobilise or pin the opponent – so combinations such as Choose Location (arm) followed by Pin Weapon or Take Weapon are common tactics.

### Rapid Clan Generator

This set of tables allows for a Praxian clan to be generated in a simple set of die rolls. The process is:

**Morokanth**

	<b>Dice</b>	<b>Average</b>	<b>1D20</b>	<b>Hit Location</b>	<b>AP/HP</b>
STR	3D6+6	17	1-3	Right Leg	4/6
CON	3D6	11	4-6	Left Leg	4/6
SIZ	3D6+6	17	7-10	Abdomen	4/7
INT	3D6	11	11-12	Chest	4/8
POW	3D6	11	13-15	Right Arm	4/5
DEX	2D6+3	10	16-18	Left Arm	4/5
CHA	3D6	11	19-20	Head	4/6

Combat Actions	2	Typical Armour: Natural hide. No Armour Penalty. Morokanth sometimes trade for leather armour, worn on the head and body
Damage Modifier	+1D4	
Magic Points	14	Traits: None
Movement	10m	
Strike Rank	+11	Skills: Athletics 25%, Brawn 60%, Commerce 25%, Evade 30%, Lore (Herding) 50%, Perception 40%, Persistence 43%, Resilience 43%, Unarmed 30%

**Weapons**

<i>Type</i>	<i>SIZ</i>	<i>Reach</i>	<i>Damage</i>	<i>AP/HP</i>	<i>Range</i>
Claw	M	M	1D6+1D4	As for Arm	
Spear	M	L	1D8+1+1D4	4/5	

**Combat Styles**

Unarmed 30%, Spear 15%

- Roll (or choose) Tribe. Note the Affiliation modifier.
- Roll (or choose) Affiliation.
- Roll for number of Families. This determines how many families make up the clan.
- Roll for Average Family Size – This determines only the number of living parents and children; it does not account for half-siblings, cousins and other extended relations.
- Multiply the two together to determine clan size.
- Apply the Demographic Percentage to determine sex and age demographics of the clan.
- Determine Ancestor intensity.

**Tribe**

<b>1D100</b>	<b>Tribe</b>	<b>Affiliation Modifier</b>	<b>Tribal Affiliation</b>
01-25	Bison	-50	Jaldon Goldentooth
26-50	High Llama	-30	Jaldon Goldentooth
51-75	Impala	-20	Neutral
76-85	Morokanth	-10	Neutral
86-00	Sable	-30	Jaldon Goldentooth



Apply the tribe's Affiliation modifier to a 1D100 roll to determine clan affiliation. The stated affiliation of the tribe is as noted in the Tribal Affiliation column. Clans that have a different Affiliation may be ostracised by their tribe or subjected to intense, sometimes violent, pressure by clans following the tribal line.

### Affiliation

1D100	Affiliation
01–30 or less	Jaldon Goldentooth
31–70	Neutral
71–00	Pavis

### Average Number of Families

1D10	Number of Families	Average Number of Families
1	1D4+1	4
2	1D6+2	6
3	1D8+3	8
4	1D10+4	10
5	1D12+5	12
6	2D6+6	13
7	3D6+6	17
8	4D6+8	22
9	5D6+9	27
10	6D6+10	31

### Average Family Size

1D6	Number of Family Members	Average Family Size
1	1D3+1	3
2	1D4+2	5
3	1D6+3	7
4	1D8+4	9
5	1D10+5	11
6	1D12+6	13

### Typical Demographics

Age Ranges	Age Percentages	Male Percentages	Female Percentages
0–14 years old	45%	49%	51%
15–30 years old	35%	45%	55%
31–60 years old	18%	40%	60%
61 years and older	2%	50%	50%

### Ancestor Worship

Ancestor worship is an important facet of life for Praxians. The ancestors taught the tribes what they know, protected them from the ravages of the Devil and other enemies and protect the tribes still – as long as they are venerated. In return, the ancestors, working through the shaman of the tribes, offer personal power and magic.

### Ancestor Characteristics

	Intensity			
	1–5	6–10	11–15	16–20
INT	As per mortal	As per mortal+ ½ Intensity	As per mortal+ ½ Intensity	As per mortal+ Intensity
POW	1D10+5	1D10+ Intensity	3D6+ Intensity	4D6+ Intensity
CHA	As per mortal	As per mortal+ ½ Intensity	As per mortal+ ½ Intensity	As per mortal+ Intensity
Total Available Common Magnitude	Equal to POW	Equal to POW	Equal to POW	Equal to POW
Heroic Abilities	0	1	1D3	1D3+2
Skills	1D3	1D3+1	1D4+1	1D6+1
Skill %	70+Intensity	80+Intensity	90+Intensity	100+Intensity
Persistence	POW x4	POW x4	POW x4	POW x4



The Ancestor Spirit rules on page 143 of the *RuneQuest Core Rulebook* are used to determine the nature of ancestors.

Ancestor veneration serves to justify and maintain the existing culture, emphasising aspects of the culture that are deemed important. In Prax the veneration of ancestors nurtures and promotes the value of kinship: because the ancestors are real and can help if they are honoured, even from beyond death, it is wise to honour one's kind whilst they are alive. This ancient practice teaches filial piety, family loyalty and lineage continuity. Through ancestor veneration, a tribe is bound together through generations almost without number. Ancestor veneration reinforces the belief that the soul goes on after death, so death is nothing to be feared, for the souls will be taken care of by descendants.

Every clan has a shrine to the ancestors. The ancestors are usually represented by small clay figures wrapped in something that belonged to them, such as a piece of clothing or a length of hair. Daily worship takes the form of gifts, usually wine and food, that are offered to the ancestors to show respect and to make the lives of the ancestors easier. Food, wine and precious objects offered to the ancestors feed and aid the ancestor spirits. Slaves sacrificed to the ancestors grant the ancestor spirit a slave in the afterworld. Not providing the gifts on a regular basis can bring about natural or personal disasters: ancestors are linked to the Runes and if they are unhappy or neglected, then this reverberates through the ancestral chain and into the Runes themselves, causing bad luck, misfortune and physical disaster to strike.

Praxians believe that their ancestors continue to have a keen interest in the affairs of humanity – especially in the affairs of their descendants. Thus, all are expected to inform their ancestors of any major decisions and seek their guidance, via the tribal or clan shaman.

### Calculating an Ancestor's Intensity

All ancestor spirits are rated in terms of their Ancestral Intensity. The power is comparable to Spirit Intensity and is based on the time since the ancestor's mortal death. It is calculated as follows:

One point for every 50 years since death (minimum of 1 point).

Thus, an ancestor who died 400 years ago would have an Intensity of 8.

The Characteristics of the ancestor are based on this Intensity:

Ancestors have a total Magnitude for Common Magic spells equal to their POW. No single spell can have a Magnitude exceeding the Ancestor's Intensity: thus an Intensity 8 Ancestor could have up to 18 Magnitude to divide amongst spells but no single spell could exceed Magnitude 8.

### Ancestor Common Magic

1D100	Spell	Magnitude or Progressive
01–02	Bandit's Cloak	1
03–04	Bearing Witness	1
05–06	Becalm	1
07–08	Befuddle	2
09–10	Bestial Enhancement	1
11–12	Bladesharp	P
13–14	Bludgeon	P
15–16	Cauterise	P
17–18	Chill	1
19–20	Clear Path	1
21–22	Co-ordination	P
23–24	Darkwall	2
25–26	Demoralise	2
27–28	Detect X	1
29–30	Disruption	P
31–32	Dullblade	P
33–34	Endurance	P
35–36	Extinguish	1
37–38	Fanaticism	2
39–40	Fate	P
41–42	Firearrow	1
43–44	Frostbite	2
45–46	Heal	1
47–48	Ignite	1
49–50	Light	1
51–52	Lucky	2
53–54	Mindspeech	P
55–56	Mobility	P
57–58	Multimissile	P
59–60	Parry	P
61–62	Pierce	P
63–64	Protection	P
65–66	Push/Pull	P
67–68	Second Sight	3
69–70	Slow	P
71–72	Speedart	P
73–90	Spirit Bane	P
91–92	Strength	P
93–94	Thunder's Voice	P
95–96	Vigour	P
97–98	Warmth	P
99–00	Water Breath	2

The spells an Ancestor has reflect the Common Magic spells available in life to the Nomad culture. Choose spells (noting the Magnitude limits) from the Ancestor Common Magic table or roll randomly for spells known. The Magnitude of



a spell is given in the table or noted with P for Progressive (i.e., variable Magnitude). Ancestors can know any number of spells, as long as the total Magnitude does not exceed POW.

Seeking knowledge or assistance from an ancestor depends on the success of a mock Spirit Combat to see if the ancestor will aid the shaman or not. A bonus (or penalty) to the shaman's Spirit Binding skill may be available depending on the quality of the sacrifice made to the ancestor.

#### Spirit Binding Modifiers

Offering	Spirit Binding Modifier
Sacrifice of poor quality food or drink.	-20
Sacrifice of reasonable quality food or drink.	0
Sacrifice of good quality food or drink.	+10
Sacrifice of superior quality food or drink.	+20
Offering of a Precious Object.	+10
Offering an Animal Sacrifice (small animal – rabbit or fowl, for example).	½ Creature's POW
Offering an Animal Sacrifice (medium animal – calf or pig for instance).	Creature's POW
Offering an Animal Sacrifice (Herd Beast).	Creature's POW x2
Offering of a human sacrifice (slave or unwilling victim).	Sacrifice's POW
Offering a willing human sacrifice.	Sacrifice's POW x2

Note that some ancestors may balk at a live sacrifice or a sapient one. If so, then the modifier is *automatically* a penalty to the Spirit Binding skill; not a bonus.

### Affiliations and Visiting Pavis

Clan affiliations will have an effect on how a clan and its adventuring member relate to Pavis.

#### Jaldon Goldentooth Affiliated

Any clan that is affiliated with Jaldon Goldentooth has pledged its spears to the warlord and declared itself an enemy of the city. In the years to come Jaldon and his horde will find a way of chewing through the walls of Pavis (see the scenario 'Within These Arms' on page 116) and bringing its golden age to ruin – but that is many years away just yet. No member

of a clan will willingly set foot inside the walls of its greatest enemy.

The Bison Tribe is the greatest of Jaldon's tribes and is, indeed, the tribe of his birth. Any clan within the Bison Tribe that has chosen an affiliation with Pavis (and this will be a very rare occurrence) is declared pariah and hunted down: Adventurers could therefore be fleeing Jaldon's wrath following a dreadful attack on their clan and be either attempting to find a safe haven within Pavis or with another, neutral or Pavis affiliated clan. Jaldon will show no mercy to those who harbour pariahs and so, out of fear, Bison-Pavis affiliates may find themselves alone and, effectively, clan-less.

However where a clan is affiliated with Jaldon Goldentooth and thus forbidden from having anything to do with Pavis there is still the matter of swaying neutral clans and, perhaps, attacking Pavis-affiliated clans. Jaldon therefore has work for his loyal Adventurers in navigating the Praxian wastes, bringing tales of Jaldon's glory and power and decrying Pavis, to those who have yet to openly follow Jaldon. Adventurers will also be sent in pursuit of clans and individuals who have declared a loyalty to Pavis: this will lead them, in warbands, in dogged hunts across Prax, hounding-out these traitors and attempting to capture and kill them before they can find refuge within the city's walls.

The Praxians loyal to Jaldon also view the Sun Dome Temple of Sun County as an enemy. It aided Joraz Kyrem and Lord Pavis and Kyrem granted the Yelmalian lands in the heart of Prax in gratitude. Jaldon therefore sends warbands out to raid the Sun County farms and kill Sun Dome templar patrols wherever they are found. Jaldon's warbands are gaining a reputation for merciless slaughter all across Sun County. This is driving people towards both Pavis and the Sun Dome Temple, threatening to strain resources.

Jaldon Goldentooth has also been approached, covertly, by agents working for Faranar the Rent in Cradlesnatch. These agents have proposed a way in which Jaldon can find the magical means to break through the walls of Pavis: in return, the God Learners want to retain on Cradlesnatch Island and continue their research unhindered and unmolested. Jaldon has agreed to this deal although, when the time comes to sack Pavis, keeping to it might be a different matter and depend completely on how the God Learners act. For now, though, there is communication between the God Learners and Jaldon and go-betweens will be essential to both sides. The Adventurers therefore have opportunities to liaise with Pavis's God Learners (the Riveted Fist, ostensibly but others may be involved) and contribute, in their own small way, to Pavis's fall.

## Remnants of the Scrintha High Llama

The Scrintha High Llama clan believed that the healing of Waha by Lord Pavis was a sign of peace and accepted the defeat of Eiritha's son. The herds have prospered since this acceptance and their high shaman undertook a quest on the Spirit Plane and confirmed that Waha sought no vengeance: thus, when the High Llama Tribal Council decided to follow Jaldon, the Scrintha clan was made pariah and turned on by their own people. Most died in the Scrintha Vale massacre but 10 survived including the chieftain, Harroven Red-Wool; his wife, Nemara Short-Hoof, the shaman Tenabors and several warriors. They are making the dangerous journey from Scrintha Vale towards Pavis, trying to avoid the High Llama warbands that have now been joined by Bison Tribe warbands. These survivors are cunning and know the country well: they hide themselves well and move when they know pursuit is unlikely. The Adventurers are part of the warband sent to hunt them down and kill them.

Harroven is a Storm Bull Khan and Tenabors commands the respect of their powerful ancestor, Scrint of the Roar. They have used their combined magic to hide from, and fend-off, High Llama and Bison attacks and may soon reach the sanctuary of Pavis where they know that the Spearaxe Impala will give them shelter and, possibly a home.

## Harroven Red-Wool, Storm Bull Rune Lord

A hard-bitten, shaggy-haired Storm Bull chieftain, Harroven knows in his heart that Jaldon Goldentooth is wrong to prolong a vendetta settled many years ago. But Harroven has just declared his own vendetta against both Jaldon and those who serve him, for the destruction of his clan and home. Harroven's duty now is to get his wife and warriors to safety in Pavis. Then he will take his fight back to Jaldon and show him the meaning of a Storm Bull's fury. He will raise a warband and hunt down those who hunt him now; he will need strong warriors with good magic. Are there any such in Pavis?

## Harroven Red-Wool, Storm Bull Rune Lord

	Value	1D20	Hit Location	AP/HP
STR	16	1-3	Right Leg	-/6
CON	16	4-6	Left Leg	-/6
SIZ	10	7-10	Abdomen	2/7
INT	13	11-12	Chest	2/8
POW	11	13-15	Right Arm	4/5
DEX	12	16-18	Left Arm	4/5
CHA	14	19-20	Head	-/6

Combat Actions	3	Typical Armour: Leather jerkin and scale mail vambraces: -3 Armour Penalty
Damage Modifier	+1D2	
Magic Points	5	Skills: Athletics 66%, Brawn 74%, Evade 52%, Insight 39%, Lore (Prax) 75%, Lore (Storm Bull) 94%, Lore (Tactics) 81%, Perception 68%, Persistence 39%, Resilience 63%, Survival 80%, Unarmed 75%
Movement	8m	
Strike Rank	+13 (+10)	

Common Magic 80%: Bladesharp 4, Detect Enemies, Dispel Magic, Fanaticism, Protection 3

Divine Magic: Pact (Storm Bull) 94%, 6 Dedicated POW (2 Gifts). Lore (Storm Bull) 94%: Berserk, Blessing, Extension, Defend Against Chaos

## Weapons

Type	SIZ	Reach	Damage	AP/HP	Range
Iron-tipped Short Spear	M	L	1D8+1D2	4/5	—
Iron Target	L	S	1D6+1D2	4/12	—
Short Bow	L	—	1D6+1D2	4/4	80m
Sling	L	—	1D8+1D2	1/2	200m

## Combat Styles

Sons of Waha Combat Style (Spear, Shield, Sling and Bow) 116%

## Tenabors (High Llama Shamans)

A slight, nervous shaman who has, nevertheless, found his bravery in fleeing the carnage of Jaldon's fanatics. Tenabors commands *Scrit of the Roar*, the *Scrintha Clan* great ancestor, who slew the *She-Spider* that came to hunt the llama herds in *Scrintha Vale* and discovered the secret of iron in her body.

Tenabors is cunning and a good shaman. In addition to *Scrit of the Roar*, he has a llama tail fetish containing his fetch, *Shade-Eye*, a llama beast spirit.

### **Scrit of the Roar (Intensity 11 Ancestor Spirit)**

INT 18, POW 25, CHA 11. CA 3, Strike Rank +15, Spirit Damage 2D6

Skills: Common Magic 101%, Persistence 100%, Spectral Spear 101%, Survival 101%, Tracking 101%.

Spells: Befuddle, Bestial Enhancement, Co-ordination 4, Frostbite 2, Second Sight, Spirit Bane 6, Vigour 4, Warmth 4.

### **Shade Eye (Intensity 2, Manifest Trait, llama spirit)**

INT 4, POW 12, CHA 2. CA 2, Strike Rank +1, HP 14, Spirit Damage 1D8

Trait: Life Sense

Skills: Persistence 72%, Spectral Spit 70%.

## Neutral Praxian Clans

The Impala and Morokanth tribes are neutral in their feelings towards Pavis or Jaldon. Some clans have declared for one or the other but at a tribal level the elders need to be firmly convinced of Jaldon's greatness and ability to raze the walls of Pavis before they will commit.

## Tenabors (High Llama Shamans)

	Value	1D20	Hit Location	AP/HP
STR	8	1-3	Right Leg	-/4
CON	10	4-6	Left Leg	-/4
SIZ	8	7-10	Abdomen	-/5
INT	17	11-12	Chest	-/6
POW	13	13-15	Right Arm	-/3
DEX	9	16-18	Left Arm	-/3
CHA	9	19-20	Head	-/4

Combat Actions	3
Damage Modifier	-1D2
Magic Points	13
Movement	8m
Strike Rank	+13

Typical Armour: None

Skills: Athletics 30%, Brawn 21%, Evade 23%, Insight 89%, Lore (Ancestors) 94%, Lore (Prax) 114%, Lore (Regional) 112%, Perception 74%, Persistence 67%, Resilience 26%, Unarmed 27%

Common Magic 80%: Detect Spirit, Detect Enemies, Dispel Magic, Spirit Bane 4

Spirit Binding 85%, Spirit Walking 86%

## Weapons

Type	SIZ	Reach	Damage	AP/HP	Range
Short Spear	M	L	1D8-1D2	4/5	—
Sling	L	—	1D81D21/2	—	200m

## Combat Styles

Sons of Waha Combat Style (Spear, Shield, Sling and Bow) 27%

For now the clans that use the Grazing in Pavis continue to do so whilst clans who prefer Jaldon's arguments refrain. The neutral clans are targets for proselytising though and at tribal gatherings the whole question of Jaldon's power and agenda dominates. Clans argue and sometimes blood is spilled. Even families can be divided on the issue. It is not an easy time for tribes like the Impala.

The Morokanth have a very different view. They are not human and their herd beasts do not require the same grazing as the herds of the other tribes. Yet they worship Waha and Eiritha and are considered part of the Five Great Tribes and so must walk carefully. Jaldon courts the Morokanth frequently. Unterahlha, chief of the Morokanth, resists the emissaries Goldentooth sends but keeps the breed-stock humans they bring as sweeteners. The Morokanth are prepared to wait and see. Pavis poses little threat to them but Waha's defeat was nevertheless a brutal blow.

The Morokanth are not allowed to take their human herds into the walls of Pavis but graze them outside whilst traders of their clans enter the city to attend the markets. Higher ranking tribal members, such as Unterahlha, venture into the city to converse with Arrowsmith emissaries who, like Jaldon, are courting the Morokanth in a bid to secure an alliance, rather than enmity, with the tribe. Unterahlha wants his graze herds to be allowed into the city walls, like any other Praxian herd but King Jhonas refuses, knowing that herded humans, within such a cosmopolitan city, would be an affront to the civilised people of Pavis. This annoys Unterahlha and is pushing him more towards Jaldon's cause; something not lost on the God Learners. In secret they plan to commune with Unterahlha promising a different regime if Pavis passes into purely Praxian hands. The Order of the Riveted Fist has a part to play in all of this since they have knowledge of tools and magic that would greatly aid the Morokanth.

Adventurers from neutral clans can find adventuring scope in the following ways:

- Acting as emissaries between the Pavis-friendly clans, like Spearaxe, and the more hostile ones outside the walls.
- Acting as emissaries between Unterahlha and the God Learners, potentially trying to sway the Morokanth more towards Jaldon
- Trading as they see fit, minding their own business, but perhaps getting swept into the agendas that beset Pavis at large. It should be remembered that although Jaldon

and his followers have sworn never to set foot in the city they are still interested in what happened to the cradle that they followed downriver two years ago and watched disappear. Neutral clans can gather valuable evidence on this and other Pavic matters of interest to the Praxians.

## Pavis Affiliated Clans

As pariahs Pavis affiliated clans can find shelter in the city from their pursuers but must also pay tribute to the Spearaxe clan if they are to find acceptance within the walls. The Yelmalian of Angle Fort are always sceptical of Praxians, whatever their tribe or creed, given that so many nomads have raided and harried Sun County farmers and troops. Although sanctuary can be found in Pavis it is by no means a guarantee of peaceful grazing and living; to enter the city even as a refugee from factional politics is simply to create a new faction open to exploitation.

Opportunities for Pavis Affiliated clans are as follows:

- Flee from enemy clans and seek refuge in the city.
- Pay tribute to the Spearaxe clan and forge some type of formal alliance.
- Secure a small area of land in the Grazing where a home can be established.
- Convince the Yelmalian of their good intentions but be prepared for hostility.
- Seek ways, allies and magic to avenge enemies that have hounded them from Prax.
- Provide the Arrowsmith administration with knowledge and information on Jaldon's activities and plans.

The remnants of the Scrintha clan, outlined earlier in this section, makes a good basis for a newcomer, Pavis-friendly clan. The Scrintha have been all but annihilated for their beliefs but have a strong and driven leader who desires revenge. As part of Harroven's warband they will be in a position to take part in the suggested scenario seeds, plus the wider plan for gaining strength and taking revenge against Jaldon and those who commit Praxian slaughter in his name.

## DRAGONS WITHIN

The Empire of Wyrms' Friends see Pavis as a fabulous, mystical experiment. Built partly with draconic knowledge they see the city as theirs even though Lord Pavis has never declared his city as being part of the draconic empire.

Wyrmfriends flock to Pavis, braving the predations of the nomads in the Long Dry and Prax, to settle in the city. Moreover, the EWF is making Pavis rich. Wagonloads (very heavily guarded) of money pour into the city from across the empire to pay for the raising of the draconic temples on Dragon Mount and to give as tribute to the Arrowsmiths. These caravans wind across the countryside with dragonewt and dinosaur guards, many merchants and explorers swelling their ranks. EWF Adventurers can therefore come to Pavis in many ways and for many reasons. Some suggestions:

- As bodyguards to a draconic merchant.
- As part of the EWF Earthshaker army, guarding the caravans of gold and silver that travel to the city.
- As pilgrims taking advantage of the heavy guard for the caravans but intent on joining one of the mystical paths, such as Labyron's Enigmatic Configurations, or the Unstruck Sound or the Perfect Uprising: all seek new adherents.
- To bask in and absorb the unique magic of the city, which seems to enhance mystical experiences and capabilities.

## Aronturos the Sage

Aronturos is a Master of the Adamantine Truth cult. He is travelling to Pavis to convert the Mostali of the city to the ways of the True Dragons: to help them realise their inner draconic natures and contribute to the Great Dragon project. He needs bodyguards, proselytisers and aids who will form the Adamant Hunters and Waltzers – key participants in his quest to convert the Mostali. He recruits EWF Adventurers in Dragon Pass and elsewhere – wherever Wyrmfriends can be found in abundance – and offers them paths to inner enlightenment and a way to become immortalised in the Great Dragon to Be.

Aronturos is dreadfully idealistic in his aims. The Mostali, he wrongfully believes, have a mortal core that can be proven to be draconic: he continually cites Flintnail as an example of such a dwarf. He does not realise how mechanistic and single-minded the Mostali are: indeed, he has never encountered one in the flesh, so to speak. His quest is perhaps doomed to failure but he will not be deterred from it.

### Aronturos the Sage (Adamantine Truth Master)

	Value	1D20	Hit Location	AP/HP
STR	8	1–3	Right Leg	–/4
CON	8	4–6	Left Leg	–/4
SIZ	10	7–10	Abdomen	–/5
INT	13	11–12	Chest	–/6
POW	17	13–15	Right Arm	–/3
DEX	9	16–18	Left Arm	–/3
CHA	9	19–20	Head	–/4

Combat Actions	2
Damage Modifier	–1D2
Magic Points	17
Movement	8m
Strike Rank	+11

Typical Armour: None

Skills: Athletics 20%, Brawn 18%, Dance 85%, Evade 24%, Insight 75%, Lore (Adamantine Truth) 94%, Lore (EWF) 99%, Lore (Regional) 74%, Meditation 80%, Perception 69%, Persistence 85%, Resilience 24%, Unarmed 27%

Common Magic 65%: Detect Movement, Dispel Magic, Warmth

Draconic Illumination 80%: Disease Resistance, Draconic Prophecy, Inspiration, Mystic Sight

### Weapons

Type	SIZ	Reach	Damage	AP/HP	Range
Dagger	S	S	1D4+1	6/8	10m

### Combat Styles

Fighting Without Moving (Dagger) 41%

He has secured lodgings for all those who journey with him in Dragon District. He intends to have the Adventurers do the following:

- Make contact with the existing draconic orders in Pavis and excite in them the possibilities of Adamantine Truth – whether Mostali or mortal.
- Establish a meditative school to act as the focal point for mystical study and enlightenment.
- Make contact with the dwarfs of Pavis and educate them in the proposed program. He has money available to do this if necessary but he believes that personal force of will and belief is the best currency.
- Gain an ally in the likes of Labygyron and the other Masters of the draconic paths – Unstruck Sound and Perfect Uprising. They will be the key to gaining the trust and empathy of the Pavis Mostali.
- Prove that the cult of Flintnail is, at its heart, draconic. Did Lord Pavis not study with the EWF in Dragon Pass? Did Draconic Magic not found this great city? Did Flintnail himself not embrace his draconic nature (no, he did not – but Aronturos is mistaken in many, many ways).

- The elves, too, of Pavis can share in this wonderful new path to enlightenment. Together he can bring harmony to dwarf/elf relations. Travel to the Garden is essential; converting the elves an added bonus.

Whilst the Adventurers conduct all these affairs he spends his time in the aforementioned lodgings meditating and channelling the spirit of Adamantine Truth Redoubtful, a dragon who has spoken to Aronturos in dreams, visions and omens. The Adventurers have access to his considerable purse and he relies on them to achieve success – or return to Dragon Pass as a failure and perhaps consider retirement to a distant monastery somewhere. Whilst in Pavis Aronturos will make the transition to Adjuration of Change, becoming resistant to all forms of change and becoming more like the dragon he venerates. This is why he requires the Adventurers to work on his behalf and why they must initiate, control and complete his own aims. Aronturos is growing increasingly remote from the natural dynamism of the mundane world.



# SCENARIOS: INTRODUCTION

Before the scenarios begin, this chapter offers Games Masters some guidance on using both the material already presented and the scenarios to follow to the fullest effect. You may already have a very good idea of how you will make Pavis work for you – in which case by all means skip this chapter. But if you are new to Pavis, new to Glorantha or even new to Games Mastering, this chapter may provide you with some valuable advice and help you start thinking in the right ways of getting the utmost from the city.

## GETTING ADVENTURERS READY FOR PAVIS

Some questions for all Games Masters in preparing to use *Pavis Rises*:

- How did your Adventurers come to be in Pavis? If they are newcomers to the city, why are they there? Did anyone send them? If not, what attracted them to the city?
- What are they there to do? Have they a specific objective? If so, what? Who will they need to meet? Where will they need to go? Who can guide them? What will the city provide in terms of general information?
- Are the Adventurers long-standing residents of Pavis? This would suit a brand-new campaign. If so, what culture do they belong to? Which district do they live in? Who do they know? Who do they know well? What is their history so far? What Allies, Contacts and Enemies do they have? What is their cult involvement? If the Adventurers are existing city residents there are many things they already know. They will, for example, have heard about the giant cradle that disappeared and will, in all likelihood, have witnessed this incredible event. How has it affected them? Do they care? Are there other, more pressing matters they want to be involved with?
- How do the Adventurers view the different imperial factions in Pavis? Are they EWF or God Learner sympathisers or members? Are they, perhaps, on the periphery, more sympathetic to an emerging power like the Carmanians or the Praxian nomads? Are they, perhaps, sympathetic to the Dara Happans of Sun District? Or are they Storm Tribe worshippers? Maybe the Adventurers have managed to stay unaligned and the campaign will determine if that continues or if a side is picked.

- If the Adventurers are newcomers to Pavis and aligned with an Imperial Power, are they friends of the city or its enemies? If enemies, what is their intent? Who will they need to meet with? How will they become involved in manipulating the city? If friends, what do they feel they can do to help protect it and help it to flourish? The Strangers in Pavis chapter offers some mechanisms for introducing Adventurers to the city from either of these angles.

The bottom line is to invest some time in addressing the questions most pertinent to your players' Adventurers and establishing a solid foundation for being in Pavis and what they might become involved with. It need not be detailed; part of the fun is seeing how reasons for being there or visiting grow and change with exposure to the city and involvement with the populace and the scenarios presented in this book.

## INVOLVE THE CITY

Pavis is a living city. Its key personalities have certain agendas and motivations that cannot be accommodated in the written confines of a scenario but would make fascinating and excellent additions or complications. Read the gazetteer chapter thoroughly, noting which personalities, districts or agendas might be involved and make use of them wherever possible. The Adventurers will most likely not have contact with major personalities such as King Jhonas or Ginkizzie but lesser characters – those appearing in temples, taverns, inns and shops – can be as much, if not more, rewarding when used proactively. The gazetteer is meant to be a resource as well as a description: for adding more colour to the specific scenarios and also for crafting your own. These personalities, coupled with the Pavis Resources chapter, will help bring the city to life.

## AD-HOC SCENARIOS AND ENCOUNTERS

Use the information in the gazetteer to create your own adventures and interactions with the residents of Pavis. A simple scenario is a minor errand: an Issaries merchant in Storm District wants a particular herb growing only in the Garden. This sets up an opportunity to gain favour with the Issaries temple and to come into contact with the elves of Green

Hill. What they encounter along the way depends on how much Games Masters want to inject but Glorantha is built on these simple interactions and chance contacts. Make use of simple situations interspersed with grand elements to lend depth and interest to your Pavis campaign. The Encounter Tables in Pavis Resources can be invaluable in this regard but always try to *plan* chance encounters rather than simply dropping them into the Adventurers' laps (although this, too can be fun and rewarding if you, as Games Master, feel comfortable with improvisation).

## SANDBOX

The 'sandbox' style of play simply allows the Adventurers to decide where they are going to go today and lets them explore, interacting with whatever and whoever they encounter. *Pavis Rises* is designed to support this style of play. Simply wandering the streets, exploring a district, bumping into different personalities can be fascinating and rewarding. The gazetteer chapter is written in a way to expedite sandbox play by equipping Games Masters with characters and motivations that will engage the Adventurers. As ever, a little preparation is needed. Find out where the Adventurers intend to explore, read the appropriate section, make a few decisions on what could happen but let the game session determine the rest. Do not hesitate to change, swap, adapt or drop the motivations and agendas for different personalities described in this book. Introduce some recurring contacts that are helps or hindrances. But ultimately let the city of Pavis and the actions of the Adventurers guide how you let the stories unfold. Sandbox play can be one of the most fun and rewarding ways of using a setting like Pavis – but also one of the most challenging for a Games Master.

## PAVIS RISING SCENARIOS

The scenarios that follow are designed to do several things.

- Show the great city of Pavis in motion and make use of some of the many characters introduced in the previous descriptions of the city at large.
- Provide a series of scenarios that are loosely linked to form the *Pavis Rises* campaign. The intention here is not that the scenarios are played through in order (they need not be, although some quite naturally follow others) or consecutively. Indeed, it is intended that these scenarios be slotted in to your own Pavis campaign as needs dictate and arise. Days, weeks or seasons might pass between the *Pavis Rises* scenarios and, for this reason, none of them are dated and we have been careful not to use particular seasons or dates.
- Change history... Those familiar with Pavis already (from the *Pavis* and *Big Rubble* Chaosium boxed sets, or the terrific Moon Design republishing) will know that, in

924, Jaldon Goldentooth defeats the city and later sacks it completely, breaking its walls and bringing down Pavis's Golden Age. Games Masters using *Pavis Rises* therefore have an option: to stick with that canon, which means that certain events in the scenarios must have a specific outcome; or to use these scenarios and see how things turn out. If one takes the latter option then Pavis's history may very likely change. The city may not fall. Jaldon Goldentooth may be defeated. Pavis will not become the Big Rubble (or will, but in a different way, at a different time, determined by you). Either option makes for a fun and interesting campaign and is underpinned by the *Your Glorantha Will Vary* maxim. The scenarios are written to try to support either option. However, whichever way you decide to go, you will need to read the scenarios carefully, weigh-up possible outcomes and their consequences and adjust the nature of the campaign. Part of the fun of any roleplaying game based in a specific world is seeing how things will turn out or might be different. Your Adventurers will be the heroes and it may well prove to be interesting and rewarding for all involved if history is influenced and Jaldon Goldentooth's destruction does not come to pass as canon describes it...

## ADAPT AND RE-USE

The scenarios are designed to make best use of the city; thus they involve different participants in different ways. 'Sariado's Debt' for instance, involves the Robcradle stores housing plundered cradle treasures. Return visits to this location is a distinct possibility but remember that things will have changed and that the guardians, especially Rightness Army soldiers, might be more wary or present in force to prevent further disruption. Likewise investigation of Puzzle Canal may take many sessions of play even though one specific item (the cradle) might be the target. The key here is to make use of the scenarios beyond their written constraints, adapting and improvising as needed. This means that a few of the scenarios in *Pavis Rises* that have no definite conclusion point can be re-used several times, if needed.

## GUIDE TO THE PAVIS RISES CAMPAIGN

The campaign concerns several competing agendas and how they will influence the future of the city. These are roughly as follows:

### Praxian Nomad Revenge

Having united the nomads of Prax under a single banner, Jaldon seeks to take revenge for the defeat of Waha and seizing of old tribal lands. His efforts, and the efforts of others, lead up to the breaking of Pavis's defences in 924 and the eventual

sacking of the city and the end of its Golden Age. This is a long-range goal that requires Jaldon to come into possession of magic that will help him break through the city walls.

### Zistorite Revenge

The Clanking City fell in 917 to a coalition of EWF, Orlanthe and Mostali warriors opposed to the Zistorites and their Machine God. The refugees of the Clanking City see Pavis as a symbol of this coalition and seek to bring about its destruction: they intend to disrupt EWF activity within Pavis and assist Jaldon Goldentooth to lead an external attack. The commander of the Rightness Army on Cradlesnatch Island clandestinely co-ordinates both the Zistorites and the Praxians towards achieving this goal.

### Dragonbreaker Revenge

Although the EWF and Orlanthe allied to bring about the fall of the Clanking City, there is no enduring love between the two cultures. Having defeated the EWF in Dara Happa, the Orlanthe hero Alakoring Dragonbreaker is actively bringing the war towards the EWF heartland of Dragon Pass. Agents of his know that a powerful Eternal Dragon Ring mystic has fled Dara Happa and is preparing powerful magic that will pose a serious threat to Alakoring's war effort. The Orlanthe need to discover and disrupt this attempt to consolidate EWF power – and they know that the city of Pavis is the key.

### Rocking the Cradle

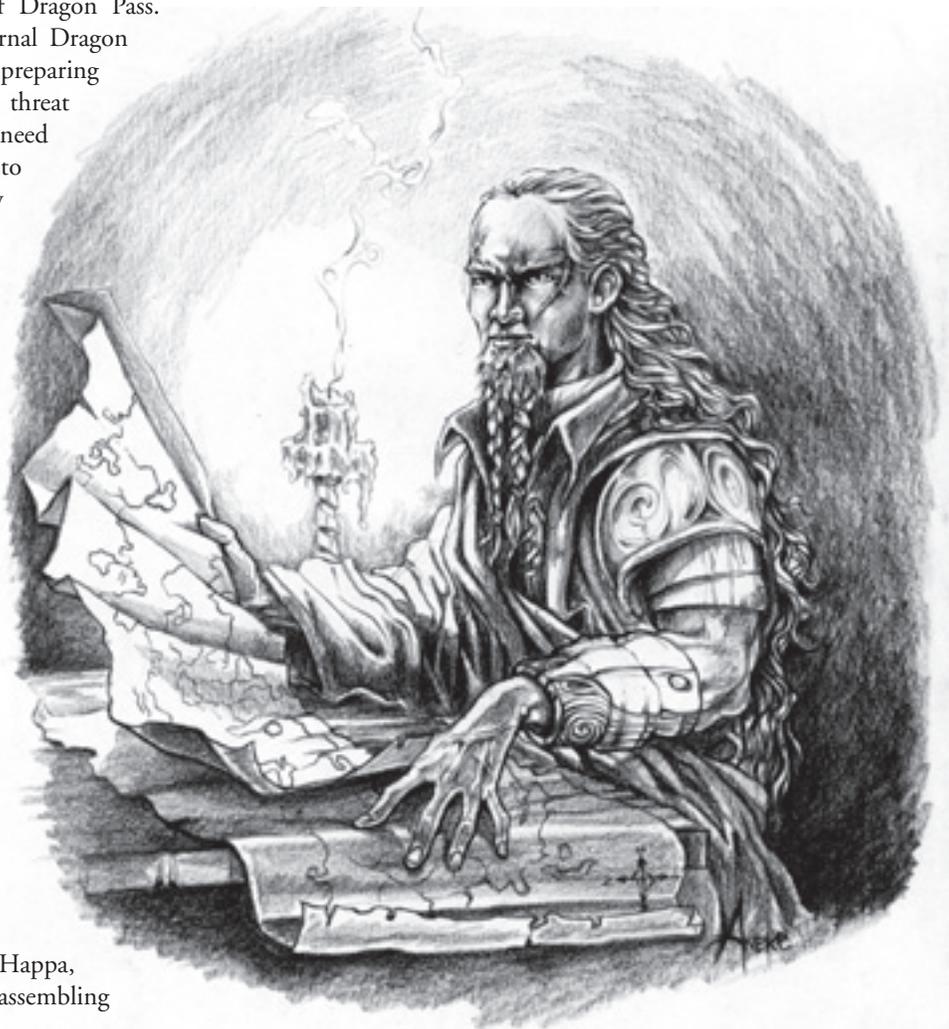
The God Learners are fascinated by the giant cradles that sail down the Zola Fel. This fascination brought them destruction when the giant Paragua took revenge on Robcradle, almost totally destroying it. However the God Learners see Lord Pavis's wonderful city as a fresh defence: it is immune to giant attacks and, if myth exploration could somehow provoke the cradles to sail again, the God Learners would be able to continue their piracy fully insulated from Paragua and his kin's vengeance. Plus, someone, somewhere, knows what happens to the cradle of 920: the God Learners want to find out who knows what and where the bloody cradle is. So do the giants...

### Lorenkarter's Enigma

Having sustained dreadful defeats in Dara Happa, Lorenkarter the Mile has been tasked with assembling

the Battle Banner of the EWF, an incredibly potent magical standard that will turn the tide of war in favour of the Wyrmfriends. The EWF must fight on three fronts: against the God Learners in the Kethaela heartlands; against the Dara Happans united under Karvanyar and Alakoring in Dara Happa; and against the emerging Carmanian Empire in eastern Peloria. The Battle Banner is essential. Lorenkarter, in the guise of Labygyron, is creating both Puzzle Canal and the Battle Banner as the twin essential components in harnessing the full power of draconic magic. Pavis is where the banner will be made, hidden and protected. But many elements conspire against him and he must work secretly to avoid attracting enemies to his purpose and whereabouts.

All the scenarios work with these key plot elements. Some serve an individual element; some serve several. Read the scenarios closely and decide how they can be structured to create a unique *Pavis Rises* campaign depending on whether or not you intend to remain true to Pavis's future, or to help change it.



# SARIEDO'S DEBT

Unchus Sariedo has a problem: he is in serious debt to the Yelmalio Temple in Pavis. A merchant venturer, he imports various products from distant Ralios to sell in the city and has used the services of Yelmalio mercenaries to protect his caravans. However, business in Ralios has not been good. He left the region with outstanding debts and much of his capital has gone to various concerns in Lankst. The Light Sons have not been paid the considerable amount of money Sariedo contracted to pay and have now run out of patience. Sariedo has been served a rather brutal demand.

The Yelmalians do not necessarily want paying in cash, though. Sariedo's options are: pay the 10,000 owed in coin, within 10 days, or retrieve something the cult wants. Sariedo's chances of finding the cash are poor, so he is now pinning his hopes on the quest. Using guile and charm he intends to recruit a band of Adventurers to delve into the disused docks near Cradlesnatch Island and retrieve what the Sun Dome Templars want: 'The Gem of the Sun's Heart'.

This is a good introductory scenario for Pavis-based Adventurers. It puts them in contact with Sariedo, who may become a useful contact and may help them secure good standing with the Temple of Yelmalio in the city. It may also place them in direct conflict with the God Learners who still live on Robcradle Island, which can provide a good source for future tension and scenarios.

## THE GEM OF THE SUN'S HEART

The cradles stopped floating down the Zola Fel many years ago but when they did, the God Learners caught them and plundered them for the magic they frequently contained. In one of the cradles they found a perfect sphere of amber which, being useless to them, they simply filed away and eventually forgot. But news of this find reached the ears of the Sun Dome Temple and the priests of the Yelmalio cult determined, through various means, that the gem was a direct gift from Yelmalio himself. Had the God Learners not robbed the cradle it would have found its way to the Sun Dome Temple further south and become a powerful symbol, talisman and source of ritual magic. The Sun Domers themselves forgot about the gem's existence when they became involved in the various wars that have beset the Pavis region but, now that

the city is established, they have returned to it. With their resources stretched somewhat, its retrieval is something they are prepared to sign-out to others. Raiding a God Learner storehouse would provoke poor relations and attract criticism from the city's administration. However, a free-agent, conducting his own raid, with nothing to connect him with the Yelmalio temple in Pavis, will do very nicely, thank you.

The God Learners shipped cradle-robbed artefacts back to the empire. Things of little concern were placed in storage for possible later use. The subsequent devastation of Robcradle has meant that much of the storage areas have fallen into neglect and have also been forgotten. However, various means of protection still exist meaning that, whoever plunders the store must negotiate some cunning God Learner traps and guardians. This is what Sariedo needs the Adventurers to do.

## MEETING SARIEDO

Word that Sariedo is hiring Adventurers can come from many sources: general gossip, cult contacts, friends of friends, or stumbling across Sariedo in a tavern or market place. He is overtly on the look-out for newcomers to the city who look like they have experience with arms and want to make some money. He phrases the task ahead thus:

'I have 1,000 silver pieces for every man or woman who helps me retrieve something of importance for some friends of mine. You need to be stealthy and brave, and not afraid to step into unknown territory. I cannot tell you what risks you face but they could be substantial: this is why I need courageous, resourceful individuals. Have I found them?'

Sariedo does not have 1,000 silvers – let alone for everyone – but this is all part of his hook. He looks wealthy and dresses in fine robes. He dangles a purse that contains 600 silver (all he has to his name) and will give 500 to the Adventurers as a down-payment. 'The rest follows when you find what I, and my friends, seek,' he says.

He does not tell the whole story, naturally, but he does tell the Adventurers what they need to find. 'A gem of amber, about the size of a man's fist and perfectly round. The God Learners took it many, many years ago and hid it in one of their storehouses. Many of these storehouses are ruined now, destroyed by the giants, so you may find you have to dig through rubble

and crawl through passages. I expect you've done some of that already. Whatever else you find you can keep. All I want is the gem. Have we a deal?

## ALTERNATIVE SCENARIO HOOKS

Although Saredo's debt to the Yelmialio temple is the key hook for this scenario, there are several other agencies in Pavis that can be used to get the Adventurers into the Store Cellars.

### A Cloth of Silk

Labygyron is busy creating the EWF battle banner. He has heard that the God Learners discovered, in a cradle rob, a length of strange fabric that could be an ideal vehicle for the mystical mandala Labygyron is creating. Agents working for Labygyron/Lorenkarten may be happy to employ Adventurers to plunge into the store cellars to look for this artefact (it is packed in a case in area B5).

### A Statue of Bronze

The Orlanthe temple has a shrine to Babeester Gor within its precinct. It has heard that the God Learners had a statue of the axe maiden and hid it in their cellars. The Orlanthe want it found and brought to the temple. What they do not realise is the size of the thing, or the use it has been put to by the God Learners. Getting it back to the Orlanthe temple may not be an easy task...

### A General Treasure Haul

Some enterprising Adventurer has discovered one of the entrances to the cellars and is preparing a simple 'Go In and Get Stuff' expedition. He wants a few others to accompany him. He is willing to split all finds as equal shares.

## THE STOREHOUSES

The God Learners built six storehouses to the north of Robcradle Island, close to the old docks. Here they stashed all manner of trinkets and finds from the giant cradles, all carefully catalogued and placed into sturdy boxes and caskets. When the giants took vengeance for the destruction of their cradles they stomped on the storehouses reducing them to rubble. This is common knowledge. It is also believed that anything salvageable was rescued from the ruins and taken elsewhere. This is partially true. The more valuable items were removed but some escaped rescue, including the Gem of the Sun's Heart. Also, the giants' destruction did not rid the storehouses of the various security mechanisms that the God Learners put in place. Most of the storehouses had cellars and underground storage rooms: these escaped the

giants' stomping. It is this maze of underground cellars the Adventurers need to negotiate.

The ruins have also become home to a small variety of nasties that like to live underground and away from the sun. Not chaos creatures but things that will guard their homes from intruders. Also, there are a few God Learner enchantments designed to alert of intrusion and protect against theft. These are still active.

The nearby map shows the above-ground layout of the storehouse ruins and notes the entry points into the areas beneath. Although neglected by the God Learners sentries on Robcradle Island may spot intruders during daylight hours (there is a 25% chance of this happening). Approaching at night is the best strategy when the chance of detection drops to 15% and may be negated completely if Stealth (or appropriate magic) rolls are made successfully.

The above ground remains of the storehouses are ruins. Walls are smashed to rubble, roofs flattened, timbers shattered as though twigs. Perception or Insight rolls successfully made notice that the distribution of the rubble resembles a pair of truly immense footprints: where a giant, taking retribution on the God Learners, stamped on the storehouses until they were flat.

The six store houses form three distinct ruined sections: A, B and C. Beneath ground the three sections are connected by tunnels and passages although above ground they seem to be distinctly separate. Each has an entry point into the cellars below.

### Section A

Partially obscured by a fallen wall is a trapdoor of stone, with a bronze ring set into the centre to raise it. A shaft, wide enough for one person and gear, drops down into Area 1 of the Robcradle Store Cellars map. A sturdy ladder of bronze and wood is set into the wall of the shaft.

Clearing the fallen wall takes a combined STR of 45 five minutes to lift an appropriate-sized section of wall away to gain access to the trapdoor. Lesser STR values take proportionately longer; higher STR values proportionately less.

### Section B

A rubblerunner appears out of what seems to be a burrow in a pile of fallen masonry and chunks of stone roof. Closer inspection reveals that this is not a burrow but a staircase that leads down to Area 8 of the Robcradle Store Cellars map.

Clearing enough rubble away does not require any particular STR but takes 15+2D10 minutes. Successful Brawn rolls, to get into the rhythm of the clearing, halves this time.

## Storehouse Ruins



### Section C

A pair of stout wooden doors, set into the ground, are hidden by other, fallen timbers and obscured. The doors are locked from the inside – secured by a sturdy wooden beam. The doors can be hacked open: they have AP 4 and 70 HP (this includes the reinforcing beam behind) but this is noisy and increases the chances of being seen by +30%. A wide, shallow, spiral staircase leads down into Area 10 of the Robcradle Store Cellars map.

### Conditions in the Cellars

The conditions are difficult throughout. Note the following:

- The cellars are unlit so light sources need maintaining at all times.
- Doors are made of thick oak and bound with brass fittings. All have locks but not all are locked. Locked doors have 5 AP and 70 HP.
- The cellars are very warm and humid. Exploring the cellars counts as Medium Activity for Fatigue purposes (*RuneQuest Core Rulebook*, page 61).
- The tunnels and rooms are a uniform three metres in height and made from dressed stone. Condensation clings to the walls.

- The floors of the passages and rooms are covered in an assortment of debris from the ceilings and later ransacking by others. Movement is reduced by one quarter everywhere in the cellars.
- The giants weakened the structural integrity of the ceilings when they stamped the upper buildings to smithereens. Normal activity is fine but any magic that causes pyrotechnic bursts, very loud bangs or is aimed at the ceiling has a 5% chance per point of Magnitude of causing a local cave-in. A cave in causes stone and rubble to rain down abruptly for a whole Combat Round causing 2D6 damage to one Hit Location, 1D8 to a second and 1D4 to a third. Everyone/everything in a 1D4+2 metre radius is affected. If a cave-in happens in a passageway, the passageway becomes blocked and requires 15+2D10 minutes to clear. This counts as Heavy Activity for Fatigue purposes.

### Security

God Learner security in the cellars was tight and demonstrable. Most magical defences were maintained by the cadre of archivists who ran the store houses and have, obviously, fallen since then. But, the sorcerers of Zistorwal did provide some permanent enchantments that still exist and are in use in the abandoned cellars.

Room A3 contains a long rack of bracelets, identical in nature. These are thick bronze bands that are inscribed with the Magic Rune on the outside and the Man Rune on the inside, plus a whole range of Zistorite hieroglyphs. These bracelets must be worn on the left ankle (arms or right ankle are no good) and are wide enough to fit over the foot but constrict magically to fit snugly around the ankle and are comfortable even under boots or over socks or stockings. The bracelets automatically send a tingle to the wearer whenever a security spell or enchantment is within half a metre and about to activate. This would allow the wearer to utter a particular code word or phrase that would disarm the enchantment. The Adventurers can make use of the bracelets to warn them of danger, but cannot disarm them: the code word is known only to the high ranking God Learners over on the main island and is not recorded anywhere else.

Specific security mechanisms, spells and traps are noted at their relative locations.

## SECTION A

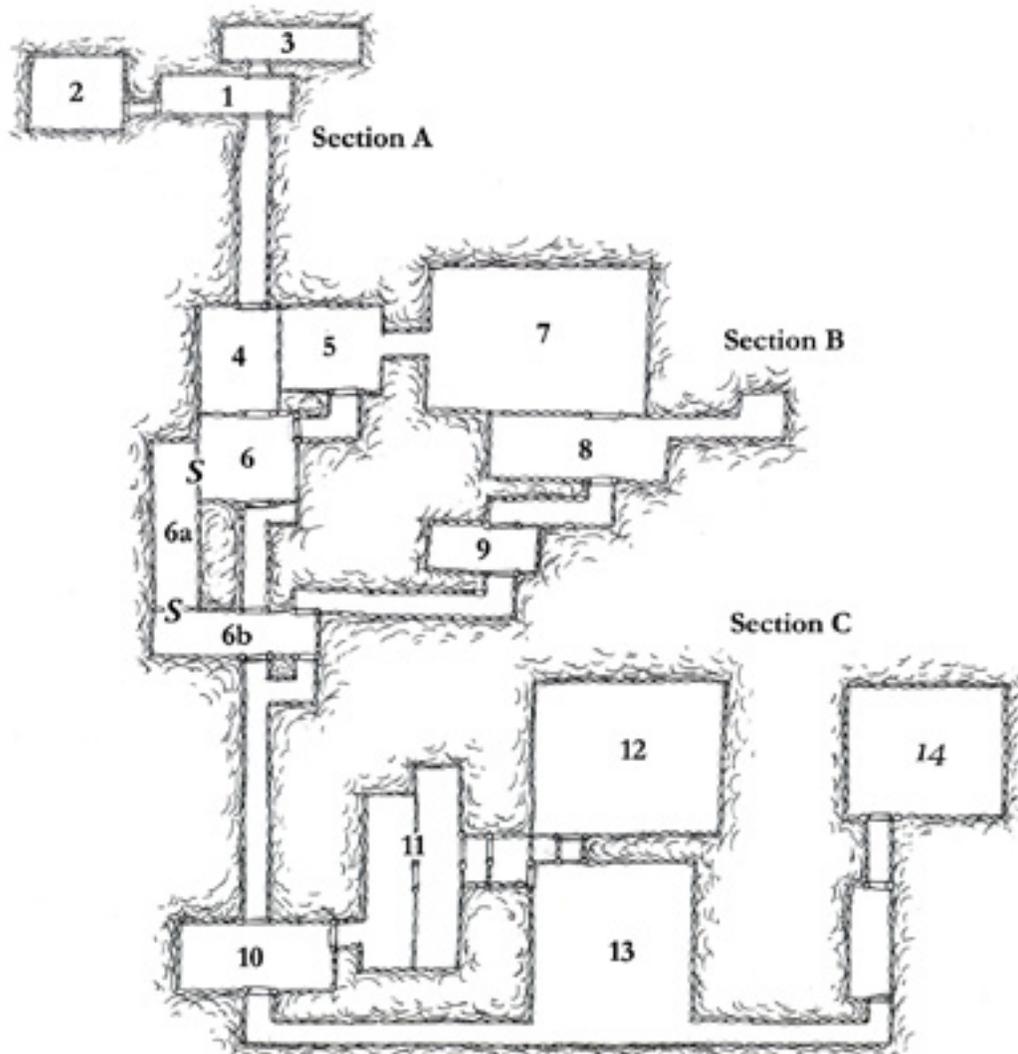
This small section is administrative. Here, bracelets were issued to archivists and records made of what came into and out of the store cellars.

### A1: Admin Room

This antechamber is reached via the ladder from the surface. The nine metre chamber is relatively clear save the remains of an old desk, a broken chair and a few wall hangings that have fallen into tatters and been munched-on by rubblerunners. It smells heavily of urine and the wall hangings are soaked with rubblerunner pee.

### Robcradle Store Cellars

— = 3 Metres



## Ala: Passage to Section B

This connecting passage to section B contains a God Learner deterrent spell. Opening the door from A1 into the passage triggers an enchantment that involves a Phantom Sight and Sound spell.

At the far end of the corridor, standing in front of the door leading into section B is a human-sized, six-armed statue, which anyone with Culture (Orlanthi) recognises as a representation of Babeester Gor. The statue appears to be bronze and depicts a fierce-faced warrior woman with six separate arms, each bearing a battle-axe. For every step towards the statue the Adventurers take, the statue takes one halting pace towards them in return. The movement is accompanied by the scraping of feet on stone and the groan of bronze limbs moving magically.

Bracelets tingle indicating this is a security device and the right code word would cause the illusion to dissipate; but instead the statue continues its advance. With each step its arms whirl into different combat positions, axes readied and threatening.

If attacked the statue responds in a thoroughly convincing manner but weapons simply pass through it, indicating that it is an illusion. Adventurers are allowed a Perception roll, opposed by the 85% Grimoire skill used to create this illusion, to see if they spot the illusory nature of the statue. Either way, it cannot harm the Adventurers – but acts as a suitable deterrent to any unauthorised persons who would use this passageway to gain access between sections.

The *real* statue, which is very much a *real* threat, is to be found later...

## A2: Catalogue

A square room that has been thoroughly ransacked. Along each wall are wooden scroll cases, floor to ceiling, which once held records of every item taken from the stranded giant cradles, where it had been stored and what it would be used for. Most scrolls were rescued by the God Learners and so the scroll cases are empty but, lying beneath some debris, one still exists to give an example of how the God Learners operated. The scroll is written in Jrustelan Seshnegi and reads as follows:

Stuffed animals (4). Purpose: entertainment. Usefulness Index 27%. Destination: Museum stores.

Clothing (various) (3). Purpose: apparel. Usefulness Index 25%. Destination: Museum stores.

Bag of gems (various) (1). Purpose: Unknown. Usefulness Index 75%. Destination: Testing Bay for Power Matrix determination.

The scroll notes what item(s) was pulled from the cradle, quantity, likely use by the giant baby, a Usefulness Index (1% – utterly useless; 100% – intensely magical or mythical); and a recommendation for where it should be sent. All items were sent elsewhere according to Usefulness Index ranking, so 100% items would be sent elsewhere immediately, 80%–90% items sent after a period of testing and 20%–30% items usually stored until someone could decide what to do with them.

Remaining giant treasures in the cellars are in the 20%–30% Usefulness Index range. However, this is a *God Learner measurement* – it does not mean that these things are not valuable.

## A3: Bracelet Room (Doors from A1 are locked)

Along the north wall is a peg-board, the pegs inclining upwards. There are over 100 pegs in total and about 20 of them still hold a wide, thick bracelet. In the centre of the room is a long, low, wide bench that has been tipped onto its side. When turned upright it is clearly for sitting on and was used for comfort whilst a security bracelet was put around the ankle.

The bracelets are thick bronze bands that are inscribed with the Magic Rune on the outside and the Man Rune on the inside, plus a whole range of Zistorite hieroglyphs. These bracelets must be worn on the left ankle (arms or right ankle are no good) and are wide enough to fit over the foot but constrict magically to fit snugly around the ankle and are comfortable even under boots or over socks or stockings. The bracelets automatically send a tingle to the wearer whenever a security spell or enchantment is within half a metre and about to activate. This would allow the wearer to utter a particular code word or phrase that would disarm the enchantment. The Adventurers can make use of the bracelets to warn them of dangers but cannot disarm them: the code word is known only to the high ranking God Learners over on the main island and is not recorded anywhere else.

This room forms part of a burrow network for a giant scorpion. In the north east corner of the room, the floor has worked loose and a metre-wide hole is visible between the floor and wall. This leads into a veritable maze of very narrow tunnels used by the giant scorpion which, eventually, lead up to the surface. The scorpion itself feeds on rubblerunners and insects: some larger, more interesting prey is just what is needed. The scorpion's tactics are thus:

- Attack an isolated individual.
- Attack anyone who is foolish enough to stick a hand/head into the burrow hole.
- Paralyse and carry the prey back into the burrow.

## Giant Scorpion

	Dice
STR	23
CON	19
SIZ	19
INT	1
POW	10
DEX	11

1D20	Hit Location	AP/HP
1	Right Fourth Leg	5/8
2	Left Fourth Leg	5/8
3	Right Third Leg	5/8
4	Left Third Leg	5/8
5–6	Tail	5/8
7–9	Abdomen	5/10
10	Right Second Leg	5/8
11	Left Second Leg	5/8
12	Right First Leg	5/8
13	Left First Leg	5/8
14–15	Right Pincer	5/9
16–17	Left Pincer	5/9
18–20	Thorax	5/11

Combat Actions	2
Damage Modifier	+1D8
Magic Points	10
Movement	12m
Strike Rank	+7

Typical Armour: Chitin exoskeleton, no Armour Penalty.

Traits: Formidable Natural Weapons, Wall Walking, Sting

Skills: Athletics 65%, Evade 30%, Perception 55%, Persistence 37%, Resilience 67%, Stealth 45%

## Weapons

Type	Size	Reach	Damage	AP/HP
Sting	L	L	1D6+1D8 +Poison	As for Tail
Pincer	M	S	1D4+1+1D8	As for Pincer

## Combat Styles

Unarmed 35%

Scorpion venom has the following Characteristics:

**Application:** Injected or smeared.

**Onset time:** 1D3 Rounds.

**Duration:** 1D3 Days.

**Resistance Time:** Daily. The first Resistance roll must be made at the end of the Onset Time, then daily thereafter. Successfully resisting the poison allows the victim to avoid suffering the Conditions until the next roll must be made.

**Potency:** 40+ CON of Scorpion man.

**Resistance:** Resilience.

**Conditions:** Agony and Nausea.

**Antidote/Cure:** Healing skill and magic.

Thus the scorpion aims to strike, paralyse and retreat very quickly. If it can grab its prey without leaving the burrow hole, it will; but it is not afraid to advance out, slowly and stealthily, whilst attentions are turned (such as working out how the bracelets work, for instance). Anyone dragged into the burrow maze is a dead man. He has no hope of escaping alive.

## SECTION B

This section was used to house cradle relics in the 20%–30% Usefulness Index class. The section is reached via passage A1a or the stairs that lead into the north east part of B8.

The whole of the section is protected by the Babeester Gor statue that is stationed in B7. Entering any area protected by a door causes the statue to animate and move, at its walking movement rate, towards the source of the intrusion. When it reaches the intrusion, it attacks everyone present in the following order: those not wearing a bracelet from A3; those wearing a bracelet from lowest to highest Magic Points. If anyone knows the code word to deactivate the statue (and they will not but might stumble across it) then the statue's attack will halt immediately.

The statue is also relentless. It follows any fleeing intruders through the cellar complex in a bid to kill them or drive them

out. Unless destroyed or immobilised in some way, it does not stop until intruders are dead or reach the surface – in which case the statue returns to B7.

## B4: Antechamber

This antechamber was another administrative point for the cellars and contains lots of wrecked and decaying furniture (desks, chairs and so on) that was used for completing the cataloguing scrolls that would then be stored in A2. Some randomly useful items can be found amongst the debris on successful Perception rolls and about 10 minutes of searching.

1D10	Random Item
1	2D20 Copper Pieces.
2	Set of reasonable writing quills in a sandalwood box.
3	Roll of good quality vellum.
4	Several sticks of royal blue sealing wax.
5	A scarp of vellum with the words 'Kiss My Axe' written on it, in Seshnegi. This is the code word to deactivate the God Learner security mechanisms found in the cellar complex.
6	1D12 Silver Pieces.
7	A silver locket that opens to reveal a small braid of blond hair. The locket is on a silver chain and otherwise quite plain. It does, however, act as a Fanaticism spell matrix. When worn the wearer must succeed in a Persistence roll against 65%. If successful, the spell does not take effect. If the spell does take effect the wearer is filled with fanatical devotion to a long-dead Jrusteli woman and is prepared to die for her. In all combats, until the locket is removed or some other means of overcoming the spell found, the wearer acts as though under the influence of the Fanaticism spell.
8	An ivory scroll case with silver clasps. Worth at least 100 SP if sold. The case is empty.
9	A ring of ivory and jet. Worth about 200 SP.
10	A highly ossified lump of something that actually smells rather pleasant – although it looks somewhat suspect. This is a half-consumed Jrustelan pasty that contained minced meats, vegetables and spices in a special crust. It is still edible although the texture is rather unappetising. The spices make the mouth tingle for about an hour afterwards. Drinking water to cool the sensation simply makes it last for another hour.

## B5: Store Room

This room was used to store small and broken items from the giant cradles, all classed in the 20%–30% Usefulness range. Not all of the items on board a giant cradle were of giant manufacture: the giants equipped the cradles with a wide

variety of things that would be useful in the incredibly long journey that the cradle would take through the centre of the world and many small items were placed there as trade goods for use with humans or simply because the giants thought they would come in useful.

This room therefore contains many wooden crates of various sizes containing all sorts of things. All the crates have a stamped label that corresponds with the nomenclature the God Learners used for cataloguing: a code number for the cradle robbed, the Usefulness Index and a destination code. The nomenclature means nothing to non-God Learner archivists.

Most of the crates are fitted into stone shelves carved into the walls. About a dozen have fallen off and cracked open. Searching thoroughly takes 1D3+1 hours and every crate will need to be cracked open to satisfy the Adventurers that the gem is not in any of them (and it is not, by the way).

## B6: Store Room

This store room has been cleared out almost completely by the God Learners. What little remains is hidden in layers of debris. The ceiling appears to have suffered a cave-in at some time in the past and a small mountain of debris stands between the centre of the room and the door to the passage leading south to B6b.

The west wall of B6 has a secret entrance. It requires Perception rolls that succeed against a Hard (–40%) modifier to spot the vague, moss covered outline of a doorway in the tightly fitting stones. Opening it requires a second Hard Perception roll to locate the secret floor pedal (obscured by debris) opposite the secret door on the west side of the room.

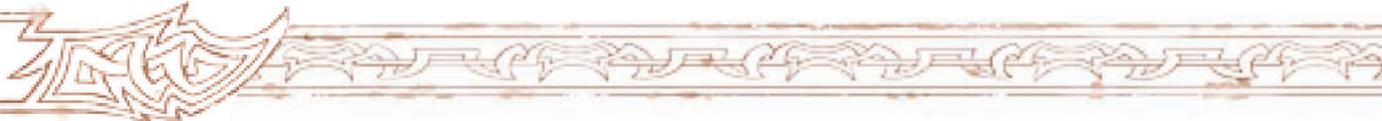
## B6a: Secret Holding Area

This is a holding place for goods with a 70%+ Usefulness Index. In the haste to vacate the cellars when the giants attacked, it was overlooked. The items – few but significant – are still held in here. The items are stored in wooden chests that are stacked against the west wall and covered with a long length of waxed linen, now stained with age.

As soon as the secret door is opened (either door activates the security; it does not matter which), two security alerts are triggered. The real Babeester Gor statue, as standard, plus the illusion of the Babeester Gor statue, as already used in A1a.

The items held in here are as follows:

Crate 1: The Gem of the Heart of the Sun is packed in straw in this crate. A fist-sized globe of amber, its core burns with a sun-like brilliance. Anyone who is a member of a solar



**1D20 Interesting Items Found (Location B5)**

1	A massive, bottomless bucket (magically holds liquids but solids drop through).
2	A carrying case holding a dozen clay pots. Each contains some sweet-smelling balm. The balm appears to be non-magical.
3	A bronze axe head, suitable for a great axe.
4	A case full of strange, purple, apple-sized fruit that, despite its age, never rots or goes sour. Tastes like a cross between strawberry and grape. Causes flatulence for 1D4 days after eating.
5	A large wooden wrist bangle. Is actually meant to fit around a giant's smallest toe.
6	A 100 metre length of very fine, silk rope. Weights next to nothing but is as strong as normal rope.
7	A bangle similar to 5 but made of silver. The silver is actually illusory: the bangle is really wood.
8	A set of strings for a giant's musical instrument. These strings are made from catgut and are each nine metres in length. There are six.
9	A pouch containing 32 fist-sized glass beads. They resemble Power Crystals but are not. One is amber coloured and may be mistaken for the Gem of the Heart of the Sun.
10	A carved wooden ornament in the shape of the Man Rune. One leg is missing.
11	A pair of very large leather boots. A full grown man can stand, upright, in one boot. The boots are also buoyant and can be sailed, using Boating, on water.
12	A set of 10 immense knuckle bones, each face carved with an unintelligible symbol. These are gaming pieces, each the size a human head.
13	A large, fist-sized lump of black jade. Worth around 300 Silvers.
14	An iron sword blade. The blade is suitable for use as a great sword but is very chipped and blunt. Requires completely reworking to be useful but as the blade is iron, it obviously has a lot of value.
15	A boulder sized crystal of rock-salt. Can be sold for breaking down and purifying into common salt. Worth around 90 Silvers.
16	A square of chainmail fabric three metres squared in size. Can be fashioned into two full suits of chainmail armour by a suitable craftsman. Has an ENC of 12.
17	A large bronze platter, battered and covered in tooth marks.
18	A vast, sail-sized rectangle of cloth. This is stain resistant and has a faint magical aura. It is perfect for use as the EWF Battle Banner.
19	A necklace of dragon's teeth. This immense necklace is of genuine dragon tooth (taken from a dream dragon) and is considered sacred by dragonewts and Wyrmfriends. Taking it to either or both of these sources will earn the Adventurers kudos and possible patronage.
20	An onyx urn with a glass stopper and seal. The seal has been broken. The urn contains lots of dried, yet still aromatic, herbs.

pantheon cult recognises immediately that it holds mythical, if not necessarily, magical significance. The gem is warm to the touch and all solar cult Initiates and above feel an immediate need to protect the gem from harm. If a solar pantheon Lore Skill Test can be made successfully, an obscure solar pantheon myth is recalled that tells how the tears of Yelmalio, lamenting when his father was killed, fell to the ground and were collected by a giant named Gonn Orta who pledged to keep the tears until light returned and then send them back to Yelmalio in some way. This is one of those tears and it is a vitally sacred object to Yelmalian cultists.

Crate 2: A crate full of earth. The earth, however, is very dark, moist (but not overly so) and cool to the touch. This is a (giant-sized) handful of earth taken from Flamal's Garden during the dawn age by the giants. The earth is perfectly pure

and anything grown from it is strong, sweet and as perfect as can be. This crate of earth is hugely important to the Aldryami of Pavis and taking it to them will earn friendship.

Crate 3: This crate contains dozens of small, opaque vials. The vials are full of liquid and, if tested in some way, it proves to be water. However, the water contained in these vials is no ordinary water: it is rain collected directly from the tears Orlanth himself wept when he realised what he had done to the world in killing Yelm. This makes the contents of the vials of intensely mythical significance and of incredible importance to any Orlanthi cult – but especially Orlanth Rex and Orlanth Adventurous. Had the God Learners fully tested these waters, they would prove vital to breaking key myths held within the Lightbringers cycle and may even prove valuable to cults such as the God Learners Hwarosians.

Crate 4: In this crate is a large, transparent glass vial, packed in straw, which appears to be empty. It is very tightly stoppered with a wax seal that is still in tact. It contains the breath of the prophet Malkion and is, if only the God Learners knew it, perhaps the most sacred treasure of their religion after the Abiding Book. It was never thoroughly tested, although it was known to have some mythical significance, rather than magical.

The secret door leading into B6b is concealed from view on both sides, requiring a Hard Perception roll to spot. A foot pedal close to the door opens it.

*The four treasures in this room represent the four primal elements. They gathered by the giants for reasons best known to themselves and would, one day, have found their way to each culture they represent once they had journeyed through the underworld as part of a cradle's journey – and had the greedy God Learners not plundered them for more crude but noticeably potent magicks.*

*Each of these treasures hold very special significance for the Orlanthei, God Learners, Solar worshippers and EWF. They can be used as triggers for further quests, political and mythical machinations and many other scenario seeds.*

## B6b: Common Area

A long, trestle table and series of chairs marks where the workers of the cellars took meals. The table is weak, giving way if anyone sits on it but otherwise there is nothing else of interest in this room – save for the secret door leading into B6a. The mechanism is a foot pedal close to the south wall directly opposite the secret door (Hard Perception roll to spot).

## B7: Room of Statues

This room contains two dozen statues and fragments of statues. Not all of them were taken from a cradle but some were found there – chess pieces, perhaps, for a giant. At the back of the row of 24 statues is the six-armed statue of Babeester Gor that acts as guardian of the cellars. It may or may not be present when the Adventurers reach this room: it may be out in the cellars, hunting them.

The other statues are quite inert and are nothing especially useful. Many are very crude clay models but some are finely carved marble of significant Dawn-Age figures that represent most of the key Gloranthan cultures operating at the time. Temples would pay to have statues and carvings representing their gods liberated from these cellars.

The Babeester Gor statue was found or stolen by the God Learners and put to use in the security of the cellars through

cunning sorcery. It relies on a Power Crystal that has been embedded in the statue's skull, above the mean-looking eyes, which holds an Animate (Bronze) spell and is keyed to the doors of the cellars, causing the statue to investigate the source of an intrusion and to assault anyone not wearing a security bracelet and uttering the code word ('Kiss My Axe' in Seshnegi). The statue is merely a security tool: it has rudimentary intelligence, which is given over to killing those it is programmed to and fighting effectively.

The statue fights with six battle axes, one in each hand. If beheaded, the enchantment fails and the statue is inert. The Power Crystal holds up to 20 stored Magic Points and currently has 8 left (see *RuneQuest: Arms and Equipment* for more on Power Crystals).

The statue can engage up to three foes simultaneously. Foes on the right are attacked with the right arm whilst the corresponding left arm is used to parry blows. Foes on the left are attacked with the left arm and the corresponding right arm, is used for parrying.

The statue never chooses a location as a Combat Manoeuvre. However, when it gains a Combat Manoeuvre, roll randomly to see what it will be:

1D6	Offensive CM	Defensive CM
1	Bleed	Change Range
2	Change Range	Damage Weapon
3	Damage Weapon	Disarm Opponent
4	Disarm Opponent	Overextend Opponent
5	Stun Location	Riposte
6	Sunder	Disarm Opponent

If the statue critically succeeds, it always Maximises Damage or Pin Weapon.

## B8: Antechamber

Section B access is via the staircase that leads down from ground level to the north west corner of this room.

The remainder of the space is an antechamber that is devoid of any furnishings. Plenty of debris is strewn across the ground.

## B9: Office

An abandoned office used by the God Learner administrator of the cellars. In here are empty bookcases, a desk, lectern, chair and other furnishings typical of a small office. The desk drawers are empty. One roll on the table used for B4 can be made in this room.

## Babeester Gor Statue

	Value
STR	17
CON	15
SIZ	12
INT	3
POW	—
DEX	14
CHA	—

1D20	Hit Location	AP/HP
1–3	Right Leg	5/6
4–6	Left Leg	5/6
7–9	Abdomen	5/7
10–12	Chest	5/8
13	Right Arm 1	5/5
14	Right Arm 2	5/5
15	Right Arm 3	5/5
16	Left Arm 1	5/5
17	Left Arm 2	5/5
18	Left Arm 3	5/5
19–20	Head	5/6

Combat Actions	6
Damage Modifier	+1D2
Magic Points	0
Movement	5m
Strike Rank	+10

Typical Armour: Natural bronze. No Armour Penalty

Traits: Life Sense

Skills: Athletics 35%, Dance 60%, Evade 28%, Perception 40%, Persistence 25%, Resilience 65%

## Weapons

Type	Size	Reach	Damage	AP/HP
Battle Axe 1	M	M	1D6+1+1D2	4/8
Battle Axe 2	M	M	1D6+1+1D2	4/8
Battle Axe 3	M	M	1D6+1+1D2	4/8
Battle Axe 4	M	M	1D6+1+1D2	4/8
Battle Axe 5	M	M	1D6+1+1D2	4/8
Battle Axe 6	M	M	1D6+1+1D2	4/8

## Combat Styles

Whirling Battle Axes 70%

## SECTION C

This was the testing and research section of the Store House; where God Learner sorcerers would subject the finds on the giant cradles to a barrage of experiments and tests to determine their magical and mythical capabilities.

Access from/to the surface is via a wide, shallow, spiral staircase in Area C10.

### C10: Guard Room

This was a guard room for the whole cellar complex, although the animated statue of Babeester Gor was the main deterrent used and the guards for the cellars had little to worry about for the most part. This guard room still has some weapon and armour racks attached to the walls but they are empty.

One trap still remains, however. As this was the main entry point for the testing facility, the God Learners did not want any unauthorised personnel wandering around here. The stones in front of each door leading out of C10 are ensorcelled. Anyone *not* wearing a bracelet from Area A triggers the trap: the flag stone (a two metre square section) swings abruptly down. A Difficult (–20%) Evade roll is permissible to realise something is amiss and leap clear.

Otherwise the unlucky individual slides down a steep chute into a pit six metres below. All three chutes lead into the same pit. The pit is a low, wide, oval cavern devoid of light. It stinks terribly: make a Resilience roll to prevent from retching. The chute walls can be scaled but require a Hard (–40%) Athletics roll to successfully climb – although lowered ropes and so on will help.

## Giant Spider

	<b>Dice</b>	<b>1D20</b>	<b>Hit Location</b>	<b>AP/HP</b>
STR	19	1	Right Fourth Leg	4/5
CON	17	2	Left Fourth Leg	4/5
SIZ	26	3	Right Third Leg	4/5
INT	8	4	Left Third Leg	4/5
POW	11	5–11	Abdomen	4/11
DEX	16	12	Right Second Leg	4/5
		13	Left Second Leg	4/5
		14	Right First Leg	3/3
		15	Left First Leg	3/3
Combat Actions	3	16–20	Thorax	3/5
Damage Modifier	+1D8			
Magic Points	11			
Movement	8m			
Strike Rank	+16			

Typical Armour: Chitin. No armour penalty

Traits: Poison, Wall Walking

Skills: Athletics 100%, Evade 40%, Perception 65%, Persistence 43%, Resilience 61%, Stealth 85%, Track 40%, Unarmed 65%

## Weapons

<i>Type</i>	<i>SIZ</i>	<i>Reach</i>	<i>Damage</i>	<i>AP/HP</i>
Bite	M	T	1D6+1D8+poison	As for Head
Leg	H	M	1D3+1D8	As for First Leg

## Combat Styles

Unarmed (Bite and Leg Pin) 65%

The pit contains a giant spider that is very old, and very hungry. The spider lurks in a dark corner of the cavern and, when prey arrives, waits for two or three Combat Rounds before advancing for a better look. This is not a web-spinner; simply a voracious, female carnivore.

The spider attempts to Grip (actually more of a pin) its opponent with a leg attack first and then follow-up with a strike from its mandibles. Its bite injects venom with the following Characteristics:

**Application:** Injected.

**Onset time:** 1D3 Rounds.

**Duration:** 1D3 Days.

**Resistance Time:** Daily. The first Resistance roll must be made at the end of the Onset Time, then daily thereafter. Successfully resisting the poison allows the victim to avoid suffering the Conditions until the next roll must be made.

**Potency:** 40+ CON of Spider.

**Resistance:** Resilience.

**Conditions:** Paralysis.

**Antidote/Cure:** Healing skill and magic.

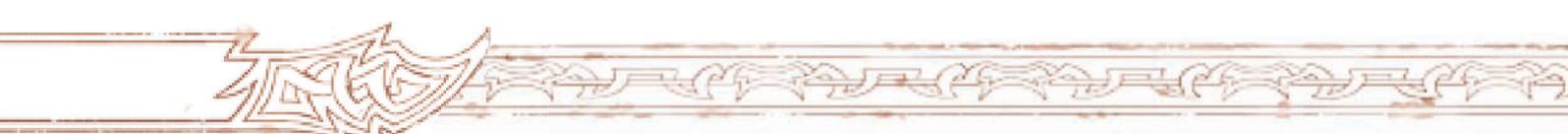
## CII: Laboratory

This laboratory is divided into two halves. The smaller half is a preparation area and is filled with broken and abandoned alchemical apparatus. A few vials and the like can be salvaged but there is little of interest or value on this side.

On the T shaped side of the room is a testing bay. Rows of wide bench tables, fixed to walls with strong, bronze brackets, dominate. Here, the artefacts stored within the cellars would first be examined, catalogued and scrutinised, a few local spells cast to determine magical nature, mythical nature and so on. Detect Magic spells cast in here pick up on the general magical residue from such old castings but identify nothing of real consequence

## C12: Mythic Resonance Laboratory

This large room is where scholars, such as Hwarosian Mystics, would try to determine the mythic resonance of artefacts



taken from the giant cradles. The floor of the room is covered in sorcerous symbols forming all manner of patterns, drawn in fading red and blue chalk. These symbols are familiar to anyone with the Hwarosian Myth Engineering spell. Items placed in certain combinations of symbols and pictograms could have any myths associated with them determined and new myths added or old ones manipulated.

God Learner sorcerers can still make use of the remaining symbols. Items found in the cellars can be placed in various patterns and the Myth Engineering spell cast. The symbols have faded badly in some cases rendering null results when an item should have some form of resonance and anyone closely inspecting the symbols finds some fundamental errors in the way certain equations have been drawn, leading to flawed results. This is partly why the four items found in B6a never had their true potential realised.

### C13: Magic Laboratory

This room is the main magical laboratory. Workbenches, plinths and all manner of sorcerous paraphernalia are scattered around but little of it is of much use. A pile of debris in the north west corner holds something of potential interest, however. One of the last items to be subjected to testing, but never completed, is a large, totem-pole like carving that depicts a seemingly grossly deformed human. This sculpting was a spirit ward made by the giants to help protect the baby in whichever cradle the God Learners plundered. It contains a bound protection spirit that the God Learners successfully identified but never released. The spirit is a Guardian Spirit with INT 8, POW 15, CHA 6. It neutralises spells of up to Magnitude 5 and its continued presence within the cellars led to the failure of all kinds of God Learner magic. The spirit was also instrumental in summoning the giants that helped attack Robcradle and stomp the upper floors to oblivion.

The spirit seeks release and, if engaged on the Spirit Plane, pleads for it. Releasing it requires that it is released from its fetish and the only way to do this is to drag the huge totem from here and cast it into the Zola Fel River. If this is done, the released spirit, which calls itself Gobanchko, is grateful to the shaman who has orchestrated its release. 'The giants will remember you,' it declares, before racing away to wherever it originally came from.

If the Adventurers release Gobanchko, they will be remembered to the giants who will consider them, if not exactly friends, useful helpers, not to be exterminated.

### C14: Summoning Room

Reached through three sets of oak doors, each locked, the summoning room was used for the summoning of elementals and other creatures useful to the God Learners from time-to-time. The floor of the room is covered in more arcane

iconography and a brazier stands in each corner of the room, used for burning the kinds of incense necessary for summoning rituals. In the very centre is a deep – perhaps bottomless – pit dug for calling forth gnomes and salamanders. When the giants wrecked the above, certain spells cast in here for use later opened a portal to a nearby realm where a trio of hungry ghouls lurk and waits for something to eat. When this room is entered, the ghouls are alerted and emerge, en-masse, from the pit, to drag whatever is in the summoning room back to their unpleasant spirit plane for devouring.

## CONCLUDING THE SCENARIO

Assuming the Adventurers reclaim the Gem of the Heart of the Sun and return it to Sariado, they will be expecting the remainder of their promised payment: naturally, Sariado does not have it. Instead he aims to bargain with the party. 'Listen,' he says, licking thin, parched lips, 'my friends who need that gem will become your friends too. Do you need to learn some more spells? I'll get them to teach you. Need a bit of tuition in anything? They have some fine teachers. But they won't *become your friends* unless I take them that gem...'

Insight rolls indicate that he is telling the truth and only magic will drag out of him who his friends are. If the Adventurers insist on accompanying Sariado to ensure that the gem is handed over and they get the promised rewards, it requires Influence rolls or magic to convince him to allow such a deal.

Sariado is not some dishonest charlatan; merely a merchant in a tight spot. He knows that double-crossing the Adventurers could lead to further trouble so, whilst he cannot pay in coin he will attempt to barter services that the Yelmatio Temple can offer in return for the gem.

If the Adventurers wait for him to deliver the gem, he returns to an agreed meeting place a day later looking very relieved. He reveals that the 'friends' are the Yelmalian mercenaries of Pavis. He carries with him a letter of introduction that entitles the Adventurers to one week of training in any of the Yelmatio cult skills (Athletics, Brawn, Lore (Regional), Lore (Strategy and Tactics), Lore (Yelmatio), Perception, Bow, Spear, Shield Combat Styles, Survival) or one spell chosen from Bladesharp, Coordination, Detect Enemy, Light or Repair. If the Adventurers accompany Sariado to the temple they are forced to wait for several hours at the gates whilst Sariado goes in, presents the gem and is relieved of his obligations. Once finalised, a Light Servant (Acolyte) of the cult emerges and verbally offers the rewards named previously.

## RE-USING THIS SCENARIO

There is clearly plenty within the cellars to interest quite a few Pavis cults. Sariado spreads word to various contacts that he has in the city that the Adventurers are superbly

	Ghoul 1	Ghoul 2	Ghoul 3	1D20	Hit Location	Ghoul 1	Ghoul 2	Ghoul 3
STR	15	12	14	1-3	Right Leg	-/6	-/5	-/6
CON	12	9	15	4-6	Left Leg	-/6	-/5	-/6
SIZ	14	12	13	7-10	Abdomen	-/7	-/6	-/7
INT	8	8	8	11-12	Chest	-/8	-/7	-/8
POW	15	11	9	13-15	Right Arm	-/5	-/4	-/5
DEX	14	13	17	16-18	Left Arm	-/5	-/4	-/5
				19-20	Head	-/6	-/5	-/6

Combat Actions	2 (all ghouls)	Typical Armour: None.
Damage Modifier	+1D2 (Ghoul 2 =0)	
Magic Points	15, 11, 9	Traits: Poison
Movement	8m	
Strike Rank	+11, +11, +13	Skills: Athletics 40%, Evade 40%, Perception 30%, Persistence 43%, Resilience 43%, Stealth 40%, Unarmed 60%

## Weapons

Type	SIZ	Reach	Damage	AP/HP
Claw	S	M	1D4+1D2	As for Arm
Bite	S	T	1D6+1D2	As for Head
Howl	See Combat Notes			

## Combat Styles

Claw/Bite 60%, Howl 100%

competent and open to further employment. Interest in what the stores hold could lead to commissions from other cults to return and bring back other treasures. Games Masters should exploit such opportunities as they see fit, using the treasures, especially those found in the secret store, as appropriate hooks.

However, subsequent returns to the cellars may find that the God Learners have learned of a recent burglary and posted guards there. If so, return expeditions could find that they have to contend with tight over-ground security and tight underground security too. Up to 20 Rightness Army soldiers are posted to the cellars: eight above ground, watching the three entrances, and the remainder below ground to go through the cellars and remove everything of value, taking it back to the Robcradle Temple. This kind of scenario in itself would make for an interesting situation for the Adventurers. Furthermore, rigorous sorcerous testing of any remaining artefacts retrieved will be conducted, revealing the mythic symbolism of the secret cache treasures. The God Learners will put such information to very good use, either bartering with other cults or calling in a team of Hwarosian Mystics and a team of Otherworld Explorers to investigate, meddle with and break, the myths associated with each major treasure.

## Combat Notes

Ghouls employ a blood chilling howl in combat. When a ghouls howls, every creature in a radius equal to the ghouls POW in metres becomes Demoralised (as per the Common Magic spell) unless he can overcome the ghouls Persistence with his Resilience in an opposed test. The Demoralise effect continues until all howling stops. Any who are able to resist the howling must resist again every round for a total of five successive rounds, after which they are considered immune to the howling's effects for a week.

Countermagic, Shield and Spell Resistance offer no protection against the effects of a ghouls howl.

The bite of a ghouls is venomous, with the following Characteristics:

**Application:** Injection.

**Onset time:** 1D3 Combat Rounds.

**Duration:** 1D10 Hours.

**Resistance Time:** The victim must make a Resistance roll at the end of the Onset Time. Failure indicates that Condition has taken effect.

**Potency:** 22.

**Resistance:** Resilience.

**Conditions:** Paralysis.

**Antidote/Cure:** Healing Magic only.

# WITHIN THESE ARMS

Lord Pavis aimed to create a city of harmony where all cultures could meet, live and worship without enmity and rancour. However to achieve his city he inflicted bloody defeat on both the proud nomad sons of Waha and the giants of the north. The city has grown large and strong, and Pavis may have healed Waha's wounds personally but the city of Pavis still has many enemies. This scenario concerns plans those enemies have.

The walls of Pavis are impervious to attack by any enemy. They cannot be flown over, burrowed under, cracked, splintered or broken. No giant can cross the threshold and no Praxian warlord can charge through the gates. The city is safe from attack. The magic Flintnail and Pavis bound into the walls a potent mixture of mysticism, sorcery and complex ritual that only Flintnail and Pavis truly understand.

The impregnability of Pavis intrigues the God Learners. The city of Zistorwal fell to its enemies (Wyrmfriends, Orlanthi and Mostali) and they would have revenge on these foes: they seek nothing more than to have Pavis fall – although they know that to risk their own army against it would be futile. Instead, the God Learners and, in particular, refugees from the Clanking City, have a plan of their own: to find a way of negating the magic of Pavis's walls and recruiting a suitably enraged proxy.

This scenario concerns those efforts.

## BACKGROUND

The Order of the Riveted Fist is a band of renegade Zistorites who fled the fall of Zistorwal, the Clanking City, in 917 and have been seeking revenge ever since. They have made Pavis their target: raised by a draconic mystic and dwarfs, welcoming of Orlanthi and built atop an old God Learner settlement, bringing it crashing down would be a superb blow for the Middle Sea Empire and a suitable revenge for the fall of the glorious Machine City.

The Order of the Riveted Fist has found a way to infiltrate the city and has been at work here, with the help of the Malkionist enclave on Cradlesnatch Island, for three years. In that time they have devoted themselves to espionage, skulduggery and secret-finding. What they are looking for is a way of negating the magic bound into the fabric of the city's walls so that, at

some juncture, Pavis can be destroyed. The Riveted Fist has kept this knowledge secret from the other God Learners in Pavis: the destruction of the city does not figure in the wider Middle Sea Empire agenda and is very much a personal goal. After solid, diligent work for the past three years, the Riveted Fist believes they have found a way of rendering the magic of the city walls inert. They have, to all intents and purposes, a key – a fragment of Armstone, chiselled from the walls of the city and subjected to some myth engineering sorcery designed to contradict the origin of the city walls and counteract the magic held within.

Now comes to next part of the plan: to get the Armstone key out of Pavis and into the hands of those who hate the city as much as the Order of the Riveted Fist does: the warlike nomads of Prax and an up-and-coming warlord called Jaldon Goldentooth. The Order of the Riveted Fist does not intend to bring-down Pavis themselves – but they aim to equip a proxy with the right tools to achieve the same end.

Unless, of course, someone stops them.

## Order of the Riveted Fist

The Order of the Riveted Fist is a group of 12 Zistorite conspirators, all Machine City refugees, who are secretly sponsored by Faranar the Rent, the Rightness Army commander of Cradlesnatch Island. They do not work directly for Faranar but in league with him; in return he provides them with a cover, contacts and a way of staying in the city undetected. So far, so good.

Through Faranar's connections and their own secret work in secluded regions of the city, evading Yelmalian and Zebra Tribe patrols, the Zistorites have chiselled-out a chunk of armstone from the walls, which Faranar has then subjected to certain scrutiny and sorcery. The result is a piece of stone that, when used as a focus for community magic, should render the walls of Pavis vulnerable to the attacks of whoever carries it. The stone will not work for the God Learners; it must be attuned to a powerful myth and powerful emotions. These must be supplied by someone else and no one is better placed or equipped than the warlord known as Jaldon Goldentooth.

This scenario concerns getting the stone to the Praxian rebels who live and raid the lands around the city. The Riveted Fist

are unwilling to take the stone out of Pavis in case they are caught but, more importantly, because they would not be able to get back into the city if they did. The powerful detection magic operating at every gate means that any Zistorite agent who knowingly delivered such a powerful artefact to an enemy like Jaldon Goldentooth would be discovered, imprisoned and compromise the entire presence of the Zistorites – and Faranar’s involvement – in Pavis.

So, the Riveted Fist needs some proxies. The Adventurers will do nicely.

The agent who makes contact with the Adventurers is Thelamir the Unsteady, a young, confident Cog of Zistor who is keen to serve his order and the glory of the God Learner Empire. In the great scheme of things he is expendable but he also has the advantage of being reasonably discreet and a good judge of character.

### Thelamir the Unsteady

A young man in his twenties with thinning blond hair and a permanent scowl. Thelamir is a refugee from the Clanking City and a devout Zistorite brother. Thelamir maintains a placid veneer but is, underneath, a growling, angry individual, prone to fits of casual violence. He is an unpredictable zealot who is prepared to kill to accomplish his goals. When preparing for combat Thelamir casts Protection 3 on his head and Bladesharp 2 on his weapons.

## MEETING THELAMIR

How the Adventurers come to meet Thelamir depends largely on the wider campaign: some suggestions:

- If the Adventurers are God Learners they may know him through casual acquaintances but know only that he is a Malkionist – not a Zistorite (unless, of course, the Adventurers are also Zistorites in which case they know about the Riveted Fist agenda already).
- Through Baulk’s Inn, Prophet District – or any other Pavic Inn or Tavern. The Riveted Fist bases itself in Prophet District where they masquerade as travellers and general merchants from Nochet. They have made it their habit to frequent the inns and taverns of Free City and Baulk’s Inn is a favourite haunt. Over the course of several evenings the Adventurers have got to know Thelamir, either by standing at the bar and just engaging in general chat; through getting involved in an impromptu dice or card game that Thelamir is also involved in and so on. Thelamir and the Adventurers are not friends per se but on reasonable nodding terms.
- Through the Issaries temple – Posing as merchants and knowing that the Issaries temple is a good way of gaining outside help, the Riveted Fist has placed an employment

message seeking individuals willing to venture south with trade items. Pay: 500 Silver for two to three days’ work. Interested parties should enquire at Baulk’s Inn and ask for Thelamir.

Thelamir’s proposal, when it comes is straightforward. He needs someone to make a simple delivery to one of the nomad clans that are forbidden entry to the city. ‘I agreed to act as a broker on my last trip through Prax, coming back from Sun County, and I have other obligations preventing me from keeping my end of the bargain personally. There’s 500 silver for delivering the package and little risk. The Bison riders are prevented from coming into Pavis but there is nothing to prevent trade with them outside the walls.’

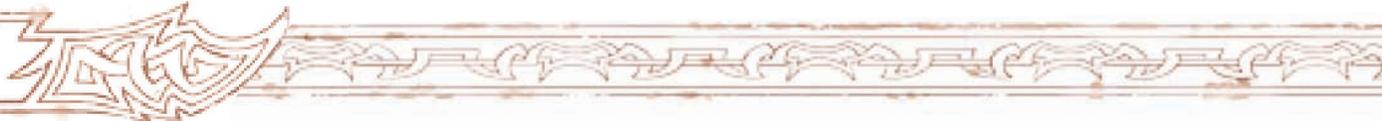
The package he wants delivered is contained in a canvas satchel. It is small and heavy for its size. Inside is a cloth bag, tied and sealed with wax, that contains the chunk of armstone and a scroll written in Praxian, which outlines the nature of the stone and how it can be used by Jaldon Goldentooth. If questioned on the contents Thelamir explains that the merchant guild he belongs to trades in metals and the satchel contains a lump of high quality bronze as a sample of the kind of ore they can obtain. ‘Good for half a dozen spearheads,’ Thelamir says. ‘Plus the scrolls to show authenticity of quality and source.’

The Adventurers are required to make their way south by whatever means they wish – barge, boat, on foot or by riding – and make contact with the Four Horns Bison Clan that are camped at the place where the White Wash River feeds into the River of Cradles – about a day’s travel. Thelamir is prepared to pay half the money now and half on the Adventurers’ return. He has the cash ready.

The leader of the Four Horns clan is a Storm Bull chieftain called Jharang the Gold – ‘White-blond hair,’ Thelamir adds. ‘If you’re not familiar with nomad etiquette simply do as you’re told, accept whatever hospitality they offer and don’t offend either Jharang, Storm Bull or Waha. Otherwise they’re reasonable people.’

## INVESTIGATING THE SACHEL

The satchel contains armstone, not bronze, although the weight is about right for what Thelamir describes. Detect Bronze or Detect Metal spells do not register the presence of bronze in the package. If the opportunity arises to question Thelamir on this, he responds with a wry grin: ‘It’s to fool my competition. The Four Horns want good quality bronze and I know there have been several other metal traders trying to interest them. I’ve had the sample warded until it is unwrapped.’



## Thelamir the Unsteady

	Value	1D20	Hit Location	AP/HP
STR	12	1-3	Right Leg	-/5
CON	13	4-6	Left Leg	-/5
SIZ	11	7-10	Abdomen	2/6
INT	11	11-12	Chest	2/7
POW	11	13-15	Right Arm	2/4
DEX	14	16-18	Left Arm	2/4
CHA	10	19-20	Head	-/5

Combat Actions	3
Damage Modifier	+0
Magic Points	11
Movement	8m
Strike Rank	+13 (+11)

Typical Armour: Leather jerkin and vambraces. - 2 Armour Penalty

Skills: Athletics 45%, Brawn 50%, Evade 45%, Lore (Malkion) 75%, Lore (Pavis) 35%, Lore (Tactics) 40%, Lore (Zistor) 80%, Perception 45%, Persistence 50%, Resilience 50%

Common Magic 60%: Bladesharp 2, Pierce 2, Protection 3

Engineers of Zistor Grimoire 55%, Manipulation 50%, Abjure (Warmth, Discomfort), Damage Enhancement, Damage Resistance, Form/Set (Metal, Stone), Glow, Haste, Holdfast, Wrack (Mind)

## Weapons

Type	SIZ	Reach	Damage	AP/HP	Range
Javelin	H	—	1D8	3/8	30M
Short Spear	M	L	1D8	4/5	—
War Sword	M	M	1D8	6/10	—

## Combat Styles

Riveted Fist Combat (Sword, Spear and Javelin) 60%

If the Adventurers break the seal, there is no easy way to reseal the package without Jharang the Gold knowing that it has been tampered with. However, unwrapping it reveals a length of vellum with Praxian Word Marks made upon it – greetings to Jaldon Goldentooth and notes on what the stone is and advising many prayers to Waha the Butcher to gain its advantage. The armstone is wrapped in it; a dull grey, slightly translucent material that has taken on a different sheen to the pale ochre of the walls of the city. It responds to Detect Magic spells showing that has very definite magical properties although it is not possible to determine what they might be. Only a Mostali can determine this for certain – or someone high ranking in the Arrowsmith dynasty, which is familiar with the construction of the walls and nature of the city. If taken to such a person – dwarf or city official – then the Adventurers will be investigated – either the Zebras arresting them on the spot, or coming for them later down the line. The Adventurers will be forced to explain where they got the stone, where they intend taking it and what they intend doing

with it. Thelamir, of course, does a disappearing act but this form of betrayal will provoke retribution by the Riveted Fist as well as whatever punishment the Arrowsmiths choose to throw at the Adventurers – which will be a hefty fine at the least, imprisonment for 3D10+3 days or expulsion from Pavis at its harshest – depending on how the Adventurers conduct their defence.

## TRAVELLING SOUTH

The Adventurers can leave by either Hippogriff Gate, Wyvern Gate or the river exit through the walls, depending on how they intend to get to the Wide Wash confluence. If travelling through Hippogriff gate there is the chance that, en-route, they will be stopped by a Sun Dome templar patrol, or curious Spearaxe warriors. Influence, Commerce, Courtesy or Streetwise rolls can be useful in safely negotiating their way through such an encounter but neither Yelmalian or nomads have any justifiable reason to detain anyone on a mercantile

errand – even with unsympathetic nomads of the south. If the Adventurers raise any suspicions with the Yelmalian at Hippogriff gate or a random patrol, there is a 10% chance that Angle Fort commands a detachment of four templars to follow the Adventurers at a discreet distance and observe, taking action if anything likely to pose a threat to the city might be occurring.

Wide Wash meets with the Zola Fel 20 kilometres south of Pavis. Walking the route, which follows the river, takes about five hours given the roughness of the terrain. It may take longer depending on the season. In hot weather the Adventurers will need to stop frequently to drink and will be plagued by flies and mosquitoes for much of the way. If riding, or going by water, then the trip can be accomplished in about two thirds of the time. If the Adventurers need to hire a boat they will have to find someone willing to go that far beyond the city walls and drop them at Wide Wash. Getting back requires extra payment and perhaps some persuasion.

### The Zola Fel Valley

Outside Pavis the Zola Fel cuts a deep river valley. The width and depth of the river varies with the season. At its shallowest the River of Cradles is a metre deep and 10 metres wide. At the crest of a flood it might be 400 metres wide, at least six metres deep and be quite swift-flowing besides. It is normally a gentle river, slow-moving and without serious obstacles until above Pavis.

The western border of the valley is very steep and inaccessible even to most climbing animals, except for two canyons cut by tributaries. The western cliffs of the valley rise sharply to an average of 300 metres above the valley floor. The eastern wall rises much more gradually and is frequently climbable by mounted riders. Such slopes often are broken by steep falls and cliffs of 30–100 metres. The eastern wall rises higher than that in the west, finally reaching 900 metres and Vulture’s Country, which stretches away to the endless desert of the Genert Wastes.

The valley is a comparative land of plenty. Melt-off from the mountains far upriver floods the valley every spring, then the river dwindles to a trickle just before Storm season. The flood plains are covered with thick, tough plants forming a treacherous mess called the Bogs. The bogs begin to grow in Storm season, are largest in Sea season, then subside over Fire, Earth, and Darkness seasons.

#### Attitude

Aggressive	Neutral	Friendly	Encounter Attitude
01–05	01–10	01–15	Very friendly and co-operative
06–15	11–30	16–75	Friendly; chat, talk and trade
16–25	31–70	76–85	Neutral – waits for telling actions
26–85	71–90	86–95	Visible dislike
86–00	91–00	96–00	Outright aggression

The bogs along the River of Cradles are a morass of mud pits, cypress and cane. Everything grows here and insects are thick and troublesome year-round. Unless a trail is used daily, it will grow over and disappear within a week. In Storm through Sea seasons, the bogs are at least half water. In Fire and Earth seasons they dry up a bit and may become fire hazards. The trees of the valley are the remnants of an extensive forest overgrazed by dinosaurs. Various attempts at farming the area eradicated more trees but trees still exist on ground that is otherwise unsuitable for growing things. Scattered trees are present up the east rise of the valley nearly to the top. The valley floor is a mass of brush and grasses. Wild herds and nomads have grazed the land sufficiently that much of the grass is fairly short but, especially during Sea and Fire seasons, the grass is chest-high on a walking man. There are no roads, only animal trails.

### Encounters

Games Masters can allow one encounter en-route to Wide Wash and one on the return journey. The River Valley Encounters tables can be used for any journey through the northern stretch of Sun County.

Roll for the Encounter type and then the Attitude of who, or what, is encountered.

#### River Valley Encounters

	Trail	River
Baboons	01–10	—
Bandits	11–20	01–04
Broo	21–25	05–07
Dinosaurs	26–28	08–14
Farmers	29–60	15–20
Griffins	61–63	—
Herd Beasts	64–80	21–30
Local Thugs	81–84	—
Sun Dome Templars	85–87	31–32
Merchant	88–92	33–45
Newtlings	93–95	46–60
Nomads	96–97	61–62
River Folk	—	63–99
Sun County Official	98-00	00

Roll on the column most appropriate to the Adventurers’ demeanour to determine how others react to them.

## Baboons

The baboons of the Zola Fel valley are considered scavengers and vermin by the Sun Dome Temple and Sun County farmers and are hounded off farmlands mercilessly. They are blamed for stealing poultry and livestock and for ruining grain. For their part, baboons consider themselves superior to humans and part of this attitude prevents baboons from teaching their guttural language to humans, relying instead on learning enough human language (Tradetalk, typically) to allow them to converse. Gloranthan baboons are spirit worshippers, with a wide array of baboon ancestors headed by Grandfather Papio the ancestor who led the exodus from Genert's Garden and fooled Undaka the Smasher who believed baboons were people. They travel in troupes of 1D6+14 individuals, usually headed by a strong alpha male. The troupe is usually 50% females, 25% male and 25% children.

## Bandits

These thugs are out for money, waylaying any lone travellers and merchants they come across. They are not intimidated by greater numbers and use ambushes and other tactics to gain superiority. A bandit gang consists of 1D6+3 individuals and they may even try to befriend a party before robbing them.

## Broo

Feral broo are rare in Sun County; Storm Bull nomads and Sun Dome Templars hunt them down and scour their nests. However small, clever gangs of broo form wandering gangs that plague farmers occasionally and then run for the rocky high ground where pursuit is difficult. A broo gang consists of 1D4+2 individuals and they are looking for easy pickings and infections.

## Dinosaurs

Several species of herd dinosaur – all herbivores – might be sighted in the river valley. These are usually hadrosaurs, brontosaurus and ankylosaurs moving in herd groups and feeding or drinking at the water's edge. Unless actively disturbed they are oblivious to most travellers although are likely to keep their general distance. EWF Adventurers might see potential for capturing and using the creatures in the Earthshaker armies but otherwise they are simply grazers.

Statistics for various dinosaur types can be found in *Monster Coliseum* from page 94.

## Farmers

The farmers of Sun County are always suspicious of strangers. Treat them as Neutral in all encounters. They usually keep their distance but if the Adventurers have strayed onto their land (a 25% chance) then they are angry and vocal, chasing strangers away. If engaged in conversation they are usually

taciturn; however there is a 25% chance that some farmers will have been troubled by either baboons or broo and will be grateful to anyone who is willing to help rid them of the nuisance.

For farmer statistics use the Pavis Citizen statistics found on page 59 of Pavis Resources.

## Griffins

Intelligent griffins sometimes travel down to the Sun Dome to take part in ceremonies, preying on beasts as they pass through. Farmers are troubled by this but are too in awe of the creatures to take action. Adventurers leading horses might pose an easy target for a passing griffin. 1D3 griffins are likely to be encountered.

## Herd Beasts

A herd of 2D20+20 herd beasts, with their nomad owners not far away (but not necessarily in sight). Beasts encountered are impala, Prax deer, bison, sable, giraffe, rhinoceros, gazelle or zebu.

## Local Thugs

These are 1D6+2 local toughs – bored farmers' sons, usually – who like to torment and steal but are easily intimidated by superior number and magic. Use the bandit statistics found on page 124 and reduce the Combat Style to 45%.

## Sun Dome Templars

Templars travelling either to or from Angle Fort. As they are outside the jurisdiction of Pavis they are less inclined to stop and question Adventurers unless they have just cause (if the Adventurers are acting especially sneaky, for instance). Sun Domers are always suspicious of strangers travelling through their territory and there is a 20% chance that they might simply enquire after the Adventurers' business. If the Adventurers say they are heading to Wide Wash and a meeting with the Four Horns bison clan, this will be duly noted and reported back to Angle Fort.

Sun Dome Templar statistics are found on page 79.

## Merchant

An Issaries or independent merchant travelling through the region and perhaps heading towards the Sun Dome Temple or Pavis. Use statistics for the Pavis Citizen on page 59. If questioned about Thelamir or a deal on bronze with the Four Horns, the merchant has no knowledge.

## Newtlings

The river-dwelling newtlings are found all along the Zola Fel where they make their homes in the reeds and use reed rafts to

navigate the bogs and waterways. They are generally wary of strangers, especially Sun Domers, who treat newtling tail as a delicacy (one tail can fetch 20 Silver in the markets of Pavis, and 25 in Sun County).

### Nomads

The nomads of Sun County are rarely peaceful. Jaldon Goldentooth has united them under a common rage against Pavis and the Sun Domers, who took grazing lands at the invitation of the traitor Joraz Kyrem. The nomads graze their herd beasts where they will, often across farmers' lands and the farmers are powerless to do anything to stop them. The Sun Dome Temple conducts the odd foray against the nomad clans but needs more substantial forces to deal with them effectively. Treat the nomads' reactions as either Neutral or Aggressive – especially if the Adventurers are clearly from Pavis. Anyone getting too close to a herd is attacked – usually with ranged weapons first, followed by a charge and levelled spear. The intention is to drive people away or capture them: Pavisites can be ransomed back to the city for a reasonable price and the Stewards almost always pay around 1,000 Silver for a typical resident, extracting the cost from the appropriate temple later. Any captured Adventurer can use the rendezvous with the Four Horn bison as a bargaining tool or they can use the satchel Thelamir gave them: either way will see them released. If the satchel is confiscated or handed over, its contents find their way to Jaldon and he musters the power to break the city walls over the course of the next two years. If the Adventurers return to Thelamir with such news he pretends to be displeased but eventually sighs and says 'Ah well. It was only a lump of bronze. What do I care who has it?'

### River Folk

The river folk live and work on the river, sailing their barges between Pavis, the Sun Dome Temple and sometimes beyond. They are Zola Fel worshippers, fisherman, traders and transporters. They do not feel comfortable on dry land and remain on their boats for the most part. They are observant; keen watchers of the waters and river banks. They fear the nomads but as they rarely stray too close to the river itself they attract little trouble.

Use the statistics for Pavis Citizens on Page 59, with Boating at 80% and Shiphandling at 70%.

### Sun County Official

This might be a tax collector for the Sun Dome Temple, a wandering Yelmalian priest, a scribe or a messenger. If a priest he will demand deference of some kind or take umbrage. Messengers tend to simply continue on their business. If any of these officials are delayed, insulted or assaulted, word will get back to Angle Fort, along with descriptions and the

Adventurers will have to answer for their actions on their return.

Use the statistics for Pavis Citizen on page 59 or Sun Dome Templar on page 79.

## FOUR HORNS BISON CLAN

The Four Horns bison clan have formed camp at the confluence of the Wide Wash and Zola Fel rivers. The ground is bog and marsh on the south side of the confluence but firm high ground is to the north. This gives the Four Horns an excellent vantage point over the surrounding area and they will see the Adventurers approaching long before they near the camp: up to six bison riders are sent down to intercept them.

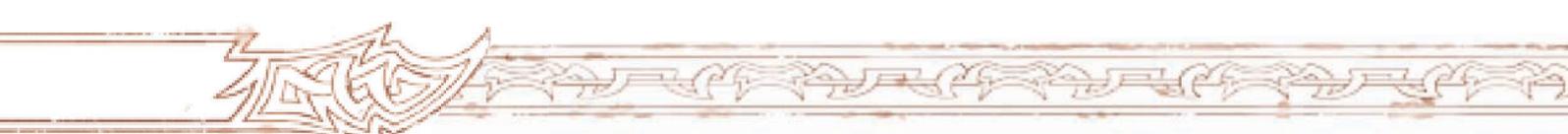
The first task the Adventurers have to cope with is to convince the bison riders that they have something of interest to Jharang the Gold. None of the bison riders who greet the party know anything of a bronze deal and, whilst this might sound suspicious to begin with Insight rolls make it clear that these are simple warriors outside of the clan ring: there is no reason for them *to* know anything. The Adventurers need to succeed in Influence, Culture or Oratory rolls to establish the following:

- Show they have legitimate business with Jharang the Gold.
- Mean no harm to the clan.
- Are not spies sent by King Jhonas Kyrem.

If the Adventurers fail miserably in their attempts to placate the bison riders, or if they antagonise them deliberately (the bison riders are brusque and suspicious by nature) then the Adventurers are subdued with appropriate levels of violence, trussed with stout leather straps and hauled back to the camp where they are searched, bullied by various bisons and eventually delivered back to Pavis for a ransom. If any resistance is given or a serious fight ensues, then bison warriors fight to kill: whatever the Adventurers have will find its way to Jharang the Gold anyway. It is therefore in the Adventurers' best interests to be tactful and respectful.

Use the statistics for the Nomad on page 126 for bison rider statistics.

The Four Horns clan consists of 120 members and a head of some 600 bison, which graze in the pastures west of the Wide Wash. The clan camps here every year for at least one season and it is known as Four Horns territory. Jharang the Gold is in his late 40s and sports an impressive mane of white-blond hair. He is a Waha khan and loyal to Jaldon Goldentooth. His hatred of Pavis goes back through his ancestors to those who fought with Waha against the invaders. He believes that Pavis's healing of Waha was a trick and that Waha seeks revenge.



Depending on how the Adventurers deport themselves, they are granted Jharang's hospitality, which is a cup of warm bison milk, oat biscuits and a bison hide to sit on whilst he circles them slowly, his eight, battle-hardened war leaders standing in attendance and making the odd mocking comment designed to provoke a reaction. The Adventurers are best keeping silent until told to speak. Finally, after many tense minutes of pacing and scrutiny, Jharang speaks: 'You have something for me then. Show it.'

He takes the satchel. If it has been tampered with or the contents opened, he spots this immediately and has the Adventurers seized and told to explain their actions. If they cannot, or inadequately for Jharang's liking, they are made prisoners to ransomed back to the city. If the satchel has not been interfered with he hands it to one of his men and grunts his approval. 'Your man in Pavis, he has given you good silver to bring this to me, yes?' An affirmative answer results in a hearty laugh and he turns to his men: 'They get paid silver and bring us gold!' He declares and his men join in the laughter.

He brooks no questions on what the satchel contains. 'You will remain here tonight as guests of the great Four Horn. Tomorrow at dawn my warriors will take you back to the river and you can go back to your city. Thank your man for me. He has done well.'

Jharang dismisses the Adventurers who are taken to a yurt where they are told to remain until the meal is prepared. Anyone making a Perception roll sees Jharang talking to the warrior he handed the satchel to in low tones. The warrior nods, slings the satchel over his shoulder, takes up his axe and spear and heads to a waiting bison; then he rides, at speed, out of the camp and that is the last the Adventurers see of the satchel and the armstone it contains. The warrior is going to ride north west, to where Jaldon Goldentooth is encamped, a good two days away. Trying to catch-up with him is a pointless task. The Adventurers will be watched carefully by the Four Horn clan until the meal and then, after, watched until dawn when they will be taken back to the river and released.

## Hospitality of the Four Horn Clan

The meal is the chance for the Adventurers to gain first-hand experience of life in a Praxian nomad community. The meal is a communal affair with hunks of meat being cooked on an open fire in the middle of the camp. Jharang the Gold is served first by the women folk, then his war band, then the Adventurers and finally the rest of the clan. The meal is blessed by the Eiritha shaman before anyone eats and then meat and strong ale flows.

The Adventurers are sat close to Jharang and his warband. For the first half of the meal he and his men eat in silence but eventually Jharang starts to question the Adventurers:

- What is happening in the city?
- Is there news on the giant cradle that disappeared?
- Is Faranar the God Learner warrior still in Robcradle?
- How did the Adventurers come to be involved in delivering the package to the Four Horns?

The Adventurers can be as detailed as they like in their answers. Successful Influence rolls indicate that each of Jharang's questions are answered to his satisfaction. Failed rolls are met with a grunt and a shrug; Jharang does not probe further.

When he finishes questioning he calls over to one of the women: 'Huroona! A tale for our guests! Tell them the truth of Waha and the treachery of Pavis!'

Huroona is an attractive bison woman who shares the blond locks of Jharang. She obediently comes across to the gathering and begins a tale, spoken in halting Tradetalk, that recounts the Too Tall Battle from the Praxian perspective. Pavis is cast as a traitor, a trickster and a murderer. Waha is cast as the valiant son of Storm Bull and Eiritha who fought to save the ancient grazing lands that Pavis has paved with stone, metal and wood. The lie she croons requires a Persistence roll from each Adventurer. Those who succeed cannot help but be moved by the tale. Those who fail have difficulty reconciling this version with accepted myths of the city. Any Adventurer who succeeds critically in the Persistence roll catches Huroona's eye and, as the tale ends, she offers a coy smile and then glances quickly away.

As Huroona leaves Jharang asks the Adventurers what they thought of the story. The best reply is to agree that Waha was a brave and noble warrior and Pavis was a traitor. It is expected and to say anything else a gross breach of hospitality. If hospitality is breached, then the Adventurers are held, tied and will be ransomed back to the city at the clan's leisure. Anyone who caught Huroona's eye, though, may have found a chance of escape; she will try to help the Adventurers if things go wrong.

The assumption though, is that all goes well. Jharang is a man of his word and at dawn the next day his warband, bison mounted, prepares to escort the Adventurers down to the river and the edge of the Four Horn territory. Jharang bids them farewell. 'You have honoured Waha,' he says, and he cuts a short length of hair from his plait, which he gives to one of

the party. ‘Give this to your man in the city. It is my symbol to show you delivered what you were meant to deliver.’ He pauses; what he says next should be enough to make every Adventurer’s blood run cold.

‘When we meet again, call my name. I will remember you. *You will be spared.*’

And with that, the Adventurers are led back to the trails and sent on their way north to the city they have, unwittingly, just helped to betray...

This exposure to the Four Horn clan gives each Adventurer the Culture (Praxian) skill at half its usual base value.

## RETURNING TO PAVIS

The return to the city is as eventful as Games Masters wish to make it. Assuming the satchel was delivered as per plan, allow each Adventurer an Insight roll. Success indicates that they realise that what they have participated in does not bode well for Pavis – but what they choose to make of this knowledge is up to them.

At the gate they use to re-enter the city the usual oaths must be made and the Adventurers asked about their business. They do not, however, trigger the detection magic that alerts the guards to enemies of Pavis: the Adventurers have been unwitting pawns in a wider game and although their involvement, if it all went as the Riveted Fist planned, bodes ill for the city, they were not the instigators and direct enemies.

### If the Adventurers Have Been Captured for Ransom

Whoever captured them returns them to the city several days later, trussed and gagged, and calls to the guards that a ransom is being demanded. The Adventurers have to wait a further 1D3 days before an emissary from the Stewards brings the ransom price to the gate and an exchange is made. The Adventurers are taken to the Steward Hall where they are questioned as to how they came to find themselves in such a fix. All ransoms are ultimately the responsibility of the individuals. A ransom of 1,000 silver is common for normal people and the city expects this to be repaid with 10% interest. If the Adventurers are cult members then their cult pays the city and then expects the cult member to repay the cult either in coin or service. If they are not members of the cult they must agree to work for the city free of charge for two seasons

in whatever capacity the city see fits, or pay the money (plus 10%) back within one year. Expulsion from the city is the usual punishment for failure.

As part of the questioning that accompanies the interview at Steward Hall the Adventurers will be asked what they told their captors – especially where Praxians are concerned. The Adventurers need to be careful in this regard and Games Masters should adjudicate the outcome according to what the Adventurers say.

### If the Adventurers Delivered the Satchel...

Thelamir finds the Adventurers a couple of days after their return. Giving him the lock of hair proves the deal went through and, visibly pleased, Thelamir pays the remainder of the money. He answers no questions about what Jharang said on the Adventurers’ departure or feigns ignorance: ‘You know these Praxians! They talk in riddles half the time. It’s the sun that does it. Addles the mind.’ And he makes as swift an exit as he can – although the Adventurers would be right to be suspicious and to want to investigate who this Thelamir really is and what they have been conned into doing. Such areas of investigation are for the Games Master to work into the campaign.

However, the Adventurers have helped Jaldon Goldentooth find the means for breaking through the city walls in two years’ time. Or perhaps events outside the campaign will not let that happen: it all depends on whether Pavis rises or falls as part of your campaign...

### If the Adventurers Failed...

If the armstone did not reach the Four Horns clan and/or if no proof can be given that it did, Thelamir is visibly angry. He disdainfully pays the remainder of the money but adds: ‘You’ve just made some enemies that you might not want to have.’ He does not elaborate and makes a swift exit. Any attempts to stop him or confront him are met with his sorcery. The Adventurers will, however, have made enemies of the Riveted Fist, who will go to great lengths to punish the Adventurers, perhaps in subtle ways, for their failure. Thelamir, as the one entrusted to the task of getting the armstone to the Praxians, will be at the forefront of that retribution.

Again, such events are for Games Masters to work into their ongoing Pavis Rises campaign...

## Typical Baboon (Male).

	Value
STR	13
CON	11
SIZ	5
INT	6
POW	11
DEX	17
CHA	7

Combat Actions	2
Damage Modifier	-1D2
Magic Points	11
Movement	8m
Strike Rank	+12

1D20	Hit Location	AP/HP
1-3	Right Leg	1/4
4-6	Left Leg	1/4
7-9	Abdomen	1/5
10-12	Chest	1/6
13-15	Right Arm	1/3
16-18	Left Arm	1/3
19-20	Head	1/4

Typical Armour: Hide. No Armour Penalty

Traits: None

Skills: Athletics 80%, Evade 35%, Perception 45%, Persistence 43%, Resilience 43%, Stealth 55%, Survival 40%, Track 40%

## Weapons

Type	SIZ	Reach	Damage	AP/HP
Bite	S	T	1D8-1D2	As for Head
Short Spear	M	L	1D8+1-1D2	4/5

## Combat Styles

Bite 40%, Spear 35%

## Typical Bandit

	Value
STR	12
CON	12
SIZ	13
INT	13
POW	12
DEX	14
CHA	9

Combat Actions	3
Damage Modifier	+0
Magic Points	12
Movement	8m
Strike Rank	+14 (+11)

1D20	Hit Location	AP/HP
1-3	Right Leg	2/5
4-6	Left Leg	2/5
7-12	Abdomen	2/6
11-12	Chest	2/7
13-15	Right Arm	2/4
16-18	Left Arm	2/4
19-20	Head	2/5

Typical Armour: Leather, -3 Armour Penalty

Traits: None

Skills: Athletics 75%, Brawn 62%, Evade 42%, Lore (Sun County) 72%, Perception 65%, Persistence 56%, Resilience 62%, Survival 60%

Common Magic 42%: Bladesharp 2, Pierce 2

## Weapons

Type	SIZ	Reach	Damage	AP/HP	Range
Shortsword	M	S	1D6	6/8	—
Shortspear	M	L	1D8	4/5	—
Buckler	M	S	1D3+1D2	4/10	—
Sling	L	—	1D8	1/2	200m

## Combat Styles

Banditry (Sword, Buckler Sling and Spear) 70%

Typical Impala, Sable or Goat Broo

	Value	1D20	Hit Location	AP/HP
STR	13	1-3	Right Leg	-/7
CON	16	4-6	Left Leg	-/7
SIZ	16	7-9	Abdomen	2/8
INT	13	10-12	Chest	2/9
POW	11	13-15	Right Arm	-/6
DEX	11	16-18	Left Arm	-/6
CHA	7	19-20	Head	3/7

Combat Actions	2
Damage Modifier	+1D2
Magic Points	11
Movement	8m
Strike Rank	+12 (+10)

Typical Armour: Horns and leather jerkin/hides -2 Armour Penalty.

Traits: Diseased, Chaos Features

Skills: Athletics 60%, Evade 40%, Perception 50%, Persistence 43%, Resilience 55%, Sleight 45%, Stealth 15%, Survival 40%, Tracking 25%

Common Magic 45%: Bladesharp 1, Bludgeon 1, Demoralise

These broo carry Creeping Chills. None have Chaos Features.

Weapons

Type	SIZ	Reach	Damage	AP/HP
Club	M	S	1D6+1D2	4/4
Head Butt	S	T	1D6+1D2	As for Head
Shortspear	M	L	1D8+1+1D2	4/5
Target Shield	L	S	1D6+1D2	4/10

Combat Styles

Broo Frenzy (Head Butt, Club, Spear and Shield) 60%

Typical Griffin

	Value	1D20	Hit Location	AP/HP
STR	28	1-3	Right Leg	3/11
CON	23	4-6	Left Leg	3/11
SIZ	28	7-9	Abdomen	3/12
INT	6	10	Chest	3/12
POW	13	11-12	Right Wing	3/10
DEX	23	13-14	Left Wing	3/10
		15-16	Right Arm	3/11
		17-18	Left Arm	3/11
		19-20	Head	3/11

Combat Actions	3
Damage Modifier	+1D12
Magic Points	13
Movement	12m/20m
Strike Rank	+15

Typical Armour: Thick Hide. No Armour Penalty

Traits: Flying, Formidable Natural Weapons, Night Sight

Skills: Athletics 80%, Evade 40%, Persistence 49%, Resilience 79%, Survival 60%, Track 50%

Weapons

Type	Size	Reach	Damage	AP/HP
Bite	L	L	1D8+1D12	As for Head
Claw	H	L	1D6+1D12	As for Leg

Combat Styles

Bite 60%, Claw 70%

## Typical Newtling

	Value	1D20	Hit Location	AP/HP
STR	11	1-2	Tail	2/4
CON	11	3-5	Right Leg	2/4
SIZ	7	6-8	Left Leg	2/4
INT	11	9-11	Abdomen	2/5
POW	11	12	Chest	2/6
DEX	13	13-15	Right Arm	2/3
CHA	11	16-18	Left Arm	2/3
		19-20	Head	2/4

Combat Actions	2
Damage Modifier	-1D2
Magic Points	11
Movement	6m
Strike Rank	+12

Typical Armour: Leather Armour across all locations. -4 Armour Penalties

Traits: Excellent Swimmer

Skills: Athletics 80%, Perception 25%, Persistence 43%, Resilience 43%, Stealth 50%, Swim 100%, Track 50%, Unarmed 25%

## Weapons

Type	SIZ	Reach	Damage	AP/HP
Buckler	M	S	1D3+1D2	4/10
Shortspear	M	L	1D8+1+1D2	4/5

## Combat Styles

Spear and Shield 30%, Unarmed 25%

## Fierce Praxian Nomad

	Value	1D20	Hit Location	AP/HP
STR	18	1-3	Right Leg	2/7
CON	17	4-6	Left Leg	2/7
SIZ	17	7-9	Abdomen	2/8
INT	14	10-12	Chest	2/9
POW	14	13-15	Right Arm	2/6
DEX	13	16-18	Left Arm	2/6
CHA	13	19-20	Head	2/7

Combat Actions	3
Damage Modifier	+1D4
Magic Points	14
Movement	8m
Strike Rank	+14 (+11)

Typical Armour: Leather, -3 Armour Penalty

Skills: Athletics 92%, Brawn 72%, Culture (Prax) 80%, Evade 50%, Evaluate 64%, First Aid 50%, Influence 78%, Insight 70%, Lore (Regional) 90%, Perception 75%, Persistence 68%, Resilience 98%, Riding 90%, Survival 92%, Track 80%, Unarmed 94%

Common Magic 75%: Beast Call, Bestial Enhancement 2, Bladesharp 2, Protection 2

## Weapons

Type	SIZ	Reach	Damage	AP/HP	Range
Battleaxe	M	M	1D8+1	4/8	—
Javelin	L	—	1D8	3/8	30m
Longspear	L	VL	1D10+1	4/10	—
Short Bow	L	—	1D6	4/4	80m
Target	L	S	1D6	4/12	—

## Combat Styles

Sons of Waha Style (Axe, Spear, Shortsword, Shield, Bow)

# WEAVE AND WEFT

Astrid Quickneedle is a master weaver from Dragon Pass. Her family migrated to Pavis with the army that followed the Faceless Statue and she has never seen the great city of Dragon's Eye or walked in the fabled land of the Wyrnish Speakers. Her whole life has been spent in Pavis, living in the house/workshop her family has owned, given as a gift by Lord Pavis himself. Astrid's husband, Serendel, died many years ago serving the Arrowsmiths. She raised her two daughters, Seren and Serisha, with the benevolence of the city and her own hard work.

She operates several massive looms with her two daughters, creating finely woven cloths with stunning, geometric patterns of her own design. Examples of her work – tapestries, rugs, tablecloths and so forth, hang from every wall of her shop and are draped or rolled in specially built racks. In the back rooms her looms can be heard clanking and rattling as they are worked hard.

Astrid claims the designs come to her in dreams sent by Lord Pavis. The patterns woven into her rugs and tapestries are incredibly complex and seem, at first glance, to be impossible geometric. Unbeknown to Astrid, each piece she weaves exerts a subtle effect on the cosmos and if all the pieces in her shop were unrolled and compared, a single, immense pattern would become apparent, for every piece aligns with the edges of the others. In the past two years, since the cradle appeared and Labygyron walked down the Zola Fel, her dreams, and the patterns in her work, have become more intense. There are certain works she creates that she simply cannot part with: these 12 rugs are stored with the rest of her stock but kept separate. They are the most beautiful and intricate of all her work; the most special. She would not part with them for any price.

If these 12 rugs, each measuring one metre by three, were arranged into a grid, there you would have the pattern, the full, mystical template for Puzzle Canal.

## How Do the Adventurers Know Astrid?

Some suggestions on how the Adventurers are acquainted with Astrid:

- They are customers, having bought linen or lesser rugs from her.
- They frequent the Glow-worm Tavern in Temple Hill District; her workshop is nearby.
- They know one of her daughters: Seren and Serisha are attractive young women who help-out at the Glow-worm during market weeks, when the tavern is at its busiest.
- They have met Astrid through chance and struck up a conversation.

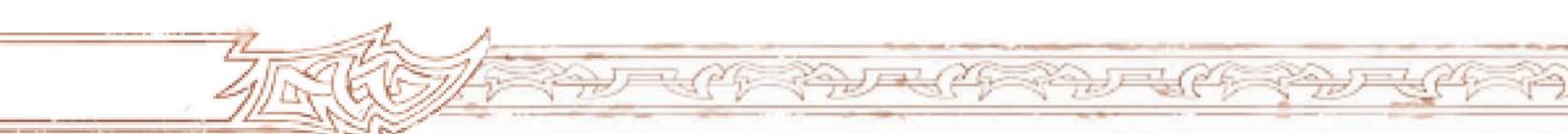
Knowing Astrid personally is not essential to this scenario but an emotional connection will help as a motivation. The scenario focuses on Astrid's disappearance and the Adventurers' efforts to find her.

## BACKGROUND

Grandmother Kooroo Khasian was, a few weeks ago, looking for a set of rugs with which to decorate the floors of her private suite and parts of the Imarja temple 'Something that really pulls the rooms together,' as she described it, and paid a visit to Astrid. She agreed that Astrid's work was very good but nothing took her immediate fancy. Astrid showed her the storeroom at the back of the workshop and Grandma Koo perused the rugs: naturally she came upon the 12 rugs that Astrid had reserved and wanted to see more. Astrid laid them out but insisted they were not for sale. Grandma Koo saw, immediately, that the 12 rugs would connect to form a pattern. She offered more silver than Astrid had ever been offered in her life but still she refused to sell. Grandma Koo left in a tantrum.

Astrid thought nothing more of the stupid old woman until, four nights ago, she heard a disturbance in her workshop. Arming herself with her husband's old scimitar she went to investigate: there she found a group of men busily trying to gain access to the storeroom. She challenged them and they hit her with a Befuddle spell. They then took the 12 rugs and the befuddled Astrid back to their employer – Grandma Koo. This pleased Grandma Koo enormously: now she had the rugs and the person who could show her how they connected to form a single pattern. Grandma Koo had been meditating long and hard on the message in these rugs and decided it was something important – even though she did not know what.

Poor Astrid is now a 'guest' of Grandma Koo at the Imarja temple in Esrolia district. She is a prisoner but is being treated very well – for now. Astrid is flatly refusing to show how



the rugs connect together, even though she does not know what the meaning of the complex, swirling pattern they form means. Grandma Koo is patient to a point but her patience will soon snap and she will use an Extension/Mindlink spell to gain the knowledge she seeks. If that fails, then Grandma Koo, unwilling to become incriminated in a kidnap, will dispose of Astrid. There were no witnesses to her earlier visit to Astrid's workshop – Astrid's daughters were elsewhere at the time – and Astrid did not tell anyone of Grandma Koo's visit.

One way or another Grandma Koo will get the information she wants and discover that the rugs connect to form a mandala of importance to the EWF. Such information is valuable to Grandma Koo because it will be valuable to the God Learners on Cradlesnatch Island; that, in turn, will increase her standing with the Emperor and lead to more local power.

Grandma Koo is a fearsome woman. All the families of Esrolia District are in awe and thrall to her and she wields enough money and local power to cover-up her actions and manipulate situations to her advantage. She is without scruples and used to getting what she wants. Once she has her information, if Astrid releases it voluntarily, she will pay the weaver a considerable sum of money anyway but guarantee Astrid's silence by threatening to harm her two daughters if any word reaches others in the city. If she has to obtain the knowledge by magic and other means, she will have Astrid transported to Nochet to stay, indefinitely, with the wider Khasian family.

The way in which Grandma Koo gets her information is for Games Masters to decide. The scenario, however, is concerned with four things:

- Rescuing Astrid.
- Discovering the EWF Battle Banner.
- Deciding what to do with it.
- Repercussions that follow.

This is therefore a further pivotal event for Pavis but in a very different way. It will lead to further adventures, political and magical scheming and the eventual discovery of Puzzle Canal and the cradle hidden within it.

## SEARCHING FOR ASTRID

There are several ways in which the Adventurers become involved in this scenario; choose the most appropriate for the Adventurers or create another rationale based on their background, history, contacts in the city and so on.

### Damsels in Distress

Seren and Serisha come to the Adventurers, distraught. Last night someone broke into the storeroom of their workshop

and stole 12, very fine, rugs their mother had woven. Their mother has also disappeared. They do not know what has happened to her but there was no blood and so signs of a struggle other than the forced entry to the storeroom. They do not want to get the Arrowsmiths involved yet and want the Adventurers to help. They do not have much money but are sure they can find a way to repay them somehow.

### A Dragon's Dream

Lord Labygyron has had a dream. In his dream he saw the Battle Banner of the EWF unfurl in 12 pieces, each piece connected to a great series of looms. He saw a temple on a hill. He awoke and knew then that someone in the city is also a party to the secret of Puzzle Canal: potentially dangerous information. He summoned Nischeya. She is to look for 12 carpets or tapestries that together form the Bright Mandala. Nischeya, in turn, looks to those who are part of the Path of Enigmatic Configurations, to help her in this task: this is either the Adventurers directly, or the Adventurers could be hired by someone they know who works on Nischeya's behalf. Either way they will come, presently, to Astrid's workshop and encounter the distraught daughters: all the pieces are beginning to fit – but where are the rugs and their weaver?

### Customer Service

One of Astrid's customers – perhaps one of the Adventurers, or someone the Adventurers know – visits Astrid's workshop to pick up a commission and finds the two distressed daughters and all in disarray. They vow to use whatever resources necessary to find Astrid. The patron could be a priest of one of the Adventurers' cults and the priest in turn engages the Adventurers to display their faith and commitment by finding the weaver.

### Big Gossip in Little Nochet

The Corner House in Esrolia District is a good place to eat and drink. The triplet sisters who run the inn are Esrolians but currently out of favour with Grandmother Khasian and secretly in the service of Lesendir Sharpeye. They constantly listen out for rumours, gossip and scandal. Two of the men who stole the rugs and befuddled Astrid are in the Corner House drinking and discussing certain aspects of the job. They belong to the Senalsting family and have not been rewarded by Grandma Koo for their trouble. The Toral sisters are suspicious: Grandma Koo is always scheming but her schemes are usually kept within the three client families of the district. This hints at something outside the district. The information would be valuable to Lesendir Sharpeye. The Toral sisters either get this information to Lesendir, who, in turn, gets the Adventurers to investigate, or the Toral sisters approach the Adventurers to investigate on their behalf, that way maintaining a distance from any repercussions and leaving Grandma Koo none the wiser.

## CLUES

The first part of the scenario rests on finding clues that lead to Astrid's location. These clues are presented here and Games Masters should place the most appropriate clues in the Adventurers' path according to how they conduct their investigations and who they speak to. The clues are therefore not presented in a necessarily logical order although some connect together.

Ultimately the Adventurers should find out where Astrid is being held (the Imarja Temple). If the Adventurers fail to find a clue outright, find a way of dropping a clue into their lap subtly to prevent boredom or frustration. However the Adventurers should approach this from an investigative point of view and therefore skills like Insight, Perception, Influence and Streetwise – as well as cunningly-used magic – will come into play. The success of the skill rolls they make is less important than the way in which the Adventurers decide to use them. Even if a roll fails, if it has been the result of clever or imaginative thinking, do not withhold a clue.

### Astrid's Workshop

Astrid's home and workshop fronts onto the street known locally as The Narrow Aisle. The ground floor is divided into three: the store front where items for sale are hung and rolled, stacked neatly but accessible for display and examination; the loom room, behind, which is where three great wooden looms are housed, worked by Astrid and her daughters; and behind that, the storeroom where special commissions, older pieces, cloth, wool, yarn and spare parts are kept. Stairs lead to the upper floor, which is where Astrid and her daughters live: two bedrooms, a living area with kitchen and hearth and a third, smaller, closet and storage space.

The storefront and workshop are divided by a thick, woven curtain of an abstract design. The workshop and storeroom are divided by a stout wooden door. The thieves sent by Grandma Koo easily forced the door to the street and knew to go straight to the storeroom: none of the general sale items have been disturbed. The looms have not been touched either and the door separating the looms from the storeroom has only a simple lock that is easy to pick or break. The rugs the thieves stole were kept together in a rack at the back of the storeroom with other works piled against them. These have been pushed to one side and the rack where the 12 special rugs were kept is conspicuously empty.

Searching in here thoroughly takes an hour to complete but unearths an important clue. Next to the rack where the 12 rugs were stored is a wooden box containing shuttles and other pieces for the looms. One of the shuttles protrudes and has a reasonably sharp point. The cloak of one of the thieves

caught on this whilst they unloaded the rugs and a section was torn away: it has fallen to the floor by the box and could be easily overlooked. The cloak is made of decent linen and dyed a particularly distinctive shade of dark green. This shade of green is associated with the Esrolians and is the family colour of the Senalsting family – although determining this for certain may require a certain amount of leg-work and/or successful Culture (Pavis), Culture (Esrolia), Insight or Streetwise rolls. Alternatively, visiting a dyer in the city will help determine its Esrolian associations.

### Around the Workshop

The Narrow Aisle contains several workshops in addition to Astrid's. A potter lives next door; nearby is the Glow-worm tavern and opposite the potter is a candle maker. It should be apparent that hauling away 12 large rugs required a cart or wagon: a single person could carry only two rugs at best and would be conspicuous walking through the streets at night with such a burden. Questioning those who live close by requires Influence and/or Streetwise rolls and the candle-maker, who was on reasonable terms with Astrid, does recall seeing a covered wagon parked at the end of the Narrow Aisle as he made his way to bed. He thought little of it because wagons in this part of the district are a common enough sight and, besides, he had enjoyed an evening at the Glow-worm and was a little worse for wear; he wanted to get to bed.

Asking questions at the Glow-worm helps too. Neither of Astrid's daughters were working there that night and were at home, sleeping. However one of the regulars, Slow Gudrik, had got very drunk the night of the disappearance and fallen asleep in the narrow run between the Glow-worm and the candle-maker's shop. He dimly recalls being woken by the sound of people taking things from Astrid's and bundling them into the wagon. He was too drunk and scared to do anything but watch and Slow Gudrik is not in the habit of involving himself with the local militia. However he will, for money or drinks, be able to tell the Adventurers that the wheels of the wagon had bright yellow spokes. Following-up on this lead will reveal, after some questioning of wagoners and merchants, that the wheels of the carts used by the Senalstings in Esrolia District are painted buttercup yellow.

### Grandma Koo's Tantrum

Although there were no immediate witnesses to Grandma Koo's original exchange with Astrid, a few people saw the ample figure of the Khasian matriarch storming through Temple Hill in quite a temper. She was attended by several female Acolytes and many people know exactly who Grandma Koo is: she is obviously known to most of the priests in Free City – and her reputation as a disagreeable woman precedes her. Snatches of her rant were overheard:

‘How *dare* she! How *very* dare she! Refuse *me*? Does she not *know* who *I* am?’

‘No other furnishing will *do*. Those carpets... would really pull the rooms *together*...’

Grandma Koo eventually vanished into the precincts of Esrolia District.

Getting to see Grandma Koo is nigh-on impossible. Only the priestesses of Imarja can gain access to her and she spends a great deal of time in her private suites and sanctum in the Imarja Temple. If the Adventurers manage, somehow, to gain access or audience to Grandma Koo she hotly denies any wrong doing or involvement. ‘Are you suggesting, you *miserable little worms*, that *I* had something to do with some *pauper* weaver’s disappearance? Come closer. I have a certain spell I wish to practice and you are about the *right* size...’

Any accusations are reported back to the Adventurers’ own cults and, even though few like Grandma Koo, accusations of kidnapping, theft or worse levelled against a High Priestess of a powerful Esrolian cult are met with a certain degree of coldness and warning to perhaps direct the investigations elsewhere.

If the Adventurers confront Grandma Koo before dealing with the three thieves she summons the three men together at the Imarja Temple and commands them to disappear from the city until she calls them back to Pavis. They are despatched back to Esrolia on some miserable errand to ensure that they have a decent pretext for leaving the city.

## The Thieves

There were three thieves involved, all men-folk of the Senalsting family. Kem Senal is the eldest and ring-leader; a favoured nephew of Aunty Entity and Larinna Senal’s brother. He owns the yellow-wheeled wagon, which is usually kept stabled in the Senalsting Compound. Drule Senal is next; Kem’s cousin and a brute of a man, he did all the heavy lifting of the rugs into the cart and Astrid herself. It was Drule’s cloak that got ripped. Lolf Utz is the third, a loyal friend of Drule’s and the one who hit Astrid with the Befuddle spell. He is not Esrolian but does a variety of jobs for the Imarja Temple and is considered part of the extended Senalsting family. Only the three thieves and Aunty Entity are aware of what has happened: the wider Senalsting clan are ignorant of all the events.

Kem and Drule frequent the Corner House on a daily basis, meeting-up with Lolf for drinks on an evening. It was Kem

and Drule that were overheard by the Toral sisters and it is easy to locate them. They usually spend the day working for Imarja Temple – doing repairs, running errands and so on, and then their evenings in the Corner House until summoned home by their Senalsting wives. None of them are thugs or really thieves; they are simply gullible, malleable men who do what their wives, Aunty Entity and Grandma Koo (not always in that order) tell them and ask no questions. None are especially bright – an advantageous quality in Esrolian Client family husbands.

Lolf is the easiest to apprehend. He lives on the border of Esrolia and Shah District in a rented room above a herbalist’s shop that is operated by the Senalstings. Kem and Drule live in the Senalsting Compound with their wives. When Kem and Drule are summoned home, Lolf is free to continue drinking and then wind his way home alone.

Apprehending Kem and/or Drule is more problematic. The Corner House is close to the Senalsting Compound and the Compound is always busy with men, women and children of the clan coming and going, playing and causing a riot of noise until very late into the evening. Once indoors the two men have to do their wives’ bidding and usually end the day exhausted.

## Lolf Utz, Odd-Job Man, Imarja Lay Member

Lolf is wily rather than bright. He likes money and just cannot seem to hold onto it. If faced with better opponents, he turns and runs, if he can. If not, he soon surrenders: better a live coward than a dead hero. Getting him to confess to what happened is a matter of a successful Influence roll opposed by his Persistence, although threats of personal violence or displays of magic will help tip the balance. He is reluctant to squeal on his friends and genuinely frightened of Grandma Koo. If he spills the beans, he immediately packs what few possessions he owns and evacuates the city. He would rather take his chances in the wastes of Prax than face Grandma Koo’s wrath.

## Kem Senalst, Blacksmith and Imarja Lay Member

Kem Senalst works as a blacksmith for the Senalstings and has a small forge in the Senalsting Compound. Henpecked to the point of agony, Kem is a man who has given-up trying to make a better life for himself: it is easiest to do what one is told and attempt to live quietly. He feels badly about the robbery and kidnapping Astrid but is loyal to his family and Grandma Koo first and foremost. Getting a confession out of him will take time and patience.

### Drule Senalst, Kem's Assistant and Imarja Lay Member

Drule is a slow-witted bear of a man, with huge shoulders and stooping gait who is possessed of great strength. He does what his wife and Kem tells him to do. Trying to intimidate him is about as effective as intimidating a wall. However he is no thinker and cunning verbiage can get him to admit a confession. If confronted he resorts to his fists – and he is good with them.

Any of the three men can, after some persuasion, tell the Adventurers that the rugs and the woman (they do not know her name) were taken to the Imarja Temple. All three swear

that the woman was not hurt (which is true; they simply befuddled her and bundled her into the cart) but they have no idea what happened to her (again, true). They think that she might have been released but cannot be sure.

Of the three only Lolf has any firm idea about the schematic of the Imarja Temple and Grandma Koo's apartments within it. Lay Members are only allowed into the outer shrine and only Lolf, who has done some repairs for Grandma Koo, has any idea of the internal layout.

All clues eventually lead to the Imarja Temple and Grandma Koo's involvement, somehow. Inevitably it is going to require the Adventurers to gain access, through whatever means necessary, to continue the search for Astrid.

### Lolf Utz, Odd-Job Man, Imarja Lay Member

	Value	1D20	Hit Location	AP/HP
STR	9	1–3	Right Leg	–/4
CON	10	4–6	Left Leg	–/4
SIZ	8	7–10	Abdomen	2/5
INT	11	11–12	Chest	2/6
POW	16	13–15	Right Arm	–/3
DEX	14	16–18	Left Arm	–/3
CHA	8	19–20	Head	–/4

Combat Actions	3
Damage Modifier	–1D2
Magic Points	16
Movement	8m
Strike Rank	+13 (+12)

Typical Armour: Leather jerkin: –1 Armour Penalty

Skills: Athletics 38%, Brawn 25%, Evade 65%, Lore (Esrolia) 45%, Lore (Pavis) 60%, Lore (Regional) 58%, Perception 51%, Persistence 65%, Resilience 50%, Streetwise 58%, Unarmed 32%

Common Magic 60%: Befuddle, Co-ordination 2, Lucky, Repair 4

### Weapons

Type	SIZ	Reach	Damage	AP/HP	Range
Dagger	S	S	1D4+1–1D2	6/8	10m

### Combat Styles

Unarmed 32%, Dagger 35% (Lolf has three daggers about his person).

## Kem Senalst, Blacksmith and Imarja Lay Member

	Value	1D20	Hit Location	AP/HP
STR	12	1-3	Right Leg	2/5
CON	10	4-6	Left Leg	2/5
SIZ	13	7-10	Abdomen	2/6
INT	9	11-12	Chest	2/7
POW	9	13-15	Right Arm	-/4
DEX	12	16-18	Left Arm	-/4
CHA	9	19-20	Head	-/5

Combat Actions	2
Damage Modifier	+0
Magic Points	9
Movement	8m
Strike Rank	+11 (+9)

Typical Armour: Linen jerkin and trows: -2 Armour Penalty

Skills: Athletics 26%, Brawn 38%, Craft (Blacksmith) 75%, Evade 35%, Lore (Esrolia) 52%, Lore (Pavis) 64%, Lore (Regional) 50%, Perception 56%, Persistence 37%, Resilience 40%, Streetwise 63%, Unarmed 41%

Common Magic 48%: Abacus, Armoursmith's Boon 2, Bludgeon 2, Chill

### Weapons

Type	SIZ	Reach	Damage	AP/HP
Club	M	S	1D6	4/4

### Combat Styles

Unarmed 41%, Blunt Instruments 35%

## Drule Senalst, Kem's Assistant and Imarja Lay Member

	Value	1D20	Hit Location	AP/HP
STR	18	1-3	Right Leg	-/7
CON	17	4-6	Left Leg	-/7
SIZ	18	7-10	Abdomen	2/8
INT	8	11-12	Chest	2/9
POW	8	13-15	Right Arm	2/6
DEX	9	16-18	Left Arm	2/6
CHA	10	19-20	Head	-/7

Combat Actions	2
Damage Modifier	+1D6
Magic Points	8
Movement	8m
Strike Rank	+9 (+7)

Typical Armour: Leather jerkin and vambraces: -2 Armour Penalty

Skills: Athletics 31%, Brawn 88%, Craft (Blacksmith) 56%, Evade 20%, Lore (Esrolia) 48%, Lore (Pavis) 48%, Lore (Regional) 45%, Perception 31%, Persistence 24%, Resilience 68%, Streetwise 23%, Unarmed 81%

Common Magic 48%: Armoursmith's Boon 2, Bludgeon 2

### Weapons

Type	SIZ	Reach	Damage	AP/HP
Fists	M	M	1D3+1D6	As for Arm

### Combat Styles

Unarmed 81% – Drule tries to cast Bludgeon on his fists before going into a fight. He takes advantage of Grip as a Combat Manoeuvre whenever possible, or Maximised Damage punches to the abdomen or head.

## THE IMARJA TEMPLE

The largest building in Esrolia District, the Imarja Temple cannot be missed or mistaken. A solid, white stone and marble building, it is a single storey and has two grand wings jutting from the northern end – Grandma Koo's inner sanctums and apartments.

The temple is divided into Outer and Inner temples. The Outer Temple is for Lay Members. Ceremonies and rituals conducted here are simple and practical; one of Grandma Koo's Acolytes conducts proceedings from the steps leading to the Inner Temple. At each corner are shrines to the 'lesser' goddesses of Ernalda, Asrelia, Ty Kora Tek and, in a nod to Pavis custom, Zola Fel. No Lay Members and certainly no men, are allowed into the Inner Temple.

This contains the altar to Imarja and the impressive, black marble and onyx Goddess Shrine filled with dozens of statuette representations of many of the goddesses of Esrolia: fertility goddesses, grain goddesses, water goddesses and so on. A small part of the shrine is dedicated to Saint Xemela again in a nod to the Malkionist influence over Esrolia. The Inner Temple is where Initiates and higher worship and they are always women. There is a 75% chance during the day that 1D8+2 female worshippers will be offering thanks and prayers in the Goddess Shrine. One of those women will be Grandma Koo. In the evening the chance drops to 55% but the number of worshippers climbs to 2D8+4. During the night, there is a 15% chance of 1D3 worshippers being here, one of which is Grandma Koo.

Sanctum 1 is Grandma Koo's living apartments. Here she sleeps and receives guests. Meals are brought to her by one of the Client families: Grandma Koo keeps no servants, preferring her privacy. The stairs leading up to Sanctum 1 terminate in a heavy wooden door that is locked with a heavy, brass and bronze mechanism of dwarf design. Only Grandma Koo and certain Acolytes have keys. Leading off from the grand atriums – filled with carvings of the goddesses of Esrolia and frescos of great deeds from the country's history – there are several smaller, private rooms: closets, storage, wardrobes and so on. Grandma Koo's bedroom dominates the second atrium, her enormous bed raised up on a marble plinth and surrounded by curtains. Dressing and vestment rooms lead off from the bedroom and the door leading into the Inner Temple is, again, a heavy wooden affair with a dwarf lock.

The 12 rugs are currently stored in the middle of the three smaller rooms leading off from the bed chamber. They are neatly stacked and undamaged.

Sanctum 2 is where Astrid is held. The first atrium is a reading room, filled with scrolls brought from the mother country

and filled with Esrolian myths and legends. Two of the smaller rooms are disused but the middle one is Grandma Koo's ancestor shrine to the Old Grandmothers: demi-goddesses of the Khasian family awaiting their chance to join the 10,000 Goddesses of Esrolia.

The passage into the second atrium is barred by another, similar oak door. Beyond it is where Astrid is being held. There is a bed, furniture, scrolls and books, washing facilities and a commode. Astrid is a prisoner but a comfortable one at the very least. It is possible that she will hear any rescue attempt but even so, keeps silent. She has been on the receiving end of Grandma Koo's wrath and does not want to provoke more visits from the priestess.

### Guards

The temple is guarded by Imarja Initiates. Sentries are posted at the main doors, the stairs leading to Sanctum 1 and two sentries who patrol the Inner Temple during the night. Their chief responsibilities are to prevent Lay Members from accessing the Inner Temple although they have also been ordered by Grandma Koo to keep a watch on Sanctum 2 – but not why.

The guards fight to disarm and try to use superior numbers to subdue rather than injure or kill. Any attack on a guard sets up a call for help unless attempts to silence are used first. Additional guards, and possibly Grandma Koo, arrive to assist in 1D2 Combat Rounds.

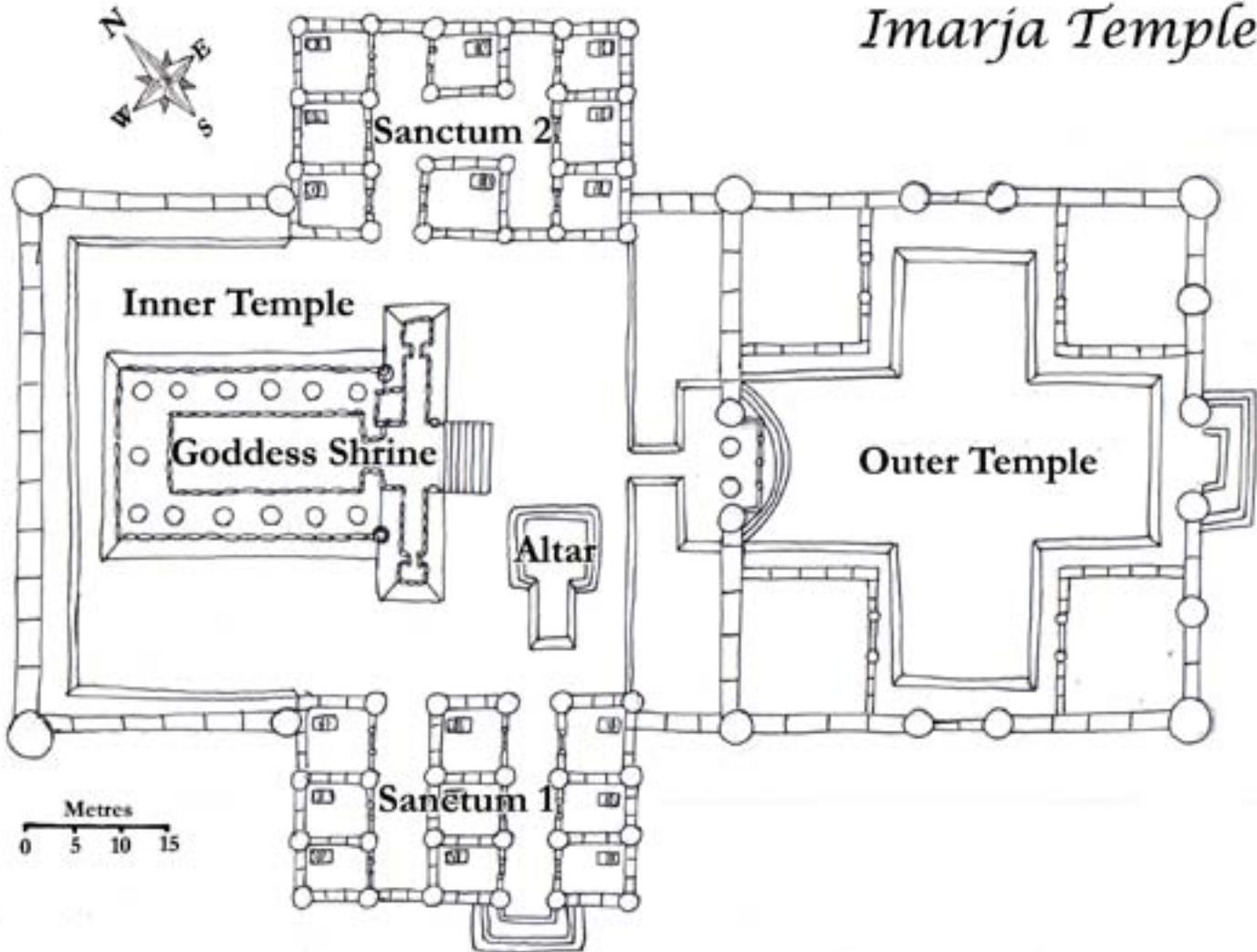
### Grandma Koo (Rune Priestess of Imarja)

The imposing Grandma Koo is a small mobile mountain of rolling flesh and considerable bosom. Her face is round and ruddy, with red, blemished cheeks and round, black eyes that burn with righteous fire. Her black hair is a grey and black bush sometimes restrained by a cowl but usually allowed to roam free, framing her round face and making it look even bigger. Her voice is heavy and booming. She does not suffer fools of any description (and all men are fools) and she believes she is destined to become a demi-goddess through the glory of Pavis and eventually to be worshipped in Esrolia as one of the 10,000.

Her greatest strength is her Divine Magic that she uses to subdue any assault on her inner sanctums and her beloved families.

By the time the Adventurers reach Astrid, Grandma Koo has obtained from the weaver how to fit the 12 rugs together; indeed, she might be encountered arranging them into the pattern on the Inner Temple with Astrid meekly guiding her. She does not want to kill any intruders and, indeed, taking

# Imarja Temple



them prisoner is a better option for her as it places more people in her debt and makes them pawns. The Adventurers can barter with their own freedom for that of Astrid, if they do not manage to rescue her and make a successful getaway and Koo will accept such an arrangement. Grandma Koo's ways and means of dealing with people mean that Astrid will not reveal what happened to her; and, anyway, Grandma Koo would simply deny it.

Koo will not part with the 12 rugs. 'The goddesses *willed* me to have them. Why else would *I*, alone, see the pattern they make?' She says. The Adventurers may find that they simply have to settle for liberating Astrid and leave the rugs behind.

There are a number of possible repercussions and outcomes from Grandma Koo's knowledge. These are as follows.

- It takes a few weeks but she eventually concludes that the rugs form a labyrinth that has something to do with Pavis. She also believes (correctly) that the pattern has something to do with the missing cradle.
- She intends to sell this information to Rathimus Purejoy on Cradlesnatch Island. If he will not pay for what she knows, then she will sell the information to the Yelmalian at Angle Fort or possibly the Carmanians in neighbouring Shah District. In fact, any cult important to your campaign could find themselves approached with this knowledge.
- What she does not know, and intends to find out, is where this labyrinth is. It will take more time to deduce that the logical place is beneath the city and further efforts to work out that the entrance to Puzzle Canal is not very far away – the channel that leads from Dragon District into the Mostali tunnels.
- If this information finds its way back to Labygyron – and it might very well do so – he orders people in his employ to

visit Grandma Koo and negotiate for the rugs themselves. If that fails – and Grandma Koo is as stubborn as they come – then more drastic action is taken, with a possible dragonewt and Wyrmfriender mission sent to steal the rugs back. This could, again, include the Adventurers. Labygyron also makes it very plain to Grandma Koo that whatever she knows is based on magic that is beyond her understanding. To meddle with it – or interfere in his plans – is to invite doom. Of course, he makes no reference to any cradle and Grandma Koo, whilst chastised, is not immediately afraid of Lord Labygyron: but then, she does not know his *true* nature.

- When Grandma Koo works out where the labyrinth might be, she is prepared to sponsor an exploratory mission into it to see what is there. She suspects a cradle and she is right – but she will not reveal this to anyone else. If the Adventurers have been caught by Grandma Koo and are now in her debt; she is happy to send them as her explorers.
- Alternatively the expedition into the canal is sponsored by any cult that obtains the secret of the pattern in the rugs – again involving the Adventurers.

The overall intention is to expose the secret of Puzzle Canal to a wider audience and start some political machinations that could easily bring several cults into direct conflict. Grandma Koo is happy to broker all of this and scheme to her heart's content. She enjoys power over people and to be the one with a secret everyone wants or will be interested in delights her no end.

What happens to the Adventurers, or what they do next, depends very much on who they work for and how they became involved in this scenario in the first place. Games Masters will need to judge the circumstances for themselves.

## Typical Temple Guard (Imarja Initiate, Female)

	Value	1D20	Hit Location	AP/HP
STR	10	1-3	Right Leg	2/4
CON	9	4-6	Left Leg	2/4
SIZ	9	7-10	Abdomen	2/5
INT	12	11-12	Chest	2/6
POW	12	13-15	Right Arm	2/3
DEX	13	16-18	Left Arm	2/3
CHA	10	19-20	Head	2/4

Combat Actions	3
Damage Modifier	-1D2
Magic Points	10
Movement	8m
Strike Rank	+3 (+10)

Typical Armour: Leather: -3 Armour Penalty

Skills: Athletics 30%, Brawn 25%, Evade 30%, Lore (Esrolia) 50%, Lore (Imarja) 55%, Perception 55%, Persistence 56%, Resilience 35%, Unarmed 30%

Common Magic 60%: Bladesharp 2, Befuddle

Divine Magic: Lore (Imarja) 55%, Pact (Imarja) 30%, 2 Dedicated POW: Amplify, Dismiss Magic

## Weapons

Type	SIZ	Reach	Damage	AP/HP
Short Spear	M	L	1D8+1-1D2	4/5
Target Shield	L	S	1D6-1D2	4/10

## Combat Styles

Esrolian Guard (Spear and Shield) 55%

## Grandma Koo (Rune Priestess of Imarja)

	Value	1D20	Hit Location	AP/HP
STR	12	1-3	Right Leg	1/6
CON	10	4-6	Left Leg	1/6
SIZ	17	7-10	Abdomen	1/7
INT	17	11-12	Chest	1/8
POW	18	13-15	Right Arm	1/5
DEX	7	16-18	Left Arm	1/5
CHA	17	19-20	Head	-/6

Combat Actions	2
Damage Modifier	+1D2
Magic Points	6
Movement	8m
Strike Rank	+12 (+10)

Typical Armour: Voluminous robes: -2 Armour Penalty

Skills: Athletics 20%, Brawn 25%, Evade 20%, Lore (Esrolia) 100%, Lore (Imarja) 95%, Perception 75%, Persistence 62%, Resilience 40%, Unarmed 21%

Common Magic 80%: Befuddle, Demoralise, Fanaticism

Divine Magic: Lore (Imarja) 95%, Pact (Imarja) 80%, 12 Dedicated POW: Amplify x2, Disarm x2, Dismiss Magic x2, Extension, Fear x2, Meditate, Mindlink, Spirit Block

## Weapons

Type	SIZ	Reach	Damage	AP/HP	Range
Dagger	S	S	1D4+1-1D2	6/8	10m

## Combat Styles

Grandmother Knows Best (Dagger) 55%

# THEY MIGHT BE GIANTS

This scenario introduces two linked threats to Pavis's well-being, both linked to the disappearance of the cradle in 920.

The scenario is designed to be played in two parts: the first is the hunt for the reason why the Zola Fel has dried-up; the second is dealing with the giant, Nagg Occam, who comes to get some answers about the vanished cradle.

## BACKGROUND

Two years ago the giants of the Rockwood Mountains sent a cradle down the river. Like so many before it never reached its final destination and, as before, the giants are anxious. Unlike before, the last cradle did not meet with disaster at the hands of God Learners or other cradle pirates; it was moved to a place of safety by Lord Pavis and it still resides there, in the heart of the city, in a place few know about.

The giants sense that the cradle is not destroyed and their child is not harmed but they want the cradle back and they want to ensure that it continues its voyage to Magasta's Pool. They have therefore done two things. First, they have dammed the Zola Fel River far upstream. The consequences for the city and the people of the valley are grave. Second, they have sent one of their kin, Nagg Occam, to deliver a message to the city and bring back Pavis's reply – or the cradle.

## DEATH OF THE RIVER

One hundred and fifty kilometres up-stream, enormous boulders have been brought from the Rockwoods and used to dam the river. Over the course of three days the flow of the river dries up. No boats can sail; the river drains dry through the valley and the livelihood of everyone is threatened. The giants will only unblock the river if the cradle is returned and mercilessly stamp on any attempts to break the dam by other means.

Repercussions of the dam:

- All water-borne trade ceases and remains that way until the dam is removed. The markets suffer.
- Plants in the Garden begin to wither and die. The Aldryami also begin to suffer greatly from the death of the Garden and make contact with King Jhonas imploring him to help.
- The Zola Fel cult's power ceases: all Zola Fel cultists find that their magic does not work until the river is restored.
- Fresh water dwindles in the city. All go thirsty. Water has to be found from further down river and imported to the city; the Praxian Nomads do their best to prevent the city from gaining access to fresh water.
- Without water the magic that sustains the Puzzle Canal begins to dissipate: the labyrinth of tunnels become a water-free maze without any power to protect the EWF Battle Banner. Anyone searching for the Banner to deny it to the EWF has the greatest chance of locating it now.
- The magic of the city is also threatened. Water needs to flow through the magical footprint of the Man Rune. Without it, Lord Pavis's magical protection of the city will dwindle leaving it exposed to its enemies – Giants and Jaldon Goldentooth's nomads. No one but Lord Pavis and Ginkizzie know of this threat yet; but if someone were to launch an exploratory assault against the city walls or gates they would work it out soon enough.

It takes the city several days to realise that the waters of the Zola Fel are drying-up. The Zola Fel cult notices first because its magic and connection to the river begins to wane: all Divine Magic casting chances drop by 20% per day until, on the fifth day, it becomes zero – when the river bed shows as a sludgy, muddy mess, all boats are grounded and all trade has stopped.

The Puzzle Canal too, dries-up. Labygyron notices this quickly but cannot determine why. He does know that, without the water of the river, the secrets the canal holds are vulnerable to discovery by anyone who cares to look and his own, personal connection with water means that his powers are now diminished: he cannot assume a draconic form whilst there is no water to sustain his draconic nature.

Others in the city – and the Zola Fel is the city's lifeblood – are similarly panicked and perplexed. Every cult has a vested interest in the city's well-being and all demand answers. The Ring and Seal meets and determines that multiple efforts to uncover why the river has dried are needed. This urgency and mass effort means that just about any faction in the city can be brought into the equation. Several things happen.

- The Arrowsmith Dynasty decrees that a task-force consisting of representatives from cults that want to assist should travel up the river and assess the problem. The

Adventurers can easily become a part of this team. They are ordered to discover the source of the problem, cure it if possible or, if this proves impossible, report back.

- Labygryon orders his own team of investigators, all Wyrmfriends, to travel north and report back.
- The God Learners in Robcradle assemble their own team including members of the Riveted Fist (although they act undercover). There is suspicion amongst the God Learners that this has something to do with the missing cradle and that the city may well still hold it someplace: efforts are put into scouring likely places; this means that Puzzle Canal may become a focus for activity if the God Learners have obtained such knowledge from Grandma Koo.
- Other cults contribute to the Arrowsmith-instigated investigation, preferring to work together. Even the elfs of The Garden are approached as their plants and trees will, without life-giving water from the river, shrivel and die: already the magic of their guardian spirit is beginning to fail. A small force of dwarf engineers from the Flintnail cult are ordered to join the team by Ginkizzie. Thus, the investigation rapidly becomes a multi-racial affair.
- Adventurers should be worked into an investigation somehow. Rewards for restoring the river or finding the cause of the stoppage are offered by cults and the Arrowsmiths: 20,000 in Silver to those who come back with answers.
- Outside the city the Sun Dome Temple further downstream mobilises its templars, bringing in members of the Angle Fort garrison: so a Yelmalian task force investigates separately or in support of the Arrowsmith initiative.
- The Praxians nomads, who rely on the Zola Fel for grazing, have watched the river dwindle too. Jaldon Goldentooth orders an allied clan to assemble men and head up-river to discover the cause. This is independent of any investigation by the city and the two sets of investigators may well clash along the way. Jaldon does not suspect that the damming of the river affects the city's protective magic but if a clash results in some form of attack on the walls he will soon realise Pavis's vulnerability.

## Travelling Upstream

The dam is 150 kilometres north of Pavis. All water in this stretch is therefore affected. Small farming communities are suffering, as are grazers and anyone who relies on the river for their livelihood. Travel to the dam takes five days at normal riding beast speeds, allowing for food and rest. This time can be cut in half if riders are willing to risk their mounts becoming fatigued which, with limited water reserves, they are unlikely to do.

The Zola Fel River follows a fairly straight course through the arid prairie of Prax until, after a day and half's travel, one

enters the foothills of the Rockwood Mountains. This slows travel and after two days the land rises steadily and becomes much more rocky and treacherous as the Rockwoods proper are entered. Use the following Encounter charts, rolling once or twice per day, to see what encounters might befall the investigators:

## Zola Fel Expedition Encounters

	Prax	Foothills	Rockwood Mountains
Baboons	0–10	01–05	—
Bandits	11–20	06–15	01–05
Broo	21–25	16–25	06–25
Dinosaurs	26–28	26–28	26–35
Elfs	29–30	29–35	36–45
Farmers	31–60	36–50	—
Giant	—	51	46–50
Griffins	61–63	52–55	51–60
Herd Beasts	64–75	56–57	—
Hsunchen	—	—	61–70
Local Thugs	76–80	58–59	—
Manticore	—	60–64	71–75
Merchant	81–85	65–70	—
Newtlings	86–88	—	—
Nomads	89–92	71–80	76–80
River Folk	93–00	—	—
Trolls	—	81–95	81–95
Wyvern	—	96–00	96–00

### Baboons

The baboons of the Zola Fel valley are considered scavengers and vermin by the Sun Dome Temple and Sun County farmers and are hounded off farmlands mercilessly. They are blamed for stealing poultry and livestock and for ruining grain. For their part, baboons consider themselves superior to humans and part of this attitude prevents baboons from teaching their guttural language to humans, relying instead on learning enough human language (Tradetalk, typically) to allow them to converse. Gloranthan baboons are spirit worshippers, with a wide array of baboon ancestors headed by Grandfather Papiro the ancestor who led the exodus from Genert's Garden and fooled Undaka the Smasher who believed baboons were people. They travel in troupes of 1D6+14 individuals, usually headed by a strong alpha male. The troupe is usually 50% females, 25% male and 25% children.

See page 124 for baboon statistics.

### Bandits

These thugs are out for money, waylaying any lone travellers and merchants they come across. They are not intimidated by

greater numbers and use ambushes and other tactics to gain superiority. A bandit gang consists of 1D6+3 individuals and they may even try to befriend a party before robbing them.

### Broo

Feral broo are rare in Sun County; Storm Bull nomads and Sun Dome Templars hunt them down and scour their nests. However small, clever gangs of broo form wandering gangs that plague farmers occasionally and then run for the rocky high ground where pursuit is difficult. In the foothills and mountains, where hiding and ambush are easier, broo gangs are more prevalent. A broo gang consists of 1D4+2 individuals and they are looking for easy pickings and infections.

In the Rockwoods the leading broo gang is headed by Ghunja-Kayah, a bear/goat/human hybrid noted for its ferocity and love of eating human flesh. He leads some 90 broo in total with raiding and pillaging gangs despatched to terrorise the area: hsunchen women are always considered a good find. Ghunja-Kayah has a bounty of 8,000 Silver on his head, placed by the Sun Dome temple.

### Ghunja-Kayah

An enormous humanoid with the head of a grizzly bear, hindquarters of a goat and claws of a bear. He carries a chaotic feature: if killed his body melts leaving behind an ingot of pure iron the size of a man's fist.

### Dinosaurs

Several species of herd dinosaur – all herbivores – might be sighted in the river valley. These are usually hadrosaurs, brontosaurus and ankylosaurs moving in herd groups and feeding or drinking at the water's edge. Unless actively disturbed they are oblivious to most travellers although are likely to keep their general distance. EWF Adventurers might see potential for capturing and using the creatures in the Earthshaker armies but otherwise they are simply grazers.

In the foothills and mountains the dinosaurs are more of a predatory type: pteranodon and velociraptors. Examples of both are found here:

Statistics for various dinosaur types can also be found in *Monster Coliseum*.

### Elfs

The elfs of the Rockwood hills and mountains are typically Vronkali and keep to their woods and glades unless something threatens them. They may well know the elfs of Pavis and will react favourably towards them if any are present in the adventuring expeditions. They too are concerned at the Zola Fel's drying-up but they also know that the giants of the mountains have been restless and suspect their involvement:

they will impart this knowledge if the encounter with them is peaceful and efforts are made (via Influence rolls) to remain so. They do not want to get involved with whatever the giants are up to.

### Farmers

The farmers of Sun County are always suspicious of strangers. Treat them as Neutral in all encounters. They usually keep their distance but if the Adventurers have strayed onto their land (a 25% chance) then they are angry and vocal, chasing strangers away. If engaged in conversation they are usually taciturn; however there is a 25% chance that some farmers will have been troubled by either baboons or broo and will be grateful to anyone who is willing to help rid them of the nuisance.

For farmer statistics use the Pavis Citizens statistics found on page 59 of Pavis Resources.

### Giant

The giants who made the dam have gone back to their strongholds deep in the mountains but Nagg Occam, their emissary, is striding towards Pavis. The Adventurers will hear his mighty footfall and feel the ground shaking as he comes towards them before they see him. Nagg is single-minded and ignores everything in his path: he pauses for nothing until reaching Pavis.

Nagg's statistics can be found on page 146.

### Griffins

Intelligent griffins sometimes travel down to the Sun Dome Temple to take part in ceremonies, preying on beasts as they pass through. Farmers are troubled by this but are too in awe of the creatures to take action. Adventurers leading horses might pose an easy target for a passing griffin. 1D3 griffins are likely to be encountered. In the foothills and mountains griffins are more common: increase the number encountered to 1D4+1.

Statistics for Griffins can be found on page 125.

### Herd Beasts

A herd of 2D20+20 herd beasts, with their nomad owners not far away (but not necessarily in sight). Beasts encountered are impala, Prax deer, bison, sable, giraffe, rhinoceros, gazelle or zebu.

### Hsunchen

Two hsunchen tribes frequent the foothills and mountains of the Rockwoods: Rockwood Rathori (bear hsunchen) and Kloisari (badger hsunchen). The Rathori guard their hunting trails jealously and have a 40% chance of attacking anyone who travels through part of their region.

## Typical Bandit

	Value	1D20	Hit Location	AP/HP
STR	12	1-3	Right Leg	2/5
CON	12	4-6	Left Leg	2/5
SIZ	13	7-12	Abdomen	2/6
INT	13	11-12	Chest	2/7
POW	12	13-15	Right Arm	2/4
DEX	14	16-18	Left Arm	2/4
CHA	9	19-22	Head	2/5

Combat Actions	3
Damage Modifier	+0
Magic Points	12
Movement	8m
Strike Rank	+14 (+11)

Typical Armour: Leather, -3 Armour Penalty

Traits: None

Skills: Athletics 75%, Brawn 62%, Evade 42%, Lore (Sun County) 72%, Perception 65%, Persistence 56%, Resilience 62%, Survival 60%

Common Magic 42%: Bladesharp 2, Pierce 2

## Weapons

Type	SIZ	Reach	Damage	AP/HP	Range
Shortsword	M	S	1D6	6/8	—
Shortspear	M	L	1D8	4/5	—
Buckler	M	S	1D3+1D2	4/10	—
Sling	L	—	1D8	1/2	200m

## Combat Styles

Banditry (Sword, Buckler Sling and Spear) 70%

## Typical Pteranodon

	Value	1D20	Hit Location	AP/HP
STR	20	1-3	Right Leg	3/8
CON	14	4-6	Left Leg	3/8
SIZ	26	7-8	Abdomen	3/9
INT	3	9-12	Chest	3/10
POW	11	13-14	Right Wing	3/7
DEX	19	15-16	Left Wing	3/7
		17-20	Head	3/8

Combat Actions	3
Damage Modifier	+1D10
Magic Points	11
Movement	10m/5m
Strike Rank	+13

Typical Armour: Thick Hide. No Armour Penalty

Traits: Flying

Skills: Acrobatics 40%, Perception 65%, Persistence 43%, Resilience 52%, Stealth 40%

## Weapons

Type	Size	Reach	Damage	AP/HP
Bite	L	M	1D8+1D10	As for Head
Claw	L	T	1D6+1D10	As for Leg

## Combat Styles

Bite 55%, Claw 45%

Typical Velociraptor (hunts in groups of three)

	Value	1D20	Hit Location	AP/HP
STR	26	1-2	Tail	5/7
CON	14	3-5	Right Leg	5/7
SIZ	17	6-8	Left Leg	5/7
INT	7	9-11	Abdomen	5/8
POW	10	12-15	Chest	5/9
DEX	16	16	Right Claw	5/6
		17	Left Claw	5/6
		18-20	Head	5/7

Combat Actions	3
Damage Modifier	+1D8
Magic Points	10
Movement	12m
Strike Rank	+15

Typical Armour: Thick Hide. No Armour Penalty

Traits: Formidable Natural Weapons, Trample

Skills: Athletics 40%, Perception 50%, Persistence 40%, Resilience 52%, Stealth 50%, Track 45%

Weapons

Type	Size	Reach	Damage	AP/HP
Bite	L	L	1D8+1D8	As for Head
Foreclaw	M	M	1D4+1D8	As for Foreclaw
Kick	L	VL	1D6+1D8	As for Leg

Combat Styles

Bite 40%, Kick 35%, Foreclaw 65%

Typical Hsunchen warrior

	Value	1D20	Hit Location	AP/HP
STR	16	1-3	Right Leg	1/7
CON	16	4-6	Left Leg	1/7
SIZ	16	7-9	Abdomen	2/3
INT	6	10-12	Chest	2/9
POW	11	13-15	Right Arm	-/6
DEX	11	16-18	Left Arm	-/6
CHA	4	19-20	Head	-/7

Combat Actions	2
Damage Modifier	+1D4
Magic Points	11
Movement	8m
Strike Rank	+9 (+7)

Typical Armour: Hide shirts and jerkins with skin coats. -2 Armour Penalty

Traits: None

Skills: Athletics 60%, Brawn 75%, Evade 40%, Perception 50%, Persistence 43%, Resilience 55%, Stealth 85%, Survival 65%, Tracking 85%

Weapons

Type	Size	Reach	Damage	A	P/HP	Range
Axe	M	L	1D6+2+1D2	3/8	5m	
Round Shield	L	S	1D6+1D2	3/12	—	
Short Spear	M	L	1D8+1D2	4/5	—	
Sling	L	—	1D8+1D2	1/2	200m	

Combat Styles

Spear and Shield 60%, Axe and Shield 55%, Thrown Axe 45%, Thrown Spear 55%, Sling 70%

## Ghunja-Kayah

	Value	1D20	Hit Location	AP/HP
STR	17	1–3	Right Leg	1/7
CON	16	4–6	Left Leg	1/7
SIZ	19	7–9	Abdomen	2/8
INT	14	10–12	Chest	2/9
POW	15	13–15	Right Arm	2/6
DEX	10	16–18	Left Arm	2/6
CHA	4	19–20	Head	1/7

Combat Actions	2	Typical Armour: Fur across the limbs and head, leather jerkin. –1 Armour Penalty
Damage Modifier	+1D6	
Magic Points	15	Traits: Chaos Features
Movement	8m	
Strike Rank	+12 (+11)	Skills: Athletics 60%, Evade 51%, Perception 66%, Persistence 58%, Resilience 65%, Stealth 52%, Survival 81%, Tracking 75%
Common Magic 65%: Bladesharp 3, Fanaticism, Demoralise		

## Weapons

Type	SIZ	Reach	Damage	AP/HP
Bite	S	T	1D3+1D6	As for Head
Claws	M	T	1D4+1D6	As for Arm
Shortspear	M	L	1D8+1+1D6	4/5
Target Shield	L	S	1D6+1D6	4/10

## Combat Styles

Broo Frenzy (Claws, Bite, Spear and Shield) 85%

The Kloisari are more reserved and tend to remain in their sets, watching groups of intruders pass and perhaps following them at a discreet distance for a while until they are sure there is no threat. Neither of the hsunchen tribes gets on with the local elves and if Adventurers have elves in their party, or have fraternised with the Rockwood elves, this may incur much displeasure.

Hsunchen can throw their axes to a maximum range of five metres

## Local Thugs

These are 1D6+2 local toughs – bored farmers' sons, usually – who like to torment and steal but are easily intimidated by superior number and magic. Use the bandit statistics found on page 140 and reduce the Combat Style to 45%.

## Manticore

Not a common sight in the Rockwoods but present nonetheless, manticore dwell in high caves and hunt in the forests below – an enemy of the local hsunchen. They are solitary creatures but not averse to stalking potential prey for many kilometres before

launching an ambush. Any manticore encountered has a chaos feature: the tail sting drains the willpower of an opponent by 1D8 Persistence each successful hit. The drain is not permanent; victims recover drained Persistence points, up to their previous level, at a rate of 1D10 per hour after the end of the encounter.

## Merchant

An Issaries or independent merchant travelling through the region and perhaps heading towards the Sun Dome Temple or Pavis. Use statistics for the Pavis Citizen on page 59. There is a 25% chance that the merchant knows of the dam in the mountains and has seen Nagg Occam's approach.

## Newtlings

The river-dwelling newtlings are found all along the Zola Fel where they make their homes in the reeds and use reed rafts to navigate the bogs and waterways. They are generally wary of strangers, especially Sun Domers, who treat newtling tail as a delicacy (one tail can fetch 20 Silver in the markets of Pavis, and 25 in Sun County).

Statistics for Newtlings can be found on page 126.

### Fierce Praxian Nomad

	Value	1D20	Hit Location	AP/HP
STR	18	1-3	Right Leg	2/7
CON	17	4-6	Left Leg	2/7
SIZ	17	7-9	Abdomen	2/8
INT	14	10-12	Chest	2/9
POW	14	13-15	Right Arm	2/6
DEX	13	16-18	Left Arm	2/6
CHA	13	19-20	Head	2/7

Combat Actions	3
Damage Modifier	+1D4
Magic Points	14
Movement	8m
Strike Rank	+14 (+11)

Typical Armour: Leather, -3 Armour Penalty

Common Magic 75%: Beast Call, Bestial Enhancement 2, Bladesharp 2, Protection 2

Skills: Athletics 92%, Brawn 72%, Culture (Prax) 80%, Evade 50%, Evaluate 64%, First Aid 50%, Influence 78%, Insight 70%, Lore (Regional) 90%, Perception 75%, Persistence 68%, Resilience 98%, Riding 90%, Survival 92%, Track 80%, Unarmed 94%

### Weapons

Type	SIZ	Reach	Damage	AP/HP	Range
Battleaxe	M	M	1D8+1	4/8	—
Longspear	L	VL	1D10+1	4/10	—
Javelin	L	—	1D8	3/8	30m
Short Bow	L	—	1D6	4/4	80m
Target	L	S	1D6	4/12	—

### Combat Styles

Sons of Waha Style (Axe, Spear, Shortsword, Shield, Bow)

### Wyvern

	Value	1D20	Hit Location	AP/HP
STR	26	1-3	Right Leg	5/9
CON	19	4-6	Left Leg	5/9
SIZ	26	7-8	Abdomen	5/10
INT	7	9-11	Chest	5/11
POW	11	12	Tail	5/9
DEX	14	13-14	Right Wing	5/8
		15-16	Left Wing	5/8
		17-20	Head	5/9

Combat Actions	3
Damage Modifier	+1D12
Magic Points	11
Movement	8m/16m
Strike Rank	+14

Typical Armour: Scales. No Armour Penalty.

Traits: Dark Sight, Night Sight, Poison Sting

Skills: Athletics 60%, Brawn 80%, Perception 35%, Resilience 67%, Survival 40%

### Weapons

Type	Size	Reach	Damage	AP/HP
Bite	H	VL	1D10+1D12	As for Head
Sting	H	VL	1D6+1D12+ Poison	As for Tail

### Combat Styles

Bite 55%, Sting 70%

## Nomads

This is a nomad group sent to discover the nature of the problem with the Zola Fel. Naturally in competition with any Adventurers (even if they are nomads too), much of their reaction depends on whether or not the Adventurers see them as a threat or make attempts to form some form of alliance. Influence rolls at -30% are needed to gain their trust. If the Adventurers are nomads of a Jaldon-allied clan then trust is implicit. If from a neutral or Pavis aligned clan, then the nomads encountered here are hostile.

## River Folk

The river folk live and work on the river, sailing their barges between Pavis, the Sun Dome Temple and sometimes beyond – rather they did, until the river dried-up. They are Zola Fel worshippers, fisherman, traders and transporters and as such are desperate to get to the bottom of what has happened to the river waters: members of a river folk community may even join Adventurers in the quest to discover what has gone wrong.

Use the statistics for Pavis Citizens on page 59, with Boating at 80% and Shiphandling at 70%.

## Trolls

The trolls of the Rockwoods have no love for anyone who invades their territory, especially if dwarfs are present. They are allies of the giants, or have been in the past, and will not do anything to aid Pavis. In fact, they revel in the tribulations of the city and make no bones about it. The likely encounter is with 1D6+3 trollkin, sent to investigate intruders and report back. The trollkin are commanded by a dark troll sergeant. The encounter is not guaranteed to be hostile: the trolls want to know what intruders want, who they worship, where they are going and so on. If paid a small 'travel toll' of food stuffs, trade goods or similar, they are prepared to leave the Adventurers alone. Dwarfs are charged double and it might even be suggested that a dwarf hostage is left with the trolls to act as a guarantee of no trouble (they would, of course, eat the hostage at some point).

Use the statistics for trolls of the Xaragang clan found on page 37-38.

## Wyvern

Dwelling in the mountains and hunting through the foothills, a solitary wyvern might be mistaken for a dragon. Always looking for food, riding mounts are the first target, followed by anything else that poses a threat.

The sting is the favoured weapon of the wyvern and it has the following Characteristics:

**Application:** Injected or smeared.

**Onset time:** Immediate.

**Duration:** 1D6 Days.

**Resistance Time:** Daily. The first Resistance roll must be made at the end of the Onset Time, then daily thereafter. Successfully resisting the poison allows the victim to avoid suffering the Conditions until the next roll must be made.

**Potency:** 50+ CON of wyvern.

**Resistance:** Resilience.

**Conditions:** Agony and Paralysis.

**Antidote/Cure:** Healing skill and magic.

## Reaching the Dam

The river cuts through a steep mountain pass, the sheer sides of the peaks rising far above the floor below. As a bend is rounded and the mountain pass rears into view the dam can easily be seen. Dozens of immense boulders have obviously been carefully arranged to form an extremely sturdy dam that completely cuts-off the flow of the river. Smaller boulders fill-in the gaps so it is obvious that this is not some kind of rockfall.

The dam is 80 metres high and 10 metres thick. Behind it the river is visible but this high-up into the mountain it is nowhere near as powerful and wide as it is further down stream. The dam is so well-built that no water can even find its way through any errant gaps. Engineering or similar rolls indicate that it would take weeks to disassemble the dam safely and require hundreds and hundreds of workers to do so. Attempts to do this would also attract the wrath of the giants who would have no trouble in crushing anyone foolish enough to undo their handiwork. Breaching the dam will require some powerful magic or the co-operation of the giants to achieve.

Zola Fel cultists may make a roll against their Pact to sense the condition of the river: it feels confined, frustrated and is desperate to continue its flow to the ocean but, cut off from it, the spirit of Zola Fel is incomplete and unable to articulate itself. There is, however, a Zola Fel daughter, a naiad, that can be communicated with through Spirit Walking, dwelling on the other side of the dam:

Zola Fel Naiad, (Intensity 4 boost Magic Points, water spirit) – INT 12, POW 25, CHA 1. CA 3, SR +1, HP 25, Spirit Damage +1d10. Persistence 100%, Spectral Drowning 125%. Increases a magician's Magic Points by 4).

The naiad can describe how half a dozen giants came with boulders, taking more from the mountains around, and built the dam, all the while talking to the river and assuring it that

it would flow again if it promised to ensure the safety of a cradle which would, one day, be returned. The naiad wants to know what this means: it knows about giant cradles and, if the Adventurers have the power to do so, it urges them to find it and release it. The naiad is able to provide some insight into this. On the spirit plane she has seen the cradle in a dark, underground place that has many corridors with twists and turns. The child within rests but above it a place of buildings and many people go about their business unaware of what lies beneath their feet. She has sensed also the presence of a dragon guarding this hiding place although she is sure that the dragon did not place the cradle there. The dragon is, of course, Labygyron/Lorenkarten and Wyrmfriends may know or realise this on successful Insight rolls. 'The giants will destroy,' she whispers in her strange, watery tongue, 'for they have been wronged for so many years. They use the river to negotiate and want it to flow again. You must make things right!'

Adventurers are free to explore around the area and find many traces of giants (crushed trees, massive footprints and so on) but in reality there is little they can do for the time being save return to Pavis and warn the city – of the dam itself and the approach of Nagg Occam if they have seen the giant on its travels.

## Lifting the Dam

Only Nagg Occam can convince the giants to lift the dam and his presence outside Pavis is the second part of this scenario. Alternatively a HeroQuest can also be used to breach it magically – see the HeroQuests section on page 153.

On returning to the city the information about the dam, whoever it is communicated to, helps inform the need for a HeroQuest but also causes further panic. There is also a very high likelihood that Nagg Occam has reached the city before the Adventurers – although added drama can be found in racing the giant to the city walls to warn of what is on its way...

## NAGG OCCAM

The giant that now approaches Pavis is called Nagg Occam and he is the uncle of the giant infant still sleeping in the hidden cradle. Nagg does not know that the magic of Pavis is compromised by the damming of the river but if enraged he might launch a petulant attack on the walls and would soon discover that he could, if he wished, squash the city, and all within it, flat.

Something needs to be done. Lord Pavis cannot be raised from his meditations or Otherworld quests. Ginkizzie has no

answers. An emergency meeting of Ring and Seal is called. The many cults of Pavis immediately call their own councils. Everywhere there is a faction or agenda (and Pavis crawls with them) there are meetings and plans. What will the giant do? What does it want? What is it called? *When will it go away?*

Every mover and shaker in Pavis sees a threat or an opportunity. All eyes are on the giant. For most, this is the first and only time they have seen such a creature. This is a momentous time for Pavis but a dangerous one.

## Gloranthen Giants

Glorantha's giants are an immortal Elder Race that wandered the world far and wide during the God Time and the Dawn Age. Some were friendly with dwarfs but this relationship soured at the end of the First Age and many dwarf strongholds were destroyed as a result.

For some reason the giants migrated to the Rockwood Mountains where they built castles for themselves and became removed from the affairs of the world. They made their fabulous cradles, used to float their young down the Zola Fel River, to undertake a passage through the Otherworld and emerge as a mature, informed, aware and powerful giant.

The giants are not simply enlarged human beings: they are immense creatures that are on a scale with the True Dragons. Nagg Occam stands at 120 metres tall – and he is not a huge giant by any stretch of the imagination. Giants take a long time to mature and many have been alive since before the Great Compromise and thus know Glorantha's long and strange history intimately. In earlier ages the giants were friends and allies with both the gods and the elder races. They were inquisitive, thirsted for knowledge and participated in events that have since passed into myth. With the advent of the Great Compromise and the introduction of Time, they have altered their worldview. The Glorantha they knew has divided into separate planes of existence and this has had an effect on their own development. It takes a great deal of time for an infant giant to grow, learn and mature; within the cycle of time, the process takes too long for the race to sustain itself. For this reason the giants developed a way of accelerating their formative years by sending their infants down the Zola Fel River and into the ocean, to reach and descend into, Magasta's Pool. The pool connects with the Otherworld and as the giant infant moves from the mundane world into the Otherworld it awakes and, outside the strictures of Time, matures, develops and learns. What happens to the giant infant during this passage is not known, nor can it be; but when the passage is completed a young adult giant returns to the mundane world having participated in the myths, magical and legendary experiences its parents experienced before Time made all things small, slow and sequential.

## Nagg Occam, Rockwood Giant

	Value	1D20	Hit Location	AP/HP
STR	1020	1-3	Right Leg	10/360
CON	780	4-6	Left Leg	10/360
SIZ	1020	7-10	Abdomen	10/361
INT	11	11-12	Chest	10/362
POW	17	13-15	Right Arm	10/359
DEX	12	16-18	Left Arm	10/359
CHA	9	19-20	Head	10/360

Combat Actions 2 Typical Armour: Tough Hide (AP 10) no Armour Penalty

Damage Modifier +20D12

Magic Points 17 Traits: Formidable Natural Weapons

Movement 730m

Strike Rank +12 Skills: Athletics 5%, Brawn 1000%, Lore (Regional) 60%, Perception 25%, Persistence 65%, Resilience 600%, Unarmed 200%

Common Magic 70%: Mindspeech 8

## Weapons

Type	Size	Reach	Damage	AP/HP
Foot/Fist	E	VL	8D6+20D12	As per Arm or Leg

## Combat Styles

Stomp, 200%

Time has made the giants look at all things differently. They have always been a deliberate, methodical race, curious about what happens around them and beneath them but unconcerned with what impact other races had on them because they were so... small. Time, however, has changed things. Giants are still very deliberate and take a long time to do anything, when they do anything at all, but they realise that the world can be a threat. This is why they have retreated to the Rockwood Mountains where they can remain reasonably insulated from a world they no longer care to understand.

This exile has been disturbed by the incessant plundering of their cradles. As everything takes so much time for giants and because they value mystical experience above worldly experience, the ritual of the cradles is integral to their continuation but the God Learners threaten that with their robberies and murder. The giants, eventually tired of the exploitation, took their revenge in 850 by destroying Robcradle. It would be a further 70 years before a new cradle would be ready to make the journey through the Otherworld and the giants reasoned that humans would have learned their lesson: that is why the cradle of 920 was sent. The giants know that the infant carried in that cradle still lives but clearly it has not passed through the Otherworld. Nagg Occam has been sent to find out why.

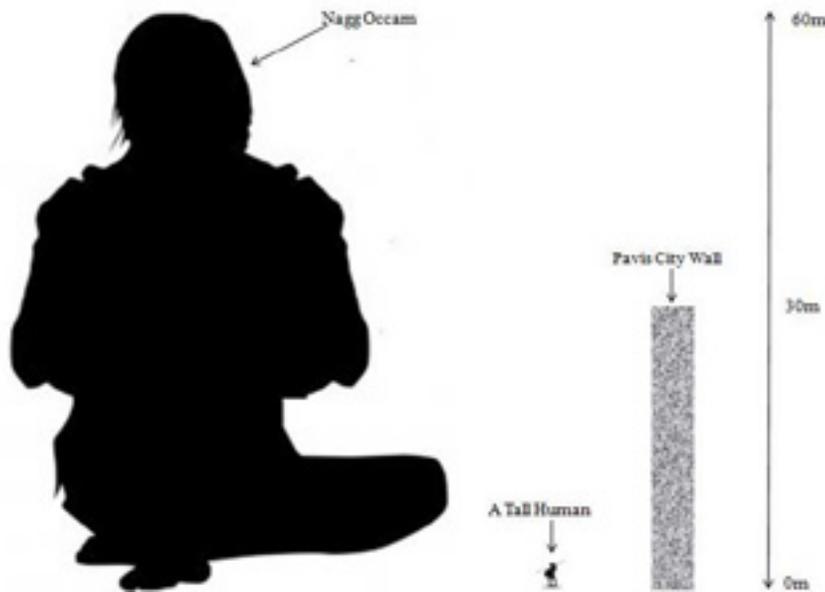
Gloranthan giants are far too large to be killed by humans. They are not immune to human attacks or magic but their sheer size means that most magic and attacks are either not felt or felt merely as pin-pricks. Nagg Occam's statistics are given here but they should not prove to be necessary: they serve to illustrate the sheer physical size and capabilities of a such an immense creature.

## Nagg Occam, Rockwood Giant

Nagg's immense head is almost completely obscured by a vast, forest-like, salt and pepper beard in which many small things live. His eyes are slow and rheumy but he sees much and watches his surroundings intently. He was not amongst the giants who pounded Robcradle flat, so this is his first time in the vicinity of humans. The city of Pavis fascinates him: he has never seen a place like it and it is filled with a great many tiny things that he has been told hurt giant babies. He is not sure how this can be but takes the word of the mighty Gonn Orta, the chieftain of the Rockwood Giants, at face-value and is therefore cautious around these tiny specks of flesh.

Nagg is not a marauding killer and destroyer of cities. His mere presence is enough to quell the bravest warrior's heart but if annoyed or inconvenienced he will reach out with a toe

## Handy Size Comparison



or finger and flatten whatever is becoming a nuisance, then pausing to scrape the debris from the digit used and examining it closely – rather like a child with a squashed insect.

Nagg Occam is here to deliver a message. That message is very specific and takes some remembering. He was told to walk to the hive of the city people and deliver the message and wait for a reply. It will take three days for him to remember the message word for word and a full day for him to get it out of his immense mouth. Giants tend to use Mindspeech when conversing with each other, using a natural telepathic link that costs no Magic Points. His voice, therefore, is very, very quiet for one so large because it is largely unused. He does not think that the humans are capable of talking mind-to-mind so does not think to use it. Anyone who thinks to use Mindspeech or another form of magical communication will find it much easier to communicate with Nagg Occam than relying on traditional, verbal, means.

The giant approaches Pavis from the north, striding slowly but boldly through the countryside. He has flattened several small villages to the far north inadvertently but can see Pavis clearly enough. When he comes within 500 metres of the Zola Fel gate he stops, lowers himself and sits cross-legged, straddling the river, regarding the city and trying to recall his message. When it comes to him, on the evening of the third day, his huge lips tremble, his vast mouth opens and he begins to speak in a barely audible whisper. It is possible to see his mouth moving from the ground but quite impossible to hear what he is saying. The message is this:

*'What have you done with Glod Ungua? Where is our child? She lives, we know. Her cradle is stuck. Release her cradle so she can sail to the Otherworld. Release her. I remain here five cycles while the sky turns black and the sun dies and then go home. If Glod Ungua does not sail again, I will return with my brothers and sisters and her aunts and uncles and cousins and grandfather and grandmother and we shall pull your hive apart to find her. I, Nagg Occam, have spoken.'*

## Getting the Message

Nagg repeats the message three times. It takes an hour for him to say all of this and much mental effort. He then rests for three hours and repeats it. If magical means to hear the message are not used, then there is only one way to hear it: someone must get close to the giant's mouth and listen to what it has to say.

The various factions of the city respond to Nagg Occam's arrival and actions in some very different ways. Here is a summary.

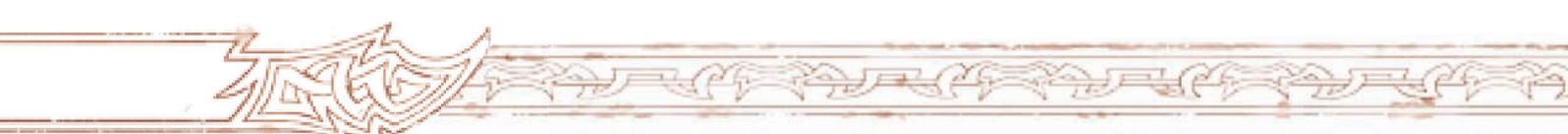
### Arrowsmiths

King Jhonas hastily convenes a meeting of the Ring and Seal. A full day is wasted in pointless argument although it is agreed by all that the God Learners should be prohibited from attempting to make contact with the giant. The council dissolves and King Jhonas summons Ginkizzie: he asks the Daughter of Pavis to commune with his grandfather and discover what Lord Pavis wants done, and how he can aid. Ginkizzie returns and says his grandfather is unresponsive: the city must make its own decisions. As the Ring and Seal cannot agree what to do, King Jhonas commands that a group of volunteers from the Arrowsmith ranks be sent to climb up the giant to hear what it has to say.

Jhonas also reacts to the presence of the Praxians who set-up a cordon around the giant by sending out his own zebra and horse cavalry to surround the ring formed by the nomads: a stand-off now ensues.

### God Learners

Rathimus Purejoy is extremely nervous. He summons his best sorcerers and makes contact with the Emperor. It is agreed that a Dominate Giant spell should be used to at least place the creature under an appropriate level of control and lead it away from the city – or see what its plans are. Grimoires are



hastily consulted. An old, old Dominate Giant spell is found. Xoromir the Elder is chosen as the lead wizard to cast the spell on the giant. The spell can be cast from a distance by Xoromir so there is no need to get close to the giant to cast it. However, the God Learners want to try to question the giant and reason with it. A Dominate spell is a one-way affair and so it will be necessary for Xoromir to cast the spell and then get close to the giant to fully communicate. A squad of loyal volunteers is needed to escort Xoromir to the giant and then fly him up to the giant's mouth so that dialogue can be established.

## EWF

Much meditation accompanies the giant's arrival. Labygyron is consulted. He determines that the magic of the city fully protects Pavis from one or even many giants. This one clearly wants the cradle but the cradle disappeared. Someone needs to go and communicate this to the giant and reason with it. Labygyron promises that, if the giant retreats, he will use his considerable powers and intellect to try to find out what has happened to the cradle and see what can be done. He does not, however, wish to reveal his knowledge of the cradle in Puzzle Canal or his own draconic nature. He is confident that Lord Pavis will propose the right solution but, for now, time must be bought and the giant convinced to trust the city. He looks for followers and Acolytes from the EWF community to undertake this task which will, obviously, bring those individuals closer to the nature of the Cosmic Dragon.

## Orlanthi

Arrias Windlord sees the giant as a herald for an important HeroQuest. He looks for his own volunteers to climb to the giant's shoulders and see what the giant is trying to say. In the God Time the giants were allies of Orlanth. Could the giant be persuaded to become an ally now? Arrias knows of the Giant's Shoulders HeroQuest where Orlanth made friends with an especially huge giant. He wants to invoke this HeroQuest at the feet of the giant and send a small group of intrepid Orlanthi to complete it. See 'Standing on the Shoulders of Giants' on page 153 for the stages and nature of the HeroQuest.

## Praxian Nomads

The Praxians saw and heard of the giant's approach long before the city. Jaldon Goldentooth has despatched his nearest clans to form a cordon around the giant and act as ground-level bodyguards. The belief is that this is a signal for a reforming of the old Waha/Giant alliance of old. Jaldon intends to protect the giant, show that the nomads are the giant's friend and prevent the city-dwellers from meddling. The Praxians want Nagg to stay for as long as possible – certainly until other giants arrive. Perhaps the giant has come to work magic that will neutralise the protection around the city and hasten its

fall: either way, for now, the Bison and High Llama clans form a camp around where the giant sits, their beasts and warriors forming a ring 200 metres from it. They will wait to see what the giant does. There is no way they will let anyone through the cordon they have formed to get at Nagg.

Jaldon himself is hastening towards Pavis from his base in the Long Dry. It will take him a day and a half to arrive with reinforcements. One hundred and twenty Bison and sixty High Impala warriors make-up the cordon.

The various factions of the city all have a reason for wanting to either control the giant or gain first-hand information. Gaining this reliably means getting up-close and personal with it, despite what the dangers might be.

Certain others in the city also have reasons for wanting to get closer to Nagg Occam.

- The Riveted Fist want to enrage the giant and provoke it into attacking Orlanthi, EWF and other representatives of the city. They are willing to send agents to use magic to hurt the giant in the hope of provoking a frenzy of destruction.
- The Hwarosian Mystics want to try to manipulate any giant-related myths exposed by Nagg or those who are trying to get close to him. Hwarosian agents are sent out to watch what the giant does, discover any myths or legends and use myth-tampering sorcery to see what happens.
- The dragonewts seem very attracted to the giant. All the dragonewts of Dragon Mount and Dragon District file out of the city and form a ring around both the zebra cavalry *and* the Praxians. They then stand perfectly still, eyes pointed at the giant's head. If the Praxians attack the Zebras, then the dragonewts attack the Praxians. If the opposite happens then the dragonewts use the opportunity to enter into a chant that seems, somehow, to be a prayer of some kind.
- A merchant in the city has heard that giant hair, when ground to a powder, makes a potion that increases strength and size, not to mention stamina and sexual prowess. He wants a length of hair from the giant's beard and is prepared to pay 500 Silver Pieces to whoever brings it to him.
- One of the cults or guilds of the city organises a bizarre race: a prize of one month's free training or the monetary equivalent to whoever scales the giant, reaches the top of the head, plants a flag and then scales down again.

## Facts and Figures for Nagg Occam

In his sitting position Nagg rises to 60 metres. He wears scraggy clothes: a jerkin made of thick, stinking cotton that covers his chest and abdomen only. His feet are bare.

Climbing up the giant is certainly possible. He remains immobile and oblivious for the most part but may move from time-to-time (see the nearby table). Climbing up the giant needs to be done in stages, which are roughly as follows. Note that each stage has a Disturbance Chance. For each Adventurer who tries climbing, they should make a Stealth roll, which is opposed by the Disturbance Chance. If the Adventurer wins the opposed roll he does not disturb Nagg (causing a roll on the Disturbance Table). If he loses, roll to see what Nagg does. The chance of a Disturbance is increased by 1% for each and every person attempting to climb Nagg's body. If grappling hooks or arrows are used to attach ropes to any part of Nagg's body or clothing, increase the Disturbance Chance for that stage by 10%.

### Combat On Nagg Occam

An Adventurer forced into combat whilst climbing Nagg faces the following restrictions:

- He loses one Combat Action to simply hang on to something (clothing, beard, wart and so on).
- He can only fight with one hand.
- His Combat Style cannot exceed his Athletics skill.
- He cannot Evade.
- Limited movement reduces the chance to cast magic by one third.

Insects living on the giant do not face any such restrictions.

### Ground – Knee (16 metres or 24 metres): Disturbance Chance: 20%

First one must scale from the ground and onto either the left knee or right knee. Nagg sits with his left leg bent and tucked under his considerable arse; the right knee is facing upwards. If the left knee is climbed then the vertical distance is 15 metres; 25 metres if the right knee is scaled. In either case it requires an Athletics roll and counts as climbing a rough surface (*RuneQuest Core Rulebook*, page 35). Humans can climb two metres for every Combat Action in a round, with Movement adjusted for armour. Thus, climbing up onto one of Nagg's knees takes around either eight Combat Actions for the left knee or 12 Combat Actions for the right knee.

### Left Knee to Waist (10 metres run): Disturbance Chance 20%

Taking the left-knee route gives the chance for the climber to run horizontally across Nagg's left thigh until the next climbing stage, from the waist and over the abdomen. There are no hazards here apart from the disturbance chance and no Athletics roll needs to be made.

### Disturbance Chart

1D20	Disturbance Type and Effects
1–10	A minor movement by the giant.
11–14	Nagg shifts to adjust his position. Athletics or Acrobatics rolls are needed to remain hanging onto the giant. Otherwise fall an appropriate distance.
15	Nagg farts, raising one buttock to let the gas free. The sound and smell is appalling: everyone below the giant has is forced to scatter. Those on the giant must make Resilience rolls to avoid retching. Anyone who does retch must also make an Athletics roll to avoid falling.
16	Disturb a small colony of 1D3 giant beetles, which swarm out to attack.
17	Climbers draw attention to themselves, resulting in the Beard Goblins launching a bogey bombardment. The attack involves 1D8 goblins who pelt the climbers for two rounds or until the climbers manage to get under some form of cover.
18	Nagg feels the need to scratch the part disturbed. This counts as a Fist attack. Climbers can attempt to Evade it.
19	Nagg sneezes. The whole body heaves and shakes. Athletics rolls are required but at a –30% penalty owing to the violence of the sneeze. 20% chance that any climbers moving over the chest, beard, shoulders or face are struck by 1D3 bogeys.
20	Nagg yawns. His whole body stretches and tenses. Athletics rolls are needed to remain on the giant. If on the neck, beard or face, the roll is at –30%. The sound of the yawn is deafening: Resilience rolls are needed. If failed, the victim suffers temporary deafness for 1D3 hours.

### Right Knee to Chest (4 metre jump): Disturbance Chance 18%

Taking the right knee root brings climbers level with Nagg's chest. To get onto the chest and continue the climb, one must successfully make the four metre leap across the gap between knee and chest and successfully gain purchase on his jerkin. There is insufficient room to gain a run-up, so Adventurers will have to jump from a standing position. Adventurers can jump up to one and a half metres this way, adding a further metre for every 20% in Athletics. If the jump fails the Adventurer falls 12 metres to land in the giant's groin: there is a 20% chance of this provoking a roll on the Disturbance Table.

## Waist to Chest (24 metre climb):

### Disturbance Chance 24%

Going from the waist to the chest, via the left knee, requires a 24 metre climb up the smelly cloth jerkin of the giant here; is where things begin to get interesting. Living in various holes and folds are a variety of giant insects that do not enjoy having their home invaded and disturbed.

If a climber creates a Disturbance then roll on both the Disturbance Table and have 1D3 of the following crawl out from the clothing and attack climbers:

### Giant Beetles

These big, brown beetles live in the giant's clothing where they feed on smaller insects attracted by the strong body odour and dead skin that the giant sheds. They are vicious predators that keep Nagg free from parasites: this includes Adventurers, especially God Learners.

### Combat Notes

Beetles use their mandibles to grasp and then tear at enemies; thus the intention is always first to use Grip as the initial Combat Manoeuvre and then Maximise Damage if possible to quickly despatch a helpless enemy.

## Chest to Shoulders (10 metre climb):

### Disturbance Chance: 30%

A straight forward climb but with a chance of also provoking a beetle attack. If a beetle attack does not take place, once the shoulders are reached there is 20% chance of disturbing 1D6 giant mosquitoes that use the matted hair at the top of Nagg's shoulders as a resting place.

From the shoulders climbers must decide what to do: climb up the beard or climb up the neck. Communicating verbally with Nagg is not possible without scaling up to the face.

On the shoulders are huge flakes of giant dandruff. Scaly and quite smelly it has a peculiar texture but some interesting properties. If eaten it acts as a Heal 4 Common Magic spell. There is enough dandruff on the shoulders for making perhaps 50 potions or biscuits with similar properties. However there is a down-side: anyone who eats the dandruff and receives healing loses all his hair over the next 1D3 weeks. There is no way of stopping the hair-loss.

### Giant Mosquitoes

#### Combat Notes

The giant mosquito's bite ignores the first two points of armour. On a successful bite it immediately draws a number

of Hit Points of blood equal to its bite damage but once it has drunk an amount equal to its SIZ x2, it is satiated and leaves the host.

However the anti-coagulant pumped into a host can have a severe effect. The victim must make a Resilience roll 1D6+1 minutes after a successful bite. If the Resilience roll fails the anti-coagulant causes the bitten location to swell, itch and ache copiously, inflicting a further 1D3 points of damage and rendering it useless for a number of days equal to the damage sustained. If the location bitten is the chest or head, the airway can become restricted causing the victim to lose consciousness if the Hit Points for the location fall below -1.

## Neck (4 metre climb): Disturbance

### Chance 45%

Nagg's neck is warty, which adds +15% to the Athletics skill for climbing. Scaling the neck brings the climber to a point where he can make eye contact with the giant, speak audibly into the giant's ear (by shouting) and hear what the giant says.

## Beard (4 metre climb): Disturbance

### Chance 50%

Climbing up the very thick, very smelly beard is easy and adds +25% to the Athletics roll. However, living within the beard are some small, territorial creatures that are symbiotic with Nagg. He picked them up on his own infant journey through the Otherworld and they have remained with him, living in his beard, feeding on food dropped from his mouth and killing the lice that try to make the beard their home. They worship Nagg as a god: they call him 'The Huge God' and they do not want anyone else attempting to worship him. These small creatures have no Gloranthan equivalent: we shall call them Beard Goblins for the sake of argument. Eight of them live within the depths of the beard, which they have knotted and groomed to a very comfortable, if hirsute, residence.

### Beard Goblins

Small, bow-legged, grey-skinned, with deeply puckered faces, narrow, peevish eyes and bloated puffed-out cheeks. They speak a form of pidgin Tradetalk and hate anyone who invades their home.

The bogeys are horribly gooey. If one strikes a limb – and the goblins aim for limbs – the victim loses a Combat Action unless he takes a full Combat Round to scrape the dreadful stuff away.

The Beard Goblins may be roused by any activity further down the giant's body and bombard any assailants with bogeys from

### Giant Beetles

	<b>Value</b>	<b>1D20</b>	<b>Hit Location</b>	<b>AP/HP</b>
STR	19	1	Right Rear Leg	5/5
CON	17	2	Left Rear Leg	5/5
SIZ	17	3	Right Middle Leg	5/5
INT	2	4	Left Middle Leg	5/5
POW	9	5-9	Abdomen	5/8
DEX	13	10-13	Thorax	5/9
		14	Right Front Leg	5/5
		15	Left Front Leg	5/5
		16-20	Head	5/7

Combat Actions	2	Typical Armour: Chitin exoskeleton, no Armour Penalty.
Damage Modifier	+1D6	
Magic Points	9	Traits: Wall Walking, Formidable Natural Weapons
Movement	10m	
Strike Rank	+9	Skills: Athletics 75%, Evade 40%, Perception 50%, Persistence 37%, Resilience 61%, Track 40%

### Weapons

<i>Type</i>	<i>Size</i>	<i>Reach</i>	<i>Damage</i>	<i>AP/HP</i>
Mandibles	M	M	1D8+1D6	As for Head

### Combat Styles

Mandibles 40%

### Giant Mosquitoes

	<b>Value</b>	<b>1D20</b>	<b>Hit Location</b>	<b>AP/HP</b>
STR	6	1	Right Rear Leg	1/2
CON	4	2	Left Rear Leg	1/2
SIZ	3	3	Right Middle Leg	1/2
INT	2	4	Left Middle Leg	1/2
POW	7	5-7	Abdomen	1/3
DEX	13	8-9	Thorax	1/4
		10-11	Right Wing	1/1
		12-13	Left Wing	1/1
		14	Right Front Leg	1/2
		15	Left Front Leg	1/2
		16-20	Head	1/3

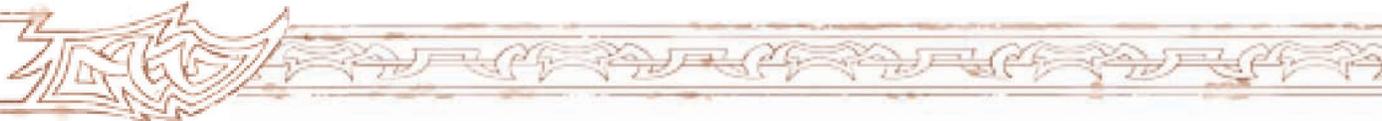
Combat Actions	2	Typical Armour: Exoskeleton. No Armour Penalty
Damage Modifier	-1D2	
Magic Points	7	Traits: Flying, Wall Walking, Life Sense
Movement	18m (fly)	
Strike Rank	+9	Skills: Athletics 70%, Evade 70%, Perception 20%, Persistence 31%, Resilience 22%

### Weapons

<i>Type</i>	<i>Size</i>	<i>Reach</i>	<i>Damage</i>	<i>AP/HP</i>
Bite	S	T	1D3+1-1D2	As for Head

### Combat Styles

Bite 40%



## Beard Goblins

	Value	1D20	Hit Location	AP/HP
STR	10	1–3	Right Leg	1/4
CON	10	4–6	Left Leg	1/4
SIZ	7	7–10	Abdomen	1/5
INT	11	11–12	Chest	1/6
POW	10	13–15	Right Arm	1/3
DEX	10	16–18	Left Arm	1/3
CHA	7	19–20	Head	1/4

Combat Actions	2	Typical Armour: Tough Hide (AP 1), No Armour Penalty
Damage Modifier	-1D2	
Magic Points	10	Traits: Night Sight
Movement	6m	
Strike Rank	+11	Skills: Athletics 75%, Brawn 45%, Lore (Nagg's Beard) 50%, Perception 70%, Persistence 40%, Resilience 40%, Sleight 70%, Stealth 75%, Survival 30%
Common Magic 50%: Bandit's Cloak 2, Bladesharp 2, Pierce 2		

## Weapons

Bogeys	S	S	1D3+1-1D2	6/10	6m
Net	S	L	1D4-1D2	2/20	2.5m
Shortspear	M	L	1D8+1-1D2	4/5	—

## Combat Styles

Beard Warfare (Spears, Nets – made from beard hair, and dried, giant bogeys)

on-high. They use their nets to entangle victims that they then simply throw from the giant towards the ground, many metres below.

### Face (7 metre climb): Disturbance Chance 75%

It should not prove necessary to climb-up Nagg's face but it might be beneficial to escape the Beard Goblins who dare not climb higher than Nagg's large nose. Here, one can communicate well with the giant although the Disturbance Chance is obviously high.

### Face to Top of Head (6 metre climb): Disturbance Chance 75%

Climbing to the top of Nagg's head invites some interesting views of the surrounding countryside. It is also necessary to conduct the Orlanthi HeroQuest described on page 153. It means travelling through some of Nagg's hair, which is thick and shaggy, like a small copse, and filled with dandruff. It is

also the home of eight Hair Goblins – identical in all respects to the Beard Goblins – but the sworn enemies of the Beard Goblins whom the Hair Goblins regard as lesser upstarts who do not worship Nagg in the right way or from the right position. The Hair Goblins do not have access to bogeys.

### Up the Back (40–60 metre climb) Disturbance Chance 35%

One could choose to take a route up Nagg's back. The climb is unbroken but if Nagg is disturbed, 1D6 Giant Beetles are also disturbed.

## COMMUNICATING WITH NAGG

Nagg talks in a coarse whisper. When he talks, the hair and beard goblins flee in terror at the sound of their god. He can only hear those who are on his beard, neck or face: the human voice simply does not reach through to his massive ear drums.



Nagg speaks very slowly and forms words very carefully unless spoken with using Mindspeech. His needs are simple: he wants to know what has happened to the cradle and when it will be released on its journey.

The giant is single-minded. He has been sent here to discover the fate of the cradle and ensure that it is set back on its course to the Otherworld. No other outcome is acceptable. However, Nagg's course of action can be swayed by Influence and/or Oratory rolls (or successfully cast magic). The typical responses Nagg offers depend on how many Influence or Oratory rolls are successfully won in an opposed contest against Nagg's Persistence. Only one Adventurer at a time may make a roll and if that roll fails another cannot be made to try to assert further persuasion. Thus, the more who try to persuade Nagg, the better the outcome.

- Go Home – we know nothing of any cradle: Five successful Influence/Oratory rolls.
- Wait while we try to find the cradle: Four successful Influence/Oratory rolls.
- Attack a particular enemy: Six successful Influence/Oratory rolls.
- Give your message again: Two successful Influence/Oratory rolls.
- Go home but return in X period of time; we will have found the cradle by then: Five successful Influence/Oratory rolls.

If all attempts at Persuasion fail, Nagg waits for the period of time stipulated in his message. At the end of it he rises, releases a mighty howl that is loud enough to:

- Shatter every piece of glass in the whole of Pavis.
- Cause all herd beasts to panic and stampede, breaking out of any corrals or enclosures.
- Send 1D100% of the nearby populace partially deaf for a week.

And then he turns and stomps off to deliver to the rest of the giants that no co-operation is forthcoming. The giants take drastic action, described later.

If Nagg is persuaded or controlled in some way, then the Games Master must adjudicate the effects but if Nagg believes that the cradle might reappear he will wait, remaining still and vigilant until he sees the cradle afloat on the river as it should be.

## HEROQUESTS

Two HeroQuests can aid Pavis. The first is the Orlanthi Standing on the Shoulders of Giants HeroQuest. The second is the Freeing of Zola Fel HeroQuest, to break the dam. Each

HeroQuest can be used for different purposes and at different times, as each of their descriptions shows.

### Standing on the Shoulders of Giants

This HeroQuest concerns how Orlanth had to placate the giants that he inadvertently angered in a fit of temper.

Any giant used as the holy place for the launching of the HeroQuest becomes an ally of the HeroQuester and will obey one command from the quester. If they meet in the future, they will be friends.

The HeroQuester also emerges from the HeroQuest with the skill Culture (Giants) at INT x3%.

This HeroQuest is therefore very useful for attaining peaceful command of Nagg Occam at any stage in the campaign and is the preferred Orlanthi way of dealing with the threat. The myth is not a well known or particularly resonant for Orlanthi but exists in the Lhankor Mhy annals nonetheless and offers Orlanthi devotees a way to experience their first HeroQuest in a bid to avert a potential disaster.

### Standing on the Shoulders of Giants Myth (Resonance 50%):

Orlanth was in a rage because, once more, the Sun Emperor had chastised him for something he had done. In his temper Orlanth seized a mountain and hurled it far across the world, screaming his anger and rage at the sun.

The mountain struck the house of the Giant of the West, which was newly built, smashing it beyond repair and hurting the giant's wife. The giant pondered the destruction for quite some time, wondering how a mountain had fallen out of the sky. He picked it up, tucked it under one arm and went east to seek an apology.

Orlanth was in his hall feasting when the Giant of the West arrived. He was boasting about how far the mountain he had thrown had travelled. The giant sat outside the hall and listened. With each boast the giant understood what had happened. He took the mountain that he had brought with him and set it on top of another mountain, so that now it was taller than Kero Fin, Orlanth's mother. It was very cold at the top of that mountain as it was far above the light and heat of the sun. The stars were even below its summit.

Next, the giant took Orlanth's entire hall whilst the storm god and his friends were sleeping, drunk on mead and boasts, and set it on top of the very high mountain. Then he sat down and waited. Issaries awoke first; he yawned, stretched and went outside to get some air. He fell a very long way and the

giant caught him. Next came Yinkin who wanted to catch something to eat; he too fell and the giant caught him. And so on came the gods of the Storm Tribe, one-by-one and each was caught by the Giant of the West. He set each of them free.

Last was Orlanth. He wondered where all his friends had gone. He went to the door of his hall and peered out. All was blackness. He looked up: there was no sun. He looked down and saw beneath him the stars and then the land, far, far below. He bellowed his rage. 'Bring me down from here!' The Giant of the West called back:

'You seem to think it funny to throw mountains around. You seem to think yourself worthy enough to be higher than all things. I have humoured your joke. Now you are so tall that you are higher than everyone, even a giant like me. Enjoy your exalted position!'

And the giant left Orlanth there for a very long time. Orlanth called to the winds to help him fly down but they could not hear him. He called to the thunder to break his fall so that he might jump but it was too far away. Orlanth sat and brooded. Finally he called to the Giant of the West. 'If I rebuild your house, or make a new hall for you and your kind, will you bring my hall back to where it belongs?'

'That is a reasonable solution,' the Giant of the West said and he called for Orlanth to jump and he caught him.

Orlanth was true to his word and made a new hall for the Giant of the West and his kin and a new house too. The giant held a feast and the Storm Tribe was invited: peace was made and all agreed that one must always look before venting anger.

## The HeroQuest

The HeroQuest has five stages. Challenges are in the 50%–80% range. The lead HeroQuester becomes Orlanth; companions become Issaries, Lhankor Mhy, Yinkin, Elmal and Ernalda. The holy sight for the HeroQuest is as high on the giant as one can go: the head or shoulders suffice. The giant is automatically brought onto the Hero Plane as part of the quest. The quester needs to succeed in three of the five stages to successfully complete the HeroQuest.

### Stage 1 – Orlanth Hurls the Mountain

The lead HeroQuester must hurl a mountain. To do this he must make a successful Brawn roll opposed by the mountain's SIZ of 80. Companions on the HeroQuest can augment the lead HeroQuester's Brawn with their own Brawn skills' Critical Range.

If the challenge for this stage is made successfully then the mountain crushes the Giant of the West's house and the quest continues to the next stage. If the challenge is failed then the

mountain misses its mark and Orlanth's howl of rage flattens the Giant of the West's home instead. The quest proceeds to the next stage but does not count as a success towards the HeroQuest's outcome.

### Stage 2 – Orlanth's Boasts

The quest now proceeds to Orlanth's hall where the lead quester must boast of his feats of strength. Here he must make a successful Influence or Oratory roll opposed by the general mood of his fellows. If he succeeded in the first stage then the Mood is 50%. If unsuccessful then the Mood is 80% if the quester is unaccompanied or 50% plus the critical range of each companion's Persistence skill – whichever is the lower figure.

If the boasting succeeds then the quest proceeds to the next stage. If it fails then Orlanth's companions are unmoved and unimpressed and this stage is considered a failure – although the next stage of the HeroQuest continues anyway.

### Stage 3 – The Giant Moves the Hall

The Giant of the West picks-up Orlanth's hall and places it on top of the mountain. Here the lead quester must make a Perception roll opposed by the giant's Stealth of 50%. The object is to fail this challenge, meaning that Orlanth remains asleep as his hall is raised to the mountain top. If the lead quester wins the opposed roll then the stage is failed although the quest continues to Stage 4. Companions on the quest may attempt Influence rolls on the lead quester to persuade him to sleep if the opposed roll against the giant's Stealth is won by the lead quester – but only one companion may make the attempt.

### Stage 4 – Orlanth Realises His Position

Now that Orlanth's hall is raised, he must call out to the winds and thunder to aid him. These calls fail and the giant explains what he has done. Orlanth must realise his error by making a Persistence roll opposed by the giant's Influence of 75%. Companions, if present, can augment the quester's Persistence with the critical range of their own Influence or Oratory skills.

If the quester wins the challenge he agrees to make amends as described in the myth. If he fails, the giant leaves him on top of the mountain. If there are companions on the quest they may proceed to the next stage unaccompanied by Orlanth and make amends on Orlanth's behalf but this stage is considered a failure.

### Stage 5 – Raising the Giant's Hall

In the final stage Orlanth and/or his companions must build a new hall for the Giant of the West. This requires a successful Craft (any), Engineering or Athletics roll – whichever is higher – opposed by the demands of the project which is 60%. Companions can augment Orlanth's roll with their own Craft,

Engineering or Athletics rolls. If Orlanth is still stuck on the mountain then one of the companions must be nominated and he can make the opposed roll but against a project skill of 80% (others can augment as normal). If the roll is successful then the Giant of the West is pleased with his new hall. If it fails, the hall is too small and this stage is a failure.

Three successful stages results in a successful quest with the earlier benefits being realised. Nagg Occam sees that whatever has transpired in the city of Pavis was not meant to intentionally anger the giants and he considers the questers as friends rather than enemies. He can be persuaded to return to his kin to communicate good intentions.

If the HeroQuest fails then the giant is unmoved by the attempt to become an ally.

## Freeing Zola Fel

This HeroQuest is specific to freeing the dam that the giants may build to punish Pavis. Without completing the HeroQuest the city becomes dry and begins to die: the magic that sustains its protection from outside may even begin to fail.

Successfully completing the HeroQuest breaks the giant's dam and causes the river to flow again. The HeroQuest can commence at a holy site on the river's length but the natural place is the Zola Fel Temple in the city. Zola Fel cultists are the natural choices for the quest but anyone may undertake it if they secure the blessing of the cult's high priest.

## The Capturing of the River Myth (Resonance 75%):

In the Great Darkness many bad spirits came to pollute the waters of the world and many river spirits died through the bad spirits' actions. Zola Fel was too big and too strong to be poisoned and so one bad spirit, called Jajakan, brought chains from hell and shackled Zola Fel in them so that he could not heal the rifts and rents in the world. Zola Fel's flow was stopped and the Homeward Ocean, which was leading the fight, began to fall dry. Bad spirits ran far and wide because Zola Fel was captured.

Zola Fel called out to his friend Diros the Boater who had made great pacts with the waters of the world. Diros could not break the chains but knew that the giants of the north were strong enough to break many things and so he went to them for help, because he knew also that Zola Fel had made allies of them.

The giants were sleeping and Diros's voice could not be heard so the boatman was forced to drag his boat into a giant's ear and

sail down the twisting, turning canal that he found inside. He sailed on for a great period of time until he came to the giant's brain, which was like a house with many rooms. He moored his boat and went from one room to another knocking on doors and calling for the giant to waken. Something stirred: the house shook and Diros raced for his boat and jumped into it. The giant awoke, sat-up and probed its ear with a finger. Diros and his boat were thrown out of the ear on the opposite side of the giant's head. The giant picked up the boat and listened to Diros's plea.

The giant woke the next giant, who woke the next and so on. Eventually an army of giants formed and, carrying Diros and his boat, walked down to where Jajakan had Zola Fel imprisoned. 'Free the river,' the lead giant boomed. Jajakan just laughed and made the bonds holding Zola Fel tighter. This made the giants angry.

They seized Jajakan and took an arm or a leg each. They stretched him and stretched him so that his head was in the east and his feet in the west. Jajakan was stretched so taught that he could be beaten like drum, which the giants did, using great tree tunks as drum sticks. If you make a thing too tight and then hit it, it snaps, which Jajakan did and with it the bonds of Zola Fel snapped and the river was free to flow.

## The HeroQuest

The lead HeroQuester takes on several forms during this HeroQuest: Zola Fel, Diros the Boatman and the leader of the giants. Companions take on the form of Diros's boat and, later, the other giants. The quest has four stages with challenges in the 75% range.

### Stage 1 – Zola Fel calls to Diros

The lead HeroQuester is trapped by Jajakan and cannot move. He must summon Diros the Boatman to help. Diros is far away and Zola Fel must make a successful Influence roll against the distance of 75%. Companions can reduce the distance percentage by the critical range of their Resilience skills, reflecting the help of the winds, tides and currents.

If the roll is made Diros hears the call. If not Diros finds Zola Fel chained some time later but this stage is not considered successful.

### Stage 2 – Diros Wakes the Giants

The lead quester is now Diros the Boatman and any companions form the boat, its sails, its oars, its keel and its rudder. Diros finds the giants and realises that he cannot wake them from without. Diros's Insight is pitted against the giant's Resilience of 75% and can be augmented by the Boating or Shiphandling skills of any companions. If successful he realises



that he must sail into the ear canal. If he loses the contest the next stage can be proceeded to but there are penalties to the next challenge.

### Stage 3 – Diros Sails to the Brain

Here Diros reaches the house with many rooms that is the giant's brain and must go from one room to another calling as he does so. If he succeeded at the previous challenge he must make two successful Influence rolls, augmented by the Influence rolls of any companions who become echoes of Diros's voice. If he failed the previous stage he must make four Influence rolls.

Stage 4 is proceeded to irrespective of the outcome but the lead quester will face penalties if he failed this stage.

### Stage 4 – The Giants March on Jajakan

Diros flows from the giant's ear and the giant army marches on the bad spirit, Jajakan. The giants must catch and stretch the spirit, pitting the lead giant's Athletics against Jajakan's Evade of 75%. Companions can augment with their own Athletics skills. If the giants win the contest then they stretch Jajakan out and beat him until he snaps, freeing Zola Fel. If Jajakan wins the contest he escapes and Zola Fel remains captive; the HeroQuest has failed.

If the contest is won the dam that the giants have built magically bursts and the river is restored to its course. There is also an added benefit: the HeroQuesters, on their journey through the ear canal, spy, in the distance, a cradle, trapped in the labyrinth of the giant's ear. This is a clue to the questers that the cradle is hidden in Labygyron's Puzzle Canal, which may also help in negotiating with the giants, pursuing the cradle or using the information in some other way.

## FINDING THE CRADLE

Finding the cradle and getting it free of the Puzzle Canal also placates Nagg Occam and sees both the giant's retreat and the dam lifted. However the cradle must be found and brought forth within five days of Nagg's message.

Puzzle Canal is known to a handful of people in Pavis. Labygyron/Lorenkarten, obviously; Lord Pavis, Ginkizzie and King Jhoras Kyrem – but no one else. It is possible that others have a strong idea that something intensely magical has been built beneath one of the districts and, with the river dried-up, finding the entrance to the canal is only a matter of time.

Lorenkarten did not place the cradle in the canal – that was Pavis's doing. He knows that it is there and it currently forms the resting place for the EWF Battle Banner; Lorenkarten intends to move it before the cradle continues its voyage. Lorenkarten knows the importance of releasing the cradle but cannot risk going into the canal himself to retrieve the Battle Banner – that could expose him, and his true identity, to enemies. He is, however, prepared to send a team of loyal mystics into the canal to retrieve it on his behalf.

Grandma Koo, through the tapestry rugs of Astrid the Weaver, may also know of the existence of a labyrinth. She may also have sold this information to the God Learners. Thus there may be other agencies interested in exploring the canal – although they will not know of the cradle's presence necessarily.

The following scenario: Hands That Rock the Cradle, deals with Puzzle Canal and the cradle itself. Note the following:

- Releasing the cradle can be done from the cradle itself: some of the magic it contains will move it from the canal to the Zola Fel.
- Its release is automatically communicated to the giants who lift the dam on the river.
- The God Learners of Cradlesnatch Island are under orders to leave the city and follow the cradle down-river attempting to take it on water beyond the control of Lord Pavis. Jaldon Goldentooth's nomads will do everything they can to oppose the God Learners.
- If the God Learners learn of Puzzle Canal and find the cradle they may also stumble across the EWF Battle Banner – hence Lorenkarten needs good people to retrieve it and hide it deeper in the canal first.
- Opponents of the EWF, led by Alakoring Dragonbreaker's agents, want to capture the Battle Banner directly: they suspect it is in the city and if they learn of Puzzle Canal's existence will put two and two together: it has all the hallmarks of draconic mysticism on a grand scale and a logical safe haven for a potent draconic war standard.

Freeing the cradle is therefore a race against time by any number of interested parties in Pavis. At risk is the war strength of the EWF, a cradle and the safety of the city of Pavis.

How all things transpire and come to pass form the continuation of *Pavis Rises*.

# HANDS THAT ROCK THE CRADLE

This scenario concerns two artefacts synonymous with Pavis: Puzzle Canal and a giant's cradle. The latter is hidden in the former, although the cradle need not be the object of any particular quest (although, once the giants dam the Zola Fel, it ought to be). Puzzle Canal in its own right is worthy of casual or deliberate investigation.

The scenario also concerns the Battle Banner of the EWF; a potent magical artefact of huge importance to the Empire of Wyrms' Friends. The Puzzle Canal is built to protect and hide the Battle Banner; that it can also protect and hide the cradle is testament to Puzzle Canal's own magical potency.

## CANAL DREAMS

As the section on Puzzle Canal in the Pavis Gazetteer notes the canal is located beneath Dragon District. Few know of its existence – yet. Those that do know and permit it are the true movers and shakers in Pavis: Lorenkarten the Mile, King Jhonas Kyrem, Ginkizzie and Lord Pavis himself. Lorenkarten may bring other, loyal Acolytes into the fold and reveal the canal to them. If he does, he does so for reasons known only to himself but generally because those people will keep the secret and be able to act on Lorenkarten's behalf when he commands it or it is needed.

Otherwise Puzzle Canal remains hidden, its entrance a Mostali-built drainage channel of Mostali design that is like several other such drainage channels along the length of the Zola Fel flowing through the city. There is no compelling reason for anyone to search these channels and stumble across Puzzle Canal although some clues, such as the rugs stolen from Astrid the Weaver by Grandma Koo might lead people into such an investigation.

However, the following are some scenario hooks to help provoke a Puzzle Canal investigation.

- Rathimus Purejoy of the Cradlesnatch God Learners has certain areas of Pavis under magical observation with powerful Detect spells operating through his sorcerers on Cradlesnatch Island. A large, inexplicable surge in magical energy is detected beneath Dragon District as the river waters of the Zola Fel begin to abate through the damming of the river by the giants. Rathimus wants

explorers to find out what is underneath Dragon District: the drainage channels are an obvious and easy way in without attracting suspicion.

- The Zola Fel cult has long been worried about disturbances in the nature of their river god tracing his ill-temper to the arrival of Labygyron, who walked up the river as though it was the Processional. Zola Fel members are asked to be on the lookout for anything strange or untoward on the river. Someone – an Adventurer perhaps – hears a distant but chilling moan emanate from the drainage channel and reports this to the cult. The Zola Fel high priest wants the channel investigated.
- The wilful children of a family living along Riverside decide to steal their father's moored skiff for a spot of exploring. A dare takes them into Puzzle Canal and they become hopelessly lost and prey to the things lurking in there. The desperate father approaches his cult elders for help (Zola Fel, or any other cult that the Adventurers are involved with) and the Adventurers are tasked with finding the children. The father can tell the Adventurers that his oldest son has often expressed interest in where the drainage channels go and he has always warned his children about them. Children will be children though...
- Grandma Koo of the Esrolians dreams of the mandala pattern in the rugs she has stolen from Astrid the Weaver. She sees a watery labyrinth over which hovers a dragon. She surmises that this can only mean Dragon District. If the Adventurers are in her debt she sends them to investigate. Above ground investigation of Dragon District reveals little; but the opening of the drainage channel offers a way beneath the streets.
- Various mystics in Dragon District sense magic beneath their very feet – magic of a draconic nature. The common folk of Dragon District know nothing of Lorenkarten's canal and, upset that something is being worked without his knowledge, one of the priests of the draconic cults in the district assembles a group of explorers to plumb the drainage channel to discover what magic is being worked beneath them.
- With the arrival of the giant, Nagg Occam, and the damming of the river, Labygyron/Lorenkarten needs to have the Battle Banner of the EWF moved from where it currently rests, under the protection of the Nemolayope aboard the cradle. The Adventurers are tasked with this via Labygyron's chief student Nescheya. They are not

told of the true purpose of the thing they are to retrieve, only to: 'Go into the labyrinth, tread carefully. Find the boat and on the boat find the furled flag that cannot be unwrapped. Take it deep into the labyrinth and place it on the island that you will find. I cannot tell you where this is because the passages change their form; but you will find it. You cannot open the flag because no human hand can until certain conditions arise – and they have not yet arisen. Do this and Lord Labygyron will be in your debt.

- The Orlanthi of Storm District detect a treasure of huge importance to the EWF hidden within a puzzle. Further magical research points beneath Dragon District. An expedition is to be launched into this: capture whatever magical artefact the Wyrmfriends prize so highly and the war against the Dragon will turn to the advantage of the free Orlanthi and all enemies of the Scaled bastards who would turn all into dragonewts.
- Another curious Adventurer or scavenger somehow ventures into the canal and manages to escape. He is either driven mad or filled with excitement at the possible treasures lying within. In whispered conversations in various inns or taverns of Pavis he offers to sell the location of this great puzzle (an equal share of any loot) to those willing to navigate it and return.

## Entering the Puzzle

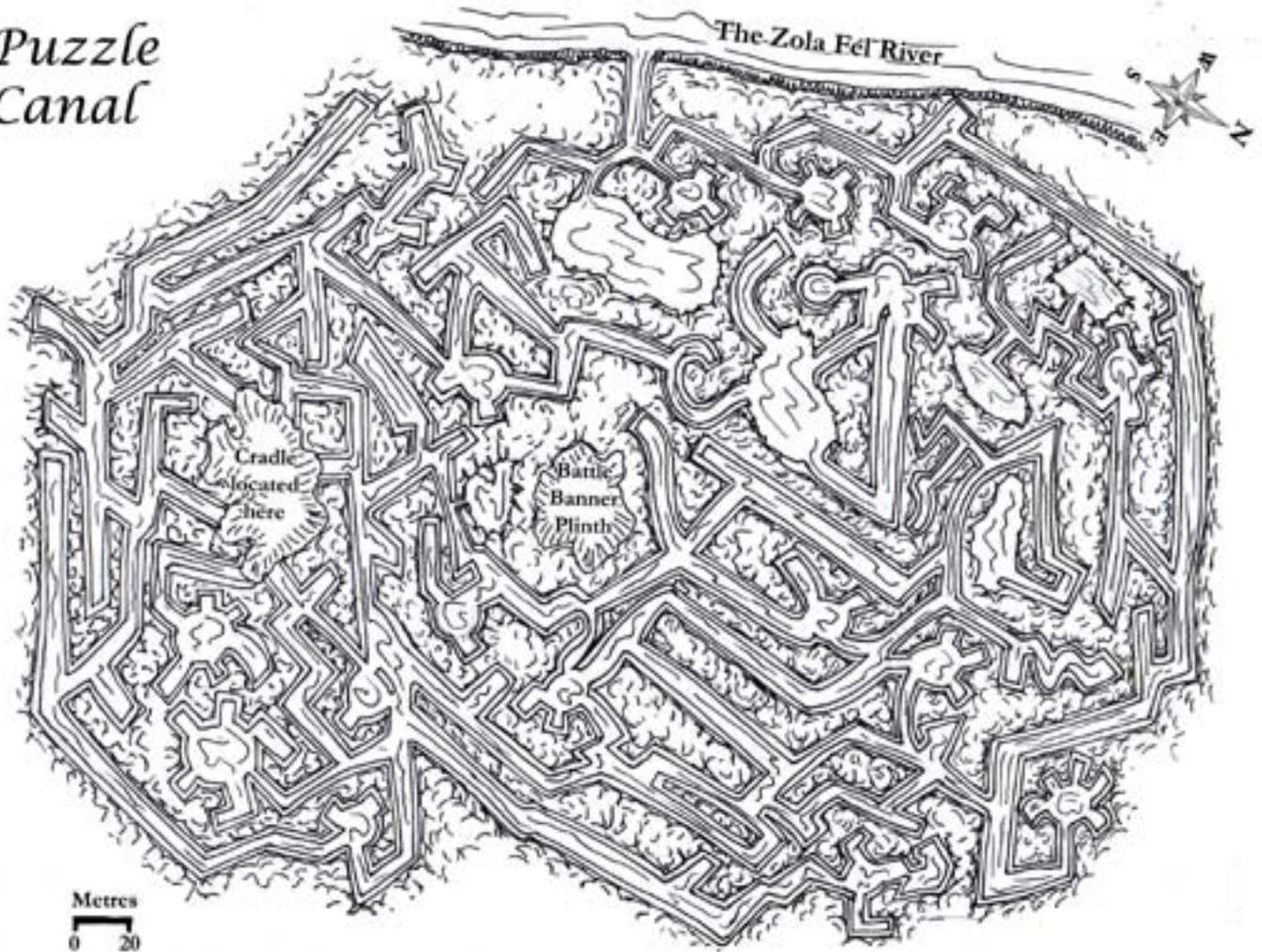
In 922 Puzzle Canal is still incomplete although it will be finished within a year and be ready to properly receive and protect the Battle Banner. For now it is an intricate, incomplete, subterranean magical maze that is Pavis's greatest secret. It is also the holding place for the vanished cradle. Once the Puzzle Canal is finished it will form an intense magical gateway between several Otherworlds, including part of the dream consciousness of the Cosmic Dragon: this will be the way in which the cradle is moved out of the city and on its continuing journey to Magasta's Pool. At present, there is no safer place in Prax for it to be.

The canal is a vast labyrinth, the pattern of which is capable of shifting during Sacred Time and which always replicates the mandala at the heart of the EWF Battle Banner. Together the two items unite the mystical, the physical and the possible, forming a magical energy triumvirate capable of destroying entire armies if the holders of the Battle Banner so wish it. The immense power of the Battle Banner will not be realised in the Second Age but its importance will be fundamental to Pavis during the Hero Wars of the Third Age – something Lord Pavis has already anticipated in his dreams.

The canal has only one entrance from the outside and one entrance from Dragon Mount. The outer entrance is from the



## Puzzle Canal



Zola Fel and it represents a standard Mostali-built drain. The opening is covered by a bronze grill but is wide enough to accommodate a large rowing boat carrying up to 10 people easily enough. A long, straight channel, stone-lined, moves east for 80 metres. This is, again, typical Mostali masonry with smooth walls cut by gnomes and completely unremarkable in nature. However, after 80 metres things begin to change. The canal begins to branch and keeps on branching. The stonework shifts from the usual Mostali standard into something more rough and alien. There is no light in the canal but the water seems to glow providing enough visibility to see five metres ahead at all times; if dry, the algae clings to the walls and sheds a similar light. In most places the canal is 10 metres wide and five metres deep but in its widest passages it is up to 15 metres. Blue-green iridescent algae grow in the water and cling to the sides of the passages, creating the eerie, blue-green light that suffuses the entire labyrinth. Boating through the canal is slow: no more than five metres per Combat Round. Boating

rolls are not normally required save for when the passages narrow significantly or if a specific event occurs.

Every 15 minutes or so, explorers should roll on the Canal Random Events table. This dictates if anything strange or dangerous happens. Remember that the Puzzle Canal is a deeply mystical, part-formed artefact and normal laws of physics and even magic do not apply here. When it is finished, Puzzle Canal will connect to the Otherworld and the Hero Plane; for now, it is in a state of transition and flux as magical energies directed by Labygyron shape and strengthen it.

### Wet or Dry?

Depending on when the Adventurers venture into the canal, it might be filled with water or simply a soggy maze of passages. If the Zola Fel has been dammed then the latter is the case. Encounters are therefore provided for both eventualities.



## Wet Canal Random Events

1D100	Event
01–25	No Event.
26–40	Sudden Current Shift. Make a Boating roll. If the roll fails then the boat rocks violently as though shaken by an unseen hand and all on board must make an Athletics roll to remain within the boat. Those who fail are thrown into the water and must be retrieved.
41–45	Something large passes close to the bloat, rippling the water as it moves by. Scales and a long tail are just visible. The thing does not attack and passes swiftly by.
46–55	The walls of the passage start to shift and move, closing-off the direction the Adventurers have just come from. There is no option but to move forward.
56–60	A Crested dragonewt swims up to the boat and peers inquisitively at the occupants. If invited into the boat it leaps from the water agilely and gladly takes up a seat. It says nothing during the trip and, at some stage, gets bored and leaps back into the water. If not invited into the boat it follows at a discreet distance making clucking and chirruping noises.
61–70	The algae suddenly stops emitting light for the next 1D100+100 metres. A Boating roll is needed every five minutes to ensure that walls are not scraped, turnings not missed and so on. Artificial light sources can be used.
71–75	The water seems to moan and creep into the boat as though some form of desperate entity. If it comes into contact with any metal it withdraws immediately. If not, then it swamps the boat in 1D6+3 Combat Rounds causing it to sink below the surface.
76–80	A serpentine dream dragon rears up from the water and glares down at the boat. It is amphibious and desires treasure. It can be bribed to leave a party alone if the party members pay a ransom of 500 Silver Pieces per head. The dragon insists that each person not covered by the fee must be tossed overboard.

The dragon speaks only Auld Wyrnish; if no one can answer, it will simply attack, wasting no time with illiterate dolts. If someone does speak that language, it will make its demands. If the party hesitates about paying the ransom, it will again attack. The sea dragon has never met its match and is not afraid to battle anyone. Neither does it care much for members of the EWF; it regards all mortals as sources of treasure, which it covets greatly.

The dragon has two POW-storage crystals: one of 10 points, one of 9 points. It will clutch these in its hind fins during combat. When it is fighting, only the top half of the dragon is above water, so only that part can be hit by attackers in boats. Roll 1D10+10 to determine Hit Locations struck by such attackers. The dragon's statistics are at the end of this table.

The only person who can quell the dream dragon is Lorenkarten. If the Adventurers get into serious trouble in this encounter a way out is to have Lorenkarten come walking through the Puzzle Canal, walking on top of the water. As he nears the dragon he utters something in Auld Wyrnish and the dragon ceases its attacks and sinks beneath the water, sulking. Such a rescue puts the Adventurers in Lorenkarten's debt and he will make full use of the obligation. And, of course, he wants to know what they are doing in Puzzle Canal. *'It is dangerous,'* he says. *'Leave by the way you came: I will ensure your safety until you reach the river. Later, you can come and visit me at the temple on Dragon Mount. Ask for Labygryon. I will be waiting for you...'*

81–85	Lorenkarten himself comes walking through the Puzzle Canal, walking on top of the water. Trespassing puts the Adventurers in Lorenkarten's debt and he will make full use of the obligation. And, of course, he wants to know what they are doing in Puzzle Canal. <i>'It is dangerous,'</i> he says. <i>'Leave by the way you came: I will ensure your safety until you reach the river. Later, you can come and visit me at the temple on Dragon Mount. Ask for Labygryon. I will be waiting for you...'</i>
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86–90 Distant moans filter down to the Adventurers growing louder with each five metres covered. After 25 metres the moaning is so unpleasant Persistence rolls are needed to avoid suffering the equivalent effects of a Fear spell (see the *RuneQuest Core Rulebook* page 122) cast at Magnitude 6. After this point the moans slowly subside until, after a further 25 metres, silence returns.

91–95 One of the occupants in the boat has a very strong sense of being watched which grows stronger and stronger as the boat progresses. After five minutes the affected Adventurer is certain that someone is watching – and perhaps it is the canal. After 20 minutes Lorenkarten's voice echoes in the victim's head: *'It is dangerous,'* he says. *'Leave by the way you came: I will ensure your safety until you reach the river. Later, you can come and visit me at the temple on Dragon Mount. Ask for Labygyron. I will be waiting for you...'*

96–00 Weeds gather around the boat, binding oars and making it difficult to move. If the weed is gently untangled and pushed back into the water it takes 1D4+1 Combat Rounds to free-up the boat and continue. If the weed is hacked or burned, it attacks *all* of the occupants of the boat with thrashing weed tendrils. The attacks continue for four Combat Rounds before the weed abates.

The weed has 6 Hit Points per set of tendrils and one set for every occupant of the boat. It strikes with an attack of 56% and, if it generates a Combat Manoeuvre, it always selects Grip or Pin Weapon (if a critical). If an Adventurer defeats one tendril, another replaces it until the four Combat Rounds are up when the weed monster slinks back to the water and leaves the boat alone.

### Canal Dream Sea Dragon

	Value	1D20	Hit Location	AP/HP
STR	70	01–02	Tail	12/20
CON	30	03–04	Right Hind Fin	12/20
SIZ	70	05–07	Left Hind Fin	12/20
INT	18	06–11	Hindquarters	12/21
POW	20	12–13	Forequarters	12/21
DEX	16	14–15	Right Front Fin	12/20
CHA	9	16–17	Left Front Fin	12/20
		18–20	Head	12/20

Combat Actions	3
Damage Modifier	+3D12
Magic Points	20
Movement	12m/20m
Strike Rank	+18

Typical Armour: Dragon scale (AP 12)

Traits: Dark Sight, Formidable Natural Weapons, Night Sight

Skills: Athletics 120%, Brawn 135%, Evaluate 100%, Influence 150%, Lore (Dragons) 100%, Persistence 88%, Resilience 115%, Tracking 110%

Common Magic 68%: Countermagic 5, Demoralise, Detect Gems, Detect Gold.

### Weapons

Type	Size	Reach	Damage	AP/HP
Bite	E	L	1D10+3D12	As for Head
Claw	E	VL	1D8+3D12	As for Leg
Tail	H	VL	1D6+3D12 / 2	As for Tail

### Combat Styles

Bite 125%, Claw 95%, Tail Bash 90%



## Dry Canal Random Events

1D100	Event
01–25	No Event.
26–40	Violent Wall Shift. One of the canal walls shifts unexpectedly, sealing off the way that the party has come or creating a new way to go. Make Evade rolls. If unsuccessful the wall collides with the Adventurers causing 1D6+1 damage to a random location.
41–45	Mud on the canal floor forms a deep quagmire. Athletics rolls are needed to leap the morass. Anyone failing falls into the mud and begins to sink. It requires a successful Resilience test to avoid struggling and being sucked 0.5 metres deeper into the quagmire. If the Resilience roll is successful, then the Adventurer can make an Athletics test to relax and allow their body to float in the quick sand and resist being sucked down further. If three such Athletics tests are passed in a row, then the Adventurer breaks free and climbs out.  If the Resilience test fails, the next Resilience test is at –10% as the power of the quick sand takes hold and sucks the Adventurer down. If three Resilience tests are failed, the Adventurer is sucked beneath the surface and starts to take Suffocation damage as per page 54 of the <i>RuneQuest Core Rulebook</i> .
46–55	The walls of the passage start to shift and move, closing-off the direction that the Adventurers have just come from. There is no option but to move forward.
56–60	A Crested dragonewt wanders around a corner and regards the Adventurers curiously. It makes no attempt to communicate and, if attacked, turns and flees rather than fighting. If not attacked or ignored it follows at a discreet distance making clucking and chirruping noises.
61–70	1D6+3 Mud leeches living in the murk make an attack. See the description on page 163.
71–75	The mud slicking the floor seems to moan and creep around the legs of the Adventurers as though some form of desperate entity. Movement is reduced by half for the next half an hour as the mud seems to follow the party. Fire applied to the mud causes it to retreat with a hiss.

**1D100 Event**

76–80 A serpentine dream dragon rears up from the mud and glares down at the party. It is amphibious and desires treasure. It can be bribed to leave a party alone if the party members pay a ransom of 500 Silver Pieces per head. The dragon insists that each person not covered by the fee must be tossed overboard.

The dragon speaks only Auld Wyrnish; if no one can answer, it will simply attack, wasting no time with illiterate dolts. If someone does speak that language, it will make its demands. If the party hesitates about paying the ransom, it will again attack. The sea dragon has never met its match and is not afraid to battle anyone. Neither does it care much for members of the EWF; it regards all mortals as sources of treasure, which it covets greatly.

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96–00 The algae suddenly stops emitting light for the next 1D100+100 metres. A Navigate or Tracking roll is needed every five minutes to ensure that walls are not scraped, turnings not missed and so on. Artificial light sources can be used.

**Mud Leech**

White, elongated, writhing leeches of prodigious size and with the remnants of human faces, the mud leeches of the canal are, like their smaller counterparts, blood-drinkers although they can survive on both salt and mineral deposits found around and at the bottom of the passages. The mud leeches are a double tragedy: the original creatures were an experiment by the God Learners and were far more human in appearance with limbs and a rudimentary intelligence, with the elasticity and swimming capabilities of a true leech. The experiment went disastrously wrong and something far more tortured and leech-like was the result. The creatures were kept in vats for continued study but somehow either escaped or were released and now they are at large in the Zola Fel and Puzzle Canal.

Mud leeches are encrusted with salty deposits exuded through their skin. When they bite and attach themselves to their prey, salt is delivered into the wound, causing intense agony on top of the drainage of blood from the host. The bite and grip of a mud leech is horrifically strong. They cannot be pulled off once a hold has been taken and must be soaked in a heavy alkali solution to cause them to release, even when dead. This would be disturbing enough but the human-like faces of the leeches, with their blank, unseeing eyes, snub noses and round, gasping mouths, complete a picture of true monstrosity. Any intellect they possessed has gone, replaced by the sole need to feed and reproduce, which they can do asexually and frequently.

## Puzzle Canal Mud Leeches

	Dice	Average	1D20	Hit Location	AP/HP
STR	2D6	7	01–10	Fore body	1/5
CON	2D6+3	10	11–18	Hind body	1/4
SIZ	1D6+3	7	19–20	Head	1/4
INT	1	1			
POW	2D6	7			
DEX	3D6+6	17			

Combat Actions	2	Typical Armour: Slime. No Armour Penalty
Damage Modifier	–1D4	
Magic Points	7	Traits: Life Sense
Movement	9m	
Strike Rank	+10	Skills: Athletics 70%, Brawn 15%, Perception 30%, Persistence 35%, Resilience 35%, Survival 40%

## Weapons

Type	SIZ	Reach	Damage	AP/HP
Bite	S	T	1D4–1D4	As for Head

## Combat Styles

Bite 40%.

Mud leeches always attempt to bite an uncovered area but are able to squeeze their boneless heads between gaps in clothing and armour. A successful bite means that the creature has taken hold and it drains blood from a Hit Location at the rate of one Hit Point every hour. The salt exuded from the leech gets into the wound causing intense pain to the victim. A Resilience roll is necessary every hour to resist the hideous burning sensation that courses through the body as more salt is introduced into the blood stream: a failure results in immediate unconsciousness. For every three Hit Points of damage caused by the leech's bite, the victim also loses one point of CON as the salt builds in the body. Once CON reaches half of its usual value, the victim suffers a massive heart attack, brought about by salt poisoning; another Resilience test is made, based on the reduced value of the victim's CON. If successful, the victim survives the heart attack but sustains 1D8 damage to the chest location. If the test fails, then the victim dies.

## Specific Locations/Rooms in the Canal

The canal is not completed yet and certainly not inhabited to the extent that it will, in future years, become. However there are a number of distinct areas in the canal that are of significance to explorers.

## The Painting Room

Locate the Painting Room wherever you feel it needs to be encountered. As the canal's passages shift, so does the room's

location. Lorenkarten and Nischeya made the painting in here during a period of potent draconic meditation: neither has looked upon it again and with good reason.

The passages near the Painting Room lead into a large twisting grotto. All the passages branch and wind; so that this area is more like a miniature maze than a cavern. The painting is embedded into one wall and is about a metre and a half squared. It depicts, from inside the city walls, a section of the outer wall of Pavis by Griffin Gate. The wastes of Vulture's Country can be seen through the open gate. At the moment, a large red moon floats directly over the gate. A dragon-shaped cloud is floating towards the moon, as if to obscure it but it is still some distance away. This is a depiction of Glorantha's future, when the Red Moon Goddess rises over the world to challenge the way of things: it will not come to pass for several centuries – long after the fall of the EWF and God Learner empires.

The painting also predicts the death of the viewer. If more than one person is viewing the painting, then the Adventurer with the highest POW will have his death predicted. If two Adventurers tie for the highest POW, then the one with the highest Dedicated POW has their future revealed to them. Some symbol or sign should be visible to show this death but should be fairly obscure and slanted towards the viewer's personality. This death vision is not specific in the means of

the viewer's death but indicates general circumstances relating to it. An Orlanthi ally of Alakoring might view himself bearing down on a dragon, lapped in flame. A God Learner sorcerer who meddles with myth sees his soul trapped in the Otherworld. A thief of Lanbril is shown hanging from a gibbet and so on. This does not mean that the Adventurer will die in that way – but it should be enough to sober even the staunchest-hearted Adventurer and perhaps even correct a current course of action.

The painting is magically protected. Anyone trying to remove it from the wall must roll Resilience against the painting's own Persistence of 75%. If he fails, he suffers 6D3 points of damage divided between both arms and a third, randomly determined location. If efforts persist, whoever finally pulls it off the wall takes 6D3 points of damage three times, as just described, before the painting separates from its hanging place. A combined total of at least 40 STR is necessary for success. When the painting finally comes loose, it screams and blood drips from its back. If it is replaced, then instantly it seals itself back onto the wall. It is up to the Games Master to decide what to do with the painting once removed. Its magical qualities will cease and it will just be a strange canvas with streaks of different colours running through it: no picture will be visible, just abstract streaks and swirls of colour. The priests of Lhankor Mhy or other cults may possibly be able to figure out how to turn the magical properties back on but this is up to the Games Master. Lorenkarten will also want the painting returned, promising a dire revenge on those who stole it. If the painting is ever replaced, it will once again become magical.

### The Cradle

Hidden reasonably deep within the canal is the giant's cradle. Placed here magically it is too large to be towed out of the canal and can only be extracted via certain rituals. See the section on the cradle later in this scenario.

### The Battle Banner Niche

Place this location deep within the canal, wherever it is best suited to the progress of the adventure.

The passages widen into an irregular room painted in vibrant greens and blues. Luminescent algae provide light. The room is 20 metres across and 25 metres long; the roof is six metres above the water level. In the middle of the room is an artificial island that resembles a plinth, four metres across, and octagonal in design. If the canal is dry then the plinth rises 10 metres above the floor of the cavern.

On the top of the plinth is a deeply carved depression designed to hold something long and bulky. The depression is a metre deep. The top of the plinth is carved in strange, swirling designs that Auld Wyrmmish speakers recognise as their

language but cannot define what it says; it is possibly a pure draconic dialect or a code of some kind.

This is the niche prepared for the EWF Battle Banner. It is currently unoccupied because the banner is on the cradle. When the Puzzle Canal is ready and the time right, Lorenkarten will move the banner here. Also when the time is right he will descend into the canal's waters, merge with them and become the Battle Banner's draconic protector: but that time is not yet, not now.

If the Adventurers are tasked with bringing the banner from the cradle, this is where it must be brought to. Anyone else might, on an Insight roll, recognise that the plinth is designed to hold something of special significance. Destroying the plinth is not possible. Attempts to do so attract the Dream Dragon who comes to defend the cavern, whether water is present or not.

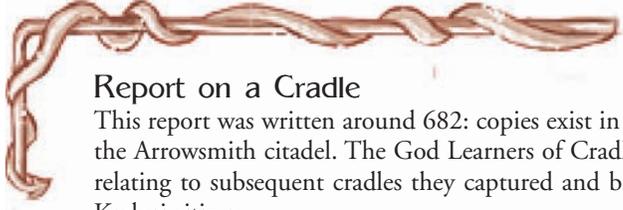
Setting the Battle Banner into the depression on the top of the plinth triggers a profound transformation within the cavern:

- The swirling, abstract patterns on the walls alter and coalesce: a highly stylised ideogram emerges – a limbless dragon swallowing its own tail.
- The plinth begins to slowly revolve, descending as it does so, until it is either submerged or sinks into the floor. A slab of blue-veined marble slides across the top of the plinth masking it from view. The marble can only be removed by Lorenkarten or a draconic mystic of similar power.
- The walls of the cavern begin to throb: tendrils of energy flash out and grasp the limbs of anyone who fails an Evade roll. Wyrmmfriends feel a huge surge of energy fill them and must make a Persistence roll: if they succeed they immediately gain 1D6 POW and the increase can exceed the Characteristic maximum of 21. Non-Wyrmmfriends suffer a *loss* of 1D6 POW – although dedicated POW is unaffected.

This transformation alerts Lorenkarten that the Battle Banner has been placed successfully and he can continue to finalise the mystical nature of Puzzle Canal, which will connect it to the Otherworld.

### Getting Lost in the Canal

This is extremely easy to do. Once completed, those who get lost in here may never find their way out and find themselves lost forever to the Hero Plane, removed from the mundane world. Currently, though, the canal is less dangerous than it will become. If a group of explorers get lost in the canal, Lorenkarten can find them, as described in the Canal Events tables. Alternatively a dragonewt, seeing a chance for Right Action, might act as a guide back to the river or into Dragon



## Report on a Cradle

This report was written around 682: copies exist in the Lhankor Mhy Temple and the archives of the Steward Hall in the Arrowsmith citadel. The God Learners of Cradlesnatch Island have their own copy, heavily annotated with notes relating to subsequent cradles they captured and broke. The author of the report is unknown but may have been a Kralori citizen.

*The craft was 200 metres long, carved in exquisite detail. Carnor says he can carve as well but not as big. Its forward and after decks were covered over and I did not enter them like the others. The centre was open to the sky, like an immense hold and within it lay the infant.*

*From head to heels, the baby was 10 metres long. It was a boy, as have been all of the infants captured on this river. Carnor says there are no female giants of this type and that they are made like the Jolanti, only of flesh and blood, instead of stone. He calls them the Elder Giants and says they are a dying breed, without women. So they make these boats and send their constructs away, into the womb of the world, to grow and learn to be great giants.*

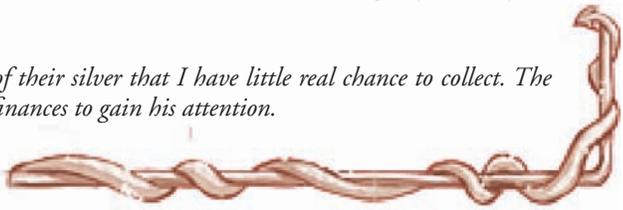
*The child put up quite a struggle on his own. He seemed docile at first but I think he was angered when his friends were broken and his giant nanny-goat nursemaid was killed. Anyone whom he slapped was killed, or nearly so and though the pathetic creature wailed when the spears struck him, he did not cease struggling until dead.*

*At the moment the baby uttered his last shuddering breath, cries of alarm and consternation rose all about, both within, upon and outside of the craft where the plundering had begun. The clamour grew and turned to anger, for all of the silver aboard the vessel had turned to dust and common rock, as illusions do when they dissolve.*

*Carnor says the Elder Giants have an empathy with the natural world, which all other mortal races lack today, except for the dragons. This baby's power was obviously over silver. I wondered if the other things that were killed might have made similar treasures disappear with their short lives but Carnor said he did not think so.*

*I had hoped for only one thing, one of the carved wooden statues, which have been found aboard all of the cradles. I chose one and had it all glued, tied and labelled, ready to take away when it came my turn at the crane. But the superstitious warriors, Pharshtor take their wits, chopped them all up without even asking. I am sure I could control it but never got the chance. This was a horrible loss. I could have collected 5,000 silver pieces for it, even unlearned and in a killing mood. If I mastered it, I would have been set for life. Carnor agrees with me and says that the statues now visible in Robcradle are proof that they do not always attack.*

*I wanted compensation but so many people claimed it for the loss of their silver that I have little real chance to collect. The prefect's justice does not reach down to my class and now I have no finances to gain his attention.*



Mount. Of course, these fail-safes need not be employed if the Adventurers have been foolish or reckless; but if stranding them forever in Puzzle Canal is really not an option, then there are safety mechanisms...

## THE CRADLE

When the giants sailed their cradle down river in 920 it was in the hope that the destruction of the God Learners had put paid to further piracy and murder and this child would make the Otherworld journey safe and sound. Lord Pavis's magic ensured that the cradle was safely hidden but clearly not on the journey planned. This was, perhaps, an error on Lord

Pavis's part; but it was clear that the appearance of a cradle was going to provoke powerful passions regardless and Pavis knew that if the cradle was not there, such passions would dissipate quickly: he acted in the cradle's interests but this is not, and cannot be, understood by the giants.

His magic moved the cradle to the embryonic Puzzle Canal – not at Lorenkarten's suggestion but because it was the strongest place to hide it. Puzzle Canal has been built around the cradle and it cannot be sailed out of the canal without further magic. Lorenkarten has taken advantage of the cradle to keep the Battle Banner safe: it should not be placed on its plinth until

the canal is complete and neither does Lorenkartan want the banner hidden above ground where enemy magic might detect it and render it more vulnerable. But the banner *is* vulnerable while people can get into the canal and onto the cradle.

## Cradle Structure

The cradle is as large as any sea-faring vessel with the exception of the massive Waertagi Dragon Ships, which are the size of towns. From a distance it resembles a toy wooden boat carved from a single piece of wood with alternating wide and narrow rings visible in the rich grain. Its bulwark is knobbed, with projections on the bow and stern.

The upper deck is visible only if viewed from above and most of that is covered by a coloured tarpaulin strung along a long pole down the centre of the vessel. The tarpaulin is lashed to the tops of the bulwarks, creating a tent-shape covering two-thirds of the upper deck.

Up close the cradle glows all about with a soft white light that has no apparent source. In the dimness of the Puzzle Canal this light acts as a beacon and guide because it is obviously magical. When viewed close-up wooden faces, each with some organ more prominent than the others, carved along the sides of the cradle, are visible. Not all of the faces are humanoid, though most appear to be some combination of human and beast. The knobs along the bulwarks are clearly carvings of the same types of faces. They have few details but are not crudely cut. Some, to no apparent pattern, have pieces of rock or shining metal imbedded to replace eyes, mouths or other features.

Runes, visible and clear to see, are also carved into the hull, raised in some places and incised in others. The stem and stern posts are visible as dragon heads, with long necks and glowing eyes.

Close inspection of the wood shows that the cellular structure of the timber is visible, as if magnified by a magnifying lens of the kind Lhankor Mhy or God Learner scholars sometimes use. Experts in such things can tell that the hull is made of sapwood, while the bulwarks and above are of heartwood. By studying the grain it is seen that the head and stern dragon heads once lay horizontally to the water and were bent to their present shape. The cradle was hollowed from a single enormous tree: the interior and decks were added later from other woods.

There have been many cradles made by the giants, always to the same pattern. The contents, however, are always different, placed there to suit the perceived needs of the infant the cradle carries.

## Main Deck

A single deck covers the whole of the top of the cradle and slung three metres below the tops of the bulwarks. The midsection of the cradle is shielded by a huge cover battened to either bulwark but bow and stern are open to the sky. A ridge pole runs the length of the centre of the cover, raising it slightly above the height of the bulwarks so that rain can run off. The ridge pole in turn is supported by cross poles at either end of the cover; these poles rest upon vertical centre poles and are secured to the bulwarks. All the poles are of great strength and do not sag in the slightest from the great weight they bear. A hatch, three metres across and usually closed, is at a side of the exposed fore- and afterdecks.

The tarpaulin cover is 15 centimetres thick and woven of very thick plant fibres, which are resistant to ripping or cutting save with great force and magically augmented tools. Prismatic bands of colour a metre or so wide decorate the cover.

Beneath the cover the central portion of the deck is a transparent, hard, smooth surface with no visible seams. It resembles glass but is quite different: it does not shatter or crack as glass would if subjected to force. Beneath the transparent portion of the deck is a second deck, 10 metres below the first. A track way, some three metres beneath the top deck, encircles the inner sides of the cradle. Anyone watching for several minutes sees a thin gold hoop two metres high flash past, rolling upright on edge and giving off a faint, clear ringing sound. The hoop moves toward the bow on the starboard side and towards the stern on the port side.

Directly beneath the transparent deck lies the giant baby on her bed of straw and an enormous nanny goat. The baby sleeps. The child is naked and female, though appearing in every way other than size to be just like a human child. It is about SIZ 65 and 10 metres long. It wakes – never fully – every so often and rolls over to fasten its mouth onto one of the nanny goat's teats where it suckles noisily for an hour before returning to slumber. The baby remains in this state until it passes through Magasta's Pool when it awakens and begins to explore the cradle. It cannot be roused until the pool is reached.

## The Crew

The giant child is not the only creature aboard the cradle. Several guardians in the form of bound spirits act as protectors and there is a rudimentary crew that keeps the cradle clean, tidy, water-tight and is commanded by the Nemolayope (pronounced *nee-mo-lay-oh-pee*), the spirit of the cradle itself; a powerful nature spirit that is always worked into the fabric of every cradle made by the giants and acts as the guide and educator as the cradle passes through Magasta's Pool and into the Otherworld.

### The Nemolayope

Intensity 10 Nature Spirit: INT 21, POW 50, CHA 30 (Combat Actions 6, Strike Rank 26, Magic Points 50, Spirit Damage 2D8).

Skills: Common Magic 120%, Discorporate 120%, Insight 120%, Perception 100%, Seduction 80%, Spectral Lash 125%.

Common Magic Spells: Bealm, Befuddle, Clear Path, Countermagic 10, Heal 10, Mindspeech 10, Push/Pull 10, Repair 10.

The Nemolayope organises the cradle's ecology and arranges the life forces to keep the child healthy until it reaches its destination. She manifests as a tall, narrow-waisted and classically feminine woman. Her dress is wispy down, which ripples from neck to ankles in a slow and stately procession. Her long hair floats about her head in a cloud oblivious to the winds and airs of this world. Her eyes have no pupils. Her cheekbones are high and sharp, her nose small. Her mouth is also small and her voice melodic. Her skin, hair and raiment are white, silver and pale gray-blue respectively. She is fragile, sensual, needful and emotionally evocative and expressive, making her feelings plain and her needs felt by others about her. She is not a violent individual but any harm directed at the child sees her Discorporate the aggressor to the Spirit Plane where she whips the foe into submission with her Spectral Lash, always stopping short of killing the soul. She cannot be bound into a fetish but if defeated in Spirit Combat or takes a shine to someone who can Spirit Walk she can work her magic through that person as long as he is aboard the cradle.

The Nemolayope is vastly patient. Even though the cradle is trapped in the Puzzle Canal she believes that there is a purpose to it and the child she is responsible for is, at least, safe. She has also agreed to hold the Battle Banner for Lorenkarten but can be persuaded to surrender it to anyone gaining her trust: she has no interest in the banner, only the baby, and she puts the child's needs long before Lorenkarten's. She is very happy to use her magic on those who need it (healing, for example) but only if they pose no threat to the child. If the cradle needs to be defended from violent intruders she uses her spells to augment the physical crew of the cradle and seeks an opportunity to use her magic directly against anyone who attempts to harm the baby.

The Nemolayope appears to anyone who climbs onto the main deck, emerging from the wood with breathtaking grace. She does not appear immediately, taking her time to assess who is coming aboard and what magic she might need to

have prepared in advance. When she does appear she speaks in beautiful, melodic Tradetalk:

'I am Nemolayope. Have you come to help me take *Glod Ungua* to the heart of the world? If so, then I welcome you. If you mean us harm then leave. I would not wish to break peace with you.'

She is articulate and responds well to eloquence. She also responds to physical beauty and directs herself to the person with the highest CHA, whether male or female. She will not speak of what the cradle holds or tell what magic creates and powers it; but if treated with courtesy, respect and politeness is helpful as far she can be and willing to engage in discourse. Anyone injured who is clearly not a threat is offered healing. Anyone fatigued is offered a restful and safe sleep.

### Wooden Guardians

The wooden carvings of the cradle act in its defence. There are 18 in total and always act to defend the baby, usually at the Nemolayope's direction. If she is not in sight then they go berserk (treat as though being imbued with a Berserk Divine spell lasting 6 Combat Rounds) in panic trying to harm anyone within range, with the exception of the other members of the crew: anyone who has dedicated POW to the cradle (see Freeing the Cradle) is also immune. They all look different and could be ranked from crudest to best by anyone desiring to do so. They were created by the Carving Knife, one of the giant Tools of the cradle.

It takes 1D3 Combat Rounds for a carving to animate and release itself from the hull of the cradle.

The wooden guardians suffer neither fatigue nor the effects of Major Wounds. Fire-based attacks ignore the guardian's Armour Points when inflicting damage. They fight until all opponents are dead, the child is safe or the Nemolayope calls them to retire.

### The Piglings

Twelve of these strange, diminutive, porcine creatures form the cradle's basic workforce. They tend the Horn of Slops, keep the baby and nanny goat clean, amuse the child and act upon the whims and requirements of the Nemolayope. They stand one metre tall, are humanoid but have porcine facial features, tails and thick bristles over most of their bodies. They are barely intelligent, incapable of speech and very easily frightened. They form a small mob sneaking and panicking about the whole cradle, running and slamming doors behind them with a clatter of hooves and fearful squeals. They know their way about and are unlikely to be easily cornered. If approached quietly and offered food, they become friendly.

## Wooden Guardians

	<b>Value</b>	<b>1D20</b>	<b>Hit Location</b>	<b>AP/HP</b>
STR	20	1-3	Right Leg	4/7
CON	14	4-6	Left Leg	4/7
SIZ	20	7-10	Abdomen	4/8
INT	9	11-12	Chest	4/9
POW	11	13-15	Right Arm	4/6
DEX	11	16-18	Left Arm	4/6
CHA	3	19-20	Head	4/7

Combat Actions 2 Typical Armour: Polished wood. No armour penalty.

Damage Modifier +1D6

Magic Points 11 Traits: Life Sense

Movement 6m

Strike Rank +10 Skills: Athletics 30%, Brawn 55%, Evade 25%, Perception 30%, Persistence 43%, Resilience 55%, Stealth 25%, Unarmed 55%

## Weapons

<i>Type</i>	<i>SIZ</i>	<i>Reach</i>	<i>Damage</i>	<i>AP/HP</i>
Fists	M	M	1D6+1D6	As for Arm

## Combat Styles

Unarmed 55%

## The Piglings

	<b>Dice</b>	<b>Average</b>	<b>1D20</b>	<b>Hit Location</b>	<b>AP/HP</b>
STR	7		1-3	Right Leg	-/5
CON	16		4-6	Left Leg	-/5
SIZ	7		7-10	Abdomen	-/6
INT	2		11-12	Chest	-/7
POW	11		13-15	Right Arm	-/4
DEX	16		16-18	Left Arm	-/4
CHA	3		19-20	Head	-/5

Combat Actions 2 Typical Armour: None.

Damage Modifier -1D4

Magic Points 11 Traits: None

Movement 6m

Strike Rank +10 Skills: Athletics 30%, Evade 35%, First Aid 25%, Perception 30%, Persistence 43%, Resilience 58%, Sleight 50%, Stealth 40%

## Combat Styles

None.

### Xalgiz the Troll

Every vessel needs some heavy labour and Xalgiz is the cradle's. Some time, long ago, he angered the giants and, to make amends, asked to become part of the cradle's crew: they agreed. Xalgiz believes that by sailing through the Otherworld he will be reincarnated as a Mistress Race troll and return with the secret of lifting the trollkin curse.

Xalgiz is burly and utterly, utterly loyal to the Nemolayope. Any threats or violence levelled at her within his sight incur a blistering response – even though she can easily take care of herself. He disdains other trolls: they, apparently, did nothing to aid him when the giants became angry and, until he returns from the Otherworld, he will remain disdainful.

### The Nanny Goat

Providing food and succour for the baby the nanny goat, whilst vast by human standards, is largely placid unless the baby is woken somehow or becomes distressed: the Nemolayope can command it to attack anyone intending on harming the child. The nanny goat's milk has some extraordinary properties, should anyone think to drink it:

- Drinking a cupful (the milk is very sweet but not unpleasant), results in the imbibor being immediately put into a deep slumber for a number of hours equal to 21–CON and cannot be roused. During this time the drinker grows, increasing in SIZ by 1D4+1 points (this increase can exceed the species maximum).
- If applied to a bleeding wound the milk acts as a Heal Wound spell.

Getting the milk out of the teat, though, requires some doing. The baby stirs occasionally, reaches out and suckles, and a cupful or two drops naturally from the suckling teat: otherwise a teat has to be milked and the goat will not take too kindly to this. It requires a Lore (Animal) or equivalent roll to calm the beast first and then a successful Lore (Animal) roll to milk the creature: anyone of the Farmer profession or Barbarian/Nomad background can use Athletics in place of a Lore (Animal) roll to successfully massage a teat into giving up milk: about 50 cupfuls can be gained in this way before it becomes too exhausting to continue and the Nemolayope intervenes.

### Xalgiz, Great Troll

	Value	1D20	Hit Location	AP/HP
STR	19	1–3	Right Leg	5/9
CON	19	4–6	Left Leg	5/9
SIZ	26	7–9	Abdomen	5/10
INT	9	10–12	Chest	5/11
POW	11	13–15	Right Arm	3/8
DEX	11	16–18	Left Arm	3/8
CHA	7	19–20	Head	3/9

Combat Actions	2	Typical Armour: Thick skin. Xalgiz wears a leather apron around chest, abdomen and legs: –2 Armour Penalty
Damage Modifier	+1D12	
Magic Points	11	Traits: Darksense, Night Sight
Movement	8m	
Strike Rank	+10 (+8)	Skills: Athletics 30%, Brawn 60%, Evade 30%, Perception 40%, Persistence 43%, Resilience 67%, Stealth 25%, Survival 45%

### Weapons

Type	Size	Reach	Damage	AP/HP
Mattock	L	L	1D10+1D12	6/12

### Combat Styles

Huge mattock 58%

### The Baby

The baby is called Glod Ungua but is too young to recognise her name. Most of her time is spent asleep although any large-scale rumpus around or above her has a 25% chance of waking her up. Her first urge is to feed, which she does for half an hour. If the nanny goat is not there, or someone is milking it, then she starts to wail. The noise is deafening and always brings the piglings running to tend her. The baby may also urinate and defecate whilst asleep or shortly after feeding; the amounts produced are epic in quantity and the smell again brings the piglings running to clear up after her. Pee and poo are dumped over the side of the cradle and may make a handy deterrent against anyone attempting to climb up the side of the cradle. The piglings can also hurl poo at attackers although this is very much a last-ditch action.

Glod Ungua's destiny is unclear. She will sail through the Otherworld and emerge as a young adult giant with all kinds of experiences ingrained into her – but those experiences are beyond the scope of this adventure. She may never know her rescuers or assailants but perhaps some primal memory might resurface one day and, should she ever meet those who helped or hindered her whilst in the cradle, take appropriate action.

### Freeing the Cradle

It is obvious that the cradle cannot sail out of the canal but it can be moved magically. Lord Pavis can do this himself but his attentions are elsewhere: it is down to the Adventurers to work the magic necessary to shift the cradle back to the outside. The Nemolayope knows the necessary ritual but cannot work it alone; this is what is required:

- 12 points of POW need to be permanently dedicated to the cradle. These can come from a single individual or a group. The POW is dedicated in a ritual that the Nemolayope leads in the Spirit Plane, discorporating each person who agrees to provide the POW. In return those who dedicate POW gain one Gift determined randomly.
- All present must agree to protect the cradle's passage as it sails towards Magasta's Pool: Nemolayope decides when this obligation is met and then the Adventurers can return home. However one of their number, or someone with them, must agree to become part of the crew of the cradle as it journeys to the Otherworld. This person may reappear at some stage in the future but, for now, this is a heroic sacrifice that sees any Adventurer move beyond play for now.
- Once these two conditions are met, Nemolayope makes a Discorporate attempt at half her usual chance of success. Her efforts can be augmented by each person who has donated POW to the cradle; these Adventurers may add the critical range of their Persistence to Nemolayope's halved Discorporate skill: Spirit Walkers may add one third of their Spirit Walking skill.

If the roll fails it cannot be reattempted for at least one full day. If it is successful then the cradle shifts itself completely onto the Spirit Plane where the Zola Fel flows freely and easily. The river god envelops the cradle in massive, watery arms and moves it. Nemolayope then brings the cradle back to the physical world and the Adventurers find that the cradle is now outside the canal, either on the river or the river bed, 100 metres or so from the southern exit of the city. Here it is vulnerable to outside attack – once any onlookers have recovered from the shock of seeing the mighty vessel materialise in front of them. Once water returns to the river, the cradle sails on and the Adventurers may find themselves defending the vessel against God Learners, Praxian Nomads and any number of raiders who decide to try to plunder it – and there will be those who cannot resist the attempt.

### Nemolayope's Gifts

Those who dedicate POW to the cradle are rewarded by a Gift, rolled randomly. Gifts cannot be selected and only one Gift per participant in the ritual. Gifts are permanent and take immediate effect.

### Cradle Treasures

Every cradle is equipped with magical items to help educate and entertain the giant baby whilst it makes its journey. These things are stored in the hold and brought to the child as the Nemolayope decrees, by the piglings and/or Xalgiz. Conscientious Adventurers will leave these items where they are: unscrupulous ones might try to steal them but must defeat Xalgiz and the Nemolayope to do so.

**Glow Ball:** This is a ball of milk-white crystal about the size of a great troll's head. When the baby holds it, it sings a soothing lullaby in the giant's tongue. Anyone within a five metre radius must make a Persistence roll or be put to sleep for 21-CON hours. The crew of the cradle are immune to it.

**Picture Book:** A massive (three by two metres) book of finely woven cotton filled with seemingly crude drawings. Anyone concentrating on the pictures for more than a few minutes finds that they start to take on life-like qualities and animate. There are 10 pages and each recounts a myth from the God Time relating to those who were around then. This treasure is of considerable importance to God Learners as the myths contained therein can be entered and, like any other myth, manipulated. It is suggested that the each page contains a myth from a different culture as viewed from a giant's perspective. The precise nature of the myths should be chosen by Games Masters to suit their campaign.

**Giant building blocks:** Stacked in a neat pile these metre to a side blocks are made from pure dragon bone and painted a variety of appealing colours. They are not magical but, being



1D12	Gift	Effect
1	Spiritual Training	Raise any one skill to 100%.
2	Enhanced Learning	Result of Improvement Rolls are doubled (thus, a failed Improvement roll means a skill advances by 2 points; successful Improvements improves skill by x2 1D4+1).
3	Eternal Life	The recipient will not die of natural causes during the lifetime of the Gift, although they are still vulnerable to death through violence.
4	Fate	The recipient is capable of appraising, with reasonable accuracy, the likely fate of someone he meets. He does not gain prophecy about the individual but gains a general impression as to whether the individual will be prosperous, lead a full life, die peacefully and so on.
5	Healing	Healing. The recipient regenerates 1D3 Hit Points each Combat Round, whilst he is still alive. He need not be conscious for the regeneration to work but if a wound is sufficient to kill him, the regeneration ability will not restore him to life.
6	Increased Health	Increased Health. The Adventurer's Hit Points are recalculated, based on the sum of CON, SIZ and POW.
7	Innate Luck	When rolling for any Skill Test, the Adventurer can choose which way to read the D100 result. For example, a roll of 90 could be read as 09. Note: if double digits, such as 00, 11, 22, and so forth, are rolled, the result <i>cannot</i> be reinterpreted.
8	Magical Recovery	MPs regenerated at twice the usual rate.
	Perfection	Raise a Characteristic, with the exception of POW, by 1D6 up to the species maximum.
9	Physical Recovery	Hit Points healed at twice the usual rate.
10	Tireless	Never suffer the effects of fatigue.
11	Youth	Return to a young body, reversing all aging effects.
12	Combat Acuity	Recipient gains one additional Combat Action.

dragon bone, are of importance to the EWF and dragonewts. There are 12 blocks in total, each worth 5,000 Silver to a draconic mystic.

**The Doll Family:** A family of six dolls, each twice the size of an average human, made from straw, rags, cotton and giant hair. Each doll has exaggerated facial features and is quite ugly to human eyes but appealing to a giant baby's. There is a mother, father, two brothers and two sisters. The Nemolayope can cause the dolls to animate; when they do so they perform a bizarre, swooping and hopping dance that lasts for about 15 minutes. Another command causes the dolls to juggle small items thrown to them. Another sees the dolls act-out a domestic scene – preparing a meal, washing and dressing, telling a communal story and so on. The dolls cannot and do not fight. These are the baby's favourite toys and if destroyed causes her great distress.

**Carved Animals:** On a similar scale to the dolls, these carved animals are made from wood and have articulated limbs: a goat, a cat, a dog, a bear, a duck, a dragonewt, a cow, a pig, a horse and an elk. The toys do not animate but when stroked make the appropriate noise for their form (save for the dragonewt, which emits a piercing whistle and then a farting sound, which always makes the baby giggle).

**The Mirror:** A massive oval hand mirror set into a frame of dragon bone. The mirror functions normally when gazed into but has the power to reflect offensive spells cast at whoever holds it. The mirror acts as a Magnitude 8 Reflection spell: it requires 26 STR to lift and position. If smashed then mirror shards lose their spell reflective properties. The dragon bone frame is worth 8,000 Silver to a draconic collector.

**The Squishy-Squashy:** A cube of cloth, a metre and a half to a side, filled with some sort of squishy-squashy substance. It can be tossed around (by a giant baby), gripped, squished, stretched and malformed, always returning to its original shape. The innards are a gel made from the sap of a tree by giantish magic and is a dull-grey, highly malleable putty that smells of almonds. Those so inclined can find a myriad of uses for such a material – from highly efficient, non-breaking bow strings, to rubberised armour that causes weapons to rebound but has none of the weight of metal armour. The stuff can be eaten, too. Anyone eating a good sized handful gains the ability to elongate their own limbs, at will, to three times their normal extension, without pain or discomfort. The effects lasts for 1D6 hours and then wears off. In God Learner hands, the gel forms the basis of some quite astounding sorcery experiments. In the hands of dwarfs, it becomes an essential component in many mechanisms of the World Machine.



**The Musical Box:** A cart-sized carved wooden box with a hinged lid. When the lid is opened, it plays a lilting melody that is somewhat scratchy and loud to human ears but delightful to a giant's. Furthermore, anything placed inside the box and left there for an entire night emerges with a wonderful, shimmering, golden lustre. The item is not transformed into gold; it merely takes on the appearance – but many can be easily fooled. The lustre fades over the course of seven days, the item eventually returning to its mundane state.

**The EWF Battle Banner:** Not a toy – most certainly *not* a toy – but stored with the toys by the Nemolayope, the battle banner seems to be a giant child's flag, neatly furled and secured with red and gold ribbons. The haft is just under four metres in length and the banner requires a minimum STR of 12 to lift comfortably. It cannot be unfurled. The knots securing the banner refuse to be undone and no magic applied to it will unfasten them. The fabric is of pure dragon hide but as soft as the finest calf-skin. It radiates magic heavily but it takes special knowledge to deduce what the item is – unless the Adventurers have been briefed on its appearance. The EWF Battle Banner, when unfurled, intensifies Draconic Magic by an enormous Magnitude and acts as a potent rallying symbol for all draconic forces. On its surface is a complex mandala that is identical in pattern to the configuration of the Puzzle Canal: however, when rallying troops the mandala forms a pictogram of a dragon swallowing its own tail, the picture revolving and emitting a long, loud, draconic keening that chills the blood of those not pledged to its cause. Enemies of the EWF would do anything to see this artefact, not glimpsed by human eyes for nearly 300 years, destroyed.

## CONCLUDING THE SCENARIO

The ultimate objectives of this scenario are to extract the cradle from the Puzzle Canal, make the EWF Battle Banner safe (or steal it), send Nagg Occam home happy and restore the Zola Fel to its course – which the giants will do if the cradle is set free.

Setting the cradle free whilst the river is dammed means that the cradle sits on the dry river bed until the waters of the Zola Fel come rushing back to sweep it on its onward journey: this takes five days. First Nagg Occam has to see that the cradle is safe. He rises and lumbers around the outside of the city to peer down into the cradle to see the baby sleeping soundly within. He cannot touch the cradle but grunts his happiness and, without a further word, returns to the Rockwoods. After five days a terrific whooshing sound accompanies the release and return of the Zola Fel. The cradle rises with the water and sails out of Pavis and into myth.

During this time, the cradle is vulnerable. Several things may happen.

- The Adventurers have become its guardians; they are expected to help defend the cradle from thieves, as per their pact with the Nemolayope.
- The Adventurers are its plunderers: possibly, depending on their allegiances. The God Learners would certainly employ Adventurers to try to get onboard the cradle and pillage it – but would not risk their own people for fear of exposing their true intent.
- The Arrowsmith warriors form a substantial garrison on both banks of the river to prevent anyone from getting to the cradle. When it sets-sail, they accompany it down river for eight days and nights until it is out of Prax.
- Jaldon Goldentooth sends his own force of nomads to do the same thing as the Arrowsmith warriors: clashes between the two are inevitable.
- The God Learners scheme to seize the cradle before it can reach the sea. Word is sent, magically, to the port of Feroda, far to the south of Pavis, which is a thriving Jrusteli outpost. Feroda prepares for an attempt to capture the cradle and any Adventurers sailing upon it are expected to defend it. If necessary, Nagg Occam can be reintroduced, striding down the Zola Fel valley to kick the living daylight out of Feroda for daring to interrupt the cradle's journey. Lorenkarten will also mobilise a force of dragonewts, dinosaurs and EWF agents to help thwart attempts to disrupt the cradle – he has pledged that to the Nemolayope as part of the deal for hiding the Battle Banner. Conversely, if the Battle Banner is still on the cradle, Lorenkarten's forces are sent to retrieve it before enemies can get to it.
- Various bandits and others may try their hand at attacking the cradle – if they can outrun and evade the Arrowsmith and Nomad escort the cradle acquires.
- While the cradle awaits its journey, the Lanbril cult in Pavis sees an opportunity to test its own skills and the mettle of its members: Lanbril cultists are directed to sneak on board and steal something from under the noses of its guardians.

If the cradle is destroyed, its crew killed, the baby killed and/or loot stolen, the giants are aware and take their revenge. The river stays dammed. This weakens the protective magic of Pavis's walls. Sooner or later the giants and Jaldon's nomads will realise that the city's protection has fallen and attack. For all its greatness Pavis could not withstand a massed attack by nomads and giants. This is not a part of the canonical history of Pavis in Glorantha – but it could be part of *your* campaign depending on what happens to the cradle.

# DAYS OF FUTURE PAST

The scenarios of *Pavis Rises* occur around the year 922; but what happens past this date? There are two ways to proceed: follow the canonical history of Pavis, with the city falling, or redefine its course creating your own, unique vision of both Pavis and Glorantha. Choose whichever suits your campaign.

The following timeline sketches the major events of the city from 922 onwards. Following it are scenario seeds for further expansions that tie into these events. They may, of course, be ignored depending on the structure of individual campaigns and the events as they have transpired in the scenarios presented in this book.

## FUTURE TIMELINE

### 922

Jaldon Goldentooth, relatively unknown before this point, leads a motley band of barbarians in an attack on Pavis in the wake of the giant, Nagg Occam's, appearance and the return of the cradle. They are driven away by a mixture of Arrowsmith and Yelmalian tenacity, coupled with allies from other factions in the city. The magic of the armstone Jaldon may have obtained is proven to be too weak. Jaldon must spend time improving his knowledge, strengthening his magic and further uniting the tribes of Prax.

### 923–925

The warriors of Pavis and the tribes of Jaldon Goldentooth clash in the Long Dry. Jaldon suffers a heavy defeat and King Jhanas emerges triumphant. Jaldon undertakes his Great Wandering, replicating the deeds of Waha. He travels to the Paps and then to the place known as Jaldon's Point. He disappears for three seasons leaving the Bison Tribe leaderless and open to in-fighting as new khans try to seize control. When he returns he is undoubtedly Waha Reborn, channelling the son of the Storm Bull and the raw power of Eiritha. He unites the Bison Tribe with the return of the Four Weapons of Waha and makes many sacrifices. From across Prax many rally to his cause.

### 926

Lord Pavis speaks for the last time and falls silent. Entry to the Temple of Pavis is forbidden to all but Ginkizzie who becomes an increasingly remote figure. The administration

of the city passes entirely into the hands of King Jhanas and the Arrowsmith Dynasty. Some speculate that Lord Pavis has moved completely to the God Plane and is becoming a god; some HeroQuest to find the truth but return more perplexed than ever.

### 925–927

King Jhanas proclaims that Jaldon Goldentooth is no longer a threat to Pavis; that he is broken and his tribes have deserted him. Many counsel otherwise and the Ring and Seal implores the king not to relax defences or offer concessions to the nomads. He rejects all advice and dissolves the Ring and Seal in mid-926 after Lord Pavis ceases to communicate. His name changes from Jhanas the Wise to Jhanas the Blind. The city is now under complete Arrowsmith control but remains peaceful. The God Learners of Cradlesnatch predict that the time of the Arrowsmith's is now over.

Lorenkarten/Labygyron and a dozen of his students descend into Puzzle Canal and never return. This is the last time anyone sees Lorenkarten in human form anywhere in Glorantha. Some believe he is dead: Wyrmfriends know he is now the sole protector of the EWF's Battle Banner.

### 927–930

Jaldon Goldentooth leads a huge army of nomads against the city of Pavis. The defenders meet them in the fields south of the city and are defeated. Refugees fleeing the horde fill the immense city and new settlements rise in the Grazing and Free City. Jaldon lays siege to the Land-within-a-wall; the herds of his followers graze in the lush, barley filled valley of the Zola Fel. Trade into the city ceases and the city of Pavis must rely on its resources. Curiously, the food Lord Pavis sent from the Otherworld continues, sustaining the city in this time of siege. The Empire of Wyrms' Friends, fighting war on three fronts, send three small armies to attempt to liberate the city but each is repelled.

King Jhanas appears to go mad and takes to wandering Pavis dressed as a beggar, making rash proclamations. In the middle of the Great Market he declares Waha to be the saviour and destroyer of Pavis; he then suffers an enormous seizure and dies. Outside, the besieging tribes of Jaldon celebrate wildly. Many of the clans who had settled the Grazing leave the city. Some are butchered but others are integrated into Jaldon's army, swelling its ranks.

King Jhanas's younger brother, Jhanor, is proclaimed king. He sends word to many allies, including the Sun Dome Temple and the kinsmen of Pent, that Pavis needs their help. An army of Sun Worshipers attacks Jaldon Goldentooth from the north west and inflicts casualties on the Praxians but is ultimately repelled by strong magic and the fierce spirits of Waha ancestors.

### 930–935

The siege of Pavis continues without mercy. Many flee. The EWF withdraws its mystics from Dragon Mount and the God Learners of Cradlesnatch also escape to their homeland. A great plague afflicts the city although Ginkizzie brings healing magic to cure the sickness. Jaldon and King Jhanor meet in the Summit of Small Kings outside the city where Jaldon offers terms for surrender and ransom. King Jhanor rejects and vows to fight on. Jaldon supposedly reveals the source of his brother's madness and King Jhanor leaves the meeting with horror-filled eyes.

### 935

King Jhanor is struck down by spirits and demons who invade his palace and lay waste to his bodyguards. The king is killed in this outrage but no presence of the invading monsters can be found when help arrives. Shamans of the Arrowsmiths hear and see the mocking spirits carrying away the king's soul on the Spirit Plane.

Jharan Kyree, Jhanor's son, becomes the last king of Pavis and the Pure Horse People.

### 935–939

King Jharan defends the city as best he can with dwindling reserves. Food from the Otherworld ceases; many abandon their homes either escaping through the Praxian lines, being killed or being ransomed. Jharan implores the EWF in Dragon Pass for aid but none comes. Jaldon Goldentooth undertakes the Statues HeroQuest at Jaldon's Point, taking armstone from the walls with him. He returns with the Eating Statues which stride, unopposed, up to the walls of the city. By now, most have fled.

### 940

The Eating Statues bite holes in the walls of the city, breaking the defensive magic and allowing the nomads to pour in. The Arrowsmiths fight a last stand at the citadel but the palace is razed. The trolls of Xaragang surge out and join the nomads in their rampage. There is much destruction and all the Arrowsmiths are put to death or flee, denying their old heritage. King Jharan dies bravely and is honoured by Jaldon Goldentooth with a king's funeral pyre and the Peaceful Cut. Pavis is now broken and the city rapidly decays.

## Towards New Pavis

In the many hundreds of years to come the great city of Pavis becomes known as The Big Rubble. It is colonised by many races: trolls, dragonewts, humans and others. Some try to restore its glory but with its broken walls and no Lord Pavis, all attempts are futile. The barbarians of Jaldon Goldentooth assert their rule over Prax opposed only by the Sun Dome Temple of the south but even then, peace eventually emerges between the two.

In time a man named Dorasor, armed with ancient God Learner plans of a city, will found New Pavis, built against the walls of the old city and, whilst not as large as its ancestor, it will become no less important.

## Living Glorantha

The future of Pavis, as described in this timeline, will become the focus of the Living Glorantha campaign, with scenarios set in and around the momentous events that contribute to the city's eventual fall.

## SCENARIO SEEDS

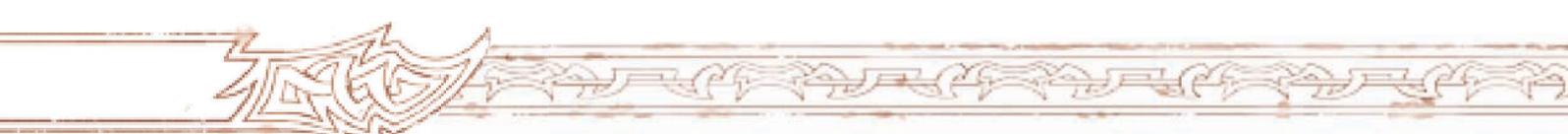
The following scenario seeds follow the events of the timeline and can be expanded upon for further adventures beyond the scenarios offered in *Pavis Rises*.

## Prax Attacks

Clashes with the Arrowsmith forces bring the tribes of Prax, united under Jaldon Goldentooth, to the gates of the city. Several factors come into play:

Faranar the Rent's machinations with the Riveted Fist are accelerated. Faranar sends emissaries in secret to the Bison Tribe encampment, using the Adventurers as the key resource. The God Learners have, with the aid of Hwarosian Mystics (and possibly the group described in the Strangers in Pavis chapter) uncovered the secrets of the myth that will lead Jaldon to making the Statues HeroQuest which will, in time, lead to the breaking of the walls of the city. These emissaries must get out of the city, carrying details of the myth, to Jaldon himself. The Bisons are warily grateful for the God Learners' intervention but seek victory on their own terms. The emissaries from Cradlesnatch Island must evade spies set by King Jhanas to get to the nomad encampment. The myth they must communicate is recorded orally, rather than in written form, because the God Learners are not sure if the Praxians can read. One of the Adventurers is chosen as the Myth Carrier.

The nomads, with this new weapon to use, urge Jaldon to launch an attack against the walls, convinced that their communal magic is strong enough to have found a way into



the city. Seeing the nomads amass, King Jhanas commands an outside assault – a tactical mistake – by a combined force of Arrowsmith warriors and Yelmalian mercenaries. The aim is to capture Jaldon Goldentooth and break the Bisons. The nomads respond by launching a vicious attack on an approaching Esrolian caravan, resulting in a massacre that horrifies the community within the city. Grandma Koo uncovers the God Learner involvement in the Praxian's actions and withdraws her clandestine support, throwing it behind the draconic mystics of Dragon Mount. The Arrowsmith/Yelmalian force clashes with the nomads and the Gate North Battle takes place, which results in a rout for the nomads when reinforcements from the Sun Dome Temple arrive.

The Adventurers can thus play several roles, depending on their allegiances:

- Emissaries and agents for the God Learner treachery.
- Spies acting for the Arrowsmiths to capture the Myth Carrier.
- Warriors in the Gate North Battle acting on whichever side they are allied with.
- Emissaries of Grandma Koo, delivering chastisement to the God Learners and messages of alliance to Lorenkarten the Mile.

Jaldon's defeat leads him to leave the Bison Tribe in a bid to strengthen his community's magic.

## Breaking the Dragon

Agents of Alakoring may have been searching for the Battle Banner of the EWF and perhaps found it. Perhaps they still search for it. Whatever the circumstances cultists of the Orlanth Dragonbreaker cult become more active in Storm District and make use of spies and informants in Dragon District to learn that Lorenkarten is Labygyron and intends hiding the Battle Banner in Puzzle Canal. Puzzle Canal is now complete and ready for its grand prize. The Dragonbreaker cult moves against the Wyrmfriends in Dragon District forcing Lorenkarten to collect his most devout followers about him and descend into Puzzle Canal for the last time.

Dragonbreakers are charged with pursuing Lorenkarten into Puzzle Canal, capturing the Battle Banner and returning it to Alakoring. Dragonewts and Wyrmfriends play a game of cat-and-mouse in the canal labyrinth attempting to evade the pursuing Dragonbreakers. Lorenkarten is successful and reaches the plinth in the cavern set aside for the Battle Banner and places it into safety. This final act triggers the full magical defences of Puzzle Canal and multiple gates to the Otherworld are opened. Those who are caught in the canal at this point and all who venture into it thereafter, are removed

from the mundane world and transported to a strange, pocket dimension that connects with the draconic dreams of the Inhuman King of Dragon Pass and a variety of potent draconic myths. This is very dangerous territory for non-Wyrmfriends; only high-ranking Wyrmfriends can handle this abrupt reality shift and they do, in effect, transcend the mortal realm and become part of a larger, draconic consciousness. Non-Wyrmfriends are either driven mad, killed or cannot escape from the Otherworld where they fall prey to dragonewts and dream dragons.

The Adventurers can fulfil the following roles:

- Members of the Dragonbreaker cult, or allies of it, charged with entering Puzzle Canal and capturing the Battle Banner.
- Loyal followers of Lorenkarten helping him fight this new threat by trying to outwit the Dragonbreaker cult, fight them and buy time for Puzzle Canal to be fully activated.
- God Learner agents sent to spy on what is happening here and report to Rathimus Purejoy. The God Learners are keen to provide aid to the Dragonbreaker cult.
- Agents of Grandma Koo who, newly allied with the Wyrmfriends, seek to thwart the activities of both God Learners and Dragonbreakers. She sends those loyal to her or in her debt into the canal, armed with the patterns from her stolen rugs, to harry God Learners and Dragonbreakers alike.

Following this scenario seed Lorenkarten departs the mundane realm never to be seen again. However the magic activated by the Battle Banner enhances the magic of the EWF across the world, bringing widespread changes in local environments and the strength and power of the EWF forces. It is predicted that Pavis will fall as a sacrifice to the EWF's greater glory.

## The Siege of Pavis

Jaldon Goldentooth returns with an even greater force of nomads and encircles the city, forming many camps and stopping all trade – by land and on the river. Pavis becomes cut-off from the outside world. King Jhanas goes steadily mad with this defeat but not before he sends word to Dragon Pass requesting aid.

Three armies of dragonewts and assorted EWF soldiers are sent but the armies are small and demoralised by defeats in Peloria: the nomads defeat them and the dragonewt regiments become strangely uninterested in battle, many fleeing en-mass before the fight can even begin. This is seen as the beginning of general dragonewt treachery by some but as simply the way of dragonewts by others.



# Glorantha

## THE SECOND AGE

The city of Pavis is one of the most diverse and impressive colonies of the Empire of Wyrms' Friends, containing communities of elves, dwarfs, dragonewts and several cultures of men. Its walls are made from the flesh of giants, its magic is strong and its founder is revered as a legendary hero. It is, in all respects, one of the greatest cities of Glorantha.

It is about to be turned upside down.

Pavis Rises is a collection of linked scenarios that frame the events that transform Pavis from bustling city of wonders to treacherous collection of ravaged streets and war torn peoples. It takes a group of unlikely Gloranthans from a chance meeting at the gates of the city all the way to creating their own place in the city's history.

This campaign series is designed for *RuneQuest II* characters roleplaying in the *Glorantha: The Second Age* game setting and should provide a mythic adventure over a series of game sessions.

After it runs its course, Pavis will never be the same...

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